

# **A Philadelphia Apologetic**

**— 2012 —**

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**Homer Kizer**



## About the Cover Photo

### *Platanthera camtschatic*

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In 1983, I crossed Kodiak Island's Ugak Bay, climbed Gull Point, and above the island's tree line, in the domain of wind and eagles, I photographed the orchid used on the front cover of both the first and second edition of *A Philadelphia Apologetic* and on this new, fifth edition. I chose to use the flower on the first edition because of what "orchids" represented in Koine Greek. However, I decided to use the same photo on the second edition for an altogether different reason: the Christianity of Christ Jesus and of the early Church requires a hosting mental landscape and culture. Until the single kingdom of the world becomes the kingdom of the Father and His Christ (*cf.* Rev 11:15; Dan 7:9–14), Christians cannot establish a kingdom of God here on earth. They can only, by attempting to do God's job for Him, establish another division within the single kingdom of the Adversary; they can only make themselves agents of the prince of this world. Being a *Christian* requires separating oneself from this world while still living in it and taking sustenance from it—Homer Kizer.

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## Volume One

This Journey Home—

an oddity for I Am—  
twice born—  
the namesake of my father—  
after the war,  
I drew breath  
on an Indiana farm—  
a son has returned  
as a salmon to the water  
of nativity—  
as wind spilling  
over mountains—  
a williwaw  
in a clay jar.

# Preface

## 1.

The essence of the *Christian* message is that this present age will not continue forever, but will come to an end to be replaced by the thousand-year-long reign of Christ Jesus as King of kings and Lord of lords. The hope of Christians is escape from this world, this present age, and to eventually be with *the Lord* in heaven; hence, when Christians pray, *Thy kingdom come* (Matt 6:10), they pray for this age to end and a new age to be ushered in, one in which things here on earth will be done as they are done in heaven.

The age to come will not be like this present age that is based upon transactions, upon buying and selling, upon doing business in business' many formats. Rather the age to come will see men and women living under their own vines, with their own orchards, not running to and fro but staying home, engaged in the hand labor needed to supply their needs from season to season. And the Adversary, when he is loosed from his chains at the end or after the thousand years (see Rev 20:7–8), will use the work presently being done as *proof* that life under his administration of this world was better, more prosperous than life during the thousand years of the Millennium.

The Adversary, when loosed from the Abyss, will attempt to justify competition, the free market, Capitalism, democracy, his advocacy of ways of life based upon transactions—and he will use those few things that pass from this present age into the Millennium to successfully convince the fringes of humankind to assemble themselves against God ... the age to come will not be like this age. Although the age to come will better understand the rebellion of the anointed cherub when iniquity was found in him (see Ezek 28:12–15) than this present age, the age to come will easily succumb to the Adversary's advocacy of transactions, a message he can support by lunar landings and Mars probes and cell phones, I-pads, and the widespread distribution of Scripture. Thus, humankind's rebellion against Christ at the end of the Millennium will form a better shadow and copy, the left hand enantiomer, of the angelic rebellion against the Most High God that led to the creation of the Abyss than any previous human rebellion against God.

Humankind's rebellion after the Thousand Years will cast as its shadow the rebellion of Christendom—the Apostasy—during the Affliction, the first 1260 days of the seven endtime years, a rebellion foreshadowed by Israel's rebellion in the wilderness of Paran (Num chap 14).

When this present age ends wasn't known to 1<sup>st</sup>-Century disciples, and apparently not known to Christ Jesus when He dwelt as a man in 1<sup>st</sup>-Century Judea. If it had been known that two millennia would pass before the end would come, would any of the first disciples have continued in faith? Or would they have looked for another as rabbinical Judaism temporarily looked to Simon Bar Kokhba during the reign of Emperor Hadrian? Would the Apostle Paul have willingly gone to Rome where he would die if he had known that Christ Jesus would not return for millennia?

The prophets of old, when delivering their messages to Israel and to the kingdom's neighbors, didn't know what Jesus' first disciples knew, for these ancient prophets

longed to see what Jesus' first disciples saw, and they longed to hear what the first disciples heard (Matt 13:17). Likewise, the first disciples didn't know what endtime disciples know and will know. It cannot be otherwise. Nor can the *Homologoumena*, the linguistically friendly term for the *protocanonical* and *deuterocanonical* books of the Bible, be a closed text. As more is known, as more occurs, more texts record this "more" for future generations; for Christ is the first and the last, the beginning and the end, with the beginning of His ministry occurring in the 1<sup>st</sup>-Century CE and the inclusive Omega portion of His earthly ministry occurring at the end of the age, when the kingdom of this world is given to the Son of Man (see Dan 7:9–14; Rev 11:15–19).

The Gospels record the first of Jesus' week-long [seven year] ministry, with the first—the *alpha* [α] portion—of His ministry forming the closed shadow and copy of the last—the *omega* [ω] portion—of His ministry during the Endurance of Christ, the message of which *Philadelphia* delivers to the world as a witness to all nation ... knowledge of the Endurance [ὑπομονῆ ἐν Ἰησοῦ — from Rev 1:9, also Rev 3:10 ... compare with Matt 24:13] wasn't revealed to Israel, or to Jesus' disciples prior to Calvary. Nothing of the Endurance was known by the early, 1<sup>st</sup>-Century Church, but God gave a revelation to Christ Jesus that He was to give His disciples. In this revelation was knowledge of the Endurance, suggesting that during Jesus' earthly ministry He did not know of the Endurance as He did not know the day and the hour of His return (Matt 24:36).

Until the Byzantine period, Koine Greek was written in uncials, all capital letters: the letter *alpha* appeared as a modern <A>, with the iconographic structure of the letter having a closed inside, upper portion and an open base that can be *read* as a head and body analogous to an inner self and an outer self (Jonah in the whale); whereas the iconographic structure of *omega* <Ω> is similar to a horseshoe. There is no closed portion, no inner self. It is as if the outer self is like the inner self; i.e., has put on immortality.

In his famous essay, *An Apology for Poetry* (1579 CE), Sir Philip Sidney argued that fiction in its then used forms taught the lessons learned from history, the lessons learned by humanity, the lessons learned via philosophy better than did mimetic narratives: Sir Philip's argument was based upon fiction combining the liveliness of history with the ethical virtues of philosophy. And in his lengthy essay, he made a case for readers being able to discern fact from fiction; for no one entering the theater and seeing a sign over the stage reading *Thebes* truly believes that the stage has become ancient Thebes. Rather, the audience willingly suspends disbelief and accepts for a while that the action occurring on the stage occurs in ancient Thebes. The audience *plays* along with the playwright and actors, with the poet or more-recently, the novelist to *see* if what's being presented *rings true* ... for Greeks, *truth* was the negation of concealment, with the use of language concealing as much or more than the language used reveals; for upon hearing a familiar word, a person's mind instantly supplies a meaning, selecting one meaning and excluding all others thereby hiding in those meanings [those signifieds] that have been excluded what was plainly revealed by the selected word. Hence Greeks—at least as early as Euripides (5<sup>th</sup>-Century BCE)—understood the reality of what had occurred at the Tower of Babel: signifieds [the bricks] had been separated from their signifiers [words used to name the bricks].

