

## Commentary — From the Margins

### *The Endurance*

#### Part Six

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And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. Blessed is he who waits and arrives at the 1,335 days. (Dan 12:11–12)

Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus. / And I heard a voice from heaven saying, “Write this: Blessed are the dead who die in the Lord from now on.” “Blessed indeed,” says the Spirit, “that they may rest from their labors, for their deeds follow them!” (Rev 14:12–13)

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#### 6.

The angel, interpreting the mysterious visions in Daniel’s head (Dan 7:15), tells the man greatly loved by the Lord (10:11) that from the time of the fourth king and of the little horn that appears on the head of this fourth king, uprooting three of the ten existing horns (7:8), that the saints and times and the law shall be given into the hand of this little horn for a time, times, and half a time (7:25), generally understood to be three and a half prophetic years, or forty-two months, or 1260 days, depending upon the perspective from which this length of time is observed. But if the “daily” (i.e., the morning and evening regular burnt offering) is taken away at anytime after the saints are delivered into the hand of the little horn, both the 1290 days and the 1335 days (12:11–12) occur past the end of time, times, and half a time that make up the Tribulation, and occur in the Endurance by a considerable number of months, meaning, simply, that persecution continues to occur after “the kingdom and the dominion ... shall be given to the people of the saints of the Most High” (7:27). Therefore, the end of the matter is not when the saints receive the kingdom, but sometime after the saints are blessed.

As there are not many little horns in Scripture but only one little horn seen twice (Dan chap 7 & 8); and as the kingdom of this world is not given to the Son of Man many times but only once, seen both by the prophet Daniel and by John (Dan chap 2, 7, 8, 9 & 11; Rev chap 11), the saints are not called blessed many times but one time (Dan 12:12; Rev 14:13), with this one time occurring after the kingdom of this world has been given to the Son of Man but before the Second Advent. They are blessed if they die in the Lord from this moment on to the Second Advent.

Why are the saints not blessed if they die earlier? And it is the answer to this question that lies at the heart of the endtime “gospel [good news] of the kingdom that will be proclaimed throughout the whole world as a testimony to all nations” (Matt 24:14); for when the kingdom of this world is given to the Son of Man (i.e., to the saints with Christ Jesus as their King and Lord), the world will be baptized in the spirit of God [πνεῦμα θεοῦ] (Joel 2:28; Matt 3:11) and everyone will be born of spirit, or said otherwise, will have received a second breath of life. Everyone will be a son of God, a *Christian*, but not everyone will know what this means. Some will take upon themselves the mark of the beast [χζς’ — *chi xi stigma*, or the tattoo of Christ’s cross] so that they can buy and sell, with the Antichrist requiring that those who would buy and sell mark themselves for death with the cross on or about 220 days into the Endurance. Thus, a period of time is allowed for these newly born sons of God to sort themselves out as a period of time is allowed at the beginning of the Tribulation for those who are of *Cain* to separate themselves from those who are of righteous *Abel*. In the Tribulation, *Cain* and *Abel* form the chiral image of the first Cain and Abel; so their birth order is reversed, and *Cain* will be born 220 days [2520 days minus 2300 days] after *Abel*. And it is only after *Cain*’s birth that the fifth seal of the Scroll is removed (Rev 6:9–11). The removal of the sixth seal introduces the wrath of the Lamb (vv. 12–17), and human beings, great and small, are cursed as they will be blessed in the Endurance if they endure in their faith in Jesus (Rev 14:13).

Jesus twice said that all who endure to the end shall be saved (Matt 24:13; 10:22), but those who endure will be persecuted in one town after another. However, the end will come before these persecuted saints have gone through all of the towns of Israel (Matt 10:23); therefore, throughout the 1260 days of the Endurance, saints will be pushed here and there, persecuted, and hunted as if they were animals. And apparently, saints will be martyred until the end (Rev 13:10) although the number of deaths will be few in comparison to the number in the Tribulation.

