

REREADING PROPHECY

The Forthcoming Edition

SERIALIZED

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Chapter Two The Son of Man

Biblical prophecy is ultimately revelation about kingdoms not of this world, but kingdoms that affect this world, now and in the future. It is specifically about two kingdoms, not many kingdoms, both of which are or will be ruled by a king of kings. And the second of these two kingdoms will continue to reign after the “former things have passed away” (Rev 21:4). These former things include everything that human beings presently see; these things include death, pain and suffering. If this latter kingdom were of this world (i.e., part of the created universe), then death would remain as a defining characteristic.

An inherent quality of the creation is mass that exerts gravitational attraction— since time or space-time can be written as a function of gravity, time as humanity perceives it has been created. Its passage seems linear through its presentation by repetition and near repetition of sound, such as in *tick, tock, tick, tock, tick, tock*. Without the change in vowels, time would seem circular as in *tick, tick, tick, tick, tick, tick*. But whether perceived to be linear or circular, human beings live in a sea of time as fish live in water. Human beings sense the passing of one moment into the next moment, this passing determined by the expansion of space-time through the decay of heavy mass particles, thereby giving to all quadrants of space-time the same background temperature of three degrees Kelvin.

Without the passing of one moment into the next, change is restricted to what will coexist with what is. One piece of furniture cannot occupy the same space at the same time as another due to the inherent qualities of mass. The first piece must be moved so that the second can be positioned where the first was. Likewise, the presence of life and the absence of life cannot coexist in the same entity at the same moment. Therefore, passage from one moment to another is necessary for a living entity to die. Death ceases to exist when time expires. Then, whatever has life has everlasting life, for the moment remains and doesn't become the next moment. And this is the defining condition of the heavenly realm.

For one kingdom not of this world to replace the other— both cannot exist at the same moment unless they are one as Jesus is one with the Father (John 17:20–21)— the second kingdom must necessarily be housed inside of time and be subject to death until the moment arrives when it will replace the first kingdom. Today, Babylon exists outside of time: its king and kings are the old Dragon that has deceived the whole world, and the Dragon's angels. And biblical prophecy is about the demise of this kingdom, and about its replacement by the Son of Man, the Body of which is presently growing in the womb of the last Eve and is concealed by the righteousness of Christ Jesus.

When the kingdom of the world becomes the kingdom of the Most High and of His Christ (Rev 11:15), the Dragon and his angels will be cast to earth; i.e., they will be cast into time (Rev 12:7–10). They will then be subject to death. Satan will die (Ezek 28:18–19). The irony is that from the perspective of timelessness, Satan has already died and the firstfruits of humanity have already been glorified (Rom 8:29–30), the reason both passages of Scripture are written in the past tense.

Humanity, though, trapped inside time hasn't yet arrived at the moment when either event happens. However, it remains sadly amusing to realize that many people will succumb to the blandishments of the abomination that makes desolate who comes by the workings of a dead Adversary. Satan, despite his brilliance, will not believe that his time is short until he is cast to earth. He will then know that his days are numbered, that his death is certain, and he will be as a roaring lion devouring whomever he can.

The certainty of Scripture— of the fulfillment of prophecy— comes from the heavenly perspective of being able to see the end from the beginning. Inside time, a person must await the change of moments before the future is revealed, that future affected by every action within any particular moment. The future is, then, always unknown and is always in a constant state of change. Outside of time, however, every activity within every moment becomes simultaneously observable. The Logos will have seen Satan fall as lightning before He entered His creation so when He was tempted by Satan, He knew that Satan would be cast into time and burned in the lake of fire; He would have literally seen this casting and burning. And sentence tenses become tangled, for from the heavenly perspective, the future and the past within the creation coexist with the moment that is.

Therefore, biblical prophecies have been sealed and secret revelations about the course of events within time, and about events outside of time that affect human beings. Jesus as the Logos shared/shares with His friends what is and what will be, but what He shares is not to affect the events themselves. So understanding has not been given to everyone from the beginning. What has been revealed through the prophets of old would have affected the outcome of the demonstration in which humanity has been consigned to disobedience (Rom 11:32). So the proof of divinity is not merely revealing the end from the beginning, but sealing those revelations so that they could not be understood until their unsealing would not affect the demonstration. The unsealing of revelation means that the course of prophesied events is certain, and the events will soon happen. It does no good to reveal what will happen, then to seal these revelations, and then unseal them after the fact. The proof of divinity is unsealing revelations that were given and sealed long ago about an event shortly before the event occurs.

