

The Sons of Light

Preface

When Daniel appeared before Nebuchadnezzar to reveal and interpret the king's dream, he said, "[T]here is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days" (Dan 2:28). Daniel concludes his session before the king by saying, "The dream is certain, and its interpretation sure" (v. 45). So every understanding of what will happen in *the latter days* begins with understanding Daniel's interpretation of the image Nebuchadnezzar saw in vision.

Daniel's interpretation of the image is familiar to Bible students. The king saw a standing figure of man that had a head of gold, chest and arms of silver, belly and thighs of bronze, legs of iron, and feet of mingled iron and clay. Five discernable elements are present in the image, and remain present when the image's feet are crushed by a stone cut without hands. This stone becomes a great mountain that fills the entire earth; this stone is the kingdom of God. So, altogether there are four metals that have economic value, clay that is the stuff of which men are made, and stone that forms the base upon which all kingdoms of the earth are constructed.

Daniel identified Nebuchadnezzar as the head of gold, then said, "Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these" (Dan 2:39–40). Traditionally, Daniel's divine interpretation has been interpreted by men to mean that four world ruling, human kingdoms shall successively supercede one another, and shall continue from ancient Babylon until Christ returns to begin His millennial reign. Traditionally, those nations have been identified as Babylon, Persia, Greece, and Rome. But this tradition is woefully disrespectful to China, which has been and is a great nation, a perennial world power that never came under domination by Babylon, Persia, Greece, or Rome. So either Daniel interpretation is figurative, or it is wrong, which isn't the problem. The problem lies in the traditional assignments of nations.

Traditional interpretations of all of Daniel's prophecies require the insertion of a secular history textbook into Holy Writ. So before going farther, return that history book to its shelf. If God needed additional revelation to be given so that Daniel's sealed and secret prophecies could be unsealed in the latter days, He would have given that revelation through another prophet. But no additional revelation is needed for the visions were sealed with their visible, physical shadows.

Daniel tells the king that his vision is of what will be in the latter days, a phrase that needs remembered considering that the four metals and the clay are present when the stone cut without hands crushes the image. But Nebuchadnezzar as the head of gold won't be present. He died at a relatively young age. However, Isaiah identifies Satan as the spiritual king of Babylon (Isa 14:4–21), and Satan will be present when spiritual Babylon falls, which happens when Satan is cast from heaven (Rev 12:7–13).

Nebuchadnezzar's Babylon was a theocracy, as evidenced by the gold statue the king tried to require Shadrach, Meshach, and Abednego to worship. Persia was a theocracy, and Alexander's mother claimed he was the son of God. So each kingdom named in the visions of Daniel physically reigned over both the civil and religious affairs of the empire.

Jesus, however, told Pilate that His kingdom was not of this world (John 18:36), that if it were His servants would fight. So the kingdom of God over which Christ Jesus will reign as King of kings and Lord of lords is not a kingdom of this world as Alexander's Greece was, as even as Nebuchadnezzar's Babylon was. Christ Jesus will not reign from the spiritual realm over vassal kings and lords that in turn

will reign over humanity in the manner that Nebuchadnezzar and Alexander did. Rather, He will reign by replacing Satan, who, today, reigns over the sons of disobedience as the prince of the power of the air (Eph 2:2–3). Christ Jesus will reign over sons of obedience through the same means that Satan reigns over the sons of disobedience. So the four metal kingdoms of Daniel's interpretation are not secular regimes, but the kings and lords over which Satan reigns. They are his inferiors. And their physical shadows had spiritual or religious aspects to their establishment of dominion.

From Scripture, the four metals are identified: Daniel tells Nebuchadnezzar that he is the gold head. The inferior kingdom that arises after Babylon is Persia, as, again, seen in Scripture: "That very night Belshazzar the Chaldean king was killed. And Darius the Mede received the kingdom, being about sixty-two years old" (Dan 5:30–31). This second kingdom has two arms of silver— and Daniel, in vision, saw "a ram standing on the bank of the canal. It had two horns, and both horns were high, but the one was higher than the other, and the higher one came up last" (Dan 8:3). The angel Gabriel tells Daniel that, "As for the ram that you saw with the two horns, these are the kings of Media and Persia" (v. 20). So from Scripture, the silver shadow of Nebuchadnezzar's image can be identified as Media Persia.

Daniel tells Nebuchadnezzar, "[A]nd yet a third kingdom of bronze [shall arise], which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things" (Dan 2:39–40). Notice that the fourth kingdom doesn't receive rule of all the earth. Rule is never taken from the third kingdom before the image is crushed. And the division of the image occurs during the bronze portion, not in the iron portion. The iron portion is a divided kingdom, with one half being the mirror image of the other. Its feet are iron mixed with soft or miry clay. Therefore, neither half reigns over the world even though it crushes the three previous kingdoms— and wisdom is required to understand how this can be.

Rule of the earth is given to the image's belly and loins, the bronze kingdom, an alloyed metal that is a mixture of copper and tin analogous to the king of Greece being a federation of spiritual kings. This federation rules over the earth through the appetites of humanity. So the king of Greece is an alloyed kingdom as sin and death are combined in Apostle Paul's law of sin and death (Rom 7:25). And the great horn is first in this federation of spiritual kings.

The fourth kingdom is a derivative kingdom from the bronze portion of the image. It emerges when the mighty king or great horn of Greece is broken and his kingdom divided— and the breakage of the great horn can be dated to the emergence of the four beasts of Daniel chapter seven, and to the appearance of the four horsemen of the Apocalypse. And the wisdom required to understand this dating is the subject of this new war scroll.

From Scripture, both the bronze and the iron portion of Nebuchadnezzar's image are identified. The ram identified as the kings of Media and Persia became strong, but out of the west flew a he-goat, with one conspicuous horn between its eyes. "He came to the ram with two horns... and he ran at him in his powerful wrath." He "struck the ram and broke his two horns. And the ram had no power to stand before him, but he cast him down to the ground and trampled on him.... Then the goat became exceedingly great, but when he was strong, the great horn was broken, and instead of it there came up four conspicuous horns towards the four winds of heaven" (Dan 8:6–8). Gabriel identified the goat as the king of Greece (v. 21), then adds, "As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his nation, but not of his power" (v. 22).

So the physical shadow of the bronze kingdom that shall rule the world in the latter days is Alexander's Greece. The four horns, or four kingdoms, though, are not two iron legs.

However, they quickly become two. A mighty Greek king arises and “as soon as he has arisen, his kingdom shall be broken and divided towards the four winds of heaven, but not to his posterity, nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others beside these. [paragraph break] Then the king of the south shall be strong, but one of his princes shall be stronger than he and shall rule, and his authority shall be a great authority” (Dan 11:4–5). Thus, the kings of the North and of the South that were together become the two legs. And in a preview of what is to come, spiritual Israel will be liberated from bondage to sin at a second Passover, just as physical Israel was liberated from physical bondage in Egypt. Typologically, Pharaoh is the king of the South— and Egypt represents sin. The king of the North was one of this spiritual Pharaoh’s princes. Therefore, with Egypt representing sin and with the fourth horseman of the Apocalypse named Death, the iron legs are, together, the Apostle Paul’s law of sin and death, which breaks and shatters all things. This, then, makes the black horseman with the balance in which the wheat and barley are weighed sin. And sin and death are the two kings against which the sons of light fight throughout the first half of the Tribulation.

The four metals of Nebuchadnezzar’s image are gold/Babylon, silver/Media Persia, bronze/Greece, and iron/the kings of the South and of the North. And the kings of the South and of the North spar against each other through the time of the end. These two kings, then, are historically present when the court of the Ancient of Days sits in judgment, and dominion is given to the one like a son of man.

