

The fall of the King of Greece

1.

The seventy weeks prophecy (Dan 9:24–27) is enantiomorphic, with the left hand enantiomer seemingly pertaining to the temple built by Zerubbabel but actually representing the restoration of the Christian Church, beginning ca 1528 when the last Elijah first stretches Himself over the corpse—He will stretch Himself over the Body of Christ three times as the first Elijah stretched himself over the son of the widow of Zarephath three times (1 Kings 17:21). And the right hand enantiomer occurs during the seven endtime years, when life will again have to be returned to the Church after the Rebellion of day 220.

Although claims were made by various 20th-Century Sabbatarian authors (notably Dugger and Dodd) to show a continuous history of Sabbath observance between the 1st-Century and the 19th-Century, these authors inevitably do not separate “Sabbatarians” from *Sabbatarians*; thus these authors accept any historical sect that self-identified itself as Sabbatarian as observers of the seventh day Sabbath whereas that is not the case. When enough of a written record is preserved to grasp the doctrines of Medieval Sabbatarians what’s usually found is the sect kept Sunday in a strict manner as the sect imagined 1st-Century disciples had kept the Sabbath, imaging that the 1st-Century Church had kept Sunday as the Sabbath. Therefore, claims of Sabbath observance by any sect of Christendom prior to the 16th-Century must be viewed with skepticism, but not necessarily rejected. Such claims should be quarantined until the sect is better understood, especially in the case of 15th-Century English Lollards, some of whom might well have been crypto-Sabbatarians as Michael Angelo might have been a crypto-Reformer by having Moses sit upright before God while the pope reclined in a serpentine pose. However, it isn’t to “concealed” or crypto-Sabbatarians or Reformers that endtime disciples look for the resurrected temple of God; rather, it is to visible ministries that strived to worship the Father and the Son as the 1st-Century sect of the Nazarenes had worshiped both that represents the return of life to the Christian Church. Life is not concealed in death, but comes from death as light comes from darkness. Likewise, Sabbath observance is not concealed in worship on the first day of the week, but comes from God to make a distinction between His firstborn sons and children of the Adversary.

The first time the last Elijah stretched Himself over the dead Body of Christ occurred 1,200 years after the dead Body was delivered to the prince of this world for burial at the Council of Nicea (ca 325 CE), with life manifested visibly in the ministry of Andreas Fischer (1528 CE), and his influence on isolated Unitarians until approximately 1577 CE ... in 1527/28 CE, Oswalt Glaidt met Andreas Fischer and introduced Sabbath observance to Fischer. Unfortunately, while Fischer’s ministry went forward, especially after he was hung and survived (ca 1529 CE), Glaidt returned to Sunday observance when he became a disciple of Hans Hut—and from Fischer, whose teachings concerning the Trinity are obscure (deemphasized), comes a trail of visible Sabbatarian ministers and ministries that will culminate in the second Passover liberation of the Church from sin and death. But at times this trail narrows to where it is faint enough it seems not to exist at all.

The second time the last Elijah lays prostrate over the Church begins after the Church was cleansed in the late 16th-Century (ca 1577 CE). This second time becomes “visible” in this world in the form of 17th-Century Seventh Day Baptists in England and after 1671, in America, and on the continent after the 1675 publication of Spener’s *Pia desideria*, which

gave rise to the Pietist movement from which came 18th-Century German Seventh Day Baptists in America.

A historical *trace* of Sabbatarian disciples link Fischer with today's Anabaptist Sabbatarians, but this trace has often been as only a few grains of sand on a black gravel beach for the movement toward the restoration of the Christian Church has been a trek away from Babylon, the kingdom of this world ruled by the prince of this world, the present prince of the power of the air that reigns over all sons of disobedience. And the prince of this world has sought to wipe out this trace so that the only escape route from sin for those *Christians* who sought life could not be followed far.

The Radical Reformers left Babylon, but of the Anabaptists that left early, only Fischer and for a while Glaidt crossed into God's rest, the Promised Land. Glaidt left spiritual Judea when he returned to Sunday observance, leaving only Fischer and his followers across a spiritual Jordan River—and they could not hold the territory that was rightfully theirs. They needed spiritual reinforcements, but these reinforcements didn't arrive in time to cause to the Body of Christ to breathe on its own; so the first attempt to return life to the Church died and was nearly erased from history after Christ cleansed the temple, driving out merchants and livestock.

But the second attempt followed almost immediately.

It was, however, the Great Awakening that infused Spener's six proposals for restoring life to the Church into the Corpse of Christ. These proposals were: (1) Bible study in private meetings (*ecclesiolae in ecclesia*); (2) universal Christian priesthood; (3) Believers practicing what they profess to believe; (4) tolerance and kind treatment to heterodox believers and unbelievers; (5) reform of theological training in universities; and (6) a different style of preaching.

From the appearance of English Seventh Day Baptists and German Seventh Day Baptists in America at the beginning of the 18th-Century came the almost successful second attempt to bestow life in the Christian Church; for from Seventh Day Baptists came Seventh Day Adventists and the Church of God, Seventh Day, in the mid 19th Century, and from the Oregon Conference of the Church of God, Seventh Day, came Herbert W. Armstrong's ministry that perhaps did more to promote Sabbath observance—and had more success—than any ministry since the last Elijah first stretched Himself over the Corpse.