The simplicity of prophecy is perceived through realizing that the geography of Judea functions as the visible correspondent of the invisible mental topography of the household of God. Crops grew on Judean hillsides when they received the earlier and the latter rains, analogous to disciples receiving the Holy Spirit. These hills produced two grain-harvests, the early barley harvest and the later wheat harvest, with each crop dependent upon their respective early or later rain. These two grain-harvests correspond to two harvests of disciples, an earlier and a later. Beginning with the Wave Sheaf offering at Passover, the Judean barley harvest corresponds to the harvest of firstfruits, the first of which was Christ Jesus Himself when He was accepted by the Father (John 20:17, 21) as the reality of the Wave Sheaf. The remainder of the first Judean harvest was gathered into barns by the Feast of Weeks (i.e., Pentecost). And the counting of these seven weeks from the morrow after the Wave Sheaf offering represents the counting of the seven years of the Tribulation, which is also represented by the seven days of the Feast of Unleavened Bread. The second High Day of Passover week (i.e., the last day of Unleavened Bread) commemorates [on the shortened spring calendar] the resurrection and acceptance by the Father of the firstfruits when Jesus returns to begin His millennial reign.

The entirety of the plan of God is represented by the High Days that commemorate the harvest seasons of the Judean hill country— glorified human beings are either part of the early barley harvest or the later wheat harvest. This plan, though, is additionally represented and repeated by the spring High Day calendar, and by the fall High Day calendar. The emphasis of the spring calendar is the barley harvest. The fall calendar repeats this plan of God, with emphasis on the later wheat harvest.

And again, the entirety of the calendar repeats this plan, thereby revealing that the double harvests are really aspects of a single harvest of the earth.

The spring calendar begins with Passover: Jesus as the Lamb of God is the reality of the paschal lamb sacrificed for the firstborn of Israel. The calendar next celebrates Israel's liberation from bondage to Pharaoh (the first High Day of Unleavened Bread). The reality will be the holy nation's liberation from the law of sin and death that dwells in its members (Rom 7:25) at the beginning of the Tribulation, these seven years being the hard labor birth pains of the last Eve bringing sons of God to glory. These seven years will be spent living without sin (the seven days of Unleavened Bread). Then counting as the Sadducees did, the Wave Sheaf offering is made on the Sunday following the weekly Sabbath within Unleavened Bread. This is, within Christianity, Resurrection Sunday, when Jesus was accepted as the reality of the first sheaf of barley harvested in Judea. Then at the conclusion of the seven days of Unleavened Bread is the High Day that commemorates entering into God's rest, when the Messiah comes and the firstfruits are glorified. Now, concluding the spring calendar and after a long wait will come the Feast of Weeks when the last of the harvest is gathered into barns. This is a shadow of the great White Throne Judgment, when the Holy Spirit is given to all physically resurrected human beings who have not previously been born-from-above. This is not a second chance for salvation, but the first chance for individuals who were not previously drawn by the Father (John 6:44, 65) and chosen by Christ Jesus (John 15:16, 19). Each person will only be born-from-above once, just as each person is only born of woman once. There are no second chances to receive salvation. Judgment is today upon the household of God (1 Pet 4:17), upon all who have been born-from-above, but not upon the remainder of humanity. Their judgment will occur after their physical deaths (Heb 9:27 – baptism equates to physical death) and resurrections. They will be like the two thieves crucified with Jesus. And they, as adults, will have a similar quantity of time to determine their fates. Scripture, though, is today silent as to how long resurrected infants and small children under the age of accountability will live before they come under judgment.

On the fall calendar, the first High Day of Tabernacles commemorates the early harvest [glorification] of saints, with the seven days of the Feast representing Christ's millennial reign and being analogous to the seven weeks between the Wave Sheaf and Pentecost. These seven days also represent Israel living in booths in the Wilderness of Sin, when the nation that left Egypt was rejected. Their uncircumcised children crossed the Jordan. Thus, these seven days represent the same aspect of the plan of God as do the seven days of Unleavened Bread, the reason the sacrificial offerings made at both Feasts will be identical during the Millennium (Ezek 45:25). And the Last Day, or Great Day (the eighth day) following the seven days of Tabernacles now commemorates the great White Throne Judgment, which occurs after Satan is loosed for a short season at the end of a thousand years.