Because of the linguistic sophistication that Greek playwrights developed—sophistication that had been expressed in Hebraic poetry for a

millennium—when Rome was still an intellectual backwater eddy, Greeks developed a love for equivocation; i.e., for shifting signifieds for a signifier within a passage (for changing the meaning assigned to a word within a context) ... Romans hated equivocation: to a Roman, a word was supposed to mean the same thing every time the word was used—to a biblical literalist, a word means the same thing every time it is used.

Using an English example that can be supported in Greek but is more difficult to see: “heads” of grain are called *ears*, just as the appendage on either side of a person’s “head” is called an *ear*. Seed sown that brings forth a harvest of a hundred-fold ears/heads has many more *ears* on his or her head with which to hear the words of Jesus than does the person who brings forth only a thirty-fold increase. So a Christian is to take care how he or she *hears* the words of Jesus (Luke 8:18), with the difference between <hears> and <ears> being nothing more than rough breathing [vocalized aspiration] that elsewhere is used to indicate receipt of the Holy Spirit [πνεῦμα ἅγιον — *pneuma holy* or *breath holy*].

The signifieds for the signifier <head> go from a grain seed head to a person’s head, as does the signifieds for the signifier <ears>, with hearing being analogous to wind [πνεῦμα] blowing against a grain seed head, or sound [modulated breath] pushing against a person’s eardrum.

The Christian who *hears* the words of Jesus has <ears> plus the Holy Spirit or *breath holy*, represented by the letter <H> in the Tetragrammaton *YHWH* and by <ah> in *Yah* and in *Eloah/Allah*. Hence, the Christian not yet born of God through receipt of a second breath of life, the breath of God [πνεῦμα Θεοῦ] in the breath of Christ [πνεῦμα Χριστοῦ], with *breath/πνεῦμα* used metonymically to represent all that is involved in the receipt of life—the Christian not yet born of God cannot hear the words of Jesus, regardless of how badly this Christian wants to hear them ...

The word <Christian> has become a signifier with two or more signified, the first being a person whom the Father has drawn from this world and given the earnest of eternal life, and the second being a person of this world [a spiritual Gentile] who has professed that Jesus is Lord and who believes in his or her heart that the Father raised Jesus from death, but who has not yet been born of God through receipt of a second breath of life. For the Christian Church is no longer one Body with many members: Arians are not *one* with Trinitarians nor *one* with the Church of God. What was true for the Church in the 1<sup>st</sup>-Century is not presently applicable: the baptism of Arian sects is not recognized by Trinitarian sects nor by the Church of God. Each requires baptism in its own water.

Whereas in the 1<sup>st</sup>-Century CE, before many false prophets went forth to do their work of soiling the Body of Christ, no person would profess that Jesus was Lord without being truly called by Christ and drawn from this world by the Father. But this is not the case in the 21<sup>st</sup>-Century ... as the 21<sup>st</sup>-Century is not the 1<sup>st</sup>-Century, but with the signifier <21<sup>st</sup>-Century> containing the complete signifier <1<sup>st</sup>-Century>, those things that occurred in the 1<sup>st</sup>-Century must be repeated in the 21<sup>st</sup>-Century. Why? Because as the body of Christ died in the 1<sup>st</sup>-Century and was brought back to life after three days of being buried in the heart of the earth, the Body of Christ died in the 2<sup>nd</sup>-Century and must be brought back to life after the third day of the Genesis “P” creation account in a form of equivocation that has the <body of Christ> becoming the <Body of Christ> and with the signifier <1<sup>st</sup>-Century> being doubled in the signifier <21<sup>st</sup>-Century>. And if a person will accept the preceding juxtaposition, the person is well on his or her way to

understanding what John the Baptist said (“For He whom God has sent utters the words of God” — John 3:34), and what Jesus said: “For I have given them the words that you [the Father] gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me” (John 17:8).

Can the words of God be expressed in a human language, any human language ... are the things about which God speaks the things of this world? Can the things of God be named with the names of things in this world? Or must equivocation occur, the shifting of signifieds from earthly things to heavenly things for whatever signifier God selects?

Equivocation was thought to be extremely *clever* by Greek philosophers—and Christianity was and remains primarily a Greek philosophy that incorporates *double-voice discourse* in its core ideology.

The Christian must *take care how he or she hears* the words of Jesus; for the Christian who better *hears* [who had more *ears* and more of the spirit of God] the words of Jesus, more will be given, with this *more* being growth in grace and knowledge.

Seven years ago, someone posted some of my writing to an on-line Sabbatarian Christian forum, and the most interesting comment the posting received was that I had a Greco-Roman mindset ... with a name like Homer Kizer [with *Kizer* being an Anglicized form of *Keyser*, the Low German form of *Caesar*, pronounced *kai-sahr* in Classical Latin], how could I not have a Greco-Roman mindset?

The name Caesar/Keyser/Kaiser that has come to represent the emperor in a nation-state probably began as the Latin signifier representing *hair*, a meaning that I find interesting for reasons that will be addressed later ... the *sign* of a prophet in ancient Israel was his hair coat. The *sign* that John the Baptist was a prophet like Elijah was his camel hair coat and leather belt.

John the Baptist’s hair coat was like the hair coat of Elijah, but with a *difference*: camels are unclean/common animals that Israel was not to touch without washing afterwards. And this *difference* made all the difference; for John did no miracles yet his camel hair coat disclosed that even after repentance and baptism, the Israelite was still unclean/common, that washing with water did not remove the taint of sin.

To comprehend the difference between John the Baptist and Elijah, with Jesus connecting these two prophets, is to comprehend the subtleties of *double-voice discourse*, the most era-appropriate rendering of the figurative signifier <μάχαιραν δίστομον> (from Heb 4:12), and a more appropriate conceptualization of Scripture than is a two-lipped sword. For in double-voice discourse, the outside narrator can use the inside narrator to divide physical life, metonymically represented by the Greek icon <ψυχῆς>, from spiritual life, represented by the icon <πνεύματος>, and thoughts from intentions of the heart, in a manner analogous to how a butcher divides joints and extracts marrow.

Double-voice discourse has the narrator of the discourse tell a story in which a secondary narrator tells a story within the story, with William Faulkner’s novel *Absalom, Absalom!* being the modern classical example of such a work.

The Bible is double-voice discourse; for linguistic icons/signifiers that are used to name the things of this world cannot directly name the things of heaven, things that are not physical, things that lack mass. The words of this world can only metaphorically represent the things of heaven as the sky overhead that is called *heaven* can only serve as a metaphor for the third heaven, where stars are angels and light comes from the Most High God.

The words Jesus spoke will not pass away—dissipate into thin air—because they are the words of the Most High God delivered by Jesus through double-voice discourse.

Christians, and especially Sabbatarian Christians who already believe they possess all truth, must take care how they hear the words of Jesus; for they do not today hear as they ought to hear. Almost without exception, they lack the indwelling of Christ Jesus, a fact in evidence because they can fall away from whatever amount of *truth* that they find, thus revealing that they were never truly born of God.

