

A Philadelphia Apologetic
— 2013 —
Volume Two

Homer Kizer



About the Cover Photo

Platanthera camtschatic

In 1983, I crossed Kodiak Island's Ugak Bay, climbed Gull Point, and above the island's tree line, in the domain of wind and eagles, I photographed the orchid used on the front cover of both the first and second edition of *A Philadelphia Apologetic* and on this new, sixth, three-volume edition. I chose to use the flower on the first edition because of what "orchids" represented in Koine Greek. However, I decided to use the same photo on the second edition for an altogether different reason: the Christianity of Christ Jesus and of the early Church required a hosting mental landscape and culture. Until the single kingdom of the world becomes the kingdom of the Father and His Christ (*cf.* Rev 11:15; Dan 7:9–14), Christians cannot establish a kingdom of God here on earth. They can only, by attempting to do God's job for Him, establish another division within the single kingdom of the Adversary; they can only make themselves agents of the prince of this world. Being a *Christian* requires separating oneself from this world while still living in it and taking sustenance from it—Homer Kizer.

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Volume Two

Introduction to Volume Two

1.

Among academics and theologians practicing historical criticism, belief is that the Book of Revelation probably pertains to the 1st-Century CE, that by the application of gematria the mark of the beast identifies Caesar Nero as the enemy of the saints, meaning that Revelation was written before Nero was removed, written near to when Paul's epistles were written ... if the Gospel of John was written in the last decade of the 1st-Century, and if Revelation was written by "John" three decades earlier, a reasonable explanation exists for the differences in grammatical style and competency between the two books. However, the better argument is that Revelation was written mid or late 90s CE, and written by the native Aramaic-speaking John, who stood with the women at Calvary. For the author of the Gospel of John is anonymous—does not identify himself as the Apostle John, and never uses first person expressions when Jesus interacts with His disciples. So if in 31 CE, Peter and John were uneducated [illiterate], common men (Acts 4:13), not a state in which they would have stayed when commissioned to become fishers of men, then three decades or six decades later, both Peter and John would have written Greek characterized by grammar irregularities and violent expressions such as a former fisherman would have used. And in the case of 1st Peter, the fisherman apparently employed a scribe (Silvanus — from 1 Pet 5:12) to set his words in acceptable Greek. I suspect John would have done the same if the services of an artful scribe would have been available to him: on Patmos, John would have written with his own hand whatever needed to be written, with the *style* of the Greek of Revelation disclosing that the writer's first language was Aramaic.

I began teaching first semester college Composition after I had been writing professionally for nine years, but before I had any degree. I taught Composition during the same semester I was taking a graduate course on how to teach Comp. And that semester, I had a student from the Argentines as well as one from Portugal. Both were fluent in English, but both expressed their thoughts in writing in syntax characteristic of Romance Languages. Both had an elegance of expression that was not found in the compositions of native English speakers. And I sought to incorporate their elegance into my own prose.

After completing my Masters of Fine Arts (MFA) degree in Creative Writing, awarded by University of Alaska Fairbanks (UAF) in 1995, as my first degree when I was 48 years old, I taught as adjunct faculty at several colleges and would on occasion receive an Intro to Literature course to teach. In these survey courses, I used the novel *Ceremony* (1977) by Native American writer Leslie Marmon Silko as an assigned text. I used *Ceremony* for its plot's complexity, but mostly for its literary elegance: Silko's word choices mimicked what it was that she sought to describe in the natural world.

Readers of earlier editions of *A Philadelphia Apologetic (APA)* claimed that reading *APA* could be likened to reading a math text book, such was the difficulty they experienced in wrestling with the prose. *APA* was the antithesis of elegance. It was a convoluted argument that virtually couldn't be grasped. Yet a few individuals have not only understood the argument but decided to join with me in doing ministry, delivering to the world as a witness to all nations the good news that all who endure to the end shall be saved (Matt 24:13-14).

The end of the world was near, is near, and will be near *before it comes* whenever it comes. John the Baptist proclaimed that the kingdom of God was at hand, as did Jesus, as did the Apostle Paul and most of the 1st-Century Christians, as did William Miller, Ellen G. White, Herbert W.

Armstrong, and even myself. The prophet Daniel saw visions of the end of the age, and according to internal evidence in the Book of Daniel, so did King Nebuchadnezzar. But the vision that for most endtime Christians represents the end of the age is that of John the Revelator, who again from linguistic analysis was probably the Apostle John although that identification is not found in the Book of Revelation. From linguistic analysis, the writer was probably an Aramaic speaker writing in Greek as his second language, using sometimes clumsy and ungrammatical phrasing, and

writing in a *violent* style that would be characteristic of a common workman such as a fisherman who had learned Greek later in life.

Not much of my writing from 1979, or the early 1980s still survives—not that I would want it to survive. My writing from the 1990s can be seen in various novels purchased as print-on-demand books or as e-books from major booksellers such as Amazon, but with the exception of the e-book *Shelikof*, these texts were produced after I returned to college ... I lost use of my right knee in a traffic accident in 1984, so I could no longer balance on decks of fishing vessels (I was forced to swallow the anchor), and I had daughters that wanted to attend UAF and no money to send them unless I also returned to college.

The Apostle John as a fisher of men would have had no choice about turning from hanging web for a beach seine to hanging literary web, meaning that he would have been *forced* into literacy and writing in Koine Greek even if he wasn't very good at doing so when he began; for Greek, unlike Aramaic or Hebrew, had a complete alphabet, a development that has become the expectation of all languages ever since. The inscription of vowel sounds was a Greek development that permitted anyone anywhere to read the language without first knowing the words to be read: inscription of vowels permitted words to be read phonetically. Therefore, only token literacy would permit the person who understood spoken Greek to be able to write the language.

Traditionally, the Book of Revelation has been assigned to the Apostle John, an assignment that caused problems among some 2nd-Century proto orthodox Christian fellowships that accepted the Gospel of John as Scripture based upon *John* having been written by this son of Zebedee. Even in the 2nd-Century, the difference in the writing style between Revelation and the Gospel of John was noticeable and of enough concern that Revelation had about as many opposed to including it in Holy Writ as were in favor of using the book as a Christian text. Today, theologians holding to *realized eschatology* still have problems with Revelation—

But as was asserted in *APA, Volume One*, theologians and academics by their training are not good readers of Holy Writ. Almost without exception, they are extremely poor readers; for they read with critical doubt rather than with suspension of disbelief. Their literal readings of texts that internally identify themselves as openly figurative (metaphorical or metonymic) prevent theses academics from comprehending the movement from hand to heart, from darkness to light that underlies canonical New Testament writ. They are simply unwilling to accept the probability that John the Revelator is John, the beloved disciple; that John whom temple officials considered an uneducated, common workman could in later life write in Greek, even if not in perfect Greek.

I, too, am a common workman, a gunmaker, logger, fisherman, woodcarver, and I have a proclivity toward using *violent language*, calling a spiritual bastard a bastard, and calling an academic practicing historical criticism a spiritual murderer. So, am I, who inherited an audio form of dyslexia from my father and truly cannot hear how words are pronounced with enough precision to transform sound into letters of an alphabet (who sight reads to this day, reading without pronouncing the words I read)—am I not capable of writing in reasonable English?

When winter fishing and living aboard a small boat tied to the old Sub Dock at Dutch Harbor while the bridge between the islands was being built in 1979, I began writing. I couldn't spell; I wrote with a collegiate dictionary resting on the left knee. I couldn't type; I didn't know the keyboard. But after reading Ken Follett's novel, *Triple*, I tossed the paperback across the cabin of the boat in disgust and felt I could tell a better tale; for I was convinced that Follett had never been to sea and had no business writing about a sea chase.

In the cabin of the boat tied to the old Sub Dock at Dutch, on a manual portable typewriter, I pecked out the beginning of a novel that has had an interesting though unprofitable history since it was completed a year and a half later. The novel, *Shelikof*, was read by the author Robert Stone and by a faculty member at UAF during the Midnight Sun Writers' Conference in 1981; was held by Luther Nichols of Doubleday for twenty months before finally being declined; was accepted by Alaska Nature Press and allegedly released by this publisher in 1986, but the publisher sold out to a university press that published no fiction just before its release date so it wasn't released; was then split in two at the request of another major publisher before again being declined; was then published as two, print-on-demand books [*Aleutian Rouge & Amanat*] in 2001; and was finally reunited and published as an e-book in 2012.

But based upon the UAF faculty member's recommendation after having read *Shelikof*, I was invited into the university's graduate writing program without having an undergraduate degree or any undergraduate English coursework beyond the Freshman Comp sequence, an invitation I finally accepted in 1988, when I had daughters that wanted to attend UAF. I returned to the university so they could live *at home* and attend classes: they had scholarships that paid for their tuition and books, and I received a Teaching Assistant stipend that covered our housing and food.

But to go to Fairbanks, I had to leave Kodiak, where I had settled after leaving Dutch in 1980 ... I never again returned to Dutch, the only geographical location where I felt as if I was *home*.

I have no reluctance about calling academics such as Bart D. Ehrman, the James A. Gray Distinguished Professor of Religious Studies at University of North Carolina, Chapel Hill, a poor reader of Holy Writ in seemingly unprofessional phrases: he is a poor reader of texts and ought to be crucified for the damage he has done to thousands of innocents and hundreds of graduate students. Luckily, his agnosticism somewhat protects him; for if he still claimed belief he would be without hope. As it is, he has—as far as I know—time to overcome his unbelief.

When I returned to the university after a 23-year hiatus, I returned as a middle aged graduate student who, regardless of how many assets or how much money I would have had prior to the head-on with a Peterbuilt cattle truck in 1984, would have been and was financially strapped after the accident ... following the accident, I chose not to sue when I had valid claims: the truck was in my lane at the time of impact. However, the driver had moved into my lane so that I could take the ditch—the driver didn't expect me to recover from a slide and return to my lane of traffic. But by 1984, I had driven on icy roads for long enough that recovering from a slip was the expectation; for the road surface was, in Alaskan parlance, *normal winter driving conditions* even though I was in Oregon at the time. Plus, there was the matter of hospital negligence, resulting in a loss of consortium. I was left to rear our younger two daughters alone (the oldest daughter was out on her own). And I started over again, with everything I owned and all that my daughters owned and a neutered, 21-pound Maine Coon Cat in a 1969 LTD I acquired in Klamath Falls.

A few years later, the journey in that LTD from the ferry terminal at Homer to Fairbanks seemed longer than its 580 miles: the year was 1988, and when we entered the Tanana Valley, the aspens, birches, and cottonwoods were covered with golden leaves as far as could be seen. There wasn't even a hint of wind. The leaves hung on for more than a month. On Kodiak, a yellow leaf was lucky to last a day before wind ripped it from its branch.

I returned to the university with a total of 33 semester credit hours, most in small arms classes taken at Oregon Tech [now Oregon Institute of Technology, Klamath Falls] in 1964–65. So when I enrolled in courses taught by English Department faculty members who were on the other end of a political and social spectrum, I had to quickly fill in great blank spaces in my education while keeping my opinions to myself. I felt as if I were a spy in the enemy's camp as I listened in genuine surprise as faculty members revealed that they had no clue how the world outside of academia functioned. They deconstructed literary texts I hadn't previously read, and they expressed their concern for things that were of no concern to me. It was as if I had entered a parallel universe, one reinforced by my Sabbath observance and self-imposed dietary restrictions.

Three years later, 1991, Idaho State University (ISU), Pocatello, offered me a Doctor of Arts fellowship—and as a former small businessman and common workman, still without a degree, I journeyed south, leaving Alaska behind.

A year later, the Graduate School Director told me that ISU would not give me a doctorate as my first degree, that I had to return to Fairbanks and defend my M.F.A. thesis, a second novel, which I did. However, I had purchased an inexpensive house in a small town south of Pocatello when I first came down from Alaska; I still had the house. I couldn't afford its payments and rent in Fairbanks. So after the school year, I returned to Idaho and haven't been back to Alaska since. I returned having my thesis completed but not published—I couldn't afford to publish even the five copies that were required. My youngest daughter paid to have those copies published when she graduated from UAF in 1995; for in Idaho, I eked out a living selling Northwest Coast Totemic Woodware in Alaska art galleries until Clinton's tax increase went into effect ... most of the galleries in which I had placed work went bankrupt.

Why am I relaying autobiographical material in a theological apology—there is unjustified elitism among academics practicing historical criticism, an elitism holding that Jesus as a carpenter would not have known Greek ... Jesus was reared as a carpenter's son, but after Joseph, the husband of Mary, apparently died, Jesus was probably the apprentice of Joseph of Arimathea, allegedly a tin merchant with trading connections in Wales. It is reasonable to believe that Jesus had journeyed to Wales, and perhaps to other lands. Certainly Jesus had sea legs that permitted Him to sleep through a storm on the Sea of Galilee, sea legs that He probably acquired sailing on the Mediterranean. Plus, Jesus had been gone from Nazareth for long enough that He wasn't well known; for the question, *Is this not Joseph's son* (Luke 4:22), can be treated as a genuine question rather than a rhetorical question.

It smacks of elitism to conclude that Peter and John, whom temple officials identified as uneducated common men immediately after Calvary, were incapable of learning to read and to write, and to write well in Greek. These academicians miss the point that the two fishermen didn't return to their nets except for the one night, but became fishers of men who needed to know how to

read Scripture for themselves, and read Scripture in Greek. Thus, in a ten year window after Calvary, it would be safe to assume that all of the first disciples grew in grace and knowledge, with much of this *knowledge* growth coming in the form of literacy and mastery of narrative prose ... if I could do this, so could they. If I could leave my air ratchet on the bench and an outboard in the test tank and take the G.R.E. General Test on a Monday morning (scheduled for Monday because I kept the Sabbath) and score in the 600 and 700 hundreds, so could have the Apostle John if he were in my shoes. It is unbelievably arrogant for a historical critic to assume that the first disciples were stupid men, incapable of bettering themselves educationally during the decades following Calvary when they were no longer engaged in their previous vocations.

My performance at UAF was adequate: for more than 60 graduate hours, often taking twelve and once taking fifteen hours a semester, my G.P.A. was 3.8. My thesis was accepted without revision. So it is with the qualification of being both a common workman with little academic training as well as getting to know a fair number of academics that I say, concerning intelligence, there is less difference between a person who holds a graduate degree and the person who labors with his or her hands than the educated imagine. There is an elitism produced by life within a university community that has no basis in merit; for the person who cannot repair his or her own car is educationally inferior to the person who can.

The intellectual potential of the Apostle John and the high priest would have been nearly identical; so it would have simply been a matter of time and will before the Apostle John would have known Scripture and would have been able to write as well as the high priest, with John's focus not being on political or financial gain but the advancement of the word Jesus left with His disciples. And this means that there is no reason to believe that the Apostle John did not write the Book of Revelation, or that Peter did not write 2nd Peter ... there is an e-book of mine, *A Story Believed*, that I wrote with a minimum of linguistic determinatives. Examine it and judge for yourself if its writing style is that of *A Philadelphia Apologetic*. See if you believe that the same person wrote both.

Did the Apostle Matthew write the Gospel of Matthew? The Gospel is anonymous. There is no way to know, no way to either prove that Matthew did or that Matthew didn't. The internal evidence would suggest that the Gospel was written before, not after Jerusalem was sacked; for there is no reference even in passing to the Zealots or the dagger-men that terrorized the city prior to the Rebellion (ca 66–70 CE) ... before I returned to the university, I wrote fishing articles for various outdoor magazines. As an Alaskan, however, my perspective was not that of the magazines' audiences: I didn't get excited when someone caught a 55 pound soreback king. I didn't fish spawning beds. And I was told by several editors that the problem with all Alaskans writing for Lower 48 audiences was that what interested or didn't interest the Alaskan writer were not the same things that interested the magazines' readers; hence, the editors sent Lower 48 writers North to get their *Alaska* stories. This is the equivalent of English writers inserting camels in their descriptions of North African scenes whereas North African writers seldom mention camels.

John Haines (1924–2011), former poet laureate of Alaska (1969), asked in an essay on *a spirit of place* if writing about Alaska would ever advance beyond what he termed *travel writing*, descriptions of what tourists see ... Haines' question could be asked about Christianity: will writing about what it means to walk as Jesus walked ever get beyond the agnosticism of critics or the syrupy crap of lawless Christians who claim to *Know the Lord*? Probably not, for too few Christians are today or have been in the past truly born of spirit. But if a genuine Christian literature ever does emerge, it will read like the Gospel of John with its easy elegance.

John's Gospel says little about the *kingdom of God being at hand*; for the apocalyptic message of Jesus is for the writer of this Gospel the literary equivalent to camels in North Africa, or to an Alaskan leaving sorebacks to eagles and bears and not writing about them or about those who cast flies to them.

When a writer is immersed in the apocalyptic message of Jesus to the point where this message is *normal thought*, the writer will say little if anything about this message because it is the given from which everything else is derived;

Because the writer of the Gospel of John says so little about the *kingdom being at hand*, it is reasonable to conclude that for the writer the kingdom being at hand was self-evident and need not to be mentioned.

It has been generally agreed among Christians since the 2nd-Century that the writer of Revelation and the writer of the Gospel of John are not the same person ... the Gospel of John is anonymous; whereas the writer of Revelation identifies himself as “John.” So for me, it is reasonable to believe that Revelation was written by the former Galilean fisherman, John, who actually lived for seventy years after Calvary, making him a man of ninety or a little more when he died in probably 101–102 CE. For the “John” who stood with the women at Calvary and who accompanied Peter as if his little brother was not an older man, but a young man who posed no threat to the Roman soldiers. It is certainly possible—considering that Augustus Caesar with his *rich* lifestyle and involvement in political intrigue was 75 when he died—for a man in the 1st-Century to live into his 90s, and when coupling what each James (John’s brother), Peter, and John represented within the Church, it is believable that John lived seventy years after Calvary.

If the Apostle John wrote Revelation, then who wrote the Gospel of John? A scribe as earlier proposed? Or a companion of the Apostle? Or the Apostle himself with the help of a translator such as Isaac Bashevis Singer (1901–1991 CE), the Polish-born Jewish American who was a leading figure in the modern Yiddish Literary Movement, and who wrote in the morning in Yiddish and who with his daughter, translated his morning’s work from Yiddish into English in the afternoon ... the English translations of Singer’s work were the productions of *Singer & Singer*, father and daughter. Is the Gospel of John the production of *John & John*, or the equivalent?

It really doesn’t matter who wrote the four Gospels. The selection of which texts made it into the canon and which didn’t was much less a matter of human politics than of the *parakletos* intervening in the affairs of the late 1st-Century Church. But even the existence of the *parakletos* is outside the realm of academic exploration: what isn’t physical really cannot be discussed within academia.

Few academics practicing historical criticism seem willing to actually believe any God exists: God is for them a mythological abstraction reflecting primitive superstitions ... when in heavy seas in the Gulf of Alaska and needing these seas calmed so I could change a plugged fuel filter, was it a mythological abstraction that calmed seas for thirty yards all around the boat when I hollered out? Or did I imagine the seas being calmed? Or after praying for protection, did I imagine a 120-foot-tall red fir snag falling across the top of me, then being hurled two hundred or more yards into the canyon when I was falling timber in the Bitterroots? Certainly something unusual happened, for the first words of the Cat skinner who witnessed the snag fall across me were, *You’ve got Somebody looking out for you!* Indeed, I did and I do. But the number of times otherwise unexplainable incidents happened to me are too numerous to list. These incidents in which non-explainable phenomena occurred span decades so it is enough to say that for me, God and a supernatural cast of characters are more *real* than the academics who doubt their existence. Therefore, when I was called to *Reread Prophecy*, I didn’t approach the Book of Daniel as it having been written in, say, 165 BCE, after the Seleucids had caused trouble.

Professor Ehrman writes in his textbook, *The New Testament, A Historical Introduction to the Early Christian Writings*, Second Edition (Oxford, 2000),

The book of Daniel, allegedly written by the great wise man of the sixth century B.C.E. during the days of the Babylonian captivity, was actually written, in the judgment of almost all critical scholars, sometime during the period of suffering associated with the Maccabean revolt, some 400 years later. No wonder “Daniel” could predict the rise of the Persians and the Greeks, and even more accurately detail events that were to transpire near the time of the Jewish uprising; the author of the “prophesies” lived after they had taken place. (p. 429)

If I were to write about FDR’s administration, Roosevelt having died more than a year before I was born, I certainly could give a far more accurate accounting of the Depression and World War II than Daniel gives of Persian and Greek administration of the Promised Land. If I were *Daniel* writing from a post-Alexander time period, I would be embarrassed if I got as much wrong as a 2nd-Century BCE *Daniel* gets wrong. So, no, the Book of Daniel was not written in the 2nd-Century BCE for reasons that will be addressed in the following chapters, but comes from the 6th-Century BCE, before *many* orders go out to rebuild the temple.

But before wrestling with Daniel and Revelation, the Volume One discussion of covenants needs to be concluded.

* * *

APA

Chapter Four

“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 an eternal covenant ratified or purified with the shedding of blood is not *eternal*, but lasts only to the end of the age; for all covenants ratified by the shedding of blood are merely copies or shadows of heavenly covenants (Heb 9:23), albeit shadows that extends to the end of an age.

The First Sinai Covenant—the 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, the First Covenant, an addition that brought Sin to life*. And once alive and given an opportunity, Sin quickly slew Israel. The nation lasted forty days before 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 and commanded Aaron to make for the people a gold calf [golden calves]. Upon returning to the camp of the people, Moses cast down the two tablets of stone he had received from the Lord. And the covenant officially ended when the sons of Levi gathered around Moses, put swords on their sides, and slew about three thousand of their kinsmen (Ex 32:26–29), thereby shedding the blood of Israel.

The First Sinai Covenant began with its ratification through Moses shedding the blood of oxen, and ended with the sons of Levi shedding the blood of Israel, with the juxtaposition of the blood of oxen to the blood of Israel representing the relative difference in the initiating shedding of blood to the concluding shedding of blood for an earthly covenant made with the Lord—

A covenant ratified by the shedding of the blood of livestock will not end with another shedding of the blood of livestock;

There is movement between implementing a covenant and ending a covenant that is analogous to the movement within a Hebraic thought-couplet, with this movement represented by the comparison between the patriarch *Jacob* and the patriarch *Israel*, the same man before and after he wrestled with God and prevailed (Gen 32:28).

Israel, natural and spiritual, has tried to resurrect the First Sinai Covenant ever since the sons of Levi shed the blood of Israel as the young men of the people shed the blood of oxen to ratify this covenant: again, the movement from oxen to people is analogous to the movement from the Lord giving the lives of firstborn Egyptians and their firstborn livestock at the ratification of the First Covenant to the Lord giving the lives of His firstborn sons [in the Abyss and on earth] and the lives of the firstborn of men to end this first Passover covenant:

The lives of firstborn Egyptians (a) and the firstborn of Egyptian livestock (b) slain at the midnight hour of the 14th day of the first month corresponds to the endtime lives of firstborn angelic and human sons of God (A) not covered by the blood of Christ and the endtime lives of common human firstborns (B) that perish at the Second Passover;

These two giving of lives—at the first Passover in Egypt and at the Second Passover liberation of Israel—are the two times that the Lord sheds blood to initiate and to end the First Covenant, the Passover covenant.

The blood shed or lives lost to end an age-to-age earthly covenant that is the left hand enantiomer of a heavenly covenant will be of greater worth to the Lord than the blood shed or lives lost to initiate the covenant. For example, the lives of endtime firstborn sons of God in heaven and on earth is of greater worth than the lives of firstborn Egyptians. Likewise the lives of endtime common firstborns of men are of much greater worth than the lives of firstborn livestock in Egypt.

However, it is the concept of a covenant being “eternal” that remains problematic; for an earthly copy of a heavenly covenant cannot be eternal. It is the heavenly copy that is eternal; for heaven is without time. A *moment* in heaven has neither beginning nor end. Just as a geographical location here on earth will experience change but will remain where it is, its coordinates unchanging, so it is with a heavenly moment that lasts forever: activity occurs within this *moment* as geological activity occurs at any particular set of longitude/latitude coordinates but the moment doesn’t become another *moment*.

Since I left Dutch Harbor, Akutan Peak, a stratovolcano on Akutan Island, immediately northeast of Unalaska Island, has erupted (1992), and Mount Okmok on Umnak Island, immediately southwest of Unalaska Island, has erupted (2008). But the Fox Island group of the Aleutian Islands that includes Akutan, Unalaska, and Umnak islands, remains where it was. Things happened, but the islands didn’t get up and walk away as they might in an Aleut narrative. And so it is with a heavenly *moment*: things happen, angels were created, and an anointed guardian cherub rebelled and caused a third of the angels to leave this habitation of obedience, but that *moment* remains unchanged at the base of the mountain of God, atop of which is another unchanging heavenly *moment*, the moment from which human sons of God receive their heavenly breath of life [i.e., the breath of God in the breath of Christ]. But about unchanging heavenly *moments* little can be said other than there must be two, one in which the Most High God had life before He created angels, and a second in which angels that did not previously have life received life.

The presence of life and the absence of life cannot coexist in the same moment. Life and death are absolutes. To have life is to not be dead. To be dead excludes the entity from having life. Hence, angels can no more enter the *moment* in which they did not have life than the nation of Israel assembled around the base of Mount Sinai could ascend the mountain. Only Moses ascended the mountain and entered into the presence of the Lord after the Law was given—Aaron accompanied Moses before the Law was given (Ex 19:24), and Joshua went up halfway after the Law was given (Ex 24:13; 32:17), with both Aaron and Joshua having counterparts during the seven endtime years of tribulation.

Translation from spiritual to physical hinders understanding the spiritual. 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, but within macro-ages are micro-ages. 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. But this Second Sinai Covenant was made with Moses and with Israel (Ex 34:27), two covenantees [i.e., two parties], not one, for the Lord intended to make from Moses a great nation, a nation greater than Israel. And apparently the Lord knew that Israel would again transgress the covenant so an eternal covenant could not be made with Israel alone meaning that the Lord knew beforehand that Moses would not transgress this heavenly Second Sinai Covenant. By extension, Moses was foreknown by the Lord and predestined to be glorified, the necessary prerequisite for entering into the presence of God—and because the spirit had not yet been given, Moses in entering into the presence of the Lord could not see the face of God and live.

The Sabbatarian Christian Church is the nation made from Moses, but is as Moses was in Egypt when he was a general in Pharaoh’s armies or is as Moses was in the wilderness of Midian. Only when Sabbatarian Christendom turns towards greater Christendom and goes to theologically retrieve its brothers from bondage to Sin and Death will Sabbatarians be as Moses was when he returned to Egypt, staff in hand ... this manuscript will function for me as Moses’ staff functioned for him.

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—the legendary First Covenant—called for the consecration of firstborns (Ex 13:1-2), 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, the eternal Second Covenant, a covenant made in addition to the covenant made at Sinai or Horeb (Deut 29:1), and a covenant 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).

Consecration of a Christian as a firstborn son of God comes through the covering of Christ Jesus’ blood shed at Calvary and annually poured out in the Passover symbolism;

Whereas consecration of a physical Israelite was through a redeeming sacrifice (Ex 13:13)—of a dove if parents couldn’t afford a lamb—it is the inner new self that is the firstborn son of God; thus, because this newly born son of God is not physical, it cannot be redeemed by a physical sacrifice that the person makes, but by the sacrifice of its parent, God the Father.

The Second Covenant—the Moab covenant—made with the people of Israel and ratified with a song (Deut chap 32) and not with blood, is eternal for it is made with Israel and with people who were not of Israel and with those not present when the covenant was ratified: there is no restriction as to who comes 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).

It is evident that an eternal covenant—a covenant not ratified by blood but by a better promise—will be twice made as in the case of the covenant made with Abraham (*cf.* Gen 12:2–3; 15:18–20; 17:2–8; 22:16–18), or made with two or more covenantees in case one of the covenantees fails to perform his or her responsibilities under the covenant.

God told Noah, “Behold, I establish my covenant with you and your offspring after you, *and* with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth” (Gen 9:9–10 emphasis added), and God ratified His covenant with Noah by placing a rainbow in the sky.

It isn’t the Moab covenant, the Second 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 (Ex chaps 20–24) that is usually thought of as *the First Covenant*.

Pause and flush from your mind most everything you think you know about the First Covenant (Ex chap 20–24) ... the First Covenant is not made with Israel at Sinai, but with Israel in Egypt on the day when the Lord brought Israel out from Egypt. The First Covenant is the Passover covenant. And this Passover covenant is made “new” when Christ Jesus as the paschal Lamb of God took bread [unleavened bread, the only bread that would have been on the table at a Passover meal], blessed it and gave it to His disciples, identifying the bread as His body; then took the cup, blessed it and gave it to His disciples, identifying the wine as His blood poured out for the forgiveness of sin. But making the First Covenant, the Passover covenant, *new* through changing the symbols from bleating lambs to unleavened bread and wine representing the body and blood of the Lamb of God—making the First Covenant *new* through changing the symbols of the covenant *isn’t abolishing the First Covenant* and implementing the New Covenant, but a change made to the First Covenant that permits the long awaited implementation of the Moab covenant; i.e., all that is written in the Book of Deuteronomy. The New Covenant of which the prophet Jeremiah writes [see 31:31–34] and which the writer of Hebrews cites [see 8:8–12] will work with the Moab covenant as the Second Sinai Covenant presently works with the Passover covenant, with these four covenants forming two mirror images that are enantiomorphs. Therefore, the Second Sinai Covenant added to the already enacted First Passover Covenant forms the reversed image of the Moab covenant added to the not-yet-enacted Second Passover Covenant that is the New Covenant. This will place Sabbatarian Christendom in a time window analogous to the period when Israel [representing greater Christendom] at Sinai rose up to play [commit fornication]. Sabbatarian Christendom is

with God as Moses was with the Lord while Israel, including Aaron, made gods [*elohim*] for themselves.

The writer of Hebrews, when addressing what was first said,

Had therefore the first regulations for worship and an earthly place of holiness. For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. *By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing* (which is symbolic [a parable] for the present age). (Heb 9:1–9 emphasis added)

For as long as the tabernacle in the wilderness stood; for as long as Solomon's temple stood; for as long as Herod's temple stood with their *Holy Place* and *Most Holy Place* [Holy of Holies], the way to God—the way into God's presence—was closed ... the existence of an earthly temple prevented anyone from coming to God, not exactly what has been taught to Jews or Christians; yet this is the claim made by the writer of Hebrews. And the claim is true.

A person cannot come directly to God for as long as a high priest performs sacrifice for himself and for Israel. Jesus is the Christian's High Priest and remains the High Priest for as long as the temple of God stands ... the Apostle Paul said that Christ's disciples were the temple of God (1 Cor 3:16–17; 2 Cor 6:16). Therefore, for as long as the Christian Church as the Body of Christ is/was alive, the existence of the Church prevented anyone from coming into God's presence except through the indwelling of Christ, who entered into the presence of God—

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. Therefore *he* [Jesus] *is the mediator of a new covenant*, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the First Covenant. For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive. (Heb 9:11–17 emphasis added)

When the Law of God is written on the heart of Israelites and placed inside of minds so that all *Know the Lord* and no one will teach brother or neighbor to *Know the Lord*, there will no longer be a need for a mediator. The high priest is a mediator. Hence, when Christians come under the New Covenant, the Christian Church *per se* will cease to be; for a man doesn't marry his own body but marries his wife, and the Christian Church is the Body of Christ (1 Cor 12:27).

The living inner self that is born of spirit doesn't marry the fleshly body in which this son of God dwells; for this son of God is already "one" with the fleshly body in which this son dwells as a man is "one" with his wife. Christ Jesus will not marry human beings at the Wedding Supper — He is already one with His disciples as the living inner self of each of His disciples is one with the tent of flesh in which the inner self dwells for a season. Rather, Christ Jesus will marry His Bride, who today does not yet exist.

A man doesn't marry a house: he lives in the house, at least for a while. Likewise, Christ will not marry the Christian Church; for He is already the head of the Church. Rather, a separation has

to occur that transforms the Body of Christ into the Bride of Christ—and this separation occurs when the Son of Man is disrobed/revealed (Luke 17:30) at the Second Passover liberation of Israel, when the New Covenant will be initially implemented with every Christian who professes that Jesus is Lord.

Following the Second Passover liberation of Israel, Christ Jesus will no longer be the mediator of the first Passover covenant made new through changing the symbols to represent the Lamb of God. No longer will He be Israel's High Priest bearing the sins of Israel before the Father. He will, instead, be busy selecting His Bride as Christians filled-with and empowered by the spirit of God reveal to all whether they believe the Father and the Son, or whether they will rebel against the Father as Israel in the wilderness rebelled against the Lord.

Because the writer of Hebrews identifies Jesus as the mediator of a new covenant that the writer references, Christians have assumed that this *new covenant* was the New Covenant, not realizing that this *new covenant* with its indefinite article, <a>, is not the New Covenant that replaces the First Covenant, but is the First Covenant made new—

Under the New Covenant, there will no remembrance of transgressions of the Law, and when there is no remembrance of transgression, “there is no longer any offering for sin” (Heb 10:18). And when there is no offering for sin, there is no need for the blood of Jesus to be poured out annually by drinking from the blessed cup at Passover. There is no need for a high priest. So, for as long as Christ Jesus is the High Priest of Israel, the First Covenant made new remains, and the way into the presence of God is blocked by Jesus having entered the spiritual Holy of Holies. For as long as the temple (i.e., the Christian Church) stood, the only way any person could come to God is through the indwelling of Christ Jesus, which requires that the Father must first draw this person from the world (John 6:44).

The great White Throne Judgment cannot occur for as long as a Holy Place and a Most Holy Place stands in the Millennium. What Paul writes about Gentiles coming to God cannot occur earlier than the great White Throne Judgment after the Thousand Years:

When Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. (Rom 2:14–16)

And here is where all of what has previously been written begins to come together: when the Body of Christ died (ca 100–102 CE), the Christian Church no longer *stood* [the equivocation comes naturally], and the Corpse of Christ was cut down from the cross and buried by bishops at the Council of Nicea (ca 325 CE), thereby opening the way for every person to enter into the presence of God, and thus assuring that there would be a major harvest for God in the great White Throne Judgment. But when the Body of Christ is resurrected from death at the Second Passover, the way to God is again blocked by the Temple that is the Church with its Holy Place and Holy of Holies standing.

The righteous and unrighteous Gentile from Noah to when the single kingdom of this world is given to the Son of Man halfway through the seven endtime years will appear before Christ Jesus in the great White Throne Judgment that occurs immediately before the coming of the new earth and new heavens. No Gentile has been under judgment while the Gentile lived physically; for all were born as sons of disobedience, consigned to disobedience as the bondservants of the Adversary, with the Adversary covering their transgressions for they have not been free to keep the Law that for the most part they never even knew about. Thus, when these Gentiles are raised from death to live again, they will be judged by what they did while consigned to disobedience: if they rebelled against unrighteousness and did those things that would disclose that the works of the Law (i.e., love for neighbor and brother) were written on their hearts, they shall be saved. However, if as a son of disobedience they did those things that were easy to do, going along with the ways of this world, not striving to do what even nature told them was *right*, they as sinners without the Law will perish without the Law (Rom 2:12). Paul's gospel is simple: it is the doer of the Law—regardless of whether the person had the Law—that will be justified and saved (*v.* 13).

No Gentile could come to God the Father in the 1st-Century CE except through Christ Jesus; no Jew could come to God except through Christ, with the evil spirit that possessed Judaism in the 1st-Century disclosing the separation of outwardly circumcised Israel from its God, this separation personified in Jews rejecting Jesus the Nazarene. Therefore, for as long as the Body of Christ possessed *life* through possession of the breath of God, the way to God was only through Jesus. But when the Body *died* from loss of the holy spirit, the way to God was open to Jew and Gentile and Gentiles who called themselves *Christians*.

Every *Christian* in the 2nd-Century and through the beginning of the 16th-Century was not born of spirit regardless of what the person believed about him or herself. But salvation is available to these *Christians* in the great White Throne Judgment if they did those things that disclosed the works of the Law were written on their hearts. So the 11th-Century *Christian* in France whose word was his or her bond to the degree that the tax collector accepted the *Christian's* word for what the merchant was bringing into a city to sell rather than checking the merchant's wagon or pack—this *Christian* will be judged by what the person did in his or her life, and will be saved if the person sought justice and practiced righteousness to the best of the person's ability. However, the salvation of this person will come after the Thousand Years, not before the Thousand Years when the firstfruits of God are glorified.

For centuries Christians were prevented from reading Scripture either by priests or by a lack of texts that could be obtained. However, Christians within greater Christendom today are prevented from truly *hearing* the word Jesus left with His disciples by a somewhat corrupted New Testament. Therefore, the Christian laity worship God in ignorance, with their *ignorance* serving as a covering for their transgressions of the Law. And the preceding sentence treads on the *difference* between what Paul writes in Romans chapter one about ignorance not being an excuse (Rom 1:20), and what Luke records Paul declaring in Athens about ignorance being an excuse (Acts 17:30) ... is or isn't ignorance an excuse for today's Christians? And what would ignorance excuse, certainly not absence of love for neighbor and brother?

When asked what a person must do to inherit eternal life (Luke 10:25; 18:18), Jesus told the lawyer and the rich young ruler the same thing that Paul declares in his gospel: it is the doer of the Law that shall be justified, regardless of whether this doer is or isn't of Israel, knows the Law or doesn't know the Law. The work of the Law is to produce in the person love for God, neighbor, and brother. This *work* is the sole requirement for salvation. Therefore, the Christian who claims that he or she is not under the Law must still do what the Law requires, but do what the Law requires in ignorance of what it is that the Law requires; for if this person, Christian or otherwise, is not a doer of the Law, this person will perish in the lake of fire when judgments are either revealed or made. For once again, according to Paul's gospel, "all who have sinned without the Law will also perish without the Law" (Rom 2:12). The Christian who ignores what the Law requires and willfully transgresses the commandments should not expect to be saved; yet the person who is ignorant of the Law but does naturally what the Law requires shall be saved, not as one of the firstfruits but in the main harvest, great White Throne Judgment.

There are super pastors in mega-churches who strut on red carpets, preaching hellfire and damnation for all who will appear before God in the great White Throne Judgment: they, themselves, are condemned to the lake of fire [their hubris in treading on red carpets alone is enough to condemn them], but some of their parishioners will appear before Christ Jesus in the great White Throne Judgment and will be saved. How many? Not many; for who in these congregations are ignorant of what the Law requires? Who doesn't have a Bible? And of those with Bibles, who studies the New Testament diligently enough to realize that there are discrepancies between the Gospels that could challenge the faith of novices?

Inscribed Christian texts appeared in the 1st-Century with the sprouting of unbelief and lawlessness in early fellowships—and when this unbelief blossomed into rebellion against God, the Father ceased giving a second breath of life to converts: he ceased drawing new people from this world. And the Church as the temple of God was condemned to death through the continued indwelling of death in the fleshly bodies of those persons who had truly been born of God. Thus, when the last person born of God died physically, the Church was as the body of Jesus was when Jesus breathed His last breath. And as Jesus would be resurrected after three days, the Church would be resurrected on the third day, and glorified after the third day of the "P" creation account.

Ignorance falls under the rubric of not being under the Law (Rom 5:13), and if a person isn't under the Law, transgressions of the Law are not counted against the person. However, the person who transgresses the Law, again according to Paul, will perish without the Law (Rom 2:12), leaving ignorance unable to cover transgressions against brother and neighbor, mother and father, and able to only cover transgressions against God who has chosen not to reveal Himself to the person.

When the printing press with moveable type was developed in the 15th-Century, Bibles in a Christian's vulgar tongue began to become affordable; hence, early into the 16th-Century, ignorance of God's Word ceased being a fully *acceptable covering* for, say, transgressions of the Sabbath: most every person could read the words of Moses and know that the Sabbath was the seventh day, and that Jesus walked in this world as an observant Jew. Most every Christian knew that Paul told disciples to imitate him as he imitated Jesus; i.e., as Paul was a fractal of Jesus. So how is it that the Christian who owns/owned a Bible and could read continued in open rebellion against God?

Beginning early in the 16th-Century, Christ Jesus as the last Elijah lay over the dead Corpse of Christ and began to breathe His breath into this dead Body as the first Elijah lay over the dead son of the widow of Zarephath, with the rise of Sabbatarian Christendom forming the evidence that the last Elijah was breathing life into the Corpse.

Emergence of doctrines that reflect the last Elijah breathing His breath into the Corpse of Christ include:

Adult baptism, or Believers' baptism (1527);

Return to Sabbath worship (1528);

Expectation of a Second Advent followed by the Millennial reign of Christ Jesus (1825);

Return to keeping the High Sabbaths, which gives an understanding of the plan of God and that there will be two harvests of humanity, an early harvest of firstfruits, and a later, main crop harvest (by 1939);

Spiritual birth comes from receiving the breath of God the Father in the breath of God the Son, with the breath of the Son entering into the inner self of a human person, thereby giving eternal life to this inner self that continues to dwell in a mortal tent of flesh (2002);

The *tribulation* at the end of the age will be seven years long, with the first three and a half years forming the mirror image of the last three and a half years (2002);

A Second Passover liberation of Israel will occur when humanity can get no farther from God (2003);

If traditional Judaism is correct about the son of the widow of Zarephath growing up to be the prophet Jonah, then when Christ Jesus as the last Elijah figuratively administered mouth-to-mouth resuscitation to the dead Body of Christ, this dead Body was as the whale that swallowed Jonah: within this dead Body was a small core of disciples [all Sabbatarian Anabaptists] that formed the right hand enantiomer of the prophet Jonah resurrected from death. What would remain was for the whale to regurgitate this symbolic Jonah and for this Jonah to go forth as the spokesman for God to a Gentile people, a people that do not know their right hand from their left but a people who will repent at the preaching of Jonah whereas the Christian Church would not repent.

The greater Christian Church isn't willing to admit it is the dead Body of Christ. Instead, Trinitarian Christendom denies that the Church can die. Within the lawless Church, it is only neo-Arians who preach about the Church being restored.

The whale that puked forth Jonah didn't do so until the Lord spoke to this great fish (Jonah 2:10), then it separated itself from Jonah—Jonah didn't, of himself, leave the whale. And once Jonah was again on dry land—remember, Moses crossed the Sea of Reeds on dry land as Israel behind Joshua [in Greek, *Jesus*] crossed the Jordan on dry land—the Lord commanded Jonah a second time to go to Nineveh, and deliver the message the Lord would give Jonah. And Jonah arose and went.

A command was given in the 1st-Century to deliver the word Jesus left with His disciples to the ends of the earth, but the Body of Christ, as if it were Jonah himself, fled from this responsibility and died 70 years after Calvary. The anti-family message of Jesus could not find converts in Asia or Hellenist Achaia: the message had to be reshaped, rewritten, and it was, taking it far from what Christ taught. Thus, in the 21st-Century, the command has again been given to deliver the word Jesus left with His disciples to all peoples, and *Philadelphia* has been about doing this since 2002.

Keeping the Passover on the dark portion of the 14th of *Aviv*; keeping the commandments represents Israel walking on dry land.

2.

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 ... such a misidentification of the covenants have caused the people of God to rise up to play, making a great noise as if a war were occurring when the noise they make is nothing more than a theological orgy.

The First Sinai Covenant (the covenant greater Christendom falsely identifies as *the First Covenant*) was eclipsed by an eternal Second Sinai Covenant while Israel remained camped around the mountain of the Lord. The juxtaposition of the first and the second covenants made at Sinai—two covenants that have not been well understood—also discloses what happens when grace ends and when the third horseman makes merchandise of the two harvests of God represented by the early barley harvest and the later wheat harvest of ancient Judea. 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.

The oil and wine of Revelation 6:6 are Sabbatarian Christians that represent Moses, in that they keep the commandments by faith and love their brothers enough that they will wage war to bring them into covenant with the Father and the Son ... a prophet speaks to Israel, not to all the world. Prophecies are ultimately about mental landscapes that effect Israel; thus prophecies are about the lands representing sin [Egypt], death [Assyria], this world [Babylon], and Israel's immediate neighbors. Biblical prophecies are not about Chile or China; for the earthly representation of the entirety of human psyche is located within the original boundaries of Eden (Gen 2:10–14), with the Garden of Eden in the ancient land of Eden forming the physical representation [the left hand enantiomer] of spiritual *Eden, the garden of God* (Ezek 28:13) that is in the supra-dimensional heavenly realm.

The Garden of Eden in the ancient land of Eden is analogous to the inner self of a human person, with Eden representing the fleshly outer self. Thus when *Elohim* [singular in usage] placed the first Adam in the Garden is comparable to the indwelling of Christ, with the breath of God the Father descending upon Jesus (Matt 3:16) and entering into Him (Mark 1:10) being analogous to *Elohim* breathing life into the nostrils of the man of mud.

Expounding what has been ignored, neglected, or simply overlooked by Christendom for nearly two millennia will require more repetition than good rhetoric permits, but pedagogical necessity dictates that unexplored 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 *special* 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. “Evil” is nothing more than mingling the sacred with the profane as in Christmas observance, where Christ [the sacred] is mingled with the birthday of the sun [the profane].

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.

As the First Sinai Covenant was an addendum to the First Covenant, the Second Sinai Covenant will function as an addendum to the New Covenant; for the majority of greater Christendom will not even know of the Second Sinai Covenant's existence until after the Second Passover liberation of Israel.

Understand: the giving of the commandments at Sinai gave life to Sin so that sin [manifested unbelief], as if it were a mounted knight with sword and lance, could slay Israel. Likewise, at the Second Passover liberation of Israel, the four horsemen—the four beasts of Daniel chapter 7—will sally forth, with the third horseman, riding a black horse, representing the spiritual king of the South. This third horseman will compel Christians to sin so that the Lord will slay them when He returns as the Messiah.

The spiritual king of the South, named Sin as the fourth horsemen is named Death, will make merchandise of the early barley harvest and the latter wheat harvest as Sin, brought to life at Sinai through the giving of the commandments, slew the nation of Israel, with Joshua, halfway up the mountain, and Moses, on top of the mountain, being the only exceptions.

