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First Night Handout

An Open Letter to Seminar Attendees

Dear Attendee:

Welcome to today's presentation, titled, "The Problem With Prophecy." Because notetaking might be difficult; because biblical prophecies have been sealed and were not understood by the myriad of pundits whose teachings are today accepted by Christianity; because the reading of prophecy you hear will, most likely, be unfamiliar, I want to share a few notes with you before the presentation. For the problem with prophecy is what the biblical prophecies reveal— born-from-above disciples are the firstfruits of God, with Christ Jesus being the first of these firstfruits. And as Christ was consigned to death so that humanity might be redeemed, all firstfruits, with the exception of a spiritual Joshua [the endtime, seven named churches] and a spiritual Caleb [single fellowships of every denomination], will also be consigned to death. The person who seeks to save his or her physical life will lose the person's spiritual life. That which is physical will die to redeem that which is spiritual, for the physical self is subject to unbelief and disobedience.

Soon, there will be seven years of tribulation such as the world has never known. These years are the hard labor pains of the last Eve bringing many sons of God to glory, and these years are analogous to the seven days of Unleavened Bread when all Israel lives without sin. These years begin with the second Passover liberation of Israel. The Lamb of God, a Lamb chosen appropriate to the size of God's household, was slain at Calvary, and throughout the spiritual night that has followed, this Lamb of God has been roasted with fire and eaten by Israelites with their feet shod and their belts girdled. The holy nation of Israel again awaits liberation from bondage, this liberation coming when the death angel once more slays firstborns not covered by the blood of the Passover Lamb.

The great Tribulation has a definite beginning: midnight, the end of the sixth hour of spiritual darkness. Some theologians will argue that since Calvary, the kingdom of God has been with man, that there has been no darkness. But that argument fails the test of common sense. If the past two millennia are the Son of Man's best efforts to reign over humanity, then humanity is without hope. And that, pointedly, is not the case. The prince of the power of the air (Eph 2:2), that old dragon who has deceived the world (Rev 12:9), received humanity as his subjects when God consigned all of humankind to disobedience (Rom 11:32) so that He, God, could have mercy on all. All of humanity will eventually receive spiritual circumcision and will be offered a chance to become part of the holy nation of Israel. But many of these spiritually circumcised sons of Abraham will chose Hagar as their mother, not Sarah. They will make themselves spiritual descendants of Ishmael through choosing to remain in bondage to sin— or they will make themselves spiritual descendants of Esau, who sold his birthright for bread and a bowl of lentils. Even though they were born-from-above as spiritual children of Abraham and sons of promise, they, exercising their freewill, choose to spurn the law of God written on their hearts and minds. They prefer the pleasures of sin for a season. They profess liberty from the law, and turn this liberty into lawlessness. The most apparent example of this lawlessness is their attempt to enter God's rest (Heb 4:9) on the following day.

Even when the minds of drawn (John 6:44) and chosen (John 15:16) disciples are liberated from bondage to the law of sin and death, this law of sin and death still dwells in the flesh of disciples

(Rom 7:25). This law of sin and death has actively waged war against the law of God placed in the minds of born-again disciples— and this law of sin and death has prevailed in capturing the Christian Church. Today, only a small percentage of the Christian Church chooses not to be in visible bondage to sin (through the breaking of the commandments) and consigned to death, just as only a few Israelites such as Moses and his brother Aaron were not in physical bondage to the Pharaoh. And again, the most common transgression of the law that constitutes visible bondage to sin is the greater Church attempting to enter God's rest on the following day, what the circumcised nation that escaped Egypt attempted to do when that holy nation turned unbelief into disobedience (Heb 3:19 & 4:6; Ps 95:10–11; Num 14:11, 40–41).

The deceitfulness of sin has made the liberation of the Church necessary, for sin is nothing more than determining good and evil for oneself. When a disciple determines that he or she can tinker with the law of God, pounding the Sabbath over the stake of disobedience into the following day, using the snarling-iron of liberty to round out the dents made in Holy Writ, the disciple forges shackles for him or her self, and thereby needs freed from bondage to sin. Thus, this liberation from darkness comes when the death angels slay a third of humanity to redeem the firstfruits of the harvest of humanity. This slaying is not the sixth trumpet plague (Rev 9:15), when the four angels are loosed to again slay a third of remaining humanity to redeem all flesh from bondage to death. The prophet Zechariah writes, “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” (Zech 13:7). Jesus said that He is the true shepherd (John 10:11). He was the Logos, the One [*Theos*] who stood next to the Lord of Hosts [*Theon*] (John 1:1). And He is the shepherd struck (Matt 26:31). Jesus' disciples are the sheep that would be scattered when the shepherd was struck. Now, continuing with what Zechariah writes, “I [the Lord of hosts] will turn my hand against the little ones. In the whole land, declares the Lord, two [parts] shall be cut off and perish, and one third shall be left alive” (Zech 13:7–8). The math is real; the prophecy means what it reveals. Two of every three little ones or human beings will perish by the time armies surround Jerusalem.

The math works this way: one third of humanity, firstborns all, will be slain when the seven years of tribulation begin, leaving two thirds of humanity alive. Then a fourth of humanity left alive will be given to the fourth beast, the fourth horseman of the Apocalypse to slay (Rev 6:8), leaving one half of pre-Tribulation humanity alive. Now a third of remaining humanity will be slain when the four angels bound at the Euphrates are loosed, thereby leaving one third of pre-Tribulation humanity alive, exactly the percentage revealed by the prophet Zechariah.