As a poet, as a fiction writer, and now as one called from on-high to reread prophesy, I marvel at how little understanding of Scripture exists in the Sabbatarian Churches of God, with the capitalization of <Churches> disclosing meaning not found in the lower case <churches>. ... In double-voiced discourse, attention must be paid to what is present and what is not present that could have been present; for what has been excluded reveals almost as much knowledge as what has been presented. And with virtually no exceptions, Sabbatarian Christians have read Scripture literally even though Jesus told His disciples,

I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and have come into the world, and now I am leaving the world and going to the Father. (John 16:25–28)

It wasn't possible for Jesus' disciples—prior to when the spirit was given—to understand the figures of speech in which Jesus spoke [in the metaphors Jesus used], with Jesus functioning as the secondary narrator in double-voice discourse, with God the Father forming the narrator relating what was written in the heavenly Book of Life, the book in which the lives of disciples form epistles (see 2 Cor 3:3).

## 2.

Jesus' first disciples, in seeing what they saw and in hearing what they heard, believed that the kingdom would come in their lifetimes. Even Paul wrote, “For this we declare to you by a word from the Lord, that we who are left alive, who are left until the coming of the Lord, will not precede those who have fallen asleep ... the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air” (1 Thess 4:15–17). To them, the evidence—the works that Jesus did—seemed overwhelming. Jesus was the one for whom Israel had long waited.

But Jesus didn't return while Paul lived, or while any of the first disciples lived. The end of the age hadn't come by the end of the 1<sup>st</sup>-Century, or by the end of the 20<sup>th</sup>-Century. The age continues without a readily apparent end although there is now a *Zeitgeist* evident beyond greater Christendom that says something's afoot; that perhaps the end of the age is near. The argument of this apologetic is that the end of the age is at hand.

A *Preface* isn't where arguments are made, but where the abstract of the book gets an additional breath or two. In these additional breaths, let us take the coming of the kingdom out of the hypothetical realm exemplified by *no man knows* [when Jesus will return], *not even the angels, nor the Son, but the Father only*, and move the absolute-

certainty of seven endtime years of tribulation into an example year, with this past year, 2011, being the one selected ... another could be selected, but 2011 has a “coincidental” assignment of event and calendars that hardly seems coincidental; plus, the greater Christian Church has been defiled for a very long time, but is beginning to awaken from a centuries-long stupor.

Yes, there is movement beginning—another Great Awakening—a movement that will blossom shortly, a movement that will have Christians rededicating themselves to God as economic prosperity and personal liberty are threatened by ascending humanism, Marxism, and fundamental Islam. But this movement will die if it is not supernaturally sustained. And this *awakening* that will restore “light” in the temple of God [the greater Christian Church] is the metaphoric reality of enough purified oil found in the temple for one day’s illumination.

Other generations of Christians have believed that the end of the age was at hand, but the end didn’t come even when a third of Europe died in the Black Plague. So why now, when a spokesperson of NASA has recently announced that life has been discovered in a California desert lake that substitutes arsenic for phosphorous so that it is likely that life—living organisms—will be found by space exploration? Why believe what hasn’t happened will now shortly happen? Is time short because it is short for individuals, for me for example?

### 3.

Moses wrote, *You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the Lord your God that I command you* (Deut 4:2), and, *Everything that I command you, you shall be careful to do. You shall not add to it or take from it* (Deut 12:32). But many words have been added to the *Homologoumena* since Moses wrote.

Christendom has traditionally considered the Bible a closed text in a manner similar to how rabbinical Judaism considered Scripture a closed text by the end of the 2<sup>nd</sup>-Century CE, not when Moses wrote that Israel should not add to his words as Adam added to the Lord’s words about not eating the mingled fruit of the Tree of the Knowledge of Good and Evil: the Lord told Adam nothing about not touching the tree.

To add to the words of the prophecy of Revelation, God will add to the person the plagues described in this book [Revelation] (Rev 22:18). To take away from Revelation will cause God to take away the person’s share in the tree of life (v. 19). But—a huge caveat—if the Book of Joshua is not a deuterocanonical text but a protocanonical text, then not to add to Moses’ words doesn’t mean not to incorporate addition text into Scripture, but means that these additional texts are not to add words that will require Israel to do more than Moses commanded, nor add words that subtract from what Moses commanded. Protocanonical texts will reinforce the words of Moses.

If not adding to Moses’ words means the same thing as not adding to John’s words in Revelation, then the *Homologoumena* is an open canon—and this creates an easily abused situation, for the first Adam did add to what the Lord said, thereby setting both Eve and himself up to fail when the serpent heard Eve say, *God said, “You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die”* (Gen 3:3). The serpent immediately responded, *You will not surely die* (v. 4), which was a half-truth as Abram telling Pharaoh that Sarai was his sister was a half-truth. Eve could touch and handle the mingled fruit of the Tree of Knowledge to her

heart's content; she could even eat it for she was *covered* by her husband's obedience to the Lord—it was her husband who was told not to eat of the fruit of the Tree of Knowledge of Good and Evil. But apparently Adam didn't trust Eve to handle the fruit but not eat that fruit so additional words were uttered, words intended to keep Eve away from the tree ... Adam added to the Lord's instruction to him.

The serpent, more subtle than others, understood what Adam feared: if Eve handled the mingled fruit, she would eat the fruit. And she did eat. However, she didn't die, which was what the serpent told Eve.

But seeing Eve eat forbidden fruit and not die apparently caused Adam to question what the Lord had told him.

The woman was deceived: she ate because she believed the serpent rather than her husband, who had apparently added <touching> to the Lord's words.

Again, Adam didn't understand that Eve, as his wife, was "covered" by his obedience as the Christian Church is covered by grace; i.e., by the obedience [righteousness] of the last Adam, Christ Jesus. Thus, when Adam saw Eve eat and not die, he ate—and immediately their covering of *obedience* was gone. Both knew they were naked: they were naked before, but their covering of obedience functioned as a garment ...

The temptation account is considered myth by most Christian scholars, but it functions as a metaphor for the Christian Church which has mingled the sacred [God] and the profane [Greek paganism] to produce another Jesus, one that exemplifies unbelief, one that never existed even though widely worshiped.

Adding-to and subtracting from the words of Moses have caused both Israel, the Woman of Revelation chapter 12, and the offspring of the Woman [the Christian Church] to die spiritually: the temple of God has been spiritually defiled for so long that it cannot remember when it stood before the Lord as a virgin. But as the gates of Hades could not prevail over the earthly body of Christ Jesus even though this earthly body lay dead in the heart of the earth for three days and three nights, the gates of Hades will not prevail over the spiritual Body of Christ [the Christian Church — from 1 Cor 12:27]. ... The rededication of Christians to having a personal relationship with Christ Jesus will set the stage for the reality of the miracle of Hanukkah; i.e., for the Second Passover liberation of Israel from indwelling sin and death through the filling-with and empowerment of Israel by the Holy Spirit [ $\piνεύμα ἅγιον$  — *breath holy*].

It is this Second Passover liberation of Israel that was not revealed to 1<sup>st</sup>-Century disciples, and thus could not have been addressed in their writings just as the nearly two millennia between Calvary and the present era could not have been addressed. The first disciples simply didn't know what endtime Sabbatarian Christians can know today—and know without adding-to or subtracting from the words of Moses or to the words of John's vision.

