

The Sons of Light

Chapter Six

Spiritually immature teachers of Israel, all of whom have read fourteen or more books about prophecy, really need to be quiet until they have grown enough that they don't continue to embarrass themselves. They can repeat, as if counting cadence on a drill field, what other men have said about Daniel's sealed and kept secret visions. They can click off Scripture references almost as fast as they can add up offerings extorted from their television viewers. They spit these references out as if they were grape seeds, but the references do no one any good for they are taken out of context and applied with Scotch tape and mucilage to the headlines of the *Jerusalem Post*.

Physical Babylon hasn't existed in any form since Alexander overran the Persian Empire, and Alexander's kingdom hasn't existed in any form since his four generals squandered away a legacy. The king of the south isn't an Arab prince pickled in oil money, and the king of the north isn't a German nation eager to unite Europe under the banner of the Holy Roman Empire. The next pope won't be the man of perdition, and the Roman Church isn't the scarlet whore that rides the beast. The Laodicean Church isn't the last era of God's true Church, and Herbert Armstrong isn't God's *essential endtime man*. Come on, Saints, grow up! Think spiritually for a change. If you don't, you won't make it into the kingdom of heaven. Your righteousness will not exceed that of the Pharisees. Keeping the Sabbath won't do it. Neither will flying off to the coast of France to keep the Feast of Tabernacles. You have to do some work with your knowledge, while growing in grace and knowledge. And saints, you aren't growing.

There is today, February 2004, a battle going on in one of the splinters of the former Radio Church of God over church by-laws, with both factions swearing that they will never spiritually grow one little bit beyond when the by-laws were written. Another splinter promises its members that it will not grow beyond where it was in 1986. Well, if the leadership of the organization promises its members that it will not grow spiritually, then what we have are voluntary spiritual runts.

Often runts are cute as the struggle to do what their larger siblings can do easily. People will take them home as pets, but why would a son of God choose to be a pet rather than an heir? Pets won't be glorified.

The seven named churches of Revelation coexist when the Lord's Day, the seventh day of the spiritual creation week, begins. All seven of them will be (are) able to call each other on the telephone. They will be able to read each other's publications, and today, they will not tolerate the other, which is horribly sad but reveals what being under bondage to sin is all about. And for a Sabbath-keeping Christian today, the task is to keep growing spiritually while waiting for liberation. Hear the words of Jesus and believe the Father, which means periodically jettisoning what men and women have previously taught, especially about prophecy. None understood Daniel. The book hadn't been unsealed.

The seven named churches house—as Noah's ark did the seven pairs of clean animals—disciples who will be glorified. These Churches as the Body of Christ will become these saint's spiritual covering for sin during the first half of the Tribulation. The foundations of all seven now exist, with the last two beginning in 2003. And all have come from a common root: the remnant of spiritual Israel that, during the Reformation, left spiritual Babylon as Ezra left Babylon/Persia.

The typology of Noah's ark reveals that spiritually *the eight* are Christ and the seven angels to the seven named churches. And from greater spiritual Israel will come one pair of every species of spiritually unclean Christians—not thousands of pairs. The one pair is all that God will let out from

under the delusion He sends upon the rebelling saints who follow the man of perdition. So if the seven pairs of clean animals represent the seven churches, and say if, for instance, the Church in Thyatira are today's Seventh Day Adventists, then millions of Christians can be represented by the pair. The size of these churches today are not representative, though, of membership following the second Passover, especially not for the Adventists. The little horn of Daniel 7 overturns three horns on the head of the Cross. These three horns are lumps of clay that had clung to the iron in the toes of Nebuchadnezzar's image. And the little horn overturns them by attempting to change times and the law, so the implication is that these three horns are Sabbath-keeping denominations that have become part of Babylon, or of the world. This doesn't mean, though, that they are Christian sects. It does suggest that they are part of a world council of religion, that they have sought and temporarily received acceptance from Babylon.