The third horseman, Sin, cannot harm the oil and the wine;

At Sinai, Sin did not harm either Moses or Joshua.

But as Sin at Sinai has prevented, to this day, natural Israel from having life in God's presence—what not kindling a fire on the Sabbath means (Ex 35:3)—the third horseman will prevent greater Christendom from obeying God when Christians have no covering for their sins but obedience to God through belief.

Sin, the spiritual king of the South, once separated from Death will have no ability to kill Christians; for all Christians will be under the New Covenant, the terms of which have the Lord saying, *I will remember their sins and their lawless deeds no more* (Heb 10:17) ... this is a major point that seems minor. Today, Sin and Death function as one demonic unit, not two separate units. Today, Sin causes a disciple to die spiritually; for the Christian who claims to understand the mysteries of God and who then transgresses the commandments has no covering for his or her disobedience as Pharisees who claimed they could see had no covering (John 9:41).

But once the Second Passover occurs and Sin is separated from Death, Sin has no fangs, no ability to kill; for Sin will no longer be remembered. It is, then, simple unbelief that will cause God to send a strong delusion over Christians who refuse to love the truth, and this delusion will cause these Christians to believe what is false, “in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness” (2 Thess 2:12). God will do the slaying of those Christians who do not believe the truth once these Christians are filled-with and empowered by the spirit of God; for blasphemy against the spirit is nothing more than the liberated, filled-with-spirit Christian transgressing the Law.

While Sin cannot slay disciples filled with spirit, the Father can and will if they refuse to believe Him: God will condemn to the lake of fire all Christians who will not believe Him, with believing Him requiring that the Christian believe Moses ... there is a fine but distinct separation between being truly born of God in this present era and being filled-with and empowered by the breath of God in the breath of Christ following the Second Passover. Because there will be no distinction made between denominations or sects to which Christians belong when all who profess that Jesus is Lord are filled with spirit, *actual birth from above is not given to Christians who are not previously born of God following the Second Passover*. And today, only those Christians foreknown by the Father and predestined for glory are born of God, which makes true spiritual birth extremely rare but actually says little about whether the person will ultimately be saved. For the Christian who has been filled with spirit at the Second Passover liberation of Israel and who does not commit blasphemy against the spirit will be included in the harvest of firstfruits. Unfortunately, there will be so few of these Christians that when the third part of humankind will be filled with spirit halfway through the seven endtime years, this third part will constitute the majority of the harvest of firstfruits.

If a Christian or non-Christian demonstrates that the works of the Law (i.e., love for God, neighbor, and brother) are written on the Christian’s or non-Christian’s heart via knowledge of the Law or via a natural law or natural means, the Christian or non-Christian will be saved in the great White Throne Judgment. Both will be part of the greater (main crop) wheat harvest that occurs after the Thousand Years. But Christians are temporarily separated from non-Christians at the Second Passover liberation of Israel: whereas only those Christians who have been foreknown and predestined from this present era, plus those who when filled with spirit following the Second Passover choose to love God more than their own lives during the seven endtime years of tribulation will be included in the harvest of firstfruits that occurs with the Second Advent, most non-Christians who survive to when the kingdom is given to the Son of Man will be firstfruits. These Gentiles will, when filled with spirit, turn from their former ways and beliefs and begin to keep the commandments and thereby rebel against the true Antichrist, the Adversary cast from heaven and coming to earth claiming to be the Messiah. They will rebel against the Adversary, their former lord, when they are filled with spirit as most Christians will rebel against God the Father when they are filled with spirit following the Second Passover.

Two grain harvests of God, with the first harvest represented by the grain barley, and with the second represented by the grain wheat. In addition to grain, the Promised Land produces “wine and oil” (from Deut 11:14)—grapes and olives, both of which need to be crushed and processed before becoming *wine* and *oil*. So as the grain barley must be ground [beaten] into fine flour before being baked with leavening in two loaves of bread and *waved* before God on the Feast of Weeks [Pentecost] (Lev 23:16–17), grapes and olives must be crushed and pressed before these fruits are accepted as firstfruits.

In this present era, those Christians who are foreknown and predestined, called, justified, and glorified through their inner selves being raised from death by the Father—then glorified a second time when, upon Christ Jesus’ return, the Son gives to these *souls* a glorified body (the meaning of John 5:21)—form the Elect that will function as an inner self for those many individuals (most of whom are not today *Christians*) who come out of the Tribulation to be glorified upon Christ’s coming. What academics today do not grasp and what especially Gnostics in the 2nd-Century CE failed to understand is that once a person has truly been born of God, the inner self [soul] of the person has actual heavenly life dwelling within it. No special knowledge is needed to escape space-time, but the reality of the Christian message is that those who escape from the Cosmos will all have first received life from outside of the Cosmos, life given to them by God the Father, the deity that ancient Israel never knew.

Academics practicing historical criticism *see* the 2nd-Century disputes between *Adoptionists*, the proto Orthodox, and *Gnostics* without comprehending that none of these variant forms of the Body of Christ had indwelling heavenly life, that what each taught was a corrupted gospel that was to the personified *truth* as four-day-old road kill is to living animals: the shape and form of the

once living raccoon or skunk or deer still exists, but after four hot summer days, the carcass has decomposed enough that the carcass' stench is almost too great for the carcass to be retrieved.

Again, an earthly copy of a heavenly covenant ends when blood is shed a second time 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 the "blood" of the hymen in comparison to human death representing the same core movement that had the shed blood of oxen initiating the First Sinai Covenant moving to become the shed blood of Israelites ending this First Sinai Covenant.

Moses gave to Israel divorce because of the hardness of Israel's hearts: Moses could give to Israel divorce because the nation of Israel was spiritually dead, and would never have life in the presence of God as presented by the command not to kindle a fire on the Sabbath. ... With God, divorce is a *big deal*, in an expression used by America's Vice President. A marriage does not end unless one or both of the covenanting partners die or are dead spiritually. Therefore, for one Christian to divorce another, one or both of these Christians must be spiritually dead. If one marriage partner is truly born of spirit, then the other must be without indwelling eternal life. And this is the basis for Paul writing,

To the married I give this charge (not I, but the Lord): the wife should not separate from her husband (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife [because the assumption is that both have indwelling spiritual life]. To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy. But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved [because there is no assumption that the unbelieving spouse has no indwelling spiritual life]. God has called you to peace. (1 Cor 7:10–15 — bracketed comments added)

If the covenantee breaks the terms of a covenant that has only been ratified by the covenantee shedding blood, 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. And the preceding sentence is important in this era when the question of bound or not-bound marriages must be considered: if a Sabbatarian disciple marries another Sabbatarian disciple, then afterwards decides to separate and legally divorce, regardless of the reason, the assumption exists that for as long as both disciples continue to observe the commandments, the marriage remains bound. The assumption exists that both are born of spirit. However, if one of the divorcing partners ceases to keep the commandments, the assumption changes: the transgressing partner is now assumed to be an unbeliever and is as such spiritually dead.

When the former Worldwide Church of God (WCG) pronounced itself spiritually dead in 1995, a host of marriages among WCG members suddenly came to an end. If the Sabbatarian disciple went with this splinter or that splinter of the former WCG, the disciple's previous marriage was ruled by the splinter not to have been bound, but to have been made with an unbeliever. Thus, by shopping around, a former WCG member could marry and divorce several spouses before running short of splinters, a situation that ought never to have existed, but a situation that revealed just how many spiritual zombies attended the former WCG.

Again, once Sin "killed" Israel at Sinai so that the natural nation could never have life in the Lord's presence, Moses gave divorce to Israel because of the hardness of that nation's hearts that caused marriage covenants to be broken while both covenanting partners still lived; for the nation, itself, was dead ... 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.

Because the Jews who sought to kill Jesus after He healed an invalid of 38 years were dead (again, *the dead* of whom Jesus had spoken), Jesus said, "Truly, truly, I say to you, whoever hears my word and believes Him who sent me has eternal life. He does not come into judgment, but has

passed from death to life” (John 5:24) ... while these Jews were seeking to take Jesus’ life, Jesus offered to these Jews indwelling eternal life—the mirror image of killing is to grant life to the individual.

The Gospel of John was written anonymously, but because this Gospel was thought to be written by the Apostle John, it was accepted into the New Testament canon while other gospels were excluded: this Gospel belongs in the canon regardless of who its author is/was; for the canon reflects the word of Jesus that He left with His disciples, but not necessarily the writings of His disciples or close acquaintances. The canon came from a *human* selection process that was actually less of human persons than of the *parakletos*. So a great many men who did not have the spirit of God *chose* what endtime disciples receive as Holy Writ, but if asked they could not explain why they selected one text and not another in reasons that would hold validity for endtime academics. The selection was *made for them* at an unconscious level, with the texts they selected then being tampered-with to make them say what the proto orthodox desired them to say. Thus, I do not cite, for example, 1 Corinthians 14:33b–35, a passage that seems to have been added to Paul’s epistle from the inclusion of a textual note made in the margins of an early copy that was in turn copied.

Because the Gospel of John is known by no other name, with its author assumed to be John—and as suggested earlier, written by *John & John Doe*—I too will assume its author is John although I realize that the words of the Gospel differ in style from the words of Revelation. But my own words differ now from what and how I wrote in 1979/1980. So in his Gospel, what John writes without calling extraordinary attention to his words is *chiral* images of juxtaposed light and darkness, life and death: the Jews sought to kill Jesus and He offered the Jews life. Following the Second Passover liberation of Israel, Christians will seek the lives of their brothers in Christ, and their brothers in Christ will die to redeem those who seek to kill them as Christ Jesus died at Calvary as the redemption price for the Elect.

Blood was shed at Sinai after the gold 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 Sinai Covenant could be and was made between the Lord and Moses as well as with 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.

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 remind binding on the Lord and on Moses. Israel would simply be rejected as a covenanter as it was; for 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’ writings 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—the remnant that returned did not do so because Israel had, when in a far land, returned to the Lord with heart and mind ... when there is no earthly temple where animal sacrifices can be made, Israel can only return to the Lord by keeping the commandments by faith. Thus, the prerequisite for the implementation of the Moab covenant (Deut chaps 29–32) is destruction of the earthly temple.

When a remnant of Israel returned to build for King Cyrus a house for God, the covenant with Moses remained binding on the Lord: 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. ... The preceding sentence awkwardly expresses the concept that when the Lord delivered first the northern kingdom of Samaria into captivity, then the southern kingdom of Judah into captivity, the Lord ended His covenant with Israel made at Sinai [i.e., the Second Sinai Covenant] but retained His covenant with Moses made

at Sinai [again, the Second Sinai Covenant]. In order for Israel to reenter a covenant relationship with the Lord, Israel had to reenter as a remnant analogous to Moses when Moses was in a far land (the wilderness of Midian). This remnant must necessarily have zeal for Moses, pursuing righteousness by faith, which is what this remnant attempted to do under Ezra. However, when this remnant returned to the Land Beyond the River, with the River Jordan representing a precipice that separates this world from God's rest (i.e., from heaven in type), the remnant built a hedge of regulations around Moses so that no Israelite could again transgress the commandments, not realizing that in constructing this hedge, the remnant pursued righteousness through the works of their hands rather than by faith, the point Paul makes (see Rom 9:30–33). Therefore, a differing "remnant," those people foreknown and predestined from the foundations of this world to be sons of God, were brought into repentance by the Father. It is this differing remnant about which Paul writes: Gentiles grafted onto the Root of Righteousness. It is this differing remnant, however, like the remnant that left Babylon to rebuild the house of God for King Cyrus, that constructed *from faith* a hedge around Moses, *a hedge used to keep Christians away from Moses, a hedge that prevents Christians from entering into a covenant relationship with the Lord.*

Again, 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—its hedge around Moses—is what will save a remnant of this nation during the Affliction. And the rejection of Moses by Christendom—its hedge around Moses—is what will cost the Church its salvation in the Affliction 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). Fire represents the indwelling of eternal life.

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 — also 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 Affliction 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 [*chi xi stigma*] will, in the Endurance, identify those who are of the Antichrist, making the cross also a context-specific signifier.

If a Christian doesn't recognize that the red sky is one sign in two differing contexts, with two differing meanings for the one sign, then there is little hope that this Christian will even notice that the reason for remembering the Sabbath in Exodus 20:11 is not the same reason as is given in Deuteronomy 5:15: the context changes from venturing forth into the wilderness of Sin to leaving the wilderness and entering into the Promised Land, a context shift as great as going into darkness [dusk] and going into light [dawn].

The Sabbath is a sign:

And the LORD said to Moses, "You are to speak to the people of Israel and say, 'Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you. You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death. Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. *It is a sign forever between me and the people of Israel that in six days the LORD*

made heaven and earth, and on the seventh day he rested and was refreshed.” (Ex 31:12–17 emphasis added)

For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. (Ex 20:11)

In Exodus, the Sabbath as a sign has a different context—a peaceful context, a fair weather context—that the Sabbath as a sign doesn’t have in Deuteronomy and on the plains of Moab, when Israel is to follow Joshua [*‘Iesou*] rather than Moses:

You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day. (5:15 emphasis added)

On the plains of Moab, the Sabbath as a sign represents the stormy seas into which Christendom is about to sail in the Affliction and in the Endurance of Christ. The Christian keeping the Sabbath will, in the Affliction, be hated by those Christians who form spiritual *Cain*, who murdered/murders his brother, righteous *Abel*.

The juxtaposition of the red sky as a context-specific sign and of Jonah as a context-specific sign and of the Sabbath as a context-specific sign is theological milk, food for spiritual infants, not mature Christians. Even understanding that the cross is also a context-specific sign is *milk* ... today, the cross does not function as an identifier of those who are against Christ, but functions as an identifier of visible Christianity itself. It is only after the great falling away [the Apostasy of day 220 of the Affliction] that the cross becomes the identifying sign of Death, the fourth horseman of the Apocalypse, with the tattoo of the cross being the mark of those who rebel against God. This does not mean, however, 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*. These Sabbatarian Christians are analogous to Sabbatarians 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 a doctrine of demons.

3.

Israel, without being able to kindle a fire on 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 gold 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, 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 together with a mixed 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 and empowered by the spirit of God.

To be a Christian liberated from indwelling sin and death at the Second Passover, the person need only to have professed that Jesus is Lord and to believe in his or her heart that the Father raised Jesus from death. The person need not be called by Christ nor drawn by the Father as is the case today, prior to the Second Passover — the context will change with the Second Passover liberation of Israel and the death of uncovered firstborns of both Christians and non-Christians.

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) or the people who didn’t believe Him in the wilderness before Sinai (Ex 16:28–29) and the Lord not forgiving the nation that rebelled against Him after the law was given. A *difference* will separate Christians under grace [spiritual grace for those born of spirit, or natural grace for those not so born] from filled-with-spirit Christians after the law has been written on hearts and placed in minds according to the terms of the New Covenant.

When Israel rebelled against the Lord in the wilderness, the Lord acted [or didn’t act] 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.

Because of *the iniquity of the fathers* of Israel at Sinai, the nation of outwardly circumcised Israel would never receive indwelling life from God, not that they could receive such life without first receiving an inner vessel able to hold heavenly life, a vessel that had also come from heaven. The antagonism between temple Jews and Christ Jesus, with Him commanding His disciples not to tell anyone that He was the Christ (Matt 16:20), has its origins in the Lord’s prohibition against *the fathers of Israel* entering into God’s rest ... fleshly circumcised Israel never knew God the Father, never worshiped the Father, never obeyed His words, His commandment, that would have given Israel eternal life (John 12:50). And natural Israel committing deicide was the logical extension of *Yah* preventing Israel from receiving indwelling eternal life because of *visiting the iniquity of the fathers unto every generation since*.

As the people of Israel in Egypt who refused to hear the words of the Lord were liberated from slavery at the Passover, Christians who do not today believe the Lord are not killed for their unbelief but are covered by *natural* grace, the state of sin not being counted against the person who is not under the Law and who has not been born of God. However, again according to Paul’s gospel, the sinner who is without the Law will perish without the Law (Rom 2:12), meaning that by the person’s transgressions of the Law, the person will be judged regardless of whether the person was or wasn’t under the Law—and this is not at all what greater Christendom teaches.

Once Christians are liberated from indwelling sin and death at the Second Passover, neither past transgressions of the Law nor present transgressions matter: what the fleshly body of the Christian does or doesn’t do only reflects the desires of the Christian’s heart and the thoughts of the Christian’s mind. And simple unbelief will then cause the Lord to send over the unbelieving Christian a strong delusion that causes the person to believe what is false so that all who do not believe God may be condemned (2 Thess 2:11–12). ... The question of whether 2nd Thessalonians is of Paul or of an imposter is addressed by how the epistle fits into the grand scheme represented by biblical prophecy. It fits. It belongs in the New Testament canon. And it fits not because of what the epistle discloses, but because of what the remainder of Holy Writ discloses: under the New Covenant, with the Torah written on hearts and placed in minds, belief/faith (i.e., what the Christian believes or doesn’t believe) supersedes what the Christian does with hand and body, for the outside of the *cup* will disclose its contents. No longer will any Christian be able to hide from brother and neighbor the character of the Christian.

The “all” who will be condemned by their unbelief that result in rebellion against God on day 220 of the Affliction 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 around and around the mountain of the Lord in the wilderness of Zin, these rebelling “Christians” will clutter up the landscape of the world during the Affliction and Endurance 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 Affliction 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 asked the Lord to forgive Israel, saying, “Alas, this people have sinned a great sin” (Ex 32:31), those who committed this sin were 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, the Apostasy (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 for 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. ... The context changed.

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 — despite the difference in language usage between 1st and 2nd Peter, with Silvanus serving as the scribe who wrote 1st Peter and with probably Peter himself writing 2nd Peter, both epistles agree with what Paul, Matthew, and John write. And 2nd Peter probably was not written as late as the date critics assign to it, nor was the epistle written from Rome for Peter remained a fugitive, an escapee from Roman justice for the remainder of his life. In this, Peter could be likened to Moses. So the *Babylon* Peter references (1st Pet 5:13) was probably Babylon II in Parthia, where a considerable population of Jews remained, and a city outside of Roman rule.

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, the majority of the Christian Church will rebel, a majority that will equate to about one third of humanity.

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 forgotten them, 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.

The difference between the *guilty* that will be forgiven and the *guilty* that will not be forgiven is based on which side of the Passover the *guilty* person stands.

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 angelic “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*.

Post Passover, 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 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 Affliction occurs will a remnant of Judaism come to Christ and have the fire of eternal life kindled within them when the world is baptized in the divine breath of God.

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 Lord 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 equivalent 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 at the spiritual midnight hour.* 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 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 and 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)

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 gold 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.

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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 Affliction. 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 man of perdition will be an angelic appearing male, born on America’s west coast in the 1960s, a convert to Arian Christianity, an individual that advocates personal liberty and responsibility. He will oppose *social justice* and its Marxist applications. He will be a seemingly *good guy* although he will be both widely despised and greatly admired before the rebellion of day 220 occurs. He will urge Americans, and by extension, the world to return to the traditions that made the nation[s] great, with Christmas observance being for him the tradition of most importance. He will become synonymous with *faith*, *hope*, and *charity*, idolizing George Washington and America’s founders. But in doing so, he reveals his spiritual ignorance; for the U.S. Constitution is not a godly document. Religious tolerance is not a godly precept. For in the Second Sinai Covenant, the Lord says that He is a jealous God (Ex 34:14), that Israel shall worship no other god, that Israel is to keep Feast of Unleavened Bread [the expanded Passover] in the month of *Aviv*, the Feast of Weeks, the Feast of Ingathering [Tabernacles], and the weekly Sabbath. But the U.S. Constitution is silent about these matters: it is a document of negative rights, limiting the power of the State to interfere in the expression of worship, thereby not requiring Israel to tear down the altars and break down the pillars and cut down the Asherim of Amorites, Canaanites, Hittites, Perizzites, Hivites, Jebusites, Roman Catholics, Lutherans, Southern Baptists, and on the list goes until all who do not keep the Sabbaths of God are named. If the U.S. Constitution were inspired by the Lord, there would be no religious liberty in the land for all would worship the Most High God. Religious liberty is of the Adversary, as is democracy—and as is the authority to compel desired behavior.

The Lord will not impose His laws, His mind, His nature upon slaves of the Adversary without first “buying” or paying a ransom for those slaves. And since all firstborns belong to Him, and since the Adversary has been a murderer from the beginning, the Lord will give an equal number of lives of firstborns as ransom for the number of slaves of the Adversary that He takes from the Adversary ... since approximately a third of humankind identifies itself as Christian, approximately a third of humankind, all firstborns, will be suddenly slain at the Second Passover liberation of Israel—and upon the third of humankind that claims to be Christian, the Lord will impose His laws, His mind, His nature by filling these Christians with the holy spirit.

Under Christ, there is no religious liberty; for when a person has the mind of Christ, the person thinks as Christ Jesus thought ... there is no compromising with evil, with evil being unbelief; for either a person believes God or doesn’t believe God. Any unbelief is *unbelief!* Doubt is unbelief. Thus, the man of perdition will enable unbelief to continue through empowering unbelief by not being an advocate for a single, unified ideology that permits no dissent—

My ancestors came to America as religious dissenters in the 17th-Century; so I’m not unsympathetic to religious dissent. I am, however, unsympathetic to rebellion against God, and dissent against God is rebellion. Dissent against Moses is rebellion against God. Dissent against Christ Jesus is rebellion against God. To live as a Gentile Christian is rebellion against God. To endorse religious tolerance is rebellion against God. To agitate on behalf of the State, any State, is

rebellion against God. To agitate against a State is rebellion against God. Any political activity apart from living a quiet life of conviction is rebellion against God; for this world does not, today, belong to the Father and the Son. Not until the kingdom of this world is given to the Son of Man on day 1260 will this world belong to the Father and the Son. Then, the world will be baptized in spirit (Joel 2:28) and all of humanity will become the people of God, with the minds and natures of Christ Jesus, as the peoples of this world today have the minds and natures of the Adversary—and this includes greater Christendom. Whereas Sabbath observance marks and will mark the people of God in this present world and in the Affliction, the people of God will not be marked in the Endurance for all of humanity will be the people of God. Therefore, the mark of the beast [i.e., *chi xi stigma* — the tattoo of the cross] will mark dissenters (those human beings who are not of God) in the Endurance ... to be a dissenter, the person must necessarily *dissent* from the orthodoxy of the age. When that orthodoxy mingles the sacred [Christ Jesus] with the profane [the day of the sun] as it did in Colonial America, religious dissent doesn't occur in another vein of heterodoxy, but in breaking the paradigm that has Christians mingling the sacred with the profane [i.e., *Heterodoxy* with a capital "H"].

Again, 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*, by Israel in the sacrifice of lambs and by the Lord in the sacrifice of Egyptian firstborns. 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 and empowered by the holy spirit following the Second Passover. This exposing of unbelief comes in the first 220 days of the Affliction, 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 would have occurred in 2011, the great falling away would have occurred on Sunday, December 25th, Christmas day, with the celebration of Christmas being given as the reason for this rebellion against God—the man of perdition will strive to put Christ back in Christmas, for the holiday is extremely special to this human cherub.

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. And 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 this condemnation doesn't occur today, but will occur following the Second Passover liberation when greater Christendom returns to sin.

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 firstborns of humankind not covered by the blood of Christ—will see the death of firstborns (including the indwelling firstborn sons of God) not covered by drinking from the cup (i.e., not taking the sacraments of bread and wine) on the night that Jesus was betrayed. This shedding of blood will leave a third of humanity [approx 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 first 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.

For the umpteenth time, 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, but Islam is a spiritual *cover crop* planted by God to preserve and enrich the mental topography of humanity until plowed under in the Affliction.) 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.

This apology is an apocalyptic argument, rooted in the traditions of both Jewish and Christian apocalyptic prophets from the 8th-Century BCE through the end of the 1st-Century CE. In a real way, the message forms the culmination of earlier messages; for it publically discloses the existence of the previously unacknowledged God of dead ones that Jesus came to reveal to His disciples, and did reveal in metaphorical speech. This apology supplies the intended signifieds for the signifiers delivered to Israel by the prophets and apostles.

The example of Scripture that has been left with 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 nation when it is circumcised of heart ... 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 Y^aH^{d-n}W^aH*. 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, transgressions of the Law will not be remembered although God will send over transgressors “a strong delusion, so that transgressors 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/*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 the 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 Affliction (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 (from Rev 12:17) being

witnesses to the third part of humankind (from Zech 13:9) will, together, be as King David and his mighty men were.

To utter the name <Saul> requires a person to hiss as a serpent hisses.

4.

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 *Aviv* (Ex 13:4), and determination of when this month of *Aviv* begins establishes when the paschal lamb is selected on the 10th day and sacrificed on the 14th day at even.

For rabbinical Judaism, *Aviv* is but isn’t the first month of the year; for the Second Sinai Covenant has the Feast of Ingathering occurring at year’s end (Ex 34:22), placing the Fall feasts of the seventh month at the end of the harvest year, and taken by rabbinical Judaism to mean that there is a civil year, as opposed to the sacred year, that ends with the Feast of Trumpets ... there is a major flaw in this reasoning that has rabbinical Judaism changing the calendar year with Trumpets: the flaw is that *Yom Kipporim* and the Feast of Tabernacles now begins the year rather than ends the harvest year. Therefore, Judaism’s calculated calendar must be used with caution; for when the year begins with Trumpets, insertion of the 13th month [*Adar II* or *Vedar*] is placed in the wrong year. For example, rabbinical Judaism will place *Adar II* in the year beginning in the fall of 2010; whereas on the calendar that begins in the spring with the first sighted new moon crescent following the equinox, *Adar II* was added to the year concluding in spring 2010. Hence, the Feast of Dedication [beginning the 25th of *Kislev*] didn’t begin on December 2nd, 2010, but began on January 1st, 2011. And this month differential comes into play the year of Jesus’ crucifixion.

If Jesus is the paschal Lamb of God, then He would have been selected and penned on the 10th day of *Aviv* 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.

In the citation from Matthew chapter 12, the principle of Hebraic thought-couplets enters Greek narrative: in New Testament narratives, the first presentation of a scene such as scribes and Pharisees asking Jesus for a sign will be physical or of darkness, whereas the second presentation of the same or similar scene will be spiritual or of light/day. Thus, when Matthew records scribes and Pharisees asking Jesus for a sign in chapter 12, what Jesus replies will be physical, of the flesh, of darkness. But when Pharisees and Sadducees ask Jesus for a sign in chapter 16, Jesus’ answer will be spiritual, of the inner self, of light. And through the narrative structure of the Gospels—all four—is seen Jesus being *alpha* and *omega*, the first and the last. So the 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, a man from Dagon the Canaanite fish god that the men of Nineveh also worshiped). The first time Jesus references Jonah, He addresses His physical death and the three days He would be in the Garden Tomb.

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 ... is the story believable, a question modern readers will ask. Fifty years ago, Seventh Day Adventists attempted to determine if physically what is written could be so, and they determined that indeed the incident could have happened. But their attempt to determine if a spiritual shadow could occur undermines what needs to be accepted by faith. It really doesn't matter if the Jonah incident truly happened: the narrative has a life of its own that conveys a truth that serves a spiritual purpose, the lesson that comes from understanding orality. I assume the narrative is true; thus, for me it is true—and that is enough for it fits a schema that addresses the inner self.

A myth has no historicity even if the myth is based on historical fact. The inner self has no tangible existence although today some scientists are trying to codify the inner self and digitized what it means to be *human*. But for the purpose of this apology, what doesn't exist physically—the soul—will *cast* as its shadow what isn't *real* such as a *myth* isn't real. So as the *Adam narrative* of Genesis functions as a myth as does the *Noah narrative*, with the question of whether either narrative is absolutely factual being of small importance, the *Jonah narrative* functions as a myth. And as myths, all of these narratives reveal knowledge about the intangible inner self that would not be otherwise comprehensible. These myths function as metaphoric narratives in which one thing represents another thing, with the first Adam representing the last Adam, Christ Jesus, and the first Eve representing the Christian Church, and Noah and the seven with him representing the glorified Jesus and the seven angels to the seven churches that function as His eyes. Understand, this is not to say that each of these narratives are not historically true, but is to say that these narratives need not be true to serve their purpose of disclosing otherwise unobtainable knowledge. They need only to be true as an oral narrative is true.

What academics practicing historical criticism have so far failed to understand is the orality of inscribed New Testament texts, orality that transforms a historical Jesus into many oral narratives that after being told for decades were inscribed to limit additional *modification*. Thus, the four Gospels represent *truth* regardless of apparent discrepancies that mostly disappear when the Gospels are closely read by believers. What becomes certain is that Jesus, Himself, because He had no indwelling sin, cast no shadow in this world apart from the word [*'o logos*] that He spoke to His disciples; thus endtime disciples should not expect Jesus to have become *visible* in biographies (i.e., the Gospels) until the oral narratives began to block the light that is God through having acquired *corruption*.

The above is a very different concept of Scripture than what has traditionally been taught within greater Christendom. But what is light casts no shadow. Only what blocks the light is discernible. Therefore, God as light casts no shadow in this world and cannot be known by living entities in this world. Today, the living Christ Jesus would cast no shadow if He had not taken on the sins of Israel, outwardly as well as inwardly circumcised. Hence, far too many Christians pray to Jesus, claim to *know Jesus*, take Jesus' name in vain, and generally make *Jesus* an obstacle to believing God ... the mystery of the Trinity is really no mystery at all: Christians not born of God and who do not know the only true God and Jesus Christ (John 17:3) needed a means of attaching the man Jesus to God the Creator that did not have Jesus being born as the natural son of Joseph and Mary and then adopted by God either when He was baptized, or when He was resurrected from death. The Trinity was their solution; for in the Trinity, Jesus could be both fully man and simultaneously fully God so that Jesus as a man could pray to Himself as God as a crazy man might talk to himself as he sits alone on a hillside. In the Trinity, the Creator of everything that has been made could remain in heaven but send His breath into His creation as the Word of himself. In the Trinity, God the Creator is the Most High Sovereign. But in reality, God the Creator entered his creation as His only Son, and entered to reveal God the Father to this later God's future sons; for outwardly circumcised Israel is the firstborn son of God the Creator (Ex 4:22), not either the man Jesus or disciples of Jesus.

Jesus was humanly born as the *unique Son* of God the Creator who gave up His life in heaven to enter His creation as this *unique One* ... the mystery of the Trinity denies both God the Father, the God of dead ones, as well as denies what God the Creator did in subjecting Himself to death and to *the Other*, the God of the dead. The mystery of the Trinity is blasphemy against the Father and the Son, blasphemy that could be forgiven if disciples practicing Christian orthodoxy would

purge unbelief from their minds after they are filled-with and empowered by the spirit of God following the Second Passover. But they won't. That is what prophecy reveals. Christians within greater Christendom through their present unbelief will not return to God when liberated from indwelling disobedience but will return to disobedience as soon as they somewhat *recover* from the shock of uncovered firstborns being slain at the Second Passover.

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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, *Iesuo* — from Acts 7:45] into God's rest as Christians follow Jesus [in *Iesuo* — 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.

It would not be 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 *yome*, which is usually assigned the meaning "to be hot" as in the daylight portion of a day. The word for "nights" used is *lay^elah*, 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 are three 12-hour periods of 24-hour *days*, and three nights are 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 *Aviv*, 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 the beginning of the 15th day. This means that Jesus was in the tomb all day on the 15th of *Aviv*, the high Sabbath, all day on the 16th of *Aviv*, all day on the 17th of *Aviv*, the weekly Sabbath, and resurrected from death on the 18th of *Aviv* ... 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 *Aviv* is the first day of the week [i.e., the first after the Sabbath], which would 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 *Aviv*, 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 *Aviv*. 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 *Aviv*.

Jesus entered Jerusalem on the 10th day of *Aviv*, 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).

Mark’s Gospel agrees that on the First Unleavened when they [an ambiguous *they*] sacrificed Passover lambs, Jesus sent His disciples to where He would eat the Passover with His disciples ... this does not mean that Mark has Jesus crucified on a different day than John’s Gospel does, but rather that Mark’s ambiguous *they* wasn’t temple Pharisees who sacrificed Passover lambs at the end of the 14th day of *Aviv*, but most likely Sadducees that kept the Passover as Moses had in Egypt, and as *Philadelphia* does today; i.e., eating the Passover on the dark portion of the 14th of *Aviv* rather than on the dark portion of the 15th. For when translators’ extra words are removed from both Matthew’s account (see Matt 26:17) and Mark’s, both have a “First Unleavened” being the Preparation Day for the seven day long Feast of Unleavened Bread that begins on the 15th of *Aviv*.

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 *Aviv*, 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 *Aviv*, 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 *Aviv* 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 calendar 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 began 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, a person then 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, a person 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 Passover in 27 CE.

John the Baptist's ministry began in the spring of the year 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 (about Sukkot) of 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 *Aviv* falling on a Thursday.

The year 33 CE doesn't hold up as a possible year upon examination: 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* [*Aviv*] of the year 3793 occurred on Sabbath, April 2, 33 CE, but this is a month too early; thus, the 15th of *Iyyar* (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 *Nissan* again beginning a month too early; thus, the 15th of *Iyyar* occurred on Thursday, April 24, 31 CE [April 26th Julian] — and there is the month that, according to the Lord, began the year for Israel when Jesus was crucified ... Jesus would have been crucified on modified Julian day #-667506, or April 25th, Julian, in the year 31 of the Common Era.

The vernal equinox in year 31 CE occurred on Friday, March 23, on the Julian calendar. The new moon (dark of the moon) that occurred prior to the vernal equinox 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 *Iyyar* 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 *Aviv* 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 *Aviv*, Wednesday, April 23rd (Gregorian calendar; April 25th on the Julian calendar).

According to Judaism's calendar, the 15th of *Iyyar* occurred 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. Thus, the year 2011 will serve as the model year for when the Second Passover occurs, with time being added to this model year as time is added to a missile launch countdown when problems occurs—and problems have occurred, the principle one being in *Philadelphia* not realizing that the Greek icon <*arche*> without an article should not be translated as <*the beginning*> but as <*primacy*>.

5.

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, and in fact, it will here be asserted that dreams and visions are of God the Creator, now God the Son whereas the Father conveys knowledge to His sons via the *parakletos*, with the knowledge coming from the Father to the son of God via revelation through realization.

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.

Revelation through realization would seem to exclude God from the revelation, but this simply is not the case. The *parakletos*, the spirit of truth (of what is not concealed, the Greek concept that is translated into English as <truth>), works to disclose to the conscious mind what has been

previously sealed or hidden by what Freud termed *resistance to learning*, or *resistance to knowledge*, the mind's inability to access what the mind should know through regular interaction with the things of this world—the visible, physical things that reveal and precede the invisible things of God ... when the Second Passover occurs and all of Christendom is filled-with and empowered by the breath of God, all will *Know the Lord*. The question needs asked, How will all know God when all previously didn't through having the Torah written on hearts and placed in minds? What is it about having the Law written on the person's heart that causes the person to know God? And the answer that seems correct is that keeping the commandments through belief/faith breaks whatever *resistance to knowledge* that has been in place through the person being consigned to disobedience as a son of disobedience. Therefore, when a person is liberated from serfdom to Sin and Death through being filled with spirit, the person consciously *knows* things that the person has known all along but did realize that the person knew. If this is truly the case, then a person today who keeps the commandments by faith will experience the person's "natural" *resistance to knowledge* to be seriously impaired so that revelation through realization will seem the new *normal*.

So within the context of Peter saying the disciples had come to know that Jesus was the Holy One of God (John 6:69), Jesus' response to Peter is interesting: "Did I not choose you, the Twelve? And yet one of you is of the devil" (v. 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 seems that no relationship exists 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*. And the preceding needs emphasized: revelation is unrelated to salvation, but is given to establish credibility as healing establishes credibility. Jesus said, "If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father" (John 10:37–38). Thus, if the revelations contained within this manuscript come to pass, believe them so that you may know and understand that the Son is in me and the Father is in the Son; for all seven endtime churches will come through revelation given to establish the credibility of the Lord. They will come through the spirit of prophecy manifested in the revelations contained within this manuscript, a bold but true claim.

When revelation and knowledge of God comes via writing of the Law on the heart of the person, the person who self-writes the commandments on his or her heart will have knowledge that isn't necessary for salvation but knowledge that makes keeping the commandments easier and easier. But perhaps of most importance is the relationship of knowledge to death coming from internal causes: the death of healthy cells within a person's body comes from a death-panic-response originating in the person's mitochondrial DNA that causes healthy cells to commit suicide. It is possible that knowledge, and particularly, knowledge of God could shut this death-panic-response down before it cascades out of control and causes the death of the body, thereby requiring that death come from an outside-of-the-body cause. And if this were the case, the long physical lives of antediluvian humanity and of Millennium humanity would have an understandable explanation.

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.

During the wrath of the Lamb (Rev 6:16–17), it will be untainted knowledge of God that keeps the Remnant (from Rev 12:17) alive when small and great believe that the end of the world is occurring ... academics practicing historical criticism don't understand how anyone or anything can survive the wrath of the Lamb; thus, they seriously screw up Revelation's chronology in their explications of the vision. But through knowledge that the Affliction will be 1260 days long, with the last seven months devoted to the first and second woe, that the wrath of the Lamb begins on or about day 580 of the Affliction and will end in about a year, the Remnant will have knowledge that will keep these saints from panicking, and from giving up on life, which enough others will do that during the first woe, God will not permit any to die. All who have rebelled against God must suffer without death being an escape.

Under the Second Sinai Covenant, the Lord tells Israel that He is a jealous God: He will avenge the martyrdom of His younger brothers. And it is the Son, the Lamb of God, that makes spiritual

Cain pay for murdering his righteous spiritual brother. The rest of the world suffers for it did not stop what should never have happened, but is complicit in the mass martyrdom of righteous saints between days 220 and 580 of the Affliction.

*

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. Thus, 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. Yes, there are disciples called for the specific purpose of fulfilling scriptural passages about betraying other disciples.

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, the *Parakletos*. 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, 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 elders from Ephesus,

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 [*spirit*], not knowing what will happen to me there, except that [*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* (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. But this last clause isn't correct: if it was fated for Paul to appear before Nero, then there was no need for Paul to go to Jerusalem when he did.

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 disciples 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), which he acknowledges he knew only in part (1 Cor chap 13).

For far too long, disciples have not closely read the narrative pertaining to Paul going to Jerusalem that final time: Paul possessed knowledge through revelation that was outside-of or beyond what was profitable for disciples to know.

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 Affliction, 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 introduced the reality of textual self-awareness; i.e., of "characters" within the narrative "knowing" how they fit into the past and what would happen in the future, thereby giving to "the word" (the message — from John 12:48) Jesus left with His disciples qualities usually reserved for the Word (YAH) or for a human agent.

A self-aware spiritual 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 be taken prisoner at Jerusalem would only be necessary *if there is a future going to Jerusalem that wasn't foreordained*, with this "Jerusalem" being the heavenly city that is the temple of God and the Bride of Christ—and with this heavenly city either being occupied by or besieged by rebelling spirits ala Revelation 11:2. 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? The answer is, yes, it would. By going to Jerusalem, Paul reveals that control of the Church will be taken by the man of perdition, giving rise to the Adversary taking Christians hostage, which was not knowledge necessary for salvation in the 1st-Century but is knowledge germane to 21st-Century disciples.

If in any other city Paul had been taken prisoner and taken from there to appear before the ruler, there would be no assignable spiritual *significance* to the city, except perhaps Babylon in the Parthian Empire with its emperor identifying himself as King of kings and Lord of Lords whereas the Roman emperor used only the unadorned name/title, Caesar [Greek: *Kaisaros*]. And it wasn't yet time for Paul to appear before the Messiah, the true King of kings and Lord of lords.

Paul was taken prison so that he would appear before Caesar/Kaisar/Kaiser/Keyser, with <before> having two meanings, the first to be in the presence of the other person, and the second meaning being to precede in time the other person.

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.* Freewill comes with a caveat that gives fate modernity. So Paul's freewill was subject to God's will.

When Jesus said, "The one who rejects me and does not receive my words has a judge; the word [*the logos*] 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. His words in a person causes the person to be the embodiment of His word. And this literal personification [when a person believes Jesus' words and walks as Jesus walked] and/or linguistic personification [that judges the person who hears His words but doesn't walk as Jesus walked] 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.

If a person seeks to walk as Jesus walked, the person becomes the fractal image of Jesus, thereby giving life to uttered words. This person becomes a literal personification of *the word* Jesus left with His disciples, and this person is now covered by grace, but only covered by this garment of Christ Jesus' righteousness until the person is filled-with and empowered by the spirit of God so that the person can actually walk as Jesus walked; i.e., walk without sin. At the Second Passover, the Son of Man shall be revealed (Luke 17:30), disrobed, stripped naked: Christians will no longer be under grace for every Christian will have the ability to truly walk as Jesus walked, living the person's life without unbelief, without transgressing the commandments, without sin. But if the person doesn't want to imitate Jesus and be a fractal of the man Jesus but wants instead to live as a Gentile, the person will continue in unbelief, in disobedience, and will be condemned by *the word* Jesus left with His disciples.

Again, as Jesus was the personified word [*the Logos*] of the Father, the disciple who believes the words of the Father will also believe that the words Jesus spoke and will become a micro personification of the word [*the logos*] of the Father represented by Jesus Himself. In other phrasing, the word of Jesus that Jesus left with His disciples is figuratively Himself ... as the man Jesus, the only Son of God [*o Theos*] (John 3:16) who was with the God [*ton Theon*] in the beginning (John 1:1) and who created all things (*v.* 3) and who entered His creation (*v.* 14) as a slave/servant, being born in human likeness (Phil 2:7)—as the man Jesus glorified the Father on earth by finishing the work the Father had given His Helpmate, *Yah*, to do (John 17:4), the Father glorified the man Jesus in the Father's presence with the glory *Yah* had in the Father's presence before the world existed (*v.* 5). The Father and *Yah* (as the Word, *the Logos*, of the Father) had equal glory before the world was created. It is this glory that *Yah* did not exploit (Phil 2:6) when the Father gave to *Yah*, His Helpmate, the task of creating a death chamber in which rebelling angelic sons of God would perish, with the possibilities of this death chamber permitting the creation of human sons of God, sons that could have the life that rebelling angelic sons would lose. Therefore, these human sons of God were foreknown before the foundations of this world were laid; for these human sons of God would also be heirs not merely servants. And God would exalt the man Jesus (*v.* 9), not merely returning to Him the glory He had before He entered His creation: God gave to Him,

*The name above every name,
That in the name of Jesus every knee should bend,
In heaven and on earth and under the earth,
And every tongue confess that Jesus Christ is Lord,
To the glory of God the Father. (Phil 2:9–11)*

(The long sentences of Philippians, Ephesians, and Colossians are best represented typographically as short line discourse, which seems to have been their original form ... it appears that an early scribe did to them what King James translators did to Hebraic poetry in the 17th-Century CE. So the end of the line originally served as punctuation, and why Paul would write passages in short lines in these epistles and not in, say, 1st Thessalonians reflects the movement seen in Philippians 1:1, where greetings are sent to not only the saints at Philippi but also to their overseers whereas Paul previously only sent greetings to the saints (e.g., 1st & 2nd Cor, Rom, Gal); no overseers were present. In Philippians 1:1 is seen Paul's evolving concept of ministry that is also reflected in his linguistic experimentation, a subject about which I know a little.)

Greater glory and honor was given to the man Jesus after He was crucified then He had as *Yah*, the Helpmate of the God, with this greater glory not being elevation from being an angelic son of God to being God as Latter Day Saints teach, but by the Father requiring that every living entity in heaven or on earth bow before Jesus, that in His name alone is there salvation for the firstfruits.

The teaching of Latter Day Saints that human beings have indwelling angels, received from conception, with these angels seeking to achieve greater glory than they had as slaves in heaven by living righteous lives here on earth—that these indwelling angels are the inner selves of human beings—is a false doctrine, and the doctrine that will permit the man of perdition, in good conscience, to declare himself *God*, for this man of perdition will truly believe that when he is possessed by the Adversary on day 220 of the Affliction, the angel inside him is Christ Jesus.

False doctrines enter into Christian dogma through men not called by God as Paul was called. These uncalled men wrestle with texts, assigning humanly reasoned meanings to the inspired linguistic icons of Scripture ... but what if the New Testament as we read it today isn't inspired but has been corrupted as death *corrupts* living flesh? What if the Bible is a humanly written book, and not the inspired Word of God, as some agnostic academics contend?

From the corpse of a male whitetail deer, a hunter can identify all of the parts of a living whitetail. Yes, there will be a wound entrance and usually exit hole not found on a living deer, and usually the lungs will be filled with blood that is not present in a living deer, but the hunter is

knowledgeable enough to subtract the damage he or she just did to the deer to arrive at what the deer was like before being shot ... I once killed a forked horn and gutted it quickly enough that I held the buck's still-beating heart in my hand, feeling the steady twisting contractions while contemplating my own beating heart. So in death, what was once living can still be found—and this includes injured New Testament texts. The living Jesus can be found in the dead corpse of the word He left with His disciples.

If *resistance to knowledge* comes via consignment to disobedience, then in encountering and addressing the things of this world, born-of-God disciples *know* God and *know* the things of God so it doesn't matter that human persons wrote Scripture. Those things that disciples need to know are already known by the disciple, with these disciples now able to return to Scripture and read and believe the writings of Moses and hear and believe the voice of Jesus ... if by faith a disciple can command a mountain to change geographical coordinates, something we don't see readily happen, then we really don't see *faith/belief* in disciples. Why?

