

Chapter Nine

[Section #2]

2.

Historically, Christians in the Universal or Catholic Church were prevented from reading Scripture for themselves: the wisdom of so-called Church fathers was that the laity couldn't understand Scripture, that Christianity was a religion to be "received" by the laity from an elitist priesthood what this priesthood thought the laity should receive. Creeds were of more importance than Scripture, which was an unreliable means for understanding the will of God for Scripture was necessarily polyglot discourse requiring this authoritative priesthood to determine how Scripture was to be read. The authority needed by this priesthood to make decisions about the multiple voicing of Scripture was the authority needed to enact civil law; thus, an alliance between civil and ecclesiastical authority became first desirable (to end persecution) and necessary (to exclude alternative readings of Scripture).

Emperor Constantine conveniently became a Christian, a conversion that didn't cause him to desist from disposing of political rivals and potential rivals. But with Constantine's alleged conversion, the proto-orthodox sect of Christianity became the official sect of Christianity, almost. There were still councils and conferences needed to iron out differences, with the most infamous of these little get-togethers being the Council of Nicea (ca 325 CE), when about 300 of 1800 Christian bishops met with the Emperor to bury the Corpse of Christ and to establish the union of Church (not a virgin) and State (the wrong bridegroom) in a Black Sea wedding paid for by the bridegroom.

Because the priesthood of the Universal Church argued that the Roman Emperor was a type of God Himself, holding authority over all the earth, with the Church being the consort of the Emperor, the Church was, therefore, the mother of those who would enter heaven—and because the Roman Emperor predated the birth of Christ Jesus, and because there were good people who would be in heaven that lived before the birth of Christ Jesus with Scripture itself establishing that the Virgin Mary was such a blessed person, then the Universal Church also predated the birth of Christ Jesus, a mystery that could not be found in Scripture. The logic employed was that since Jesus represented the Kingdom of God being among men, the birth of Jesus represented the arrival of God's Kingdom here on earth. And the arrival of God's Kingdom was the end of the Law; was all that the Law had foreshadowed as Paul wrote, "For Christ is the end of the law for righteousness to everyone who believes" (Rom 10:4).

As the Roman Emperor predated the birth of Christ, and as the Universal Church as the consort of the Roman Emperor predated Christ, the Church as the representative of Christ here on earth has authority over Christ as a mother had authority over her firstborn son ... praying through Mary to God is now logical, a reasonable extension of the Church having authority over Scripture. And if some Church person, some assembly of the Church had to decide what is and what wasn't canonical texts, then the Church has undisputed authority over Scripture.

Because the Universal Church has authority over Scripture and thereby over Christ through establishing what was to be included in the New Testament canon, no future theologian, assembly, sect, denomination can use Scripture against the Universal Church, pointing out from Scripture how the authority of the Church differs from what is recorded in Scripture. After all, Scripture itself contradicts itself. Just look at what happens post-Calvary: four Gospels have four differing endings. It is the Church that has the authority and

the wisdom to untangle such a mess if there was ever any who challenged the wisdom of God Himself.

When the Christian laity did not read Scripture—it could not be understood by the laity, or so that elitist priesthood contended—Christianity was vulnerable to ideological and intellectual marginalization if this elitist priesthood ever lost control of the political machinery of the civil state ... what Christian seriously believes that the Christian Church predates the birth of Christ Jesus? How about Sir Thomas More (1478–1535 CE), beheaded by England’s Henry VIII and canonized by the Latin Church in 1935 CE?

In an elitist Christian priesthood gaining control of the political machinery of the state in the 4th-Century CE, this elitist priesthood made themselves willing partners with the Adversary, the reigning prince of this world. This priesthood became the consort of the Adversary. And it wasn’t until Protestant Reformers and the Radical Reformers emerged in the 16th-Century that “Bible reading” by the laity became first permitted, then encouraged, then the philosophical basis for rejection of the *Old Church*, the allegedly spiritually dead Latin and Greek Churches.

What about Scripture contradicting itself?

If a Christian read with faith, with closed eyes, there would be no contradictions.