Therefore, with a law of coexistence revealed (I can now hear the snickering of certain teachers of lawlessness about finding a new "law") the Sabbath-keeping fellowships of today need to understand that they will exist as one, in unity with Christ Jesus, the Father, and each other. Or they will not enter the kingdom of heaven—and this is from someone who has leveled some heavy broadsides at saints in these fellowships. But return to Paul and reread the 3rd chapter of 1st Corinthians. You have been spiritual infants far too long. The time is short. Daniel's visions have been unsealed. A second Passover liberation from sin is sure. This liberation will, indeed, mean that the death angels pass over the world, slaying all firstborns, spiritual and physical, not covered by the blood of the paschal Lamb of God. All of spiritual Israel is a firstborn son of God. And the carnage done to the greater Christian Church will be horrific if the seven churches that will be housed together in the ark of the Body of Christ cannot work together now to get greater Christianity to take the Passover.

The ministries of the seven churches have focused on grape seeds, or on other such doctrines that will take care of themselves once Israel is liberated from bondage to sin. Certainly there is room for discussion about whether a disciple leaving lawlessness needs to learn the nuances of living as a spiritual Judean before the disciple enters a Sabbath-keeping fellowship. There are pros and cons about having novices in fellowship with mature Christians, but the standard established by the Jerusalem Conference was a very low barre. Congregations of the Philadelphia Church will use that low barre for inclusion—and three of the four qualifiers have culturally taken care of themselves. Fornication, however, is a large problem in Western cultures. Living together without benefit of marriage will have to be addressed before allowing fellowship. For marriage is the ultimate human expression of oneness. It is the best training course for coexistence that could possibly be devised. And marriage has fallen on tough times even within the Churches of God.

In a chess match, the object is to checkmate the opponent's king; it isn't to capture the most number of pieces, or the pieces of highest value. And in bringing many sons of God to glory, the object is to keep spiritual Israelites alive until they are liberated from bondage to sin. Yes, a perverse argument can be made that it might be better for Sabbath-keepers if all out-of-covenant Christians died the night of the second Passover. These out-of-covenant Christians will be the primary persecutors of Sabbath-keeping disciples. But, No! doubly no. Where is any love in that argument? There might well be logic to it, but without love, no saint enters the kingdom. So a war has to be fought to save those who will, for the most part, rebel against God seven/eight months later. But they will have then had an honest chance to accept salvation. And if a disciple refuses to be saved, the disciple him or herself determines that he or she isn't worthy of Jesus. So the most important thing is to get all Christians to take the Passover. After that, worry about the Sabbath and meats, those things that pertain to the physical body. When disciples are ruled by the laws of God written on their hearts and minds, Sabbaths will be kept—and in the Millennium, human beings will eat as

Adam ate in Eden when there was no death. The coexistence of life with life as in a lion lying down with a lamb will cause dietary changes.

Today, the foundational fellowships of the seven named churches of Revelation won't allow a disciple regularly attending a different fellowship to take the sacraments. Instead of the bread and the cup symbolizing the body of Christ and the covenant by which He covers disciples' sins, taking the sacraments has become a membership renewal ceremony. A disciple isn't genuine until he or she has been baptized in their water. And the pettiness about which Paul chides the saints in Corinth is alive and well in the Body of Christ.

The patriarch Jacob (his name changed to Israel) had led seventy (seventy-five counting Joseph's grandchildren born in Egypt) from the famine-plagued promised land down to Egypt as free persons. His favorite son was the favorite of the Pharaoh. Yet, four centuries later, the nation descended from him had become an enslaved people. But then, even when Joseph ruled as second in command in Egypt, he ruled as a favorite slave. So once Israel entered Egypt, the nation was never truly free. Once Israel left the promised land, the nation was physically enslaved.

Jesus sent seventy (seventy-two in some translations) out from a famine-plagued spiritual promised land to wherever He was to go. Yet, four centuries later, the spiritual nation descended from Him were a spiritually enslaved people, as reflected in the physical practices of the Christian Church. However, they had never been a truly free people, in that they were never free of the bondage to sin and death as the Apostle Paul writes about himself. Paul, though, was one of only a few teachers of Israel who was spiritually mature enough to recognize that he was in bondage to the law of sin and death. Many teachers even of 1st Century Israel could not recognize how enslaved they were. And the situation hasn't changed in two millennia, as evidenced by the *Prosperity Gospel* and the teaching of a bodily *Rapture*.