But (and this is a big caveat) Armstrong was also responsible for the failure of the Corpse to breathe on its own: Armstrong rejected universal Christian priesthood, the ministry of the laity, even though Paul writes that Christ gave apostles, prophets, evangelists, pastors and teachers to the Church for the purpose of equipping “the saints for the work of ministry” (Eph 4:11–12). He rejected local autonomy of fellowships and established a centralized work patterned after the Roman Church. And finally, at a time when he knew he had prophecy wrong, through his son he rejected divine revelation in January 1962.

With Armstrong's rejection of revelation, the second attempt to restore life to the Corpse ended—and there would be no third attempt patterned after the first two. The third attempt will be patterned after Israel's exodus from Egypt.

Liberation from indwelling sin and death comes at the second Passover, and comes through filling every disciple (as if the disciple were a vessel) with spirit [πνεῦμα θεοῦ] so that there is no room within the disciple for lawlessness. And because the disciple will be *filled* with spirit, the Torah/Law will be written on hearts and placed in the minds of disciples: the first covenant, or Passover covenant made on the night that Israel left Egypt will finally have ended, and disciples will be under the long-awaited New Covenant. However, before the New Covenant can be implemented, death angels will

again pass over all the land as the death angel passed over all of Egypt. The lives of men will again be given as the ransom price of Israel (Isa 43:3–4).

The filling of disciples with the spirit of God and the stripping away of grace to *reveal* these disciples will function as the last Eve [Zion] giving birth to a nation in a day (Isa 66:7–8), and will therefore produce a separation of disciples from the Father and the Son (although not a separation from Christ's love); for a man doesn't marry his body but marries his bride. A separation has to occur. And the liberation of Israel from indwelling sin means Israel will enter the Tribulation without indwelling sin, but also without the covering of grace, without being one with Christ Jesus. Disciples will enter the Tribulation being able to keep the commandments if that is what they desire, or able to return to sin if that is their desire. And if they return to sin, they will commit blasphemy against the spirit that fills them; for in a visualization of what occurs, they will have to reject or expel some of the spirit that fills them in order to take sin within themselves, with this rejection of the spirit being the blasphemy committed.

The concept of Christians no longer being under grace and being separated from the Father and Son will be too much for most disciples to accept, and will be one reason for the Rebellion of day 220. Again, the covenant made on the day when the Lord brought Israel out of Egypt is not the Sinai covenant but the Passover covenant that incorporates the seven days of the Feast of Unleavened Bread along with [plus, or in addition to] the first *Unleavened* eaten when the lamb is sacrificed on the dark portion of the 14th, the night on which Israel was not to leave their houses (Ex 12:22) into one Sabbath observance, of which the high Sabbath, the 15th of Abib, is called the great day of the Sabbath (see John 19:31 in Greek).

Yes, there is a first Unleavened (see Matt 26:17 in Greek — remove the extra words translators have inserted) *on the dark portion of the 14th of Abib, the night when Jesus was betrayed and the night when Israel in Egypt ate their paschal lambs, and there is the seven day long Feast of Unleavened Bread that begins on the 15th of Abib* when Israel actually left Egypt, with both of these times when Unleavened Bread is eaten representing one Sabbath that will actually incorporate the entire period when every Israelite male presented himself before the Lord (see Deut 16:16); thus this *Sabbath* reached forward to the 10th day of Abib when the high priest selected the paschal lamb for Israel and extended back to the 22nd day of Abib.

The first Unleavened is separated from the Feast of Unleavened Bread by the daylight portion of the 14th of Abib, and would not seem to be separated at all. But this separation is the chiral representation of the nearly two millennia between Calvary and the second Passover. The illegal trial of Christ Jesus followed by His condemnation, scourging, and crucifixion forms the metonymic representation of every genuine disciple's life between the 1st and 21st Centuries. The seven days of the Feast of Unleavened Bread represents when Israel lives without sin during the seven endtime years of tribulation; therefore, the period [centuries] when Israel is under grace has been represented by the hours between midnight and sunset on the 14th of Abib, 31 CE, the hours following the reality of the first Unleavened.

The first Unleavened is represented by the first covenant, made with the fathers of Israel on the day when the Lord took that nation by the hand to lead it out of Egypt, while the New Covenant is represented by the Feast of Unleavened Bread—and in order for the Passover covenant and the New Covenant to be enantiomorphs, the terms of the New Covenant must be reflected in the Passover covenant:

1. The New Covenant is made with the house of Israel, and the Passover covenant is made with Israel and not with strangers or foreigners unless they have been circumcised and have become proselytes, part of Israel (Ex 12:43–44, 48).

2. Under the New Covenant, the Torah is placed within every Israelite while under the Passover covenant Israel's exodus from Egypt was to be as a sign on every Israelite's hand and as a memorial between their eyes, that the law of the Lord may be in every Israelite's mouth (Ex 13:9).
3. Under the New Covenant, the Lord shall be God to Israel and Israel His people while under the Passover covenant every firstborn of man and beast belonged to the Lord (Ex 13:2) and must be redeemed, with redemption serving as a mark on the hand or frontlets between the eyes to show that the Lord brought Israel out from Egypt (Ex 13:16), for Israel is the firstborn son of the Lord (Ex 4:22).
4. Under the New Covenant, all shall *Know the Lord* for the Lord will put the Torah within every Israelite whereas under the Passover covenant the killing of paschal lambs and the eating of unleavened bread for seven days and redemption of firstborns was to cause each generation of Israel to know what the Lord had done for Israel.
5. Under the New Covenant sins would be forgiven and remembered no more whereas under the Passover covenant, as modified by Christ Jesus on the night that He was betrayed, drinking from the blessed Cup was for the forgiveness of sins (Matt 26:28) — so the passing of the death angel over the houses of Israel on which the blood of a paschal lamb was smeared on doorposts and lintels was a type of forgiveness of sin.