Historically, Christians accepted the Jesus of the early proto-orthodox Church fathers as their “Jesus,” not realizing that the Christology of these Church fathers excluded them from ever being genuine sons of God.

Historically, Christians accepted the triune deity of the Universal Church as their God, with this closed triune deity being anti-scriptural when the Bible is read with eyes either open or closed.

The hierarchal structure of the Latin Church in particular prevented rereading, reconceptualizing Scripture; prevented the Christian laity from realizing that canonized New Testament texts contradicted each other for reasons that an elitist priesthood didn’t and couldn’t understand. Besides, most priests in that elitist priesthood were barely literate. They could not read well enough to realize that what they, themselves, had been taught was false.

There was, however, an element of the elitist priesthood that was intellectually and morally corrupt but that had an irrefutable argument that went back to the Church being the consort of the Roman Emperor: it didn’t matter what Scripture said for the authority of the Roman Church superseded the authority of even Christ Jesus Himself for the Church predated the coming of Christ, which heralded the arrival of the Kingdom of God here on earth. Thus, the Church had authority over Christ in all matters—this is the essence of the argument Sir Thomas More made on behalf of England’s Henry VIII against Master William Tyndale—and this argument exposes the ancient mysteries-religion roots of traditional Christianity.

If the arrival of Christ Jesus marked the culmination of the ancient mysteries in the arrival of the Kingdom of God here on earth—a realized eschatology—then a representative of Christ Jesus holds the authority of God over all men in perpetuity. This was the authority the Bishop of Rome claimed for himself: he was that representative of God who ruled His kingdom through a union of Church and State.

Only one problem existed. As long as the Adversary remains the prince of this world despite Jesus having qualified to rule the single kingdom of this world at the beginning of His earthly ministry, the Adversary remains the prince of the power of the air, the “office” he held when Paul wrote to the saints at Ephesus.

How could a Christian in the 4th, 5th, 6th Centuries have known that the Bishop of Rome was the representative of the Adversary and not of God? Actually, if the question would have occurred to someone, say a person like Mohammad, the answer was obvious: when the single kingdom of this world is finally taken from the Adversary and given to the Son of Man halfway through seven endtime years of tribulation, the spirit or breath of God will be poured out on all flesh. The Son of Man will become the prince of the power of the air, and the Law [Torah] will be written on the hearts and placed in the minds of all physically living human persons. There will be no need to *read* Scripture, for the reality of what Scripture reveals will be at hand. All who come out of (leave) spiritual Babylon will not share in her plagues (Rev 18:4); for spiritual Babylon as the kingdom of the Adversary will fall and be no more forever when the kingdom of this world is taken from the four demonic kings and given to the Son of Man (*cf.* Dan 7:9–14; Rev 11:15–18).

The kingdom of this world will be taken from its present prince and given to one like a Son of Man—and for a couple of centuries beginning in the 7th-Century, Islamic hordes swept out of the wilderness to take the kingdom of this world from its present prince, not realizing that human persons are not to fight against and kill other human persons. The Lord will do the killing. He has the moral authority to kill what He created; to kill what belongs to Him. And all unredeemed firstborns of man and beast belong to the Lord even today. Thus, for as long as fighting exists here on earth—for as long as wars and rumors of wars persist—the Adversary remains either the prince of this world, or as will be the case in the Endurance of Jesus, the effective prince of this world. For when the Kingdom of God finally arrives, there will no longer be war between men. There will be no harm done by one man [or woman] to another human person.

Realized eschatology as taught by the Universal Church would have this present world being the kingdom of God, a dogma contradicted by the reality existing in this world in which the Adversary appears to “Christians” as an angel of light, and his ministers as servants of righteousness (2 Cor 11:14–15), but a world in which the physical people of Israel have been murdered in multiple pogroms, including the latest when millions were loaded in cattle cars and sent to death camps, with six million dying in these death camps.

The Adversary as the still reigning prince of this world truly hates Israel, both the outwardly circumcised nation as well as the circumcised of heart nation; for the first represents the firstborn son of the God of Abraham, Isaac, and Jacob (Ex 4:22). The second Israel, the nation to be circumcised of heart, represents the firstborn son of the God of dead ones, the God of Christ Jesus (see John 20:17), the First of the firstborn sons of the Most High God.