We have arrived back at where we began more than a week ago: the seven endtime years of affliction and persecution are seen in John’s vision as the Tribulation/Kingdom and the Endurance/Kingdom, with the narrative *Kingdom* wedding the Tribulation and the Endurance together while extending beyond the Tribulation as the *Kingdom* extends beyond the Endurance. The *Kingdom* doesn’t begin at the middle of the seven endtime years, but begun with the laying of the foundations of this world. For a while, because of the lawlessness of the sons of Adam—i.e., the wickedness of man (Gen 6:5)—God delivered this single kingdom that Jesus said is not of this world or from this world (John 18:36) into the hand of the Adversary for the destruction of the flesh; the Lord did what the Apostle Paul commanded the saints at Corinth to do with the man who was with his father’s wife (1 Cor 5:5).

The world was baptized by water into death; humankind has been consigned to disobedience so that God can have mercy on all (Rom 11:32). And all of humankind was dead in its trespasses and sins, “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” (Eph 2:2). Thus, the saints are not of this world, cannot be of this world, and must be out of sync with this world. But with the

*Kingdom* extending beyond time and space, it is the saints that endure while being out of sync with this world that shall be saved. All who return to being sons of disobedience after being liberated from indwelling sin shall be condemned.

Let's repeat the above in different words: the world is spiritually lifeless; hence the world is "dead," a realm of darkness. This world belongs to *the dead*, about whom Jesus said to "leave the dead to bury their own dead" (Matt 8:22). So those who govern this present world are *the dead*; those who own, control, and manipulate this world are *the dead*. And Scripture makes this apparent in the case of Abraham, who lived as a squatter under the oaks of the Amorite Mamre. The only land Abraham owned was the field with the cave in which he buried Sarah; he purchased the cave after Sarah died, and the field was purchased specifically to bury the dead. Plus, Jesus said, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head" (v. 20) ... foxes and birds are spiritually lifeless as are other beasts of the field and as man is until receiving a second breath of life [πνεῦμα θεοῦ]. The world and the things of this world are of the Adversary—not that the Adversary has created them, but they have been temporarily consigned to the Adversary—and even during the Endurance when this world finally belongs to the saints, the saints will not be able to exercise their ownership claim until the Second Advent. Until then, although they are the lawful heirs (the rightful owners), because Satan has been cast into time for his and his angels' destruction, the saints must "work" around Satan until he is taken and bound for the 1,000 years. And it is this working around Satan that tries the patience and faith of the newly born-of-spirit saints that by the end of a year have sorted themselves out, with those who wish to remain a part of this world taking upon themselves the mark of death (i.e., the tattoo of the cross) while those whose citizenship is the city of God flee from town to town.

I combined the first five sections of this extended essay in a piece titled, "[Understanding the Tribulation & the Endurance](#)," e-published on the [2nd Passover](#) website. In putting the sections together, I added new text that I want to here incorporate:

"In length, the Tribulation and the Endurance are both 1260 days long, but where the Tribulation ends the Endurance begins so they are not the same period ... the mystery of God was given to the prophets for them to announce it to the world (Rev 10:7). The prophet Amos records, "For the Lord God does nothing / without revealing his secret / to his servants the prophets" (3:7). The angel tells John not to seal his vision (Rev 22:10); yet the mysterious symbolism of the 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.

"What, pray tell, is the chiral image of a prophet ... 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 χεῖρ 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*.

“A shadow and the object casting the shadow are usually achiral, for the object can be superimposed on its shadow. But here is where Scripture presents a problem that took a long time to resolve: a living object that blocks the light that is God will cast a cross-dimensional shadow that is also living, but physically living as opposed to spiritually living. 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. Thus, 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.

“The Tribulation 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 Tribulation and the Endurance are enantiomorphs.