An example year is just exactly that, an example year. But to use an example year will inevitably cause many to claim that the example year is *setting dates*, which is why 2011 will serve well as the example. ... For those readers who are familiar with the *modified Julian day* calculations, the liberation of the greater Christian Church (liberation from indwelling sin and death) would, in our past tense example year, occur at the Second Passover [for reasons argued in the text], which will be on or about May 19<sup>th</sup>, Julian day #55700. Christ Jesus would then, in our example, return 2520 days later on Julian day #58220, or halfway through April 12, 2018, to fight at Armageddon. His millennial reign would then begin with the new year on April 16<sup>th</sup>, Julian day #58224, three and a half

days later. And the preceding example timeline would see the opening of the fifth seal (Rev 6:9–11) coinciding with the Apostasy of day 220, with the Apostasy about which Paul warns the Thessalonians (2 Thess 2:3) occurring on Sunday, December 25<sup>th</sup>, Christmas, Julian day #55920. The opening of the sixth seal would then occur on or about the December solstice in 2012,. The seventh seal would open on or about the middle of December 2013, with the half hour of silence lasting for three and a half months or until about the 1<sup>st</sup> of *Aviv* in 2014. The kingdom of the this world would be given to the Son of Man at the end of Julian day 56960 [October 30, 2014]; with Satan being cast to earth on Halloween 2014, Julian day 56961.

Can this degree of detail be positively ascertained when Jesus said that no one other than the Father knows when He would return? That will be your task as reader to determine, but if Christians wait to believe the evidence of what happens, the second journey of faith these Christians will make—a journey typified by Abraham’s second journey of faith to the land of Moriah where he was commanded to sacrifice Isaac—will be into martyrdom.

It takes no faith to believe what has been proven true. Faith is manifested in now believing that which hasn’t yet happened will occur.

Christians, liberated from indwelling sin and death at the Second Passover through being filled-with and empowered by the spirit of God, will rebel against God through mingling the sacred with the profane. They won’t rebel by turning to Islam and becoming Muslims; they won’t rebel by rejecting Jesus as their Savior and becoming Jews; they won’t rebel by any means usually associated with rebellion. They will rebel as the first Eve rebelled when she ate the mingled fruit of the Tree of the Knowledge of Good and Evil. And to most of Christendom, their rebellion will not seem like rebellion at all. Their rebellion will be to them an honoring of Christ Jesus by stripping Christmas of its secular, mercantile trappings. They will put *Christ* back into Christmas. The only problem is that Christ was never in Christmas. He was born while sheep were still on pasture; He was born about the first day of the Feast of Tabernacles of the same Roman year in which John the Baptist was born. And there is no command to celebrate His human birth as there are commandments given by Moses to celebrate His death [Passover] and His resurrection [the Wave Sheaf Offering].

The Apostle Paul argued that the proof of his stewardship was his understanding of the mysteries of God given to him by revelation (Eph 3:1–6) ... that remains the proof of every prophet and teacher of Israel. If after reading into this manuscript, you do not find understanding of the mysteries of God, cease reading. Put it aside. But you will do so at your own peril.

\* \* \*

# The Argument

## 1.

When humankind can get no farther from God, the midnight hour of the long spiritual night that began at Calvary will be upon Israel, the nation that is now circumcised of heart rather than in the flesh ... the *awakening* of the Christian Church begins a returning to the *Light* of men that is Christ Jesus. Midnight comes, at the equinox, exactly halfway between the setting of the sun and the rising of the sun: spiritually, this halfway marker will occur when the greater Christian Church can go no farther away from God and turns around and begins to seek God. Passover, now, occurs midmonth of the first month of the year, or shortly after the equinox. By extension, the Second Passover will occur shortly after the greater Christian Church begins its return to the *Light* of men.

To enter a physical sanctuary of God, the Israelite must be outwardly or physically circumcised, but to enter a spiritual sanctuary, the Israelite must be circumcised of heart, a circumcision that cannot be easily examined, a circumcision that is revealed by subtle outward signs such as the attire of a man's wife; e.g., by her plain dress, head covering, and good works.

When Roman soldiers razed Herod's temple (ca 70 CE), there ceased to be a physical sanctuary. An attempt was made to rebuild a physical sanctuary under Emperor Hadrian, thereby closing the way to God, but this attempt failed with the failure of Simon bar Kochba's rebellion (ca 135 CE). And there will not again be a physical sanctuary until after the millennial reign of Christ Jesus begins. At that time, physical circumcision will return (see Ezek 44:7, 9). Until then, Israel is the nation circumcised of heart, with the way open to everyone to come to God; for the existence of the earthly temple with its Holy Place and Most Holy Place prevented anyone from coming to God, with the high priest of Israel entering into the Holy of Holies but once a year, on *Yom Kipporim*, and then only with blood to cover his and his family's transgressions.

The earthly temple stood as a barrier preventing Israel or anyone else from coming to God. The living Christian Church as the temple of God (1 Cor 3:16–17; 2 Cor 6:16) stood in the 1<sup>st</sup>-Century as a barrier preventing anyone without the indwelling of Christ from coming to God, meaning that the righteous Jew, the righteous Buddhist, the righteous Hindi could not be saved. But the Apostle Paul's gospel held/holds that,

For God shows no partiality. For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. For *when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.* (Rom 2:11–16 emphasis added)

While the Christian Church lived through possession of the breath of God [πνεῦμα θεοῦ] in the breath of Christ [πνεῦμα Χριστοῦ] in the 1<sup>st</sup>-Century CE, no person could come to God except through Christ Jesus as the High Priest of circumcised-of-heart Israel. The Chinese man who did not know about the man Jesus would have been a Gentile without the Law: according to Paul's gospel, if this Chinese person did by nature what was right, what the Law requires (i.e., to exercise love for God, neighbor, and brother), this Chinese person would show that the works of the Law [love] were written on his heart, with these works accusing and even excusing this person when God judges the secrets of men by or through Christ Jesus.

The above is not the gospel that has been taught within the Sabbatarian Christian Church; is not the gospel that has been taught within greater Christendom; and a person can begin to see why Paul was persecuted by Jews and converts from Judaism in Judea, rejected by Christian converts in Asia (2 Tim 1:15; Phil 3:18–19), and challenged in Achaia. The above is not what Peter told temple authorities shortly after Calvary (see Acts 4:8–12).

Paul's gospel would not be true if the Christian Church had remained the living Body of Christ—

If the Christian Church had remained as the living temple of God, a person anywhere in the world would have needed the indwelling of Christ Jesus in the form of His spirit, His breath to come to God, to be saved. The righteous Gentile who did not have the spirit of Christ would have been doomed to utter destruction. But Paul understood through revelation, through having entered the third heaven what was revealed to John in vision: there would be a great White Throne Judgment of humankind after a thousand year long reign of Christ Jesus as King of kings and Lord of lords. There would be two resurrections to life eternal, not one, with the first resurrection to life being for the firstfruits of God, those human persons who had been born of God while they lived physically. There would then be a second resurrection to life after the Thousand Years and after the Adversary, bound in the Abyss for the Thousand Years, was loosed for a short while [1260 days]. It was this second resurrection to life about which Israel knew nothing; for Israel was the firstborn son of the Lord (Ex 4:22). Initially biological Israel, then circumcised-of-heart Israel was the firstfruits of God—and as the firstfruits, Israel did not need to know anything about the great White Throne Judgment for this judgment doesn't pertain to the firstfruits of God. It pertains only to those who are of *the nations* that were never under the Law.