Sabbatarian disciples who are today absolutely confident in their righteousness will not escape rebelling against God, or dying in faith if they do not possess the spirit [breath] of prophecy. The two witnesses are clothed in sackcloth (mourning garb) because they know, from the moment their ministry begins, that disciples who outwardly profess to love the Lord will rebel against the Father and the Son, and cannot avoid rebelling because they do not, did not believe the truth. In many cases, the two witnesses will personally know the rebels. Their mourning will be real, and will be ongoing as the dead continue to die.

The above is, from a human perspective, extremely fatalistic: what is the benefit to keeping the commandments, especially the Sabbath, if the act of keeping them will get the person killed?

Frankly, the Tribulation is about the *great multitude* (from Rev chap 7) seeing enough death that these human beings will do whatever it takes to end death, even if that "whatever" is keeping the commandments of God when faced with the loss of their own physical life. The Endurance is about the *great multitude* believing that God will deliver them, whether in simply supplying their daily needs when they cannot buy or sell, or when facing the Adversary who will claim to be the messiah ... Jeremiah wasn't excited about telling Judah and Jerusalem that the Lord was bringing the king of Babylon against them to destroy the land and to take the people captive; Jeremiah understood what the destruction of Jerusalem entailed. But he was given a job to do, and he was told by the Lord, "They will fight against you, but they shall not prevail against you" (Jer 1:19). And so it will be during the Tribulation for all who are of *Philadelphia*.

For 19 years, Jeremiah preached repentance to the inhabitants of Jerusalem, and for five of these years, the Book of the Law was not even known to the temple priesthood. He then preached repentance for another three and a half years before he received the word that repentance would not be allowed: Jerusalem and the cities of Judah were going into captivity as the house of Israel had gone into captivity more than a century earlier.

Once the Tribulation begins the saints will be killed, sacrificed as Jesus was sacrificed; for the disciple is not above his teacher (Matt 10:24–25). There is no escaping being killed for any saint other than those who comprise the Remnant. And this is

definitely not what the splintered Churches of God want to hear. They want to be told what Herbert Armstrong told them about going to Petra where the saints would live somewhat comfortably while the world suffers, or what Ellen G. White told them about going to heaven for a thousand years. They do not want to be told the truth, and they will not believe the truth when told.

Unless today's Christian keeps the commandments and holds the testimony of Jesus, with this testimony being the spirit of prophecy, the disciple cannot be included in the Remnant and will die before or at Christ's return, with most of the righteous dying physically between day 220 and 580 of the Tribulation. Most of the righteous will no longer be alive when the wrath of the Lamb begins; they will be sealed in death and resurrected when Christ returns. It is only *Philadelphia* that will be kept from the hour of trial [the seven months of the woes]. Not even *Philadelphia* escapes physically suffering through the remainder of the seven endtime years—*Philadelphia* will be kept from the hour of trial because it has done a work that other Sabbatarian disciples were unwilling to do, a work that placed this fellowship into the same grouping of madman prophets as Shamaiah of Nehelam would have placed Jeremiah of Anathoth (Jer 29:26–27). But it was Jeremiah whom the Lord vindicated.

Sabbatarian disciples are today a divided group, with every disciple doing what is right in his or her own eyes. There is no unity of message, nor even unified acceptance of a calendar. But the cure for disharmony is death: the Father and the Son will not permit disciples who do not keep the commandments and hold the testimony of Jesus to bear witness to the *great multitude*, but will, rather, send these disciples to the grave.

The above cannot be overly emphasized: “the testimony of Jesus” is the spirit of prophecy (Rev 19:10). Therefore, if Sabbatarian disciples (disciples who keep the commandments) do not also possess the breath of prophecy, these disciples will die during the Tribulation and will not enter into the Endurance. They will not be allowed to confuse or mislead the *great multitude*.

The Lord used many signs and wonders to show that He was working through Moses, but Israel was not impressed by signs even though they feared hearing the voice of the Lord. Thus, with endtime Israel entering into “life” in the middle of the on-going tenth plague, with the Passover Lamb of God already sacrificed and with Israel roasting the lamb with its fiery sins, circumcised of heart Israel will not be sufficiently impressed by miracles to believe God. The nation will be afraid of God, but its “fear” will pass as it determines for itself not to “submit again to a yoke of slavery” (Gal 5:1), with this *yoke* formed from obedience to God.

Regardless of when the disciple is born of spirit (1st-Century through 21st-Century), the disciple is “born” after the Lamb is slain and before the death angels pass over all the land; thus the disciple finds himself (or herself) living during the first six hours of the long spiritual night that began at Calvary. The last six hours of this long night contain the opening of the seven seals of the Scroll, with the hour of trial that is to come being the woes, seven months of great tribulation, the last of the six *hours* between midnight and dawn. The seventh Trumpet Plague of the seventh seal will see the dawn of the new day, with the Light returning to fight on a (note the indefinite article) day of battle (Zech 14:3–4).