Traditional assignment of meaning identifies the iron as the Roman Empire, but Roman is never mentioned in Scripture whereas Babylon, Media Persia and Greece are. So identifying the iron legs as the Roman Empire is adding to Scripture. But rather than introducing non-Scriptural text to Daniel’s prophecies, disciples should add from Scripture what has so far been left out of the narrative. Nebuchadnezzar’s vision was for the latter days. Daniel’s second vision is “for the time of the end” (Dan 8:17). It was sealed “for it refers to many days” (v. 26) from when it was given. Daniel’s long vision was sealed and secret until the time of the end (Dan 12:4, 9). And Jesus said the abomination of desolation spoken of by Daniel the prophet (Dan 11:31) was for the time of the end (Matt 24:15). And it is the addition of Jesus’ words that completes the wisdom necessary to unseal Daniel’s endtime prophecies.

What disciples see in Nebuchadnezzar’s image is the shadow of a great conflict (Dan 10:1) that brings Satan’s reign over humanity to an end. This shadow is a segment of historical narrative stretching from Nebuchadnezzar’s reign to Antiochus Epiphanes’s reign. The invisible conflict (just as Satan coming before God at the beginning of Job’s trials was invisible to Job) is between the spiritual princes of Persia and the king of Greece. And the prophecies of Daniel were given so Israel would know about this conflict. These prophecies were sealed with their shadow so that saints would not await liberation from Sin and Death, but would continue to battle these iron kings that break and crush all things.

The great first horn of the king of Greece is suddenly broken because it is the king’s firstborn heir. This horn is broken at the second Passover slaughter of spiritual and physical firstborns. A hard date can be, thus, established for when the four horns emerge— they emerge at the beginning of seven years of tribulation, the reason why they do not rule the earth. Spiritual Israel is liberated from bondage to sin at the second Passover just as physical Israel was liberated from physical bondage to Pharaoh. All of the earth is not available to be ruled by the appetites of the flesh.

The four horsemen of Apocalypse emerge when the Lamb of God removes the first four seals of the scroll. They emerge at the beginning of the Tribulation. They emerge when

the four horns grow from the stump of the broken first horn on the head of the king of Greece. And we are ready to begin a new war scroll, one that opens the endtime sons of light's fight against Death. This iron horseman on his pale steed, rearing high, skylined on the horizon like the Cross on Bald Knob¹, will be defeated just as David slew Goliath.

¹ The Cross on Bald Knob is a conspicuous landmark near Carbondale, Illinois, in the section of the state known as Little Egypt.

Chapter One

“This is the message we... proclaim to you, that God is light, and in him is no darkness at all” (1 John 1:5). And with these words, repeated for two millennia, the endtime sons of light launch a war not of this world, but a war fought across dimensions— a war fought in the supra-dimensional realm identified as heaven. These sons of light fight for control of the mental topography of humanity. They spar with ideas, parry with the words of Christ Jesus, joust with the prince of the power of the air (Eph 2:2), all within the minds of the holy nation of God. And these sons of light fight while still outwardly enslaved by sin and Death. If victory were determined by a body count, their war is hopelessly lost, for these sons of light fight against their own deaths.

The Apostle John doesn't use the *light/darkness* metaphor as a contrast of *good* versus *evil* as the writer[s] of Qumran's War Scroll used the metaphor. Rather, John writes, “But if we walk in the light, as he [God] is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves” (1 John 1:7–8). Thus, being cleansed from sin by the blood of Christ Jesus places a person in light, even though this person still has sin. Therefore, John's use of this metaphor differs from how it has been used by a host of literary writers, and lately, moviemakers. He uses *light* to represent the supernal, or heavenly realm. God is in heaven, and if the sons of light, cleansed by the blood of Christ, walk in heaven, they have fellowship with one another; they are one with the Father and the Son (John 17:21, 23). And if cleansed or covered by the blood of Christ, the sons of light will mentally walk in heaven even though their bodies remain here on earth. To be born-from-above or born again is to be born of spirit— and spirit goes where it will as the wind does (John 3:7–8). A son of light is mentally able to go where his or her body cannot. A son of light can mentally walk with Christ and with the Father in a dimension that is poorly understood at best. And if a person is not born of spirit, the person has no fellowship with God, and is actually hostile to God (Rom 8:7). So the initial difference between a disciple and a son of disobedience (Eph 2:2–3) is spiritual birth while the person remains in a body of flesh. But Jesus said He will deny knowing teachers of lawlessness in their judgment regardless of the good works they did in His name (Matt 7:23). They will not be resurrected to life. Rather, they will be resurrected to condemnation (John 5:29) for teaching lawlessness, or disobedience to the laws of God. Hence, born again disciples divide themselves into sons of light that are one with the Father and the Son, and sons of darkness that remain one with the world even though they have received spiritual birth.

John uses *darkness* to represent the world and the things of the world. A son of disobedience is, by extension, a son of darkness. Disobedience is lawlessness, so a son of disobedience is a son of sin (from 1 John 3:4 where sin is defined as lawlessness). And the wages of sin is death (Rom 6:23). Therefore, the born again teachers of lawlessness that Jesus will deny knowing (they are as Judas Iscariot, whose feet Jesus washed, was) are Satan's disguised ministers of righteousness (2 Cor 11:15). They appear righteous; they do mighty deeds in the name of Christ; they are Christian ministers; but they serve Satan in that they teach lawlessness. They teach disciples to erase the laws of God that are written on their hearts and minds through spiritual birth; they teach disciples to commit spiritual suicide. So for John, *light* represents heaven and life everlasting, and *darkness* represents the world and death. Everyone who is of the world, regardless of how righteous appearing or of many mighty deeds done in the name of Jesus, is a son of darkness. Death resides in this person.

Traditionally, the *light/darkness* metaphor has been used to pit *good* against *evil*, with these two opposing forces wrestling like schoolboys for dominance over humanity. In Qumran's War Scroll, God creates both the angel of light and the angel of deceit or darkness, a theologically troublesome position that makes God the source of evil, and a position that anticipates Bishop Arius. However, the conclusion of the Genesis temptation account has Elohim, in plural usage, saying that man has indeed become like God, knowing both good and evil (Gen 3:22). Then Elohim proceeds to drive man from Eden before Adam can eat of the tree of life and thereby live forever, for *evil* is nothing more than disobedience, with the ultimate *evil* being self-determination of what is *good*.

A simplistic overview of Ellen G. White's *Great Controversy* has Christ Jesus wrestling Satan for the souls of humanity in a manner similar to how the War Scroll's angel of light fights against the angel of darkness. In the case of Ellen G. White and other American prophets, this contention is a resurrection of Bishop Arius' error that has the Father creating Jesus either in the womb of Mary, or at some moment prior to the creation of the universe. In these variant scenarios, God the Father created Jesus and Satan as brothers, or equals, and is letting *good* fight against *evil* to win as much of humanity as has been predestined to be saved. And if score were kept, the clear winner of this fight is *evil*.

But Christ Jesus, penned in Jerusalem on the 10th of the first month and sacrificed on the afternoon of the 14th of the first month, was the paschal Lamb of God sacrificed from the foundations of the universe for the household of God the Father. Jesus' blood, taken by disciples in the Passover sacraments, covers the sins of this single great household that will, when the kingdom of the world becomes the kingdom of the Most High and of His Messiah (Rev 11:15), include all of humanity. The battle between *good* and *evil* was won on the Cross, with the shedding of Christ's blood. As the Apostle John wrote, disciples still commit sin or are lawless (1 John 3:4), but they have a covering in Christ Jesus for that sin. And when that sin is covered, they mentally walk in heaven, one with God. Their walk anticipates glorification, which comes with Christ Jesus' return and the revealing of the judgment of saints (1 Cor 4:5).

