

REREADING PROPHECY

The Forthcoming Edition

SERIALIZED

By Homer Kizer

Chapter One The Simplicity of Prophecy

Despite the density of the “Introduction,” with its claims for mimetic, metaphoric, and metonymic word usage, all biblical prophecies can be reduced to two humanlike figures, both with dazzling brightness, one standing, reigning, but about to be toppled— this is the reality and the metaphor of the image King Nebuchadnezzar saw in vision. The other humanlike figure is cloaked in the brightness of the sun and is about to be revealed; this second figure is the Son of Man, who will be revealed at the end of this present age (Luke 17:26–30).

The first figure is Babylon: its physical head was Nebuchadnezzar (Dan 2:37–38); its spiritual head is the old dragon that has deceived the whole world (Isa 14:4–21 & Rev 12:9–10) as the prince of the power of the air (Eph 2:2). The first Babylon fell to Medes and Persians, who in turn fell to Greeks that reigned first directly through Alexander, then through the derivative Ptolemaic and Seleucid kingdoms over the temple at Jerusalem. (The *polis* Jerusalem was all of Israel’s promised land that had been returned to the nation after Israel was sent into Babylonian captivity.) The Seleucid king of the North, Antiochus Epiphanes, reigned over Jerusalem until he placed the abomination of desolation— a statue of Zeus— in the temple. The physical sons of light then broke the Greek’s reign in the Maccabean war.

However, according to Jesus in His Olivet discourse, the abomination of desolation— the one spoken of by Daniel the prophet— appears at the end of the age and is a sign of His coming (Matt 24:15). Therefore, the breaking of the Seleucid king’s reign over Jerusalem by physical sons of light becomes a shadow of, or a metaphor for the breaking of the endtime king of the North’s reign over spiritual Jerusalem and the temple[s] of God by spiritual sons of light. Antiochus Epiphanes as the visible, physical king of the North is then a shadow of the invisible, spiritual king of the North. Throughout Scripture, the physical precedes the spiritual (1 Cor 15:45) and the visible reveals the invisible (Rom 1:20).

The understanding Jesus asks of the reader in His Olivet discourse (again Matt 24:15) makes the reality or mimetic representation of Nebuchadnezzar’s vision a frightening, human-like image that represents a kingdom of Babylon that is not of this world, rather than another earthly copy of physical Babylon. Once physical Babylon was destroyed, it would never be rebuilt again. This was true concerning its geographical location; this is also true of its physical reign as an instrument to which God gave power to punish Israel and other nations. There will never again be another physical Babylon, just as once spiritual Babylon falls, there will never again be a revival of this spiritual kingdom. And all prophecy pundits who teach that the endtime great city of Babylon is an earthly kingdom such as a united Europe have not been sent by God.

The spiritual Babylon that reigned through Nebuchadnezzar, an instrument in God’s hands to punish Israel for the nation abandoning the law of God, isn’t one human kingdom, but reigns to this day with the old dragon as its head. It is a kingdom built upon disobedience to the law of God. It is to this kingdom that humanity has been consigned (Rom 11:32) so that God can have mercy upon

everyone. It is this Babylon that will fall when the kingdom of this world becomes the kingdom of the Most High and of His Christ (Rev 11:15). The toppling of the image Nebuchadnezzar saw by physical sons of light, and by extension, the toppling of its metaphoric correspondence in the spiritual realm by spiritual sons of light was/is certain (Dan 2:45). Christ and His Body, His Bride (both metaphors appropriately used to convey the complexity of spiritual birth) will reign on earth and in heaven.

Therefore, applying the understanding Jesus asks of the reader, the reign of physical Babylon from Nebuchadnezzar on through to when the Seleucid Greek king Antiochus Epiphanes placed a statue of Zeus in the Holy of Holies forms the shadow of the spiritual kingdom of Babylon in the same way as a standing human being casts a horizontal shadow across the geography upon which the person stands. The shadow, in this case, is of a heavenly reality or figure, and the shadow is cast across the mental topography of the sons of disobedience over which the old dragon reigns as the prince of the power of the air. The shadow and its reality are joined at the feet that are crushed, with their dust blown away as chaff, which is when or where the spiritual sons of light under Christ Jesus inherit the kingdom of the world.