False doctrines were accepted by far too many Christian converts in the 1st-Century CE, with both these doctrines and the converts who accepted them corrupting the endtime Christian's faith as death *corrupts* flesh? If disobedience continues to dwell in the fleshly bodies of disciples until the Second Passover liberation of Israel, then was it the inner self of a son of God or the outer self that inscribed canonical texts? The inner self told the outer self what to write, but the outer self—as if a wife to her husband—didn't always do exactly what the inner self commanded because of indwelling disobedience; so what was produced reflects the intents of the inner self of the writer and as such was inspired. But the hand that produced the canonical text was to the inner self of the writer as Paul's fleshly body was to his inner self (see Rom 7:15), with Paul himself writing approximately half of canonical New Testament Scripture; thus the texts composing the New Testament canon were not written until the oral narratives were corrupted (until there were problems in the fellowships Paul began), making necessary endtime revelation coming via realization.

The efforts of men [women have usually been excluded from theological debates] who today promote false doctrines are well-intentioned but naïve—and in a very few cases, God has honored the efforts of these men by allowing them to see their errors and repent of teaching without being called to teach. In the vast majority of cases, however, these false teachers go to their graves, self-assured that they will come before God as Job thought he would come before God, when in reality these men condemned themselves to the lake of fire because of their presumptuousness in teaching without being called to teach.

Repentance is a gift from God, a gift that He will withhold as He did from the men of Israel (see Num 14:39–44) numbered in the census of the second year, with the notable exceptions of Joshua and Caleb. Judas Iscariot could not repent of betraying Jesus even though he brought the thirty pieces of silver back to the chief priests and elders of Israel (Matt 27:3–4). Those Christians in the Affliction that betray their brothers will seek repentance, especially during the wrath of the Lamb, but it won't be found for the Father will send a strong delusion over them so that they believe what is false ... the Father has to clear away delusions that have come from the Adversary when He draws a person from this world, with repentance coming after the Father has cleared away these delusions. Thus, when the delusions come from the Father because the person will not believe the truth, there is no one able to clear them away. Repentance is denied even if it is sought.

After the mind of a Christian has been cleansed as Jesus cleansed Herod's temple, there is no undoing willful rebellion against God that comes from unbelief. Of itself, unbelief will never become belief. And those teachers of lawlessness who do mighty works in the name of Jesus (Matt 7:21–23) are, while they do these mighty works, condemned because of their unbelief.

There are some Sabbatarian Christians that contend the Logos is the breath of God [*pneuma Theou*], a nonsensical argument that would also hold that *God is the breath (of God)* [3rd clause of John 1:1]. Although Jesus attributes qualities of personhood to the word He delivered to His disciples (i.e., His word will judge the ones who reject Him as discussed), 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 person 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). Again, it is the

dead inner self of the person that hears and believes and passes from death to life without coming under judgment.

Qualities of personhood are biblically assigned to Sin and to Death, as well as to the breath of a person and to the breath of God. But you wouldn't assign personhood to your breath even though your breath metonymically represents your inner self and the essence of who you are. Likewise, you wouldn't assign personhood to keeping the Sabbath, but sin is the transgression of the Law (1 John 3:4), and if you break the Law in one point (failure to keep the Sabbath), you are a lawbreaker and are condemned as if you had broken every commandment. Thus, you are a sinner (in the legal sense of *sin*), and the servant of Sin (in Sin's personified sense). For why would you not keep the Sabbath unless you served a differing lord other than the Father and the Son? And the lord you serve is a demon—by transgressing the Sabbath, you worship one or more demons, the situation addressed in Revelation 9:20–21 after a second third part of humankind has been slain.

There is a reality that early Greek philosophers and Pharisee converts refused to accept: the Logos that was with the God and was God in primacy did not enter His creation as Himself, but as His only Son, meaning that this deity—*Yah*—ceased to exist when He entered His creation. The God with whom Abraham spoke and whose feet Abraham washed; the God with whom Jacob wrestled; the God who Moses and the seventy elders saw—this God, the Logos, died and was dead when Mary bore His only Son, Jesus the Nazarene. And here is where Latter Day Saint theology gets these disciples in trouble: the dead inner self of human beings, unlike the dead *Logos* in the man Jesus, was never spiritually alive. The first Adam did not have indwelling eternal life when *Elohim* [singular in usage] breathed into the nostrils of the man of mud (Gen 2:7). The first Adam never ate of the Tree of Life. Thus, contrary to popular Christian teaching, the first Adam did not have an immortal soul that needed regenerated, with Latter Day Saint theology being a human attempt to better explain the false concept of regeneration of immortal souls. The life that the first Adam received was entirely physical, and came through receiving the breath of *Elohim* [singular in usage], the breath that spoke the world into existence; the breath that gave Adam existence. Thus the life the man Jesus received from Mary initially came from the breath of *Elohim* [singular in usage] coupled to the breath of the Logos, a holy spirit/breath, but not from the breath of the Father. The life the man Jesus received when *the Logos* entered His creation as His only Son came twice from *the Logos*, once given to Adam and once placed into Mary: the life that the man Jesus had, therefore, came solely from *the Logos* until the breath of the Father [*pneuma Theou*] descended upon the man Jesus in the visible form of a dove (Matt 3:16). Then, the man Jesus received a second breath of life, the breath of the Father, and received indwelling eternal life, with this second breath of life making the inner self of Jesus alive.

Christians have traditionally held that Jesus was fully man and fully God, a position that would have Jesus' inner self possessing immortality before a second breath of life was received. This is simply not the case. Jesus was NOT fully man and fully God while He lived physically. He was a human man who, because His Father was not the first Adam, was not humanly born as a slave of the Adversary. His physical life transformed the model of Moses from that of a human person who never lived as a slave of Pharaoh, to the model that has the inner self having life coming from heaven, with this inner self never *living* as a slave of the Adversary. Only when this inner self was *dead* through being consigned to disobedience was the inner self of a disciple the slave of the Adversary.

The above again opens the question of how can the dead inner self of a human person animate the fleshly body in which this dead inner self dwells ... the creation and all that is in it is technically *dead*; for the creation itself—despite giving *birth* to stars and even to galaxies—is not a living organization, but is *passing away* even as I write this. Galaxies are flying apart at an accelerating rate. The universe is not slowing down as the Big Bang model would have it. Rather, what is seen (or not seen) is apparently the rapidly increasing rate of decay of dark energy that drives the passage of time. It is as if galaxies are fleeing as fast as they can to escape when the creation will be rolled up as a scroll is rolled up, leaving nothing physical existing.

The contention of many scientists is that the creation as we know it has a beginning and an end, the first far in the past and the latter far in the future, but the creation as we know it is only one of many times when energy came together to form matter. Thus, the conservation of energy requires that when this universe finally collapses upon itself, another universe will come from the collapse of this one. But is this true? If the creation is a glorious death chamber in which the lives of angels that left their habitation of obedience come to an end—only where one moment becomes the next moment can entities possessing life lose that life—then there is no need for another creation unless there is another rebellion. And the purpose of humankind, created within the death chamber, is to demonstrate that the Adversary's proposals of self-rule and culture based upon transactions will only result in the death of every entity so that never again will there be a rebellion

against the Most High God. Hence, science and Christian theology agree that this creation will come to an end. They differ as to when, and they differ as to what will happen after the creation implodes. But upon the core message that this world and all this is in it is passing away (1 John 2:17), there is agreement.

The Adversary, in inspiring belief that once this creation passes away another will replace it, makes the subtle argument that another rebellion against God is in the works, this next rebellion hidden within the hearts of angels who did not initially follow the anointed guardian cherub into rebellion against God ... God is attempting to forestall and end this future rebellion before it begins by giving the Adversary sufficient time to demonstrate the failings of cultures based upon transactions. Thus, God is in no particular hurry to bring about the end of the age: He will wait until the last moment allotted to the Adversary before He intervenes.

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Because Jesus did not sin, Jesus was never under the Law, never subject to death even though He was not immortal prior to the beginning of His earthly ministry. The only way for Him to die without committing sin was for Him to assume [take upon Himself] the sins of others; i.e., the sins of Israel, the first born son of *Yah* (from Ex 4:22). And He did not take upon Himself the sins of Israel until He was selected and penned in Jerusalem as the paschal Lamb of God on the 10th day of *Aviv* in year 31 of the Common Era.

In a way, Jesus took upon Himself the sins of Israel when His earthly ministry began, the reason why He has visibility in Matthew's and Luke's Gospels before His ministry began. In another way, from when the creation was formed it has been known that *the Logos* would enter His creation to create the bridge by which righteous human persons could escape space-time, the reason for the beginning of John's Gospel. But in actuality, Jesus took on the sins of Israel when He entered Jerusalem on the 10th day of *Aviv* in the year 31 CE.

As a model or type of disciples having dead inner selves prior to being born of God, Moses better serves as the pattern; for Moses was born as a slave but reared as a free man. Paul writes that Jesus took upon Himself the form of a slave, being born in the likeness of men (again Phil 2:7) ... other than for Jesus, all men [i.e., all of humankind] are born as slaves of the Adversary, consigned to disobedience (Rom 11:32), as Hebrews in Egypt were born into slavery after Pharaoh Ahmose I completed the conquest and expulsion of the Hyksos. But as Moses was placed in a reed ark [a paper ark of the covenant], disciples who are of Moses escape slavery [disobedience] by believing the writings of Moses and hearing and believing the voice of Jesus. Therefore, in terms of analogy, Jesus' absence from Judea from sometime after He was twelve years old until He was about thirty years old forms the shadow and type [left hand enantiomer] of Moses' forty years in the wilderness of Midian, with the three and a half years of Jesus' earthly ministry forming the shadow and type of Moses returning to Egypt to bring His people out from slavery, with Jesus' disciples functioning for Jesus as Aaron functioned for Moses.

In analogy Jesus' earthly ministry only gets a disciple to where the people of Israel were in Exodus chapter 12, verse 28.

The Logos as *Yah* served as the Spokesman or Voice of the God [*ton Theon*];

The man Jesus as the only Son of <'o Logos> served as the Spokesman or Word of the Father;

Jesus' first disciples served as the spokesmen for Jesus after Calvary;

In addition, <'o logos> Jesus left with His disciples served as the spokesman for Jesus after Calvary in a relationship analogous to that of His disciples who were the personification of His word;

Hence, when a disciple *lives* by <'o logos> Jesus left in His first disciples' keeping, the new disciple becomes the personification of the words of Jesus as Aaron was the spokesman for Moses.

The physicality of disciples hinders Christians from perceiving that it is the inner self—the non-tangible self that receives life that has come from heaven when the disciple is born of God—that serves as the “head” of the fleshly body as Christ Jesus is the Head of the Church, with Christ Jesus no longer being a physical human being. The head speaks for the body, but the head uses the tongue of the body to utter words that are formed from modulated breath [air flow]. Thoughts are not enunciated until the tongue gives substance to these thoughts through ephemeral words that dissipate with time and distance; thoughts have no tangible form or shape until they are transcribed as texts. Thus, a text [in this case Scripture] lends semi-permanence to enunciated

thoughts, the words that came from God through *Yah* to Moses then to the children of Israel ... the intangible became tangible when *Yah* transcribed His words on two tablets of stone.

The physical manifestation of the utterances of *Yah* to Moses compose the *Tanakh*; whereas the *unique Son* of *Yah* is the man, Jesus the Nazarene, who was also the physical manifestation of <'o *Logos*> of the Father ... stay with the analogy: human utterances cannot be seen by eyes, but are heard with the ears. The thin membrane of ear drums vibrate when air pressure changes thus allowing the pressure waves formed by modulated breath to be sensed even in another room of a house. The speaker doesn't have to be present in the room for the speaker's utterances to be heard. So when these utterances are transcribed as written text, these utterances cross time and cultures, and these utterances can be read with the eyes and heard with the ears when read by another speaker. Hence, the words of Moses are reduced to objects that can be handled and examined by disciples three and a half millennia after they were initially uttered. The words of the Lord that were uttered from atop Mount Sinai became tangible objects when they were written on two tablets of stone, with endtime disciples being able to hear these words in their shrunken form whenever the Torah is read. Therefore, Moses reflects the Light that is the Lord as the moon reflects the light of the sun. Moses is not born of the moon as Pharaoh Ahmose's name suggests that he was, but Moses serves as the reflected glory of the Son of Man. For this reason Jesus said, "If you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?" (John 5:46-47).

The writings of Moses shine in darkness as the light of the moon shines at night, with the waxing and waning of the moon reflecting the acceptance or rejection of Moses who wrote of Jesus—

Jesus is the personification of the breath of God, not the physical manifestation of the breath of the God [*pneuma Theou*], a distinction of importance and a distinction that, again, will have Jesus' disciples who walk in this world as Jesus walked being the personification of the word Jesus left with His disciples.

Jesus 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 (John 12:49-50); 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. 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 Moses' writings and Jesus' words, the moon and Son, with this play on the English word *sun/son* having importance in Medieval England ... 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—like the Mormon belief that there is an angel in every person—stands 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, "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 pronunciation of Jesus' name the power to save. But, again, the enunciation of a word or the utterance of sound is ephemeral and cannot be preserved from generation to generation. It is the reduction of utterance to transcribed text that permits Scripture to reflect the glory of the Lord as Moses reflects the glory of the Son, with the Son having as much more glory than Moses as the builder of a house has more honor than the house itself (Heb 3:3). Therefore, in the darkness of this present age, the Light that is no longer with Israel, the nation circumcised of heart—the Light of men that was Jesus the Nazarene (John 1:4, 9; 12:35-36, 46; 1 John 1:5-7)—is reflected in Moses, as the light of the sun is reflected in the brightness of the full moon.

Those of the Sacred Names 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" (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 <to *'onomati*> 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*, and because of their rejection of Jesus, they have as their judge the word [*'o logos*] Jesus left with His disciples. They truly condemn themselves by denying Jesus' "name" [*to 'onomati*]; for sincerity does not save the person who denies Christ.

Using bastardized Hebrew pronunciations does not honor either Moses or Christ Jesus; for a dry desert wind blowing through the upright boughs of Joshua trees [*Yucca brevifolia*] affects neither the moon nor the Son.

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 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-to-read but barely readable narratives. However, in the case of Scripture, the self-aware text "writes" the future in an unanticipated way: the text does not merely comment 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: Paul did not have to go to Jerusalem where he was taken prisoner if it was foreknown that he would appear before Caesar [in Greek, *Kaisar*–]. So it wasn't simply appearing before Caesar that underlay Paul's determination to go to Jerusalem. And again we are 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; we are faced with the importance of Jerusalem as a type [left hand enantiomer] of the Bride of Christ.

And Paul did appear before *Kaisar* [Keyser/Kizer] in a form of linguistic play that characterizes self-aware texts and Greek equivocation.

If a text is writing the course of future events rather than simply reflecting events—if disciples are sons of light rather than mirrors reflecting the glory of the moon—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 Caesar, 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 [the Church] were dead until it appears before Caesar ... note the preceding: Paul being taken prisoner then held first in Judea and finally in Rome where he preached to his guards was, as an individual, representing the entirety of the Church, something that Paul understood. So did Paul know that the Church would die? Ancient Israel as slaves to Pharaoh represented the Church, with the slave-status of Israel in Egypt representing Israel's dead inner selves in a model in which Israel only has one breath of life. Israel's liberation from slavery stands as a shadow and copy of Christians receiving a second breath of life, the breath of God in the breath of Christ. Therefore, Paul's imprisonment—his loss of freedom—will certainly function as a *sign* representing the Church's loss of indwelling eternal life.

A born-of-spirit Christian has two indwelling breaths of life, one that animates the flesh and a second that gives eternal life to the inner self [soul];

Thus, the spiritual shadow cast by this Christian will have life in one less dimension; i.e., will not have indwelling eternal life;

To convey the absence of indwelling eternal life by a person who has never had indwelling life, the person is placed in slavery so that he or she loses freedom of movement; of relocation in this world;

Imprisonment, now, of the person who truly has indwelling eternal life is directly analogous to enslavement of a person not yet born of spirit;

So Paul's imprisonment is for a Christian analogous to ancient Israel's slavery in Egypt, and to the Body of Christ losing its breath of life, the holy spirit, and *Christians* returning to having only one indwelling breath of life.

Why the Book of Acts is abruptly cutoff mid-narrative has never been well understood, but in Luke's concluding sentence is the long sought answer: "He [Paul] lived there [in Rome as a prisoner] two whole years at his own expense, and welcomed all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance" (Acts 28:30–31). Those two years have become almost two millennia that the Church, again fully represented in the person of Paul, has taught Christ with boldness and without hindrance but also without indwelling eternal life in the form of the breath of God in the breath of Christ. As Israel's enslavement in Egypt represented no indwelling eternal life [i.e., dead inner selves], Paul's imprisonment represents no indwelling eternal life by the Christian Church, which now means that Paul's shipwreck can be *read* as double-voice discourse.

By going to Jerusalem Paul did not hasten what would happen—he would have been taken prisoner, sent to Rome, and held there regardless of whether he went to Jerusalem—but his evangelism was certainly hindered 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).

By going to Jerusalem—as mentioned earlier—Paul discloses that the Church as the future Bride of Christ will be taken captive by the Adversary, that the man of perdition will be a *Christian* as King Saul was an Israelite, that the leg of Christianity that prevailed over the other leg (these two legs being the two legs of the humanoid image Nebuchadnezzar saw in vision) when the temple is measured is neo-Arian in ideology (i.e., of Death).

The Pastoral Epistles [1st & 2nd Timothy, and Titus] that scholars refuse to accept as being genuinely written by the Apostle Paul reflect a movement from loosely [organically] organized fellowships to more tightly organized fellowships, a movement characteristic of what is reflected in the greetings of the epistles that are universally recognized by scholars as being truly *Pauline*, beginning with 1st Thessalonians and extending to Philippians. This sort of ideological movement is seen in the ministry of Andreas Fischer (dod 1540 CE), who as a Radical Reformer embraced the Sabbath as all of the Radical Reformers should have done: as Fischer's ministry developed from 1528 CE when he was hung but lived until he was beheaded twelve years later, Fischer moved from keeping the commandments but placing no importance on outward circumcision to beginning to place importance on outward circumcision. Hence, from the perspective of hindsight, it seems that God ended Fischer's ministry before Fischer could undo the good he had done; it seems that by having Fischer taken prisoner and beheaded, God preserved Fischer's acceptance of the Sabbath and good that Fischer had done by stopping Fischer before he could go farther down a wrong path.

A similar movement is seen in the ministry of Herbert W. Armstrong, who went from loosely organized fellowships to heavy-handed control of fellowships, using a ministerial corp he personally trained to impose Nicolaitan-type rule within his fellowships—regardless of whether

Paul wrote the Pastoral Epistles, the movement from fellowships with no central authority to fellowships with ordained overseers characterized the ministry of Hebert W. Armstrong and the *Radio Church of God* ... when Armstrong began his ministry he pastured the fellowships he raised up, a situation that would not last much beyond the mid 1930s when he had raised up too many fellowships for him to personally oversee them. So Armstrong appointed other pastors who had converted to Sabbath observance as overseers of fellowships in, especially, Portland, Oregon. But one of these men had his fellowship quit sending Armstrong their tithes and offerings, with the loss of these moneys seriously affecting Armstrong's ability to expand his radio broadcasts. Armstrong took steps to *correct* this problem which really wasn't a problem theologically and only an inconvenience for Armstrong. And Armstrong moved from a ministry modeled on Paul's early fellowships to a ministry modeled on the Roman Catholic Church, sans that garish garb.

Allegedly, Armstrong *died* and was brought back to life in 1978, which is probably true. By 1979, Armstrong was strong enough to resume his former duties, and for the next six years, Armstrong wore out his audiences as he sought to put the organization he had created (i.e., now *The Worldwide Church of God*) back on track; for he realized that the Church had jumped the tracks [his expression] and was headed for destruction. Actually, it was Armstrong who had jumped the tracks back in 1939, when he changed ministry models so as not to lose tithes and offerings from the Portland North [Vancouver, WA] congregation. In January 1986, Armstrong died. He had failed to put his Church back on the straight and narrow; for he never realized where he had gone wrong.

From the perspective of hindsight it seems apparent that God ended Andreas Fischer's ministry by taking his life before he could make a mess of the good work he had done. It seems that God returned life to Herbert Armstrong so that he could see that he had made a mess of his ministry. And it is possible that the person who wrote the Pastoral Epistles claiming to be the Apostle Paul wrote to disclose what had gone wrong in 1st-Century Christian fellowships when Christ Jesus didn't return as His disciples had expected Him to return. And how better to disclose what went wrong than write claiming to be the Apostle Paul.

The imposition of a *Church hierarchy*, like a return to outward circumcision, is theological error; for any hierarchy places a human person between the disciple and God. This does not mean that endtime disciples have no responsibility to support their teachers—they do—but that responsibility is between the disciple and Christ Jesus. The teacher has no business asking for support; for the teacher works for God, not for his or her congregation. The teacher is authorized to receive support, but not to ask for support. Therefore, no hierarchy is possible without *borrowing authority* from the Adversary, the present prince of this world.

All assemblies of *The Philadelphia Church* are autonomous, and are not beholding to any central organization or to any person in this world.

Now returning to the subject of self aware texts: if Scripture simply reflected future events as would seem reasonable when heaven is a timeless supra-dimensional realm, 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 except within the Greek use of equivocation.

If, since the spirit was given, Scripture has become a truly self-aware text as the Logos, the Word of God, was both God and was with the God, and as the word [*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 also 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 in appealing to Caesar/Kaiser did what Jesus did by going to Egypt when an infant, a juxtaposition I will leave readers to ponder.

Paul "fated" certain disciples to appear before the ruler of this world. In addition, Paul ensured by his own death that the Church would die, and that the way would be made open for all to come into the presence of God as he preached in his gospel ... part of Paul's ministry to Gentiles by which he hoped to make his people jealous required the destruction of the temple, the Church of God, so that the way to God would be open to those Gentiles who never knew Jesus, never professed his name, but who by natural law revealed that the works of the Law were written on their hearts. By appealing to Caesar, Paul guaranteed that the great White Throne Judgment would occur.

As long as the Holy Place and the Most Holy Place stood, the way into the presence of God, according to the writer of Hebrews, was blocked: the existence of the temple prevented anyone from coming to God (see Heb 9:8–9). So when the Church of God stood as a man stands, the Church of God as the temple of God (see 1 Cor 3:16–7; 2 Cor 6:16) with its Holy Place, the fleshly

bodies of disciples, and its Most Holy Place, the inner new selves in which Christ dwells in the form of the spirit of God in the spirit of Christ, prevented anyone from coming to God except through the man Jesus the Nazarene. But according to Paul's gospel, "For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my [Paul's] gospel, God judges the secrets of men by Christ Jesus" (Rom 2:14–16). Thus, according to Paul's gospel, men can come into God's presence where they will be judged by Christ Jesus without first experiencing the indwelling of Christ, but this means that the temple of God cannot stand, that the Church must fall as a man struck down, a man slain.

In order for the fullness of the harvest to occur in the great White Throne Judgment, the Church had to die as a man struck down; as the earthly temple of wood and stone was razed. And Paul, in magnifying his ministry to the Gentiles willingly suffered imprisonment, the loss of his freedom to come and go ... now, when Paul's imprisonment in Rome is examined, and it is seen that Paul ends up preaching only to those soldiers guarding him, the present state of the Christian Church is revealed: only a few, those who *guard* Sabbatarian Christendom, actually read or hear the words that are presently being delivered to the Body of Christ. But note, the Lord said of the Adversary, "You were an anointed guardian cherub" (Ezek 28:14); so its isn't primarily to men that I write, but to those angels that still guard Sabbatarian Christians. They have long desired to know the things of God, but they are by their natures ill-equipped to handle double-voice discourse, or linguistic equivocation.

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 year 31 of the Common Era; 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 *Aviv*, 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 the children of Israel entered into the Promised Land (Joshua 4:19) on the day when Israel was to pen its paschal lambs, and on the day when Jesus entered Jerusalem (i.e., the 10th day of *Aviv*).

The death angel passed over Egypt at exactly midnight, halfway through one long night of waiting and watching on the 14th of *Aviv*, the first of three "fourteenths," three Passover selections and sacrifices. Manna came following Israel's 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 *Iyyar* is the indwelling of Christ that comes with receipt of a second breath of life, the breath of God in the breath of Christ, first given to disciples when Jesus breathed on the ten and said, *Receive the Holy Spirit* (John 20:22) on the 18th day of *Aviv* [*Iyyar* 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 God*, 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 greater 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 warn 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. For today, the initial digital interfaces are being written to connect the brain to silicon chips, thereby enabling scientists to place the essence of a human person onto software that can be transplanted into androids.

When a person receives a second breath of life, the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*], 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. But after receiving a second breath of life (i.e., indwelling heavenly life), the person's operating system has life outside of the creation and has the ability to heal itself; to write for itself new programs

With fair certainty, it will be claimed that manna came on at dawn 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 our example year of 2011, the 17th day of the sacred second month was 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 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, 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.

To repeat an earlier point, *today* is every person's day of salvation, with the linguistic icon <day> representing a period of darkness (when the person did not have the indwelling of Christ) and a period of light (when the person has been born of God). If the person doesn't enter into the

light but remains in darkness through his or her physical lifetime, *today* remains the person's day of salvation, with the person's judgment being made based upon what the person did in the darkness in which he or she lived life. And it is for this reason that the man blind from birth suffered as he did before Jesus spat on the ground and made mud from His saliva and anointed the man's eyes with the mud (John 9:1–7).

The great White Throne Judgment is about bringing forth the fruit of the spirit in darkness ... whereas Christians in this present era are to bring forth fruit when it isn't the season for fruit—it will be the season for fruit when the person is filled-with and empowered by the divine breath of God—Gentiles are to bring forth the same fruit but are to do so in near total darkness, meaning that their fruit will lack *color*, the fractured light spectrum.

In Paul surrendering his freedom by going to Jerusalem when he was warned not to go, and in Paul appealing to Caesar, Paul magnified his ministry through ensuring that his gospel would be established in heaven. And it was so established when John received his vision in which there is a great White Throne Judgment that represents the main crop wheat harvest of ancient Judean hillsides as opposed to the early barley harvest, the harvest of firstfruits.

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 from loss of breath. 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 *Aviv* in year 31 of the Common Era. 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*.

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.

Many are the preachers in mega-churches that proclaimed in strong words the good that God wants to do for Christians when both the parishioners and pastors of these mega-churches spit in God's face ... exactly how much good will God do for those pastors who teach Christians to flaunt the commandments? To commit spiritual suicide? These pastors will be denied by Christ Jesus (Matt 7:21–23) and condemned to the lake of fire as is right and good; for in this present world they, as fat sheep, pushed around their lean brothers and received from the prince of this world his authority to teach lawless dogmas and to deceive the lean sheep, trampling the grass upon which their parishioners graze and defecating in the water their parishioners have to drink. Their reward will come in the lake of fire.

A 6th-Century BCE 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" (Jer 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). The timeline for coming of the Son of Man shall be as it was in the days of Noah.

Two issues are addressed in Amos' cited thought-couplets 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.

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, an identifying phrase that would not have meant for them what it means for an endtime Christian. But 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 *Aviv* of the year 31 of the Common Era, 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. This is correct: between the Council of Nicea (ca 325 CE) and the present era, few

disciples and only on some years drank from the cup on the night that Jesus was betrayed. For most of the period Christians refused to cover their sins on the night that Jesus was betrayed—that is, on the dark portion of the 14th of *Aviv*, the month beginning with the first sighted new moon crescent following the spring equinox, with the beginning of this month being geographically specific.

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 ... 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, again, the dark portion of the 14th of *Aviv*. The person who takes the sacraments at any other time is as Cain was.

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, a realization that caused Zwingli to reject *Believers' Baptism*.

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 Sin 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 condemned 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.

The passage of time brings the Passover and the dedication of the temple together so that by the time of the Third Passover, the great White Throne Judgment, the spiritual livestock are judged and sacrificed and the figurative temple is dedicated on the same day, the *sixth day* of the "P" creation account.

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.

The Body of Christ—the temple—died with the physical death of the Apostle John (ca 100–102 CE) and was therefore cleansed. It remained "clean" until Christ Jesus, as the last Elijah, laid over the dead Corpse to breath life back into the temple in figurative mouth-to-mouth resuscitation beginning about 1525 CE, 1200 years after the dead Body was "buried" [removed from sight] by the Council of Nicea (ca 325 CE).

By breathing His (the glorified Jesus') breath into the dead Body, Jesus gave to the Church the appearance of life until this last Elijah took a break as the first Elijah did when restoring life to the son of the widow of Zarephath (1 Kings 17:17–24) ... when the last Elijah ceased breathing His breath into the still lifeless Corpse, the Church as the temple of God was again cleansed.

It took the first Elijah three attempts, three times laying over the dead child, to cause the son of the widow to again breathe on his own; it will take the last Elijah three attempts—three times breathing His breath [*pneuma Christou*] into the Church—before the dead Body of Christ again “breathes” on its own, with the third attempt concluding in the Second Passover liberation of Israel.

In the first of Jesus' three cleansings of the temple—one at Passover in the first year of His ministry, and two cleansings 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: destroy this temple and in three days He would rebuild it. But what Jesus said when He cleansed the temple upon entering Jerusalem five days before He was to be crucified becomes significant: He had initially called the polluted temple a *house of trade* (John 2:16), He now called it a *den of robbers* (Matt 21:13), 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).

Academics practicing historical criticism find only one occasion when Jesus cleansed the temple, with Matthew and John getting the account wrong for political reasons—academics simply do not believe that Jesus could have gotten away with cleansing the temple more than once, that cleansing the temple is most likely what got Him killed ... writing from experience I don't need to relate here, I know that temple officials would not have done more than whine and complain when Jesus drove out the livestock and overturned the tables of the moneychangers. They were in the wrong, and they knew they were. They would have indeed plotted against Jesus, but they would have done nothing to oppose Him. Their guilt made them cowards.

In the reality of when Jesus cleansed the temple in the days between when the Passover Lamb was figuratively penned in Jerusalem and when this Lamb was sacrificed—the reality for which Jesus' cleansings of the temple formed the self-aware shadow—the greater Christian Church remains dead ... it is into Sabbatarian Christendom that Jesus breathes His breath, and the Sabbatarian Church has become a *den of robbers*, their “transactions” in doing business with the knowledge Jesus left with His disciples being dishonest and corrupt.

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, not before, again with the argument here made that 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, with the long time separation of Jesus cleansing the temple in John's Gospel from when Jesus cleanses the temple three and four days before Calvary representing the passage of time between when the Body of Christ initially dies at the beginning of the 2nd-Century CE and when the glorified Jesus figuratively administers mouth-to-mouth resuscitation to the Corpse of Christ early into the 16th-Century CE. Thus, following the first time the last Elijah attempts to breathe life back into the Body and the attempt is not successful, the temple must be cleansed, and cleansed as a person administering mouth-to-mouth resuscitation would check to verify that the not-breathing person's air passageways were not blocked by obstacles. Hence sometime late in the 16th-Century (representing the conclusion of the seven week period in Daniel's seventy week prophecy), the last Elijah ceases to delivery His breath into the Corpse, takes a break, cleanses the temple by taking this break, then resumes figurative mouth-to-mouth resuscitation for the period representing sixty-two weeks in Daniel's prophecy.

But after approximately 483 years of figurative mouth-to-mouth resuscitation, with a break of unknown length between the end of the seven weeks and the beginning of the sixty-two weeks, the last Elijah still has not successfully returned life to the greater Christian Church; so this temple of God must again be cleansed, with this now-third cleaning still occurring even though most of the newly found obstacles (stones — obstinate disciples teaching theological error) have been removed ... Jesus entered Jerusalem and cleansed the temple late in the afternoon when not much was going

on even though it was just prior to the Passover. This cleansing is analogous to the cleansing that occurred following the death of Andreas Fischer's ministry in the 16th-Century; for Fischer was theologically drifting toward Judaism, even to returning to physical circumcision before his head was unceremoniously removed.

The third and last cleansing—the cleansing about which Mark writes and the cleansing that can be mistaken for the cleansing about which Matthew writes—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.

The Body of Christ was not alive prior to when Jesus breathed on ten of His first disciples and said, *Receive the holy spirit* (John 20:22); the son of the widow of Zarephath was not alive until the lad was conceived and born. The Body of Christ corrupted itself throughout the 1st-Century and died with the death of the Apostle John; the son of the widow of Zarephath was apparently conceived in corruption (1 Kings 17:18) and died while Elijah dwelt in her upper room (*v.* 19), analogous to the last Elijah dwelling in heaven. Then three times the first Elijah laid over the dead lad, with the child able to breathe on his own on the third attempt to restore life in the child. The reality of these three times began with 16th-Century Anabaptists and includes the Second Passover liberation of Israel from indwelling sin and death (the third attempt), but between the first and second—and second and third—attempts to restore life to the greater Christian Church, the Body of Christ is again dead, with one cleaning of the temple occurring and therefore cleansed a third time, centuries after it was initially cleansed at the end of the 1st-Century CE.

The exact beginning of the last Elijah's second attempt to breath life into the Body of Christ is historically out-of-focus, but was occurring sometime in the late 17th-Century and occurring with the Pietist movement spilling into the Sabbatarian movement. However, the exact end of this second attempt is known: 1962, when the most visible administration of the Sabbatarian churches of God rejected divine revelation. And forty years to the day passed before the last Elijah began His third and ultimately successful attempt to breathe life back into the Church, thereby causing the Church to breathe on its own, with this breathing on its own [i.e., independently] being necessary; for a man doesn't marry his body but his bride. Christ Jesus doesn't marry His Body that is already one with Him, but marries His Bride and the Two [Bridegroom and Bride] shall become One as in the beginning when *the Logos and the God* were One in the Tetragrammaton *YHWH*.

Today, the Sabbatarian Church is completing a period when the last Elijah removes obstacles from the airways of the Body of Christ. 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 the spiritual livestock to keep them from returning to the temple where their dung makes everything unclean.

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 *Aviv*, but the ancient house of Judah and rabbinical Judaism now begins the year with the month of *Tishri* of the previous year, apparently because the feast of Ingathering is supposed to occur at the end of the year. But if the new year begins with the Feast of Trumpets [the 1st of *Tishri*], then the Feast of Tabernacles begins the year, not concludes the year. Thus for those who mark years as Judah did and as rabbinical Judaism does, year 5771 began September 9, 2010; whereas for those who mark years as Israel did, year 5772 began on April 5, 2011. And this six month difference reappears in 2013 and 2018.

An additional reason for not beginning the sacred 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) ... 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 the proclaimed the Jubilee is a half year long in the 49th year (from the 10th of *Tishri* to the 1st of *Aviv*) and a half year long (from the 1st of *Aviv* 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 *Aviv* 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; so logically, no winter barley would be sown on the 48th year if it couldn't be harvested on the 49th year. 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 sow 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. But winter barley would be planted on the 8th year, the 50th year (Lev25:11); for this barley would not be harvested until the ninth year, the second year of the next *week of years*. There would not again be a Wave Sheaf Offering until the 9th year, with again the Jubilee spanning the last half of the 7th year (the 49th year) and the first half of the 8th year (the 1st year of the next *week of years*). Therefore, starting the calendar in the spring (with the month of *Aviv*) is the only way Jubilee can be reconciled with what Moses commands.

The Jubilee that is the 50th year cannot logically begin ten days into the 49th year, nor begin ten days after the 49th year concludes. The Jubilee overlaps the 49th year of a 49-year-cycle and the 1st year of the following 49-year-cycle. Thus, the 50th year doesn't break the 49-year-cycles as the 50th day [Pentecost] doesn't break the seven day weekly cycle.

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 writer of Hebrews said, "But exhort one another every day, as long as it is called 'today,' that none of you may be hardened by the deceitfulness of sin" (3:13) ... the dark portion of this day, *today*, began in 1991, when I left Alaska and purchased a small house in southeastern Idaho—in a Mormon community in which I apparently had the only copy of the New Testament in Greek—

If physical maturation forms the shadow and copy of spiritual maturation and my argument is that it does, my father (figuratively, my *old man*, also named Homer Kizer) died when I was eleven years old. My father died on January 18th; I was called to *reread prophecy* on January 17th, 2002, forty years after Garner Ted Armstrong, speaking for his father, rejected additional revelation. Is there anything more than coincidence here, that eleven years after the end of forty jubilees since Calvary I was called to do theologically what I was compelled to do physically when my father died, that is to grow up quickly? This question will be answered by those who come behind me. But consider that Herbert Armstrong most likely didn't know what his son had said about no new revelation until the following day in January 1962: he certainly didn't do anything about what his son said.

But the one day difference between the 17th of January and the 18th of January carries meaning that pertains to the relationship between the example year used [i.e., 2011] and the reality, with the last Elijah ceasing to breathe life into the Corpse when revelation was rejected and with grace ending when the Corpse breathes on its own following the Second Passover liberation of Israel.

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 *Aviv* 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, with years based on the Common Era used throughout.

Because *Philadelphia* begins months with the actual sighting of the local new moon crescent and doesn't use offsets, rabbinical Judaism's calculated calendar will, at times, begin a month one or two days off from when *Philadelphia* begins the month; thus monthly dating for *Aviv* and *Tishri* (in particular) sometimes 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 *Iyyar* of that year. *Since these seven years will begin with a year like 5771, this year will be used as an example year*; thus, for the example year cited, the 15th day of *Iyyar* occurred on May 19, 2011, a Thursday, thereby having the second Passover sacrifice to occur on Wednesday, May 18, 2011, the 14th of *Iyyar*. As previously stated, Jesus ate the Passover with His disciples on the dark portion of the 14th of *Aviv*, and He 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 *Aviv* began on Thursday, April 24, 31 CE. But on Judaism's calculated calendar, Thursday, April 24, 31 CE is the 15th day of *Iyyar* 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 *Aviv* 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 *Iyyar* matches exactly the day to date sequence for the month of *Iyyar* in 2011.

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 *Iyyar* and the beginning of the 18th of *Iyyar* in a year like 2011; 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.

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 more than coincidental, especially since an Israelite reached his majority when 20 years old, with 20 years passing between 1991 (forty Jubilees after Calvary) and 2011. But there is a downside to the example year: by having the 18th of *Iyyar* in 2011 having occurred on Sunday, May 22nd, 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 "problem" reappears with the Apostasy of day 220—the great falling away of 2 Thessalonians 2:3—falling on Sunday, December 25th, Christmas day. And these two apparent *witnesses* can be likened to the opportunity God will give to Sin for this demonic king to devour liberated Christians.

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Chapter Five

The Tribulation & the Endurance

Preface to Chapter Five

In the three previous editions of *APA*, I attempted to set forth the logic by which I arrived at the self-evident narrative and chronological structure of the Book of Revelation, something that academics practicing historical criticism have not been able to do. However, regardless of how I attempted to simplify my logic, the paragraphs I wrote were convoluted and difficult to follow: they remain difficult. Thus, the reasonable solution to the difficulty is that I should set forth the conclusion of the matter before creating the argument that arrives at this conclusion.

In Revelation 1:9, John introduces the chronological structure of his vision:

Chapter 4, verse 1 through chapter 11, verse 14 represents the Affliction, the first 1260 days of seven endtime years, and the last 1260 days of the Adversary reign as prince of this world. This period corresponds to Daniel chapters 7, 8, and 11;

Chapter 11:15 through chapter 12:17 represents the transference of the kingdom of this world from the Adversary, the spiritual prince of Babylon, to the Son of Man, with the glorified Christ Jesus as its Head, on the doubled day 1260. This period corresponds to Daniel chapter 7:9–14;

Chapter 13:1 through chapter 18 represents the Endurance of Jesus, the first 1260 days the Son of Man reigns over the single kingdom of this world. This period is outside of the scope of Daniel's visions, and this was an unknown period prior to John's vision. Yet it is during this period when the Adversary, cast from heaven and to earth and given the mind of a man as Nebuchadnezzar had the mind of a beast for seven years, requires all who would make transactions to take upon themselves the mark of death, the tattoo of the cross (*chi xi stigma*);

The 1260 day long Affliction forms the left hand enantiomer of the 1260 day long Endurance, with Christians marked to receive life by Sabbath observance in the Affliction forming the mirror image of *Christians* marked to be slain by the tattoo of the cross in the Endurance;

Chapters 19 through chapter 22, verse 5 represents the Kingdom of the Son of Man, both the Millennial reign of Christ Jesus and the short while (1260 days) when Satan will be loosed after the Thousand Years, followed by the great White Throne Judgment and the coming of the new heaven and new earth and the Bride of Christ;

Therefore, the Affliction + the Kingdom forms the non-symmetrical mirror image of the Endurance + the Kingdom, with what is physical revealing and preceding the things of God.

The Affliction and the Endurance, together with their doubled day 1260, takes place during the 2520 days of the seven endtime years of tribulation. Thus, in Revelation 1:9 is the narrative structure of *the Affliction and Kingdom and Endurance of Jesus* that represents a chronology that precludes the Whore of Babylon (Rev chap 17) from appearing before the kingdom is taken from the Adversary and given to the Son of Man.

The kingdom of this world is not given to the Son on many occasions, but on one occasion: on the doubled day 1260 (see Dan 7:9–14; Rev 11:15–18).

Until dominion over this one kingdom is taken from the Adversary on day 1260 of the Affliction, the prince of this world remains the Adversary. However, when the kingdom is taken from this spiritual king of Babylon, again on day 1260, the dominion that the Adversary formerly had over the mental topography of living creatures is given to the Son of Man, with Christ Jesus being the Head of the Son of Man and with His disciples being the Body of the Son of Man. At this time (day 1260 of the Endurance, with the count reversed from the count of the Affliction so that the 2520 days begin with day one of the Affliction and end with day one of the Endurance), when the kingdom is given to the Son of Man, the world will be baptized in the divine breath of God by the Son according to the prophet Joel (*cf.* Joel 2:28; Matt 33:11). All *natures* of living creatures will be changed (see Isa 11:6–9), including human nature.

Therefore, as just stated: the 1260 day long Affliction forms the shadow and type [the left hand enantiomer] of the 1260 day long Endurance of Jesus. Everything that occurs in chapter four through chapter 11:14 occurs during the Affliction; whereas everything that happens from chapter 13 through the end of chapter 18 occurs during the Endurance, with chapter 12 reaching back before the Affliction and continuing to when the earth swallows the armies of *Babylon* on day 1260 of the Affliction (Rev 12:16) as the Sea of Reeds swallowed Pharaoh's army (see Ex 15:12). This swallowing of armies by dry land—by the split granite monolith, the Mount of Olives, closing on the armies of the spiritual king of Babylon—is prophesied by Moses and by Zechariah (14:3–4) and by Daniel (2:45).

While the Adversary retains dominion over the kingdom of this world during the Affliction, genuine disciples will not be of the Adversary; hence they will be *marked* by Sabbath observance. But during the Endurance of Jesus when the Son of Man has dominion over the kingdom of this world even though Christ Jesus will not return as the Messiah until the Endurance is complete, it will be those who rebel against the Son of Man that will be marked by the tattoo of Christ's cross, the infamous mark of the beast. Thus Sabbath observance in the Affliction forms the left hand enantiomer of the tattoo of the Cross in the Endurance, the right hand enantiomer.

The man of perdition, a human man possessed by the Adversary—an Arian Christian—during the Affliction forms the left hand enantiomer of the Adversary, cast from heaven and given the mind of a man, during the Endurance. Likewise, Christians that rebel against God on day 220 of the Affliction form the left hand enantiomer of the third part of humankind that rebels against the true Antichrist, the Adversary cast to earth and claiming to be the Messiah, on day 1010 of the Endurance (i.e., 250 days into the Endurance).

Chapters 19 through 22 of the Book of Revelation return to being about the Kingdom, picking up where chapter 12 ends ... all of the above will be seen in Chapters Five and Six of *APA*, even if the prose is difficult and at times very difficult.

1.

John claimed that he was the brother and partner of endtime Christian disciples in (1) the Tribulation or Affliction; in (2) the Kingdom; and in (3) the Endurance, thereby giving to “endurance” qualities suggestive of a specific period of time that is like the Affliction but is not the Affliction as opposed to an activity (the practice of patience) within this period of tribulation. For when he writes, “I, John, your brother and partner in the tribulation and kingdom and endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus” (Rev 1:9), he mimetically identifies himself time-wise with the saints in the seven named, late 1st-Century churches, but he is also separated from these saints by being on Patmos, with the sea functioning as time functions. Hence, he metaphorically identifies himself with saints outside of his present time, claiming that he is the brother and partner of those saints that live when the heavenly events he records are soon to occur. In other words, John's vision is metaphorical in that he uses words that name earthly things to describe heavenly events and things, but the vision is presented mimetically, not necessarily symbolically. The trope used has John being inside his vision: he is participating in the vision, meaning that what John writes occurs when these events are near in time, not when John physically lived in the 1st-Century CE.

The vision occurred late in the 1st-Century, but the setting for the vision is the end of the age, that period when the single kingdom of this world will be given to the Son of Man ... the context outside the vision differs from the context inside the vision. As such, his vision is like that of King Nebuchadnezzar: the events seen by John in his vision are near in time and occur inside the vision, not outside the vision. The seven named churches are outside the vision and function in John's vision as the angel naming Darius the Mede (Dan 11:1) functions in the long vision Daniel received. But being on the island called Patmos is outside the vision and stands as a *separating barrier* in a manner analogous to how a stage separates the actors and actresses of a play from the audience [something that occurs in Canticles, which is a three-part drama with the daughters of Jerusalem serving as the chorus].

To simplify, John's vision is set far in the future; so when John is inside his vision, he is far in the future from where his physical body was on Patmos. The seals are not removed from the Scroll at the end of the 1st-Century but at the beginning of the 21st-Century, when the time of the end is at hand.

What John wrote has not been as well translated as it could be: *I, John, the brother of you and partner in the affliction and kingdom and endurance in Jesus* (Rev 1:9) has both <kingdom> and <endurance> lacking definite articles, thus requiring that these two nouns share the definite article for the <affliction> and thereby join with *the affliction* into one continuous period during which

John is the brother and partner of the ones to whom he writes. And this time structure established the narrative structure as well as the chronology of the Book of Revelation.