The Judean hills were not irrigated croplands; they were not vegetable gardens (Deu 11:10) like Egypt or Babylon, where human industry produced the fruit of the land. The Judean hill country's dependence upon the early and the latter rains required Israelites to trust God, to have faith in God, and to live in such a manner that God would bless them. They could not live in this hill country without the early and the latter rains. Likewise, disciples cannot live as spiritual Judeans without faith in God, without the Holy Spirit– and disciples do not live as spiritual Judeans by mimicking the ways of Greeks, or by returning to Babylon/Egypt.

Eden shrank from its original size (Gen 2:10–14) to become the promised hill country of Judea. Following God sending first the northern kingdom of Samaria into Assyrian captivity, then the southern kingdom of Judah into Babylonian captivity, Israel shrank until it was scarcely larger than the *polis* of Jerusalem (Ezek 12:9–14). Only a few Israelites escaped the sword, famine and pestilence to repent of their lawlessness (v. 15). And from these few, a remnant from Babylon returned to

Jerusalem to rebuild the temple. So when the Logos was born as the man Jesus of Nazareth, the garden of God (i.e., Eden) was no larger than the rededicated temple at Jerusalem. As if wool washed in hot water, the hill country of Judea had shrunk to the size of the temple mount.

Today, disciples are the temple of God (1 Cor 3:16–17), in which the Holy Spirit dwells. The mental topography of disciples forms the geography of a spiritual Eden which will grow to encompass all of the earth— but this spiritual Eden is today even less than the rebuilt temple under Ezra was in the eyes of those who remembered Solomon’s temple. Spiritual Eden has to be built from the burnt stones of the former Jerusalem, the Apostle Paul’s *present Jerusalem* (Gal 4:25). Many wild olive branches have been grafted unto the root of righteousness, but these branches, with a few exceptions, have continued to bear wild fruit as is their nature, and the nature of grafting. The broken off natural branches will be grafted back onto their cultivated root when the Tribulation begins. The Sabbath will then mark who is of God and known to God— and the natural branches will not give up the Sabbath whereas the wild branches will not keep it but will try to enter God’s rest (i.e., the hill country of Judea) on the following day. The great falling away that is sure to occur will be the greater Christian Church, once liberated from the law of sin and death that has dwelt in its members (Rom 7:25), returning to lawlessness 2300 days before the Messiah comes to restore all things. This return to lawlessness or sin (1 John 3:4) will be the greater Church’s rejection of the 7th day Sabbath and its observance of the 8th day. The greater Church will be sincere, will want to serve Jesus, and will not believe what He said about the law (Matt 5:17–19). The greater Church will claim the dispensation of grace exempts Christians from keeping the law of God, especially the Sabbath commandment. The greater Church by its disregard for this commandment has identified the Sabbath as the least of the commandments. So this smallest commandment becomes the test commandment, for if disciples will not be faithful in little things, they won’t be faithful in the weightier matters of the law.

The natural branches take their identification from the Sabbath commandment, as do a few Christian sects. So when the man of perdition, that lawless one who comes by the workings of Satan, attempts to change times and the law (2 Thess 2:3–10 coupled with Dan 7:25 & 12:11)— this abomination that makes desolate will compel all Sabbatarians to seek God more than they previously have. The natural branches will again be grafted onto the root of righteousness; they will be spiritual virgins. And the greater Christian Church will be rejected just as the nation that left Egyptian bondage was rejected for its unbelief (Heb 3:19) that became disobedience when it tried to enter God’s rest the following day (Num 14:40 & Heb 4:6). God will send a great delusion over the lawless Church (2 Thess 2:11) in that this firstborn son of the last Eve, when it formally rejects the Sabbath, will be unable to repent of its lawlessness. It will from then on truly believe that it does the will of God when it persecutes Sabbatarians. It will again be Cain murdering righteous Abel because this spiritual Cain’s offering (i.e., taking of the sacraments) isn’t accepted. This last Cain, like its visible physical shadow, isn’t willing to do what is right (Gen 4:7).

The suggestion of typology is that the grafted natural branches constitute righteous Abel, who sacrifices a lamb, indicating that animal sacrifices in earthly Jerusalem will return shortly after the Tribulation begins.