Jesus was the great endtime prophet— since He makes the appearance of the abomination of desolation spoken of by Daniel the prophet an endtime happening, it is with this abomination that prophetic understanding also comes. With the possible exception of the mark of the Beast, no naming phrase generates as much curiosity as does *the abomination of desolation*. The phrase sounds *evil*. And most end time prophecy pundits earn their livelihoods attacking a straw man abomination that will— they assure their followers— appear truly *evil*. Of course, *evil* like *beauty* is in the eye of the beholder: *evil* is a linguistic icon to which so many objects have been individually and culturally assigned that the icon has ceased being truly useful. Biblically, *evil* is nothing more than determining right and wrong for oneself, as seen in the Genesis temptation account. It is judging the law of God, and by extension, God. It is a person deciding, based upon his or her values, whether the person will keep the commandments of God, or which commandments to keep. Most Christians agree that nine facets of the single law of God are important, but that the least of the commandments can be modified to suit the world in which the person lives. Jesus, of course, addressed this selective keeping of the commandments (Matt 5:19).

The abomination that makes desolate will be personified in the man of perdition, the lawless one who comes by the workings of Satan (2 Thess 2:3–9), who will declare himself God (v. 4). The prophet Daniel dates the setting up of this abomination to 1290 days (Dan 12:11); in argument advanced in following chapters, the man of perdition will declare himself God 1290 before the Messiah comes. And this lawless one— because of the spiritual power by which he comes— will attempt to change times and the law (Dan 7:25). He will have Christians attempt to enter God’s rest on the following day through his attempt to change times and the law.

God loathed the circumcised nation that left Egypt because of the nation’s unbelief that became rebellion when the nation tried to enter the land of promise on the following day (Heb 3:19 & 4:6; Ps 95:10–11 & Num chptr 14). The Psalmist and the writer of Hebrews— both link the Judean landscape with the rest of God, which is both glorification and Christ Jesus’ millennial reign over humanity. Therefore, the geography of the hills of Judea becomes the mimetic image of a metaphor— and perceiving a mimetic image of a metaphor becomes the understanding Jesus asks of those who hear His voice. For the geography of Judean hills represents the mental topography of drawn disciples (i.e., of spiritual Israel), while the fertile but mostly level plains of Egypt and of Babylon represent the mental landscapes of the sons of disobedience of whom all disciples once were (Eph 2:3). Disciples, when drawn, are to mentally leave Egypt, or leave Babylon in the same way that the circumcised nation left its landscapes of bondage. Abraham as the father of the faithful “obeyed when he was called to go out to a place that he was to receive as an inheritance” (Heb 11:8

ESV). Disciples are to obey when called to leave Babylon and journey to the place of God's rest; disciples are to journey mentally from Babylon to Judea, where they live as spiritual Judeans. This is what the Apostle Peter taught gentile converts (Gal 2:14 — Paul didn't take exception with what Peter taught, but with Peter's hypocrisy which caused him to separate himself from the gentile converts when the circumcision faction arrived from Jerusalem). This is what all faithful ministers of spiritual Israel teach. And in the writer of Hebrews' discussion of the millennial rest of God, the writer reminds disciples that there remains the keeping of the little Sabbath, or weekly Sabbath for the people of God (Heb 4:9). Disciples cannot enter the rest of God on the following day once they have been liberated from bondage and have left spiritual Egypt/Babylon. All they can do is rebel against God as the Israelites that left Egypt rebelled when they tried to enter the geographical promised land on the following day.

God hasn't changed. Spiritual Israel can no more enter God's rest on the following day than could the circumcised nation. But like its physical counterpart that left bondage to Pharaoh, the spiritual nation once liberated from bondage to the law of sin and death that dwells in its members will rebel against God by believing the lawless one, by accepting the authority of the lawless one, by trying to enter God's rest on the following day. And this rebellion is precisely dated to occur 2300 days before the Messiah comes. Thus, the abomination that makes desolates will appear as a man of righteousness, not as a sinister manifestation of darkness. The abomination will cause spiritual Israel to rebel against God, thereby slaying the entire nation— thereby condemning the entire Church, with the exceptions of Joshua and Caleb, to die in the wilderness of sin just as the circumcised nation that left Egypt died in the Wilderness of Sin. So yes, the abomination that makes desolate is truly evil, but he will appear extremely righteous as he comes with the power of the Cross.