In order for God to show no partiality, God must have foreordained provisions in His plan for the harvest of humankind that address righteous Gentiles, men and women who love God as they know of Him, who love neighbor and brother, who have honored parents, whose words are truthful, who have stolen from no one, coveted no one's property, harmed no one, but who have died physically without ever hearing the name Jesus the Nazarene uttered.

The author of Hebrews records,

Now even the first covenant had regulations for worship and an earthly place of holiness. For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding

the manna, and Aaron's staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. By this *the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing* (which is symbolic [a parable] for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation. But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) He entered once for all into the holy places, not by means of the blood of goats and calves but by means of His own blood, thus securing an eternal redemption. (9:1–12 emphasis added)

The parable [παράβολῆ] of the temple was not well understood in the 1<sup>st</sup>-Century, and even less well understood at the beginning of the 21<sup>st</sup>-Century; for as long as the temple stood, no one could come to God ... for as long as the Christian Church stood as the temple of God, no one could come to God except through the indwelling of Christ Jesus, the High Priest of Israel [of the nation circumcised-of-heart] who entered into the presence of God cleansed by His own blood, thereby securing for Himself and for those who are one with Him eternal redemption.

But a righteous Gentile is not today—nor in the past—one with Christ Jesus; yet according to Paul's gospel, this person who has done what the Law requires shows that the works of the Law are written on his or her heart, with the writing of the Law on his or her heart justifying the person before God.

Christians have, with virtually no exceptions, condemned those individuals who have not professed that Jesus is Lord and believed in their hearts that the Father raised Jesus from death to eternal torment in an ever-burning hell ... it is Christians who have historically had no love for their neighbors. But God shows no partiality. Therefore, God *protected* the Church from eternal damnation by not giving to the Church His spirit—eternal life via receipt of His breath—after the earthly temple in Jerusalem was destroyed; for with the razing of the temple, there was no longer a Holy Place or Most Holy Place, and the way to Him was open to all. God kept that way open by killing the Body of Christ through its loss of breath, loss of the Holy Spirit [πνεῦμα ἅγιον — *pneuma hagion* or *breath holy*], permitting those who had truly been born of spirit to be either martyred, or as in the case of John, to die from old age. The disciples who came after them were never born of spirit as evidenced by their embracing lawlessness; thus, with John's death (ca 100–102 CE), the Christian Church was a spiritually dead entity, a corpse, but not yet buried. This corpse of Christ would hang around until it was buried at the Council of Nicea (ca 325 CE). Then for the next 1200 years, there was no living Church of God. The way to God was open to all who were righteous: the way to God was open to the righteous but spiritually dead Christian, to the righteous but spiritually dead Jew, to the righteous Muslim, Buddhist, Hindi, Taoist, Native

American—to all who had the Law of God written on their hearts through the works of the Law producing by natural means love for neighbor and brother.

But let no one forget, the firstfruits are under judgment in this era, with their judgments to be revealed when Jesus returns as the Messiah, not then made. It is those who are not firstfruits that will appear before God in the great White Throne Judgment.

## 2.

To be born of spirit, to be born of God as a son, the human person becomes the spiritual equivalent to a naturally-born, uncircumcised Hebrew male infant, whose parents will take to the priest to be circumcised on the eighth day. By extension, circumcised of the heart is no more *natural* for a son of God than it is for a Hebrew infant: circumcision of the flesh comes via a decision made by parents and work by the priest, with wine cleansing the foreskin so it can be pared away on the eighth day. Likewise, circumcision of the heart comes when hearts have been cleansed by a journey of faith equivalent to Abraham's physical journey of faith, with the Christian's journey of faith taking the convert from Babylon to Jerusalem where Moses is read and believed, and the words of Jesus are heard.

When Israel is a nation circumcised of heart, all of Israel receives or has received a second breath of life, the breath of God [πνεῦμα θεοῦ], and has then made a journey of faith analogous to Abraham's journey of faith from Ur of Chaldeans [spiritual Babylon, this world] to Haran [the death of the *old man*, baptism], then on to Canaan, the Promised Land represented by Sabbath observance (*cf.* Heb 3:16–4:11; Ps 95:10–11; Num chap 14). Saints are those Christians who keep the commandments and their faith in Jesus (Rev 14:12), and keeping the commandments will have saints keeping the Sabbath.

In the above paragraph, I reference two New Testament deuterocanonical texts: the *Epistle to the Hebrews*, and the *Apocalypse of John*. These two canonical texts for Sabbatarian Christendom are still *antilegomena* [αντιλεγόμενα] or disputed or “spoken against” texts for Lutherans and for many other Christians that have added their own words to those of Moses and subtracted from Moses references to keeping the commandments. The biblical canon is not a universally agreed-upon list of texts that represents the Word of God as naïve Christians would have Scripture be, but the Bible is formed from additional texts that have been added to Moses' words, texts that are supported by the words of Moses, with these additional texts not including the Book of Mormon for Sabbatarian Christians.

The question of whether a text such as the Book of Mormon is deuterocanonical or *notha* [a spurious or rejected writing] will come into play during the Apostasy ... the *Homologoumena* [accepted writings] must not add to Moses' words in the Book of Deuteronomy, nor take from his words. That standard of not adding or subtracting from Moses' words in Deuteronomy will, necessarily, be the umbrella used to judge my words, if the person applying this cover has the mind of Christ Jesus about whom Moses wrote (John 5:46–47).

Until Christ Jesus returns as King of kings and Lord of lords, only a spiritual sanctuary exists, with this sanctuary located not in this world but outside of this world, with the physical sanctuary described to Moses forming a shadow and copy of this spiritual sanctuary. Thus, to enter this spiritual sanctuary, the Israelite must have life that doesn't originate in this world or is of this world—

Within the plethora of voices vying for the attention of Christians, an overlooked reality exists: when Jesus spoke to the Jews trying to kill Him after He healed the invalid of 38 years, He said, *Truly, truly, I say to you, whoever hears my word and believes Him who sent me has eternal life. He does not come into judgment, but has passed from death to life* (John 5:24) ... the only way to pass from death to life without coming into judgment is to be already dead when the person hears the message, the word, Jesus left with His disciples; dead when the person believes this message.

To be dead and yet able to hear the message Jesus left with His disciples seems intellectually impossible; yet the Microsoft software I am using for word processing is just such a program. With no ability to heal itself when inflected by a virus, the program records data, processes data, functions in many ways as a person's memory functions. The program can copy itself, but it cannot bring to life an improved version. And so it is with human beings: what animates the fleshly body is the inner self, represented in 1<sup>st</sup>-Century Koine Greek by the linguistic icon, ψυχή [*psuche*], that is usually translated into English as "soul." This icon names the shallow breath of a resting person, and gives to this *shallow breath* the attributes of physical life, from breathing to heart beating to memory and thought, attributes inherent to the inner *dark fire* of cellular oxidation. Thus, Jesus, before the spirit [πνεῦμα] was given, said His first disciples were composed of ψυχήν [*soul*] and σῶμα [*body*] (Matt 10:28). Paul, after the spirit was given, said that saints consisted of πνεῦμα [*spirit*] and ψυχή [*soul*] and σῶμα [*body*] (1 Thess 5:23).

Receipt of the breath of God [πνεῦμα θεοῦ] in the breath of Christ [πνεῦμα Χριστοῦ] adds a third element [πνεῦμα], the indwelling of Christ Jesus, to saints that isn't present in the remainder of humankind. This third element is the living inner self, living because Christ Jesus lives in the person. And this third element is not of this world.