But as physical Israel was liberated from physical bondage, spiritual Israel will be, following a second Passover slaughter of uncovered firstborns, liberated from spiritual bondage to sin. All firstborns, physical and spiritual, not covered by the blood of the Lamb of God in an annual Passover ceremony patterned after how Jesus established the example will be slain. And a third of the greater Christian Church will die this day as the death angels pass through uncovered households—households where born again Christians thought that they could dictate to God how and when they would take the sacraments.

The truly good news is that since all of spiritual Israel as the firstborn of spiritual Eve needs to cover itself with the paschal blood of the Lamb of God, and since a very small percentage of this holy nation today keeps the Passover, many born again disciples will begin to keep the Passover. The endtime twelve that Jesus sends to the spiritually lost sheep of the house of Israel will have some success, as did the twelve Jesus sent out during His earthly ministry.

The reality of human existence has been its subjection to sin and death. But humanity's liberation from death is the essence of Christ Jesus' gospel. He has overcome Death and Hades (Rev 1:18). Through Him, all of humanity that hear His words and believe the One who sent Him will be saved from Death (John 5:24). But following the second Passover liberation from sin, the holy nation of Israel will be given into the hand of the little horn for a time, times, and half a time (Dan 7:25). Israel will be liberated from sin, but given into the hand of the king that emerges from the head of Death.

The four horsemen of the Apocalypse aren't men at all. The context in which they appear has Christ Jesus appearing as a Lamb with seven horns and seven eyes. These eyes are identified as the seven spirits. Thus, attributes or characteristics manifest themselves as appearance in this passage. And the first horse and horseman looks a little like Christ—the horseman is the false prophet that will be thrown into the lake of fire upon Christ's return. He is the first beast of Daniel chapter seven; hence his attributes are human-like when his wings are snapped off and he is made to stand

like a man and given the mind of a man. But he is not a human being. He is a powerful demon, who rides a white horse, going forth conquering and to conquer, and he is the mouth of the first beast of Revelation chapter thirteen. He is the lion in the amalgamated first beast, seen after Death has been dealt His mortal wound. He is one of the four horns that emerge from the stump of the broken first horn of the spiritual king of Greece. And he disappears from the war between the kings of the South and North because his conquering is of liberated saints.

The false prophet is, today, part of the king of Greece's ruling coalition under the first horn, so his appearance can be dated to the beginning of the Tribulation. The war between the king of Greece and the kings of Persia is being presently fought in the supernal reign. And Alexander as the shadow of this first, great horn on the head of the king of Greece took ten years to win his war with Persia. It is doubtful that the spiritual king will, by human reckoning, take longer.

The second horseman of the Apocalypse rides a red horse and is given a great sword. He is the king of the bottomless pit. He is Apollyon. He is the bear of Daniel chapter seven. The three ribs he cannot devour are Christ Jesus and the two witnesses. He can attack them to destroy them, but he cannot keep them dead. And he represents the feet of the dominionless first beast of Revelation chapter thirteen.

Dominion is taken from the four beasts when the court of the Ancient of Days sits in judgment (Dan 7:9–14). This is when the kingdom of the world becomes the kingdom of the Most High and of His Christ (Rev 11:15). And after power is taken from the first three beasts, the lives of these three are continued for a season and a time. So between these three coming as the amalgamated first beast of Revelation chapter thirteen, with forty-two months given to them (v. 5), and Satan being cast from heaven and pursuing the woman for a time, times and half a time (Rev 12:14), all events in the Tribulation can be dated.

The third horseman of the Apocalypse that can buy and sell the wheat and the barley—the two harvests of the earth—has been prohibited from harming the oil and the wine, the two pressed or refined commodities of the promised land. This third beast of Daniel chapter seven, the four headed leopard, deserves a book of its own, such is its wickedness that appears as righteousness. Dominion over the Christian Church has been given to this beast. He is the spiritual king of the South, or of the flesh. He rules over spiritual Egypt, the fleshpot of the world. From him comes bondage to the flesh. His gospel is the message about Prosperity being the gauge for righteousness. And he rules through the laws of sin and death.