Evangelical pundits inevitably make the abomination of desolation into an antichrist globalist under satanic control. Certainly the man of perdition comes by the workings of Satan; again, he declares himself God 1290 days before Christ returns, for he truly believes the angel inside him is Christ Jesus. He will not realize that he is possessed by Satan in the same way that Satan entered Judas Iscariot (John 13:27).

But Satan appears as an angel of light— granted, as a disguise angel of light, but nonetheless, as one who brings righteousness. His ministers in the days of the Apostle Paul appeared as servants of righteousness (2 Cor 11:14–15). They still appear the same. They do not appear evil, or as culturally-perceived Satanists would appear. They appear as servants of God, but servants who teach lawlessness (Matt 7:21–23).

Lawlessness is sin (1 John 3:4), and sin kills (Rom 6:23). Therefore, the abomination that desolates functions to pollute disciples, the spiritual temples of God, in the same way that pork sacrificed on the altar and a statue of Zeus placed in the Holy of Holies polluted the temple in Jerusalem. These temples will now have to be purified with blood. Christ Jesus will not be sacrificed again— and the blood of goats and calves will not wash away sin— so the blood of disciples will be shed for their lawlessness.

Prophets from ancient times prophesied “war, famine, and pestilence against many countries and great kingdoms” (Jer 28:8). Prophets sent by God did not prophesy peace, and those prophets who prophesy peace should not be believed until after that peace comes to pass (v. 9). Therefore, when rereading prophecy what's ascertained is a period of war, famine, and pestilence— a period of death unlike any that has previously come upon humanity. During the first three and a half years of the Tribulation, two of every three people die (Zech 13:8). Four and a half billion plus people will die. This is death on a scale that will cause the remaining third of humanity to despise death, to hate death and everything that represents death— and the mark of the beast represents death. Those disciples born-from-above when the Holy Spirit is poured out upon all flesh (Joel 2:28), when the kingdom of the world becomes the kingdom of the Most High and of His Christ (Rev 11:15) will

hate the beast and the antiChrist. The good news Jesus prophesied is that those who endure to the end shall be saved (Matt 10:22 & 24:13). They shall be gathered from the north country, the geographical region that is the mimetic representation of the metaphor representing death, when Christ returns. And the Church will not be exempt from dying. Rather, the greater Christian Church as the last Eve will give birth to two sons, at and near the beginning of the seven years of tribulation. The first son, a spiritual Cain, will slay its righteous younger brother. For the first son will not mentally relocate to Judea and live as a spiritual Judean. Instead, it will betray and kill disciples who begin to live as righteous uncircumcised Judeans.

The pollution of lawlessness that will require the shedding of blood won't seem evil unless one has been living by the law of God. Rather, this pollution will appear like righteousness. This pollution will appear as orthodox Christian doctrine, derived from historical exegesis. This pollution will be accepting the man of perdition's changing of times and the law. Thus, observing the seventh day Sabbath will mark who knows God and is known of God (Exod 31:13, 17) in the same way that taking the mark of the beast will identify who is of the antiChrist after Satan is cast from heaven. And so there is no mistake, during the first half of the tribulation, when the little ones are delivered into the man of the lawless one by God (again Dan 7:25), observing the Sabbath will mark those individuals who are of God. Everyone not so marked will be of Babylon, will be of the lawless one. But during the second half of the Tribulation, after the Holy Spirit has been poured out upon all flesh, the mark of the beast [*chi xi stigma*] will mark those who are of the antiChrist. Everyone not so marked will be of God. Therefore, what is seen is that the first half and the second half of the Tribulation will mirror one another. But this is the subject of a later chapter.

Saints who do not love righteousness enough to have practiced walking blameless before God will rebel against God, and will be placed under a great delusion (2 Thess 2:11–12) that will not allow them to repent of their lawlessness; they will be condemned spiritually. But they, seeking to do God a favor, will slay righteous Abel, their brother— they will betray their brothers, will hate their brothers (Matt 24:10), and will increase their lawlessness until they readily kill their brothers. They are of Cain, and they will be marked for death.

So the abomination that makes desolate causes disciples to separate into those who keep the Sabbath and those who try to enter God's rest on the following day. This abomination will appear as a great man of righteousness, as a stabilizing force in a topsy-turvy world. He will not appear sinister, for who then would follow him? The abomination of desolation will fully convince hypocritical goats that they are the sheep.