Because the Latin Church allegedly predates the coming of Christ Jesus, with the birth of Jesus the Nazarene being the actual culmination of the period leading up to when the Kingdom of God would arrive and God would directly rule over this world, the realized eschatology taught by the Latin Church—while wrong—has an intellectual undergirding. This cannot be the case for Protestant Christendom that rejects any preexistence of the Christian Church: for most of Protestantism, the Church began on Pentecost in the manner recorded in the Book of Acts ... the Universal Church teaches a lie and the Protestant Church believes a lie.

If the Adversary remained the prince of the power of the air a quarter century after Calvary—

And you [the holy ones at Ephesus] were dead in the trespasses and sins in which you once walked, following the course of this world, following *the prince of the power of the air, the spirit that is now at work in the sons of disobedience*—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. (Eph 2:1–3 emphasis added)

—if the Passover Covenant made the day Israel left Egypt, though obsolete, was growing old and about ready to vanish away but still in effect because the new covenant was not yet implemented (Heb 8:13) a quarter century after Calvary, when was the single kingdom of this world given to the Son of Man? For those who believe in or would believe in a realized eschatology, when in the nearly two millennia since Calvary was the single kingdom of this world given to the Son of Man? It hadn't been given to the Son of Man when the Apostle Paul wrote his epistles. It hadn't been given to the Son of Man when John wrote his first epistle, separating the sons of the Adversary from the sons of God. So when since late in the 1st-Century was the kingdom given to Christ? And the answer is that it hasn't yet been given to the Son of Man. The Adversary remains the prince of this world, and those ministries that hold a realized eschatology are universally false.

Again, transfer of authority to rule this world is seen in Daniel chapter seven, verses nine through fourteen, with this same event seen in Revelation chapter eleven, verses fifteen through nineteen (verse nineteen forms the reality of Daniel chapter eleven, verse forty-four)—and this transfer of authority to rule comes halfway through seven endtime years of tribulation that begin with the Second Passover liberation of Israel. And all of this remains ahead of humanity on the horizontal “x” axis of the event-timeline.

The Universal Church's acceptance of a realized eschatology (the belief that authority over the kingdom of this world was given to Christ Jesus when He was resurrected from baptism, or when He was resurrected from death) was a major theological error and a serious misreading of Matthew's Gospel, but was consistent with the narrative presented in Luke's Gospel, especially as it extended into the Book of Acts ... the preceding logic doesn't make sense to me: do men have to fight other men to spread the Kingdom of God to all parts of this world? What is Christ Jesus doing? Sitting on the ceiling joist observing the carrying-ons as Homer had Athena doing as Odysseus and Telemachus killed the suitors? No, that will not be the case when Michael and his angels fight against Satan and his angels and cast Satan and his angel out from heaven and into realized space-time from which they can never escape; for as Nebuchadnezzar, human king of Babylon, was given the mind of a beast for seven years, the Adversary as the spiritual king of Babylon will be given the mind of a man when he is driven from heaven and cast into time. He will never again know how to exit the creation; thus, he will perish in fire coming out from within him after the Thousand Years.

The Paul of his epistles also writes,

For just as you were at one time disobedient to God but now have received mercy because of their disobedience, so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. For God has consigned all to disobedience, that he may have mercy on all. (Rom 11:30–32)

Elsewhere he writes,

In him [Christ] also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in

the powerful working of God, who raised him from the dead. And *you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands.* This he set aside, nailing it to the cross. (Col 2:11–14 emphasis added)

If this world has already been given to Christ Jesus—if all authority in heaven and on earth has already been given to Christ, then there would neither be those who are Christ's nor those who are not Christ's. All would belong to Christ. There would be no more children of disobedience, nor consignment to disobedience. All would be free to keep the commandments: all would keep the Sabbaths of God regardless of whether that was their tradition. For keeping the Sabbaths of God would be the reasonable expectation of those who belong to God as His children.