The visible separation of Israel from Egypt that came with plagues four through ten (Ex chaps 5–11) will again be seen in the Tribulation, when the Lord makes a distinction between the three parts of the little ones (Zech 13:7–9), but no additional outward separation is presently being made. *Outward separation has already been made, with this separation seen by drinking from the cup on the night that Jesus was betrayed.* Israel drinks and those who are of the world, including biological Israel, do not drink from the cup on the night that Jesus was betrayed—and the burden that God places upon

the two witnesses will be to mourn for the living as well as the dead ... understand, genuine disciples separate themselves from those who are false today by genuine disciples drinking from the cup on the dark portion of the 14th of Abib whereas those who are false do not drink on the night that Jesus was betrayed. However, once the second Passover occurs, the first covenant ends. The New Covenant will be implemented. And distinction will be made between who is and who isn't genuine in a manner foreshadowed by plagues 4 through 9 that separated Egyptian and Israelite.

But as the ten plagues that came upon Egypt are played out in reverse order, no distinction between Israel and the world will be made in plagues one through three for Israel will be mostly dead, the plagues having identified those disciples who form righteous Abel to those who are of "Cain."

John dates his vision: "I was in spirit in [ἐν πνεύματι ἐν] the Lord's day" (Rev 1:10). In John's usage of the identifying phrase, *the Lord's day*, this "day" isn't a day of the week, but the day of the Lord; i.e., when the kingdom of this world is given to the Son of Man. And as has been previously asserted, the kingdom is not given to the Lamb on many different days, but given only one time on one day, with the kingdom's affective beginning occurring when the two witnesses are raised from death (Rev 11:11) at the end of the second woe.

The fourth beast, Death, is dealt a deadly wound when the two witnesses are raised from the dead; the timing for when the fourth king is dealt this wound in Daniel's vision and for when the two witnesses are resurrected is identical. Thus, the public resurrection of the two witnesses is the testimony needed to establish that Death and Hades shall not prevail over humankind as Death and Hades did not prevail over Christ Jesus two millennia earlier ... a matter is established on the testimony of two or three witnesses. The public resurrection of two or three witnesses establishes that Death no longer has dominion over human beings. And if Death no longer has dominion over the fleshly bodies of men and women, then Death has lost its sting and has been dealt a mortal wound from which it cannot recover; for resurrection from death can again occur at any time thereby negating the very existence of Death.

In order for a person to be dead, the person must necessarily have lost his or her breath of life. If that breath can be returned to the person, then the person is not really "dead" but merely asleep. The contention of human beings has been that the breath of life cannot be returned once it is lost; whereas the essence of Christianity has been that death is no more final than is sleep.

Fleshing out the narrative account of the one-time transfer of dominion over the kingdom of this world from the presently reigning prince of this world to the soon to be reigning Son of Man requires that the characters involved again be identified:

The first beast of Daniel chapter 7 is the first horseman of Revelation chapter 6, and is the false prophet.

The second beast is the king of the bottomless pit, Abaddon, and the second horseman.

The third beast is Sin, king of the South, and the third horseman.

The fourth beast is Death, king of the North, and the fourth horseman.

These four are the horns that come up around the stump of the broken first horn of the king of Greece; they are collectively, after the first horn is broken, the king of Greece that is seen as the first beast of Revelation chapter 13.

These four are not the metal kingdoms of Daniel chapter 2, but are from the bronze belly and loins—the division of the humanoid image Nebuchadnezzar sees occurs in the bronze or Greek portion of the image.

The legs of iron of Nebuchadnezzar's image are represented in type by the Ptolemaic and Seleucid empires, not by Rome or anything Roman.

Nebuchadnezzar's image is broken when the kingdom of this world is given to the Son of Man on day 1260 of the Tribulation.

Whatever remained of the trampled king of Persia is "blown" away as silver chaff when the kingdom is given to the Son of Man.

The remains of the king of Greece (the bronze chaff) appear in this world on day 1260 of the Endurance as the first beast of Revelation 13 when the first three kings of Daniel chapter 7 have their lives prolonged for a season and a time.

The beast that is dealt a mortal wound and has its body destroyed by fire is the fourth beast of Daniel chapter 7. The three other beasts or kings (Dan 7:17) that, along with the fourth king, previously had dominion over the kingdom of this world—the same kingdom that is given to the Son of Man—remain alive after having been taken, their lives spared for a season and a time, with a "season" representing a fruiting season that is two years or most of two years long (a flower bud is set on the new growth of a fruiting spur in the first year, then blooms and bears fruit in the second year). Therefore, because all four kings or beasts are present when dominion is taken from them and this dominion given to the Son of Man, the kings cannot represent sequential kingdoms. Only the copy or shadow of these concurrently reigning kings can be represented by sequential reigns.

The four kings or beasts of Daniel chapter 7 are not the metal kingdoms of chapter 2; i.e., the gold, silver, bronze, and iron that are simultaneously present when broken by a stone cut from a mountain by no human hands. Even though the time-setting is the same ["And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people" — Dan 2:44], the context is not the same. The metal kings, along with the miry clay, form one human-appearing image that reigns from (or before) Nebuchadnezzar's day until the end of the age; whereas the four beasts that jointly reign do so for a time, times, and half a time (Dan 7:25) before dominion is taken from them. They do not reign sequentially, for dominion is not given to the first or second or fourth beast, but to the third beast (*v.* 6) ... although the argument can be made that the dominion given to the third beast is the same authority to rule over the earth that is given to the bronze kingdom (2:39), the first beast (7:4) is not given the authority the head of gold is given to rule over men wherever they dwell (2:37–38). Plus, the four beasts collectively share the dominion that is given to the third beast (7:12), and have their collective dominion taken from them when the court of the Ancient of Days sits in judgment whereas the silver kingdom of the image Nebuchadnezzar saw is trampled and cast down by the king of Greece (Dan 8:7) before the first horn of the king of Greece is broken and the four horns or kings appear around the stump of the broken first horn.