Since John is the brother and partner of the servants of Christ Jesus when the events within his vision are soon to occur (Rev 1:1), John must necessarily step outside of *time*, with this movement out of the 1st-Century seen when he continues, “I was *in spirit* on the Lord’s day” (v. 10): the Lord’s day is not an earthly day of the week [is NOT Sunday], but is now located when the events mimetically presented are soon to occur. The Lord’s day and the *Day of the Lord* are the same period, and this period is when the single kingdom of this world is given to the Son of Man (again, Dan 7:9–14; Rev 11:15–18).

John’s narrative stance removes him from both geographical space and chronological time. The Lord’s day cannot be located where or when John lived on Patmos—in vision, John is transported forward in time at least 1900 years. And if the Tribulation or Affliction [*thlipsei*] is for a specific length of time, and if the never-ending Kingdom has a thousand year run here on earth before Satan is released from the Abyss [bottomless pit], it is then reasonable to assume that the Endurance is for a length of time like that of the Affliction. Structurally, this Endurance could refer to the short while when Satan is loosed after the Thousand Years, but the Kingdom doesn’t end after the Thousand Years, nor does it begin when the Son of Man receives the Kingdom. So while more can be asserted about the Kingdom from John’s narrative claim, it is the chirality of the Affliction and the Endurance that is the thrust of this chapter, for the Endurance isn’t after the Thousand Years but comes with the Kingdom being given to the Son of Man. Saints must *endure* for a time, times, and half a time the Adversary’s presence in a kingdom that belongs to them; for the Adversary will be cast to earth and will come as a roaring lion seeking to devour whomever he can. He will come claiming to be the returned Messiah. As such, he will have “two horns like a lamb” but he will speak “like a dragon” (Rev 13:11).

The linguistic expression, *a time, times, and half a time*, represents three and a half, with the unit (days, years, millennia, etc.) subject to the context in which this linguistic “sign” occurs. Thus, when *a time, times, and half a time* is used within the context of “a time of trouble, such as never has been since there was a nation” (Dan 12:1), the unit isn’t decades or centuries or millennia, but years; for the ministry of the two witnesses in this *time of trouble* is for 1260 days (Rev 11:3), or for forty-two months, or for three and a half years, the unit determined by the perspective of the living being that experiences the unit.

The unit assigned to the icon phrase *a time, times, and half a time* from the perspective of the two witnesses is days, 1260 days; whereas from the perspective of the federated, demonic first beast of Revelation chapter 13, *a time, times, and half a time* (from Rev 12:14) is represented by forty-two months (Rev 13:5). By extrapolation, if the unit for man is days and the unit for a demonic angel is months, with the difference between these two units being suggestive of the relative relationship in power, then the unit for God is years for the Son, the glorified Christ Jesus, and millennia for the Father: there will be three and a half millennia between the first Passover when *Yah* gave the lives of Egyptians as the redemption price for Israel and the Second Passover liberation of *Israel*, the nation to be born of God the Father.

If the ministry of the two witnesses in the “time of trouble” is for 1260 days, and if the Woman [Israel] (from Rev chap 12) flees into the wilderness to a place prepared by God for 1260 days (12:6), this Woman consisting of men and women—and if from the Lord’s perspective, the Woman flees from the serpent, Satan the devil, for a *time, times, and half a time* (v. 14), then the “time of trouble” isn’t just the one *time, times, and half a time* (i.e., 1260 days) from Daniel 7:25, but consists of two 1260 day periods, or seven endtime years of 360 days each. And if this “time of trouble” is seven years long (twice 1260 days), and if during this “time of trouble” Israel is *afflicted*, then it is reasonable to conclude that these years are represented by the seven days of the Festival of Unleavened Bread, the period when Israel eats the bread of affliction as the nation lives without sin. Thus, the “affliction” found in *Yom Kipporim* in the fall (with this affliction being a compression of the Passover season), and the “affliction” of eating unleavened bread in the spring is also found in John’s Affliction and in Daniel’s *time of trouble*.

The concept of a specific period during which Israel/*Israel* is *afflicted* now links Daniel to John the Revelator and to Moses in a way that makes decrees Moses gave to Israel in the wilderness pertain to endtime *Israel* during the last seven years before the Millennium begins—

The Affliction contained within Daniel’s *time of trouble* is 1260 days long, but the *Endurance* is not visible in Daniel’s narratives except for the briefest glimpse; for the principal players in the *Endurance* are the Adversary (having been cast to earth) and the third part of humankind, none of whom is Israel/*Israel*, with this third part accounting for the majority of the harvest of firstfruits. What is visible, though, is the time, times, and half a time of the 1260 day long Affliction, with this specific length of time causing the seven days of Unleavened Bread to metaphorically represent

2520 days, not 2520 years, and causing the First Unleavened (read Matt 26:17 in Greek and leave out the extra words translators have inserted) to represent the entirety of the Christian era from when the glorified Jesus breathed on ten of His disciples (John 20:22) to when the Second Passover liberation of Israel occurs. And in these 2520 days are two three-and-a-half-year (or 1260 day) long periods, with another period represented by the doubled day 1260, the period John calls the *Kingdom*.

Further, in the letter to the angel of the church at Philadelphia, the Holy One that is the glorified Christ caused the angel to *Philadelphia* to write, “Because you kept the word [*ton logos*] of the endurance [*tes ‘upomones*] of me, I also you will keep from the hour of the trial” (Rev 3:10 literal trans) ... picking up earlier discussions of *the word* of Christ being the judge of all those who do not believe Him (John 12:48), with “the word of Christ” representing the message or command (of the Father) that Jesus left with His disciples and with this *word* being personified when a disciple walks in this world as Jesus walked, the linguistic icon phrase “the word” is used metonymically to represent the entirety of the message Jesus spoke. And in the vision John receives, *the word* of the endurance of Jesus is also a metonymic expression for the message of Jesus’ endurance, with this message being simply, “But the one who endures to the end shall be saved” (Matt 24:13; 10:22). The person will be saved because at the beginning of the Endurance, the kingdom of this world will be given to the Son of Man, with Christ Jesus baptizing the world in *spirit* (Matt 3:11; Joel 2:28) as the world was baptized in water in the days of Noah. The glorified Jesus will baptize the world into life as the Logos (*Yah*) baptized the world into death with the Flood, for spiritually life comes from death and does not precede death as night [darkness] precedes day [light].

This word or message of the Endurance is the endtime good news (gospel) that must be proclaimed throughout the world as a testimony or witness to all nations before the end comes ... the word of Jesus that the Father commanded Jesus to deliver to His disciples, the word that judges those disciples who reject Jesus (John 12:48–50), is not the word or message that God gave to the glorified Jesus about what “must soon take place” (Rev 1:1). These are separate messages, with Jesus’ word/message of the Endurance being a word that was unknown to Paul or to any of the first disciples except for John.

Academics practicing historical criticism have problems with how many decades passed after Calvary before the first New Testament texts were written—and written by whom? The Gospel of Matthew was accepted into the canon because 2nd and 3rd Century Christians believed the Gospel was written by the Apostle Matthew, a former tax collector. The Gospel of Mark was accepted because these same Christians believed that it was written by John Mark, a companion of the Apostle Peter. The Gospel of Luke was accepted because these same Christians believed that the *Luke* who wrote the Gospel was Paul’s companion. The Gospel of John was accepted because these same Christians believed the Gospel was written by the Apostle John. But Revelation was almost not accepted because its writing style is so radically different from the style found in the Gospel of John: these two texts could not be written by the same person, or so academics reason today as Christians as early as the 2nd-Century reasoned.

The four Gospels are all anonymous: none identify its author, or when the Gospel was written. Therefore, based on textual evidence that is very flimsy, scholars have come up with a six-source theory and late 1st-Century dating for the Gospels. However, there would have been no need to *freeze* into inscription the word Jesus left with disciples until it became evident that Jesus would not soon return. By this time—decades after Calvary—the stories would have been told so many times that the Apostles who actually heard the words of Jesus would no longer remember those words, but would remember *telling* [repeating] those words, with the change from actually remembering the words and deeds of Jesus to remembering what the person had previously said when recounting the words and deeds of Jesus will lock in place what the disciple said when first recounting these words and deeds; would give permanence to these words and deeds in a way characteristic of inscription. Therefore, as these first witnesses began to pass from the scene, someone needed to write down what it was that these first witnesses said. These *some ones* are not, themselves, important to endtime disciples. What they have written is important if in their inscribed words the voice and words of Jesus can be heard by the person actually born of God. Thus, the New Testament canon is, itself, a means of separating goats from sheep, with the sheep hearing Jesus’ voice in what has been written and with the goats hearing the voice of other goats.

John in Revelation reaches across time to deliver to his brothers and partners an endtime message that had no importance to 1st-Century disciples other than to perhaps comfort them a little as they were being persecuted. The vision simply wasn’t for them. The vision was for those who lived when the events seen within the vision were *soon to occur*, not for those who attended services in the seven named 1st-Century churches ... the letters to the seven churches, however, were

an essential part of the vision and the principle means by which the vision was preserved; for these letters actually address perceived problems in real fellowships, but the letters themselves are for endtime Christian fellowships holding specific mindsets.

If the vision of John was received and written down about 95 CE, then this vision came about seven years before the Church would completely die and be dead until the third day of the Genesis “P” creation account. Although some scholars argue for a date as early as 68 CE for the vision, and for Nero being the Beast and for *Babylon* being code for Rome, these scholars need to return to scratching their fleas: they are intellectual dogs.

The Apostle Paul’s gospel caused problems among Christian converts from Judaism; for in Paul’s gospel is apparently contradictory messaging—not actually contradictory, though. For there are two harvests of God that together form a single harvest, with these two harvests coming at each end of the Thousand Years ... the harvest of firstfruits (represented by the barley harvest in ancient Judea) occurs when Christ Jesus returns as the Messiah. Everyone in this harvest will have taken judgment upon themselves while they lived physically; so the judgments that have already been made will be revealed when the Messiah comes.

The second harvest (represented by the main crop wheat harvest of ancient Judea) occurs after the Thousand Years and the short while [three and a half years] when Satan is loosed from his chains. This second harvest is, in John’s vision, identified by the phrase, *great White Throne Judgment*, and this second harvest was mostly unknown to Christians in the 1st-Century, but not completely unknown to Paul, the reason why Paul’s gospel somewhat differs from the good news that the first Apostles’ proclaimed while the temple stood. And in this second harvest, judgments are then made concerning who gets in and who does not, with the basis for these judgments being what the person did while initially alive physically.

In the harvest of firstfruits, with Christ Jesus being the First of these firstfruits and with this harvest metaphorically stretching from the Wave Sheaf Offering to the Feast of Weeks [Pentecost], fifty days, all human persons who will be *saved* will have taken judgment upon themselves while they lived physically through being baptized;

In the great White Throne Judgment, the main crop harvest of human persons, none of whom will have previously taken judgment upon themselves, determination of whether the person will live or die spiritually (i.e., whether the person will be saved) will be made based upon what the person did when physically alive;

Every person has only one *salvation opportunity*, one chance to be saved. There are no second chances. However, in both the harvest of firstfruits and in the great White Throne Judgment, it is how a person concludes life that matters, not everything that was done along the way.

John’s vision is necessary in the same sort of way that Daniel’s visions are necessary: certainly a person could live into the events described in John’s vision without knowledge of what will soon occur, but very few would not succumb to these events and be overwhelmed and perish.

When Jesus was physically alive with His disciples, He was under restrictions (imposed by the Father) on what He could say. He simply could not reveal what He knew to His disciples who had become His friends. It wasn’t necessary for them to know what would occur far in the future, and this knowledge would foul the demonstration in progress—the demonstration that ways of life based on transactions and self-rule will inevitably fail.

However, the glorified Jesus received permission to reveal to endtime disciples what would occur when the end of the age was at hand (soon to occur)—and this is what John’s vision is, revelation to endtime disciples that has been kept sealed until the time of the end, sealed through two literary tropes, the first being that the inside of the vision occurs at the time of the end, not in the 1st-Century.

The second trope is more interesting and more difficult: everything described visually in the vision is not how the thing or entity appears but how the thing or entity functions at the time of the end. And this trope will be discussed in later sections of this chapter.

Returning now to Jesus twice leaving His *word* — two distinct *words* — with His disciples, one *word* for all disciples, beginning in the 1st-Century, and a second *word* for 21st-Century disciples.

Both messages of Jesus if kept (believed) will keep disciples from what will occur:

The *word* Jesus left with His first disciples, if believed, will keep disciples from the condemnation of sinners;

The *word* Jesus left with John and His endtime disciples who are brothers and partners with John will keep *Philadelphia* from the coming hour of trial, the fifth and sixth Trumpet plagues.

Thus, “the word of the endurance” is better rendered, *The message of (about) the Endurance*, thereby introducing the juxtaposition that *Philadelphia* proclaiming the message about the Endurance corresponds to the Lord keeping *Philadelphia* from the hour (short while) of trial that will come upon all the inhabitants of this world with this relationship forming a type of the relationship that has all who hear Jesus and believe the One who sent Him (i.e., the Father) passing from death to life without coming under judgment (John 5:24). In other words, hearing and believing Jesus’ words, with Jesus only speaking the Father’s words, gives life to the dead inner self, with the formerly dead inner self being analogous to an enslaved Hebrew in Egypt. In this manner, the saints of *Philadelphia* keeping Jesus’ message about the Endurance of Christ keeps these saints from being randomly killed when *the four angels bound at the great river Euphrates* (Rev 9:14) are loosed to kill a third part of humankind, meaning simply that this killing of a third part of humankind is another Passover-type liberation of the firstborn sons of God, with all of humankind in this hour of trial [an hour lasting seven months] being uncovered, future firstborn sons of God except for the covered saints of *Philadelphia*, covered by proclaiming to all the world as a witness to all nations Jesus’ message about the Endurance (Matt 24:13–14).

The preceding seems needlessly convoluted—

The lives of a third part of humankind, all biological or legal firstborns that are the property of the Most High God, will be the ransom given by the Father for the redeeming of Christendom at the Second Passover liberation of Israel; for after the Second Passover liberation of *Israel*, Christians will no longer have indwelling sin and death in their fleshly members as Paul found that he had (see Rom 7:15–25). Presently, sin and death continue to dwell in the fleshly tabernacle in which a born-of-God son also dwells, as sin and death dwelt in Paul’s fleshly members. But when the Second Passover occurs, sin and death will be purged from the fleshly members of Christians through Christians being filled with the divine breath of God, and the Adversary will lose former bondservants without any fight being fought within the Christian. Hence, an additional ransom must be paid for the liberation of the fleshly members of Christians ... Christ Jesus at Calvary paid the ransom price for the liberation of the inner self from death, but as Paul discovered, the fleshly members of Christians remain in subjection to sin and death despite Christ having redeemed the inner self. However, this changes at the Second Passover: the context for redemption and liberation changes, going from the inner self to the fleshly body as the preliminary step in the glorification of endtime disciples through transforming perishable flesh into immortal spirit.

One ransom price was paid at Calvary, the price for the dead inner self through canceling the record of debt that stood with its legal demands against the inner self of the person, the dead soul [*psuche*]. But death continued to reign over the fleshly members of the Christian as evidenced by Christians dying physically. Therefore, an additional ransom price must be paid for the liberation of the flesh from Death, the fourth horseman (Rev 6:8) and Daniel’s fourth beast (Dan 7:7), with this price being uncovered firstborns, [*uncovered* by not having taken the Passover sacraments on the dark portion of the 14th of *Aviv*], all of whom belong to God (Ex 13:2).

Unredeemed firstborn human persons belong to God to do with as He pleases—this is something that the world simply doesn’t realize; this is something Christians don’t realize. If they did, they would take the Passover sacraments of bread and wine on the dark portion of the 14th of *Aviv*. As it is, they don’t, and uncovered Christian firstborns will also perish along with the firstborns of Islam and Buddhism and agnostics. But worse, uncovered firstborn sons of God will also perish, leaving those few Christians who have actually been born of spirit but who do not take the Passover sacraments when Jesus did with dead inner selves.

Two parts of all humankind remain after uncovered firstborn are taken. All of these two parts are either born of God or will be born of God when the kingdom is given to the Son of Man if they endure to the end. But of these two parts, one part (1/4 of the world’s pre-Second Passover population + 1/3 of the remaining 1/2 of pre-Second Passover population) will be killed during the Affliction and in the sixth Trumpet Plague as the ransom price for the other part—and since all of humankind will be firstborn sons of God if they endure to the end once the kingdom is given to the Son of Man, God is free to randomly take anyone as the ransom price for the person’s neighbor or brother. However, *Philadelphia* will be excluded from this pool of potential sacrifices because *Philadelphians* delivered the endtime good news that all who endure to the end shall be saved. This will now cause delivery of the endtime gospel to function as taking the Passover sacraments of bread and wine on the dark portion of the 14th of *Aviv* functions to make Sabbatarian Christians the oil and the wine that Sin cannot harm (see Rev 6:6).

About the two third parts that will be slain (a third at the Second Passover, and a third over the next three and a half years) and the third part that remains alive, Zechariah records,

"Awake, O sword, against my shepherd, against the man who stands next to me," declares the LORD of hosts. "Strike the shepherd, and the sheep

will be scattered; I will turn my hand against the little ones. In the whole land, declares the LORD, two thirds shall be cut off and perish, and *one third shall be left alive. And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call upon my name, and I will answer them. I will say, "They are my people"; and they will say, "The LORD is my God."* (Zech 13:7–9 emphasis added)

Jesus cited verse 7 shortly before He was taken (Matt 26:31): He was the man who stood next to the Lord of hosts, and it is the Father, the Lord of hosts, who turns His hand against the little ones, not the Adversary. The Father delivers Christians into the hand of the Adversary for the destruction of their fleshly bodies so that some might be saved when judgments are revealed. This is what Paul understood when he directed the saints at Corinth to deliver the man who was with his father's wife to Satan (1 Cor 5:5).

After the Second Passover liberation of Israel, Death is given authority over a fourth part of humankind so the math involved presently has the world's population at seven billion. Slay a third part because they are all firstborns, and two-thirds of the seven billion persons alive today will remain. Now give a fourth part of this two-thirds to Death, and half of the seven billion remain alive, or 3.5 billion. Now slay a third of this half in the sixth Trumpet Plague, and one-third of the seven billion, or a third part, will remain alive. And we have arrived at the number about which Zechariah writes.

Prior to the kingdom being given to the Son of Man, all not-ransomed humankind continues to belong to the spiritual king of Babylon. However, a ransom will have been paid for all who claim to be Christians at the Second Passover, and another ransom will be paid for the third part of humankind (from Zech 13:9) that comes under the dominion of the Son of Man when the kingdom is taken from the Adversary ... the martyrdom of the restored Body of Christ that is delivered to the Adversary for the destruction of the flesh so that the spirit—the inner selves—might be saved when judgments are revealed doesn't serve as the ransom price for the third part of humankind. These martyred saints will be slain too early into the Affliction to be an appropriate ransom for the third part of humankind: by day 580 of the Affliction [in our example year of 2011, the December solstice of 2012 would have been about day 580], only a remnant of the restored Church will remain alive. Therefore, the ransom price to be paid for the third part of humankind that will constitute the majority of the harvest of firstfruits will come from the unransomed, uncovered, half of humankind that remains alive when the Sixth Trumpet Plague occurs, with only the saints of *Philadelphia* excluded from those persons randomly selected as the ransom that will be paid, a ransom that will reduce the remaining half of humanity to one third of the pre-Affliction populace.

Although this verse about being *kept from the hour of trial* (Rev 3:10) has been used to support saints going to a place of physical safety to bodily escape the trials that will come upon the earth during the Affliction (Israel, the Woman, will flee to a place prepared for her during the Endurance, not during the Affliction), *Philadelphia*, because it has stuck with a message about enduring to the end, will be kept from the coming short-but-severe trial that will test those who dwell on this earth, with this *hour of trial* [a seven month long period] coming at the end of the Affliction in the form of the first and second woes that results in humanity being hurt for five months but unable to die before a third of humanity is randomly slain. *Philadelphia* will be excluded from the random selection of this third of humanity, which does not mean that *Philadelphia* will go to any place of safety. Rather, the saints of *Philadelphia* will not be chosen by lot to die.

How is an hour seven months? The Second Passover occurs when humankind can get no farther from God, or at the spiritual midnight hour. This event begins the 1260 day long Affliction; so forty-two months later, the kingdom of this world will be taken from the spiritual king of Babylon and given to the Son of Man. Dawn will have come to the third day of the Genesis "P" creation account. Forty-two months will pass between the Second Passover and when the kingdom is given to the Son of Man, with these forty-two months equating to six hours of one spiritual day. Each hour is now seven months long, with a half hour (from Rev 8:1) being three and a half months long.

When the first woe takes five months to occur, and the second woe takes an undefined short period of time to occur, it is reasonable to conclude that the hour of trial from which *Philadelphia* is kept includes both the first and second woes, and that the *half hour* of Revelation 8:1 is 105 days (half of 210 days) in length, and that the first woe begins on day 1050 of the Affliction.

Is greater accuracy being given to an otherwise undefined period of time than is warranted? This will remain to be seen.

Again, the message about the Endurance of Jesus is not the message Jesus initially left with His disciples ... what John records, *the word of the endurance*, is a message that Jesus does not

leave with Paul or His other first disciples, but a message intended for the end of the age when those things described in this message are soon to occur in heaven and on earth (Rev 1:1; 22:6–20).

The message of the Endurance is a *deuterocanonical* message.

The endtime gospel that *Philadelphia* keeps (and delivers to the world) is not the message Jesus delivered to Jews and Samaritans in the backwater province of Judea, or the message that Paul delivered to the Roman world or that Peter delivered to Parthia [Babylon], but is the message entrusted to John to deliver to his brothers and partners at the end of the age. This message was not for Jesus' first disciples, all of whom (but for John) were dead before John receives this message—this message was not intended for the 1st-Century, but was to be a preparing (or making straight) of the way to the Lord that was foreshadowed by John the Baptist's ministry. And this message is to be delivered shortly before Daniel's "time of trouble" (12:1) comes upon all of humankind ... this endtime gospel is not a message about Jesus, or about His soon coming kingdom. It is, instead, the message Jesus delivered to his disciples before He sent them to the lost sheep of the house of Israel (Matt chap 10); the message Jesus gave to His disciples when they asked Him for a sign of the close of the age (Matt chap 24).

In the linguistic doubling of the name "John" [*Io^hn*], both the work that *Philadelphia* is to do and when this work is to be done is seen; for *Philadelphia* "delivers" the message that is of *John* the Baptist and the message given to the Apostle *John* before the movement of breath that transforms *John* into *Jonah* occurs, or said in other words, before Christendom is truly born of God through receipt of a second breath of life. Thus, the message of the *Endurance* that *Philadelphia* keeps is both a message calling for Israel (the nation circumcised of heart) to now repent and the announcement that all who endure to the end shall be saved: this "all who endure"—this roughly two billion people—will be saved because in the *Endurance* the kingdom of this world will have been given to the Son of Man, and all of humankind will then be filled-with and empowered by the breath of God and will be the people of God (Rev 18:4; Zech 13:9). To endure in faith will then be the equivalent of repenting in this era when Israel is under grace; so the message of *John* carried forward from "the days of John the Baptist" (Matt 11:12) until the end of the age is that the kingdom of heaven will come with violence but all who endure shall be saved. This *John*, as Jesus said, "if you are willing to accept," is the Elijah, *the one about to come* (v. 14). This *John*, if a person is willing to believe Jesus, "will restore all things" (Matt 17:11). So it is in the message entrusted to *John* that all things are restored, with *all things* included in the message or *the word* of the *Endurance*.

So there is no confusion: the glorified Christ Jesus is the reality of *Elijah the prophet*, but John prepares the way for Jesus as *John* prepares endtime disciples for the *Endurance* of Jesus ... John is the brother and partner of endtime disciples for they deliver *the word* of the *Endurance* committed to John 1900 years earlier.

2.

As was stated in the *Preface* to this chapter, the structure or organizational pattern for the book of Revelation, beginning with chapter four, is as follows:

1. The Affliction or Tribulation—the period of 1260 days that begins immediately after the Second Passover and begins with the two witnesses' ministry and extends to the end of the second woe, is completed with the resurrection from death of the two witnesses. The Affliction begins with the opening of the first four seals shortly after the Second Passover [by the 17th of the month of the Second Passover] and extends through the opening of the seventh seal.
2. The Kingdom—the period that overlaps the end of the Affliction and the beginning of the Endurance, then appears again in John's vision at the end of the Endurance. In the vision's narrative structure, the Kingdom pertains to the transition of power from Babylon to the Son of Man; for the Kingdom itself reaches backwards to the day when the heavens and the earth were created (Gen 2:4) and reaches forward to the coming of a new heavens and new earth.
3. The Endurance—the 1260 day period following the world being baptized in spirit, thereby filling all of humanity with the breath of God as *Israel* was baptized in spirit at the beginning of the Affliction, with these two

baptisms in spirit being enantiomorphs, for most of Israel will rebel against God (2 Thess 2:3) whereas most of the third part of humanity will believe God and will thus be saved (Zech 13:9).

Although the Adversary is an archangel and is far more powerful than any human being, when this spiritual king of Babylon is cast into time (Rev 12:9–10), he will be given the mind of a man as the human king of Babylon was given the mind of a beast for seven years (Dan chap 4). The equivalent to the seven years that Nebuchadnezzar had the mind of a beast will be, for the Adversary, the Endurance and the *short while* after the thousand years—he will have the mind of a man throughout the thousand years, but he will have no freedom of movement.

The saints [the third part of humankind] will, when the spirit of God is poured out on all flesh (Joel 2:28; Matt 3:11), have the mind of Christ Jesus throughout the same period that the Adversary has the mind of a man; thus, the saints as mortal human beings cannot physically prevail against the fallen archangel, but they can mentally prevail by patiently enduring to the end. Hence *the forty-two months seen in Revelation 13:5 that are also seen as “time, times, and half a time” in Revelation 12:14 are identified within John’s vision as the Endurance*. In length, the Affliction and the Endurance are both 1260 days long, but where the Affliction ends, the Endurance begins so they are not the same period; rather, they are enantiomorphs.

The mystery of God was given to the prophets for them to announce it to the world (Rev 10:7), and this mystery will be complete when the kingdom is taken by the Father, the Ancient of Days, and given to the Son of Man. However, John was told, “You must again prophesy about many peoples and nations and languages and kings” (v. 11) ... whereas the message of the prophets had as its central metaphor the liberation of humanity from indwelling sin and death, the message *John* is to deliver comes after humankind has been liberated from indwelling sin and death. And this message is about *not marking oneself for death but enduring in faith unto the end*.

To deliver again a message that has been given before is the essence of double-voice discourse.

Once liberated from death by the whole world being baptized by spirit into life [the beginning of the Endurance], the message that must be proclaimed is not about liberation or about the soon coming kingdom, the gospel messages of the past, but about *life* and what it takes to live in this kingdom that has arrived but has not yet manifested itself in the coming of the Messiah—about what it means to live without buying and selling, without making transactions, without going to and fro, but living under one’s own vine and fig tree, content with what the person has or can supply for him or herself. It’s about returning to a lifestyle that all but disappeared in the 18th-Century, when the Great Awakening occurred.

As an aside, the holy ones of God who will not be able to buy and sell in the Endurance without marking themselves for death by taking upon themselves the tattoo of the cross [*chi xi stigma* — from Rev 13:18], will create a new context in which Israel will live throughout the Millennium. The saints in the Endurance must develop a social system not based on transactions, with the cleansing of the temple that saw Jesus drive out the merchants, the moneychangers, and the livestock forming the lively shadow of the saints not being able to buy and sell in the Endurance. And again, in developing this social structure, the saints in the Endurance will create the economic underpinning of the Millennium, Christ Jesus’ thousand year long reign over the mental topography of all living creatures; for the Millennium will not be based on buying and selling and exchanging currencies. It will be based on social constructs that are today beyond human imaginations.

The prophet Amos records, “For the Lord God does nothing / without revealing his secret / to his servants the prophets” (3:7), and His secret has been the baptism of this world in spirit into life as the world was baptized in water into death in the days of Noah—the Kingdom is synonymous with Christ Jesus; i.e., with *the Logos* as the creator of all things made (John 1:3) entering into what He had made to be born as the man Jesus (v. 14) who was and is the beginning and the end of what is made, meaning that in Himself, the Logos as the Helpmate of the Most High is “saved” [the office or position, not the entity] in childbirth: the position of *Helpmate* that ceased to be when the Logos entered His creation will be saved by glorified disciples at the wedding feast becoming the *Helpmate* to the Son.

The *word* that Jesus delivered to His disciples while He lived physically is the *beginning*, not the end of the matter, and the *word* that Jesus delivered to John (Rev 1:1) is the *end*, not the beginning of the commanded message delivered to the sons of God. Thus what John writes at the end of his gospel about remaining until Jesus comes, the Second Advent (John 21:22), is realized in John being brother and partner with endtime saints (Rev 1:9) in the delivery of the word of Jesus’ Endurance. (In vision, John sees the coming of Christ so he actually “lives” to see Christ return.)

The beginning of the matter is the creation of humankind (the message Moses delivered) and the end of the matter is mankind receiving glory as the man Jesus ascended to the Father to receive

glory; thus, the mystery of God given to prophets to announce to the world is that man [a human being] is as an ovum in the ovaries of a woman, with the woman being “the Kingdom.” Therefore, when the birth process is completed, the process of liberation, there will be as many kingdoms as there are firstborn sons of God, with the Son as Bridegroom being King of kings and Lord of lords over not just the kingdom of this world but over every kingdom. Glorified men shall be the Helpmate of the Son as the Logos was the Helpmate of the Most High until He entered into darkness/death to be born as His own Son, who would then receive a second breath of life when the divine breath of the Father descended upon and entered into Him as a dove (Matt 3:16; Mark 1:10). The birth process, once begun (i.e., when the Holy Spirit is poured out on all flesh), is self-replicating until the number of kingdoms are as the number of cells in a human body. But unless a person hears the words of the Son and believes the One who sent Him (again, John 5:24), the person will not be in the Kingdom but will wash out because of the person’s unbelief, an odd word meaning simply the person will only believe what can be processed through empirical means thereby negating the message of the prophets.

Moses was a prophet who spoke with the Lord and who was to be god to Aaron (Ex 4:16). Jesus is the reality foreshadowed by Moses; Jesus is the one about whom Moses wrote (*cf.* John 5:45–47; Deut 18:15–19; 32:4, 18; 1 Cor 10:4; Jude 5). And the message that Moses delivered is a shadow and copy of the message [*ó logos*] that Jesus left with His disciples. Likewise, the message that John delivers that is the endtime revelation [*ó logos*] of the glorified Jesus to His disciples (identified here with the designation “Bb”) bears to the message Jesus left with His first disciples (here designated “Ba”) a similar relationship as the message that the two witnesses deliver to the endtime Church (“C”) has to the message Moses delivered to the children of Israel (“A”). Hence the following correspondences hold true—

“A” :: “C” :: “Ba” :: “Bb”;

Moses and Aaron :: two witnesses :: the man Jesus :: the glorified Jesus;

John the Baptist :: the Apostle John :: the first Elijah :: the last Elijah.

The third bullet point should warrant greater consideration: the two <Johns> have a correspondence one to another in that both make straight the way to the Lord, with Jesus linking John the Baptist to the Elijah to come. But John the Baptist did not do what the Elijah to come was to do in turning the hearts of the children to their fathers (Mal 4:6) or spiritually, turning “the disobedient to the wisdom of the just” (Luke 1:17). While John the Baptist preached repentance, once Jesus was baptized and the spirit of God rushed upon Jesus as the spirit of the Lord rushed upon the youthful David when Samuel anointed him (1 Sam 16:13), thereby departing from Saul (*v.* 14), the anointing of Israel as the firstborn son of God left Israel and temple officials who, after Jesus’ baptism, aggressively challenged John as to why he was baptizing (see John 1:19). So for Jesus, preaching repentance equates to turning the disobedient to the righteousness of the just even if no one hears the words being preached. And by this standard, preaching the good news that all who endure to the end shall be saved is a sufficient witness to all nations even if no one responds to what has been preached.

The Logos [*ó Logos*] as *God* and who was with *the God* in primacy [Greek: *arche*] chose to enter His creation as His Son not in a place where He would be widely noticed, but in the backwater of what was already a backwater, Nazareth of Galilee. It would seem that if the Logos had wanted a strong witness, the Son of Himself would have been born and would have matured in someplace such as Rome, the center of the Occidental world, or Alexandria or Athens or even Jerusalem. But why Nazareth? Unless the message He brought from *the God* wasn’t supposed to be all that attention getting and was supposed to be like John the Baptist’s preaching of repentance, with John deliberately preaching in the wilderness and not in the temple, there is no good reason for the unique son of the Logos to come from Nazareth.

If the preaching of John the Baptist required the disobedient to leave the city, their figurative comfort zone, then the preaching of John wasn’t for everyone (see Matt 3:7–10), but was only for the few. Likewise, the preaching of Jesus wasn’t for everyone, but only for the few (e.g., Matt 22:14). And delivery of the endtime good news that all who endure to the end shall be saved (Matt 24:13) will also be only for the few. The majority of humankind will perish in their unbelief.

As Scripture begins with the five books of Moses, Scripture will close with the writings of the two witnesses. During the Millennium, the elders of Israel, following in the footsteps of the great assembly that extended from Ezra’s day through the 2nd-Century CE, will canonize the pre-Affliction writings of those who were brothers and partners with John in delivering the message left with him; these elders will also record the acts of the saints during the Affliction and Endurance.

Hence, this text is, itself, a self-aware text.

The world, this world and everything in it changes when this world is baptized in spirit, with *everything* including the predatory natures of the great predators (Isa 11:6–9). It is this *kingdom change* that in type represents when a person is born of spirit (i.e., has received a second breath of life) and [two things] liberated from indwelling sin and death in the person's individual exodus from sin—

Two things because some Christians in the 1st-Century and a few Christians since have been born of spirit but none of these Christians have yet been liberated from indwelling sin and death; all have died physically. And all of Christendom will be liberated from indwelling sin and death at the Second Passover, but liberated without all being born of spirit.

In the Affliction and Endurance the Church individually and collectively repeats in type Israel's journey from Egypt to Canaan, with the Christian's old self or nature equating to the nation that left Egypt and to the Christian Church liberated from indwelling sin (in the body's fleshly members) at the beginning of the Affliction equating to the children of Israel. Realize, the wilderness journey of ancient Israel in type represents the spiritual journey of the inner self, with the old self dying in sin and the new self entering into God's rest. But ancient Israel also represents the Christian Church once liberated from indwelling sin, with the great falling away being analogous to the death of the old self. Therefore, the children of the nation that left Egypt, in type, represents the person's new self as well as the third part of humankind about whom the Lord will say, "They are my people" (Zech 13:9 — also Rev 18:4).

The correspondences are as follows:

1. Physically circumcised Israel in Egypt corresponds to the old self of a called disciple that corresponds to today's Christian Church;
2. Mixed circumcised & uncircumcised children of Israel in the Wilderness correspond to new selves born of spirit as well as corresponds to a third part of humanity in the Endurance;
3. Children of Israel following Joshua [Greek: *Iesou*] into the Promised Land correspond to the new selves believing or following Jesus [Greek: *Iesou*] having the mortal flesh put on immortality.
4. For a Christian, to enter the Promised Land is to enter heaven through putting on immortality.

Israel's exodus from Egypt and forty year journey to the Promised Land forms the visible, physical type of Christianity's seven year journey from Sin to Life in the Affliction and Endurance, with Christendom's journey being not a geographical trek but a spiritual or mental trek for the journey is made by inner new selves that are firstborn sons of God. And the Adversary has effectively prevented *Christians* from undertaking this journey or exodus from sin prior to the Second Passover by presenting to the world another gospel other than the one Paul taught, another Christianity other than the one of the first disciples, and another Christ other than the man Jesus the Nazareth—and those teachers and leaders and even members of either gold or silver Christendom (both coming from Babylon) will vigorously condemn and ridicule anyone that dares leave Babylon before the Second Passover. They guard Sin's frontier boundaries as Pharaoh's armies guarded Egyptian borders when Moses fled Egypt; they guard Sin's borders as Soviet troops guarded the Berlin wall; they guard Sin's borders not only to keep righteousness out but to keep the bond servants of the Adversary from escaping to righteousness. They label as heresies the truth of God, but their firstborn and they themselves if they are firstborns that do not drink from the cup on the night Jesus was betrayed as well as the firstborns of the rest of this world will perish when death angels again pass over all the land, slaying every firstborn not covered by the blood of the Lamb of God. Only then will some of them try to escape Sin, but they will return to Sin by Christmas, such is the hold the Adversary has on them.

3.

The angel tells John not to seal his vision (Rev 22:10); yet the mysterious symbolism of John's vision has not been understood—and this symbolism could not be understood until Daniel's visions, which were sealed and kept secret until the time of the end (Dan 12:4, 9; 8:17, 26), were unsealed by the chiral image of a prophet of God.

Chirality has been mentioned many times, but I suspect the word still remains unfamiliar to some readers: the left hand of a person forms the non-symmetrical mirror image of the person's right hand, and *chirality* or "handedness" (from the Greek <*cheir*> for *hand*) is the description of asymmetry that prevents an object or a system from being superimposed on its mirror image. A

chiral object and its mirror image are *enantiomorphs* (Greek for “opposite forms”). A non-chiral object (i.e., an object that can be superimposed on its mirror image) is said to be *amphichiral* or *achiral*. And in Chemistry, the left or right handedness of a molecule is seen in polarized light, an aspect of theological *chirality* that is like the limited-spectrum light that gives to a red sky its color.

A shadow and the object casting the shadow are usually achiral, for the object can be superimposed on its shadow: light strikes the back of a standing person and casts a shadow that though not discernible because of the darkness of the shadow, lies on the ground with its back up; the person’s right hand is the shadow’s right hand. But Scripture presented a problem that stymied typology for a long time: a living object that blocks the light that is God in the heavenly realm will cast a cross-dimensional shadow that is also living, but physically living as opposed to spiritually living; thus when meaning is taken from Scripture through employing typological exegesis, the earthly shadow or type of a heavenly object or entity cannot be superimposed one on the other. A dimensional barrier prevents such imposition. And because of this dimensional barrier, of necessity the earthly shadow of a heavenly object is chiral, seen in the visualization of man looking up to God and God looking down at man whom He has created in His image.

It is the aspect of molecular *chirality* being seen in one dimensional light that addresses the cross-dimensional attribute of theological *chirality*; for if the “light” is not right this *chirality* cannot be seen—and if a disciple isn’t *right* with God (i.e., believing the writings of Moses and hearing the voice of Christ, the Light that came down from heaven), the disciple cannot see how the left “handedness” of the physical things of this world reveal the right “handed” things of God ... the Affliction is the last 1260 days of the Adversary’s reign over the kingdom of this world; whereas the Endurance is the first 1260 days of the Son of Man’s reign over the kingdom of this world. These two 1260 day periods are mirror images, but the reign of the Son of Man cannot be superimposed over the reign of the Adversary even though each reigns over the same kingdom of this world. Thus, the Affliction and the Endurance are enantiomorphs (again, opposite forms), with “light” returning to this world in the form of the Lord standing on the split Mount of Olives (Zech 14:3–4) before this granite monolith swallows the armies of the Adversary (Rev 12:16; Ex 15:12; Dan 9:26) on the doubled day 1260.

Again, words do not have inherent meaning but must have meaning assigned to them. A prophet receives the words of God, the word of Jesus, and delivers these words (messages) to Israel or to another nation or people, but these words are without any meaning but that which the reader (or reading community) assigns to them. Therefore, the words of a prophecy exist as inscribed icons in search of assigned objects (meanings); for it is not until God reveals the meanings He intends to be assigned to His words is the prophecy complete, just as faith is not complete until it is manifested in deeds (Jas 2:26). Therefore, the delivery of a prophecy requires the initial presentation of the words of God (the signifiers or linguistic icons) in advance of the event about which the prophecy pertains then requires that those receiving these words hear His voice so that His meanings can be assigned to the words. A prophecy is not complete when the prophet delivers the words of God; for the prophet’s words must be received by someone who will then assign the Lord’s meanings to them as the men of Nineveh assigned meaning to Jonah’s words.

In the case of the visions of Daniel, God delivered the visions to Daniel who described these visions in words that were sealed and kept secret until the time of the end, meaning simply that God refused to deliver His meanings for the words of Daniel’s prophecies until the end of the age. Therefore, every assignment of meaning to Daniel’s visions between when Daniel records his visions and the time of the end is of human origin and is not of God.

In order for God to unseal Daniel’s visions at the time of the end, He must call the chiral image of a prophet and give to this person the meanings He has concealed for Daniel’s words. He doesn’t give to this person additional words, but the meanings He intends for the words that have already been recorded by the prophet Daniel ... to unseal Daniel’s visions, God will call a person to reread or to read again the words that Daniel recorded two and a half millennia ago, and assign to these words the meanings He has intended these words to have from the beginning. Thus, the prophet and the one who rereads prophecy are enantiomorphs, with Paul recording that the visible things of this world reveal the invisible things of God (Rom 1:20) and that the physical things of this world precede the spiritual things of God (1 Cor 15:46) as in there was a first Adam, a man of mud, and there is a last Adam, a life-giving spirit. The prophet corresponds to the visible physical things of this world, and the one who rereads prophecy corresponds to the invisible spiritual things of God, thereby creating the situation that unless a person hears the voice of Jesus, the person will not hear the one who rereads prophecy.

*

As an inserted thought: when it comes to assigning meaning to prophecy there are principles involved that are beyond the domain of academics practicing historic criticism. Obviously, not

everything that happened to Israel between Abraham and the birth of Jesus made it into Scripture. Only those things that form the shadow and type [copy] of *things that happen to the reality*—circumcised of heart Israel—casting the shadow from Scripture, with the structure of Scripture representing one narrative *told* from differing narrative stances; i.e., one shadow cast that serves as a summation for events and with subsequent shadows cast that are of the same event but are cast from closer distances and thus with greater detail.

A shadow exists in one less dimension than the thing that casts the shadow; therefore, Israel not born of spirit casts as its shadow common humankind whereas Israel born of God (born of spirit) casts as its shadow Israel-not-born-of-spirit. By this principle, Israel filled-with and empowered by spirit casts as its shadow Israel-born-of-spirit. But when Israel is filled with spirit and is and remains without sin, there is nothing in Israel that blocks the light; hence, there is no shadow cast. Only when born-of-God Israel still has indwelling sin will *Israel* cast a shadow as the outwardly circumcised nation of Israel. Only when filled-with-spirit Israel takes sin back inside itself will this people cast as its shadow those disciples that appear in Acts, with the law-keeping of 1st-Century disciples post Pentecost serving as the opposite form of the lawlessness of rebelling disciples in the Affliction.

The preceding is of importance; for the communal living seen in Acts 4:32 through Acts 6:7 serves as the shadow of rebelling filled-with-spirit Christians in the Affliction, not as the model for how Christians are to live when filled with spirit. To support their 1st-Century communal living, many who were owners of land or houses sold their possessions—engaged in unsustainable transactions—and gave to the apostles the proceeds from these sales, with these proceeds then being distributed to whomever had need in a schema that required an ever increasing number of converts who had land or houses to sell. The communal living of 1st-Century disciples was supported by a *Ponzi scheme* doomed to failure when new converts exceeded in number the wealth of converts in totality. Thus, the communal living of 1st-Century that far too many Christians have since sought to imitate is really a bad thing, the shadow cast by rebelling Christians.

Scripture isn't about common humankind, but about the creation of sons of God—human sons of God that will replace fallen angelic sons of God virtually man for man as the children of Israel in the wilderness and numbered in the census taken on the plains of Moab (Num chap 26) replaced virtually man for man the nation of Israel that left Egypt and was numbered in the census of the second year (Num chap 1). As a result, before the spirit was given and the inner selves of Israel were made alive and Israel became the nation that was circumcised of heart, women didn't count because women were then analogous to the fleshly bodies of born-of-spirit sons of God, the physical/earthly houses in which the living inner selves dwelt until their change comes. And what is physical cannot inherit the things of God: flesh and blood will not inherit the kingdom and truly cannot enter the kingdom (1 Cor 15:50).

When God the Father draws a person from this world and gives to that person the earnest of His spirit, the former dead inner self is resurrected from death in a resurrection like that of Christ Jesus. But as Paul discovered, the living inner self remains unable to rule over the fleshly body, and can be likened to a human person in physical slavery. However, the living inner self when empowered by the body being filled with spirit can rule over the fleshly body and can be likened to a human person who has been set free from physical slavery. So Israel's slavery in Egypt is analogous to [forms the shadow of] Christians being born of spirit in bodies that remain consigned to sin and death, with this being the mystery that Paul never understood (see Rom 7:15) ... until the Second Passover liberation of Israel (the nation to be circumcised of heart), the living inner selves of Christians are analogous to outwardly circumcised Israel enslaved by Pharaoh.

Common humankind is of two sorts: *Israel* and not-Israel, or Gentile, with the distinction not being biological but a matter of selection. Thus, anyone can be *Israel* when selected by God and drawn from this world by God the Father giving to the person a second breath of life, again His breath in the from-heaven-vessel that is the breath of Christ. So from common humankind comes sons of righteousness, selected not because of their righteousness but because of their heavenly parent's righteous, with the first time selection for righteousness by God being made in the days of Noah: Noah's sons were all sons of righteousness, not because they were righteous but because Noah was righteous, with Noah serving as a shadow and type of Christ Jesus.

Backing up to get behind Noah we enter the realm of the mythic: the narrative perspective is *distant*, that is these events are so greatly removed from the present state of humankind that nothing seems *real*, for common human persons do not live today nearly a thousand years. However, in the Millennium, the Thousand Years beginning with Christ Jesus' return as the Messiah, *death* will no longer reside within the fleshly bodies of humanity; so there will be no upper restriction on how long a person can live physically except for the end of the age, the conclusion of the Thousand Years.