Just as the good shepherd, the One who stood next to the Lord of Hosts, was struck and sacrificed as the Passover Lamb of God, so, too, will two of every three human beings perish during the first half of seven years of tribulation. All of remaining humanity will learn to hate death with such a passion that they will obey God. And the righteous firstborn son of God has to die to redeem— by causing the remainder of humanity to hate death— his younger brother.

The problem with prophecy is, again, what prophecy reveals. Again, a host of spiritually circumcised descendants of Abraham will, because of unbelief, deny that God has consigned them to death. Although born of the Holy Spirit, with God their Father, they have chosen Hagar as their mother; they have married an Egyptian woman. And they are in bondage to sin, to lawlessness (1 John 3:4) through their profession of liberty. Just as the circumcised nation that left Egypt was consigned to death in the Wilderness of Sin for that holy nation's unbelief that became disobedience when it tried to enter God's rest on the following day, these spiritually circumcised descendants of Ishmael will be consigned to spiritual death from a great delusion sent over this nation (2 Thess 2:11–12) because of its unbelief that becomes disobedience when it tries to enter God's rest on the following day. The test of obedience will be by the least of the commandments, the Sabbath commandment. If a disciple isn't faithful in the little points of the law, the disciple will not be

faithful with weightier matters. Jesus said, “Therefore whoever relaxes one of the least of these commandments [the Law] and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven” (Matt 5:19).

So the problem with prophecy is, once more, what these prophecies reveal. And one problem revealed is the realization that unless a person will hear Moses and the Prophets, the person will not be convinced by one raised from the dead (Luke 16:31), Jesus’ words. And the failing of the greater Church cannot be more succinctly put. The greater Church divorces Moses and the Prophets, and marries itself to only the New Testament, which it then cannot understand. Jesus of Nazareth as the Logos, or Spokesperson for Theon (John 1:1), spoke only the words of God the Father. He did not speak His own words. Thus, He spoke in the New Testament the same words as were spoken by Moses, which the Pharisees did not keep (John 7:19) and did not teach the laity to keep. The many teachers of the spiritually circumcised descendants of Abraham do not keep the Law, and do not teach those they disciple to keep the Law. Figuratively, their mother is Hagar, and they marry Egyptians.

Jesus spoke in figures of speech so that the mysteries of God would be fully revealed but not understood by circumcised Israel (Matt 13:34–35). These figures of speech have not been understood by the spiritually circumcised nation, either, for similar reasons of disobedience. If a disciple hears the good shepherd, the disciple will keep the commandments of God. The Apostle John writes, “Whoever says ‘I know him [Jesus]’ but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may be sure that we are in him: whoever says he abides in him ought to walk in the same way in which he walked” (1 John 2:4–6). Disciples in whom Jesus abides walk in the same way that Jesus walked, and Jesus lived as a Judean. The Apostle Peter taught Gentile converts to live as Judeans (Gal 2:14 – most English translations poorly render this Greek passage).

The problem with prophecy is, thus, what is disclosed about the Church. The angel Gabriel brought Daniel a vision for the time of the end (Dan 8:17) that is true. Without developing the argument now, God revealed that 2300 days before Jesus returns as the long-awaited Messiah, the first born son of the last Adam and of the last Eve will rebel against God and will begin to slay his righteous brother, whose offering to God isn’t grain [bread] and fruit [wine], the produce of the land, but a lamb roasted with fire and eaten with feet shod and belts girdled. And this slain brother will be the broken off natural branches grafted onto the root of righteousness. During the first 1260 days of the Tribulation, Sabbath observance will mark those who are of God in the same way as the mark of the beast identifies those who are of the antiChrist during the last 1260 days.

Today’s presentation will discuss the following points:

1. The history of the circumcised descendants of Abraham forms the visible shadow of the history of invisibly circumcised spiritual descendants of Abraham.
2. The geographical boundaries of pre-Flood Eden, with Egypt to the south and Assyria to the north, correspond to the mental topography of humanity over which the prince of the power of the air reigns.
3. The promised land of God’s rest corresponds to the garden God planted in Eden, with the tree of life in the center of this garden.
4. Disciples are to mentally leave Egypt, a representation of sin, and they are to mentally journey to Judea (God’s rest – from Ps 95:10–11 & Heb 3:19), where they will live as Judeans.
5. Although biblical prophecies have been about kings and kingdoms within the geographical confines of pre-Flood Eden, these prophecies pertain equally to mindsets within the scope of humanity’s mental topography.

6. Thus, prophecies about endtime Israel pertain to beloved, spiritually circumcised sons of promise, whom the Messiah will liberate from the north country that represents death upon His return.
7. The birth pains of the last Eve bringing many heirs of God to glory will last seven years. During these seven years, the last Eve gives birth to three sons, a spiritual Cain who slays his righteous brother, Abel, then a spiritual Seth, whose acceptance by God is guaranteed if he will, in faith, endure to the end.

Finally, the problem with prophecy is that, when the Tribulation begins, the firstborn sons of God, like Christ Jesus, the first of the firstfruits, have been consigned to death, either physical or spiritual. Those disciples who seek to save their physical lives will lose both their physical lives and their spiritual lives. Disciples willing to lose their physical lives will save their spiritual lives. Only a remnant, represented by Joshua and Caleb, will lead the descendants of a spiritual Seth into God's rest, and to victory against the antiChrist. This remnant, the oil and the wine that sin cannot harm, are those who today take the Passover as Jesus established the example.

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