Death rides a pale horse. His is the head that has been dealt a mortal wound, that wound delivered when the two witnesses were publicly resurrected. He is the beast of whom the antiChrist makes an image (Rev 13:14–15). The mark of the beast is of his image, and he looks like a cross. He is the spiritual king of the North, who is separated from the king of the South when Israel is liberated from bondage to sin. This separation is seen in Daniel 11:5. And for the first three and a half years of the Tribulation the king of the South shall fight with the king of the North, with Sin initially prevailing over Death as the Ptolemaic Empire did over the Seleucid Empire (physical Jerusalem here representing the minds of disciples). The greater Christian Church's rebellion seems not to initially have consequences when it occurs on day 2300. The rebelling Church does choose a new leader (Num 14:4); the rebels return to Egypt. But Death overtakes all of them. God sends a great delusion. And the man of perdition, the little horn on the head of Death, slays them as Arians again fight against trinitarians, with the trinitarians losing both their physical and their spiritual lives. God will not be mocked.

The man of perdition will reign over Arian Christianity; he is an Arian. And he will have to declare himself god on day 1290 in a futile attempt to reestablish a semblance of order once God delivers His second blow to Babylon, the sixth trumpet plague. Babylon is on its way down. One more punch delivered on day 1260—when the court of the Ancient One sits in judgment—and

Babylon falls. Then fallen Satan, with no authority of his own, steals Christ's authority to reign over Israel; he comes as the antiChrist, and he attempts to put Humpty-Dumpty together again. But there shall be war until the end, the means by which Israel should realize that this Christ is false, an impostor that from the beginning has appeared as an angel of light.

The four horsemen are the four horns that emerge on the head of the spiritual king of Greece after the first, great horn is supernaturally broken in the second Passover slaughter of uncovered firstborns. These four horns or kings are the four beasts of Daniel chapter seven—and they have seven heads, one of which has been dealt a mortal wound. The body of the fourth beast was given over to be burned, so the bodies of the three remaining beasts plus the wounded head of the fourth beast form the amalgamated first beast of Revelation chapter thirteen. The false prophet and the Cross or Death are thrown into the lake of fire alive upon Christ's return. Satan is captured and bound for a thousand years. And all of this occurs without a single European nation being named by God.

As physical Israel was a slave nation in Egypt, spiritual Israel has been a nation enslaved by sin and death. These two archenemies of life ruled Paul's flesh, which, like all flesh, was of the dust of the earth. And again, spiritual wisdom is required to comprehend that the universe was created as a death chamber, for within time (or rather, space-time) all life dies, a characteristic of change through the passage of time. This will include Satan and his angels when they are cast into time (Rev 12:7–9 coupled with Ezek 28:18–19). The supra-dimensional realm of heaven is outside the creation, and as such, beyond time. There is no past or future as humanity understands the concepts. There is only the present. One moment continues forever regardless of the activities involved. Thus, since the presence of life and the absence of life are incompatible states within a single moment, a being with life in the heavenly realm will not, nor cannot die. Life is everlasting, for the absence of life requires an incompatible change in status—in the heavenly realm, change is limited to what can coexist. Because lawlessness cannot coexist with obedience, the Father cannot abide sin. He cannot coexist with sin. Therefore, when Jesus was made sin so He could die as the paschal Lamb of God, He was separated from the Father.

The good news that must be proclaimed to all the world as a witness to all nations before the end comes is that all who endure to the end shall be saved (Matt 24:13–14). They will be saved because Death has been defeated. No longer will human beings need to fear Death. Throughout the last three and a half years of the Tribulation, Death will have no dominion over humanity unless a person chooses to return to bondage to sin and death by accepting the mark of the beast. Sort of a poor decision, one would think. Of course, refusing this tattoo will exclude the person from the world's fallen economic system. A person will have to live by faith for three and a half years—and by the end of these three and a half years, the harvest of the earth will have ripened and will be reaped (Rev 14:15). All who endured with judgment on them will be part of the first resurrection to life. No exceptions. But enduring will not be easy. It will literally mean not trying to save one's physical life. It will mean truly believing that Death has been defeated. And because the mortal wound dealt to Death will have healed, some saints will be slain: "If anyone is to be taken captive, / to captivity he goes; / if anyone is to be slain with the sword, / with the sword must he be slain. / Here is a call for the endurance and faith of the saints" (Rev 13:10). The faith of saints will be tested by some saints being slain. It will be hard to believe that Death has truly been defeated, that a person will be saved if all the person does is endure in faith. Yet that is all that has to be done, for the person's mind can rule his or her body. The person will have the laws of God written on his or her heart and mind. The person will know God. The person will have his or her sins forgiven. All that remains for the person to do is to endure, doing what the person knows is right, while being willing to give up one's physical life if necessary. However, if a saint dies in faith during this period, the following has already been written about the person: "And I [John] heard a voice from heaven

saying, 'Write this: Blessed are the dead who die in the Lord from now on.' 'Blessed indeed,' says the Spirit, 'that they may rest from their labors, for their deeds follow them!'" (Rev 14:13). So physical death during this period when Death has been defeated actually brings blessings and relief from the trial of enduring.