The three crosses on Calvary represent all of humanity in judgment. The first lawbreaker to speak blasphemed Jesus, accusing Him, "Are you not the Christ? Save yourself and us!" (Luke 23:39). This lawbreaker demanded that Jesus save physical life, which was placed in subjection to death when Adam was driven from Eden (Rom 5:12). Plus, the words of Jesus are that He came to die (John 12:27–32), and with His death, He "will draw all people to myself" (v. 32). He said that "whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it" (Matt 10:38–39). So the lawbreaker— all of humanity has come short of perfection and are lawbreakers— who seeks to save his or her physical life doesn't seek that which is above, or is of the heavenly realm. The person has not taken up his or her cross to follow Christ, and is not worthy of Christ. Rather, this person continues to hang on his or her cross, tethered to death, seeking to find or keep the person's life. This person is as the first lawbreaker was. This person will acknowledge that Jesus is the Christ, but this person will not hear the words of Jesus, nor believe the One who sent Him (John 5:24). This person will not cover his or her sins with the blood of the Lamb of God. Instead, this person will attempt to tell Christ how and when the sacraments are to be taken.

Again, all disciples sin even after being born from above. But those sins are covered by the blood of Jesus of Nazareth, who said *drink of this cup, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins* (Matt 26:28). Sins are covered by the blood of the covenant. The wages of sin is death. Since disciples sin, disciples are under the

sentence of death, but this sentence is covered by blood for disciples in covenant. The gift of God is everlasting life in Christ Jesus (Rom 6:23). All who are baptized into Christ have put on Christ (Gal 3:27). Their sins are covered by the blood of Jesus, this covering to be annually renewed by all disciples by drinking of the cup. Those disciples who voluntarily do not drink of the Passover cup remove themselves from the covenant. They now have no covering for their sins. Their death sentences are no longer covered. They willingly surrendered life to return to death, for by them neglecting to renew the covenant, they tell the Father and the Son that they, the disciples, made a mistake when they chose life. The terms of the second covenant have life and death placed before every spiritually circumcised Israelite, with instructions to chose life. But choosing life requires taking up one's cross and following Jesus, who established the example for how the cup should be taken.

The second lawbreaker to speak rebuked the first: "Do you not fear God, since you are under the same sentence of condemnation. And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong" (Luke 23:40–41). This second lawbreaker asked only that he be remembered when Jesus received His kingdom (v. 42), and this second lawbreaker was justified. This second lawbreaker received the promise of everlasting life.

The second lawbreaker was just as guilty of transgression as the first, but he acknowledged God and Christ Jesus, and he acknowledged his own guilt and the justice of his sentence to death. In doing so, he demonstrates that he knows God, knows that Jesus is unworthy of death and is as such being sacrificed, and he demonstrates that he knows the law is good. The Apostle Paul writes that the Israelite who lives by the second covenant mediated by Moses (Deu chptrs 29–31) has only to confess with the mouth that Jesus is Lord and believe in the heart that God raised him from the dead to be saved (Rom 10:6–9). So when the second lawbreaker confesses the justice of his death, he places himself into the second covenant mediated by Moses. So when asking to be remembered, this second lawbreaker acknowledges with his mouth that Jesus is Lord, an acknowledgment that conveys his belief in his heart that God will raise Jesus from the dead. All that remains for this second lawbreaker to receive everlasting life is for him to have his sins forgiven, which is what Jesus does when He tells this second lawbreaker that this day [the day of him being raised up to judgment] he will enter Paradise.

The second lawbreaker knows what his judgment shall be; his judgment has been revealed. He is one of a few exceptions whose judgment is revealed prior to Jesus coming in power as the Messiah. But this lawbreaker doesn't precede Jesus to Paradise, thereby making him the first of the firstfruits. Jesus will lie in the grave three days, so He will not be in Paradise the day of His death. Rather, the cross represents death. Taking up one's cross is to take hold of one's death, to break one's tether to the world, and to carry one's death as the person follows Christ, that death now covered by the blood of the Lamb of God.

At Calvary, the three men raised on Roman crosses retained physical life for a short while after their official deaths. Figuratively, they live after death as if resurrected. And while still alive but bound on a cross, they were as humanity will be in the great White Throne Judgment when every word uttered determines the person's fate. For the mass of mankind has not been afforded the opportunity to take up their crosses and follow Jesus. They never had the choice of life or death placed before them. They were created from dust (Gen 2:7), given the same breath of life as given to beasts (Eccl 3:18–20), and died because sin and death dwelt in their hearts and minds and flesh. Adam was driven from Eden before he could eat of the tree of life and live forever (Gen 3:22–24).

Judgment, however, is today upon the household of God (1 Pet 4:17), and every word uttered determines the disciple's fate, the reason for *yeas* to be unadorned *yeas*, and *nays* to be *nays*. But if judgment is upon a disciple today, and if the disciple is given the criteria by which he or she will be judged, then the disciple has also been given control of the disciple's fate. So yes, a provision of the spiritual second covenant has judgment being given to disciples, who have had life and death set before them. They are told to choose life, which comes down to hearing the words of Jesus and believing the One who sent Him. But believing is more than acknowledging, for even the demons believe that God is. Believing for born-from-above disciples is living by the laws of God written on hearts and minds through receipt of the Holy Spirit. It is the way by which born-out-of-season disciples acknowledge that the law is good, just as the second lawbreaker acknowledged the justice of his death. And Grace is Christ Jesus bearing the failures of disciples to overcome the law of sin and death that dwells in their members. Grace is not a license that allows disciples to jettison the laws of God written on inner tablets of flesh.

Ultimately, since all disciples sin, a disciple's judgment is reduced to whether the disciple will cover his or her sins by the blood of the Lamb of God. If the disciple will drink from the cup as Jesus established the example, then the disciple chooses life. If the disciple determines for him or herself what is good and either doesn't drink of the cup or drinks from an alien cup, the disciple chooses death. The disciple would not hear the words of Jesus and believe the One who sent Him.

Death by crucifixion differs from other forms of civil execution in that physical life was extended beyond legal death. A beheaded person died instantly. A person drawn and quartered died within moments or minutes of being drawn. But a person crucified could hang around for a day or longer before he tired enough he could no longer raise himself on the nails to breathe. And crucifixion kills by taking away breath. A person lives by receiving the physical breath given to Adam. A son of God lives by receiving the spiritual Breath given to the last Adam (Matt 3:16). So crucifixion is the one form of execution that physically symbolizes a spirit being or a born-from-above disciple losing spiritual life by being cast into the lake of fire. The symbolism of crucifixion works far better than burning at the stake. But equally important, this form of execution allows for conversation after legal death, which came with being raised up. As such, crucifixion becomes a graphic representation of spiritual life imprisoned in time.

The battle between *good* and *evil* isn't a wrestling match between Jesus and Satan; it isn't a war of strategic maneuverings between the angel of light and the angel of darkness. It is, simply, acknowledging Jesus before men (Matt 10:32) as the second lawbreaker on the cross did, as opposed to mocking Jesus as the first lawbreaker did. Both lawbreakers asked Jesus for what was possible for Him to do. Jesus could have saved Himself (John 19:11), but His kingdom was not of this world (John 18:36). It was necessary that He be made sin in order for Him to die, for though tempted in all things as all of humanity has been, He never sinned. He never placed Himself in bondage to sin and death. The Cross had no lawful claim to His life, as the second lawbreaker acknowledges. Jesus voluntarily accepted death on a cross, thereby making Himself His Father's sacrificial Lamb, slain from the foundation of the world.

The reality of the human experience hasn't been a battle between good and evil, for none are good but God alone, but the struggle for life against the inevitability of death. The Apostle Paul writes, "Did that which is good [the law], then bring death to me? By no means! It was sin [lawlessness — from 1 John 3:4], producing death in me through what was

good, in order that [lawlessness] might be shown to be [lawlessness], and through the commandments might become sinful beyond measure” (Rom 7:13).

The Apostle Paul says that which is good, spiritual, and holy produced death in him by revealing to him the nature of the lawlessness in which he was enslaved. He writes elsewhere that death through lawlessness entered the world through one man and spread to all of humanity, but that this lawlessness is not counted against humanity where there is no law (Rom 5:13). Sin isn't revealed to be exceedingly sinful where there is no law, and as such isn't counted against humanity. A person is judged by what has been revealed to the person.