There are only two periods in the course of human affairs when human persons will live a thousand years or nearly so: the antediluvian age that ended with Noah and the Millennium, the Thousand Years between the Second Advent and when Satan is released from his chains in the Abyss. Therefore, if there is a reality that casts as its shadow the antediluvian age, this reality must necessarily be the Millennium, which gives to endtime disciples a guide for assigning meaning to the mythical antediluvian age from Adam to Noah.

The Apostle Paul identifies Christ Jesus as the last Adam, a life-giving spirit (cf. 1 Cor 15:45; Rom 5:14), and endtime disciples can see how those things that happened to Adam before the Temptation Account forms the shadow and type of those things that happened to Christ Jesus after He received a second breath of life, the breath of God [*pneuma Theou*] in the bodily form of a dove alighting on Him and according to Mark's Gospel entering into Him (see Mark 1:10 in Greek). For Adam was created outside of the Garden of Eden, then placed inside the Garden, with the Garden forming a shadow and copy of the temple. Adam was there alone in the Garden until God created the beasts of the field that Adam named: Christ Jesus named the other inhabitants of the temple—Sadducees and especially Pharisees—by calling them serpents, vipers, hypocrites, their names to this day. Then God caused a deep sleep to come over Adam, and from a wound in his side, God took flesh and bone of Adam (flesh with *life* in it) and made from it woman, who did not receive indwelling life from *Elohim* [singular in usage] breathing into her nostrils as was done for Adam, but received *life* from Adam's life being placed in her and used to construct her. And this is what happened spiritually when Jesus, resurrected from death and accepted by the Father, on this same day breathes on ten of His disciples and says, *Receive the breath holy* [*pneuma hagion*] (John 20:22). It is on this day when the spiritual Eve [Zion] is recreated, with this day being analogous to when God presented Eve to Adam upon waking him from the deep sleep (analogous to death).

Adam was created outside of the Garden, then placed in the Garden, then driven from the Garden and prohibited from again entering, with the Garden representing the earthly temple of God. The Flood erased the Garden from the face of the earth. So the man Jesus was born of woman outside of the Levitical priesthood, then made the High Priest of Israel (placed in the Garden where the Woman was created), then figuratively driven from the Garden when the Body of Christ died. Then outside of the Garden, the Woman will give birth to three sons: Cain [Christians in the Apostasy], Abel [righteous Christian during the Affliction], and Seth [the third part of humankind from Zech 13:9 in the Endurance].

So today, it is fairly easy to see how the events in the antediluvian age serve as the shadow and copy of spiritual events, with Christ Jesus being the *Light* of Day One (2 Cor 4:6) of the "P" creation (Gen 1:1–2:3) ... again, in a question I have asked many times, what portion of the creation was not created in Genesis 1:1? Everything physical, including the heavens and the earth, are *filled* [Heb: *bara*] in Genesis 1:1, including the creation of common humankind, with Adam being created on the day when "the heavens and the earth" were created (Gen 2:4).

But the dark portion of Day One is not defined by the ticks of an atomic clock, but by the absence of God the Creator from His creation; so the dark or night portion of Day One can be unknowably long. And what happens in this long spiritual night can only be known via speculation, which means that little can really be known. For Adam is created during the dark portion of Day One—and Noah was born during the dark portion of Day One—and Abraham was born during the dark portion of Day One—and John the Baptist was born during the dark portion of Day One. But with the birth and second birth of Jesus the Nazarene, light comes out from the darkness of Day One, with darkness again settling over the creation at Calvary, but the darkness of the second day.

Eve forms the shadow and copy of the Christian Church, created from a wound in the man Jesus' side, with the Church having received indwelling heavenly life through possessing the breath of God in the breath of Christ that comes to the Christian when the Father draws the foreknown and predestined person from this world and gives to that person His glory, His life, His breath through the indwelling of Christ Jesus (see Rom 6:23) into whom His breath had entered when Jesus rose from being baptized. Hence, no person has indwelling eternal life (i.e., an immortal soul) except through the indwelling of Christ Jesus. And in shadow, we are still in Genesis chapter two, but about to enter chapter three.

Even though Christ dwells in every *born of spirit Christian* in a manner analogous to Adam standing beside Eve when the serpent approached Eve, Christ seldom intervenes to prevent the Christian from believing the Adversary, but by the time we see Adam and Eve in the Garden with the serpent, we are seeing in type the inner self [Adam] and the outer self [Eve] of Christians interacting with the Adversary [the serpent]. ... The last Adam, a life-giving spirit, is in the inner self of the born of spirit Christian and this therefore represented by the inner self in relationship to the outer self.

Now, was there really a Garden of Eden and a real Adam and a real Eve? Technically, shadows exist in one less dimension than the reality that cast the shadow—and if the reality is the non-physical inner self and the physical fleshly body, then one dimension-less doesn't require the exactness that some Christians assign to this narrative. Inscription of a myth is enough *reality* to form the shadow and type of the inner self of a human person.

A fleshly body would not be in one less dimension than another fleshly body. A myth would be, however. So Eve as a fleshly woman cannot be the shadow of a human woman. Eve as a fleshly woman can only be the shadow of a living inner self that is a son of God which has as its *head* Christ Jesus. So if Eve exists as a shadow of any living entity prior to the giving of the spirit, *Eve* can only be a myth. However, once the spirit was given, it is possible and it is likely that Eve was a *real* person.

The contention of *Philadelphia* is that Adam and Eve really existed, but for *Philadelphia* this is not doctrine that pertains to salvation; for the Temptation Account's (Gen chap 3) importance is as a shadow that reveals knowledge of what did and what will occur to Christians and to the Christian Church, with Adam and Eve being driven from the Garden equating to the death of the Church at the end of the 1st-Century, and with Eve giving birth to Cain and Abel forming the shadow and copy of the liberation of Israel from indwelling sin and death and the Church giving birth to two sons, a spiritual Abel and 220 days later, to a spiritual Cain, with the birth order reversed in the mirror image.

So far, the reality of the shadow has progressed only to the beginning of Genesis chapter four. Thus, all of Genesis chapter four as a shadow occurs during the Affliction, the first 1260 days of the seven endtime years—and represented by Revelation chapters four through 11:14, with the most dramatic portion of Genesis chapter four forming the reality that occurs between day 220 and day 580 of the Affliction. Hence, the mark that Cain receives *is received in the shadow before the kingdom is taken from the Adversary and given to the Son of Man ...* Cain forms the shadow of those Christians that rebel against God when the lawless one is revealed (2 Thess 2:3); therefore, the mark that Cain receives is how lawless Christians are marked for death by God, with no one to kill them before the Second Advent. In practical terms, this *mark* prevents Christian armies from being slain by armies of other ideologies, particularly Islam. So it is reasonable to deduce that as the cross was the symbol by which the armies of Constantine allegedly prevailed, the cross will be the mark of Cain.

The infamous mark of the beast—*chi xi stigma*—can be read as the tattoo [*stigma*] of Christ's cross [*chi xi*], with this marking designating who shall be killed by Christ when He returns; so it is reasonable to conclude that the armies of the Adversary in the Affliction will march under this banner and will prevail against all comers.

Was there a real Cain, and a real Abel? Probably. But their importance is as mythic representations that reveal otherwise concealed knowledge.

The nation of Israel that left Egypt consisted of (1) Moses and (2) the people of Israel, with neither Moses nor the men of Israel (except for Joshua and Caleb) numbered in the census of the second year entering the Promised Land although Moses did enter into God's rest and presence (Ex 33:14). The children of Israel replaced the nation of Israel as Seth replaced righteous Abel (Gen 4:25). Thus, in shadow, Seth is *born* when the kingdom of this world is given to the Son of Man halfway through the seven endtime years, and the spirit of God is poured out on all flesh (Joel 2:28) so that all become the people of God (Rev 18:4). The third part of common humankind that remains alive (from Zech 13:8–9) will, when the spirit is poured out, equate to the children of Israel in the wilderness: they will all be sons of God whereas the day before they were not sons of God. And because they were the remainder of common humanity with dead inner selves, they were figuratively daughters of men.

Christians either born of God or filled with spirit who marry non-Christians are sons of God who marry daughters of men, and from these unions will come theological giants ... Timothy came from such a union.

Backing up, Adam was created “in the likeness of God” (Gen 5:1). Eve was of Adam; thus, in Adam God created man male and female, with both created in His image—the image of He who was *God* and who was with *the God* in primacy (John 1:1), thereby being the Helpmate of *the God* as Eve was the helpmate of Adam. So in Adam in type was both *the God* and His former Helpmate, God the Creator, who is now His firstborn Son, the glorified Christ Jesus.

When “Adam had lived 130 years, he fathered a son in his own image, after his image, and named him Seth” (Gen 5:3).

Adam was created in the image of God, and Seth was born in the image of Adam. By extension, Seth is the image of God, and as such, is the son of God; so Seth descendants are “sons of God”

(Gen 6:2). And this referent does not refer to angelic sons of God that do not cast as their shadow living human persons.

The idea that the *sons of God* referenced in Genesis 6:2 are angels is of the Adversary, and should not be entertained for even a moment. The daughters of men would be in a physical reference, the daughters of Cain. Spiritually, the *daughters of men* are Christians and non-Christians who have not been born of God and as such are not of God: their *head* remains the Adversary, while their fleshly bodies regardless of gender are figuratively *daughters of men*.

Now, whom would Cain have married when women were not assigned personhood: “The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters” (Gen 5:4) ... was a daughter born to Eve before Cain was born? We cannot know, but we can know that Eve bore daughters to Adam, as well as other sons who might well have wanted to avenge righteous Abel’s death. But these other sons and daughters are not part of the shadow that represents the image and type of the Christian Church.

All of this introduces the nature of the coats of hair with which the Lord clothed Adam and Eve when they were driven from the Garden: the Hebrew word <ὄωρ> lacks the precision necessary to distinguish these “coats” as leather garments as opposed to longish human hair that would have given to Adam and Eve appearances that could be likened to the appearance of Sasquatch. So when a person questions why Esau, who had longish hair as Sasquatch allegedly has, was hated before birth, the person by looking at the shadow realizes that when the Lord drove Adam and Eve from the Garden, they were *wild humans*, not simply common humans. Within eight generations, differing biological characteristics would have emerged; so common human beings come through Noah and his sons who carried the genes for the continuance of *wild humans* as evidenced by the birth of Esau. This means that in the genes of Noah and his descendants were those that would cause men to grow to the size of giants as well as be covered with longish hair. So no angel need breed with a descendant of Adam for there to be Nephilim—the genes for *wild humanity* were present for generations.

In type (one reality), Noah and the seven with him form the shadow and copy of the glorified Christ and the seven spirits [angels] that function as His eyes; i.e., the angels to the seven churches that are the *horns* on the head of the Lamb of God. In this model, the Millennium is beyond Genesis chapter 9. However, in the reality that is a level above this one, Noah represents the glorified Son of Man, Body and Bride, as Adam and Eve together represents *man*. This reality will see a distinction made between the greatest and the least (Matt 5:19) in the resurrection of firstfruits, with the *greatest* ruling in heaven [day], and with the *least* ruling over the creation [night]. And while the *least*—each as a glorified son of God—will rule over the kingdoms of this world, the *greatest* will rule over angelic beings, with one of the first orders of business in the timeless supra-dimensional realm being to judge rebelling angels that are already condemned to death through being constrained in *Tartaroo*, the word used for the outer reaches of the pagan Greek underworld and perhaps the only appropriate word for the darkness of this creation with its dark energy and dark matter and black holes.

Rebelling angels are presently constrained within the creation. Where in the creation cannot really be known. But Jesus encountered many during His ministry so conjecture would have that rebelling angels are bound by the limits of the creation.

These rebelling angels are already under sentence of death, all of them. But perhaps not all of them truly warrant death. And in judging angels, this is what glorified human sons of God would review as a spiritual appellate court, qualified to be so by having lived under Satan’s administration of the world and having overcome Satan.

What a person must understand is that when iniquity was found in an anointed cherub, this iniquity had already been at work doing its damage in the timeless heavenly realm for long enough that a third of the angels joined with this anointed cherub and left their habitation of obedience. The other two parts were exposed to this damage but didn’t necessarily believe or disbelieve the anointed cherub. However, they did not then rebel by leaving their habitation of obedience. This does not mean that they will never rebel. Therefore, the Lord set up a demonstration in which He permitted the Adversary to “prove” to all angels that his way of competition, transactions, and democratic self-rule will work—and will work better than God’s way of love. The Millennium is the *control* against which the Adversary’s administration of the single kingdom of this world will be judged; thus humankind beginning the Millennium will not take from this present world its technology, but will begin all over again in a manner analogous to Noah beginning the world anew post-Deluge.

Once the spirit is poured out on all flesh, every person will belong to God. The person who takes judgment upon him or herself *and* who endures to the end of the age shall be glorified upon Christ’s return. However, the person—also filled with spirit and without indwelling sin or

death—who does not take judgment upon him or herself will enter into the Millennium as a physical human being as opposed to a glorified son of God.

In the Millennium, people will bring forth generation after generation as they did in the antediluvian world, with births being about a decade apart. This means that there will be young and old dwelling together under their own vines and fig trees, with all practicing subsistence agriculture.

The young woman or man who is a new parent in the Endurance, the last 1260 days before Christ Jesus returns, may or may not take judgment upon him or herself because of the infant. This will introduce the question of exactly how much the young parent loves God: if the love is greater for God than for the infant, the young parent will take judgment upon him or herself—and God ... what would you do if you were God? Would you not make sure the child is cared-for? Perhaps even reared by the parents who as glorified sons would be capable of doing so and doing more? That seems reasonable. But exactly what God will do is outside the shadow.

*

The one who rereads prophecy by the calling of God is comparable to a prophet as the right hand is comparable to the left hand. They look like each other even though they are not symmetrical and cannot be superimposed one onto the other. And as the words of the prophets of God were often ignored or maligned by the kings of Israel and Judah, the words of the ones who are called to reread prophecy will be ignored or maligned by Christendom into and through the Affliction. Therefore, no one should be under the delusion that Christianity will believe the ones called to reread prophecy; for the great falling away [the Rebellion or Apostasy] would not occur if those called to reread prophecy were believed by “the many” deceived by false prophets (Matt 24:10–11).

After the separation of the house of Israel from the house of Judah, the prophets of God seldom had the ear of the king. Their source of authority in this world was the eloquence of their words. And so it is with the one who rereads prophecy: the eloquence of the one who has been called to reread prophecy is this one’s sole source of authority prior to the completion or fulfillment of the prophecy. Hence, unless a saint hears Jesus’ voice in the words of the one who rereads, this one will not be believed but will be merely another voice in a cacophony of raucous voices, most intent on alarming saints about things which saints should have little concern.

Again, Daniel’s visions were given but not revealed. They were as utterances of a person speaking in unknown tongues. Without an interpreter, without someone to reread them, they did not build up the Church even though human explications of these visions have tantalized many; they did not edify the Elect even though flawed explications of these visions became the basis of two once energetic ministries (Ellen G. White’s and Herbert W. Armstrong’s). Human explications of Daniel’s visions were dragged out whenever fundraising drives were undertaken, or whenever evangelistic crusades were used to recruit new members. A prophecy crusade was guaranteed to fill pews. But Daniel’s visions were unintelligible inscription until the time of the end—and *the time of the end* did not begin in the 2nd-Century BCE, or in 1st-Century CE, or in the 20th-Century. Rather, *the time of the end* began when the silver-colored kings of Persia stirred up the bronze-colored king of Greece (Dan 11:2; 8:7), with the visible colors of the metals disclosing demonic mindsets. And this stirring up was reflected in this world in the first days and months of the 21st-Century.

Common bronze (90% copper, 10% tin) is the color of 14 carat gold-copper alloy, and polished iron is the color of silver; so the little horn on the head of the Death will cause this King of the North to appear as a half model of Babylon itself, the presently reigning hierarchy of the Adversary and the name of the humanoid image that Nebuchadnezzar saw in vision, the name taken from its head.

Daniel records,

You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth. (2:31–35)

The humanoid image Nebuchadnezzar saw had a gold colored head, belly, and thighs, and a silver colored chest, arms, lower thighs, knees, shins, and feet, with the color of these metals

coming from how they reflect light (in this case the light that is Christ Jesus, the light of men). It isn't the relative strength of these metals that is of primary importance to endtime disciples, or their relative monetary worth, but their color, with their color coming from reflecting [as the moon reflects light] all or a portion of the visible light spectrum; e.g., gold absorbs all but the yellow portion of the visible spectrum, hence gold is yellow [or golden] in color. Silver, however, reflects the visible spectrum, absorbing no main portion of the spectrum. Thus, when Christ Jesus is the Light of men, a *silver or silvery metal will look like Christ but not be Christ*, whereas a gold-colored metal discloses the values of the spiritual king of Babylon, with the ultimate expression of these values being the appetites of the belly and the loins [food and sex]—

Light is not a reflection of the spectrum, but the creation of the spectrum; light casts no shadow. It is what blocks the light that casts a shadow.

False prophets, false Christianity is of the silver king of Persia and will be manifested at the end of the age in the white-metal of the iron legs and feet of the humanoid image that King Nebuchadnezzar saw in vision.

The half-scale model of the humanoid image Nebuchadnezzar saw will have a gold head [the little horn], and a silver [bright iron] torso, and until the prince of Greece prevails over the prince of Persia, the humanoid image itself looks like its half-scale model, for the bronze belly and iron legs are not seen. Their appearance—and the absence of the erect penis—dates Nebuchadnezzar's vision to “the latter days” (Dan 2:28) and specifically to the emergence to power of the kings of the North and South after the first horn of the king of Greece has been suddenly broken (because he is first, the firstborn of the Adversary), or to after Daniel 11:5 and to near but before verse 31.

As sons of light (John 12:36), genuine disciples *once liberated from indwelling sin* will reflect no color, but will instead emit light thereby leaving no shadow of themselves. They present no image of themselves in Scripture, as Jesus had no shadow or type until He took Israel's sins upon Himself, the theological reason why the first Adam is created as an adult outside the Garden of God, with the Garden equating to the temple.

Consider the above: there is no reliable historical record of Jesus before He was crucified. He is only mentioned twice in secular writing in the century after Calvary with both of these references made in the 2nd-Century CE. He is only mentioned twice in Jewish writings during this century after Calvary. So with there being only scant and contradictory scriptural record of Him before His ministry began, Jesus virtually left no *shadow* of Himself in this world.

There is no historical record showing how or when Paul died, or how or when Peter or John died. There is a little tradition that comes down to endtime disciples, but history is mostly silent about what happened to genuine saints. However, lawless Christians are everywhere in the historical record—and what's seen as the inscribed historical record of the Church is the history of the lawless Church.

Genuine disciples are historically invisible; thus, the recorded history of the Christian Church in the 2nd and 3rd Centuries is a very good account of the mystery of lawlessness that was already at work while Paul still lived (2 Thess 2:7). And other, non-orthodox forms of Christianity that were practiced in the 2nd-Century were all *dead* ideologies eventually buried by the spindrift of history.

It is sin that casts a shadow in this world, a shadow captured in the historical writings of humankind. Light casts no shadow but illuminates all that it touches. Thus, in order for a disciple to be historically “seen” there must be indwelling sin in the disciple; therefore, when endtime Christians are liberated from indwelling sin and death at the Second Passover, genuine saints disappear into the Book of Revelation, not to ever reappear for they never again cast a shadow of themselves. The 144,000 natural Israelites that will be born of God when the world is baptized in His breath are briefly seen following the Lamb of God (Rev 14:1–5) before they disappear into the Endurance. The Remnant (from Rev 12:17) disappears into the Endurance. All disciples who are light and in whom no sin dwells disappear from the historical record of this present world ... the present indwelling sin that remains in the fleshly members of disciples (Rom 7:15–25) will, however, cause the personage (i.e., the tent of flesh) of the disciple in this era to cast a spiritually lifeless image to the BCE side of Calvary, with the lawlessness of ancient Israel being reflected or repeated by born-of-God disciples.

Jesus is virtually invisible in the historical record for again, in Him was no sin until He took upon Himself the sins of Israel. Therefore, it is accounts of His crucifixion that forms the core of the Gospels, not accounts of what He did between age twelve and age thirty when He lived without sin as an observant Jew. Plus, none of the Gospels were written in the first decades after Calvary. All were written later when lawlessness had permeated the congregations of disciples; all *could be written only* because lawlessness resided in the majority of Christians.

Without sin permeating Christian fellowships through the relatively rapid conversion of Gentiles, Christianity might well have disappeared in the 1st-Century to never again reappear—as it was, it died at the end of the 1st-Century.

There was no need for disciples to produce written texts that transcend time when disciples accurately recounted the words and deeds of Christ Jesus orally, thereby supplying personhood to these words by disciples walking in this world as Jesus walked. For as long as Jesus' disciples were the personification of the word He left with them, no inscribed texts recording those things that Jesus did were needed. However, to ensure that written texts able to more accurately bridge the 1900 years between the end of the 1st-Century and the beginning of the 21st-Century would be produced, there was an expansion of Christendom that arrived at critical mass about forty years after Calvary, with critical mass being where the number of converts was sufficient to guarantee that Christendom would continue despite the death of the Body of Christ. This expansion produced the need for written texts before the Body of Christ breathed its last breath: the window between production of the needful Gospels and the last of the first disciples, John, dying physically was approximately three decades—71 CE to 101 CE.

Christ is the same today, yesterday, and tomorrow, but the *Church* went from walking as Jesus walked to proudly walking as Gentiles—

Christian leaders in this endtime era lament the *Church's* failure to keep abreast of the social changes presently occurring in, especially, the United States, where women now make up a full half of the workforce, a social construct with its roots in *The Arsenal of Democracy's* fight against National Socialism in WWII. These leaders believe the *Church* no longer meets the needs of the citizenry, thereby disclosing in their concerns about change the reality that the *Church* [i.e., greater Christendom] is an agent of the prince of this world and is not of God, who does not change. These leaders are themselves agents of the Adversary, and cast as their shadow the leaders of the second temple that took upon themselves the blood of Christ Jesus—and some of these leaders that are presently “married” to the prince of this world will continue on into the Affliction as the miry clay of Babylon's toes.

This apology is a subversive text, for it will disembowel the visible *Christian Church*.

Because the Affliction and the Endurance are mirror images of each other, certain claims can be asserted even when there is not much Scripture to support the claims; e.g., the wrath of the Lamb, seen when the sixth seal is removed (Rev 6:12–17), is the shadow and copy of the wrath of God when the earth is harvested (Rev 14:17–20). The ministry of the two witnesses to Israel in the Tribulation will form the shadow and copy of the ministry of the Lamb to the 144,000 (Rev 14:1–5) and of the ministry of the Remnant (Rev 12:17) to the third part of humankind (Zech 13:9) in the Endurance ... the two witnesses are analogous to Moses and Aaron, with Moses being as god to Aaron and to Israel (Ex 4:16), thereby having one of the two witnesses to be as Moses was and as the Lamb of God will be to the 144,000, with the other of the two witnesses being as Aaron was and as the Remnant will be to the third part of humankind.

Job *rewrote* the role of “Adam,” not listening to his wife as Adam listened to Eve but telling her that she speaks as one of the foolish women would speak (Job 2:10). And because Job rewrote the role of Adam, the last Adam could cast the first Adam as His shadow without eating forbidden fruit Himself. Likewise, the lesser of the two witnesses will rewrite the role of Aaron so that the Remnant in the Endurance will not lead the people astray as Aaron did.

When Sin was made alive at Sinai and given the opportunity to slay the nation that would not hear the Lord in Egypt, Moses was not with the people but in the cloud with the Lord as the Lamb of God will not be with the third part of humankind but be with the 144,000 in the Endurance. The Remnant, having Aaron's example, must do better in the Endurance than Aaron did at Sinai. *Again, it is in the role of the second of the two witnesses that Aaron's construction of the golden calf must be rewritten so that this third part of humankind (and the greatest part of the harvest of firstfruits) is not condemned as Israel was condemned at Sinai, becoming the guilty whose names would be blotted out of the Book of Life. And in this second of the two witnesses' rewriting of Aaron (as part of a self-aware text), half of this third part of humankind, all spiritual virgins, will be saved.*

For pedagogical purposes, understand, in Moses and in Aaron are seen the two witnesses in the Affliction, with the nation of Israel that left Egypt—all who were counted in the census of the second year—the nation that rebelled against God and died in the wilderness (except for Joshua and Caleb) representing the greater Christian Church during the first 1260 days of seven endtime years of tribulation. In Moses and in Aaron are seen the Lamb of God and the Remnant in the Endurance, with the third part of humankind being like the children of Israel that followed Joshua into the Promised Land. Therefore, the Lamb of God leading the 144,000 is the reality of Joshua leading the children of Israel into the Promised Land, with this 144,000 being a representation of

those who physically enter into the Millennium. The Remnant being witnesses to the third part of humankind is also a representation of the children of Israel entering the Promised Land, with this *Promised Land* being heaven ... chirality permits endtime disciples to “know” that the 144,000 who follow the Lamb wherever He goes in the Endurance forms the shadow and copy of human beings, when few in number (from Isa chap 24), entering into the millennial reign of Christ Jesus in the Kingdom. Thus, the resurrection of saints when judgments are revealed at the end of the Endurance forms the shadow and copy of the Kingdom’s great White Throne Judgment that occurs after the Thousand Years and after Satan is loosed for a short while.

Two harvests of this world form one harvest of God, with the harvest of firstfruits [represented by ancient Judea’s early barley harvest] occurring at the beginning of the Millennium, and with the main crop harvest [represented by Judea’s wheat harvest] occurring in the great White Throne Judgment at year’s end. It is the harvest of firstfruits that is represented by Passover and the Feast of Weeks. The main crop wheat harvest is represented by the Feast of Ingathering at the end of the year, with the icon phrase *the end of the year* representing the period immediately preceding the coming of the new heaven and new earth (Rev 21:1).

For a third time, it is in the lesser of the two witnesses, the second witness, the witness represented by Aaron, where Scripture is presently being prepared to be rewritten or recast: when Israel at Sinai demanded that Aaron make for the nation *elohim* [not capitalized] to go before the nation, Aaron cast the gold calf or calves, and Sin, given its opportunity, killed the entirety of the adult nation by preventing Israel from receiving indwelling spiritual life, with this prohibition of life seen in the command not to kindle a fire on the Sabbath (Ex 35:3). Following the Second Passover liberation of the Christian Church, Sin [the third horseman] will be given the opportunity to kill the entirety of the Church, except for the oil and the wine. And Sin will, in the great falling away (2 Thess 2:3), slay most of the Church. The lesser of the two witnesses would help facilitate Sin to buy and sell the saints—he would do so because of sister, wife, nephew, and all they believe and teach—but this younger brother of the witness who is like Moses will not do what seems right to him because of what is presently being done by Christ Jesus to cause this figurative Aaron to deliver only the words of his brother.

There will be nearly a billion and a half of saints that will come to God because of what this younger brother of the witness who is like Moses does in overwriting or writing anew the role of Aaron. This younger brother will bring more saints into covenant than his older brother does: he will establish by his work during the Affliction the role that the Remnant plays in the Endurance.

Therefore, the Remnant as the younger brother’s time-linked shadow will be witnesses to both the portion of the third part that by faith truly believes God, and to the portion that is simply hanging on, waiting for the seven years to end, not really believing God but not disbelieving either. In the parable of the ten virgins, the unbelief of the foolish had these virgins ready to enter into marriage if the Bridegroom had not delayed His coming ... if Christ would return immediately after the kingdom of this world is given to Him, all of the third part of humankind would “marry” Christ. But because He delays, this third part of humanity is refined as silver is refined, and tested as gold is tested, and in the refining and testing, the wise are separated from the foolish, with the Remnant being a witness to both wise and foolish.

In the Remnant the rewritten role of Aaron has been recast, but the overwritten Aaron still questions (because of Aaron and Miriam’s challenge of Moses’ authority) whether Christ works only through his elder brother, the elder of the two witnesses, and as such sets the Remnant up to lose half of the third part to unbelief. Challenging the authority of Christ, or of the one to whom Christ delegates authority carries a high price, with this price to be paid by Israel.

When numbers are used to show the above, of humankind’s approximate 7 billion population, a third will die at the Second Passover liberation of Israel, leaving alive approximately 4.7 billion alive when the Apostasy of day 220 occurs. A fourth part of this 4.7 billion is then given to Death, the fourth horseman, leaving approximately 3.5 billion alive when the Sixth Trumpet Plague occurs. Another third of humankind will be slain, leaving approximately 2.3 billion human beings alive when the kingdom of this world is given to the Son of Man—and it will certainly seem that if these days of the Affliction had not been cut short, no flesh would be saved alive. Now, the 2.3 billion human beings alive are all spiritual virgins, but half are wise and half are foolish, this translating in approximately 1.15 billion saints coming out of the Endurance as the harvest of firstfruits, and the other 1.15 billion not entering into heaven but rather, because they are virgins without sin, bodily entering into the Millennium as its beginning human population.

The 144,000 that follow the Lamb wherever He goes “disappear” in Scripture within the first year of the Endurance, with their *disappearance* occurring when their faith is complete, a subject central to the significance of the 1335 days ... in the Gospels, Jesus, speaking only the words of the Father, heals on seven Sabbaths, each of these Sabbaths representing an act of faith on Jesus’

behalf as He enacted the speech-acts of the Father, whose words are *too big* to be conveyed by utterances of the human tongue.

Once the Affliction begins, it will be no more difficult to recognize who speaks for the Lord and who speaks for the Adversary than listening to hear who tells the Christian Church to keep the commandments, especially the Sabbath commandment—and this same test will also apply once the Endurance begins, only with a caveat for Satan will have borrowed Sabbath observance; thus, mental allegiance to the cross and physically marking oneself with the tattoo of the cross will “mark” those who are of the Antichrist in the Endurance, making the cross in the Endurance the sign that represents death as the Sabbath in the Affliction is the sign representing life: the Sabbath and the cross will be enantiomorphs in the Affliction and Endurance as they are in this world today, for to enter into Sabbath observance is to enter into God’s rest, a euphemism for His presence. And it is on day 220 of the Affliction when rebellion against Sabbath observance [this rebellion manifested in observance of the holidays of this world] gives birth to a spiritual *Cain*, and it will be 1290 days after this Rebellion or great falling away when “rebellion” against the Antichrist by sons of God returning to Sabbath observance and rejection of the cross will mark those who will be blessed by God, meaning that these rebels against the Antichrist need to observe seven Sabbaths to convince God that the person will keep the commandments by faith, with the last six of these seven Sabbaths represented in the *difference* between 1290 days and 1335 days.

As rebellion against God in the Affliction is manifested (made visible) on a particular day (day 220), rebellion against the Antichrist in the Endurance will be manifested on a specific day, day 1010 (250 days into the Endurance), with the thirty day difference represented by the period between the first and second Passover of the year of Israel’s liberation, with these thirty days being outside of the Affliction but closely linked to it.

Why seven Sabbath observances? Because there are seven annual Sabbaths—and if a son of God will keep seven weekly Sabbaths under the hindrances imposed by the Antichrist, this son of God has symbolically completed the plan of God and will henceforth be blessed. If a son of God keeps one weekly Sabbath before the 1290 days elapses, then the six additional weekly Sabbaths in the 45 days between 1290 and 1335 (which will be a little before Sukkoth in the fifth year of the seven endtime years) the seven Sabbath observances will be counted to the person as acts of faith in which the person “heals” him or herself from the permanency of death. The person, if not later martyred, will still face two and a half years of persecution, but God will have marked this person for life as the cross marks those upon whom God will bring His wrath and the seven last plagues.

In the example year of 2011, the 1260 days of the Affliction would have ended on Halloween 2014. Now add to this date 295 days (250 + 45) and a person arrives at the end of the 1335 days, or arrives in the month of Elul on or about the 8th day ... traditionally, the month of Elul is said to be an acronym for a quote from Songs 6:3 (“I am my beloved’s and my beloved is mine”), and is a time for repentance (searching one’s heart). Rabbinical tradition holds that Moses was, in receiving the Second Sinai Covenant, on Sinai throughout the month and did not return to the camp of Israel until *Yom Kipporim*. Certainly the month of Elul is a time of preparation for entering into the kingdom of the heavens.

Once the kingdom of this world is given to the Son of Man, this single kingdom is the Lord’s to do with as He pleases—and if this means killing all who have taken upon themselves the mark of death, then those who have been so marked can curse God to their hearts’ content before they are physically slain, then cast into the lake of fire to perish forever. They marked themselves for death; they will have no one to blame but themselves for their unbelief.

So there is no misunderstanding, if the Second Passover would have occurred in 2011, the Second Passover would have occurred on May 19th. The great falling away or rebellion against God would occur 220 days later or on Christmas 2011. The wrath of the Lamb would begin 360 days later (day 580 of the Tribulation) or on the December solstice 2012. Satan and his angels would be cast from heaven on Halloween 2014, and 250 days later (1290 days after the rebellion against God), the third part of humankind will rebel against Satan, who has come claiming to be the messiah (he is the true Antichrist; the man of perdition is/was his time-linked shadow). Then 45 days after this rebellion against Satan—1335 days after the rebellion against God (1335 days after Christmas 2011)—*blessed are the dead who die in the Lord from now on* (Rev 14:13) for their salvation is assured and their deeds will follow them.

4.

If the disciple can comprehend the chiral relationship between the Affliction/Kingdom and the Endurance/Kingdom, then only one of the reflected images needs to appear in Scripture for both to be known ... the Book of Revelation has not been understood even though John received the vision a little more than 1,900 years ago, with the nineteen centuries between when the Apostle John died

and when prophecy was *reread* according to the calling of God (a period that constitutes a spiritual interregnum) having significance for the few remaining Sabbatarian disciples left from the last Elijah's second attempt to "breathe" life into the Church, the Body of Christ, as the first Elijah breathed life into the son of the widow of Zarephath. These disciples assigned significance to the 1900 years between Calvary (ca 31 CE) and when Herbert W. Armstrong's ministry began in 1931, without realizing that Armstrong's ministry would end this second attempt to return the Church to life; that a third and successful attempt would begin 40 years after Armstrong, through his son, rejected revelation, with a cleansing of the temple being necessary because of the spiritual livestock that had taken up residence in the temple during these 40 years.

The 1900 years between 100–102 CE, the time frame for the Apostle John's death, and January 2002, when the call came to reread prophecy is 100 lunar 19 year time-cycles, with the moon having the reflected glory of the sun as the Church reflects the glory of the Son (there is no glory in lawlessness). This imagery of "glory" is seen in the great sign that appeared in heaven in John's vision: "a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars" (Rev 12:1). John's vision has the Woman being Israel, who gives birth to a male child, "one who is to rule all the nations with a rod of iron," but who "was caught up to God and to his throne" (v. 5). *Reading* the sign in its *received* context will have Moses and the congregation in the wilderness functioning as the moon, with those who are of Moses walking in dry ground, and this sign will have Christ Jesus' righteousness functioning as the sun. Israel, now, is not the ancient, physically circumcised nation, but the nation that was not before a people (1 Pet 2:9–10) that is circumcised of heart (Rom 2:28–29) with a circumcision not made by hands (Col 2:11).

The appearance of the Woman, a great sign, in John's vision in the portion identified as *the Kingdom* causes the Kingdom to predate the Affliction as the Kingdom postdates the Endurance; thus the Affliction and the Endurance appear as interruptions in the orderly flow of the Kingdom as consonants are interruptions in a vowel stream, thereby giving to the Logos [*ó Logos*] the qualities of speech or more precisely, of a spoken "word" ... it has become quite common for Americans to use the expression, *think outside of the box*, as a catch-all expression for innovation, but the metaphoric and metonymic language of Scripture requires disciples to jettison biblical literalism and to *think outside of the box*. All that has been made has been spoken into existence as a stream of uttered speech, with interruptions tending toward silence as consonants tend toward silence [*N.B.*, visual grafts of consonants]. Thus, the 1260-day-long Affliction serves as the maquette for the entirety of the era between the first Adam and the fall of the kingdom of Babylon, with the baptism of the world into death at the time of Noah equating to the removal of the sixth seal on the Scroll (Rev 6:12–17); the Affliction becomes a fractal image of the spiritual king of Babylon's reign over humankind.

Peter said that what Paul wrote was hard to understand, and the above will be as hard to understand as anything Paul wrote: the kingdom of the heavens is without beginning or end, yet the kingdom of this world has a beginning and an end, with the kingdom of this world forming in darkness a copy and type of the kingdom of the heavens. The rebellion of angels when iniquity was found in an anointed cherub (Ezek 28:14–15) is seen in type by the rebellion of Christians on day 220 of the Affliction, but it is also seen in type in the Temptation Account (Gen chap 3). Thus, the world being baptized by water in the days of Noah is analogous to the death sentence pronounced against rebelling angels when they are cast into darkness, and is analogous to the wrath of the Lamb when the sky rains death and destruction down upon the great and the weak of this world. The reign of the kingdom of Babylon stretches from when Adam is driven from the Garden of God (Eden) to when Satan is cast from heaven, with *Eden* being a named place both in heaven (Ezek 28:13) and here on earth (Gen 2:10). Satan's reign over this kingdom of Babylon reaches from Adam's rebellion to when he is cast from heaven. In the Affliction, the Rebellion occurs on day 220 when liberated Israel no longer covers itself with the garment of its own obedience—the morning and evening sacrifice that was a representation of the garment of grace, the mantle of Christ's righteousness (i.e., His obedience) will then (for Christians will be *Christ* as the Body of Christ is also *Christ* just as the Head is *Christ*) be taken away. The *daily* will end.

All who look for a physical temple and the return of animal sacrifices to return before the Millennium look amiss for those who look for physical things are not of God.

Pedagogical necessity demands that the following is reintroduced:

The urge to turn the ignorance of Christians who say that there's no temple, no sacrifices, no need to keep the high Sabbaths back onto themselves can be nearly overwhelming; for what does Paul mean when he writes, "Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple" (1 Cor 3:16–17)? What does Paul mean when he again writes,

What agreement has the temple of God with idols? For we are the temple of the living God; as God said,

“I will make my dwelling among them and walk among them,
And I will be their God,
And they shall be my people.
Therefore go out from their midst,
And be separate from them, says the Lord,
And touch no unclean thing;
Then I will welcome you,
And I will be a father to you,
And you shall be sons and daughters to me,
Says the Lord Almighty.” (2 Cor 6:16–18)

The citation Paul quotes is from Leviticus 26:12 and Isaiah 52:11, and differs from the Masoretic Text in that those who shall *touch no unclean thing* “bear the vessels of the Lord” (Isa 52:11). Paul welds the citations together, cuts through concepts, and contends that disciples are the vessels of the Lord:

Will what is molded say to its molder, “Why have you made me like this?”
Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—even us whom he has called, not from the Jews only but also from the Gentiles? (Rom 9:20–24)

If disciples are the temple, then the *temple* exists for as long as there are disciples. And if disciples are the vessels of the temple, then the sons of God (the inner new selves) are the vessels within the temple of God, with the fleshly bodies of disciples serving as the structural stones of the spiritual temple as quarried stones formed the earthly temple Solomon built. So any argument against keeping the Law of Moses or the high Sabbaths of God based upon a stated reason or an implied assumption that the temple doesn’t exist is fallacious. The person who attempts to make such an argument is at best a spiritual novice and is usually deliberately dishonest, an assignment of motive that is reasonable considering Paul’s unambiguous declaration that disciples are the temple, with “Christ” being the reconstructed second temple.

When Jesus was on trial before Caiaphas, the high priest, the only testimony that didn’t contradict itself was, “This man said, ‘I am able to destroy the temple of God, and to rebuild it in three days’” (Matt 26:61). John writes, “So the Jews said to him, ‘What sign do you show us for doing these things [cleansing the temple]?’ Jesus answered them, ‘Destroy this temple, and in three days I will raise it up.’ The Jews then said, ‘It has taken forty-six years to build this temple, and will you raise it up in three days?’ But he was speaking about the temple of his body” (2:18:–21) ... forty-six years plus three additional years, a jubilee, and the liberation of the temple occurred, with the temple going from being a quarried stone structure to being the living Body of Christ, and by extension, Christ.

The Jews of the temple asked for a sign, with the context for this sign being the cleansing of the temple by Jesus driving out those who were using the temple as a business location. This initial cleansing of the temple comes a year after John the Baptist’s ministry began, and is the logical extension of John saying, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said” (John 1:23) when asked if he was the Christ (*v.* 20) ... the cleansing of the temple began with John preaching repentance and baptizing with water and was amplified when Jesus drove out the moneychangers, but was not complete until the “temple” was liberated from *lifelessness* (death) by becoming the living Body of Christ. And Israel was as spiritually lifeless as the temple was physically lifeless until hearts were/are cleansed by faith, for faith functions within a son of disobedience in the same way that Jesus acted when making a whip of cords to drive out the profane from the sacred, with the cleansed heart then being circumcised. Israel goes from being a spiritually lifeless nation circumcised in the flesh to being the living Body of the Son of Man, circumcised of heart, as the reality of the temple goes from being a lifeless stone building to being the house of God constructed from living stones, with Christ Jesus being the cornerstone (1 Pet 2:4–8).

The sign for which the Jews of the temple asked lies within the context of cleansing the temple and is the movement from quarried stone to living stone—

Let it be said again, the context in which a sign appears is what permits readers to assign meaning to the sign. When either the context or the sign is omitted, the other is without meaning; therefore, Jesus' making a whip of cords and driving out the moneychangers not once but three times if Mark's account is trustworthy would seem to have no meaning outside of the 1st-Century if *the Jesus had not given the sign of Jonah; i.e., the sign of reconstruction of the temple in three days.*

It is the sign of Jonah that is manifested in the name "Jesus Christ the Nazarene," and it is only by this one name representing the sign of Jonah that eternal life is received by the firstfruits of God. Salvation for the firstfruits does not come by any other name; for in the name "Jesus" lies eternal life—not in the utterance of the name (how it is pronounced), but what this name represents as a *sign* of "the Logos," that was "God" and was with "the God" and that left "the word" (*the message*) of "the God" with His disciples before He had the glory He had before He entered His creation returned to Him. And the linguistic play between *ó Logos* (the Word) and *ó logos* (the word) comes in the context of having these utterances being made in Koine Greek, as does the linguistic play that has the children of Israel following Joshua [*Tesou* – from Acts 7:45] into the Promised Land being a type of Christians following Jesus [*Tesou* – from Acts 4:10] into salvation. Without the context of these linguistic icons (signs) being in Greek, it is not possible to assign the meanings God intended to these signs. Therefore, rejection of the context (abandonment of inscribed Greek)—like rejection of Jesus cleansing the temple—will leave these signs without meaning; for it is the Church that Jesus cleanses mid 16th-Century, and it will be the Church that Jesus again cleanses in the forty years between 1962 and 2002, with these cleansings separated by "a day" that is not 24 hours long ... the sign of Jonah is in play every time Jesus cleanses the temple: the rulers of the temple asked for a sign, and Jesus gave them but one sign.

The preceding can be lost in the number of words written: *the sign of Jonah is in play every time Jesus cleanses the temple*, meaning that the temple will be rebuilt in three days and three nights every time it is cleansed, with death serving as this cleansing agent. These three days and three nights represents a period of *darkness* analogous to being buried in the heart of the earth. Whereas the temple of God is now a structure of living stones, the cleansing of the temple equates to the razing of Solomon's temple, and of Herod's temple, with each cleansing destroying the Holy Place and the Most Holy Place so that the way to God is open to all until the temple again has the breath of Christ breathed into its heart and lungs.

For Evangelical Christians, the great White Throne Judgment has been an extremely difficult reality to accept, and the hate hidden in the hearts of the Evangelical clergy is nowhere more evident than when the clergy attempts to explain this Judgment. Inevitably, the Christian clergy condemns all who will appear in the great White Throne Judgment to hell and eternal destruction when this is simply not the case. It will be the Christian clergy that finds itself being cast in to the lake of fire because of the hate hidden behind false smiles and wimpy handshakes.

There is no Church or denomination that has a corner on salvation. To claim that if you leave this fellowship, you will perish is nonsense. Again, according to Paul's gospel, the sinner without the Law will perish without the Law for it is the doer of the Law who will be justified/saved, with the person who doesn't know Jesus but who demonstrates by his or her deeds that the works of the Law [i.e., love for brother and neighbor] have been written on the person's heart being saved without ever professing that Jesus is Lord.

The sinner will perish regardless of whether that sinner has professed that Jesus is Lord or has never heard of Jesus, and the person who has the Law written on his or her heart will be justified through having kept the Law with heart and hand.

There can only be one temple, not many temples, with this "temple" being the entirety of heavenly Jerusalem, the Bride of Christ. However, the man of perdition declares himself god in this temple (2 Thess 2:4) where the two witnesses will be slain (Rev 11:8); for the court outside the temple and the holy city itself will be given over to the nations [Gentiles] for forty-two months (v. 2), the duration of the Affliction. These Gentiles that trample the holy city are not human beings, but demonic sons of God for the temple of God is in heaven: actually, the temple is in the Abyss, that portion of heaven that has gushed from the rent in the fabric of heaven, gushed as water and blood gushed from the wound in Jesus' side when He was dead on the cross.

The Apostle John records,

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them,

and they will be his people, and God himself will be with them as their God. (Rev 21:1–3)

Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed—on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb. (vv. 9–14)

Paul quoted from Isaiah announcing that the Lord would dwell among men when he wrote that disciples are the temple, and in Revelation, what Isaiah announced becomes a reality: *Behold, the dwelling place of God is with man*. But this dwelling place is not a stone structure, but the Bride of Christ, the heavenly city of Jerusalem; thus, what is seen in Scripture is that the first temple that Solomon built forms the shadow and copy of the heavenly temple, new Jerusalem, with the construction and reconstruction of the second temple forming the shadow and copy of conversion from being lifeless sons of disobedience to being the living Body of Christ, with Jesus’ entrance into Herod’s temple forming the chiral image of spiritual birth; i.e., of a son of disobedience receiving a second breath of life, the divine breath of the Father that came down from heaven to enter into the man Jesus the Nazarene.