The Apostle Paul wrote, "For God has consigned all to disobedience, that he may have mercy on all" (Rom 11:32), and "Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to life" (Rom 6:16). It is through disobedience that Satan has deceived the world (Rev 12:9). Thus, dominion over all has been given by God to Sin (and by extension, to Death) so that He could have mercy on all, with this dominion given when Adam was driven from the Garden of God before he, Adam, could eat of the Tree of Life (Gen 3:22–24). Fire in the form of the flaming sword prevented Adam from returning to the Garden where Life hung as fruit to be picked and eaten.

Because God has given Sin dominion over humankind, sin is not counted as sin where there is no law (Rom 5:13); for it is God who delivered humankind into the hand of the Adversary for the destruction of the flesh as Paul commanded the saints at Corinth to do with the man who was with his father's wife (1 Cor 5:5). Therefore, before the Law

comes human beings are under “natural grace,” or the *covering* of being bondservants to the Adversary. Paul writes, “And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind” (Eph 2:1–3). Paul does not exclude himself from the category of being a son of disobedience even though he was a Jew, brought up in Jerusalem, and “educated at the feet of Gamaliel according to the strict manner of the law of [Israel’s] fathers, being zealous for God” (Acts 22:3).

Being zealous for God wasn’t enough, and is not now enough to prevent a person from being a son of disobedience, consigned to sin, and the faithful bondservant to sin. Only receiving a second breath of life (i.e., being truly born of spirit) frees a person so that sin no longer has dominion over the person (Rom 6:14); frees the person so “that the righteous requirement of the law might be fulfilled in [disciples], who walk not according to the flesh but according” to spirit (Rom 8:4) ... walking according to the righteous requirements of the law is obeying the law, or the obedience that leads to life of which Paul speaks in Romans 6:16.

Because all human beings are consigned to disobedience or to sin, dominion over human beings has been given to Sin, with sin personified in the king that appears as the four-headed leopard to whom dominion over the kingdom of this world has been given. And the wages of sin is death (Rom 6:23), with Death personified in the fourth horseman of the Apocalypse. So Death follows Sin to break, trample, and devour all who sin, for death is exceeding strong and not easily escaped. Until the resurrection of firstfruits at the Second Advent, with Christ Jesus being the First of the firstfruits, only Jesus Himself and the two witnesses will have escaped death ... again, these three are the three ribs in the mouth and between the teeth of the second beast (Dan 7:5) that this king of the bottomless pit (Rev 11:7) is unable to kill and keep dead. And it is by the resurrection of the two witnesses that Death is dealt a mortal wound, with his body being given over to be burned being a declaration about the fate of the two witnesses once resurrected, an oblique means of saying that the two witnesses will be resurrected to life that can cross fire.

From the head of the fourth king emerges the little horn that comes before the throne of the Ancient of Days and speaks blasphemy: no human being will come before the throne of the Ancient of Days, for flesh and blood cannot enter the kingdom of God; i.e., cannot cross into the supra-dimensional heavenly realm where time does not exist, thereby prohibiting movement of matter due to its apparent solidity. Therefore, the little horn that emerges from the head of the King of the North after the first king or great king of the King of Greece is broken suddenly is not a man, is not the Pope, is not the Prophet in Salt Lake City, is not a Muslim holy man or a European statesman or an American president. The little horn is a powerful demon, and the claim will here be made that the little horn is Satan himself; for in the this earthly realm, the little horn will manifest itself *in* the man of perdition, who comes by the working or activity of Satan (2 Thess 2:9).

So there is no misunderstandings, Nebuchadnezzar, the human king of Babylon, sees in vision a humanoid image that has a head of gold, arms and chest of silver, belly and loins or thighs of bronze, legs of iron and toes of mixed iron and miry or soft (unfired) clay (Dan chap 2). Daniel tells the king that he is the head of gold, and that the God of heaven has given into his hand the children of men wherever they dwell, as well as the beasts of the field and the birds of the air ... how is a human king to rule over vultures and eagles? He cannot. And certainly Nebuchadnezzar never ruled over men in China or Chile; so either Daniel spoke hyperbole, or Nebuchadnezzar was merely a type of the spiritual king of Babylon (Isa 14:4), the fallen day star, Satan the devil. And it is this

latter claim that's true, for when the kingdom of this world is given to the Son of Man, even the predatory natures of lions, leopards, wolves, and bears will be changed (Isa 11:6–9) for today the spiritual king of Babylon rules over all living creatures here on earth—and rules through being the prince of the power of the air (i.e., rules the mental topography of living creatures).

The visions of Daniel were sealed and kept secret until the time of the end: they were sealed by human beings serving as the copy and shadow of heavenly or spiritual beings, with Nebuchadnezzar serving as a type of the spiritual king of Babylon. What Daniel told King Nebuchadnezzar wasn't really true of the human king of Babylon, but is true of the spiritual king that has reigned continuously from before Daniel's day to this present era. And what Daniel tells the king about each of the other metal kingdoms primarily pertains to spiritual beings (demons) that reign with the Adversary as part of his ruling hierarchy. Therefore, what Daniel tells the king about the silver kingdom arising after him (Dan 2:39) pertains to the shadow just as what Daniel told Nebuchadnezzar about himself being the head pertained to the shadow: the image that Nebuchadnezzar actually sees is not that of four consecutive kingdoms, but that of one human-like being that when toppled would have broken gold, silver, bronze, and iron pieces coexisting in one debris pile, this chaff-like debris pile then being blown away by the breath of God ... Cyrus' practice of allowing local populations to worship their own gods underlies the change in "color" from gold under the Chaldeans [Nebuchadnezzar insisted that all worship his golden image] to silver under the Medes and Persians. This practice was reversed under the Greeks, with this reversal seen in the Hellenization of Asia even under the Seleucids.