Jesus speaks about the inner person, the inner self that does not receive life until the Father raises this inner self from the dead (John 5:21) by giving this inner self life through receipt of His breath, His glory, received initially by Jesus (see Matt 3:16) and received by Jesus' disciple within Jesus' breath, the spirit of Christ [again, πνεῦμα Χριστοῦ]. ... The Father raises the dead, and the Son gives life to whom He will. The Father makes no judgment concerning those whom He raises from the dead, but the Son has a choice about whom He will marry. The Son will not marry a person whom the Father has raised from death who mocks the Son, or who denies the Son, or who has so little love for the Son that the person will not lay down his or her life for the Son.

When Jesus said, *Truly, truly, I say to you, an hour is coming and is now here, when the dead will hear the voice of the Son of God, and those who hear will live* (John 5:25), Jesus speaks of this inner self, not of the fleshly body [σῶμα]. Jesus also adds that *as the Father has life in Himself, so He has granted the Son also to have life in Himself* (v. 26). The Son was humanly alive when the Father granted the Son to have life in Himself. Therefore, this life granted to Jesus by the Father is "life within life," or an inner life that is in [έν] the Father and in the Son, a life which Jesus' first disciples did not have when He sent the Twelve to the lost sheep of the house of Israel.

For human beings, the fleshly body [σῶμα — *soma*] of a person is male or female, Jew [circumcised] or Greek [uncircumcised], free or bond before baptism and afterwards. Therefore, when Paul writes, *There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus* (Gal 3:28), Paul doesn't reference the fleshly body of the person, but the inner self

that was raised from death when the Father drew the person from the world (John 6:44). Likewise, it is the inner self that Paul references when he writes about being crucified with Christ, buried in baptism, and raised to a newness of life (Rom 6:1–11). Paul writes about the inner self that is "dead" when a person is humanly born, and that will remain dead until the person receives a second breath of life.

To speak of having life within life, life that is circumcised of heart when hearts have been cleansed by faith, is not adding to Moses' words in Deuteronomy, where Moses wrote that the Lord saw the lawless of Israel and said, *They have made me jealous with what is no god; / they have provoked me to anger with their idols. / So I will make them jealous with those who are no people; / I will provoke them to anger with a foolish nation* (Deut 32:21) ... the parallelism gives a physical or natural presentation of the thought followed by the spiritual or heavenly presentation of the same thought. Moses understood this use of parallelism, or parallel construction of Hebraic thought-couplets, a subject that will be addressed in a later chapter. And Moses places "idols" in the natural or physical position that forms the mirror image of the spiritual, "a foolish nation" — *a foolish nation* has life that *idols* do not have, a subject to be revisited.

When Paul wrote that flesh and blood would not inherit the kingdom (1 Cor 15:50), Paul expressed a reality that is more easily understood today than in the 1<sup>st</sup>-Century CE: all objects that possess mass are subject to gravity and by extension, to time [space-time]. These objects are part of the creation. Time and the passage of time are part of the creation, for time can be mathematically written as a function of gravity. But heaven is not part of the creation; heaven is outside of the creation; thus, heaven is timeless. And without the passage of time—without one moment decaying into the next moment—if it were possible [it isn't] for an object possessing mass to enter the supra-dimensional heavenly realm, it would be immobilized where it entered. It could never move, with Lot's wife becoming a pillar of salt serving as an example of what happens when flesh and blood encounters heavenly fire, the non-oxidizing flames that separates dimensions.

The sealed and secret visions of the Prophet Daniel were not unsealed in the 1<sup>st</sup>-Century, nor in the 20<sup>th</sup>-Century: they would not be unsealed "until the time of the end" when many "shall run to and fro, and knowledge shall increase" (Dan 12:4). From a strictly secular perspective, knowledge has increased exponentially in the past fifteen years. Everything known about galaxies—as one example—has been rethought and rewritten since 1990. So it would be difficult to argue that *the time of the end* began in the 2<sup>nd</sup>-Century BCE, or in the 4<sup>th</sup>-Century CE, or again, in the 20<sup>th</sup>-Century CE. And my argument here and throughout this manuscript is that *the time of the end* began in January 2002 when the visions of Daniel were unsealed—

The unsealing and making plain of Daniel's visions will, necessarily, require the production of a deuterocanonical text.

### 3.

The essence of everything presented so far is contained in what Paul wrote about disciples, when baptized into Christ, being neither Jew nor Greek, male nor female, free nor slave (Gal 3:28) even though the fleshly bodies of these disciples remain male or female, circumcised or uncircumcised. These bodies or tents of flesh remain alive through cellular oxidation of sugars; whereas the inner self, once raised from the dead, remains alive through the presence of the breath of God [πνεῦμα θεοῦ] in [ἐν] Christ

Jesus, in the form of the indwelling of His breath [πνεῦμα Χριστοῦ — from Rom 8:9]. So when a disciple is born of God, it isn't the flesh that puts on immortality, but the inner man or creature; i.e., the “software” that causes a person to be a person, to have the *mind of a man*, what was taken from ancient King Nebuchadnezzar for seven years (Dan 4:16). Nebuchadnezzar wasn't given the body of a beast for seven years, but was given the mind or “nature” of an ox, with the word *mind* used metonymically to represent both the nature and breath of a person.

Two often unfamiliar words need to be understood:

The word *chiral* describes an object that cannot be superimposed on its mirror image as the left hand cannot be superimposed on the right hand;

The word *enantiomer* represents one of two mirror images of each other that cannot be superimposed one onto the other as a person's left and right hands are opposed forms of the same shape;

Left and right hand *enantiomers* are *enantiomorphs*.

Physically circumcised Israel and circumcised of heart Israel are *enantiomorphs*; for the Israelite that is outwardly circumcised forms the non-symmetrical mirror image of the inner new self that is circumcised of heart and that is a *Christian*. If the flesh represented the “Christian,” then ancient Israel and the Church would form *achiral* images of one another when the Church returns to being a sect of Judaism. But because the outwardly circumcised Israelite dwelling in a house in Egypt, together, *Israelite and house*, forms the shadow and copy of the “Christian” [if truly born of God] that the world sees, the image of the Church cannot be superimposed on Israel for the assembly that is today the Church is an assembly of inner new selves, and not an assembly of tents of flesh—the Church is the foolish nation that Moses referenced in the song [the better sacrifice] that ratified the Moab covenant.

The Church is not now a city, but will be the city identified as New Jerusalem when disciples receive glorified bodies. The Church is today, individually and collectively, the temple of God, with the inner new self (selves) forming the right hand *enantiomer* of the Levitical priesthood as the glorified Christ Jesus functions as the reality of, or forms the right hand *enantiomer* of the high priest. Because the Church is the Body of Christ, the temple of God is *Christ*, uncovered Head and covered (by grace) Body. And this is what all who look for another physical temple to be constructed in the modern State of Israel before the Messiah comes fail to understand: the temple for which they look is now here on earth, brought back to life early in the 16<sup>th</sup>-Century.