All of humanity is presently humanly born consigned to disobedience and thus the bondservants of the Adversary. For a human person to escape disobedience through keeping the commandments, this human person must necessarily be purchased from the Adversary, the purchase price having been the blood of Christ Jesus. Without this price being paid for the person, the person remains the slave of disobedience, the state of greater Christendom as seen through its habitual transgression of the Sabbath commandment. Whereas the Universal Church and her daughters teach some form of a realized eschatology, the reality here on earth is that human persons either will not or cannot keep the commandments of God and are thus sons of disobedience. Thus, these persons are not yet the bondservants of Christ Jesus, who will replace the Adversary as the prince of the power of the air.

When the kingdom of this world is finally given to the Son of Man halfway through the seven endtime years of tribulation, we will see in the Endurance of Jesus [the 1260 days after the kingdom is given to the Son of Man] the following:

After this I saw another angel coming down from heaven, having great authority, and the earth was made bright with his glory. And he called out with a mighty voice, "Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. For all nations have drunk the wine of the passion of her sexual immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living." Then I heard another voice from heaven saying, "Come out of her, my people, lest you take part in her sins, lest you share in her plagues; for her sins are heaped high as heaven, and God has remembered her iniquities. Pay her back as she herself has paid back others, and repay her double for her deeds; mix a double portion for her in the cup she mixed. As she glorified herself and lived in luxury, so give her a like measure of torment and mourning, since in her heart she says, 'I sit as a queen, I am no widow, and mourning I shall never see.' For this reason her plagues will come in a single day, death and mourning and famine, and she will be burned up with fire; for mighty is the Lord God who has judged her." And *the kings of the earth, who committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning. They will stand far off, in fear of her torment, and say, "Alas! Alas! You great city, you mighty city, Babylon! For in a single hour your judgment has come."* And *the merchants of the earth weep and mourn for her, since no one buys their cargo anymore, cargo of gold, silver, jewels, pearls, fine linen, purple cloth, silk, scarlet cloth, all kinds of scented wood, all kinds of articles of ivory, all kinds of articles of costly wood, bronze, iron and marble, cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots, and slaves, that is, human*

souls. "The fruit for which your soul longed has gone from you, and all your delicacies and your splendors are lost to you, never to be found again!" The merchants of these wares, who gained wealth from her, will stand far off, in fear of her torment, weeping and mourning aloud, "Alas, alas, for the great city that was clothed in fine linen, in purple and scarlet, adorned with gold, with jewels, and with pearls! For in a single hour all this wealth has been laid waste." And all shipmasters and seafaring men, sailors and all whose trade is on the sea, stood far off and cried out as they saw the smoke of her burning, "What city was like the great city?" And they threw dust on their heads as they wept and mourned, crying out, "Alas, alas, for the great city where all who had ships at sea grew rich by her wealth! For in a single hour she has been laid waste. Rejoice over her, O heaven, and you saints and apostles and prophets, for God has given judgment for you against her!" (Rev 18:1–20 emphasis added)

The saints, those who keep the Commandments and have the faith of Jesus (Rev 14:12), in the Endurance will not be able to buy and sell. Only those human persons who mark themselves for death with the “mark of the beast” can buy and sell; however, for those human persons who continue to engage in the transactional economy by taking upon themselves the mark of death, the tattoo of the cross [*chi xi stigma*], there simply will not be buyers for those things they would sell (Rev 18:11). The Adversary, cast into time and coming as a lamb that speaks as a dragon (Rev 13:11)—claiming to be the returned Christ—will put pressure on the holy ones to buy and sell; to take upon themselves the mark of the beast, the tattoo of the cross; to condemn themselves to the lake of fire so that they can have the good things of this world, from delicate foods to strange flesh to gold and silver. But because the spirit of God has been poured out on all flesh, the nature of man as well as the natures of the great predators will be changed. A person will not be ruled by the appetites of the belly and loins. Gold will have no value, but will be as paving stones, thrown into streets to be trod upon by the saints. And lust for sexual liaisons outside of marriage will cease to exist. No longer will men desire to eat whatever creeps or crawls or clicks claws together.