When a disciple realizes that the temple is heavenly Jerusalem, then it logically follows that the razing of earthly Jerusalem by the armies of the king of Babylon forms the shadow and copy of the spiritual king of Babylon (from Isa 14:4) razing the Church because of its lawlessness, with the Church represented in type by physically circumcised Israel.

It will here be asserted that all endtime prophecies referring to Israel address the Christian Church, for Paul also writes,

For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. *For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter*. His praise is not from man but from God. (Rom 2:25–29 emphasis added)

And Paul writes,

Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” So then, those who are of faith are blessed along with Abraham, the man of faith. (Gal 3:7–9)

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. (vv. 28–29)

The prophet Jeremiah writes,

Behold, the days are coming, declares the Lord, when I will punish all those who are circumcised merely in the flesh—Egypt, Judah, Edom, the sons of Ammon, Moab, and all who dwell in the desert who cut the corners of their hair, for all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart. (9:25–26)

If a Jew is one who is circumcised of heart as Moses commanded (Deut 10:16) and as the Lord promised Israel upon the nation returning by faith to Him when in a far land (Deut 30:6); and if

the Lord will punish all those who are merely circumcised in the flesh (with Judaism and Islam presently representing the vast majority of these peoples); and if Israel is the promised son born to Abraham through Isaac, then Israel is today all those who are of Christ. Israel is the Christian Church—and all who cringe when it is unequivocally stated that endtime Israel is the Church, dismissing the claim with the pejorative statement, *That's replacement theology*, will themselves be dismissed by Christ Jesus when angels gather the tares that are to be burned in the lake of fire.

The promise of resurrection to life is not given to all of Israel regardless of how much the people of Israel profess their holiness as Korah professed his: when Solomon brought the Ark of the Covenant into the temple (1 Kings chap 8), “There was nothing in the ark except for the two tablets of stone that Moses put there at Horeb, where the Lord made a covenant with the people of Israel, when they came out of the land of Egypt” (1 Kings 8:9). The budded staff of Aaron that as a sign represented resurrection, and the jar of manna that as a sign represented the indwelling of Christ were missing—

After Israel had rebelled against the Lord at Paran (Num chap 14) and after Korah led a rebellion against Moses (Num chap 16), the Lord told Moses to have the chiefs of the fathers' houses bring a staff, twelve staffs in total (Num 17:2), into the tent of meeting and leave them there overnight, that the Lord would make the staff of the man He chose sprout, with His intention being to cause “the grumblings of the people of Israel” (v. 5) against the Lord to cease. But how would choosing one tribe to serve the Lord—referring back to Korah's complaint that Moses and Aaron were taking too much authority to themselves (Num 16:3)—defuse Israel's grumblings against the Lord?

The people of Israel accused Moses of killing Korah, with this accusation giving godlike power to Moses to open the earth to swallow Korah, but the Lord was having none of it; for in bringing accusation against Moses the people were rejecting the Lord ... after the people brought this accusation against Moses, when Moses and Aaron turned toward the tent of meeting, the cloud covered it and “the glory of the Lord appeared” (Num 16:42), and the Lord told Moses and Aaron to get away from the congregation, He was going to consume them (v. 45). Only quick intervention by Moses and Aaron limited the number of the people the Lord slew with plague to 14,700 (v. 49).

All that happened in Israel's rebellion in the wilderness of Paran and in Korah's rebellion serves not merely as an example so that Christians should not desire evil (1 Cor 10:6–11), but as the shadow and copy of what Christians will do in the Affliction, the first 1260 days that follow the Second Passover liberation of Israel.

Even after the Lord cleanses the Church and brings it to life at the beginning of the Affliction, the Church is still not “clean”; for it still “touches” what is unclean ... the prophet Haggai asked the priests about the Law: “If someone carries holy meat in the fold of his garment and touches with his fold bread or stew or wine or oil or any kind of food, does it become holy?” (2:11). The priests rightly said, *No*. Haggai then asked, “If someone who is unclean by contact with a dead body touches any of these, does it become unclean,” and the priests answered, “It does become unclean” (v 13). And so it is with “Christians” newly born of God at the Second Passover: they are unclean because they have touched or have come from a dead body, the corpse of Christ. There must be another cleansing of the temple, a beginning anew the cleansing process.

It would seem after the Lord demonstrated that He had chosen Moses in having the land swallow Korah and fire consume Korah's fellow rebels (v. 32), and after thousands more were consumed by plague when they accused Moses of killing Korah that the grumbling against Moses and Aaron would cease. But Moses and Aaron in the wilderness form the chiral image of the two witnesses in the Affliction—and the grumblings against these two witnesses have not yet begun. And once these grumblings begin, they will not cease until Abaddon finally kills these two that will not stay dead but will be resurrected from death to deal Death itself a mortal wound.

Death cannot be killed with a sword, or by taking its life in fire coming out from within this demonic king. For to deal Death a blow such as Sir Gawain administered to the Green Knight only affirms the strength of Death ... Death can receive many deadly blows and still live. However, if Death cannot kill a person or keep a person dead, then Death has been dealt a mortal wound: Death will have lost its sting, its power to devour and destroy. Hence, the resurrection from death of the two witnesses (Rev 11:11–12) is the deadly wound dealt to the fourth beast who cannot devour these two brothers.

To put an end to Israel's grumblings against Moses and Aaron, and to utterly reject the people's claim of equality with Moses (that all of Israel was the holy nation of God so there should be no distinction between Israelites, Korah's claim), the Lord made Aaron's staff sprout, put forth buds, flower, and bear ripe almonds, a sign not unlike the vine that shaded Jonah for a day ... *within the symbolism that has the mercy seat covering the Ark of the Covenant representing grace, with disciples being the reality of the Ark and the Book of Deuteronomy placed alongside the Ark being*

one witness against disciples (with the word Jesus left with His disciples being their judge), the budded staff of Aaron represents the promise of resurrection—and this promise of resurrection was not in the Ark of the Covenant when Solomon placed the Ark in the temple. Nor should it have been in the Ark; for the resurrection of the two witnesses, and 1260 days later, the resurrection of the firstfruits will have already occurred spiritually when the temple is dedicated. Thus the shadow will logically be without Aaron's staff and the jar of manna representing the indwelling of Christ when the firstfruits are the glorified Bride of Christ.

The above will be hard to comprehend by spiritual infants: disciples individually and collectively represent the temple of God, but an unassembled and undedicated temple. Disciples will be glorified when they marry the Bridegroom, with their wedding feast serving as the dedication of the temple. Therefore, when the Ark of the Covenant was placed in Solomon's completed temple as the shadow and copy [the left hand enantiomer] of the Wedding Supper, the reality that cast this shadow [the right hand enantiomer] would have the promise of resurrection from death already fulfilled in the Bride, which will be "one" with Jesus through marriage rather than through Jesus being "in" the disciple as the Head of the Body of Christ. Thus, there would also be no jar of manna in the Ark of the Covenant.

Again, the temple constructed by Solomon is the left hand enantiomer of the temple that will be New Jerusalem, with the Levites that served in first the tabernacle then in the temple forming the shadow and copy of the inner new selves that are sons of God, with the "life" (used metonymically) that is these sons of God having come from God to dwell in tents (tabernacles) of flesh and to serve God from within these tents of flesh as Levites came from the dust of the ground to serve God from within the tabernacle in the wilderness.

The principal responsibility of the Levitical priesthood was temple service; today disciples are the temple of God, and their principal responsibility is to serve God. The new creature, born as a son of God—born as a *firstborn son* dwelling within the fleshly tabernacle of a *Christian*—is analogous to a Levitical priest serving in the tabernacle in the wilderness, with this tabernacle replaced by the temple as the perishable flesh of a disciple will put on immortality when judgments are revealed. Therefore, collectively, the fleshly tabernacles in which spiritually circumcised new creatures dwell will become the heavenly temple, New Jerusalem, the Bride of Christ. Today, these fleshly tabernacles (i.e., the collective bodies of disciples) form the stones and timbers that are analogous to the off-site shaped stones and timbers from which Solomon's temple was constructed. The yet-unassembled temple of the Most High in heavenly Jerusalem will not be put together until judgments are revealed; so disciples are now as the stones were that formed the physical house of God, the first temple, in that disciples are being shaped and sculpted with hard tools here on earth in anticipation of glorification. When these disciples are glorified, they will be assembled without the equivalent sound of iron on stone being heard. Those disciples who are of *Philadelphia* will be pillars (Rev 3:12), with the forming of them into pillars being accomplished prior to their resurrection or change.

The two stone tablets upon which the commandments of God were written were not first sheltered in a wood ark in a stone temple. Rather, they were, along with Aaron's budded staff and the jar of manna, placed in the Ark of the Covenant in the Holy of the holies in a perishable tent of fabric, with this perishable tent being analogous to the physical bodies of disciples and with the two tablets of stone analogous to the hearts and minds of the disciples, making the Ark of the Covenant a spiritual "shell" within the person. This spiritual shell is constructed from the unbreakable promises of the Most High, not from wood or the perishable things of this world.

When the Ark of the Covenant is constructed from promises and not from wood as was Noah's Ark that brought the Eight from the first world into the land of death, or from wood as was the Ark of the Covenant Moses built according to the instructions given him, then when these promises are fulfilled they are no longer within the Ark but form the structure of the Ark. Aaron's budded staff forms the shadow and type of the promise of resurrection from death; therefore, when a person is raised from "the dead" by the Father giving the person life (John 5:21) the promise made by the buds on Aaron's staff has been fulfilled within the person.

This person who was once dead spiritually has been made alive so that this new creature can be grafted onto the Root of Righteousness.

This new creature dwells within the same tent of flesh as the old *self* or *old man*, but dwells as a firstborn son, the firstborn son of God.

The lawlessness of this firstborn son will now be *passed over* when the Passover sacraments are taken on the night that Jesus was betrayed; for

it is by the cup representing Christ's blood being poured out that forgiveness of sins comes to this tent of flesh (Matt 26:28).

The Ark transported Noah, a preacher of righteousness, through the many days of the world's baptism into death when water covered the surface of this planet. Most of humankind does not today believe the Flood narrative, but believes instead that the flood described in Genesis is a myth addressing a local phenomenon. This same *most of humankind* also disbelieves the great life spans of the pre-Flood patriarchs, believing instead that the present life span of human beings (approximately 120 years) is a defining characteristic of the species while knowing that truly long life is biologically possible if the body did not kill itself. Thus, the "evidence" of death itself being the constant companion of every person is not, for this same *most of humankind*, sufficient evidence that at some previous time all living creatures were baptized into death, or that the universe is a glorious death chamber.

But if the evidence of *death* itself being the traveling companion of every person is not enough evidence to persuade reluctant human beings that the world has been baptized into death, then another baptism becomes necessary: a baptism into "life" so that a distinction is made between those who have *life* and those who are still subject to *death*. And halfway through seven endtime years of tribulation, the world will be baptized into *life*; baptized in the divine breath of God: the spirit of God will be poured out on all flesh (Joel 2:28), thereby changing even the natures of the great predators (Isa 11:6–9) as these natures were changed when the world was baptized into death. Human nature will be changed.

However, before the world is baptized into life Israel will be baptized into life through being filled-with and empowered by the breath of God, the holy spirit, with this liberation from indwelling sin and death coming at the beginning of the seven endtime years of tribulation.

Because human beings intuitively suspect that true *life* exists, humankind has been quick to believe that men and women are born with immortal souls, received from the first Adam whom they claim received an immortal soul when *Elohim* [singular in usage] breathed into the nostrils of the lifeless man of mud. Unfortunately, those who teach any form of this are poor readers of Scripture, for the man and the woman were driven from the Garden of God before either ate of the Tree of Life. They had no "life" when they were driven from God's presence to work the dust of the earth from which they were taken. They were "dead" even though they were still air-breathing human beings.

The presence of *breath* is not evidence of *life*, an apparently contradictory statement that demands explanation:

The presence of physical breath is not evidence of an immortal soul, but rather, evidence of on-going cellular oxidation of sugars that permits electrical activity within the brain that permits conscious awareness of thoughts.

The presence of the holy spirit [*pneuma hagion*] dwelling within the flesh is not evidence that the flesh has put on immortality, but rather, evidence that *life* now dwells within a perishable house.

The presence of the holy spirit is evidence that the Father has raised the person from the dead, but the Son now must also give this person life: both the Father and the Son must give life to a person before the person will truly have *life* (John 5:21).

The Son will or will not give *life* to a person who has been made *alive* by the Father when judgments are revealed, for the Father has given all judgment to the Son, and the word that the Son left with His disciples will judge them.

The Father gives life to a person so that the person can come under judgment.

Until the person is made spiritually alive by the Father, the person is as Adam and Eve were when they were driven from the Garden. The person is a *nephesh* as air-breathing beasts are *nephesh*.

Once the Father has given life to a person, the person is as Jesus was when the breath of God descended upon Him in the bodily form of a dove and entered into Him.

The old self must die as a human being would literally die if going forty (40) days without food or water.

Then the new self must overcome the Adversary as Jesus overcame Satan, for Christ now dwells within the disciple through the presence of His spirit [*pneuma Christou*].

The breath of God the Father [*pneuma Theou*] entered into the man Jesus as the breath of *Elohim* [singular in usage] entered into the first Adam, and from the eternal life that Jesus received when the breath of the Father entered into the Christ comes the eternal life that the inner self of every Christian raised from death receives ... as Eve received the life that Adam had, and as everyone born of Eve or of her descendants receive the life Adam received from *Elohim*, the first disciples received the breath of Jesus (John 5:22) and the “life” Jesus received from the Father, and every Christian truly born of spirit since receives the breath of Christ in which dwells the breath of God the Father. So regardless of whether the creation of Adam is historically correct or is a myth, the story of the creation of Adam and then of Eve discloses the reality of spiritual birth that could not otherwise be known. As such, the story is *truth*.

When a disciple has experienced the death of the old self and the resurrection-to-life of the inner new self, and when the disciple has struggled against the Adversary, overcoming him through living *by every word that comes from the mouth of God* (Matt 4:4), by not putting *the Lord your God to the test* (v. 7), by not worshipping or serving any God but the Lord (v. 10), then the disciple will be one with Jesus as Jesus was one with the Father when Jesus began His ministry ... Christians know to live by every word that comes from the mouth of God. They are not ignorant. They know to keep the commandments by faith even when they fail to do so. They know to keep the Sabbaths of God, both the weekly Sabbath and the annual Sabbaths. But far too many Sabbatarian disciples are quick to “test” God.

Moses was given instructions by the Lord on how to build the Ark of the Covenant, and how to build the tabernacle in which the Ark would dwell. But the essential point Moses made, that there would arise from Israel a prophet like him, cannot be forgotten: it is this latter prophet who will place the two tablets of flesh upon which are written the laws of God inside spiritual Arks of the Covenant made from *promise*. It is this latter prophet who transformed the words of Moses, “You shall not put the Lord your God to the test, as you tested him at Massah” (Deut 6:16), into the simple citation, “*You shall not put the Lord your God to the test*” (Matt 4:7).

The name Massah means testing ... any testing of God is a challenge to God. Demanding a sign is not an act of faith, but is an affront to God.

The prophet Malachi records a powerful indictment of Israel’s unbelief that serves as the left-hand enantiomer of Christendom’s unbelief when he writes,

For I the Lord do not change; therefore you, O children of Jacob, are not consumed. From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, “How shall we return?” Will man rob God? Yet you are robbing me. But you say, “How have we robbed you?” In your tithes and contributions. You are cursed with a curse, for you are robbing me, the whole nation of you. *Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. I will rebuke the devourer for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the Lord of hosts. Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts. / Your words have been hard against me, says the Lord. But you say, “How have we spoken against you?” You have said, “It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the Lord of hosts? And now we call the arrogant blessed. *Evildoers not only prosper but they put God to the test and they escape.*” (3:6–15 emphasis added)*

Evildoers within greater Christendom have been putting God to the test and seeming to escape His wrath when doing so. These evildoers are like Israel was after Massah when nothing seemed to have changed. Water flowed from the rock. Thirsts were quenched. Everything was going along fairly well considering the size of the nation crossing desert lands. But all was not well. A tally of testing was being kept so when Israel rebelled in the wilderness, the nation was condemned to death:

And the Lord said to Moses, “How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they.” (Numbers 14:11–12)

But Moses said to the Lord, “Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now.” (v. 19)

Then the Lord said, “I have pardoned, according to your word. But truly, as I live, and as all the earth shall be filled with the glory of the Lord, *none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, shall see the land that I swore to give to their fathers.* And none of those who despised me shall see it. But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it. (vv. 20–24 emphasis added)

Ten tests or challenges to God and then death: how many times have Sabbatarian Christians individually or collectively tested God? Ten times? At what point will God reject this holy people? Or has He already rejected this holy nation, with that rejection coming long ago when He delivered the Church into the hand of the Adversary for the destruction of the flesh?

The Lord told the prophet Malachi:

Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, and a book of remembrance was written before him of those who feared the Lord and esteemed his name. “They shall be mine, says the Lord of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.” (3:16–18)

It is evildoers who test God, asking for a blessing for doing what should be done by faith [e.g., tithing]. The problem is in asking for a tit-for-tat exchange; the problem is in transforming love into a transaction, prostitution, obedience on the part of the disciple in exchange for physical things in this world. The sale of obedience should not occur; for *obedience is the reasonable expectation of all who are sons of God*. If a person faithfully practices obedience, the person has no need to bargain with God—the bargaining is a manifestation of a weakness of faith, a failure of faith. And it will be overlooked (but remembered) for a while; for ten times.

Ten tests of the Lord, ten transactions, and the spiritual prostitute cannot be redeemed ... there will be no prenuptial agreement made between the Bridegroom and His Bride: She isn't for sale, nor is He. The Bridegroom marries whom He chooses by giving life, immortality, to the perishable flesh of His Bride. If it were not for the love of the Bridegroom, the Bride would perish in the lake of fire.

The first temple was not built from raw stone and logs, but built from worked stone and shaped timbers. The birth by spirit of a son of God—this son one of the firstfruits, or firstborns, with Jesus of Nazareth as the First of these firstfruits—is analogous to the selection of a raw block of stone, with this raw stone being part of one lump, or one quarry. The Apostle Paul writes, “Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonorable use” (Rom 9:21). His question can be extended: has the master stone mason no right to make from the same granite outcropping one block to be part of the temple and one block to be broken when the temple is dedicated? Has God no right to draw from humanity one person to be a first born son and to draw from humanity another person to be a sacrifice, a vessel of wrath prepared for destruction?

Remember, when Solomon brought the Ark of the Covenant to the newly constructed temple in Jerusalem, there was nothing in the Ark except the two tablets of stone (2 Chron 5:10). The promise of resurrection in the form of Aaron's budded staff and the bread that had come down from heaven were missing, for their reality had already occurred. Thus, Solomon's dedication of the first temple serves as the physical equivalent to the resurrection of the firstfruits to either condemnation or glorification (John 5:28-29), with those who are resurrected to condemnation being analogous to the livestock Solomon sacrificed: "Then the king and all the people offered sacrifice before the Lord. King Solomon offered as a sacrifice 22,000 oxen and 120,000 sheep. So the king and all the people dedicated the house of God" (2 Chron 7:4-5).

The number of animals sacrificed—22,000 oxen and 120,000 sheep—would have been a great number, an offering beyond belief, but so too will be the number of Christians resurrected to condemnation be beyond belief when judgments are revealed.

The narrative about the dedication of Solomon's temple is told as the inside voice in double-voice discourse, with the primary voice telling the story of the Wedding Supper, to which many are called but few are chosen (Matt 22:14) ... most of Christendom will be sacrificed as spiritual livestock when the temple is dedicated at the Wedding Supper, and the gnashing of teeth will be great.

Democracy says, *NO, God does not have that right! Every person must be treated equally.* But the thoughts of humankind, the thoughts of the spiritual king of Greece are not the thoughts of the Most High, who has reserved to Himself the right to do as He pleases.

What Korah said (Num 16:3) was an excellent verbalization of what democracy represents—

However, Christ is not a respecter of persons: when a person is placed on that master potter's wheel and is being "centered," the person has freewill. The person "tells" the potter what can be made of the person, and the potter believes the person ... by how workable the clay is, the clay tells the potter whether a vessel for honored usage or a vessel of wrath can be made from that portion of the single lump of humanity then being worked. Once the shaping begins, once rotational symmetry is obtained by the potter, the person's exercise of freewill ends: the potter shapes the person into a vessel for honorable usage, or into a vessel of wrath prepared for destruction, both categories of vessels needful to fulfill Scripture (e.g., John 17:12).

When centered on that Master Potter's wheel, a person tests the Lord's resolve to make from the person a vessel for honored usage;

If the person cannot be "worked" or is too stiff or too soft to be shaped into a vessel for honored use, the person is made into a vessel of wrath. The person is not born of God; does not receive a second breath of life.

Could the Potter make from the clay any vessel He chooses? Yes, but He cannot and still allow the person to exercise his or her free will.

The reality of Christendom is that once a person commits to disobedience, chooses disobedience, the person doesn't leave disobedience, with transgression of the Sabbath being the foremost example of disobedience.

Christendom is not about a person choosing Christ to be the person's personal savior, but about the Father choosing the person to be a firstborn son of God, one of the firstfruits, one with Christ Jesus, the First of the firstfruits.

Christendom is not about democracy, but about a theocracy in which a person [i.e., the tent of flesh] is as an "impressed" seaman was in the 18th-Century, with the Christian made to serve *obedience* or allowed to continue in *disobedience*.

Once the Father has drawn the person from this world and given to the person spiritual life through receipt of His divine breath, the person has already lost his or her freewill: the person will outwardly choose to live by the commandments, thereby making a journey of faith equivalent in length to Abraham's physical journey of faith from Ur of the Chaldeans to the Promised Land of Canaan. The person really has no other choice; for the person cannot long choose to live as a Gentile. The Master Potter will not allow that to happen for Christ Jesus will sculpt the person into what He chooses.

The controversy between grace and freewill can always be reduced to what does the lump of clay tell the Potter when the clay is first centered on the wheel: if the new creature tells the Potter that this son of God wants to be obedient, then this new creature will eventually be obedient even if some detours from that path are taken prior to when judgments are revealed. But if the Christian

insists upon his or her democratic right to determine good and evil, the person hasn't really been born of God.

Christ doesn't argue with Christians, doesn't beat Christians into submission. He doesn't take freewill from Christians. Rather, He permits Christians to continue in this world as sons of disobedience, to continue in lawlessness until death takes life from the flesh. However, because these Christians have claimed to *see* and to understand spiritual things, when these Christians are resurrected, they will be resurrected as spiritual livestock to be sacrificed at the dedication of the temple.

Christendom should not be deceived: no *Christian* who teaches disciples to transgress or ignore the commandments will be glorified. All such *Christians* will be denied when judgments are revealed (Matt 7:21–23); for there will be no arguing with Christ, no trying to explain what was really meant, no justification for teaching disciples that they did not have to keep the law because Jesus kept the law. Such *Christians* will be as tares gathered and burned before the wheat is harvested (Matt 13:40–43); they will be spiritual livestock, sacrificed when the temple is dedicated. And today, such *Christians* seem everywhere; seem to be the entirety of the Church. They seem to define Christendom, but about them, Jesus said that *many are called but few shall be chosen* (Matt 22:14).

Actually, what's seen in visible Christendom is the dead Corpse of Christ.

Many self-identified *Christians* have truly sampled the goodness of God through having temporarily received indwelling life from receipt of spiritual mouth-to-mouth resuscitation ... the last Elijah has breathed His breath into them, thereby temporarily giving them indwelling eternal life; i.e., real life in the heavenly realm. And of these "many," only a few will be glorified. These many will not, would not by faith keep the commandments even though Jesus through His spirit dwelt within them (Rom 8:9) — He dwelt within them until the Father cut them away (John 15:2). Thus, most of Christendom has transformed the forty days when Jesus fasted without food and water into their personal death sentences for they have tried to live without eating of Jesus, the bread of life, or drinking of Jesus, the cup poured out for many for the forgiveness of sin. However, they have not gone without food or drink, but they have eaten at another table and drank from another cup: they drink from the cup of demons (1 Cor 10:21–22).

The evidence that most Christians are vessels of wrath endured for a season is found in their justifications for their continued transgressions of God's law, with the Sabbath commandment being the most obvious commandment transgressed. When these Christians are rebuked for their continued lawlessness, the vitriol spewed forth by these Christians leaves no doubt that they serve the Adversary.

Paul writes to the Galatians,

Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if anyone thinks he is something, when he is nothing, he deceives himself. But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. For each will have to bear his own load. (6:1–5)

And James writes,

My brothers, if anyone among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins. (5:19–20)

When a *Christian* sees another wander from the truth, regardless of whether that wandering began in the 1st-Century or in the 21st-Century, the *Christian* is to attempt to bring the wayward son of God back into the sheep fold in a spirit of gentleness ... this is, however, a little like trying to subdue a boar grizzly with kind words; for those gentle words must be backed up by a force that the boar grizzly fears before they are heard, the reason why few Christians will leave Sunday observance and begin to keep the Sabbath prior to the Second Passover liberation of Israel.

The "Christian" who worships on Sunday doesn't fear God and is unwilling to worship a deity that should be feared.

God is love, and there is no fear in love.

And there is no love in disobedience.

There is no disobedience in obedience.

There is no obedience in the “Christian” who neglects to come before God on the three seasons each year: Passover, Pentecost, and Tabernacles (Deut 16:16).

These three seasons are interrelated. Again, about the weekly Sabbath, Moses told the children of Israel:

Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work

You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day. (Deut 5:12–15 emphasis added)

About the Passover, Moses said,

Observe the month of *Aviv* and keep the Passover to the Lord your God, *for in the month of Aviv the Lord your God brought you out of Egypt by night.* And you shall offer the Passover sacrifice to the Lord your God, from the flock or the herd, at the place that the Lord will choose, to make his name dwell there. *You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt in haste—that all the days of your life you may remember the day when you came out of the land of Egypt.* No leaven shall be seen with you in all your territory for seven days, nor shall any of the flesh that you sacrifice on the evening of the first day remain all night until morning. (Deut 16:1–4 emphasis added)

About Pentecost, Moses said,

You shall count seven weeks. Begin to count the seven weeks from the time the sickle is first put to the standing grain. ... *You shall remember that you were a slave in Egypt;* and you shall be careful to observe these statutes. (Deut 16:9, 12 emphasis added)

About Tabernacles, Moses tells Israel,

You shall dwell in booths for seven days. *All native Israelites shall dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt:* I am the Lord your God. (Lev 23:42–43 emphasis added)

The Sabbaths of God under the old written code were ultimately about remembering Israel’s exodus from Egypt, or remembering the liberation of the physical nation from physical bondage to Pharaoh. These Sabbaths form remembrance of the shadow and type of the spiritually circumcised nation’s liberation from sin and death—it is this latter liberation that will cause Israel’s exodus from Egypt to no longer be remembered:

Therefore, behold, the days are coming, declares the Lord, when it shall no longer be said, ‘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 the people of Israel out of the north country and out of all the countries where he had driven them.’ For I will bring them back to their own land that I gave to their fathers. (Jer 16:14–15)

Therefore, 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.” (Jer 23:7–8)

In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from

Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. (Isa 11:11)

Recovery of Israel from the North Country is recovery of Israel from the jaws of Death and is a euphemistic expression for salvation, with the righteous to inherit or receive everlasting life, this resurrection represented in the Ark of the Covenant by Aaron's budded staff and by the jar of manna that served as a type of the true bread of life.

Under the Moab Covenant, the Sabbaths of God are about remembering the physical recovery of Israel from physical bondage, with this Moab Covenant being a heavenly thing, an everlasting covenant to which better promises were added when its mediator went from being Moses and became Christ Jesus and when the recovery of Israel went from being the exodus out of Egypt to being the recovery led by Christ out from sin and death, with Assyria representing death as Egypt represents sin.

An Israelite leaves sin when this Israelite follows Moses as he followed the cloud by day and the pillar of fire by night. A disciple cannot follow Christ without treading the same trail Moses trod from Egypt to the plains of Moab where God sets before every person life and death, with instructions to choose life. Only when the Israelite follows the Ark of the Covenant across the River Jordan and into the Promised Land of God's rest, represented by Sabbath observance, can this Israelite receive the promise represented by Aaron's budded staff.

The choice of life or death was not offered to Israel in Egypt, but on the plains of Moab. The choice of life or death is not offered to Christians until they have cleansed their hearts by faith, with this cleansing coming from a journey of faith analogous to Abraham's journey from Ur of the Chaldeans to Haran then down to and through the Promised Land and on into Egypt, then out from Egypt as Israel left Egypt, following Moses through the wilderness of Sin.

In the great White Throne Judgment, the dead are resurrected from *death* before they are judged:

Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. *And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.* And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and ***they were judged, each one of them, according to what they had done.*** Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. (Rev 20:11–15 emphasis and double emphasis added)

For both the early barley harvest and for the later main crop wheat harvest, resurrection from death precedes judgment. Never will judgment precede receipt of a second breath of life, which is not to say that a person gets a *pass* for evil done in this life, but is to say that the evildoer who has not yet been born of spirit has not yet been judged or condemned.

Peter wrote,

But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. For *it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God?* And "If the righteous is scarcely saved, what will become of the ungodly and the sinner?" (1 Pet 4:15–18 emphasis added)

The firstfruits are resurrected from death when they become firstfruits; they are marked not with an outward sign, but through the indwelling of Christ Jesus. For judgment isn't of the flesh, isn't outward, but inward and of the new self born of spirit as a son of God. Therefore, because those who are not called to be firstfruits do not have the indwelling of Christ but will appear before Christ in the great White Throne Judgment, those who are not born of God in this era are not under judgment, said with one caveat: if the Christian claims to *Know the Lord*, claims to be able to see spiritually, claims to understand the mysteries of God, the Christian places him or herself under the Law even though this Christian is not born of God and was not previously under the Law (see John 9:39–41)

The geography of ancient Judea represents, in type, the mental landscape of Israel: where the person mentally dwells [i.e., the mindset of the person] can be plotted on a geographical map of the Middle East. The person who will not leave this world remains in Babylon. The Jew who follows Moses but will not follow Jesus remains on the plains of Moab. The Gentile who will not be led by Moses remains in Sin and Death: Egypt, Assyria, Babylon, or even in Greece. This Gentile might have heard the name of Jesus, but until this person gets him or herself to Israel's camp on the plains of Moab, this person will follow a wrong Joshua/Jesus.

King David set up a tabernacle or tent for the Ark of God in Jerusalem (1 Chron 15:1; 16:1; 17:1), and the Ark of the Covenant came to represent God: the Lord was wherever the Ark was. In one sense, Israel was like its neighboring nations when it asked for a king. The nation no longer (if it ever had) thought of God as an invisible deity, an invisible sky God, but rather, perceived that God was somehow inside the Ark of the Covenant [*inside the box*]: Israel placed God in a box where the nation thought to keep Him regardless of what the nation did.

Instead of worshiping statuary of bulls or beasts, ancient Israel worshiped the contents of a wood box.

Christendom, today, worships the Bible, a book, not the deity that Scripture reveals.

Why is this important? Because when the glory of the Lord left the temple at Jerusalem (Ezek chap 10), it did not return in the form of the Ark of the Covenant when Zerubbabel started construction of the second temple. The glory of the Lord did not go to Babylon from where it could be returned to earthly Jerusalem.

To Jesus was given all judgment, but He said that He did not come to judge disciples. Rather, He left in this world the judge of every disciple, with this judge being His word, His message which cannot be heard unless the person first believes the writings of Moses (John 5:46-47): disciples do not today see Christ Jesus with their eyes. He is not a high priest that can be seen by making a pilgrimage to Jerusalem.

That Jesus exists and is today Israel's high priest must be accepted by faith. That He sits at the right hand of the Father interceding on behalf of disciples must be accepted on faith. The only way disciples have of "observing" what Jesus does for them is through comprehending His shadow, circumcised Israel's high priest. Likewise, the only way disciples have of seeing themselves as the holy nation of God, a royal priesthood called for service (1 Pet 2:9-10), is through comprehending the responsibilities of the Levitical priesthood, which had no inheritance in Israel but relied upon the Lord.

The above is not difficult to understand, unless of course the disciple rejects the message Jesus left with His disciples. Then the above cannot be clearly understood.

The tabernacle that the Lord commanded Moses to build was erected on the first day of the first month of the second year—it was erected at a time analogous to when Christ will cleanse the temple before the Second Passover, a cleansing that should concern all Sabbatarians that today casually reject Jesus as the reality of the sign of Jonah. It isn't through inviting Jesus into the disciple's heart or pronouncing Jesus' name with a certain sound that causes a disciple to be "clean." It is hearing the voice of Jesus and believing the One who sent Him into this world with a command that is eternal life: this command is the word or the message that Jesus left with His disciples, a message that is hard to receive, for Jesus did not come to bring peace but a sword (Matt 10:34).

* * *

Chapter Six

The Deadliest Hunt

1.

Almost fifty years ago in the timber town of Toledo, Oregon, the son of a sawmill owner pointed to an eight foot wall in the gunshop where I was bluing a rifle, and said, “When you’re in the alders on Kodiak, and a bear stands up that can look over the top of that wall, it doesn’t make much difference what caliber you’re packing, you’ve got a rat gun in your hands.” I looked at the wall and couldn’t imagine a bear large enough to look over the top of it. But I didn’t then know that I would spend years on Kodiak Island, or that I’d fish for a few seasons out of Kodiak and Dutch Harbor, where the big boats participate in *The Deadliest Catch*. What I knew was less dramatic: I knew that I’d already killed far more than my share of big game animals with *rat guns*, light rifles shooting small cartridges, and I knew that once a beast was in my crosshairs, harvesting the animal was merely a matter of pinching off the shot. The rifle, my load, the bullet—each would do its job. I only had to do mine for death to be assured.

Pulling the trigger, however, on the beasts the prophet Daniel saw in vision adds another dimension to big game hunting.

With great seriousness and considerable silliness, a host of prophecy pundits have sought the four beasts the prophet Daniel saw between the bindings of secular history books. Their hunts spawned many self-congratulating tracts and pamphlets, but these terrifying beasts remained at large for the visions of Daniel were sealed with their shadows until the time of the end ... but they are no longer sealed.

About 1825 CE, Christians began to “sense” that the *time of the end* had begun or was about to begin as many Christians “realized” that *realized eschatology* was theologically flawed: the kingdom of God was not then among men, and would not again be among men until the Second Advent. Thus, the chronology of William Miller seemed reasonable to the many who sold all they had and awaited Christ’s return in 1843, then again in 1844. But the visions of Daniel were still sealed and kept secret: it was not yet *the time of the end* even though war and rumors of war abounded around the world. In North America, the United States of America was expanding into British and Mexican territories as the nation’s *manifest destiny* played itself out on the geography of the continent and in the minds of Christians able to read Scripture for themselves. False prophets were on the rise, among whom was Joseph Smith, who introduced another testament of Jesus Christ, a document that does not have about it the narrative voice of Scripture. Plus, knowledge had increased, and with steam engines, travel by land and by sea saw many running to and fro (Dan 12:4) whereas only a generation earlier no one moved faster than a horse could carry the person, nor farther than the person could be carried by the wind.

But it wasn’t *the time of the end* (Dan 12:4, 9). How, though, was anyone to know?

The visions of Daniel were still sealed and secret and could not be understood when intelligent men and some women assigned meaning to them in the 19th and 20th Centuries: they could not be understood by any human being until God unsealed them. So the pseudo-scholarly debates concerning the seventy weeks prophecy and concerning the 2300 days and concerning the identity of the four beasts that occurred prior to the 21st-Century were without merit and are remarkable only for the audacity of those who believed that a person, any person, could unseal what God had sealed.

The Watch Tower Society, the Seventh Day Adventists, the Radio Church of God—all assigned meaning to Daniel’s visions while the visions remained sealed and kept secret albeit none realized that humankind was not then living in the time of the end. And again, if humankind is not today living in *the time of the end*, a time when many shall run to and fro much faster than they were doing in the 1840s and when knowledge shall increase much more than at anytime prior to the late 20th-Century, then Daniel’s visions remain sealed and not understandable. However, if humankind has entered that long awaited prelude to Daniel’s “time of trouble” (12:1), then every previous reading of Daniel’s visions must be rejected and the visions reread by the chiral image of a prophet like Daniel.

When so many have claimed to understand biblical prophecy but have understood nothing, it seems foolish to venture into prophetic waters and fish for the golden kings of Babylon and of

Greece, or the silver kings of Persia and kings of the North and of the South, but I was called to reread prophecy in a manner a little less dramatic than how Paul was called so I had better be about fishing these waters as I fished the north Pacific and the Bering Sea three decades ago ... while tied to the old sub dock at Dutch Harbor in December 1979—I was then fishing pots laid in Captain's Bay, making from those pots enough in a few hours a couple of days a week (which was all that the weather let me fish) to stay financially alive—I began writing, not then realizing what it was that I would write these decades later.

The visions of Daniel will not be unsealed by the wisdom of a human being, or by the collective wisdom of any assembly of human beings, but will be unsealed by God, with a person hearing the voice of God doing the actual work of unsealing. And as Elijah did not hear the voice of the Lord in the strong wind that broke in pieces the rocks of the mountain, or in the earthquake that followed the wind, or in the fire that followed the earthquake (1 Kings 19:11–12), but in the low whisper—thin silence—that followed the fire, endtime disciples will not hear the words of God in the spiritually lifeless Roman Church or in her equally lifeless daughters, or in the Greek Church, or in the American Church (Latter Day Saints), but in the living silence of the chiral image of a prophet of old.

Since the visions of Daniel were sealed and not understandable until the time of the end, John's vision (i.e., the Book of Revelation) has not been understandable until the time of the end, for comprehending John's vision has required the unsealing of Daniel's visions. Therefore, the gospel or good news committed to John—Jesus' message of the Endurance—has not been nor could be proclaimed to the world as a witness to all nations earlier than the beginning of the 21st-Century. This theological apology is ultimately the worldly declaration of Jesus' message about the Endurance; so John is indeed my brother and partner in the delivery of this good news that all who endure to the end shall be saved, for all will become potential firstborn sons of the Most High a time, times, and half a time (1260 days) before Christ Jesus comes as the Messiah.

Yes, when the single kingdom of this world is delivered to the Son of Man halfway through the seven endtime years, Satan will be cast from heaven and will no longer be the prince of the power of the air. The world will be "baptized" in the spirit/breath of God (Joel 2:28). Human nature will be involuntarily changed as will the animal natures of the great predators be changed (Isa 11:6–9). Every person will *Know the Lord*, and all any person will have to do to be saved is endure to the end—but endure without taking unto themselves the mark of death, the tattoo of the cross, when they will need to be marked for death to buy and sell. To live in the Endurance will require faith in God, faith great enough that the person loves God more than his or her physical life. Life in the Endurance will be a life lived without conducting transactions.

Because of the amount of misinformation attached to John's recorded vision (i.e., the Book of Revelation), understanding the vision will seem needlessly technical and somewhat difficult, but the vision is fairly straightforward: it is the narrative account of the 1260 day long Affliction, the giving of the unending Kingdom to the Son of Man, the 1260 day long Endurance (a period of time not revealed to Israel prior to John's vision), followed by when lawlessness again appears in the Kingdom. The narrative structure of Revelation has the Affliction and Kingdom forming the chiral image of the Endurance and Kingdom, and if the disciple can comprehend this chiral relationship, then only one of the reflected images needs to appear in Scripture for both to be known; e.g., what happens on day 1260 of the Endurance is reflective [the reversed image] of what happens on day 1260 of the Affliction, but whereas the Affliction begins with its day 1, the Endurance ends with its day 1, meaning that day 1260 of the Affliction butts against day 1260 of the Endurance to form a doubled day 1260 that *will see* dominion taken from the four kings (Dan 7:11–12) when Michael and his angels make war in heaven on Satan and his angels (Rev 12:7); *will see* the armies of the man of perdition swallowed by the closing of the split Mount of Olives (Zech 14:3–4; Rev 12:16; Ex 15:12; Dan 9:26); *will see* Satan as the present prince of the power of the air (Eph 2:2–3) cast from heaven (Rev 12:9–10) and come to earth as the Antichrist (Rev 13:11), claiming to be the Messiah; *will see* the world baptized in spirit (Joel 2:28; Matt 3:11) as the "vacuum" formed when Satan no longer broadcasts his nature to living creatures is filled by Christ Jesus giving to living creatures His mind and nature, thereby changing even the animal natures of the great predators; *will see* the kingdom of this world given to the Son of Man (Rev 12:15–18; Dan 7:9–14, 26–27; 2:44–45; 8:25); *will see* the three beasts whose lives were extended for a season and a time, plus the fourth beast who was dealt a mortal wound when the two witnesses are resurrected, appear on earth as the first beast of Revelation chapter 13.

Satan deceives the entire world (Rev 12:9), and it is through this deception that Satan has reigned and presently still reigns over living creatures; for Satan would have humankind believe that it has freewill whereas humanity presently only has the *liberty* to disbelieve God. No person is presently "free" to leave disobedience unless the Father draws the person from this world by giving

to the person a second breath of life: the flesh is consigned to death, and will die because of the disobedience that continues to dwell in the flesh until Israel is liberated from indwelling sin and death at the Second Passover, and the remainder of humankind is liberated 1260 days later when Satan is cast from heaven.

Quite a lot will happen on this doubled day 1260—the kingdom is taken from the remnant of Satan’s hierarchy and given to the Son of Man ... *remnant* in the sense that the King of Greece has trampled the kings of Persia, and God has broken the great or first king of the King of Greece before the Affliction begins. What remains of the Adversary’s presently reigning hierarchy will be what King Nebuchadnezzar saw in vision, a yellow and white banded human-appearing statue, unable to move, unable to avoid the inevitable, metals that have lost their ductility and are nothing more than dust.

The three and a half years Jesus was with His disciples (His earthly ministry) forms the left hand enantiomer of Jesus’ ministry through the two witnesses during the Affliction, with the remaining three and half years of His ministry to occur during the Endurance ... as Jesus healed during His earthly ministry, the two witnesses will bring havoc unto the kingdom of this world: Jesus said He did not come to bring peace but to bring a sword (Matt 10:34), and the two witnesses will wield this sword, not disappearing into threatening crowds [becoming metaphorically invisible] as Jesus did, but slaying with their breaths anyone who would harm them (Rev 11:5), thereby attracting attention to themselves. As the Lord backed Moses in whatever Moses did, even when Moses struck the rock instead of speaking to it—striking the rock prevented Moses from entering into the Promised Land, with Moses being unable to enter forming the shadow and type of the two witnesses not physically entering into the Endurance—the Lord will cover the acts of the two witnesses, with their acts from the spring of our example year to the fall 1260 days later forming the mirror image of what Jesus did from the fall of 27 CE to the spring of 31 CE.

The fifty days between the Wave Sheaf Offering and Pentecost represents in type the entirety of the Christian era, from when the spirit was initially given (see John 20:22) on the day of the Wave Sheaf Offering to when the harvest of firstfruits are accepted by God as the reality of the two loaves of barley bread baked with leaven that were waved before the Lord on this day, the Feast of Weeks/Pentecost. (These fifty days can be likened to a jubilee of years.)

The first forty of these fifty days between the Wave Sheaf Offering and Pentecost also forms the left hand enantiomer of the Lamb’s ministry to the 144,000 during the Endurance: as Jesus’ ministry during the forty days He was with His first disciples was an unseen continuation of His earthly ministry, the Lamb’s ministry to the 144,000 during the Endurance is a continuation of the two witnesses’ ministry to Israel. But while the Lamb is with the 144,000 natural Israelites, the Remnant (from Rev 12:17) will minister to the third part of humankind also in a continuation of the two witnesses’ ministry to Israel. And this leaves the ten days immediately preceding that first Pentecost after Calvary to form the shadow and type of the darkness that precedes the Wedding Supper ... again, Jesus’ earthly ministry during the forty days after the Wave Sheaf Offering was the continuation of His earthly ministry as the Endurance is a continuation of the Affliction—a continuation, but with a change: the two witnesses will be raised in glory as Jesus was raised in glory at the end of the Sabbath, the 17th of *Aviv*, but the two witnesses will not appear before the Father until the end of the Endurance as Jesus did not immediately appear before the Father when He was resurrected from the grave.

If what Paul writes about none of the firstfruits except for Jesus, the First of the firstfruits, preceding other firstfruits into heaven is true, the glorified two witnesses will be with the Lamb and the 144,000 [who are not glorified] throughout the Endurance. The two witnesses will always be with the Lord (1 Thess 4:17), meaning that they will be with the Lamb here on earth in the Endurance. But because they cast no shadow; because they are without sin, they are not seen in Scripture once they are resurrected, with their resurrection dealing Death his deadly wound (Dan 7:12; Rev 13:3).

Although in type, the seventy weeks prophecy was completed on Pentecost when the first disciples were visibly “baptized” by spirit and by fire [two baptisms, not one], the reality of the seventy weeks prophecy pertains to the reconstruction of the Church beginning about 1528 CE ... central to comprehending the seventy weeks prophecy is understanding that the male gender of the Hebrew linguistic icon *shevu’ah* used by the angel Gabriel will have the “seven” representing a unit of time apart from an earthly week; that at the end of the seventieth week the decreed end is the coming of the Messiah; that when the Messiah comes, the temple is the assembly of the Lord (i.e., the saints) and not an earthly building. Thus, the reconstruction of the Church after centuries of *sleep* (this restoration occurring at the end of the age) represents the completion of the prophecy. This prophecy becomes, therefore, the spiritual reality of what Jeremiah wrote about seventy weeks that ended in 539 BCE [609 BCE to 539 BCE] when Cyrus sent a remnant of Israel back to

Jerusalem to build for him a house for the God of heaven. Hence, Jeremiah's seventy year prophecy (Jer 25:11–12) bears to Daniel's seventy weeks (Dan 9:24–27) a relationship analogous to the relationship that the physical presentation of an idea in a Hebraic thought-couplet has to the spiritual presentation, with the spiritual presentation in this case being also in couplet form, having a physical fulfillment and a spiritual fulfillment. The context for the seventy week prophecy Daniel received is the completion of Jeremiah's seventy years (*v.* 2), when Daniel prays for Israel's forgiveness.