But not all of Christendom today represents the living Body of Christ. Only those disciples truly born of God form the Body, and all of those who are born of God keep the Commandments and have love for neighbor and brother, genuine love, the sort of love that would cause the disciple to lay down his or her physical life for the physical life of the Christian's neighbor. ... A Sabbatarian Christian cannot mock the still-dead Corpse of Christ, calling the Body *Churchianity*, and have love for his or her brothers in Christ—the Sabbatarian remains as spiritually dead as are the Christians whom the Sabbatarian mocks.

The first Adam was the left hand *enantiomer* of the last Adam [Christ Jesus], as the flood of Noah's day is the left hand *enantiomer* of the world being baptized in spirit (Joel 2:28) and into life when the kingdom of this world is given to the Son of Man (Rev 11:15; Dan 7:9–14). Likewise, the first Passover (when Israel was liberated from physical bondage in a physical land ruled by a physical king or Pharaoh) is the left hand

*enantiomer* of the Second Passover, when disciples are liberated from indwelling sin and death, with Sin represented by the third horseman of the Apocalypse and Death being the fourth horseman. The Law written on two tablets of stone and placed in a wood Ark of the Covenant forms the left hand *enantiomer* of the Torah written on the hearts and placed in the minds of disciples (Jer 31:33; Heb 8:10), with the promise of resurrection equating to Aaron's budded staff and with the jar of manna equating to the indwelling of Christ Jesus; thus "sin" as the transgression of the Law (1 John 3:4) under the first covenant forms the left hand *enantiomer* of unbelief condemning disciples under the New Covenant (2 Thess 2:10–12). And the many foreign wives of King Solomon form the left hand *enantiomer* of ideologies that enter into Christ Jesus' millennial reign to prepare peoples to rebel against Christ when the Adversary is loosed after the thousand years ... if a person will accept it, King Saul represents, as the left hand *enantiomer*, the man of perdition during the Affliction, and King David represents, again as the left hand *enantiomer*, the Lamb of God during the Endurance.

Moses and Aaron form the left hand *enantiomer* of the two witnesses in the Affliction, the first 1260 days of the seven endtime years of tribulation, with the two witnesses in the Affliction forming the *chiral* shadow and copy of the Lamb and of the Remnant in the Endurance, the last 1260 days of the seven endtime years, with the Affliction and the Endurance being *enantiomorphs*.

The ultimate expression of *chirality* in Scripture is the image of "man," created in the image of God, looking up at God, who is looking down at him. ... To understand Scripture as Paul understood the mysteries, the sacraments of God, *meaning* must be taken from Scripture via typological exegesis based upon *chirality*.

The Son of Man, to whom all judgment has been given, did not come in the form of the man Jesus of Nazareth to judge the world but to save it. But the word [ὁ λόγος] or message Jesus left with His disciples will judge unbelieving disciples (John 12:48) and will condemn all who do not hear His voice and believe the One who sent Him once the Father has raised this "all" from death. The ministry of Christ—uncovered Head and presently covered Body—isn't about saving the flesh, but about inheriting a kingdom not of or from this world; for this physical world and all that is in it is passing away (1 John 2:17). This world is merely the left hand *enantiomer* of the world to come.

*Life coming from death* (as will be the case for human beings) and *death coming to life* for angels that left their first habitation are left and right hand *enantiomers*. Thus, disciples as sons of God must first "judge" themselves as physical human beings before they are able to judge angels for the physical precedes the spiritual (1 Cor 15:46): disciples of Christ Jesus judge themselves when they do or don't do what they know is right. And when Jesus comes again, He will reveal the judgments that have been made (1 Cor 4:5), with those who have been born of God condemning themselves by not receiving the words of Jesus, who said not to think that He came to abolish the Law [Torah] or the Prophets (Matt 5:17).

Before a disciple can receive the words of Jesus, the disciple must believe the writings of Moses (again, John 5:46–47); for the Book of Deuteronomy stands as one witness against every Israelite (Deut 31:26), with the disciple him or herself being the other witness. And again, by the testimony (or witness) of two or three, a thing is established, regardless of whether "the thing" is condemnation of the person or of an angel, or the granting of life. For this reason, the disciple who believes Moses and who hears Jesus' words and believes the One who sent Jesus passes from death to life

without coming into judgment, for the dead—the elemental elements of this earth—are not under judgment. Judgment begins with the living house of God (1 Pet 4:17).

\* \* \*

## IN SEARCH OF A GRAND STYLE—

Augustine urged pious teachers to master rhetoric so God wouldn't receive short shrift because of who contends for souls; urges edification in a subdued style, persuasion in a grand style ...

Is this why England's blind poet sought to justify the way of God in verse?

My words lack the eloquence of Milton,  
nor am I as ambitious.  
But ignored pricks, sharp as rose thorns,  
compel time be spent giving gratis  
what I received gratis  
what I neither sought nor wanted  
till I understood—  
it's easier to compute a tithe,  
to write a check,  
to support a work  
than to speak  
unwanted words. Silence is easy  
as is remaining the student;  
yet the hour comes when it's necessary  
to joust with giants:  
better to try & to fail than to not have tried,  
the lesson of the windmills  
so I hereby step forward to speak  
against the millstones of orthodoxy,  
knowing my voice will be a mere sabot  
kicked between gears of well-oiled machinery—  
its splinters will prick & fester  
long after I return to dust  
if I find a grand style.



# Chapter One

## “Ready to Vanish Away”

### 1.

The identifying term, *Christian*, carries with it the expectations of a historical orthodoxy, Hellenistic in ideology and Roman in structure, a virtual Trojan horse by which Greek philosophers won the empire that neither Greek armies nor navies could win. Lost to this historical orthodoxy is the Hebraic movement from hand to heart, from circumcision of the flesh to circumcision of the heart, with the history of a physical nation here on earth disclosing the history of a spiritual nation in that portion of heaven within the Abyss, with earthly geography representing mental topography. Lost is belief that the visible reveals the invisible (Rom 1:20), and that the physical precedes the spiritual (1 Cor 15:46). Rather, Christian traditions have kept secret the mysteries of God as supernaturally sealed prophecies were *explained* by those historical events that sealed them and kept them from being understood.

According to Paul of Tarsus, a Jew is today inwardly circumcised (Rom 2:28–29; Col 2:11); i.e., circumcised of heart, with the heart having been cleansed by faith (e.g., Acts 15:9), with this cleansing coming from a mental journey analogous to Abraham’s physical journey of faith from Ur of the Chaldeans [Babylon, the kingdom of this world] to Haran [Assyria, the land representing Death], then down to Canaan [the Promised Land, the land representing life]. A Jew is not outwardly circumcised; for again, to enter a spiritual sanctuary requires spiritual circumcision, a matter about which the prophet Jeremiah wrote when he quoted the Lord: “Behold, the days are coming, declares the Lord, when I will punish all those who are circumcised merely in the flesh ... all of the house of Israel is uncircumcised in heart” (9:25–26). Thus, the movement of Hebraic thought-couplets from hand to heart is central to understanding that endtime prophecies about “Israel” pertain primarily to the Christian Church with historical Israel functioning as the enlivened shadow of the Church. This movement is also central to understanding the relationship between bleating paschal lambs sacrificed by ancient Israel and Christ Jesus, the paschal Lamb of God.

According to scholars, holding the concept that the Church is *Israel* represents “replacement theology,” a catchall phrase that seeks to negate typological exegesis based on chirality. But then, these same scholars will also insist that Christians are, today, under the New Covenant, whereas the terms of this New Covenant have the Law (the Torah — from Jer 31:33) written on hearts and placed within the Israelite so that all shall be the people of God and no one shall teach neighbor or brother to *Know the Lord* (Heb 8:10–11; Jer 31:34).