The change in psyches seen between when—

The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshipping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, nor did they repent of their murders or their sorceries or their sexual immorality or their thefts. (Rev 9:20–21)

—and when the “merchants of these wares, who gained wealth from her [Babylon], will stand far off, in fear of her torment, weeping and mourning aloud” (Rev 18:15) comes from the spirit/breath of God being poured out on all flesh. This changed psyche comes from the kingdom being taken from the Adversary and his angels and given to the Son of Man, Head and Body. So the great flaw of realized eschatology is in claiming that those things that will be seen in the kingdom of the Son of Man (the first of which is that the merchants of this world have no buyers for their delicacies) already exist here on earth and have existed here on earth since Christ Jesus was resurrected from death. That simply isn’t true. We have never seen a time when a virgin could not be sold to a perverted old man, or when a cargo of gold, silver, jewels, pearls, fine fabric would have no buyers. We have never even seen a time with a prostitute was without customers.

Human persons are today ruled by the spiritual first king of the King of Greece, the great horn that protrudes from between the eyes of the bronze belly and loins of the humanoid image Nebuchadnezzar saw in vision, with the hip sockets of this image being as eye sockets of the he-goat that charged out from the west to trample the ram, the kings of Media and Persia, the spiritual topography that is represented by the geography of Iraq and Iran ... the great horn that is the first king of the King of Greece would, on the humanoid image Nebuchadnezzar saw in vision, appear as an erect penis. It is this first horn that presently rules over the minds of men—and because this first horn is broken at the Second Passover liberation of Israel because he is *first*, we can say with certainty that the humanoid image Nebuchadnezzar sees represents spiritual Babylon during the Affliction [the first 1260 days of the seven endtime years], the period covered by Daniel’s vision in the first year of Belshazzar, king of Babylon—and by the period covered by Daniel’s vision in the third year of Belshazzar from when the four horns sprout from around the stump of the first horn to the end of the vision.

The entirety of the period represented by Daniel’s visions along the “x” axis of the event-timeline (that is, in real time) occurs between Passover of the year of the Second Passover liberation of Israel and when the kingdom of this world is given to the Son of Man, with the exception of Daniel 12:2–3 which occurs at the end of the Endurance, 1260 days later ... it was these latter 1260 days of the Endurance that were not known to Israel prior to John’s vision; for it is in these 1260 days of the Endurance that the merchants of this world will have no buyers for their delicacies; that the natures of the great predators will be changed; that human nature will be changed to reflect the mind of Christ rather than the mind of the Adversary.

The damage inherent with realized eschatology is failure to comprehend that all authority in this present world comes through the Adversary even if that authority originates with God. Thus, the authority that exists in civil governments comes through the Adversary. The authority that exists in hierarchal churches comes through the Adversary, regardless of whether the Church spurns keeping the commandments or keeps the commandments. The authority that exists in the corporate world comes through the Adversary—the midlevel bureaucrat or midlevel manager makes him or herself an agent of the Adversary in a similar way to how the pastor of a local congregation of a major denomination is an agent of the Adversary. The pastor who appears before his or her congregation as a minister of righteousness is an unwitting agent of the Adversary.

Pause for a moment and consider: which Christian denomination does not burden its parishioners through asking them for tithes and offerings? And is asking for support not contrary to how the Apostle Paul financed his ministry? Did Paul not finance his ministry through the work of his hands? Certainly this is what he said he did—and there is no reason to doubt him. I do not ask for support so I know a worldwide ministry of little strength can be done without burdening those who are being taught understanding of the mysteries of God. Certainly Paul accepted support when it was extended; I accept support when it is voluntarily extended, with the one supporting me also receiving me and by extension, receiving the same reward as I will receive. For me, this reward came with the calling. But for those who receive me, this reward comes with receiving me and thereby supporting me. And I keep working as Paul worked so that those who do support me will receive a great reward, already laid up for them in the kingdom of God.

The person or ministry that works for God—that has been called by God to do a work—has no need to ask men, or ask the Adversary for support; for God provides for those who are His, giving to those who are His the things the person needs to survive in this world for as long as a person has a work to do. When the person’s labor [task] has been completed, the living inner self of the person (that which is the person) can rest under the heavenly altar until the number to be there is filled. Then the end will come suddenly: “For in a single hour your judgment has come” (Rev 18:10).