Daniel records that the very night when he "read" the handwriting on the wall, "Belshazzar the Chaldean king was killed. And Darius the Mede received the kingdom" (5:30–31) ... Daniel reads the last character of the handwriting as "PERES," meaning that the Chaldean "kingdom is divided and given to the Medes and Persians" (v. 28). And in Daniel's vision in the third year of the reign of King Belshazzar (obviously occurring before the handwriting on the wall), Daniel sees a ram standing on the bank of the Ulai canal, and this ram had two horns, with both horns high, but the one was higher than the other and the higher horn came up second (Dan 8:1–3), so the higher horn was the Persians. The angel Gabriel tells Daniel "that the vision is for the time of the end" (v. 17), not for the 4th or 5th Centuries BCE, and "As for the ram that you saw with the two horns, these are the kings of Media and Persia" (v. 20). But—and here is where understanding emerges—in the third year of Cyrus, king of Persia, Daniel receives another vision. And about this vision in which the angel brings Daniel knowledge of what was written in the Book of Truth Daniel records,

Then I heard the sound of his words, and as I heard the sound of his words, I fell on my face in deep sleep with my face to the ground.

And behold, a hand touched me and set me trembling on my hands and knees. And he said to me, "O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you." And when he had spoken this word to me, I stood up trembling. Then he said to me, "Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. The *prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia*, and came to make you understand what is to happen to your people in the latter days. For the vision is for days yet to come." (Dan 10:9–14 emphasis added)

In this passage, the prince [*sar*] of Persia and the kings of Persia are not human beings, but powerful demonic beings that require the intervention of the archangel Michael ... no human king could stand before the angel any more than Daniel could stand; none could have withstood the angel for even a moment, let alone for 21 days. Thus, what's recorded in the Book of Truth isn't a story about human beings, but an accounting of what happens between angels that affects the course of human history.

Daniel's vision of what would happen to the people of God in the latter days (10:14) was sealed and made secret (12:4, 9) until the time of the end, when understanding was given that the course of prophesied history seen in chapter 11, history that stretches from Alexander's defeat of Darius to the defiling of the temple by the forces of Antiochus Epiphanes IV, forms the seal that has kept secret an ongoing war in the heavenly realm [i.e., in the inter-dimensional portion of the heavenly realm, the portion identified in Scripture as the bottomless pit], a war that occurs at the end of the age, a war that begins when the demonic king [*sar*] of Greece (10:20; 8:21) flies out of the west without touching the ground (8:5 — he doesn't touch the ground for he is not in their world) to trample the demonic kings of Persia.

The demonic king of Greece is not one king, but a federation of kings. And it is this demonic king of Greece that forms the bronze belly and loins of the humanoid image Nebuchadnezzar; it is this demonic king of Greece that would rule over all the earth (Dan 2:39). And the answer to why he rules lies in where this king is placed in the humanoid image that represents the reigning hierarchy of the Adversary.

About the king of Greece, Daniel records, "And the goat had a conspicuous horn between his eyes. ... Then the goat became exceedingly great, but when he was strong, the great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven" (8:5, 8). Now, take this image of the king of Greece having one conspicuous horn coming from between his eyes back to the belly and loins of the humanoid image Nebuchadnezzar saw and what do you see: the single horn appears as an erect penis. The king of Greece rules by controlling the appetites of the belly and loins; he rules through the passions of the flesh (Eph 2:3). And really, how is this world presently being ruled, especially considering that sex is used to sell hamburgers? Is this world not today being ruled by the appetites, the passions of the flesh? It is, isn't it?

The single great horn is the first king of Greece (Dan 8:21). He is a demonic king, not Alexander, and as the first king, he is a spiritual firstborn of the king of Greece, and he will not and cannot cover himself by drinking from the cup on the night that Jesus was betrayed. Thus, he will be suddenly broken at the second Passover.

Babylon, the reigning hierarchy of Satan, falls when the kingdom of this world is given to the Son of Man; dominion is taken from the four kings of Daniel chapter 7 when the kingdom of this world is given to the Son of Man. Dominion is taken from Sin through the world being baptized in spirit (Joel 2:28; Matt 3:11) and given the mind of Christ after Satan is cast into time. Thus, Babylon falls when dominion is taken from the four kings or beasts—but it wasn't the head of gold that ruled over the earth, but the bronze belly and loins ... and the question sure to be asked by Christian traditionalists: how can the head of gold rule over men wherever they dwell and the bronze belly and loins rule over the world if their rule is not sequential rather than simultaneous? The answer to traditionalists is that though Christians have assigned sequential reigns to these metal kingdoms, these kings/kingdoms are all together and are all broken to pieces, with their shards commingled, when God sets up His kingdom; hence, they really cannot be sequential kingdoms.