*

Ground rules for prophetic readings need to be established: valid readings do not leave the texture of the inspired text. If a scholar adds to the text in a manner not suggested by the varying representational distances of Scripture's mimetic language, the scholar has played unfair with the text. An example, and perhaps the prime example of adding to the biblical text is the insertion of the Roman Empire into prophecy. The four world-ruling empires of Nebuchadnezzar's vision are himself as Babylon, Media Persia, Greece, and the reign of the kings of the North and of the South. The four beasts that appear in the seventh chapter of Daniel are the four horns or kings of the he-goat of the eighth and eleventh chapters, with the fourth beast being the king of the North, and the third being the king of the South. The little horn of both visions (in the seventh and in the eighth chapters) isn't the pope, but Satan himself as he comes as the antetype antiChrist during the first half of seven years of tribulation. He comes through entering the man of perdition as he entered Judas. But after a time, times and half a time, dominion is taken from the four beasts, with the fourth beast slain and its body given over to be burned (Dan 7:11–12). Satan is cast from heaven (Rev 12:7–10) halfway through the seven years. He now comes claiming to be the Christ, for he has no authority to reign or dominion of his own. Hence, he reigns as the true antiChrist through

stealing authority that rightfully belongs to Christ Jesus. But the above remains to be read from Scripture— and in reading the inspired text, neither Rome nor the Roman Empire will be found in any passage. To insert Rome is, again, adding to the text. And the person who does so condemns him or herself to being a false prophet, a teacher of Israel who has not been sent by God.

Daniel's vision of the he-goat trampling the ram is "for the time of the end" (Dan 8:17). What the angel brought Daniel that is inscribed in the book of truth (Dan 10:21) was given to make Daniel understand what was to happen to Israel in the latter days (v. 14). It was this message about the kings of the North and the South that was to remain secret and sealed until the time of the end (Dan 12:4, 9). And the Book of Revelation uses two literary tropes to seal what won't be sealed on the Lord's day. Yes, the angel tells John, "Do not seal up the words of the prophecy of this book" (Rev 22:10), but why he tells John not to seal the words is because "the time is near" (same verse). The time of Christ Jesus' return demonstrably wasn't near two millennia ago. John was in vision on the Lord's day (Rev 1:10), which isn't a day of a year or a day of the week. It is the seventh day of the spiritual creation week, with each of those days being as a thousand years. It is Christ's rest, which is represented in the texture of Scripture as the promised land of Judea (Ps 95:7–11 & Heb 3:19), as the weekly Sabbath, and as Christ's Millennium reign over humankind. So John is in vision when the described events are near; he is, again, in vision on the day of the Lord. The book itself is the "revelation of Jesus Christ, which God gave him to show his servants what must soon take place" (Rev 1:1). *Soon* isn't, again, two millennia in the future. Thus, the tropes used are disclosed in seeing the Lamb of God remove the seals in the Lord's day. Christ Jesus functions as the paschal Lamb of God, but he doesn't appear as a lamb (Rev 1:13–16), nor do the seven spirits that function as His eyes appear as eyes (Rev 5:6). No one earlier in history has been worthy to remove the seals from the scroll, and the Lamb doesn't remove them until the internal time setting of John's vision, not when John has his vision. So Revelation has been sealed through the trope of not having yet occurred, that sealing through the rotation of representation which has entities' functions in the plan of God becoming the appearances of these entities. Attributes, thus, become appearance. Therefore, the Book of Revelation has been as sealed as Daniel's prophecies.

If humankind hasn't yet entered the time of the end, Daniel's visions are still sealed. The book of Revelation will remain unreadable. But neither is the case. The argument made in the "Preface" is that the time of the end officially began in January 2002, forty years after revelation was rejected by the primary fellowship that had been previously open to, and devoted to reading prophecy.

Daniel says of Nebuchadnezzar's dream that the "dream is certain, and its interpretation trustworthy" (Dan 2:45); so prophetic understanding can be constructed upon Daniel's interpretation of the king's vision. The givens are that Nebuchadnezzar saw an image mighty and of exceeding brightness, frightening even (v. 31). The head was of fine gold, the chest and arms of silver, the belly and thighs were of bronze, the legs were iron, the feet were mixed iron and clay (vv. 32–33). A stone cut by no human hand struck the image on its feet, and shattered them (v. 34). Then the iron, and the clay, and the bronze, and the silver, and the gold— all five elements together— became like wind blown chaff, swept away so that no trace of them were found (v. 35).