Now move the above into the real world: I will live for as long as it takes for me to reread prophecy, the task to which I was called. I am still at work rereading prophecy, with additional revelation of the mysteries of God coming regularly. I have known for years that a problem existed in what the author of Acts wrote, but I had no idea what the problem was until this past summer when I realized miracles still occur but have never occurred as detailed in Acts, that truly the *Age of Miracles* as seen in Acts ended with the conclusion of the novel, that the *Age of Miracles* never existed post Calvary. And if Acts is a Sophist novel, a claim I can make with a reasonable degree of worldly authority (my M.F.A. degree in Creative Writing, fiction emphasis), then the New Testament itself cannot be what it purports to be but must be reread, a task for which I was uniquely prepared through no forethought of my own ... the call to reread prophecy was expanded to the task of rereading all of Scripture; for concealed in canonized New Testament texts are prophetic revelations not previously recognized for what they are. Also concealed in canonical texts are false texts that prevented resurrection of the Body of Christ for centuries. So that seemingly innocent call to reread prophecy in January 2002 became in 2012 a call to become an iconoclast.

The Universal Church has long understood that *Sola Scriptura* [*Scripture alone*] will get its critics nowhere; that so many discrepancies exist in canonized New Testament texts that without the authority inherited through being the consort of God, its critics relying upon *Sola Scriptura* will fall upon this double-lipped sword and commit self-murder.

Consider what Matthew’s Jesus tells His disciples: “You will all fall away because of me this night. For it is written, “I will strike the shepherd, and the sheep of the flock will be scattered.” But after I am raised up, I will go before you to Galilee” (Matt 26:31–32). Now consider the prophecy Jesus cited:

“Awake, O sword, against my shepherd, against the man who stands next to me,” declares the Lord of hosts. “*Strike the shepherd, and the sheep will be scattered*; I will turn my hand against the little ones. In the whole land, declares the Lord, two thirds shall be cut off and perish, and one third shall be left alive. And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call upon my name, and I will answer them. I will say, “They are my people”; and they will say, “The Lord is my God.” (Zech 13:7–9 emphasis added)

Jesus identified Himself as the shepherd to be struck and His disciples as the sheep to be scattered, with two parts being cut off by God and perishing, leaving only one part alive ... of pre Second Passover humanity, one third will be uncovered firstborns, biological or legal, all of whom will perish the day of the Second Passover liberation of Israel. Then of the remaining two thirds of pre Second Passover humanity, a fourth part will be delivered to Death, the fourth horseman of the Apocalypse, to be slain (Rev 6:8). This will leave alive one half of pre Second Passover humanity.

Of only half of humanity alive going into the Sixth Trumpet Plague (the Second Woe), a third of this half will be slain by the four death angels, leaving only one third of pre Second

Passover alive when the kingdom of this world is taken from the four angels and given to the Son of Man—and this third part of humanity, all being included in *my people* (“Come out of her, my people, lest you take part in her sins, / lest you share in her plagues” [Rev 18:4]) are those who will be, in the Endurance, put into fire and refined as silver is refined (impurities floated away as dross) and tested as gold is tested (pressed against a touchstone).

The Universal Christian Church doesn't make it into the Endurance of Jesus; the Universal Church doesn't cross from one world into the other. As a servant of the Adversary, the Universal Church will see its principle longtime enemy, the Arian Church, defeat and destroy it during the Affliction so that it is the Arian Church in allegiance with Death that is drunk on the blood of martyrs.

All Christians who contend that Rome and the Roman Church is the whore of Babylon fight against shadows and memories, not against the man of perdition and the false prophet. The Latin and Greek Churches are certainly lawless agents of the Adversary, but it is the Arian Church that has prepared itself to withstand even the loss of its firstborns.

But what must first be destroyed in cleaning up the theological mess left to endtime disciples is realized eschatology, which slipped up behind the Apostle Paul to stab him in the back ... realized eschatology uses Scripture as a dagger to kill the unsuspecting.

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[Chapter Nine of *APA* Volume Five will be continued in section #3]