The head of gold rules as the Head of Christ rules His Body, with His mind being placed in His disciples; and the head of gold—the color, not the metal, has reflected light indicating a mind set—rules over the bronze belly and loins, but doesn't well rule over the

silver arms and chest ... Satan created his rebellion through an argument for democracy, an argument that is inherently “Greek” (Hellenistic) in substance; thus Satan as the spiritual king of Babylon (Isa 14:4) and head of gold shares a similar color of reflected light as the bronze king of Greece, whereas the kings of Persia reflect a different light spectrum as indication of a different mindset, the mindset that has empowered Christianity throughout the interregnum. Hence, “traditional” Christianity has been severely weakened as war is fought between the ram and the he-goat. This weakening of Christianity is beneficial to the Body of Christ that will be collectively resurrected at the second Passover, for the devout adherent to Christendom’s bastardized pagan theology would not, even when filled with the breath of God, entertain the idea of keeping the commandments of God by faith and thereby “covering” him or herself with the garment of obedience.

Remember there are now hard time markers in play:

1. The single great horn that appears as an erect penis is broken at the second Passover liberation of Israel; he is broken because he is first, and because his lawlessness or sin is not covered or coverable by the blood of the Lamb of God. He is broken at the beginning of the Tribulation. And if the second Passover were to occur in 2011, then he would be broken on May 19th of that year.
2. The four kings or beasts have their dominion taken from them and given to the Son of Man 1260 days later when the kingdom of this world is given to the Son of Man. They have their dominion taken from them when Babylon falls and humankind is no longer consigned to disobedience. And if the second Passover were to occur in 2011, then these four kings will be cast to earth on Halloween 2014.

In the three days period between the 15th and 18th of Lyyar in the year of the second Passover, the four horns sprout from around the base of the broken great horn (Dan 8:8). In their shadow, Alexander is the type of the first horn, and his four generals are types of the four horns that arise from the four compass points. Out of the north horn or said otherwise, out of the king of the North comes the little horn that threw some of the host and some of the stars to the ground. And it is to this little horn after he has become great that “a host will be given over to it together with the regular burnt offering because of transgression” (v. 12).

There are not many little horns in Scripture: there is only one other (that is the same one) in Daniel chapter 7, and this little horn comes up on the fourth king, the king that is dealt a death wound; thus the following can be asserted:

The fourth king of Daniel chapter 7 is the King of the North of Daniel chapter 11 and is the fourth horseman of Revelation chapter 6;

The little horn is the power behind the lawless one (2 Thess 2:3–10), with the lawless one being the man of perdition. This power is Satan himself, and the lawless one is a human being possessed by Satan;

The third king of chapter 7 is the King of the South of chapter 11 and is the third horseman of Revelation chapter 6. This horseman, Sin, makes merchandize of both the firstfruits of God (the early barley harvest) and the later main crop wheat harvest, but cannot harm the oil and the wine, the processed fruits of the Promised Land (i.e., God’s rest or presence).

1. Those *Christians* born filled with spirit following the second Passover are firstfruits, represented in the Tribulation by the early barley harvest.
2. The great multitude (the third part of humankind) that comes out of the Endurance are also firstfruits, the early barley harvest.

3. But non-Christians that die during the Tribulation are part of the main crop wheat harvest that will be resurrected in the great White Throne Judgment: they had no spiritual life when they died and they will not receive a second breath of life until resurrected in the great White Throne Judgment.
4. Those few Christians who are born of spirit prior to the second Passover and who take the Passover sacraments on the night that Jesus was betrayed are the processed fruit, the oil and the wine that Sin cannot harm. These Christians are firstfruits, the barley harvest.

Throughout the Tribulation, Sin will be separated from Death because of the second Passover liberation of Israel from indwelling sin while the flesh remains mortal; hence the separation of the King of the North from the King of the South seen in Daniel 11:5.

Because the first king of Greece is broken at the second Passover, and because disciples are liberated from Sin but remain mortal, with the first Passover forming the shadow and type of the second Passover, the short while between when the death angel passed over Egypt and when Pharaoh summoned Moses and Aaron (Ex 12:29–31) represents in type the period between when firstborns are slain and when Sin is separated from Death (the period described in Dan 11:4–5).

The lawless one is revealed 220 days (2520 days minus 2300 days) after the second Passover liberation of Israel; for with liberation Israel covers itself with its obedience in lieu of the daily sacrifice, and when Israel's obedience ends in its rebellion against God, the daily sacrifice ends.

Therefore the four kings of Greece emerge from around the stump of the first king on or by the 17th day of Lyyar, the day when the foundations of the deep erupted (Gen 7:11). The time of the end shall indeed be as it was in the days of Noah.

Again, in John's vision the four horsemen of the first four seals (Rev chap 6) emerge soon after the second Passover liberation of Israel: these four horsemen are the four kings that emerge from around the stump, and the fourth horseman or king, named Death, is the King of the North—and is represented in prophecy by Assyria. The King of the South represents sin and is represented in prophecy by Egypt. The wages for sin is death (Rom 6:23), thereby Sin and Death are today linked as if they are one entity, and they function as one entity under the first horn of the king of Greece until this first king is broken.

Most of Revelation's timeline has now been declared.

Beginning on day 220, 1290 days are counted before the effectiveness of the Adversary's deception runs its course. This will be 250 days after Satan and his angels are cast from heaven, and will occur in July of the fifth year of the seven endtime years. Thus, before the Fall Feast occurs at the end of the first full year of the Endurance, those disciples who have not taken the mark of the beast (i.e., $\chi\xi s'$ or the tattoo of the cross) will be blessed. Although they must still endure for another two and a half years, they will by the end of the first year know that they can trust the Father and the Son to supply their needs. They only have to hang on to be individually saved as one of the firstfruits.