Paul's acknowledgement of being in bondage to sin and death is a human reality that will change when spiritual Israel is liberated from bondage to sin. This liberation of the Christian Church is the world-reeling event that begins seven years of tribulation—and this liberation has great significance for every Christian. For until the Church's liberation from bondage to sin, Christ Jesus will have borne in the heavenly realm every sin of born-from-above disciples. But after liberation, obedience to God is the Christian's covering for sin. This was Adam's covering. This was Jesus of Nazareth's covering. And God is not a respecter of persons. This will be firstborn Israel's covering throughout the Tribulation.

The sons of light will fight against the sons of darkness who will tell Israel that no one can keep the laws of God, that it is futile to even try. And 2300 days before glorification, Israel rebels against God and returns to Egypt. The righteous-appearing sons of darkness will believe that they have won when they have lost everything...how can this be told to them in advance? How can the sons of light tell sincere, devout Christians that their teachers of lawlessness have set them up for resurrection to condemnation? Will fiction work? A *Morning After* series of novels? Join us who are of Philadelphia. The most important work you will ever do is rescuing your brother from certain death in the lake of fire as you fight to win a kingdom for your elder brother, Christ Jesus, a kingdom that is already His. Christ has given the sons of light as His younger brothers the opportunity of participating in His victory won at Calvary.

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Epilogue

The Literalist Tradition

The disciple of Christ Jesus who dogmatically states that he or she believes what the Bible literally says, doesn't. "Jesus took bread, and after blessing it broke to and gave it to the disciples, and said, 'Take, eat; this is my body'" (Matt 26:26). The disciple who will claim *literal belief* won't believe that the bread was the body of Jesus. Rather this disciple will believe that Jesus really broke bread and told His disciples to eat that bread. So this disciple who claims *literal belief* will use human logic to not hear or believe the words of Jesus, who said the bread was His body—who also told Pharisees, "I am the bread that came down from heaven" (John 6:41). This disciple will, through logic, reason his or herself out of receiving everlasting life. This person's faith is in logic, not Christ Jesus, whose words are, "Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come under judgment, but has passed from death to life" (John 5:24).

The foolishness of the *literalist tradition* is so great that Thomas Paine could, without Scripture in front of him, while in prison, spend his time pitting contradiction against contradiction as if he were attending an evening of cock fighting. Of course, the biblical literalist will insist that those contradictions are not really contradictions at all. They are merely translation difficulties, or Jesus' use of figurative language.

Why did Jesus use figurative language when plain speech might have caused many more scribes and Pharisees to believe in Him? He tells His disciples why (Matt 13:11–13, 35–36), then tells them that He has been speaking to them in figurative language (John 16:25). And what has been recorded in Scripture are these parables and figures of speech that Jesus used to reveal the mysteries of God without Israel understanding what has been revealed.

In the context of the Jews grumbling because Jesus said He was the bread that came down from heaven, Jesus answered them:

Do not grumble among yourselves. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, "And they all will be taught by God." Everyone who has heard and learned from the Father comes to me—not that anyone has seen the Father except him who is from God; he has seen the Father. Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh. (John 6:43–51)

The bread given for the life of the world is the flesh of Jesus. This statement of Jesus seems straightforward, seems to be in plain speech. So why haven't the literalists understood Jesus' words about, *Take, eat?* Jesus told His disciples, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples'" (Matt 26:18). The time for eating the living bread that came down from heaven is at the Passover, when Jesus commanded His disciples to, *Take, eat.*

While eating His last Passover meal with His disciples, Jesus rose, laid aside His outer garments, tied a towel around His waist, poured water into a basin and began to wash the disciples' feet, one of those disciples being Judas Iscariot who was already determined to betray Him (John 13:2–5). Jesus washed the feet of the disciple who He knew would betray Him. And when He finished washing their feet, He said, "Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you" (vv. 12–15).