All of humanity will experience judgment, with judgment today being upon the household of God. The second covenant mediated by Moses forms the visible shadow of the spiritual second covenant. Under this physical second covenant, Moses told Israel that the Lord had placed before the nation life and good, death and evil (Deu 30:15). Moses said, “If you [uncircumcised Israel – the nation will not be circumcised until after it crosses the Jordan] obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live” (v. 16).

When the mediator of the second covenant changed from Moses to Christ Jesus, the old written code was abolished (Eph 2:15), and the laws of God were written on hearts and minds (Jer 31:33; Heb 8:10 & 10:16) of disciples born of spirit. A disciple is no longer under an outer law, but should be ruled by the internalized laws of God. And judgment of the disciple has been given to the disciple— and this judgment will be true. A disciple knows whether he or she lives by what the disciple knows is right. If the disciple doesn't, the disciple is a hypocrite. The disciple's righteousness doesn't exceed that of the Pharisees. The disciple will not enter the kingdom of heaven (Matt 5:20). The disciple will have judged him or herself unworthy. And this will be the judgment revealed when Christ returns.

A disciple has not been given permission to grant him or herself an unworthy award of life. But (and a most important *but*) a covering of Christ Jesus' blood can be put on as a cloak. A disciple, by wearing this cloak, walks from death to life in the heavenly realm.

All who have been drawn by the Father (John 6:44, 65) have received the Holy Spirit. Without being born of spirit, no son of disobedience will leave the world. The person will remain hostile to God. The person won't have anything to do with God. So when a person initially receives the Breath of the Father is a widely misunderstood subject. Accepting Jesus can only occur after the Father has drawn the person from the world by giving this person a puff of His Breath [*Pneuma 'Agion*]. For a born again disciple, baptism is unto judgment, a subject addressed in a later chapter. The direct transfer of the Breath of God through laying on hands was only necessary until baptism by the Spirit came to that group, to the Jew first (Acts 2:2–4), then to the Gentile (Acts 10:44–47), and finally to the twelve (Acts 19:1–7) that represent the 144,000.

Every person who has received spiritual birth is a disciple of Christ Jesus regardless of whose water the disciple was baptized in. All disciples are sons of God. But disciples then divide themselves into the sons of light that wear the cloak of the Lamb, and the sons of deceit or darkness who have become more fashion conscious and dress in business suits, or Chanel gowns, appearing in public with so few spiritual clothes a person might think they are on their way to the beach.

Understanding that spiritual judgment has been given to those upon whom judgment resides becomes a most important concept in the sons of light's war against the sons of darkness, for the war is between life and death, between Christ Jesus and the Cross on which He was crucified. The same Cross will deliver all of humanity to the grave or Hades.

Judgment occurs when raised up after death— no person came down from the Cross alive. The day of the person's death was when raised up, not the day when the person actually expired. Again, the person might, through strength and determination, live for a day or more when crucified, but death was inevitable when the person was impaled to the crossed beams. The length of time between being raised up and expiring was the distance between Death and Hades.

When the Lamb of God, appearing as a slain Lamb with seven horns and seven eyes (Rev 5:6), removed the fourth of seven seals on the scroll of God, John looked and beheld "a pale horse! And its rider's name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth" (Rev 6:8). And in the presentation of this scene, attributes have become appearance. The key to unlocking this scene is in the phrase, "with seven eyes, which are the seven spirits of God sent out into all the earth" (Rev 5:6). These spirits are all of God; they are as breath. And in this scene they appear as actual eyes— they serve as the eyes of God. Their usefulness is as the eyes of God. So in this scene, they appear as eyes instead of as breath [*pneumata*]. Likewise, the glorified Christ Jesus didn't appear as a slain lamb when earlier seen by John in this vision (Rev 1:13–15). Jesus of Nazareth didn't appear as a paschal lamb when hanging on the Cross; yet He was the paschal Lamb sacrificed for the household of God the Father, a lamb chosen that was appropriated to the size of the household (Exod 12:3–5). Therefore, the fourth beast loosed when the Lamb removes the seal from the scroll doesn't really appear as a pale horse with a rider named Death. Rather, as the role Christ performed in dying on the Cross was that of the paschal Lamb, the rider and pale horse appear in the role this beast performs in the plan of God. This pale horse is no more a world condition than the Lamb of God is a world condition.

The teaching that the four horsemen of the Apocalypse are world conditions that lead up to the Tribulation is a misreading of both Revelation and Jesus' Olivet discourse. They are four beasts characterized by the colors of the four horses, and Bible students will readily recognize three of them when their masks are removed. It is the appearance of the fourth beast— Death— that has been effectively concealed by Scripture until the time of the end. He is the enemy with whom the sons of light wage war, but he is the beast that will be publicly slain by the breath of the Lamb.

The Apostle Paul said that "the law of the Spirit [*Pneuma* or Breath] of life has set you [me] free in Christ Jesus from the law of sin and death" (Rom 8:2). The Spirit or Breath of life is the Holy Spirit, the Breath of God, received when a disciple is born-from-above in Christ Jesus. Paul had previously asked, "Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin" (Rom 7:24–25). So within Paul's usage of the phrase *the law of sin and death*, death is of the body. The war between life and death is fought within a disciple's body. It is war between a disciple's mind and his or her flesh. And Paul says that the law of sin dwells in his members (v. 23). Paul was in fleshly bondage to the law of sin. Receiving the Holy Spirit initiated a war of liberation fought entirely within Paul, with the liberator being Christ Jesus who will come in the future to reveal the judgment of disciples. Being born-from-above didn't liberate Paul, but only started a war that this disciple would have to fight for the remainder of his physical life, for he remained in bondage to the law of sin and death that dwelt in his body. And if Paul quit fighting before his physical demise, Death would win. There would be no battling son of light to liberate when Paul's judgment was revealed.

The law of sin or lawlessness opposes the law of God, which makes logical sense, for a state of disobedience precludes obedience. Since Kant, the Western psyche cannot accept a paradox. Two or more things cannot occupy the same space and time. The logic of this observation seems, today, self-evident. But Medieval Christianity, of which Puritanism was a derivative, understood Christ Jesus to be fully man and fully God. This understanding, still heard today in watered down Puritan theologies, is an actual denial of the divinity of Jesus rather than the affirmation of His divinity that those who hold this teaching intend it to be. For if Jesus as the last Adam did not receive spiritual birth when the Breath of God descended upon Him as a dove, then disciples are without hope of salvation. If Jesus were born as God inside of time, then His death on the Cross would be needless and useless. He had already defeated Satan outside of time; there would have been no need for Him to also defeat Satan inside time. And if Jesus were not born of flesh and blood as every person has been since Adam was created— if Jesus were God clothed in flesh— then He would not have been tempted in all things as human beings have been. He would not, then, be under sentence of death through birth. Only by being born as a human being with no other life than what every other human being has can Him living without sin make Him the acceptable sacrifice for the sins of humanity. So all who say that Jesus was fully man and fully God make of themselves antichrists. They are actually against Christ, who as Theos (the /YH/ radical of *YHWH*, and one *Eloah* within the plural *Elohim*) came as His (Theos' as opposed to Theon's) son, His only.

In Greek, the Holy Spirit or Breath Holy [*Pneuma 'Agion*] is assigned the signifier representing deep breathing [*pneuma*] as opposed to shallow breathing [*psuche*] or the breath of physical life. But in Hebrew, the presence of the Holy Spirit is revealed by adding the signifying radical /ah/ for vocalized or voiced breath as opposed to silent breath. This addition is seen in the name of Abram being changed to Abraham when the covenant ratified by circumcision is made with him (Gen 17:1–14). Then, interestingly, what's seen is the twisting of this covenant from physical to spiritual by changing Sarai's name to Sarah. Penises are not needed to receive the Holy Spirit; they are only needed for the physical covenant that promises Abraham a physical offspring from which will come many nations. The spiritual offspring, Christ Jesus, brings forth only one nation, spiritual Israel. The Apostle Paul understood this— whether by revelation through realization through the Holy Spirit, or by direct revelation from Christ Jesus, he doesn't say.