Following the second Passover and in the first days of the Tribulation, the world will want to "get right" with God, but the confusion of voices, all claiming to speak for God, will create the basis for the Rebellion. Thus, the two witnesses—the ones who will actually speak for the Lord throughout the Tribulation—will seem a curse to the world, and the world will feel every ill feeling that the house of Judah held against Jeremiah and

the house of Israel held against Elijah toward the two witness, who are “a torment to those who dwell on the earth” (Rev 11:10).

Therefore, more can now be said: when dominion is taken from the four kings (Dan 7:11–12) and when they, as Satan’s angels (Rev 12:7), are cast to the earth, these four kings or beasts, collectively identified by the angel Gabriel as the king of Greece (Dan 8:21–22), constitute the first beast of Revelation chapter 13. Their dominion has been taken from them; the fourth king has been dealt a mortal wound when the two witnesses were resurrected from death and his cross-shaped body has been burned; but the lives of the first three have been spared for a season and a time. The second beast of Revelation chapter 13 is Satan himself, and his great (elevated) authority when cast from heaven lies entirely in him coming claiming to be the messiah ... the dragon’s power and throne and great authority that he gives to the first beast is usurped power and authority. The dragon comes as the true Antichrist, of whom the man of perdition in the Tribulation was a copy and shadow.

The man of perdition as the left hand enantiomer of the Antichrist is a human being, an Arian Christian, possessed by Satan the devil. He will know that he is possessed, but he will sincerely believe the spirit being within him is Christ Jesus; thus he will feel no guilt in declaring himself God. But, whereas the left hand enantiomer is a human being possessed by the devil, the right hand enantiomer is the true Antichrist, Satan the devil having been given the mind of a man (as Nebuchadnezzar, king of Babylon, was given the mind of a beast) when he is cast into time.

The Endurance forms the chiral image of the Tribulation. As saints are marked with the sign of God (Sabbath observance — from Ex 31:13) in the Tribulation for they are aliens in the wobbling and soon to fall kingdom of Babylon, in the Endurance the seed of Satan are marked for death with the tattoo (in the mind and on the hand) of the cross for they are aliens in the kingdom of the Son of Man. As the sons of God in *Philadelphia* are sealed so that they do not suffer the fifth Trumpet Plague (Rev 9:4), the seed of Satan (Rev 16:2) is sealed in destruction (i.e., they cannot escape) so that they suffer the wrath of God (Rev chap 16) that occurs in the Endurance.

The first year of the Endurance is part of the narrative division of Revelation known as the Kingdom [i.e., the transference of the Kingdom], and the last year of the Tribulation will also be part of the Kingdom, thereby making the three woes that occur during the transference analogous to the messages the three angels deliver.

Approximately a third of humankind will be uncovered firstborns when the death angels pass over all the land at the midnight hour of the second Passover, with the death of these firstborns plunging the world into chaos and immediate concern to “get right” with God. And the death of these uncovered firstborns immediately precedes the liberation of Israel from indwelling sin through all who claim to be Christians being filled with spirit ... the mirror image of the death of a third of humankind at the second Passover is the death of a third of humankind in the sixth Trumpet Plague, for all of remaining humanity will be firstborn sons of God when the world is baptized in spirit. Therefore, the sixth Trumpet Plague does not occur a long while before the kingdom of this world is given to the Son of Man, but within a period analogous to the days between the 14th of Lyyar and the 17th of Lyyar, with these three days typologically representing the three week period between the 1st of the seventh month and the 21st-day of the seventh month of the fourth year of the seven endtime years.

The chirality between the Tribulation and the Endurance will have:

1. As the reality of the Wave Sheaf Offering (the first ripe sheaf of barley in the Promised Land, the sheaf waved by the priest on the morrow after the weekly Sabbath in Unleavened Bread — see Lev 23:9–11; 15–16), Christ Jesus ascended to the Father on the mid-week day of Unleavened Bread. The

harvest of the firstfruits of God could not begin until He was waved and accepted.

2. The harvest of firstfruits began when Jesus breathed on 10 of His disciples on the same day that He had ascended to the Father (John 20:19–24), and directly transfer to them a second breath of life.
3. The Church as the Body of Christ was crucified with Christ and died as Jesus' physical body died, and was resurrected from death after the example of Christ in the form of the two witnesses. In between Jesus and the two witnesses are the deaths of many disciples born of spirit and slain by the prince of this world. It is only the remnant of these “many disciples” that bodily enter into the Endurance.
4. But the giving of the kingdom of this world to the Son of Man mid-week in the seven endtime years is analogous to Jesus ascending to the Father mid-week of Unleavened Bread in the Hebrew year 3791.
5. Thus, the harvest of firstfruits could not truly begin until the kingdom of this world is given to the Son of Man ... the Christianity of the Adversary (that has been a curse to this world) has seen some but few saints harvested in the past two millennia—the saints harvested are the harvesters for the harvest of firstfruits.

As many have been called but few chosen (Matt 22:14) over the past two millennia, many will be chosen from the third part of humanity that is born of spirit when the world is baptized into spirit after Babylon falls; for all who endure to the end shall be saved (Matt 24:13). And it is this good news (gospel) that must be taken to the world as a witness to all nations before the end comes ... the end can now come.

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[\[Home\]](#)