“Returning now to what is the chiral image of a prophet: words do not have inherent meaning, but must have meaning assigned to them. A prophet receives the words of God and delivers these words 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). Not until God reveals the meanings He intends to be assigned to His words is the prophecy complete; 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. Again, a prophecy is not complete when the prophet delivers the words of God. These words must also be received by someone who will then assign His meanings to them.

“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, or opposite forms, 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.

“Again, Daniel’s visions were given but not revealed; they were as utterances of a man speaking in the tongues Paul references (1 Cor chap 14) in that they did not build up the Church; they did not edify the Elect; they were unintelligible inscription until the time of the end—and *the time of the end* did not begin in the 2<sup>nd</sup>-Century BCE, or in 1<sup>st</sup>-Century CE, or in the 20<sup>th</sup>-Century. Rather, *the time of the end* began when the silver-colored king 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 occurred in this world in the first days and months of the 21<sup>st</sup>-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 scale 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. ...

“Because the Tribulation 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. But taking chirality farther, the 144,000 that 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.

“If the disciple can comprehend the chiral relationship between the Tribulation/Kingdom and the Endurance/Kingdom, then only one of the reflected images needs to appear in Scripture for both to be known ...”

As sons of light (John 12:36), genuine disciples once liberated from indwelling sin will reflect no color, no image, 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. The presently 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 to cast a spiritually lifeless image to the BCE side of Calvary.

There is one exception to the backward casting of shadows: because the glorified Jesus as light was with His first disciples for three and a half years, followed by being with them for forty days after He was glorified, the shadow of the first disciples for these forty days is projected forward in time to reflect

against the shadow cast by endtime disciples prior to the second Passover being projected backward in time, with this forward projection seen in *Abel* preceding *Cain* in birth in the Tribulation, and the calling of the third part of humankind that will be born of spirit at the beginning of the Endurance.

The above can be confusing enough to cause a person to quit reading: think of full spectrum light. A person does not see “light,” yet *light* gives color and visualization to those things that surround the person. Without light (i.e., in absolute darkness), the person would be blind and utterly unable to perceive objects even a few feet or meters away. And the central metaphor of Scripture is that God is light: it is God that allows a person to “see” good and evil in this world, for the light of God illuminates both the things that are good and the things that are evil for “good” in this world is mixed with “evil” in the single fruit of the Tree of Knowledge. Hence, without the light of God; with only the reflected light that bounces off the surface of the Adversary, everything takes on an odd color, or has a “color-shift,” for the full spectrum of light/God is not present. And in Nebuchadnezzar’s vision, Daniel says the head of gold is the king of Babylon, with Nebuchadnezzar forming the chiral image of the Adversary, the king of Babylon the saints will taunt (Isa 14:4) during the Millennium; thus, everything in this world as seen with “natural” or carnal eyes has a *gold* cast or hue to it, thereby causing money to be a root of evil, for everything is for sale, including grace, or so the Roman Church advertised for centuries.

The mindset that everything can be purchased for a price is central to the Adversary’s reign as the present prince of this world. Carnally minded human beings cannot comprehend that there are things which cannot be bought and sold, with “faith” being at the top of this list; hence, without faith no one can please God. Therefore, those who are carnally minded with a *non-Christian* (i.e., non silver-colored) mindset can see where problems would enter into a community that shares everything in common, such as the early Church did and as the Plymouth Separatists did in spring 1621, but they cannot see what is wrong with democratic ideas (the ideals of Korah) and a free market where no transaction will occur unless both parties benefit; for if the mindset has about it a golden hue from having the rest of the light spectrum absorbed by the Adversary, it is “transactions” that occur between persons, with these *transactions* being relationships without love, thereby making buying and selling pivotal in the Adversary’s world. A person determines whether he or she is of the Adversary and of the Adversary’s mindset during the Endurance by whether human-interaction occurs in the form of transactions.