The interpretation that is trustworthy begins with Daniel telling Nebuchadnezzar that God has given him [the king] his kingdom, power, might, and glory. Israel had been delivered into the king's power— Israel as the firstborn son of God (Exod 4:22) had been consigned to bondage in Babylon because of the nation's unbelief that became disobedience when acted upon (Ezek chptr 20). The prophet Jeremiah repeatedly tell the inhabitants of Jerusalem that they have been given into the hand of Nebuchadnezzar; he writes to the exiles who have already been taken to Babylon and tells them to seek the welfare of the city where God had sent them into exile (Jer 29:7). So it must be understood that physical Babylon reigned by permission given it from God. Likewise, spiritual Babylon reigns by divine permission. And when Nebuchadnezzar forgot that God had granted to

him power, might, and glory, and he said, “Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?” (Dan 4:30 ESV), he was given the mind of a beast for seven years. Satan as the king of spiritual Babylon will be cast to earth where he will dwell with the mind of a man for three and a half years before being bound in the bottomless pit, only to be loosed for a short season (another three and a half years) after a thousand years. So the old dragon reigns, like Nebuchadnezzar reigned physically, over humanity at the discretion of God the Father.

The Apostle Paul writes to Galatians that Abraham had two sons, one of a slave woman, one of a free woman (Gal 4:22). The one born to slavery was a son of the flesh (*v.* 23), while the other was born of promise (same verse). By extension, all of humankind is, in reality, the firstborn son of God through the first Adam; the firstborn son according to the flesh. The Church is (in this level of representation) the son of promise, that promise being birth-from-above through receipt of the Holy Spirit.

Humankind has been consigned to disobedience (again Rom 11:32) after being driven from Eden, thereby making disobedience or sin a representation of physical Babylon. However, returning to what Paul wrote to the Galatians, the son of flesh corresponds to the present Jerusalem while the son of promise corresponds to the Jerusalem that is from above (Gal 4:25–26)— the present Jerusalem existed by permission granted from Cyrus, a Persian king of Babylon. So both physical Jerusalem and physical Babylon represent bondage, the first to death from the law, the second to death from sin. Liberation comes by promise through the writing of the law on the hearts and minds of born-from-above disciples. Liberation from death has not been for the flesh, but for the new man tabernacled in the flesh of the crucified old man.

The consignment of humankind to disobedience places human beings wherever they dwell under the dominion of the king of spiritual Babylon. Therefore, when Daniel tells the king that God has delivered into his hand the children of men wherever they dwell, the beasts of the field and the birds of the air (Dan 2:38)— even though Nebuchadnezzar never rules Chili or China, nor over migrating eagles and vultures— Daniel merges the levels of representation. While complementing the king, he describes the reality of Satan, as the prince of the power of the air, ruling over man, beast and fowl. And in the story of Nebuchadnezzar being given the mind of a beast (Dan 4:16), the effect of reigning as the power of the air can be seen. Nebuchadnezzar says, concerning having been given a mind of beast for seven years, “At the end of those days... my reason returned to me” (*v.* 34), and “At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me” (*v.* 36). All the years while the king lived as a beast, his nature was that of a beast. He didn’t see himself as the king imprisoned as a beast. He was as content to eat grass as was an ox. Thus, the king received from God a nature or psyche alien to the template of thought patterns generally typifying human beings. But the king received the mind of an ox as easily as the great predators’ minds will be changed when the Holy Spirit is poured out on all flesh— the great predators will then lie down with their prey; the great predators become grass eaters (Isa 11:6–9). Therefore, since a human being can receive the mind or nature of a beast, and since the nature of beasts will be altered through receipt of the Holy Spirit, human nature, like animal instinct, is a received nature. It is not a fixed nature determined by biology, but a template of thought patterns over which God reigns. And God has, for a season, consigned human beings to disobedience by placing them under the immediate reign of Satan, thereby making Satan the king of spiritual Babylon, again, not a kingdom of this world, but a kingdom within the heavenly realm analogous to physical Babylon having been a kingdom here on earth. And as physical Babylon was utterly destroyed and never rebuilt, so too will Satan’s kingdom be utterly destroyed and never rebuilt.