The vast majority of endtime disciples steeped in the *literalist tradition* are the spiritual reality that the scribes and Pharisees foreshadowed. They hear the words of Jesus, of Isaiah, of Moses, but they don't believe those words. They will believe Augustine, or Luther, or John Hagee, but they won't believe the One who raised Jesus from the dead. They will not believe that by faith, they can keep the commandments of God. Yet, Abraham, the father of the faithful, kept those commandments (Gen 26:5), as will disciples destined for glorification (Rev 12:17 & 14:12). Abraham is called the father of the faithful for by faith, he kept the words of the Lord. Jesus said, "Have faith in God. Truly, I say to you, whoever says to this mountain, "Be taken up and thrown into the sea," and does not doubt in his heart, but believes what he says will come to pass, it will be done for him. Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours" (Mark 11:22-24). Keeping the laws of God is not more difficult than moving a mountain, especially for disciples who have been practicing keeping these laws while they were yet in bondage to sin and death. By faith, disciples will keep the laws of God when they have no covering for their sins other than obedience, or these disciples will be as Judas Iscariot was. By faith, they will enter the promised land of glorification with hornets driving out the Hivites, the Canaanites, and the Hittites before them (Exod 23:28)—or they will believe the report of the ten spies who lacked faith and said the giants are too large (Num 13:27-33).

Faith does not come from literalism; it doesn't come from what the eyes see, or the ears hear, or the fingers measure. It comes from belief that actually stands in contradiction to human logic. And Israel could not enter the promised land of Judea because of unbelief (Heb 3:19) that became disobedience; rather, their uncircumcised children entered under Joshua.

Spiritual Israel will not hear the words of Jesus and believe the One who sent Him. Spiritual Israel — the greater Christian Church — will not enter the spiritual promised land of glorification because of unbelief that becomes disobedience, or rebellion against the Most High. Rather, the other half of humanity will become Israel under the leadership of Jesus when the kingdom of the world becomes the kingdom of the Most High and of His Messiah (Rev 11:15). Six hundred thousand circumcised Israelites left Egypt the night of the Passover. Forty years later on the plains of Moab, 601,730 uncircumcised children had replaced the rejected nation (Num 26:51). Only Joshua and Caleb were not rejected. And in Joshua and Caleb are all of the animals that entered the Ark with Noah represented. The seven pair of clean animals are the seven named churches, all Sabbath-keeping fellowships descended from the northern kingdom (the house of Joseph), from the early church at Ephesus, from Christ Jesus' endtime spiritual ministry to the lost houses of Israel. The single pair of every unclean animal specie are individual fellowships that have descended from the southern kingdom (the house of Judah), from the early church at Alexandria, from Christ Jesus' physical ministry in Judea. And the vast majority of greater Christianity today has descended from Alexandria. They form the endtime rejected nation that, for lack of faith, will not enter the promised land of glorification. They refuse to believe that, by faith, disciples can cover their sins through obedience to the laws of God. Today, they refuse to fight against the law of sin and death that dwells in their flesh. They are spiritual pacifists, who, like Solomon, "give to the queen of Sheba all that she desired, whatever she asked besides what was given her by the bounty of King Solomon" (1 Kings 10:13). This is the queen of the South that represents the fleshpots of Egypt. This is sin, the third horseman of the Apocalypse, the four-headed leopard to whom was given dominion over the wheat and barley (Rev 6:6), dominion over endtime Babylon (Dan 7:6), and dominion over Solomon (1 Kings 11:1-4). At the second Passover, disciples are liberated from her blandishments. But without having developed the spiritual character necessary to resist the desire of the flesh to save physical life, these spiritual pacifists surrender to this queen of the South. They will lie in her bed of asps and adders, and they will die in the lake of fire, all the while believing that the laws of God exist to prove that they cannot be kept. So be it.

By faith, the glorified saints who, today, fight against sin and death cover their sins during the Tribulation through obedience, which will be no more difficult for them once liberated from bondage to sin than walking into the promised land behind swarms of hornets. It is unbelief that gives the giants strength.

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