During the forty days when the glorified Jesus was with His disciples, no shadow is cast by Jesus. The shadow cast would be by the first disciples. About these forty days we know that Peter and others went fishing, and we know what Luke records in Acts:

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. (1:1–9)

What disciple has been, today, baptized with spirit as Jesus’ first disciples were? None have been, a simple statement of Truth that will be vigorously denied by spiritually lifeless “Christians.”

Truly born of spirit disciples are today as the first disciples were during the fifty days between when Jesus breathed on the ten and said, “Receive the Holy Spirit” (John 20:22), and when the disciples were baptized in spirit on that first day of Pentecost (Acts chap 2). Thus, the shadow of those first disciples is projected forward toward endtime disciples who await the resurrection of the Church, when the Christian Church will again be baptized in spirit—and as ten received the spirit through direct transfer by Jesus breathing on them, everyone present with Peter was baptized in spirit on Pentecost, and three thousand were added to the Church that day through the preaching of Peter.

Now, what about these three thousand? Were they filled with spirit so that their shadow falling on someone would heal the person? They were not, were they? So were they to leave Jerusalem, or were they to remain in Jerusalem until they received power from the spirit?

As it turned out, many of the three thousand “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread [eating together] and the prayers” (Acts 2:42). But Jesus was no longer with the first disciples; He had not been with them for ten days prior to Pentecost and He won’t return until He fights on a day of battle when His feet stand on the split Mount of Olives (Zech 13:3). He is now with His disciples in the heavenly realm where those human beings who have received a second breath of life have spiritual “life.” And from His present location in the timeless realm of heaven, endtime disciples stand between Him and the first disciples who shared everything in common, with indwelling sin within these endtime disciples manifesting itself as the complaints the Hellenists had against the Hebrews (Acts 6:1) ... when Jesus goes to sit down at the right hand of the Father, He is no longer inside of time, so He no longer casts a time-linked shadow. Rather, He awaits the resurrection of the saints. He is both the beginning and the end, for both are equal distance from the Most High, a concept that is as difficult for a person confined in time to comprehend as it would be for a fish to comprehend living on dry land. Thus, it will be simply asserted that the acts and actions of endtime disciples are visibly seen in the acts and actions of 1<sup>st</sup>-Century disciples, with chirality presenting the end of the Book of Acts as the shadow and copy of endtime saints at the beginning of the

Tribulation, and with the beginning of Acts forming the shadow and mirror-image copy of endtime saints when the fifth seal is removed from the Scroll. And since the 1260 day long Tribulation forms the chiral image of the 1260 day long Endurance, the images straighten themselves up so that the 40 days when the first disciples are with Christ Jesus are seen with the 144,000 following Jesus wherever He goes, and are seen in the relationship of the remnant with the third part of humanity at the end of the Endurance ... and everybody is again confused?

The shadow and copy of disciples sharing everything in common appears early in the Tribulation and late in the Endurance; but the shadow and copy of Jesus being with the first disciples is cast forward and appears at the beginning of the Endurance with the 144,000 following the Lamb wherever He goes. The reason that the shadow and copy of the Remnant with the third part of humanity is cast backwards into the Tribulation and backwards farther as 1<sup>st</sup>-Century disciples sharing all things in common (as a double rainbow is cast from one beam of light exiting a water droplet at two or more places) is because of God's location in relation to the resurrection; He awaits at the resurrection. Whereas the time-linked shadow of the glorified Christ with His first disciples is cast backwards as the Twelve following Him, a non-time-linked shadow is cast forward as the 144,000 following Him.

About now, the person not used to thinking in abstract realities will, most likely, throw up his or her hands in despair, claim that all of this is gibberish, and get on with living his or her life ... to a first grader, differential calculus is gibberish. But at some point, comprehending the principles is simple enough to grasp. And so it is with chirality and the cross dimensional casting of light and shadows.