When the Tribulation begins, the greater Christian Church becomes the reality of the scribes and Pharisees of Jesus’ day. The Church has the law of God written on its collective heart and in its mind, but it will not keep this law just as the Pharisees received the law from Moses but would not keep it (John 7:19). Moses said the law of God was neither far from Israel, nor too hard to keep (Deu 30:11). The Apostle Paul identifies the law of God that Moses says is not too hard to keep as the righteousness that comes by faith (Rom 10:6 — compare Rom 10:6–8 with Deu 30:11–14). Therefore, when the greater Church is liberated from bondage to the law of sin and death that presently dwells in its members, this holy nation of God will commit blasphemy against the Holy

Spirit by insisting that the law of God is too difficult— is actually impossible— to keep. It will not practice the righteousness that comes by faith, but will believe the ten witnesses who say, yes, the law is a good land, but the giant of obedience is too large to defeat. Obedience, like the sons of Anak, will make the greater Church seem to itself like spiritual grasshoppers (Num 13:33). And the Church from that point forth will be for Christ as a plague of spiritual grasshoppers marked for death in the lake of fire. When empowered by the Holy Spirit so that the Church can keep the law of God, the lawless Church commits blasphemy that will not be forgiven.

Jesus drove the thieves out from the temple at the beginning of His three and a half year ministry (John 2:14–16), and again at the end of His earthly ministry (Matt 21:12–13). The first incident was at the Passover; the second was the week Jesus was crucified. Again, disciples are today the temple of God. The seven days of Unleavened Bread— the Passover of the Jews— annually represent the seven years of the Tribulation when all Israel will live without sin (i.e., leavening serves as an analogy for sin) because of this holy nation's liberation from sin through its empowerment by the Holy Spirit.

In typology, dwelling in booths during the seven days of the Feast of Tabernacles represents the circumcised nation that left Egypt's journey through the Wilderness of Sin (Lev 23:42–43). On this journey, the nation that left Egypt was rejected because of its unbelief; the uncircumcised children of that rejected nation left the Wilderness of Sin and entered God's rest (Ps 95:10–11) as the firstborn son of God (Exod 4:22). But Israel as this firstborn son of God was then consigned to death under the law of God, and rejected for its unbelief. Jesus then becomes the firstborn Son that enters God's rest of glorification in the same way as the nation that left Egypt died in the wilderness and its children entered the promised land of the Judean hill country. Jesus, though, was also consigned to physical death so that His children/disciples could enter God's rest as the firstfruits of God. And His children/disciples as firstfruits will be consigned to physical death so that their children, born after their liberation from the law of sin and death that dwells in their members, can enter God's rest. And this consignment to Death, the fourth horseman of the Apocalypse, has been revealed from the beginning, but concealed through the sealing of endtime prophecies.

The repetition of types can be assigned linguistic values, but such assignments might not be helpful. Adam was rejected, but Abraham chosen. Ishmael was rejected, but Isaac chosen. Esau was rejected, but Jacob chosen. Liberated Israel was rejected, but its uncircumcised children chosen. The descendants of these children who returned from Babylon were rejected, but Jesus was chosen— and from Jesus, His children were chosen. These firstborn children of Jesus will be, during the Tribulation, rejected as Cain was rejected, and the second born nation of natural branches chosen, but slain, thereby requiring the birth of another son who will be chosen, who will only have to endure to the end to be saved. And this birth announcement of a spiritual Seth who will be accepted through enduring to the end is the good news that must be proclaimed to the world as a witness to all nations (Matt 24:13–14).

The firstborn belong to God to do with them as He pleases. Removing a line from its context but not from its appropriateness, Jesus, in relating the parable about the laborers in the vineyard has the owner of the vineyard saying, “Am I not allowed to do what I choose with what belongs to me?” (Matt 20:15 ESV). God has consigned the sons of Adam to disobedience so He can have mercy on all (Rom 11:32). He consigned His firstborn Son to death to redeem all. He ransomed the firstborn of Egypt (Isa 43:3–4) to pay for the liberation of His firstborn son (Exod 4:22), according to the flesh. He then consigned this firstborn son according to the flesh to death under the law to redeem His firstborn son according to the spirit. He will ransom the firstborn of Babylon to pay for the liberation of His firstborn son according to the spirit. All firstborn are His to do with as He pleases. And He will consign His firstborn son according to the spirit to death to redeem all who will endure to the end.