Therefore, the tetragrammaton *YHWH* can be deconstructed to reveal Theos and Theon and their respective Breaths (Rom 8:9–11 — note, two Breaths or Spirits: the Spirit of Christ, and the Spirit of Him who raised Jesus from the dead). *Elohim* is the regular plural of *Eloah*, which is, when deconstructed, the name of deity /El/ plus voiced breath /ah/. The multiple that makes *Eloah* into the plural *Elohim* is two, with these two functioning as one as in the tetragrammaton.

In the tetragrammaton is a characteristic of the supernal realm, which Jesus addressed in His prayer to the Father before being taken:

I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me and I in you, that they also may believe that you have sent me. The glory that you have given me I have given to them [His disciples], that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. (John 17:2–23)

This characteristic is also seen in marriage where a man and a woman become one flesh, just as Theon and Theos were one deity. And this characteristic is coexistence, an actual law (the signifier *law* used as a self-evident postulate) of coexistence, or oneness. It is unity elevated to a dictate. And this unity or coexistence is based upon the absence of time in the supernal realm.

Scripture reveals a sudden creation of the universe. Matter comes into existence suddenly. And with matter comes mass and gravitational attraction. Time can be written as a function of gravity; therefore, space-time has a small amount of mass resulting from the decay of heavy-mass particles and revealed through the consistency of temperature (three degrees Kelvin) in all quadrants of space. So a characteristic of the heavenly realm can now be understood: time doesn't exist. There is no space-time. There is only the present, so whatever is, or presently exists must be compatible with what will be, and vice versa. Outside of time, a moment lasts forever regardless of the activities within the moment (a secular literary exploration of this is found in Borge's short story, "A Secret Miracle"). Because this moment lasts, coexistence is mandatory, or the problems of a paradox emerge.

The above can be glossed over by not grasping the science. The problem of a paradox begins with the physical structure of matter— its solidness. If my keyboard occupies space on my desk, then my wife's keyboard cannot occupy that same space at the same time. But the solidness of matter is really an illusion even though it is absolutely real for us. In the supra-dimension of heaven, matter doesn't exist. So the first three dimensions of length, width, and height, all created by the solidness of matter, are not necessary. The fourth dimension, space-time, made necessary to allow for movement of solid matter is, then, also unnecessary in heaven; it doesn't exist. Rather, without time to allow for movement of opposing units of mass, the entire concept of opposition cannot exist. All must be one, even if this one is like a pomegranate. Individualism as presently valued by Western societies cannot exist in the supernal realm. Individualism in heaven can only exist as two being one in marriage, where both individuals remain but the one submits to the other and the other defers to the one— and the two become one, not in a child as some denominations teach, but one in complete unity. The problem with marriage in America and Western Europe is the concept of independent individualism. Whereas marriage should be the basis for practicing *oneness*, or the law of coexistence, it has become, at best, a truce to end a civil war, with each side suspicious that the other might use the truce to make territorial gains.

So all that is in heaven must coexist with everything else as if perfectly married. The absence of time dictates this oneness through complete unity. The absence of time doesn't allow for strife to be created, which is why finding lawlessness in anointed cherub (Ezek 28:15) created a cascade of events that bring us to where we are inside time, and inside a narrative flow of events.

The flawed Christology of the early Church was the direct result of perceiving eternity to be endless time, as if time were a lateral line stretched infinitely far beyond the horizon of the earth. Because heaven wasn't visualized as a timeless dimension the theologians of the early Church were as blind men describing an elephant. And because heaven is not today commonly perceived to be a timeless dimension, the errors introduced into Christianity by early theologians continue as received truth through historical exegesis. Elephants look like trees, or like ropes, or like snakes, or however the blind description goes.

Love is the defining expression of coexistence. As such God is Love, as are His laws. Through His laws, coexistence or compatibility is possible. And this principle of compatibility/incompatibility is perhaps best shown by the light/darkness metaphor. Darkness requires the total absence of light. Any light, no matter how tiny, defeats the

darkness. So darkness and light cannot coexist. Thus, since God is light, no darkness can exist in God. Likewise, death cannot exist in God. Evil cannot exist in God, for lawlessness or sin cannot coexist with adherence or obedience to the laws of God, again, defined as love. Therefore, finding iniquity or lawlessness in an anointed cherub began a civil war in the supernal realm that has given Western cultures marriage with women's rights and men's unfaithfulness gutting oneness as if marriages were floundering fish. This lawlessness of the anointed cherub had to coexist with obedience until its sinfulness was revealed. A change of states from obedient to disobedient within a moment is exceedingly difficult, but not so within time, which through its passage mandates change.

Absolutes are words in a classification that excludes all degrees (all grayness). A person is either alive, or dead. A person cannot be a little bit alive, or partially alive, or mostly alive. The person is either alive, or not. Same with pregnant. A woman isn't almost pregnant, or nearly pregnant. She is either pregnant, or she isn't. And the word *obedient* is such an absolute. A person cannot be mostly obedient and still be obedient. All deviation from obedience makes a person disobedient. Even the slightest deviation makes the person disobedient.

The above seems extremely self-evident, but through absolutes, a characteristic of the anointed cherub's lawlessness can be determined: this anointed cherub's iniquity or lawlessness appears as righteousness. It could not appear otherwise and still coexist with obedience.

The answer to how lawlessness can appear as righteous is in the temptation account: Adam had been told he could eat of every tree in Eden, including of the tree of life, except for one tree. The fruit of this tree was knowledge of good and evil. And taking this fruit was taking onto himself, a son made in the image and likeness of God, knowledge of good and evil. Henceforth, Adam would, through knowledge, determine what was good and what was evil. And as long as Adam's determination of good was identical to God's determination, Adam would practice righteousness. This state could have continued but for Adam realizing his nakedness once he threw off his covering of obedience; his changed status was shocking.

Let's pause for a moment: sin entered the world through Adam, but Eve ate first of the forbidden fruit. Usually some variation of *Eve was deceived, but Adam wasn't* is used to explain this apparent textual inconsistency. But Adam was a son of God. Eve was created from Adam. And Adam was Eve's covering just as the last Adam is the second Eve's covering. Obedience to God was Adam's covering, just as obedience to God was the last Adam's covering. Christ Jesus as the last Adam (1 Cor 15:45) had to be made sin in order to die. He took on the sins of the world when He was made sin. For His obedience to God covered Him from Death; He did not deserve to die, what the second lawbreaker said. So the first Adam covered Eve's sin. She was guilty, but Adam covered her disobedience by being her husband. However, Adam's covering was obedience to God. So when Adam ate of the fruit, he lost his covering— and death entered the world.

During the passage of the four millennia between when Adam lost his covering of obedience and Christ Jesus became the spiritual covering of the sons of light, Satan's reign over humanity's mental topography went nearly undetected. Evil was made to appear ugly, as a disgusting, frightful thing. Evil was also outside of oneself. It was the enemy camped across the valley. It wasn't deciding to obey God because they person thought that obeying God might be a good idea.

Even the ancient nation of Israel didn't perceive that burning their firstborns as an offering to God was evil (Ezek 20:25–26). God said the firstborns belonged to Him (Exod 13:2). These Israelites who tossed their firstborn infants into fire were merely giving back to

God that to which He had prior claim. So burning firstborns was, to ancient Israel, a good thing to do, and an act that they believed was pleasing to God. However, the Greeks were appalled by the practice. *What kind of a god do those Israelites serve?* And the same can be said about America and Western Europe— what kind of a god do these Western nations serve that has them killing their babies before they are even born?

In the two millennia since the last Adam became the covering for the second Eve, carnally minded men have used the covering of Christ to wage war against non-believers, and against other believers. Christ's blood covers many of the greatest atrocities ever committed against human beings. Well, maybe His blood does. This is for Him to determine. And we see the unholy coexistence of obedience to God's laws and disobedience in John Brown, the righteous rebel hung after the Harper's Ferry incident. What's seen is that the end never justifies the means. What is of God will occur by means that are also of God.