Daniel starts the count for the seventy years of Jeremiah not from the sacking of Jerusalem in 586 BCE, but earlier, with Jeremiah's prophecy about Israel's seventy years of affliction delivered to the nation ca 605 BCE, or about the time of the Battle of Carchemish, when the Egyptian Army under Necho II was defeated by Nabopolassar, who died in August of that year, with Nebuchadnezzar ascending to the throne. So "in the fourth year of Jehoiakim" is also in the first year of Nebuchadnezzar, and by beginning the calendar six months later, is also in "the third year of the reign of Jehoiakim king of Judah" (Dan 1:1). This is when Daniel is taken to Babylon (Judah, like rabbinical Judaism today, began the year in the fall whereas Israel, like the Church of God today, began the year in the spring).

According to the *Babylonian Chronicles*, Babylon fell on or about October 13, 539 BCE; that Gubaru, a Mede, was appointed by King Cyrus to be ruler in Babylon; that Gubaru was born in 601 BCE; that Gubaru was 62 years old in 539, when Babylon fell to the Medes. This Gubaru is, thus, Daniel's Darius the Mede of chapter 5:31.

Academics practicing historical criticism inevitably have the Book of Daniel written in the 2nd-Century BCE, when the contents of the *Babylonian Chronicles* would have been known to even a Hebrew writing in Judea; Thus, it seems reasonable that a Hebrew writing in the 2nd-Century would have known that Gubaru the Mede was appointed ruler in Babylon. So why would a later *Daniel* identify Gubaru as Darius, or why would Daniel living at the time identify Gubaru as Darius—unless there is another referent being addressed?

The "Darius" who began to reign in September 522 BCE was a Persian and not a Mede; therefore, the *Darius* in whose first year Daniel "perceived in the books the number of years that, according to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem" (Dan 9:2) will not be Darius I, the Persian, but Gubaru, the Mede, the man who was made by Cyrus the ruler of Babylon, with Gubaru's first year also being Cyrus' first year—the year when Cyrus fulfilled the word of the Lord received via the mouth of Jeremiah (Ezra 1:1). Thus, if the seventy years end in 539 BCE, these seventy years will begin with the death of Josiah in 609 BCE at the Battle of Megiddo, when Necho II sought permission to pass through the kingdom of Judah and was denied that permission.

Note carefully what the prophet Jeremiah wrote:

Therefore thus says the Lord of hosts: Because you have not obeyed my words, behold, I will send for all the tribes of the north, declares the Lord, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. ... This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. Then after seventy years are completed, I will punish the king of Babylon and that nation, the *land of the Chaldeans*, for their iniquity, declares the Lord, *making the land an everlasting waste*. I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. (Jer 25:8–9, 11–13 emphasis added)

Thus the Lord, the God of Israel, said to me: "Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it. They shall drink and stagger and be crazed because of the sword that I am sending among them." (*vv.* 15–16)

So I took the cup from the Lord's hand, and made all the nations to whom the Lord sent me drink it: *Jerusalem and the cities of Judah, its kings and officials, to make them a desolation and a waste, a hissing and a curse, as at this day* ... after them the king of Babylon shall drink. (*vv.* 17–18, 26 emphasis added)

As *at this day*—Jeremiah delivered this seventy-year message in the fourth year of Jehoiakim the son of Josiah. So when did the seventy years that would see Jerusalem and the cities of Judah a

desolation and a waste begin? Not in 586 BCE when Nebuchadnezzar razed the city, but in a time like the fourth year of Jehoiakim. The seventy years of Jeremiah's prophecy began before Jeremiah wrote, why Daniel prays as he does in the first year of Darius/Gubaru, and the seventy years end with the coming of Darius/Gubaru in 539 BCE; for when the seventy years were complete, the Lord would punish the king of Babylon ... the temple wasn't dedicated until 516 BCE, seventy years after it was razed, but 23 years after the king of Babylon was punished (23 years after the seventy years were completed). Therefore, the seventy years can only begin in 609 BCE, when Josiah was killed, a realization that places much greater importance on the reforms of King Josiah; for according to Jeremiah in a previously cited passage, "Egypt, **Judah**, Edom, the sons of Ammon, Moab, and all who dwell in the desert who cut the corners of their hair, for *all these nations are uncircumcised*" (9:26 emphasis added).

If the house of Judah (the southern kingdom) had ceased circumcising its males on the 8th day, then most likely the nation had also ceased consecrating its firstborns and ceased keeping the first covenant, the Passover covenant ...

Josiah commanded the people to, "Keep the Passover to the Lord your God, as it is written in this Book of the Covenant.' For no such Passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel or of the kings of Judah. But in the eighteenth year of King Josiah this Passover was kept to the Lord in Jerusalem" (2 Kings 23:21-23).

If Israel (both the northern and southern kingdoms) had not kept the Passover since the days of the judges, the reforms of Josiah, in type, were like the restoration of the Church that will occur following the Second Passover liberation of Israel, when the Body of Christ is raised from death without suffering corruption. But following Josiah's death, Jehoahaz his son by Hamutal "did what was evil in the sight of the Lord" (2 Kings 23:32), and was put into bonds by the Pharaoh after three months: Pharaoh Necho II replaced Jehoahaz with Eliakim, a son of Josiah, changing his name to Jehoiakim who also did "what was evil in the sight of the Lord" (v. 37).

With Josiah's death, the reforms he initiated ended. His sons were corrupt. And Israel's rebellion against the Lord under Jehoiakim becomes analogous to the great falling away, the Rebellion of day 220, a logical stretch at this point, but a claim that will be supported by events during the Affliction.

King Josiah set the temple in order, with the words of the prophet Jeremiah being hot against Israel while Josiah was doing so. Jeremiah's words were a hard call for Israel to repent from Josiah's 13th year onward, meaning that Jeremiah began preaching repentance five years before Hilkiah found the Book of the Law while beginning to remodel the temple.

Despite Josiah's reforms and the king commanding the nation to keep the Passover; despite Josiah putting away "the mediums and the necromancers and the household gods and the idols and all the abominations that were seen in the land of Judah and in Jerusalem" (2 Kings 23:24), the Lord "did not turn from the burning of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. And the Lord said, 'I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city that I have chosen, Jerusalem, and the house of which I said, My name shall be there'" (vv. 26-27). ... In order for the Moab covenant to be implemented, Judah, like Israel, had to go into captivity; for only when in a far land could Israel turn to the Lord by faith and begin to love the Lord with heart and mind, voluntarily keeping His commandments and doing all that Moses had commanded in the Book of Deuteronomy and thereby receive circumcised hearts (see Deut 30:1-10; Jer 9:25-26). But even when in distant lands, the Hebrews did not by faith turn to the Lord but still sought Him through the works of their hands.

If the temple had continued to stand after Daniel was taken captive, Daniel could not have come before God because of the Chaldean practice of castrating their captured young men that served the king. However, because the temple with its Holy Place and Most Holy Place was razed by the army of Nebuchadnezzar in 586 BCE, the way was open to all to come before God, regardless of whether the person was a foreigner [Cyrus] or whether the person was precluded from entering the temple because the male member was crushed or cut off [Daniel and his friends]; for the temple as a parable [a metaphor] stood as a barrier that kept the way into God's presence closed to everyone (again, Heb 9:8-9)

Eternal promises, eternal covenants ended with Judah being taken captive: in a manner analogous to Paul's imprisonment, slavery for a once-born Israelite equates to spiritual death for a twice-born Israelite. Thus, Israel in slavery in Egypt equates to the Church being spiritually dead in this present world. The house of Israel and the house of Judah going into slavery in 721 BCE and 586 BCE respectively equates to the once-alive Christian Church dying spiritually and being dead so that a Second Passover liberation of Israel can occur.

But of more importance—and of more immediate concern to all of Christendom—Josiah’s reforms began even before the Book of the Law was found during the remodeling of the temple, and his reforms came to an end with his death: *the reforms of the Church end when sin, typified by Pharaoh Necho II, recaptures greater Christendom by slaying righteous Christians in the Affliction as Cain slew righteous Abel.*

The Lord’s *removing [Israel] from His sight* began with the untimely death of Josiah, for Josiah died in battle against Necho II when he had been forewarned not to go to war against the Pharaoh. Just as Paul was warned not to go to Jerusalem but went anyway, Josiah was warned not to engage Necho II. Paul went to Jerusalem, and Josiah went to war with Necho II for he was slated to die on a foreordained date as Paul was slated to be taken prisoner. The *seventy year clock* would run from 609 to 539 BCE, but again, that *seventy year clock* was the physical shadow or type of Daniel’s seventy weeks prophecy, which itself is a construction as a thought-couplet is constructed.

There were physically two seventy year periods in play that function as shadows and copies of the seventy weeks—

The first 70 year shadow runs from 609 BCE when Josiah was slain and his reforms ended to 539 BCE when Cyrus ordered that a house for the God of Jerusalem be built in Jerusalem;

The second 70 year period runs from 586 BCE when the temple was razed to 516 BCE when the temple Cyrus ordered built was dedicated in Jerusalem.

For 19 years (a lunar cycle) prior to Josiah’s death and for another three and a half years after Josiah’s death, Jeremiah preached repentance to Israel; yet Israel did not listen to the Lord or to the words of Jeremiah. For another 19 years Jeremiah delivered the message that Israel’s fate was sealed: Jerusalem and cities of Judah were all that remained of the nation of Israel, and they were going into captivity as the house of Israel went into captivity more than a century earlier. There would be no escaping this captivity just as the generation numbered in the census of the second year (except for Joshua and Caleb) could not escape condemnation for its unbelief (see Num chap 14), making the 38 years between when Israel left Kadesh-barnea and when Israel crossed the brook Zered (Deut 2:14) analogous to the 19 years when Jeremiah preached to Josiah and the 19 years following Pharaoh Necho II’s defeat by Nabopolassar, with the time, times, and half a time in-between these 19 year periods forming the transition between the preaching of a message about repentance and the preaching of a message about the soon-coming wrath of the Lord that was sure to come upon Israel.

The message that is presented in this *apology* is a warning that the Second Passover liberation of Israel will soon occur and that greater Christendom will rebel against the Father and the Son and will condemn itself to death in the lake of fire. This message contains a call to repentance, but isn’t primarily a call for the Church to repent. If it were, it would be widely known and discussed among Christian academics. Rather, it is a warning about the Church’s fate already having been sealed, a warning that righteous disciples will be martyred by their lawless brothers, that the Christian Church itself as the firstfruits of God will be replaced by the third part of humankind, none of whom are today *Christians*; that with the death [physical and/or spiritual] of the resurrected and liberated Church during the Affliction the way into God’s presence will be open to the third part of humankind that will not do as lawless Christendom will have done but will keep the commandments written on their hearts and placed in their minds as these commandments were written on the hearts of Christians three and a half years earlier.

Jeremiah initially preached repentance as John the Baptist baptized in water for repentance, but after Josiah’s death and Israel’s [i.e., all that remained of Israel] return to open lawlessness, Jeremiah no longer preached repentance but announced the bad news of Jerusalem’s certain delivery into the hands of the Babylonians, warning those Israelites in the city that only by voluntarily surrendering to Nebuchadnezzar could they save their physical lives, which would be analogous to Christians in the Affliction sacrificing their spiritual lives to save their physical lives for a few more years ... spiritually, that tradeoff doesn’t work. So Jeremiah’s last nineteen year’s of preaching can be reduced to warning Israel that once the nation returned to lawlessness after having tasted the goodness of God, there is no hope for that generation of the nation. Likewise, there is no hope for the generation of Christians that returns to sin in the Affliction, *with this generation’s return to sin coming through mingling the sacred with the profane in Sunday worship and Christmas observance.*

To mingle the sacred with the profane is to eat forbidden fruit, the mingled fruit of the Tree of the Knowledge of Good and Evil.

For too long in the 20th-Century, the Sabbatarian Churches of God with their two-house doctrine made a distinction between *this* prophecy pertaining to the house of Israel and *that* prophecy pertaining to the house of Judah, contending that prophecies pertaining to the house of

Israel were about endtime events sure to happen to biological descendants of Northern Europeans, notably the British peoples; whereas prophecies pertaining to the house of Judah were about endtime events that affected natural Israelites in the modern State of Israel ... the premise forming the constructs underpinning all such teaching is false—

When the house of Israel separated from the house of Judah in the days of Jeroboam, the nation of Israel shrank in size until it was no larger than the land occupied by the house of Judah;

The relocation of the house of Israel to Samaria in the days of Jeroboam—this relocation occurring centuries before the northern kingdom went into captivity—marked the end of the house of Israel being *Israel*.

Righteous Israelites from these ten tribes migrated south to Jerusalem and formed a representation of the northern tribes in Jerusalem so that the polis Jerusalem became the earthly representation of *Israel*.

Jerusalem remained at the heart of *Israel* and of prophecies about *Israel*, what Ezekiel reveals in 12:8–10, 19, 21–28. The Lord tells Ezekiel that He will give Samaria and her daughters and Sodom and her daughters, the elder and younger sisters of Jerusalem (16:61), to be daughters of Jerusalem, “but not on account of the covenant with you.” The Lord shall establish a New Covenant with Jerusalem that will cause Israel to *Know the Lord*, when He atones for all that Israel has done (*vv.* 62–63).

Sodom went to its death in the days of Abraham, centuries before the children of Israel entered the Promised Land; so Sodom cannot be the younger sister of Jerusalem. Only a symbolic Sodom can be given to a symbolic Jerusalem as a daughter. And if this symbolic Sodom was the younger sister of Jerusalem, then Sodom represents the Christian Church and the two men who came to Sodom and stayed with Lot represent the two witnesses ... Christendom’s fate is sealed as Sodom’s fate was sealed when the Lord and the two men with Him appeared to Abraham (Gen chaps 18 & 19).

The appointed seventy years of Jeremiah’s prophecy are, from Daniel’s perspective, completed when the order goes out to rebuild the temple, not when the temple is dedicated in 516 BCE. But the seventy weeks prophecy Daniel receives that ends with the restoration of all things (to put an end to sin — 9:24) begins with “the going out of the word to restore and build Jerusalem” (9:25).

Traditional prophetic interpretation tends to ignore the first of two seventy year periods represented by Jeremiah’s prophecy: again, for pedagogical certainty,

1. The first seventy years begins in 609 BCE when Josiah is slain and ends when Darius the Mede [Gubaru] enters Babylon in 539 BCE—this is the seventy years Daniel recognized;
2. The second and nearly universally recognized seventy year period when no temple existed in Jerusalem runs from 586 BCE when Nebuchadnezzar’s army razed Jerusalem to 516 BCE when the reconstructed temple was dedicated.

But if the seventy years as recognized by Daniel end when the order goes out to rebuild the temple by command of Cyrus, then *Jerusalem* has ceased being the chosen city of God (2 Kings 23:27) when the glory of the Lord leaves the city (Ezek chap 10):

Once the glory of the Lord leaves earthly Jerusalem, the physical temple and earthly city will never again be the chosen house of the Lord or city of God;

What was physical moves to being spiritual, with Israel [the house of Judah and a few northerners] in Babylon representing the Christian Church’s lack of indwelling eternal life once the glory of God [i.e., the breath of God that represents eternal life] ceases to dwell within Christendom when the Apostle John dies of old age (ca 100–102 CE).

The glory of God would not return to Israel until the breath of the Father descended and lit upon and entered into the man Jesus the Nazarene (Matt 3:16; Mark 1:10).

What is seen is that the period between 586 and 516 BCE becomes a representation of a period that will end at the Second Advent. Therefore, note carefully what the prophet Jeremiah has written, for as Jerusalem goes from being an earthly city to being heavenly city, Babylon goes from being a geographical polis and empire to being the single kingdom of this world, ruled by the present prince of this world, Satan the devil ... read again Jeremiah chapter 25, noting again verses 17 and 18, and the phrase, *as at this day*—and place *this day* in its context. When did Jeremiah deliver this seventy-year message? In the fourth year of Jehoiakim the son of Josiah. So when did the seventy years that would see Jerusalem and the cities of Judah *a desolation and a waste* begin? Not in 586 BCE when Nebuchadnezzar razed the city, but in a time like the fourth year of Jehoiakim.

Jeremiah’s seventy years began before Jeremiah wrote, which is why Daniel prays as he does in the first year of Darius/Gubaru. The seventy years end with the coming of Darius/Gubaru in 539

BCE; thus, they had to begin in 609 BCE, when Josiah was killed. *Jerusalem was a desolation and a wasteland before the city was razed*; it was a spiritual wasteland that would never again be rebuilt.

Under-informed endtime Sabbatarian disciples hold that ancient Israel post Solomon (i.e., the house of Israel and the house of Judah)—when the Ark of the Covenant was still in the Holy of Holies and the glory of the Lord was still in Jerusalem—was like Judaism at the time of Herod's temple, when there was no Ark of the Covenant in the Holy of Holies ... these disciples need to understand that prior to Josiah's reforms, Jerusalem and the cities of Judah had ceased circumcising males, and had most likely ceased consecrating firstborns. Israel had ceased observing the Passover and by extension would have ceased observing the high Sabbaths of God. It had lost the Book of the Covenant, and it is questionable whether Jerusalem was keeping the Sabbath. In fact, Jerusalem was not doing much of what Moses had commanded; for with the Book of the Covenant lost in the dilapidated temple, who even know what Moses wrote when Josiah began instituting reforms that did not extend to his sons—and the Lord tells Ezekiel that if Noah, Daniel, and Job were present, these three could only deliver their own lives (14:14, 16, 18, 20). Josiah could only deliver his own life; Jeremiah could only deliver his own life; Ezekiel could only deliver his own life.

Christendom today has in its hands the Book of the Covenant and is therefore responsible for everything written in Scripture, but Christendom has lost interest in reading the writings of Moses, and by extension, has willingly lost the Book of the Covenant.

At the time of Herod's temple, the Pharisees had a great zeal for the Lord but they were without understanding: the Ark of the Covenant wasn't among the temple vessels returned by Mithredath to Sheshbazzar (Ezra 1:8–11). Nor did the glory of the Lord ride with Sheshbazzar from Babylon to the Land Beyond the River. Rather, the priesthood of Israel practiced deceit every *Yom Kipporim*, sacrificing a sin offering for high priest and for Israel, but having no mercy seat in the Holy of Holies on which to sprinkle the offering. Therefore, post Solomon's Israel—as lawless as it was before Nebuchadnezzar took it captive—had life in the temple in the form of the glory of the Lord entering on *Yom Kipporim* whereas the second temple [Cyrus' house for the God of Jerusalem] had no glory in it until the man Jesus entered after His baptism by John, His cousin.

The reforms initiated under King Josiah are of greater importance than endtime disciples have previously realized; for these reforms come through reconstructing, rebuilding the dilapidated temple in a manner typified by the present reconstruction of the temple exemplified in this work ... when all of Israel took the Passover by command of King Josiah after no such Passover had been kept since the days of the judges, Israel, in type, did what Christendom will voluntarily or involuntarily do at the Second Passover.

If the seventy years are a time like that in which Jeremiah lived, a period when the king of Babylon would impose a puppet king (Zedekiah) on Jerusalem and the cities of Israel—when the spiritual king of Babylon [from Isa 14:4] would impose a puppet government on the Christian Church—before taking Jerusalem captive, then the reality for Jeremiah's seventy years began in the late 1st-Century and continues until the command goes out to rebuild the temple of God and the city that is heavenly Jerusalem. The reality of the command that all nations to whom the Lord sends Jeremiah drink from the cup of His wrath begins with the Second Passover: the seven endtime years of tribulation are a period when the Lord brings a sword upon all inhabitants of the earth, not just inhabitants living in the Near and Middle East, and the Lord brings a sword against the inhabitants of the earth only during these seven endtime years, when the only king of Babylon is Satan the devil and Israel is no longer a nation circumcised of flesh but is the nation circumcised of heart.

An extra seventy year period here [the seventy years between 586 BCE and 516 BCE] and an extra seventy year period there [the seventy years between 31 CE and 101 CE] tend to muddy Jeremiah's and Daniel's seventy year/week prophecies: the order to rebuild the spiritual temple went out in the early 16th-Century [ca 1525–1528 CE], 1200 years after the Corpse of Christ was *officially* buried at the Council of Nicea when the bishops present sided with Emperor Constantine and jettisoned keeping the Passover on the 14th of *Aviv*. Therefore, a spiritual period analogous to Jeremiah's seventy years between 609 BCE and 539 BCE isn't seventy years long but 1200 years long [325–1525 CE], with the Body of Christ serving as a type of King Josiah. The seventy years between the razing of the temple in 586 BCE and the dedication of the temple in 516 BCE forms the shadow and type of Daniel's seventy weeks, the reality of which concludes with the Wedding Supper: the supposed 490 years of Daniel's seventy weeks prophecy will run from Andreas Fischer's ministry in 1528 CE to the glorification of the firstfruits, with the breaks between the groupings of seven weeks and sixty-two weeks and between sixty-two weeks and one week being unknown periods; i.e., unspecified additional years added to the 490 years.

Cyrus ordered a remnant of Israel to return to Jerusalem to build *for him*, not for Israel, a temple for God, a “house for the Lord, the God of Israel—he is [according to Cyrus] the God who is in Jerusalem” (Ezra 1:3) ... for Cyrus, gods had geographical dwelling places and were unique to a particular location; thus, the concept of the Lord being a *sky God* well able to reign over all of the earth was really an alien idea too foreign for Cyrus to truly entertain even though Cyrus acknowledges that the Lord is the God of heaven (*v. 2*).

The context for Daniel’s vision of the angel Gabriel bringing to Daniel the seventy weeks prophecy in the first year of Cyrus’ reign over Babylon would seem to have “the word to restore and build Jerusalem” (Dan 9:25) being the decree that went out from Cyrus in 539/538 BCE. If it is, other problems are introduced, problems that traditional interpretations have ignored; for every prophecy pundit that searches for a starting date for Daniel’s seventy weeks prophecy in the decrees of earthly Babylon looks amiss and is without understanding. All have to force “meaning” onto the vision by selecting from one of many starting dates:

1. The decree issued by Cyrus in the 1st year of his reign (Ezra 1:2–4) to begin construction [ca 539 BCE];
2. The decree of Darius Hystaspes in his 2nd year (Ezra 6:3–12) to restart construction [ca 520 BCE];
3. The decree of Artaxerxes Longimanus in his 7th year permitting the use of vessels for temple rites and giving limited rights to Ezra and his fellow priests (Ezra 7:12–26) [ca 459 BCE];
4. The decree of Artaxerxes Longimanus in his 20th year authorizing reconstruction of Jerusalem (Neh 2:4–9) [ca 446 BCE];
5. The decree of the Lord in the 2nd year of Darius Hystaspes commanding Joshua and Zerubbabel to restart construction (Ezra 6:14; Zech 1:16; Haggai chap 1).

The masculine *seven* that Gabriel delivers to Daniel will have the seventy weeks being 490 years, but not necessarily an uninterrupted 490 years—and the rebuilt earthly temple becomes the restored Church that will again be as it was before it *slept in death as the earthly body of Jesus slept in death*. The restored Church will again hold the doctrines of the sect of the Nazarenes, a 1st-Century sect of Judaism that disappeared from the historical record.

Meaning shouldn’t be forced onto the words of Gabriel which came with the decree of Cyrus to build for him a house of God in Jerusalem, a house for the *God* of Jerusalem. The earthly temple was rebuilt, but the initial construction of the heavenly temple would not begin for centuries so no reconstruction could possibly begin until after the initial construction—until after the spirit was given—with Paul reminding disciples that they are the temple of God. The initial construction of the heavenly temple began with Christ Jesus, but this heavenly temple as the Body of Christ died as Jesus’ earthly body died. And Gabriel’s words to Daniel are about the return to life of this heavenly temple.

2.

All of Daniel’s visions as narrative sequences end with the completion of the second woe (Rev 11:14). The Endurance is outside of the scope of Daniel’s visions. It is about what happens to those who are not today Israel, not Daniel’s people, when they become the people of God halfway through the seven endtime years of tribulation; for (to repeat for emphasis) the message of the Endurance was given to John to deliver to endtime disciples. It was not given to Daniel, or to Peter or Paul, but to John alone, who would be the brother and partner of the endtime disciples that help John deliver (and keep) Jesus’ word or message of the Endurance.

Gentiles were not and are not Daniel’s people so they are outside of Daniel’s visions! Their involuntary conversion when the world is baptized in the breath of God is outside of Daniel’s visions. So the first seal to be stripped from the formerly sealed and secret visions of Daniel is knowledge John receives: there is an Endurance in Christ that is 1260 days long and that comes after the single kingdom of this world is given to the Son of Man ... John is the brother and partner of endtime disciples in the Affliction and Kingdom and Endurance in Christ. Daniel receives visions about the Affliction and Kingdom, not about the Endurance in Christ.

The event that brings about Daniel’s *time of trouble* is the Second Passover liberation of Israel, with Israel not being an outwardly circumcised nation but the nation that is born of God and circumcised of heart. This is also the event that begins the seventieth week; this is the event about which the many false prophets within Christendom and Judaism have had no knowledge. This is what’s been missing from every *dispensationalist’s* or *advent-prophet’s* explication of Daniel’s visions.

There is a “separation” between the seven weeks and the sixty-two weeks and another separation before the seventieth week, with these separations marked by Daniel with conjunctions

that indicate consecutive order; hence, the seventy weeks prophecy is for seven weeks plus sixty-two weeks plus a seventieth week, the three times when the last Elijah lays over the Body of Christ [the temple of God] to breath life back into this Body, thereby restoring the temple. From hindsight, endtime disciples know that the sixty-two weeks period (434 years) began with the first attempts of the Radical Reformers [ca 1525–1527 CE] to return life to the Old Church [the Roman Church] and notably with Andreas Fischer in 1528 CE. And the conjunctions Daniel used discloses when spiritual cleansings of the temple occur; i.e., when the last Elijah stands up and backs away from the prostrate Body of the Son of Man to affect a cleansing of the temple. None of the cleansings are for a specified length of time, but the cleansing between the end of the sixty-two weeks began January 17th, 1962. And what is known is that the second cleansing and the third cleansing come one *day* (a period of darkness followed by light) apart, with this *day* suggesting the one week period represented by the Affliction and Endurance.

Two timelines are suggested: after a jubilee (49 years), the partially reconstructed temple was cleansed on or about 1577 CE; then after work on this temple is resumed, the temple will be cleansed 434 years later, with our example year of 2011 CE representing the earliest year on which this second cleansing could have occurred. This second cleansing will be completed by the Second Passover liberation of Israel.

Or the seven week period was contained within the 1st-Century and began when Jesus was resurrected from death and later during this same day breathed on ten of His first disciples and said, *Receive the holy spirit* (John 20:22), with a jubilee concluding about 80 CE, the last date on which the spirit would be given to new disciples until the era of the Radical Reformers. This will now have the gap between the jubilee of years and the sixty-two weeks stretching from late in the 1st-Century until early in the 16th-Century, and the gap between the sixty-two weeks stretching from 1962 until the Second Passover liberation of Israel, which will be more than fifty years after 1962.

Many disciples will not be able to find a distinction between the second and third cleansings of the temple in the Gospels ... the second cleansing of the temple is described by Matthew and occurs before Jesus curses the fig tree (21:12–20); the cleansing described by Mark occurs after Jesus curses the fig tree (11:12–19).

The third cleansing—the one described by Mark—either represents scribal error, or Jesus twice cleanses the temple, once on the 10th day of *Aviv*, the day when the Passover Lamb of God is selected, and then again on the 11th of *Aviv*, after the lamb has been penned in Jerusalem. The premise of this *Apology* is that one cleansing occurs at the end of the 7th week and one at the end of the 69th week, with both of these cleansings pertaining to the Sabbatarian Church, not to lawless Christendom. The reconstruction of the temple, however, could have begun when Jesus was resurrected from death, or could have begun with the ministry of Andreas Fischer. In both cases, though, the seventieth week will begin with the Second Passover liberation of Israel—and the temple will be cleansed again when Christ Jesus comes as King of kings and Lord of lords.

Sabbath observance marks all who are of God in the Affliction, with those who are *not clean* (i.e., those Christians who are of common stock and hence defiled) in the Affliction not keeping the commandments. The Adversary, possessing the man of perdition, will involuntarily keep the temple clean once the Affliction begins by causing the vast majority of Christians to return to lawlessness, thereby removing the spiritual livestock and merchants from the temple of God.

In the Affliction, Christians can save their physical lives only by surrendering to the spiritual king of Babylon, trading the loss of their inner life for the life of the outer self. To save their physical lives, Christians must do what Jeremiah told the inhabitants of earthly Jerusalem to do—

Thus the Lord said to me [Jeremiah]: “Make yourself straps and yoke-bars, and put them on your neck. Send word to the king of Edom, the king of Moab, the king of the sons of Ammon, the king of Tyre, and the king of Sidon by the hand of the envoys who have come to Jerusalem to Zedekiah king of Judah. Give them this charge for their masters: “Thus says the Lord of hosts, the God of Israel: This is what you shall say to your masters: “It is I who by my great power and my outstretched arm have made the earth, with the men and animals that are on the earth, and I give it to whomever it seems right to me. Now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant, and I have given him also the beasts of the field to serve him. All the nations shall serve him and his son and his grandson, until the time of his own land comes. Then many nations and great kings shall make him their slave. / But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, and put its neck under the yoke of the king of Babylon, I will punish that nation with

the sword, with famine, and with pestilence, declares the Lord, until I have consumed it by his hand. So do not listen to your prophets, your diviners, your dreamers, your fortune-tellers, or your sorcerers, who are saying to you, 'You shall not serve the king of Babylon.' For it is a lie that they are prophesying to you, with the result that you will be removed far from your land, and I will drive you out, and you will perish. But any nation that will bring its neck under the yoke of the king of Babylon and serve him, I will leave on its own land, to work it and dwell there, declares the Lord.””

To Zedekiah king of Judah I spoke in like manner: “Bring your necks under the yoke of the king of Babylon, and serve him and his people and live. Why will you and your people die by the sword, by famine, and by pestilence, as the Lord has spoken concerning any nation that will not serve the king of Babylon? Do not listen to the words of the prophets who are saying to you, 'You shall not serve the king of Babylon,' for it is a lie that they are prophesying to you. I have not sent them, declares the Lord, but they are prophesying falsely in my name, with the result that I will drive you out and you will perish, you and the prophets who are prophesying to you.” / Then I spoke to the priests and to all this people, saying, “Thus says the Lord: Do not listen to the words of your prophets who are prophesying to you, saying, 'Behold, the vessels of the Lord's house will now shortly be brought back from Babylon,' for it is a lie that they are prophesying to you. Do not listen to them; *serve the king of Babylon and live. Why should this city become a desolation?* If they are prophets, and if the word of the Lord is with them, then let them intercede with the Lord of hosts, that the vessels that are left in the house of the Lord, in the house of the king of Judah, and in Jerusalem may not go to Babylon. For thus says the Lord of hosts concerning the pillars, the sea, the stands, and the rest of the vessels that are left in this city, which Nebuchadnezzar king of Babylon did not take away, when he took into exile from Jerusalem to Babylon Jeconiah the son of Jehoiakim, king of Judah, and all the nobles of Judah and Jerusalem—thus says the Lord of hosts, the God of Israel, concerning the vessels that are left in the house of the Lord, in the house of the king of Judah, and in Jerusalem: They shall be carried to Babylon and remain there until the day when I visit them, declares the Lord. Then I will bring them back and restore them to this place.” (Jer 25:2–22 emphasis added)

At the Second Passover, all of Christendom shall be delivered into the hand of the spiritual king of Babylon for the destruction of the flesh as the Apostle Paul commanded the saints at Corinth to deliver the man who was with his father's wife to Satan so that his spirit might be saved when judgments are revealed (1 Cor 5:5). The Christian who will not serve the Adversary—and there will be a few—shall pay with his or her physical life; for the disciple is not above his or her teacher and the servant is not above his or her master (Matt 10:24). It is enough for the disciple of Christ Jesus to die as Jesus died; for if “they called the master of the house Beelzebul, how much more will they malign those of the household” (v. 25) ...

Does the above seem *right* to you? It should not, but it is correct. Only the Christian, when filled-with and empowered by the spirit of God, who refuses to save his or her physical life by serving the spiritual king of Babylon shall save his or her spiritual life.

The people of Jerusalem in Jeremiah's day formed the shadow and type of Christians in the Affliction.

Only by surrendering to Nebuchadnezzar as Jeremiah, the messenger of God, commanded the men of Israel could any of these men of Jerusalem save their physical lives ... what were the righteous to do? Surrender to the king of Babylon and be his slave or be slain by the sword of the Lord, wielded by the hand of the king of Babylon? And the premise is a false one; for aside from the prophet Jeremiah, there were no righteous men in Jerusalem. All were unrighteous. Any that might have been righteous where removed from the city when Daniel was removed and exiled to Babylon where he was to serve as a eunuch in the king's court. All that remained in the city were the lawless, false prophets, deceitful workmen, liars, and double-crossers.

When the lawless one is revealed (2 Thess 2:3) on day 220 of the Affliction, the last Eve will give birth to a spiritual Cain that will hate his righteous brother, and will slay his brother, and will be left alone in heavenly Jerusalem with the two witnesses, who will not tell this Cain to surrender to the spiritual king of Babylon but who will remind this spiritual Cain that by taking lawlessness back inside him or herself, the person will take upon the person the punishment God has reserved for Babylon—

Thus the Lord, the God of Israel, said to me: “Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it. They shall drink and stagger and be crazed because of the sword that I am sending among them.” So I took the cup from the Lord's hand, and made all the nations to whom the Lord sent me drink it: Jerusalem and the cities of Judah, its kings and officials, to make them a desolation and a waste, a hissing and a curse, as at this day ... after them the king of Babylon shall drink. / Then you shall say to them, ‘Thus says the Lord of hosts, the God of Israel: Drink, be drunk and vomit, fall and rise no more, because of the sword that I am sending among you.’ / And if they refuse to accept the cup from your hand to drink, then you shall say to them, ‘Thus says the Lord of hosts: You must drink! For behold, I begin to work disaster at the city that is called by my name, and shall you go unpunished? You shall not go unpunished, for I am summoning a sword against all the inhabitants of the earth, declares the Lord of hosts.’” (Jer 25:15–29)

The punishment comes upon the spiritual king of Babylon when the kingdom of this world is taken from him, and he is cast into time where he shall receive the mind of a man before he is bound in the Abyss for a thousand years, with these seeming to be exceedingly long; for again, he will have the mind of a man unable to move about.

When the Lord summons a sword against the inhabitants of the earth, “the Lord will empty the earth and make it desolate” (Isa 24:1 — read all of Isaiah chap 24).

From a human perspective, the passage of time seems long or short by the amount of stress the person is under: when stress is great, time seems to slow down. Therefore, for rebelling Christians in the Affliction and Endurance, the years will seem to drag on forever. Men and women will languish in unrelenting distress, praying for death that will be denied them until the Lord returns as the Messiah; for by taking sin back inside themselves on or before day 220 of the Affliction, they have surrendered to the spiritual king of Babylon and the Lord will grant them their physical lives until He returns to slay them Himself.

For Christians, following the Second Passover personal repentance is only possible until the man of perdition, the lawless one, is revealed on day 220. On this day, the Christian who will live spiritually will not be tempted to keep Christmas but will keep the Sabbaths of God instead. On this day, Christians who rebel against God by mingling the sacred and the profane shall save their physical lives as Israelites in ancient Jerusalem saved their lives when they surrendered to the king of Babylon before the walls of the city were breached. However, these Christians take upon themselves the fate of Babylon.

For ancient Jerusalem, repentance was really only possible while Josiah lived; for once Josiah was killed and his successors returned to the ways of heathens, repentance was no longer an option. From that time forward, the possibilities available to Israel was death in Jerusalem or life as a Babylonian slave—and death in Jerusalem wasn't a righteous death, but slowly starving as the shadow and copy [left hand enantiomer] of “Christians” in the Affliction starving to death for want of Christ, the bread of life.

The Sabbatarian Church into which the last Elijah, in figurative mouth-to-mouth resuscitation, has breathed His breath must be clean when the Second Passover liberation of Christendom occurs and approximately two billion *Christians* that today know nothing of the ways of God will be born with the Torah written on hearts and placed in minds. The work of these Sabbatharians will be great, but without love for their brothers in Christ—the type of love Moses had—they will either die in heavenly Jerusalem, or they will return to lawlessness and serve the spiritual king of Babylon.

3.

Although many *Christian* apologists make fools of themselves when assigning physicality to Gabriel's words about the seventy weeks, it isn't in the seventy weeks prophecy where Christianity's numerous false prophets do endtime disciples the greatest harm: it is in their “reading” of the beasts of Daniel chapter 7 ... because these many prophecy pundits have one beast succeeding

another in a parade of historical kingdoms, the destruction of these four beasts in Daniel's vision should be seen before proceeding:

As I looked, thrones were placed, and the Ancient of days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened. / I looked then because of the sound of the great words that the horn [from v. 8] was speaking. And as I looked, *the beast* [from v. 7] *was killed, and its body destroyed and given over to be burned with fire. As for the rest of the beasts* [from vv. 4–6], *their dominion was taken away, but their lives were prolonged for a season and a time.* / I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed (Dan 7:9–14 emphasis added).

Dominion had previously been given to the third beast (v. 6), and this beast apparently retained its dominion even though the fourth beast “devoured, broke in pieces and stamped what was left with its feet” (v. 7). But the court of the Ancient of Days takes the dominion of the third beast, as well as any authority to reign over the kingdom of the world possessed by the other three beasts, and gives all dominion to the one like a Son of Man.

While all four beasts have some degree of joint-dominion when the court begins to sit in judgment and when the books are opened, that dominion is given to the Most High's Christ (Rev 11:15) — the glorified Jesus does not receive the Kingdom of this world many times, but one time. And this one time occurs when dominion is taken from the four beasts that are four kings (Dan 7:17) and given to the Son of Man.

In the narrative sequence the four beasts or kings appear one after another, but are all together—all four of them—when they appear (Dan 7:3) and when dominion is taken from them: they cannot be sequential kings or kingdoms if after dominion is taken from them, three of them have their lives extended for a season and a time. Plus, the fourth king is different from the others as the little horn or king (from Dan 7:24) is different from the other horns or kings on the head of the fourth king ... both the beasts are kings and the horns on the head of the fourth beast are kings, and what's seen is kings [the four beasts] and kings standing atop a king that devours everything as death devours everything in this world.

Again, the fourth beast is killed or dealt a deathblow and its body is taken to be burned when the kingdom over which these kings have dominion is given to the Son of Man. The first three beasts, while losing their dominion, temporarily retain their lives; thus the first three beasts outlive the fourth beast. Then, after dominion to rule the kingdom of this world is taken from the four, one like a son of man [one that appears like a human being as opposed to a lion, bear or leopard] will receive everlasting dominion. The one like a son of man is the revealed Son of Man (Luke 17:30), composed of Christ Jesus as its Head and spiritually circumcised disciples as its Body. And the authority by which Christ reigns as King of kings and Lord of lords during the Millennium comes from Him receiving the collective dominion of the four beasts—

There is only one kingdom of this world, not many kingdoms, just as there is only one Church and only one God. Therefore, the kingdom that the Son of Man receives is the same dominion (authority to rule) that the four beasts shared even though dominion was given to the third king (Dan 7:6) ... all of humankind has been consigned to disobedience [i.e., to Sin] so that God can have mercy on all (Rom 11:32). God has given dominion over humankind to Sin, the third king.

In both Hebrew and Greek, the expression, *in the name of*, is an idiom for “by the authority of,” as in, “Esther told the king [of the plot against him] *in the name of Mordecai*” (Esther 2:23), or when the king tells Mordecai, “But you may write as you please with regard to the Jews, *in the name of the king*, and seal it with the king's ring, for an edict written *in the name of the king* and sealed with the king's ring cannot be revoked” (8:8 emphasis added). A *thing* done in the name of another is done by the authority of the other; hence the man healed *by the name of Jesus Christ the Nazarene* (Acts 4:10) was not healed by the pronunciation of the name Jesus Christ, but by the authority Jesus invested in His disciples when He said, “If you forgive the sins of anyone, they are

forgiven; if you withhold forgiveness from anyone, it is withheld” (John 20:23). Salvation comes by no other name; i.e., by no other authority (Acts 4:12). For according to Paul’s gospel, the person who has never heard of Jesus the Nazarene but who by nature has the law of God written on his or her heart and who has by nature produced in him or herself the works of the law shall be saved when Christ Jesus sits as judge in the great White Throne Judgment; for the Father has given all judgment to Christ. Thus, salvation will come to this person not by how Jesus’ name is said, or by having the indwelling of Christ in this age, but by the authority of Christ as judge of all humanity.

The kingdom of this world presently belongs to the prince of this world: all who reign in this world do so in the name of the Adversary, not in the name of Christ Jesus or in the name of the Most High. Hence, the hierarchical administrations seen within denominations and sects of Christianity exercise authority in the name of the Adversary to whom the Most High has given this single kingdom until the time when the restoration of all things begins with this kingdom being given to the Son of Man. Understand, until the restoration of all things, every human ruler, secular or religious, derives his or her authority to govern through the Adversary. The United States of America is no exception. Today, in this world, every organizational hierarchy exercises authority via the name of the Adversary even when this organization makes petitions to the Father and the Son; for God has given this world to the Adversary when all of humankind was consigned to disobedience.

The old dragon, Satan the devil, has deceived the whole world (Rev 12:9), and it is through deception and calling disobedience *righteousness* that this present prince rules the hearts and minds of humankind. But the Most High God gave to the Adversary the authority he presently has to demonstrate that unbelief produces only death—

Paul writes, “For God has consigned all to disobedience, that he may have mercy on all” (Rom 11:32). Elsewhere he 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)

If all of humanity is consigned to disobedience as sons, then disobedience has dominion over them. Paul also writes of disciples, “For sin will have no dominion over you” (Rom 6:14); so it is sin or disobedience that has dominion over this kingdom of the world that will become the kingdom of the Most High and His Christ when the seventh trumpet is blown.

With pedagogical redundancy, I say again: every naturally born human being, as the descendant of the first Adam, is a son of disobedience, consigned to disobedience or sin by the Lord. The natural “self,” because of being consigned to disobedience, is the bondservant of sin which leads to death (Rom 6:16); hence, the natural self is numbered among the “dead” (Matt 8:22). Dominion over this natural self has been given to Sin, with Death to devour and destroy this natural self if the Father does not draw the person from this world by giving to the person a second breath of life, the breath of God in the breath of Christ, a breath of life that “makes alive” the inner self.

Paul writes,

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. (Rom 13:1–5)

Nebuchadnezzar was a servant of the Lord, commissioned by the Lord to bring a sword against Jerusalem and against many nations, but he was also the basest of men (Dan 4:17). He was a terror to good conduct and to bad. And the men of Jerusalem who surrendered to him before the city walls fell received their physical lives as slave wages for their treachery ... in this world, Church clergymen are the basest of men, set in place by the Lord to rule in the name of the Adversary.

However, a problem exists, for almost without exception, these lowest of the low believe that God has given them authority over other men to reward good conduct and terrorize evildoers, to redistribute wealth and exercise social justice, little realizing that their best efforts only go to making the Adversary's reign over humankind function a little better or a little worse than before.

The third beast of Daniel chapter 7 is then the personification of sin; for dominion has been given to Sin, dominion held jointly but not severally by the four kings once they emerged from the great sea, with "sea" used metaphorically as it is in the Genesis "P" account. Thus, the dominion that is taken from the four beasts or kings equates in Daniel's narrative to the *one like a son of man's* authority to rule the kingdom of the world, this single kingdom being the collective of all worldly kingdoms. The four beasts together had world ruling authority. It isn't the fourth beast that ruled the world. If it would have been, the other three beasts would have had no dominion to lose when the court sat in judgment.

The fourth beast does not have sole dominion over the kingdom of this world, but shares dominion, with dominion having been given to the third beast, dominion that the third beast still possesses when this dominion of taken from all four beasts/kings and given to the Son of Man, with the *Son of Man* representing the saints of whom Christ Jesus is the First of these firstfruits. These cannot be—by Daniel's narrative structure—sequential kingdoms. They have jointly held authority, with this authority summarized in Paul writing, "The wages of sin [disobedience] is death" (Rom 6:23) ... serving sin as Sin's bondservant leads to death (v. 16), with Death devouring life and breaking the living into dead pieces. And in this world, because all has been consigned to disobedience by God, death devours all living creatures. So in the third and fourth kings, disciples see Sin and Death personified in the form of demonic beasts, which is not to say that these kings do not exist as angelic beings that rebelled against the Most High but is to say that these kings are not kingdoms of men reigning over earthly geography. While sin (disobedience) is a mindset, death is not; hence, the fourth beast is different from the other three.

Virtually without exception, neo-Arian, Evangelical, and Sabbatarian Christians identify the fourth beast of Daniel chapter 7 as the Roman Empire, even though Rome is never mentioned in endtime prophecies. Sabbatarian teachers of Israel, like the drunk priests of Ephraim in the prophet Isaiah's day, use precept-upon-precept exegesis to cause what should be a spiritual nation to stumble backwards, fall, be broken, snared and taken (Isa 28:1–13) through determining that an endtime European union is a modern resurrection of the Holy Roman Empire. They find Babylon, Persia, and Greece identified by the prophet Daniel. Then cutting and pasting from an uninspired history book, they insert Rome and the Roman Church wherever their muddled minds locate a *lacunae* [gap] in Holy Writ large enough to fit this spiritual prostitute, not realizing that they, themselves, commit (and will commit) even greater abominations in the restored house of God. Evangelical Christendom, going even farther afield and looking at earthly Jerusalem, employs grammatico-historical exegesis to see in the rising population and power of Islamic nations the endtime ten kings. But not to be outdone, the Roman Church, teaching a realized eschatology, would have this present evil age being the manifestation of the kingdom of God, with the wheat harvest being thrashed in purgatory, and Roman priests have been selling this same stale loaf for so long that their bread is no longer a recognizable part of the Body of Christ. Nevertheless, they continue to offer the same product to a hungry world from a vendor stall adjoining their Salt Lake City rivals that hawk, along with another testament of Christ, instructions on how to lay aside a year's worth of food.