Israel as the firstborn son of God crossed the Jordan on the 10th of the first month (Jos 4:19), just as Jesus entered Jerusalem on the 10th of the first month (combine John 12:1, 12 with John 19:31). The Passover lamb was selected and penned on the 10th of the first month (Exod 12:3), then slaughtered on the 14th at even. Jesus was crucified on the 14th and entered the grave at even; He was the spiritual reality of the Passover lamb, a Lamb appropriate to the size of the household of God. And the nation that crossed the Jordan was circumcised and had healed by the 14th at even when it began to roast the Passover lamb. Circumcision becomes an uncovering or unclinking in the same way that Jesus was revealed when He was penned in Jerusalem, His revealing most manifest in His resurrection of Lazarus, the incident that precipitates His crucifixion. But the Son of Man is revealed or unclinked at the end of the age (Luke 17:26–30).

Circumcision is the removal of the foreskin, the natural covering of the human male. The covenant that introduces circumcision to Abram requires that the patriarch walk blameless before God (Gen 17:1–2); this covenant also includes the change of Abram's name to *Abraham* through the insertion of the voiced radical indicating breath, or the receipt of the Breath of God. Both Abraham and Sarah receive the Holy Spirit under this covenant ratified by circumcision. Ishmael does not, for the promise goes through Sarah, not through Hagar. But Abraham circumcises all of his household, including himself and Ishmael.

Before God drove Adam and Eve from Eden, He killed animals and made skin clothing for them to cover their nakedness, revealed to them when they ate forbidden fruit. Prior to when they ate of the tree of knowledge, obedience to God covered their nakedness.

The male foreskin becomes analogous to the skin clothing or covering God made for Adam—Eve's nakedness was covered by her obedience to her husband from whom she was created. (Adam was created from the elements of the earth and as such was a son of God, whereas Eve was created from Adam and was a daughter of man.) Removal of this foreskin makes the male naked before God, with the male's only covering for sin being his obedience to God. The male has been revealed— and it is in this manner that the Son of Man will be revealed at the end of the age. The fullness of iniquity will have been reached; Jesus will bear no more sins. He will remove His cloak of righteousness from around His Body, thereby revealing all of the Son of Man in the same way that Adam was revealed prior to when sin entered Eden. Obedience to God will cover the Son of Man's nakedness. Jesus will, through the Holy Spirit, liberate Israel from bondage to the law of sin and death that has dwelt in its members. He will, again through the Holy Spirit, empower Israel so that this nation can walk blameless before God— this holy nation will begin the seven years of tribulation liberated from sin and with no sin imputed to it. It will be as the nation of Israel symbolically is when the nation removes leavening from all of its dwellings prior to the Passover. Its heart and mind or soul will be spiritually circumcised (Deu 30:6) through having the law of God written on both. It will be spiritually as the rejected nations were physically. It will be spiritually liberated from bondage in Babylon as the physical nation was liberated from bondage in Egypt; it will, though, also spiritually be as scribes and Pharisees were physically. These Pharisees had the law but didn't keep it, so they were consigned to death under the law. The holy spiritual nation has the law written on its heart and mind, but won't keep it; so it, too, will be consigned to the second death under the law. That portion of this spiritual nation willing to lose its life physically as Christ Jesus did— this means being blameless from when revealed until when sacrificed— will save its spiritual life, will enter God's rest.

Two nations are today in the womb of the Church. Both nations are children of promise as Esau and Jacob were the children of promise in Rebecca's womb (Rom 9:6–13). No sin is today imputed to either nation, but one nation is loved and one is hated. One nation will, though initially deceitful, wrestle with God and will ultimately walk blameless before God. When Jesus drives the thieves and tradesmen from the mindscape of these temples of God, these temples remain cleansed. But the

other nation will value its birthright so slightly that it will trade that birthright for a bowl of lentils; the tradesmen and thieves will have returned. This lentil-loving nation will not be willing to lose its physical life to save its spiritual life. As a result, it will lose both. For both children have been consigned to death under the abomination that makes desolate (Dan 7:25).

But Israel, physical and spiritual, is also the last Eve who will give birth to a spiritual Cain— from the two nations that are today in the womb of Israel will come a Cain that persecutes and murders his younger brother. So one son is spiritually dead, and the other is physically dead. But this last Eve brings forth a third son, a spiritual Seth chosen and cleansed before birth so that this third son only has to endure to the end to be saved.