Satan didn't change from being perfect in knowledge and wisdom to being the grotesque dragon portrayed by Medieval artists. That change is not possible in the supernal realm, where compatibility restricts what can exist to what will coexist. Rather, his lawlessness had to appear as righteousness in order to maintain coexistence. Thus, he appeared as an angel of light even to other angels as lawlessness through vanity was at work in him. He truly deceived those angels he dragged into rebellion against the Most High. And his means of deception were those he used against Eve.

The Apostle Paul writes in the context of not taking tithes from the saints in Corinth, And what I do I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds. (2 Cor 11:12–15).

Paul sought to undermine the future activities of ministers whose spiritual descendants today preach the *Prosperity Gospel*— he did this by taking no moneys from the saints at Corinth. He took no moneys to reveal to the saints where these false ministers' hearts were.

Satan appears as an angel of light, and his ministers appear as servants of righteousness. Neither Satan, nor his servants appear as humanity has been conditioned to think of evil. Rather, concerning the end of Satan's servants, Jesus said,

Not everyone who says to me, "Lord, Lord," will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day [when judgments are revealed] many will say to me, "Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?" And then will I declare to them, "I never knew you; depart from me, you workers of lawlessness." (Matt 7:21–23)

So biblically, evil appears as righteousness mingled with lawlessness. Evil passes as righteousness in this world, but in the timeless supernal realm, obedience cannot long abide with disobedience. They are not one, and can never be one. So the person who is determined to do things his or her way as in the Sinatra song might, indeed, appear righteous, but this person is a worker of iniquity whom Jesus will deny knowing in his or her judgment.

The above needs repeating: Jesus is one with the Father and one with His disciples. They coexist as one. And in all things, Jesus was obedient to the Father. His disciples are obedient

to the Father. And those who are not obedient but who will determine for themselves what is good and what is evil are not one with the Father, nor one with Jesus, nor one with the disciples who cover themselves with the blood of the paschal Lamb of God. And this disobedience is revealed through not keeping the least of the commandments, and through whether the disciple drinks from the Passover cup as Jesus established the example.

The endtime sons of light and sons of darkness are all sons of God. Satan appears as a minister of light; his servants appear as ministers of righteousness. They do not appear *evil*. And the difference between a son of light and a son of darkness is whether the son of God covers his sins by putting on Christ, this putting on annually renewed by drinking from the Passover cup as Jesus established the example.

An equally important observation can now be made: Satan has deceived his servants into truly believing that his servants serve the Father and the Son. His servants truly believe they are ministers of God. However, most of them can be unmasked by using the same means Paul used at Corinth— let the congregations give them no moneys. Let them earn their living with their hands. Disciples are under obligation to do business with their knowledge of God until Christ returns. If disciples do not want to directly do business, the least they should do is tithe. So let the disciples of Christ now begin to do business for themselves. Let them put their moneys and energies into their own ministries. And within a short period of time, most of Satan's servants will rebel against their master, the devil. With few exceptions, they will not labor long for no monetary gain.

Satan appeared as an angel of light to the angels he deceived. His color didn't suddenly change to black, or red. The change was masked with the appearance of righteousness. And the angels who joined him in rebellion against the Father and Son initially joined with no intention of rebelling.

What servant of Satan casts out demons in Christ's name while knowing that he or she serves Satan? None, or few? Again, Satan appears as an angel of light. This must be grasped. Evil is lawlessness. It doesn't always appear evil; it usually doesn't appear ugly. It normally seems reasonable, and logical. So the only reliable way to determine whether a minister of righteousness is genuine or a disguised servant of Satan is by what the minister teaches, not by how the minister appears. All genuine ministers will teach a disciple to live within the laws of God that have been written on the disciple's heart and mind. Genuine ministers do not teach lawlessness; they are not workers of lawlessness.

Once again, sin is lawlessness, and even a tiny bit of lawlessness is incompatible with obedience. Human beings are, today, in bondage to sin and death. They can appear extremely righteous, but lawlessness still dwells in their flesh. If they engage this lawlessness in a real war, fought with casualties taken, with the object being to crucify the flesh— literally, to kill the old man— then they have a liberator in Christ Jesus. A half-hearted war won't defeat any enemy, let alone one as powerful as sin and death. And the person who surrenders to lawlessness isn't worthy of Christ. So a person can lose battles (Grace covers these losses), but the person has to continue fighting.

George Washington and the Continental Army took on perhaps the most powerful army in the world. It wasn't possible for Washington to defeat the British in a single all-out battle, but he developed the strategy of just keeping an army in the field and letting the British make enemies of their allies. This is the essence of guerilla warfare. Win once in a while so that your force appears viable, and just stay in the field. Stay fighting. Keep the fight going. And this is the essence of Christianity. Keep fighting against lawlessness. Do what is right. Lawlessness doesn't have to be defeated in a day, but over a lifetime. So keep the fight going. Win once in a while, and never, never surrender. Never accept a defeat, even when one

occurs. Keep battling away. A liberator is on His way. In a Christian's walk with God, there are many more winters spent in Valley Forge than actual skirmishes fought where shots are fired. Those winters are called living by faith.

Time can be written as a mathematical function of gravity, thereby demonstrating that time, or space-time is part of the created universe. Heaven is not part of the universe, but exists as the domain in which the four unfurled dimensions of the universe have been constructed as if the universe were a spaceship. Therefore, there is no time in heaven as we perceive the construct. There is no past, nor future. There is only the present, as conveyed linguistically in the phrase, *I AM*. Existence means the presence of life. Death is the absence of life. And the presence of life and the absence of life cannot co-exist at any particular moment. The passage of time is required for the change of states from life to death. Thus, every being with life in the supra-dimensional realm of heaven has everlasting life. Its status as a living being cannot change— unless it is cast into time, as Satan and his angels will be (Rev 12:9).

The universe, now, assumes importance in the aftermath of the civil war fought after lawlessness was found in an anointed cherub. The wages or penalty for lawlessness is death (Rom 6:23). But death doesn't exist in the supernal realm, for the presence of life and the absence of life are incompatible states. Thus, God cast lawless angels into outer darkness, or *Tartarus*, the outer most region in the Greek conception of an underworld (2 Pet 2:4). The Apostle Peter isn't establishing the validity of the Greek underworld, but is expressing a concept for which he lacks a better signifier. Peter wishes to convey the action of God casting lawless angels into death, where they remain alive until their judgment. Lawless angels are now spiritually as the two lawbreakers were physically when raised on Roman crosses. They have been restrained in time; they lack the power they would have if not bound. In relationship to their potential power, they are as helpless as men nailed to crosses— and they will die just as assuredly if mercy is not extended to them in their judgment, which for them remains in the future now that they have been cast into time. And the evidence of them being bound in time is the frequency with which Jesus encountered demons that manifested themselves to him.

To be consistent, the use of the phrase civil war conveys concepts of Union and Confederate troops at Gettysburg, or Cromwell's Puritans against Charles' Catholics. But a civil war exists within an individual when the laws of God implanted through the Breath of the Father into the mind of a disciple struggle against the appetites of the flesh, in which the law of sin and death dwells. No conflict existed within the individual until God drew the individual from the world. And in this model, we see the reverse of how Satan's rebellion began in heaven. Within angels that Satan cast down, he planted rebellion in their minds and hearts. His rebellion warred with the obedience of the body until it finally overcame that obedience. So the civil war fought in the supernal realm was not skirmish lines against skirmish lines, but thoughts overcoming the habits of the body. It wasn't seen until it was internally won by the rebels— only the rebels didn't win. They were restrained and held when the rebellion became apparent.