Too many prophecy pundits spend energy constructing arguments to show that the Roman Church heading a united Europe constitutes endtime Babylon. These pundits have not been sent by

God, but speak what seems correct to them. Physical Babylon was destroyed. No Iraqi dictator has since rebuilt the city or the kingdom, and none will. No physical Babylon exists, and none will. So endtime Babylon is a kingdom not of this world; hence, it is a kingdom against which Jesus' servants will fight, the implication of what Jesus told Pilate when asked if He were a king (John 18:36). In an analogous spiritual kingdom that isn't confined to the Pope and his allies but consists of all sons of disobedience with their *natural* yearning for liberty and their *natural* inclination to rebel, Jesus' servants fight against disobedience. They strive to keep the law of God that has been written on their hearts and in their minds. And though they lose battles, they become stronger and better warriors the more they fight.

The boundaries of spiritual Babylon is human nature as presently received by every person born of woman. When God the Father draws a person from the world, He inserts a puff of His Breath [*Pneuma 'Agion*] into the person's mind. He begins the rebellion of the person's mind against the law of sin and death that continues to dwell in the person's members (Rom 7:15–25). He inserts, as if it were a newborn infant, a change in the person's received nature of disobedience. What He inserts functions as a yeast spore of obedience, which will eventually leaven the entire lump (using the analogy in a reversed manner of how the Apostle Paul used the analogy). He does to Satan what Satan did in the heavenly realm when iniquity was found in an anointed cherub (Ezek 28:15), and this cherub began a rebellion in angels who were by nature obedient. And because God consigned the person to disobedience, to Satan's reign over the person's mental topography, He will have mercy upon the person (again Rom 11:32). It remains for glorified disciples to judge and to extend or to not extend mercy over the angels deceived by Satan.

Daniel tells Nebuchadnezzar that he is the head of gold of the image the king saw— and Nebuchadnezzar had received his kingdom from God. Likewise, Satan as the king of spiritual Babylon received his kingdom from God. And like Nebuchadnezzar, Satan will forget that he needed permission to touch Job, and that he could go no farther than he was given permission (Job 1:6–12 & 2:1–6). Satan will speak great words, and many words against God before Michael and his angels make war on Satan and his angels. This war results in Satan being cast from heaven in the same manner as Nebuchadnezzar was driven from among men, had his reason taken from him, and was given the mind of a beast. Satan will be given the mind of a man— he becomes mentally beatable by disciples when he comes as the antiChrist. A Joshua and a Caleb will lead the children of spiritual Israel against the antiChrist and against those who take the mark of the beast in the same way the first Joshua and the first Caleb lead the holy nation across the Jordan and into the war to win the physical promised land. Only this war will be fought in the mind. The promised land will be God's rest: glorification for those who have taken judgment upon themselves, and entrance as flesh and blood human beings into the Millennium by those who haven't yet asked for judgment. All who endure to the end shall be saved (Matt 24:13), shall enter God's rest. This is the good news that must be proclaimed to the world as a witness to every nation before the end of the age comes (v. 14). This is the task of the saints of endtime Philadelphia, who fight to win a kingdom for their elder brother, a kingdom He has already won.

Nebuchadnezzar as the head of gold was a type of Satan, who appears as an angel of light, not as a sinister despot. From Scripture, Nebuchadnezzar seems like a nice enough fellow— to his citizens who worshipped his golden image, the king seemed pleasant, but to Shadrach, Meshach, and Abednego, the king was filled with rage and the expression of his face changed (Dan 3:19). Satan as a disguised angel of light and his servants as disguised ministers of righteousness will, when provoked, become filled with rage and the expressions on their faces will change.

Nebuchadnezzar was quick to order the death of his magicians when they couldn't make his dream known to him. He made eunuchs from the sons of defeated kings, and had them serve in his court. He was, from the perspective of God's law, truly evil. But God used him as an instrument to

punish His holy nation, as well as a great many other nations. And God uses Satan in the same way, as the Apostle Paul notes (1 Cor 5:5). In a similar manner as how Paul instructed the Church at Corinth to consign the one fellow to Satan, God has consigned all of humankind to disobedience, to Satan— that is, to the destruction of the flesh— so that the spirit, or the new man can be saved.

* * *