The circumcised nation of the Jerusalem below is a type of Christ, in that it was sacrificed under the law, roasted whole and eaten by the spiritual nation that has rejected taking the Passover sacraments as Jesus established the example. Therefore, the offering (i.e., the taking of the sacraments) of this spiritual nation will be to God as Cain's offering was. Cain would have been accepted if he had done well, if he had walked blameless before God (Gen 4:7). But sin lurked at Cain's door. He was unable to rule over it— and his offering didn't cover it, whereas Abel's offering did. And taking the Passover sacraments as Jesus established the example covers sin, even into the Tribulation.

In typology, Jesus will drive the thieves from the mental landscapes of the Church at the beginning of the Tribulation, and will again drive thieves from the mental landscapes of the Church at the middle of the Tribulation. Twice He cleansed the physical temple at Jerusalem. Twice He will cleanse the spiritual temple of the Jerusalem that is from above (Gal 4:25–26).

The spiritual temple of God is today full of moneychangers and tradesmen who have made merchandise of disciples. Their time is short. Despite the mighty ministries they profess doing, and have done in the name of Jesus (Matt 7:21–23), they wheel-and-deal in the lives of the saints. They vie for the tithes and offerings of the saints. They promise what they cannot deliver— any teacher of Israel who promises physical blessings for sowing into his or her ministry is a charlatan. This person can expect to be driven from the temple of God when the Tribulation begins. If this person returns, he or she will be driven from the temple again. Jesus will cleanse His body before the Son of Man disrobes.

When the Son of Man is revealed, the Body of Christ will appear spotless for Jesus as the reality of the Azazel goat has been bearing the sins of this holy nation in the supernal realm. Israel has had no sin imputed to it that hypocrites within the nation didn't take to themselves. Hypocrisy is knowing what is right, but with forethought not doing what the person knows is right. This person's lawlessness remains with the person.

But saints who have not practiced walking uprightly under the cover of Grace, thereby redeeming their time, will be persuaded that obedience to God is too large a giant to defeat. They will return to Babylon, where God will place them under a great delusion. They will not then leave Babylon when this spiritual kingdom falls (Rev 18:4). They will partake of her sins, and they will take upon themselves the mark of death; i.e., the mark of the beast.

In a mixing of metaphors, the Body of the Son of Man is also the Bride of Christ (Eph 5:23), which Christ intends to present to Himself without spot or blemish on His wedding day (*vv.* 25–27). He has borne the sins of Israel for nearly two millennia. Israel will only have to live free from sin for seven years to remain without spot or blemish. These will be difficult years, for the holy ones will be delivered into the hand of the man of perdition for half of these years. They will be consigned to death for their unbelief— and in physical death will be their salvation, for if they seek to save their physical lives, they will lose their spiritual lives.

Yet 144,000 Israelites (probably a real number; certainly a symbolic number representing the fullness of the natural branches) and a remnant of the saints represented by a spiritual Joshua and a

spiritual Caleb will physically live until the Holy Spirit is poured out upon all flesh (Joel 2:28). This outpouring of the Holy Spirit when the kingdom of the world becomes the kingdom of the Most High and of His Christ is why a spiritual Seth will be accepted through enduring to the end. This child of God will desire to live without sin, without spot or blemish, and will be empowered to do so.

Saints representing Joshua and Caleb will lead the children of the first spiritually holy nation into God's rest. The seven pairs of clean animals and the single pair of every other species serve as types of Joshua and Caleb; the seven pairs of clean animals are types of the seven named churches in Revelation, which are represented by Joshua. Noah, then, becomes a type of Christ, as the seven with Noah are types of the seven angels to the seven churches.

The testimony of Jesus is the spirit of prophecy (Rev 19:10), which sees in typology metaphors having metaphors having metaphors. Jesus spoke to His disciples in figures of speech; He still speaks to His disciples in these same figures of speech. Thus, through this spirit of prophecy, disciples are now assured that the Son of Man will shortly be revealed. When this kingdom is revealed, the expectation of all saints is that they walk blameless before God, that they love righteousness enough to live as Judeans even when threatened with death. They will likely be sealed in death, a state of timelessness that will seem to pass directly into the resurrection and glorification. The sting of death was lost when Jesus was glorified.

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