For far too long, human beings have believed that angels cannot die— and they cannot as long as they remained in the supernal realm. The assumption has been that God cannot or would not deconstruct that which He assembled. This assumption has no basis in fact, and is actually contrary to Scripture. Yet it has been so widely held that even the demons probably believed it. Therefore, the reality of time's potential for change has never been seriously explored. As a subspecies, theologians have traditionally been academically ignorant and spiritually immature. The exceptions are notable for being exceptions. And more disciples

than should have taken pride in not being “wise according to worldly standards” (1 Cor 1:26). Yes, God certainly uses the foolish in the world to shame the wise. But once a person has the Breath of God, the person is no longer of the world. The person has obtained the mind of Christ, a fact about which the person has no right to boast. But this fact allows for spiritually mature disciples to mentally push beyond where the world has ever gone. The person with the mind of Christ is a disciple of Christ. As a disciple, the person is a mental pioneer following a trail blazed by the Son of Man. And in this essay, the disciple rides shotgun on the first coach over this last stretch of the run through the wilderness of sin. The Way to spiritual Jerusalem lies open before us.

The universe exists as an attractive death chamber in which rebelling angels can be executed (Ezek 28:18–19), or can change (the reason for the sons of God to judge angels). It also exists so potential heirs of God can develop the habit of obedience, for, again, obedience and disobedience, or vice versa cannot coexist at the same moment. They are not one. And the sons of light and the son of darkness are not one, and can never be. They war against each other today, a situation that will not change until Christ returns to reveal judgments. Then the righteous-appearing teachers of lawlessness will accuse Christ Jesus of being unfair for not having told them that they were serving Satan. But the Book of Deuteronomy has existed since Moses as one witness against them (Deu 31:26). Jesus’ words are the second witness. And upon the words of two witnesses, a case is established. The teachers of lawlessness will perish without further excuses being made.

Human beings have been created in the image of God; they need to develop the attitude of obedience before they receive everlasting life, or an incorruptible body in the supernal realm. And they do this today by striving against the law of sin that dwells in their members... human beings have been placed in bondage to sin and death for the development of righteousness. They have been in bondage since Adam ate forbidden fruit. This bondage is spiritual and was foreshadowed by Israel’s physical bondage in Egypt. But this bondage will end with the second Passover slaughter of firstborns.

The truism of the human experience has been that all things continue as they have, that since the fathers fell sleep, the coming of the Messiah has been promised but hasn’t happened. Why should someone now believe that the evidence of experience is meaningless? That the end of the age is finally upon humanity?

The focus of God has been, from the beginning, on the dual harvests of humanity, the early barley harvest and the later wheat harvest. This focus is patterned after the agricultural growing season of the promised land, with the resurrection of firstfruits [the barley harvest] to occur upon Christ’s return, and the maincrop harvest [the wheat harvest] to occur in the great White Throne Judgment. Typology is the key to understanding the Bible. The Judean promised land is the visible, physical shadow of the invisible, spiritual promised mental landscape of liberation from the Apostle Paul’s law of sin. Paul said that with his mind, he served the law of God, but with his flesh he served the law of sin (Rom 7:25). He was spiritually as physical Israelites were in Egypt— he was indeed part of the holy nation of spiritual Israel whereas the scribes and the Pharisees had no spiritual life. They were spiritually as Egyptians were physically, while Gentiles were spiritually like the livestock of Egypt.

The above can be read without any assignment of meaning to the words. In physical Egypt, there were Israelites, Egyptians, and livestock. The Egyptians were in control of the nation, but the Israelites had a relationship with *YHWH*, this relationship coming through a covenant made with the patriarchs. Israelites were *I AM*’s firstborn son (Exod 4:22). Spiritual Israel is today the firstfruits of the harvest of the earth, with Christ Jesus the first of

the firstfruits. So in the world today, spiritual Israelites have replaced physical Israelites as God's holy nation. These spiritual Israelites are born-from-above, or born again Christians in whose minds the laws of God reign as these laws reigned in the Apostle Paul's mind.

The scribes and the Pharisees were in the 1st-Century like Egyptians, in that none of them kept the law even though they had it; therefore, they did not have a relationship with God even though they believed themselves to be spiritual. They were out of covenant with God, but they had control of the civil government. And their endtime equivalents are the sons of darkness, who have the Holy Spirit, but grieve it through unbelief, this unbelief revealed through disobedience. They are not of the world, but they kick the world around as if it were a soccer ball, for they are spiritual servants of the king of Babylon.

Gentiles in 1st-Century Judea were as the livestock was in physical Egypt, when even the firstborn of beasts were slain by the death angel. They have no spiritual life, and they are today, the greater world; they are all of humanity that doesn't identify itself as Christian.

When the death angel passed throughout Egypt slaying firstborns of men and beasts that first Passover night, Israel had covered itself with the blood of a paschal lamb, one or more for a household, depending upon the size of the household. Firstborns of Israel escaped death. And within hours, Egypt demanded that Israel leave, taking with them their livestock and possessions— and much of the wealth of Egypt.

The harvest of the earth has taken, from human perspective, a very long time to ripen; yet, from the foundation of the universe, God knew that the early barley harvest would not ripen for six thousand years. The main wheat crop would take another thousand years. Christ's rest would be the spiritual seventh day, the equivalent of the hot summer months in Judea when little work was done. And God also knew that the early barley crop would need hardening off before it could be harvested.

Grain farmers understand this hardening off process, where the crop is left in the field to dry before being combined. If the seed grain is too wet, it will mildew, or rot. It will have to be dried before it can be stored— and the Tribulation is the hardening off of the firstfruits before the harvest of the earth is reaped (Rev 14:15). This hardening off process will be actual living by faith, excluded from the economy of spiritual Babylon. It will be trusting God to supply the disciple's needs, and it will not be easy. It will take more faith than disciples have ever imagined possessing.

The analogy is exact: the death angel passed throughout Egypt at midnight, the end of the sixth hour. The death angels will again pass through spiritual Egypt at midnight, the end of the sixth millennium. And the creation has been groaning in anticipation of spiritual Israel giving birth to many heirs of God— the hardening off of the grain is also the hard labor pains of the Church, who is the second Eve giving birth to the many heirs of God. The Christian Church will not escape the labor pains of childbirth; it will not be raptured to heaven at the beginning of seven years of tribulation. Rather, all of the Church is the firstborn spiritual son of the Most High. And a third of the Church will die the night of the second Passover, because spiritual Israel refuses to cover her sins with the paschal blood of the Lamb of God. The Christian Church will not take the sacraments as Jesus established the example. Instead, it chooses how and when it will take the sacraments, which is akin to Israel in Egypt telling Moses that the elders of the nation decided the 14th of the first month at even was not a good time to sacrifice a lamb, that some of them would sacrifice a lamb on the first day of the week, and others would sacrifice a lamb quarterly, that Moses had no business telling them how to worship God or how often to make a sacrifice.

What would have happened if Israel in Egypt had not smeared the blood of a paschal lamb on doorposts and lintels? The Israelite household would have been treated as if the

household were Egyptian— and among the Egyptians, there was weeping in every household, from the Pharaoh down. There will be weeping in every Christian household if the Church doesn't take the Passover as Jesus established the example, for the born-from-disciple who doesn't take the Passover is a spiritual Egyptian.

The Tribulation begins with the second Passover slaughter of approximately a third of humanity. Many false prophets in spiritual Israel will identify this mass slaughter of humanity as the sixth trumpet plague— and indeed, this slaughter foreshadows the sixth trumpet plague. Many other false prophets will attempt to pull an even more insidious con on the holy nation of God. They will say that the dead of the Church have been raptured to heaven, that they were wrong about a bodily rapture, that just the souls of saints were spirited away to heaven where they will escape the Tribulation. Of course, this makeshift explanation of a third of the Church dying in one day will not withstand critical scrutiny, but neither does the rapture in its present construction.