The kingdom of the world is presently ruled by "the prince of the power of the air, the spirit that is now at work in the sons of disobedience" (Eph 2:2), among whom all disciples once were. All of humankind has been consigned to disobedience; all of humanity has been given to the prince of disobedience, and to a kingdom identified as spiritual Babylon, its identity taken from its head. And this kingdom of the world will not become the kingdom of the Most High and of His Christ until halfway through seven, endtime years of tribulation, even though the Most High or Ancient of Days retains ultimate control of the kingdom. Again, from Noah to the end of the Affliction, the Most High has given humanity to the prince of disobedience to produce a situation that is the inverse of what happened in the heavenly realm when an anointed cherub dragged a third of the angels into disobedience; for the Most High will draw a third part of humankind into obedience and into the kingdom of heaven (Zech 13:9).

So that there can be understanding of the principle mystery of God: no human being born of Adam had life in the heavenly realm prior to the breath of God descending upon the man Jesus in the form of a dove ... in this manner, Christ Jesus forms a copy, a type of the Father. Then with two breaths of life in Him—the breath of the Father and His breath, analogous to *the God* and *the Logos*—the fleshly body of Jesus is crucified [loses its breath] and dies, entering the heart of the earth for three days and three nights, as a living metaphor for *the Logos* entering His creation as

His only Son, the man Jesus who had no indwelling eternal life until He receives the breath of the Father. The three days and three nights represent Jesus' first thirty years of age; represent His life until He received indwelling eternal life in the form of the breath of God, which resurrected His inner self from death. These three days and three nights are the sign of Jonah that needs a specific context before meaning can be assigned to them. Hence, the Father does for Jesus in first resurrecting His inner self from death (see Matt 3:16) then resurrecting His outer self from death (John 20:1–9 *et al*) what the Father and the Son does for all of the firstfruits, with the Father raising from death the inner selves of His sons and with the Son then giving life to whom He will (John 5:21) by causing the perishable flesh to put on immortality.

But the sign of Jonah has another context, the creation of angelic sons of God—

When Jesus breathed on His disciples and said, *Receive the holy spirit*, (John 20:22) on the same day as He ascended to the Father, Jesus enacts a type of the twenty-four elders receiving life in the heavenly realm in the same moment in which the Most High God has life, with Jesus' twelve disciples (of which only ten were present) forming a half-scale model of the twenty-four elders ... the twenty-four elders are NOT the twelve patriarchs [the sons of Jacob] and the twelve first disciples, but are angelic beings with life in the same moment as the Father and the Son have life, meaning that there is a *history* with the twenty-four elders that is outside of Scripture, a *history* that is complex and interesting.

The Body of Christ died when the last of the Twelve, John, dies.

There were no additional human sons of God with indwelling eternal life until the word went out to restore, to rebuild the temple early in the 16th-Century ... there could not be additional angels created in the same heavenly moment in which the Most High God has life: there were no angels created until a second heavenly moment was created, this second moment equating to, or metaphorically represented by the Second Passover liberation of Israel and the coming of the Millennium when the firstfruits will be glorified.

When human sons of God are filled-with and empowered by the breath of God, these human sons of God are positioned to suddenly receive indwelling eternal life as angels were suddenly given indwelling eternal life when they were created. Thus, the Apostasy of day 220 represents in type the angelic rebellion against the Most High when iniquity was found in an anointed guardian cherub. The Apostasy or great falling away is represented by ancient Israel's rebellion against God in the wilderness. Therefore, Israel's rebellion at Sinai and in the wilderness of Paran and again in Korah's rebellion—all form for human sons of God the visible model of their own rebellion against God, with the Apostasy forming for angelic sons of God the visible model of their own rebellion against God, with Joshua and Caleb forming copies of faithful human [Joshua — *'Iesou*] and angelic [Caleb, of Esau and in whom was a different spirit] sons of God.

The three days and three nights of darkness in which Jonah was in the belly of the whale and in which Jesus was in the heart of the earth are represented by the first three days of the Feast of Unleavened Bread, and by the first three days of the “P” creation account (Gen chap 1). These three days and three nights also form a copy of the distance in the heavenly realm between the *moment* in which the Most High God dwells and the *moment* in which angels dwell, a distance that is approximated by the distance from the base of Mount Sinai, where the people of Israel camped and there rebelled against the Lord, to the summit of Mount Sinai where Moses entered into the presence of the Lord.

In the creation and rebellion of human sons of God is seen the creation and rebellion of angelic sons of God—

The Lord tells Ezekiel,

How much more when I send upon Jerusalem my four disastrous acts of judgment, sword, famine, wild beasts, and pestilence, to cut off from it man and beast! But behold, some survivors will be left in it, sons and daughters who will be brought out; behold, when they come out to you, and you see their ways and their deeds, you will be consoled for the disaster that I have brought upon Jerusalem, for all that I have brought upon it. They will console you, when you see their ways and their deeds, and you shall know that I have not done without cause all that I have done in it, declares the Lord God. (14:21–23)

The creation—the cosmos—is a glorified death chamber in which rebellious angelic and human sons of God will perish in disastrous acts of judgment typified by what happened to earthly Jerusalem, but from which the righteous will emerge.

Noah, Daniel, and Job—with Daniel being a fairly young man sandwiched between two of antiquity's icons of righteousness—as well as Ezekiel will be consoled by the fruit of righteousness

produced by bringing endtime turmoil and disaster upon Jerusalem, the future Bride of Christ. Certainly the seventy years between 609 and 539 BCE, or the seventy years between 586 and 516 BCE, or the seventy years between 31 and 101 CE didn't produce the fruit of righteousness that would console Noah or Job; for the officials of the second temple condemned Christ Jesus to death, and the mystery of lawlessness absorbed the early Church, leaving the Body of Christ dead. It is only the drawing upward of a third part of humankind that will console the righteous men of old for all that they suffered, with this drawing upward forming the chiral image of the Adversary casting down a third part of the angelic sons of God.

A remnant of humankind coming out from the Affliction and half of the third part coming out from the Endurance will console the righteous men and women of old as well as righteous disciples, martyred in the 1st-Century for their faith in Christ Jesus.

The four kings of Daniel chapter seven emerge from the sea suddenly, and they are jointly cast down suddenly, with the timeframe for when they are cast down being when "the kingdom and the dominion and the greatness of the kingdoms" (v. 27) are given to the saints of the Most High. So there is a hard date for when *the time, times, and half a time* during which the little horn wears out the saints (v. 25) ends—and this date is when the court of the Ancient of Days sits in judgment, or day 1260 of the Affliction ... if the Second Passover would have occurred in 2011, the four kings would have had their dominion taken from them October 31st, 2014, and would have been cast into time on Halloween. They would have then collectively appeared on earth as the first beast of Revelation chapter 13: it will be the head of the fourth beast that has been dealt a mortal wound, and the body of this fourth beast will not be present for it has been "given over to be burned" (Dan 7:12), whereas the body of the first beast (the lion) and the body of the second beast (the bear) and the body of the third beast (the leopard) are amalgamated into the beast with seven heads and ten horns [the lion, bear, and fourth beast have one head each; the leopard has four heads, while the fourth beast has ten kings, plus the little horn who is also a king].

When "beasts" are kings, and when "horns" are kings, then a "king" [*sar*] in Scripture is not necessarily an individual or even a kingdom. Rather, *a horn on the head of the fourth beast rules in the name of the fourth beast*. This horn or king derives whatever authority he has from the one on whose head he stands; thus, the ten kings, and the little horn that uproots three of these kings, rules in the name of Death ... yes, the fourth beast is named Death as the third beast is named Sin, with these two jointly reigning under the authority of the great horn or first king of the King of Greece who is suddenly broken because he is "first" at the Second Passover.

There are not many little horns in Scripture, and there is no human being that will stand in the presence of the Ancient of Days and speak blasphemy, 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 fourth beast 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. He is an angelic being, and one that speaks great words to (or against) the Most High. And he stands on, or is atop the fourth beast. He derives his power from Death; for he was a murderer from the beginning, with no truth in him.

Let it here be asserted that the lawless one about whom the Apostle Paul wrote (2 Thess 2:3) will be a human being possessed by the Adversary: two lives will be present in one entity, but that second life will not be Christ Jesus, whom the man of perdition humanly rejected although he professes to be a Christian. The second life will be that of the Adversary who enters this cherub-appearing individual at a specific moment in time just as the Adversary entered Judas Iscariot at a specific moment in time. Therefore, this man of perdition will not be a human being like other human beings, but will be the greatest of the demons possessing a human being who will in turn be able to uproot human kings and kingdoms and make war against the saints, all of whom keep the commandments and their faith in Jesus. This lawless one will continually invoke the name of Christ Jesus and of God the Father, but his authority and power will come from the Adversary desperately clinging to power as spiritual Babylon staggers and wobbles as a man punched hard below the belt.

Because there are not many little horns in Scripture but because there is another one in Daniel chapter 8, this second little horn warrants consideration.

4.

In the first year of Belshazzar as king of Babylon, Daniel saw a vision (chap 7) that greatly alarmed him, a dream that he wrote down and told the sum of the matter. Through the principle of *narrative economy*, a common practice of secondary narrators in double-voice discourse, readers receive *the sum of the matter* or only that which is important. And this principle pertains to all of

Daniel's visions. Thus, in the third year of Belshazzar, in the vision recorded in chapter 8, the geographical location of where Daniel was should be considered important: if the location wasn't important it wouldn't have been given. This specific location discloses information needed by the reader—

Daniel records, "I saw in the vision; and when I saw, I was in Susa the capital, which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal" (v. 2). This vision functions as a sign, and its context is the canal bank in Susa. So both Susa, in the province of Elam, and the canal bank have significance, or expressed otherwise, permits meaning to be assigned to the vision. Plus, neither the vision of chapter 7 or of chapter 8 occurs when Nebuchadnezzar is king of Babylon. Both occur in a post-Nebuchadnezzar era; thus a significant aspect of these two visions' context is the passing of Nebuchadnezzar's authority to his successor, at least once removed (Belshazzar is not the son of Nebuchadnezzar despite how the Hebrew signifier *av* is usually translated into English in Daniel 5:2, but the apparent son of Nabonidus and grandson of Nebuchadnezzar). And before proceeding to work with Daniel's vision of the third year of Belshazzar's reign, the context of two visions occurring in a post-Nebuchadnezzar era requires that Nebuchadnezzar's vision, itself, be considered.

The context for Nebuchadnezzar's vision is the second year of his reign (about 604 BCE, well before Jerusalem is razed), and that context includes the king's refusal to relate his vision to his advisors while demanding that they interpret the vision, a demand about which the advisors rightly say, "There is not a man on earth who can meet the king's demand" (2:10). Therefore, the context for Daniel's interpretation of the vision excludes a human interpretation being offered.

A principle of biblical interpretation that hasn't been discussed within Sabbatarian Christendom is that a vision from God is twice received, not once, as Joseph discloses when he tells his brothers of his dream about sheaves and about stars (Gen 37:5–9), and as he told the chief cupbearer and the chief baker (Gen 40:5–22) the interpretation of their dreams which were really one dream about what would happen on Pharaoh's birthday, and as he told Pharaoh:

Then Joseph said to Pharaoh, "The dreams of Pharaoh are one; God has revealed to Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears are seven years; the dreams are one. The seven lean and ugly cows that came up after them are seven years, and the seven empty ears blighted by the east wind are also seven years of famine. It is as I told Pharaoh; God has shown to Pharaoh what he is about to do. (Gen 41:25–28)

But for the vision to be twice received, the vision doesn't have to be twice received by the same person but can be received by two individuals as in the case of the cupbearer and baker, or in the case of Nebuchadnezzar and Daniel ... because both Nebuchadnezzar and Daniel received the same vision, the matter is of the Lord and is established by the Lord, with this same principle in play concerning Daniel's two visions about the little horn that are really one vision.

Two visions being *one* vision is a principle of double-voice discourse that has been beyond the imaginations of Sabbatarian teachers, but is a reality that is comparable to Greek equivocation in which two or more signifieds [linguistic objects] are assigned to the same signifier [linguistic icon] in a passage. Both visions have the same or similar meaning, but are not related from the same perspective. As poetic movement in a Hebraic thought-couplet goes from hand to heart, from darkness to light, Daniel stood closer to the Lord than did Nebuchadnezzar. The narrative distance shortens when the vision is repeated.

When Daniel received the same vision that Nebuchadnezzar had, Daniel said to the king, You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth. (Dan 2:31–35 emphasis added)

Note that the four metals and the clay were all broken to pieces at one time, and all became like chaff, blown away by the wind. The gold didn't break then the silver and so on. Rather, the

destruction began with the iron and clay being shattered and this *shattering* then encompassing the bronze, silver, and gold in an upward direction; for all four metals were together. All were broken when the feet of the image were struck by the stone, with the time frame for Nebuchadnezzar seeing this humanoid image being immediately before and when it is broken. And in his interpretation of the vision, Daniel adds, “As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. 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” (2:43–44).

What Nebuchadnezzar saw was the transference of the kingdom of this world from *Babylon* (the name of the image taken from its head) to the Son of Man (again, the name taken from the Head). The timeframe for when the humanoid image the king sees is broken, with all four metals and the clay being together, is when the kingdom of this world is given to the Son of Man, Head and Body. Thus, the breaking of this image that appears like a man (i.e., it has a head and a body) and has authority like that given to the Son of Man is when the court of the Ancient of Days sits in judgment and dominion is taken from the four kings and given to the Son of Man.

For too many prophecy pundits, the above is enough to convince them that the four metals are the four beasts, and the ten toes are the ten horns, with the two iron legs forming one king, Rome. But such a reading turns understanding upside-down while ignoring what it means that dominion was given to the third beast; for Daniel tells Nebuchadnezzar that the kingdom of bronze shall rule over all the earth. If Rome were the iron legs, from whom does Rome get its authority to reign over the kingdom? And why does the division of the image occur in the bronze kingdom, with one leg coming from each division of the bronze kingdom.

The principle of *narrative economy* remains in play: Daniel only gives the sum of the matter, with this sum containing the important revelation that the division of the legs occurs in the gold-colored bronze portion of the humanoid image, with both legs not changing from bronze to iron until mid-thigh. In addition, the image is not clothed, but no penis is seen. If the image would have been clothed, the style and fabric of the clothing would have been significant. Although Christian artists have rendered the humanoid image clothed in Babylonian garb for modesty’s sake, any clothing would have been present when the image is broken and becomes as chaff blown by the wind; so the image that the king and the lad Daniel saw was naked. And as naked Greek statuary of the age reveals, penises were evident although attention wasn’t drawn to them by artists or audience ... it is the presence of legs and the absence of the penis that aids accuracy in dating the timeframe for when this image of Babylon’s reigning hierarchy is seen; for the image is twice seen in vision so the matter [i.e., the transfer of authority] is established by the Lord.

The *many prophecy pundits* that earn their livings from scaring saints with a papal boogiemer are not careful readers of the text: for centuries they have forced meaning onto sealed and secret visions that are for these latter days, thereby doing great harm to the Body of Christ.

Daniel tells Nebuchadnezzar,

You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold. Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these. And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay. And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. (2:37–42)

Despite what Daniel tells the king, *Nebuchadnezzar never rules the beasts of the field or the birds of the air or the peasants in China ...* what Daniel tells the king is either hyperbole or doesn’t really pertain to him as king of Babylon, but pertains to the king of Babylon that is the present prince of this world (Isa 14:4). The *exceeding brightness* that Daniel mentions (2:31) should be recalled, for it is those entities that have indwelling spiritual *life* that are “bright,” not physical entities. And if the context of the vision has God revealing the vision and its interpretation to Daniel, then it isn’t hyperbole that Daniel delivers to the king: Nebuchadnezzar as a human being, a physical entity, forms the shadow and copy of a *living* entity as the physical things of this world reveal the spiritual things of God, with the Adversary, Satan the devil, being the reality that casts as

his shadow King Nebuchadnezzar. Thus, what Daniel tells the king is true, but true of the Adversary, the fallen Day Star, who laid nations low (*v.* 12) before being brought down to Sheol (*v.* 15) where he will be chained in the bottomless pit for a thousand years (Rev 20:1–3). It is the Adversary who is today the head of a reigning demonic hierarchy, banded yellow and white, with the colors revealing distance from God.

Nebuchadnezzar as king of Babylon served as an agent for the Lord, the agent through which the Lord *cleansed* Jerusalem and the temple there of its idolatry. In the Affliction and in the Endurance, the Adversary, the spiritual king of Babylon, will cleanse Christendom of its idolatry by separating those Christians who are marked by Sabbath observance from those who are not so marked. Then in the Endurance, the Adversary will separate sons of God into goats and sheep by requiring those who would conduct transactions to be marked by the tattoo of the cross. So unwittingly and probably unwillingly, the Adversary *works* for the Lord throughout the seven endtime years by separating good grain from chaff.

Polished iron is a white metal, but iron meteorites dug from Swedish strewnfields vary in color from rusty red to blue and purple ... although gold tarnishes little, iron tarnishes rapidly, darkening and disclosing just how far it is from being *light*. Silver tarnishes fairly quickly as does bronze. So it is the nearly tarnish-proof gold head of the humanoid image the king saw that keeps the Adversary's reigning hierarchy from revealing exactly how far the present prince of this world is from God, who is *light*, not a reflective metal or miry clay.

Color comes from the shattered light spectrum, with certain wavelengths being absorbed and other wavelengths being reflected (the colors that are seen). Anything that has color is not light, but reflects light. And where light is totally blocked, there is total darkness.

The visions of Daniel are sealed with their shadow.

Nebuchadnezzar will, obviously, not be around when the kingdom of this world is given to the Son of Man in the latter days, but the Adversary as the spiritual king of Babylon will be. Returning now to the context of Nebuchadnezzar's vision and of Daniel's visions when Belshazzar is king and possesses *the authority* Nebuchadnezzar had—as Nebuchadnezzar did not rule the children of men wherever they dwelt but as the Adversary does (for all have been consigned to disobedience), the context ceases being about the human kingdoms of this world but about the single kingdom of this world that the Son of Man receives when dominion is taken from the four kings of Daniel chapter seven. In the context of Daniel's visions (i.e., chapters 7 & 8), Nebuchadnezzar is not ruling, nor are the kings of the Medes and Persians. Rather, Nebuchadnezzar's *authority* is retained within the kingdom of Babylon although it has been passed on to Belshazzar ... in the letter that Tattenai sent to Darius the king (Ezra chap 5), Tattenai quotes what leaders of Israel tell him when he writes,

We are the servants of the God of heaven and earth, and we are rebuilding the house that was built many years ago, which a great king of Israel built and finished. But because our fathers had angered the God of heaven, He gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and carried away the people to Babylonia. However, *in the first year of Cyrus king of Babylon*, Cyrus the king made a decree that this house of God should be rebuilt. (Ezra 5:11–13 emphasis added)

From the perspective of those living under the *authority that came from Babylon*, whoever was king of Babylon [Chaldean, Persian, Greek] was the *king of Babylon*. Even after Alexander defeated Darius, Alexander ruled from Babylon II while adopting the customs of the Persians, which angered some of the Greeks closest to him. Thus, when the authority of Babylon was divvied up after Alexander's death, the *Diadochi* (Alexander's generals) ruled as *satraps* under the regent Perdiccas according to the *Partition of Babylon* in 323 BCE. The *authority of Babylon* was jointly retained until Ptolemy, the satrap of Egypt, rebelled, with this revolt resulting in the Partition of Triparadisus in 320 BCE and the effective end of the united *authority of Babylon*. Seleucus would help assassinate Perdiccas and establish himself in Babylon in 312 CE ... in the size and scope of the Ptolemaic and Seleucid empires, most of Babylon continued to be ruled by Greeks for another century and a half, but there were two strong legs underpinning the *authority of Babylon* from 320 BCE until the rise of the Parthians (Arsacid Empire) in the east and the Romans in the west.

Because Americans have been taught history as a westward leaning narrative beginning in Egypt, little attention has been paid in the West to Chandragupta Maurya, founder of the Maurya Empire or to the Achaemenids, both on the eastern side of the *authority of Babylon*. From the perspective of Europeans and Americans, Rome overthrew the Greeks—and they did in the west, but not in the east. So the Latin bias of Western scholarship has limited the historical sight of dispensationalists and advent theologians to such an extent that they might well be dumb horses wearing blinders.

Now going back to the vision of Belshazzar's third year, Daniel records,

I raised my eyes and saw, and behold, a ram standing on the bank of the canal. It had two horns, and both horns were high, but one was higher than the other, and the higher one came up last. I saw the ram charging westward and northward and southward. No beast could stand before him, and there was no one who could rescue from his power. He did as he pleased and became great. / As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And the goat had a conspicuous horn between his eyes. He came to the ram with the two horns, which I had seen standing on the bank of the canal, and he ran at him in his powerful wrath. I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns. And the ram had no power to stand before him, but he cast him down to the ground and trampled on him. And there was no one who could rescue the ram from his power. 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. / *Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. It grew great, even to the host of heaven. And some of the host and some of the stars it threw down to the ground and trampled on them.* (8:3–10 emphasis added)

No human being will throw down and trample on *some of the host and some of the stars* of heaven. Heaven is not the domain of men but of spirit beings. So when the angel Gabriel tells Daniel,

Behold, I will make known to you what shall be at the latter end of the indignation, for it refers to the appointed time of the end. As for the ram that you saw with the two horns, these are the kings [*sars*] of Media and Persia. And the goat is the king of Greece. And the great horn between his eyes is the first king (8:19–21)—

The kings of Persia and the king of Greece must necessarily be angelic beings; for the little horn that sprouts from the head of the king of the North (the conspicuous horn that arises in the north) is a rebellious angelic being.

The vision given to Nebuchadnezzar was to make “known ... what will be in the latter days” (Dan 2:28) just as the vision Daniel receives in the third year of Belshazzar is to “make known ... what shall be in the latter end of the indignation” (8:19), thereby introducing in the latter days an *indignation* that is “a time of trouble, such as never has been since there was a nation” (Dan 12:1). This *indignation* is the 1260 day long Affliction. Thus, the context for when the king or prince of Persia pushes against the king or prince of Greece is not the course of history but the same *time, times, and half a time* of Daniel’s vision of the first year of Belshazzar (7:25) when the saints are delivered into the hand of the little horn.

Nebuchadnezzar’s vision is established by God by being given a second time. Daniel’s visions in the first and third years of Belshazzar are about the little horn, and are the same vision as were the two visions of Pharaoh that Joseph interpreted. And because Daniel was greatly loved by the Lord, Daniel receives an addendum (chaps 10–12) to these two visions that are one, with this addendum filling in information disclosed by the context of the vision of chapter eight.

The vision of Nebuchadnezzar’s second year reveals what happens in the latter days;

Both visions of Daniel during the short reign of Belshazzar conclude when the kingdom of this world is given to the Son of Man;

Plus, the long vision Daniel receives in the third year of King Cyrus of Persia was given “to make [Daniel] understand what is to happen to [his people Israel] in the latter days” (10:14).

All of Daniel’s visions, including the seventy-week prophecy, have the same timeframe. All conclude at the same moment in history, and that moment is when Babylon falls and when Satan and his angels are cast from heaven (Rev 12:7–10) on the doubled day 1260 of the seven endtime years of tribulation.

In Daniel’s vision of King Cyrus’ third year the angel that comes to him says, “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” (10:12–13) ... the men with Daniel did not see the angel but had a “great trembling” (v. 7) come over them so that they fled and hid themselves, while Daniel had no strength and fell on his face in a deep sleep (v. 9).

No human being—no human king of Persia—would have withstood the angel for twenty-one days. This angel would not have needed the Archangel Michael’s help if the king of Persia were a human being. Rather, Michael’s help was needed because the kings of Persia and the prince of Persia were not human beings but demonic angels. And so is the king/prince of Greece (Dan 10:20). And when taking the realization that the king of Persia and the king of Greece are not human kings but demons back to the vision Daniel receives in the third year of Belshazzar, a disciple realizes that the great horn, the conspicuous first horn that stands between the eyes of the king of Greece is also a king, and a king like the little horn that speaks great words face to face to the Ancient of Days. The first horn of the king of Greece is not, therefore, Alexander the Great, but the demonic being that casts in the actions of the man Alexander its shadow into this world.

The *shadow* of a human being is a lifeless, two-dimensional image that does the same things as the human being does. Likewise, the shadow of a heavenly being (a demon) that blocks the light that is of God (because there is rebellion or unbelief in the living being) exists as a spiritually lifeless but physically living human being who does the same things here on earth as the spirit being does in that portion of the heavenly realm contained within the bottomless pit (i.e., the Abyss, a rent in the fabric of heaven seen in type by the fissure that swallowed Korah and his household — Num 16:31–33).

Between seeing the shadow of the king of Greece’s first horn, with Alexander being this shadow, and the sudden breaking of this horn or king in the *indignation*, the date for when this horn is broken can be confirmed with reasonable certainty: this great horn is the first king of Greece (Dan 8:21), and because he is first and because all firstborns not covered by the blood of the Lamb of God will perish when the Second Passover occurs—this great horn will not cover himself with the blood of the Lamb—he will be broken suddenly on the Second Passover, a declarative statement that is made without equivocation. Therefore, at the beginning of the seven endtime years of tribulation (when the ministry of the two witnesses begin), the great horn of the demonic federation that is identified as the king of Greece will be broken, and the four horns or kings that sprout from around his stump shall emerge (v. 8), one after another within a very short period (one to three days of when the first horn is broken).

In the humanoid image that Nebuchadnezzar saw, the king of Greece would be represented by the belly and the thighs. A great horn protruding from between this king’s eyes—with hip sockets being suggestive of eye sockets—would appear on a metal statue as an erect penis that would be noticed and mentioned. But when this first king is suddenly broken, the penis would be removed as if castrated in a manner similar to how Nebuchadnezzar made eunuchs of the young captives who served in his court ... the third beast/king of Daniel’s vision recorded in chapter seven is Sin, to whom God has consigned all of humankind. But Sin doesn’t reign over human beings simply because God consigned them to disobedience. Rather Sin reigns through the appetites of the belly and the loins, with an erect penis serving as the dramatic expression of the appetites of the loins. Therefore, the absence of a noticeable penis discloses that the great horn of the king of Greece has been broken, and that the appetite of the loins no longer has power over human beings, at least not the power it had before: sex will no longer be needed to sell hamburgers. An empty belly will be enough. So the power that sex and sexual lusts presently have in this world will dissipate once the Second Passover occurs.

Rebelling angels have not seen one of themselves die. So far, they believe the same lie that the serpent told Eve, *You will not surely die* (Gen 3:4), *if you decide for yourself right and wrong*. But following the Second Passover, the illusion of immortality within the Abyss will be gone; for by being cast into outer darkness (*Tartaroo*) these angels have been sentenced to death as the men of Israel numbered in the census of the second year were sentenced to death because of their unbelief in the wilderness of Paran. And as it took thirty-eight years (Deut 2:14) for the sentence of death to be carried out against the men of Israel, it has taken millennia for the sentence to death to be executed against rebelling angels. But the execution of these sentences is certain if these sentences are not commuted by a figurative court of appeals.

Millennia passed before a man “lived” spiritually, with this *man* being the second or last Adam.

Likewise, millennia pass before an angel dies, with this angel’s death forming the mirror image of the second Adam living forever.

Certainly men and women lived physically before the second Adam was born of Mary, but with physical life comes the certainty of physical death: humankind dies naturally as angels live spiritually. The natural and the spiritual are enantiomorphs. And the first king of the King [the

federation] of Greece functions as a second Adversary, in that this angel is the firstborn *son* of that old serpent, Satan the devil ... the *gold* color of the gold head of Nebuchadnezzar's image is replicated in the *golden* color of the image's bronze belly and thighs. Neither the arms and torso, nor the legs and feet appear *golden*, but *silver* colored as if they were bright light, or imitations of Christ Jesus. In application, the color of *gold* functions as a representation of multiculturalism whereas the color of *silver* functions as a representation of Christendom. However, as a representation is not the real thing but a copy of the thing, *silver* Christendom is not the *Christianity* of Christ Jesus but the copy that poses in this world for the Church Jesus built.

About the four horns coming from the stump of the first horn, Daniel records, "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" (8:8), and,

Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them. And when he has become strong through his riches, he shall stir up all against the kingdom of Greece. Then a mighty king shall arise, who shall rule with great dominion and do as he wills. And as soon as he has arisen, his kingdom shall be broken and divided toward the four winds of heaven, but not to his posterity, nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these. (Dan 11:2-4)

Because the breaking of the great horn comes at the beginning of the Affliction [i.e., at the Second Passover], the heavenly reality (sequence of events in the heavenly realm) that casts its shadow as the long vision of Daniel chapter 11 occurs in the timeframe beginning just before the Affliction and continues throughout the 1260 days of the Affliction. But because the shadow is a historically reliable account of the Partition of Babylon (323 BCE) following Alexander's death, followed by the emergence of the Ptolemaic Empire (320 BCE) and the Seleucid Empire (312 BCE) and their conflict over control of Judea until 167 BCE, the beginning of the Maccabean revolt, the "shadow" is accepted as the fulfillment of the prophesied events, and no further fulfillment is expected even though Jesus said, "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains" (Matt 24:15-16) ... the abomination that desolates is seen in Daniel 11:31; thus, according to Jesus, the vision Daniel received was for the time of the end, which is in agreement with the reality of the vision happening during the Affliction.

Jesus told His disciples that Daniel's long vision was an inside-of-text narration; yet Sabbatarians haven't been able to understand Jesus' Olivet Discourse ... Daniel's visions simply were not unsealed.

Every prophecy pundit that identifies Roman Empire as the fourth beast of Daniel chapter seven and Rome as the iron legs of Nebuchadnezzar's image utterly fails to comprehend that the king of the North is not an endtime revival of the Holy Roman Empire, but is the demonic personification of Death, with its shadow seen in the history of the Seleucid Empire through the first decades of the 2nd-Century BCE. Therefore, these false pundits look amiss when they look to see what Germany or the European Union is doing in regards to events unfolding in the modern State of Israel. But as a blind man who bumps into an elephant will identify whatever part of the elephant he touches as something, these false prophets will attached scriptural passages relating to the end of the age to events occurring in this endtime period and will seem to have made profound connections when they have no real understanding of what is happening. Nevertheless, sometime lucky connections will give them sufficient credibility for them to continue to deceive the many, thereby fulfilling Scripture (e.g., Matt 24:11) as Judas Iscariot's betrayal of Jesus was necessary to fulfill Scripture (John 17:12).

The geographical context for Daniel's vision in the third year of Belshazzar establishes on which head the little horn emerges: "Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land" (Dan 8:9). If the little horn appears on the head of the king that grew great towards the south, east, and west (the direction of the glorious land), then it can be asserted with certainty that the little horn is on the head of the king of the North.

As previously noted, the little horn also emerges on the head of the fourth beast/king of chapter seven, so it can here be declared that this fourth king is the king of the North, the demonic reality only seen by his shadow until he is cast from heaven when the kingdom is given to the Son of Man. This fourth king is one of Satan's angels cast from heaven (i.e., cast from heaven when Satan is) on the doubled day 1260. And quite a lot can be known about what this demonic king does during the first 1260 days of the seven endtime years, for as the reality of the Seleucid Empire and

its kings, this king of the North is seen in Daniel chapter eleven even though “the time of the end” (11:40), the time represented by the opening of the seventh seal (Rev 8:1).

Because compass points are presented in pairs, it can further be stated that the king of the South is the third beast of Daniel chapter seven and its reality in the Affliction is represented by the Ptolemaic Empire from its inception through when the Seleucids pushed the Ptolemies out of Judea.

The king of the North comes from the king of the South — “Then the king of the south shall be strong, but one of his princes shall be stronger than he and shall rule” (Dan 11:5) — in a manner analogous to how death comes from sin. Paul writes, “For the wages of sin is death” (Rom 6:23), 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 righteousness” (v. 16). And this connection has significance when the fourth horseman is named, Death (Rev 6:8), a naming that will have the third horseman being Sin. And indeed, Sin makes merchandise out of the wheat and barley harvests, with the wheat harvest representing saints in the great White Throne Judgment (the main crop harvest of humanity) and the barley harvest (the firstfruits) representing saints at the Second Advent. The already “processed” fruit of the Promised Land is the oil and the wine, which this third horseman (Sin) cannot harm: disciples represented by oil and wine are those who take the Passover sacraments on the night that Jesus was betrayed; they are *processed* in that their sins are covered in this pre Second Passover era ... they are already without sin when Israel is liberated from indwelling sin and death. This means that they already have indwelling spiritual life before the Second Passover liberation of Israel from sin and death. These disciples are to greater Christendom as Moses was to ancient Israel.

Both the Ptolemaic and Seleucid Empires were “Greek” empires even though they did not descend directly from Alexander but from the *Diadochi*, the generals—and this is a crucial point in understanding Daniel’s visions, and in understanding Nebuchadnezzar’s vision; for Daniel tells the king, “You, O king, ... are the head of gold. Another kingdom inferior to you shall arise after you, and yet a *third kingdom of bronze, which shall rule over all the earth*. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these” (2:37–40 emphasis added). In Daniel’s narrative, disciples “see” the king of Babylon in the form of Nebuchadnezzar through Belshazzar; then “see” the silver arms and chest rise in the form of the Darius/Gubaru the Mede [the shorter horn of the two rams] (5:31) and Darius king of Persia [the longer horn — from 8:3]; then “see” the rise of the bronze belly and loins (2:32) in the form of the king of Greece (8:5, 21). It is this king of Greece in the form of the bronze belly and loins that *shall rule over all the earth*, not the legs of iron. And again, the king of Greece with its great horn coming from between its eyes, in the structure (context) of the humanoid image that Nebuchadnezzar saw, will have this first horn appearing as an erect penis, with the breaking of this king putting an end to using sex to sell hamburgers.

The legs of iron cannot rule over all of humankind; for Israel (Christendom) will be liberated from indwelling sin and death immediately before the legs emerge from around the stump of the first horn of the king of Greece. The legs of iron can only rule over the Christian [the portion of Christendom] that returns to sin in the great falling away (the Rebellion — 2 Thess 2:3). Therefore, because the legs of iron are visibly present on the humanoid image Nebuchadnezzar sees and the penis is not discernible, the image can be dated to the end of the age, the timeframe for when its feet are crushed, not to all of human history from Babylon to when endtime armies surround Jerusalem. The humanoid image Nebuchadnezzar sees will date from shortly after the Second Passover to when the kingdom of this world is given to the Son of Man, or from the Apostasy of day 220 to day 1260 of the Affliction.

Rome is not present anywhere in Daniel’s visions, for the two legs of iron are typologically represented by the Greek Ptolemaic and Seleucid Empires; for the “sons of light,” as the Maccabees called themselves, broke the power of the earthly king of the North in a different manner from how Christ Jesus will break the reign of spiritual Babylon and the demonic king of the North.

The teacher of Israel, the prophecy pundit, the pastor or prophet who finds Rome, the Roman emperor, the Roman Church, or the Roman See in the visions of Daniel is FALSE!! No exceptions. No apologies. No quarter given. Those who insert Rome into Daniel’s visions do serious harm to disciples, and will be largely responsible for the Rebellion of day 220; for what isn’t as easily seen is that the king of the South in his mindset of disobedience will continue the kings of Persia’s mingling of the sacred with the profane, especially in Sunday worship and Christmas observance—

The kings of Persia appear as reflected bright light because of their long time mingling of the sacred [Christ] with the profane [the day of the sun], with the Second Passover and its breaking of the first king of the King of Greece giving to these kings of Persia renewed life but no power; i.e.,

ideological life in the emergence of the white-metal of the iron legs and the gray of the miry clay wedded to the iron being a continuation of the kings of Persia's mingling of sacred and profane.

Both iron legs of Nebuchadnezzar's image mingle the sacred with the profane in that same manner as the kings of Persia did, what the color of the legs reveal, and momentarily stepping back from Daniel's visions, we see that the king of the South incorporates all of Trinitarian Christendom into his dominion, leaving the other iron leg that also worships on Sunday and keeps Christmas—the king of the North—to incorporate all of Arian Christianity into his dominion, which in turn requires that the little horn uproot Arian Sabbath-keeping sects, which those holding the Sacred Names Heresy are.

The almost continual warring between the kings of the South and the North during the Affliction will be, primarily, a struggle within Christianity for control of humankind after the world experiences what will be universally recognized as an act of God; i.e., the Second Passover death of all firstborns not covered by the blood of the Lamb. No one will then seriously argue that the God of Abraham doesn't exist. The argument will be about how to serve the Lord, with Arians vying with Trinitarians in a contest of which ideology best serves silvery Christianity.

With archeological finds of a humanoid with an articulated big toe (perhaps the evolutionary *missing link* between man and ape) and a host of other scientific breakthroughs, including how randomness can produce robust design, humankind can hardly get farther from God than it has been since the turn of the century ... the Second Passover will occur when humankind can get no farther from God but must begin to return to God, and that day is at hand.

Natural disasters (earthquakes, hurricanes, volcanic eruptions, drought), politically caused famines, wars, even disease outbreaks—all of these catastrophes have “natural” or explainable causes even though they are usually identified as *acts of God*. But it isn't what can be explained by cause-and-effect (such as by plate tectonics) or even by random chance that truly defines an *act of God* for an unbelieving world. Scientists, in searching for intelligent life in distant galaxies, do not look for complexity or evidence of so-called intelligent design, but look for *artificiality*. A paperclip is not of a complex design, but paperclips do not occur *naturally* in meteorite strewnfields. They only occur because someone made them. And so it is with an *act of God* that will convince the world to ignore the NBA playoffs, to cease political campaigning, to set aside the religion of forefathers, and to turn to God and for a while (a short while) to want to obey this deity.

The artificiality of only firstborns not covered by the blood of the Lamb dying on a specific day will cause all of humanity to finally turn to God within a “Christian” ideological paradigm although a little persuasion (bloodshed) will still be needed to convince the reluctant, with this *persuasion* applied by either the king of the North or the king of the South. The world will no longer be divided between many ideologies, but will be ruled by either the king of the South or the king of the North, both demonic beasts that come to power after the first horn of the king of Greece is suddenly broken, and both being of this “king of Greece,” with the king of the North (Death) eventually prevailing over the king of the South (Sin) as the Seleucids pushed the Ptolemies out of Judea. By the time Babylon falls, humanity will believe that sin has been defeated, that all of humankind has turned to God. But—and this is a huge caveat—the sixth trumpet plague will shatter this illusion without causing human beings to cease worshipping demons and the works of their hands (Rev 9:20).

Arian Christendom will seem to have brought all of humanity to Christ, albeit to another gospel of Christ (and to a Christ different from the one that will come as King of kings and Lord of lords); so the two witnesses will seem to be a plague to humanity. It is small wonder that the world will rejoice at their deaths, for these two will have been a torment to all who falsely worship Father and Son. But as temple officials had to condemn to death the man Jesus of Nazareth in the 1st-Century CE, saying that it was better for one man to die than the nation, Arian Christendom will condemn to death the two witnesses in the 21st-Century. And as temple officials could not themselves kill Jesus but had to rely upon the Romans (cultural aliens) to do their killing for them, Arian Christendom cannot kill the two witnesses but must rely upon the demonic Abaddon, king of the bottomless pit (the second horseman), to kill the two witnesses ... in typology, neither the false prophet (the first horseman and the first beast of Daniel chapter seven) nor the kings of the South (Sin) or of the North (Death) are represented by Rome or Roman authority. Only Abaddon even remotely casts his shadow in a Roman likeness.

It is the artificiality of only firstborns dying at the Second Passover that finally turns academia into believers, and believers into disciples of Christ Jesus. Unfortunately, the spirit will not be given during the Affliction; for no ransom will have been paid for unbelieving academicians or for Muslims, Buddhists, or any of the many “isms” presently in the world. Their ransom comes in the Sixth Trumpet Plague when another third of humankind is suddenly killed. Therefore, *Christian converts* during the Affliction will be as the greater Church is today, “Christian” in identity but

without indwelling eternal life. Their *covering* for their lawlessness—their unbelief—will be the absence of indwelling eternal life; for once filled-with and empowered by the spirit of God, Christians have no covering for unbelief, the root of disobedience.

The kings of the South and the North, as the two Greek legs of the humanoid image Nebuchadnezzar saw, do not today have bi-lateral dominion over the spiritual kingdom of Babylon, but rule as inferior kings within the federation of kings known as the “king of Greece.” Therefore, repeating what was previously said, the humanoid image Nebuchadnezzar saw that “will be in the latter days” (Dan 2:28) can be dated to the timeframe of the Affliction, and can be identified not as the course of human empires from Babylon through Rome and its revivals—a history that ignores the equally large and influential Chinese empire—but as the Adversary’s reigning hierarchy that rules the mental landscapes of living creatures, with civil war erupting from within this hierarchy as “gold” seeks to rule “silver” ideologies.

The usually unknown philosopher Karl Popper (1902–1994), an Austrian by birth, in *The Open Society and Its Enemies* (London: G. Routledge and Sons, 1945), wrote a critique of totalitarianism that advocated the virtues of an *open society* in which there was intolerance for intolerance. And in Popper’s *open society*, customs were open to “rational reflection,” meaning simply that there is no “right way” or “right values” or righteousness, but there is democratic inquiry and examination of society’s codified laws and the ability to make governmental change without violence. Popper’s influence exceeds his name recognition; for in what Popper wrote is the finest expression of the Adversary’s ideology since Korah told Moses and Aaron that all of the people of Israel were holy.

After Aaron’s staff budded and fruited overnight, the people of Israel told Moses, “Behold, we perish, we are undone, we are all undone. Everyone who comes near, who comes near to the tabernacle of the Lord, shall die. Are we all to perish?” (Num 17:12–13).

Are we all to perish? If humankind cannot open up Scripture to rewrite the codified commandments of God, then Israel (and by extension the kingdom of God) is a closed society, a theocracy that does not tolerate democratic expression. There is no *gold* or *silver* with God; there is either “light” or darkness, life or death. No one gets to vote. There will be no undecided electorate, no middle voice that mocks left and right, and there will be intolerance of *tolerance*, especially as the people of Israel expressed their “diversity” when Moses was in the cloud on Sinai.

It is through the *tolerance* versus *intolerance* issue that disciples can see the unfolding war in the heavenly realm between the prince of Persia and the prince of Greece, with Americans (like Judeans in the days of Zedekiah when the armies of Nebuchadnezzar surrounded the walls of Jerusalem) being on the wrong side of God ... the front lines of the on-going heavenly civil war are not in this world so sides change as mindsets change. At the beginning of the first decade of the 21st-Century, America *enacted* in this world the flying out of the west of the king of Greece, with this king’s trampling of the king of Persia seen through the ascendancy of multicultural diversity and the marginalization of Christianity worldwide. But the king of Greece reigned over Athenian democracy as well as Spartan intolerance, the two legs of Greek culture that will both be expressed within the constructs of Christianity following the Second Passover. And today, these two legs visibly fight as fundamental religious expression (Christian, Jewish, and Islamic) struggles to keep from being swallowed in a toxic cocktail of diversity and tolerance for what should not be tolerated in an era when President Obama functions as Pharaoh Hophra did in the days of the prophet Jeremiah. The trampling that the king of Greece is administering to the former world order (an order over which the kings of Persia reigned) comes not only from American stealth fighters and smart bombs and the sexualization of female innocence, but from the RPGs and AK-47s and burqas of the “other leg” of Greek ideology, the Spartan leg—the destruction of the World Trade Center was less an attack on America than it was on the then-prevailing world order, for the old order with its alliances and entanglements collapsed when the French announced that they, too, were Americans following 9/11.

The tendency of every person (disciple) is to make one-for-one correspondences that have God on the side of the person and Satan influencing the other person; the tendency is to see God and prophecy through a bi-polar schema of *us and them*, with *them* being the bad guys. But when addressing how the demonic princes within the Adversary’s presently reigning hierarchy rule over living creatures, it is the person’s thoughts, morals, ethics, values, philosophies that determine whom the person serves. Democracy, multi-cultural diversity, intolerance of intolerance—all are of the present prince of this world. Silver Christianity, Islam, Buddhism, every other religion—all are of the present prince of this world ... if this prince deceives the whole world (Rev 12:9), whom has this prince not deceived? Who has not been consigned to disobedience? The one third that are “Christians”? The third that are Muslims? The forty million that represent Judaism? And this is what’s difficult to accept: unless the person believes the writings of Moses and hears the words of Jesus, believing the One who sent Him, the person remains as either the servant or the son of the

Adversary, for the kingdom of this world does not yet belong to the Son of Man. Thus, within the conflict of ideas and ideologies, the genuine disciple can “see” in type the humanoid image Nebuchadnezzar saw in vision when this endtime disciple puts “the pieces” together that reveal the whole image before that *whole* is utterly smashed and scattered by the wind as if these ideas were chaff. These ideas, however, will reenter the mindsets of men (and women) in the Millennium, and their reentry permits the Adversary to again deceive human beings after the thousand years.

For the person not yet born of God, it is difficult to think of mindsets as geography belonging to a living entity (an angelic being that is of God or of the Adversary); for the person’s seemingly freely occurring thoughts will then be restricting shackles that are more binding than chains forged from iron. And that is the reality under which all of humankind lives.

* * *

APA, Volume Three begins with Chapter Seven and will continue pushing into the Abyss what greater Christendom has been held as *true* for far too long. Homer Kizer