Because disciples have the Book of Acts as a shadow of what occurs twice during the seven endtime years in this world, and because disciples have Daniel's long vision (chap 11) as a shadow of what occurs in the inter-dimensional portion of the heavenly realm during the Tribulation, genuine disciples "know" a lot about what will befall the saints during the Tribulation and during the Endurance. Couple now Paul's epistles to the letters to the seven endtime churches, and disciples who hold the testimony of Jesus (i.e., the spirit of prophecy — cf. Rev 12:17; 19:10) have a fair idea of what will happen to the saints during the Tribulation; for Paul's epistles are letters to 1<sup>st</sup>-Century churches that, like Daniel's visions, must be reread before they are used by endtime disciples. The words don't change; only the meanings assigned to the words are revisited once the second Passover occurs.

How a person assigns meaning to Scripture comes from the "light" in which the person sees Scripture, with the glare reflected off the silver kings of Persia producing modern Christianity's assignment of meaning, this *glare* vying with the golden hue of democracy to blind infant sons of God as a welding flash will temporarily blind a person ... a deer blinded by a spotlight is fairly easy prey for the poacher, and a disciple blinded by the *glare* of the silver kings of Persia is easy prey for the Adversary, who is certain that every disciple can be bought for a price.

The Adversary bestows honor upon those Christians who covet honor, and authority upon those Christians who covet authority, and wealth upon those

Christians who covet wealth, and good deeds upon those Christians who covet good deeds. And all the Christian has to do in return for what the Adversary gives the Christian is to go out and make more lawless disciples for Christ Jesus, with these lawless disciples functioning as cancerous tumors in the Body of Christ.

Once Daniel's visions were unsealed a timeline could be constructed that serves as a roadmap for spirit-filled disciples in their trek from Sin to the Kingdom, a trek foreshadowed by Israel's exodus from Egypt and journey to Canaan, this trek taking seven years instead of forty and this trek featuring the rebellion of Israel seen in Numbers chapter 14 coming 220 days after the second Passover liberation of Israel and the replacement of Israel man-for-man coming through the birth of a spiritual *Seth* when the world is baptized in spirit.

But it was the question of why will those who keep the commandments and die in faith in Jesus be blessed from "this" point onward—and the answer is that a year after Satan has been cast from heaven (i.e., 1335 days after the Rebellion), the portion of humanity that will by faith follow Christ has revealed itself by not taking the tattoo of the cross. And this portion will have demonstrated its faith at the cost of its life, which suggests that it takes a while for Satan to get his act together once he is cast into time, and that his allure has worn off at about the same time into the Endurance as *Cain* kills *Abel* in the Tribulation.

Following the second Passover and in the first days of the Tribulation, the world will want to "get right" with God, but the confusion of voices, all claiming to speak for God, will create the basis for the Rebellion. Thus, the two witnesses—the ones who will actually speak for the Lord throughout the Tribulation—will seem a curse to the world, and the world will feel every ill feeling that the house of Judah felt against Jeremiah and the house of Israel felt against Elijah toward the two witness, who were "a torment to those who dwell on the earth" (Rev 11:10).

Once the Tribulation begins it will be no more difficult to recognize who speaks for the Lord and who speaks for the Adversary than listening to see 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 physical marking with the tattoo of the cross will "mark" those who are of the Antichrist, making the cross [death] and the Sabbath [life] enantiomorphs as they are in this world today. To enter into Sabbath observance is to enter into God's rest, a euphemism for His presence. And it is at day 220 of the Tribulation when rebellion against Sabbath observance 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 will mark those who will be blessed by God, meaning that seven Sabbaths observance is enough to convince God that the person will keep the commandments by faith.

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 and arrive at the Last Great Day, the seventh annual Sabbath, this son of God has completed the plan 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 up on or about Sukkoth of the fifth year of the seven endtime years) the seven Sabbath observances will be counted to the person as acts of faith. The person, if not later martyred, will still face two and a half years of persecution, but God will have cleared the deck, so to speak, and will bring His wrath and the seven last plagues upon lawless human beings.

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.

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