The liberation of Israel will be from the Apostle Paul's law of sin. No longer will humanity be in bondage to sin; no longer does the Church need this legal taskmaster as saints spiritually harden off by having control of their minds and bodies. However, to help this crop of firstfruits toughen up, they will have been physically delivered into the hand of the little horn of Daniel chapter 7 (v. 25). They will have been delivered into the hand of the man of perdition. And the resistance against which these saints fight to develop spiritual strength will no longer reside in their flesh, but in an outside civil and theological power. If these saints seek to save their physical lives, they will lose their spiritual lives. Judgment will be upon them just as if they were nailed to a Roman cross. They are to pick up their crosses, break whatever tethers them to spiritual Babylon, and follow Jesus. With their liberation from lawlessness, they have the power to do this.

With the liberation of Israel from bondage to sin, the war that the sons of light fight against darkness will go from being between their mind and their flesh, to being between themselves and the physical and spiritual sons of darkness. Finally, this war between life and death will appear as real war. The wise will turn many to God, but they will take casualties (Dan 11:31–35). Satan's disguised ministers of righteousness will support the man of perdition. They will return most of Israel back to the Cross and to bondage to lawlessness (2 Thess 2:3), manifest openly by which day they observe the Sabbath.

The sons of darkness— Satan's disguised ministers of righteousness— are as spiritual Egyptians. They expel the sons of light from Babylon. They are the miry clay of the feet of Nebuchadnezzar's image.

The liberation of Israel at the second Passover will be the Church's liberation from bondage to sin and by extension, death. Sin will no longer have any claim on disciples; it will not reside in disciples' members [flesh] as it did in Paul's, and as it has in everyone else's flesh since Adam ate forbidden fruit. Therefore, disciples will have to be delivered into the hand of Death, which because of their liberation, also has no claim on disciples. The good news that must be proclaimed to the world as a witness to all nations before the age concludes is that all who endure to the end shall be saved (Matt 24:13–14). They will be saved because Death will have no inherited claim on them.

And in a concept too alien for many to seriously consider— in a concept that could not be perceived prior to human understanding of the timeless nature of the supernal realm— the creation of the universe with change mandated allows for fallen angels to change, to repent of lawlessness. Darkness represents death. Rebellious angels have been imprisoned in outer darkness; they have been imprisoned in their death chamber. They will die, not something they ever saw when in the supernal realm. But they will see an angel die when the

first horn or great horn of the king of Greece is suddenly broken the day of the second Passover. Then the reality of their imprisonment in darkness will be fully realized. They will know with certainty that they swallowed a lie when they believed an anointed cherub in which lawlessness was found. They will realize that they, too, are like the two lawbreakers on either side of Christ Jesus at Calvary. Their deaths are just as certain as were the deaths of men raised up on a Roman cross.

Satan, the beast, and the false prophet are under sentence of death. They are sure to die. Their judgment has already been determined and revealed. But the judgments of the remaining fallen angels haven't been revealed (1 Cor 6:3), other than they are under sentence of death and are confined to their death chamber. Rather, the glorified saints will judge these angels— judgment would not be necessary if their fates were sealed, just as no further judgment comes upon disciples who hear the words of Jesus and believe the Father. These disciples' outcome is assured.

Judgment is not a rubberstamping of death warrants.

For disciples, the key to salvation is enduring to the end when liberated from bondage to sin and death. Disciples will know what is right, and will have the power to choose and do what is right, even if that means surrendering their physical lives to civil and ecclesiastical authorities.

Once liberated from bondage to sin, disciples will have no excuse for not doing what is right. They will not be deceived. Their minds will have control of their bodies. They will no longer need a sacrifice for sin. Their covering will be the Body of Christ, the Church— and they are the Church. They will have become their own covering. Their obedience to God will now be their covering just as it was for Adam, and for the last Adam.

Was that shouted loud enough? If a disciple liberated from bondage to lawlessness returns, as a dog does to its vomit, to lawlessness, the disciple will cover his or her sin with his or her blood. Christ will no longer cover the person's sins in the spiritual realm— that sacrifice will have been taken away for the remainder of the growing season.

Now the good news that must be proclaimed to the world as a witness to all nations (Matt 24:14), since death will no longer reside in the flesh of Israelites, is all who endure to the end shall be saved (v. 13). In order for any of them to die, they will have to be killed by an outside source. And many will die, which will actually seal them from failure in the hour that is to come, the hour that will try all the earth.

God will give the saints into the hand of the man of perdition, the little horn on the head of the fourth beast (Dan 7:25). This little horn will wear out the saints as he makes war against them. He becomes an external power that is like the appetites of the flesh. And he will have to be fought just as a disciple's head and heart fought against the disciple's belly and loins. And more about this fight later.

Besides delivering the saints into the hand of the little horn, God gives to the fourth horseman or beast, divine authority to kill a fourth of remaining humanity: a billion plus individuals. The math is truly frightening. An approximate third of humanity will be killed at the second Passover. A fourth of remaining humanity will be given over to Death. Then a third of the remainder will be killed in the sixth trumpet plague, leaving a third of humanity alive after three and a half years, exactly the number that Zechariah prophesied (Zech 13:7–8). It is no wonder Jesus said that if these days were not shortened, no person would be saved alive (Matt 24:22).

Let's put some meat on those numbers. The second Passover will occur when approximately half of humanity identifies itself as Christian. This is not far in the future. The

world population will be approximately 7 billion people. So in one day, two plus billion people will supernaturally die, with a disproportional amount of them in China and Western Europe. The nation of China will be virtually abolished. China is not a significant factor in endtime prophecies for this reason. Then over the course of the next three years, another billion and a half will die, with most of these being in the marginalized areas of the world. Then again in one night, another billion and half or so will die because humanity still refuses to quit worshiping the works of its hand, idols and demons. Humanity continues to refuse to cover itself with the blood of Christ even though now all of the world has become the firstborn son of God. And plenty of people will say that they won't worship a God that will kill so many. They are right, they will not worship Him. They have determined for themselves what is good, and what is evil. To them, God is evil. Their god would not do this. And again, they are right. Their god won't, but only because the Most High won't allow him to. For their god has been a murderer from the beginning. It was their god who brought death through disobedience into the Garden of Eden. It is their god who has killed every previous human being that has ever drawn breath. Yet they will worship him because he is the god they know and have always worshiped.

Although the numbers of dead are too large to be real, it is, however, the alien concept of fallen angels being able to return to obedience within their death chamber that has the greatest theological ramifications. Angels have long desired to know what will be revealed by the Holy Spirit to endtime disciples (1 Pet 1:12), and what has been revealed is their fates are not sealed. If they do not return to absolute obedience, they will surely die. They will be ashes under the feet of glorified saints, who each chose to obey the laws of God even when they were in bondage to the law of sin and death. If, however, they use time as a tool to wrench their character back into obedience (which will be even tougher for them than it is for human beings who have a Savior extending them Grace), and if they bring forth works worthy of obedience, then they need to realize their judge will be someone who also had to overcome disobedience, someone who also needed mercy, someone who would not be in the position of judging the angel if Christ had not died for the saint. What the Holy Spirit has revealed is that it is possible for fallen angels to repent, but that they have only a single chance to live, and only a short while to return to obedience. They have only until the saints are glorified. So those who truly regret joining Satan's rebellion need to immediately return to obedience to the Father. They have no covering for their sins. They are as disciples will be when liberated from bondage to sin. So those saints who judge them will have a comparable basis from which to judge, just as Christ Jesus has a comparable basis for judging the saints.

Obedience to God means abandoning Satan, and joining the other side... my German professor taught English in the university in Vienna before the War. When the Nazis drafted him and gave him a rifle, he began walking toward the English front lines. He dropped his rifle when he crossed the front, raised his hands in surrender, and kept right on marching, not even breaking stride. Anything less for a fallen angel will be difficult to explain in the angel's judgment, which is sure. Again, those who truly regret their decision to determine for themselves good and evil need to immediately bring forth fruit worthy of repentance. They need to form insurgency squads of righteousness within Satan's ranks, as real war is being fought in the supernal realm between the spiritual princes of Persia and Greece.

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