If Christians were truly under the New Covenant, there would be no need for *Christian ministry*; for truly all would *Know the Lord*, small and great, neighbor and brother. Plus, the writer of Hebrews says, “In speaking of a new covenant, he [Christ] makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away” (8:13) ... *what is becoming obsolete, growing old, and ready to vanish away* has not vanished away but remains in effect. And what has changed since mid 1<sup>st</sup>-

Century CE when Hebrews was written to cause the first covenant to vanish away? Nothing has changed that would end the first covenant. Neither Christians nor Jews have the Torah written on hearts and placed in minds. Neighbors and brothers, small and great do not *Know the Lord*. And the first covenant, made on the day when the Lord led Israel out from Egypt, ratified by blood shed by both Israel (the sacrifice of paschal lambs) and by the Lord (the death of Egyptian firstborns), is old and has been ready to vanish away ever since Calvary when Israel shed the blood of the Passover Lamb of God to end the covenant. The first covenant only waits the day when the Lord again gives the lives of men as ransom for Israel (Isa 43:3–4) before it vanishes away.

Contained within the linguistic icon διαθήκης [*diatheke*] is the Hebraic concept of the distance between cuttings, or the period between one shedding of blood that ratified a testament to the shedding of blood that ends the will or contract. A covenant ratified by the shedding of blood is a physical or earthly testament (Heb 9:22–23)—and where both parties [covenantee and covenantor] shed blood, the contract runs until both parties end the testament by again shedding blood. Where only the covenantee sheds blood, as in the case of the first covenant made at Sinai (see Ex 24:5–8), the covenant extends until the covenantee again sheds blood, as happened at Sinai (see Ex 32:25–29). But when a covenant is a heavenly testament, no blood is shed: the covenant is ratified by a better promise as was the case when the Lord set a bow in the sky to ratify His contract with the earth that never again would He bring a flood of water to destroy all flesh (Gen 9:12–17). Therefore, the second Sinai covenant that the Lord made with Moses and with Israel (Ex 34:27) — two covenantees — is a heavenly testament for this second Sinai covenant was ratified by the glory that shone from Moses' face (*vv.* 29–35) from having entered into the Lord's presence (Ex 33:14). Likewise, the Moab covenant (Deut 29:1) made with the children of Israel is a heavenly or eternal covenant for it was ratified by a song (Deut chap 32), a better sacrifice than blood.

One long spiritual night (period of darkness) began at Calvary when the “light of men” (John 1:4) died physically. This long night will not end until the kingdom of this world is given to the Son of Man halfway through seven endtime years of tribulation, and this long night forms the right hand enantiomer of Israel's long night of waiting and watching in Egypt; for ancient Israel in Egypt serves as the shadow and copy of today's Christian Church in spiritual Babylon.

Moses was born a Hebrew slave, but never lived as one: he was adopted by the daughter of Pharaoh and reared in Pharaoh's household. However, when forty years old, Moses identified with his people, the Hebrews, and he killed an Egyptian who was beating a Hebrew. The matter was known; so before he could be taken by Pharaoh and killed, he fled to the land of Midian where he dwelt for the next forty years in exile (Ex chap 2).

The second Sinai covenant was made with Moses and with Israel ... Christians who were humanly born subject to sin and death, but who escaped being reared as slaves to Sin and killed by Sin through covering their disobedience with obedience to God are all Sabbatarians, even when these Sabbatarians continue to serve Sin as Moses served Pharaoh for forty years. Only when these Sabbatarians identify with their people—greater Christendom—and stand up for their people do these Sabbatarians form the right hand enantiomer of Moses. And for a Sabbatarian to stand up for greater Christendom will cause the Sabbatarian to be exiled, separated from both Sin and from greater Christendom.

While serving his father-in-law, tending his father-in-law's flock, Moses moved the flock to the west side of the wilderness and came to Horeb [Sinai], the mountain of God. There, the Lord appeared to Moses ... an analogous set of circumstances occurred between 1998 and 2002, with these circumstances discussed in the following chapter. The point to be made here is that *neither Sabbatarian Christendom nor the greater Christian Church solely represents the covenantees of the eternal second Sinai covenant*. From Sabbatarians comes the spiritual Moses; from greater Christendom comes the nation of Israel that will be liberated from indwelling sin and death at the Second Passover.

The Lord will end the first covenant—the covenant made when the Lord took the fathers of Israel by the hand to lead that nation out from Egypt (Heb 8:9; Jer 31:32)—on a second Passover, when He takes the lives of all firstborns not covered by the blood of the Lamb of God. And the selective deaths of the first to open the wombs of women will be universally recognized as an act of God. The endtime years of tribulation will not begin with natural catastrophes or nuclear war, but with an act that is unmistakably “artificial” (i.e., not of nature or coincidental).

This present era—this era since Noah—can be likened to the 430 years Israel was in Egypt ... it has become easy and popular to teach that Christians are under the new covenant, which has the sins of Israel being remembered no more. But if sins were truly being remembered no more then Jesus saying, “Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment” (John 5:28–29) would make no sense; for without a remembrance of sin, the deeds of the person who has done evil would cease to exist, or cease to be remembered. There would be no basis for condemnation (judgment) based upon the deeds of the person. Sin would not need be “covered” by the blood of Christ Jesus, but would not be known, a state that would have simple unbelief being the basis for condemnation, or for not permitting resurrected disciples to enter into God's presence as unbelief kept the nation that left Egypt from entering the Promised Land of God's rest (*cf.* Heb 3:19; Ps 95:10–11).

Unbelief by ancient Israel when the nation dwelt in Egypt didn't prevent this nation from entering into God's rest; rather, it was unbelief after its Passover liberation that prevented the nation numbered in the census of the second year from entering into the Promised Land.

Teaching that Christians are presently (prior to the Second Passover) under the new covenant is theologically dishonest. It truly is equivalent to Israel in bondage to Pharaoh not listening to the voice of the Lord when He commanded the nation to put away the idols of Egypt (Ezek 20:8); for it is the Adversary and his ministers that would have Christians believe their lawlessness is not being remembered even though it is presently being covered by Christ's righteousness. But what is “covered” will be revealed for those disciples who have come under judgment (their sins will be remembered): the presently covered sins of greater Christendom will be “revealed” when the Son of Man is disrobed (Luke 17:30) and Christians are filled-with and empowered by the divine breath of God. What has been inside the Christian—the individual's struggle against the flesh to keep the commandments—will be made visible through moving the struggle from inside the person to outside the person; for the Christian who today truly desires to keep the commandments but just cannot will be able to do so. However, the person who sloppily

keeps the commandments will have this sloppiness made evident for all to see. Likewise, the Christian who rejects keeping the commandments will quickly return to being the bondservant of sin with no sacrifice remaining for the Christian's unbelief.

As an aside, when Jesus told His disciples to drink of the cup, that the cup ἐστὶν τὸ αἷμά μου τς διαθήκης [*is the blood of me of the covenant*] (Matt 26:28; Mark 14:24), Jesus doesn't identify the covenant represented by His blood, the covenant by which sins are forgiven, as the New Covenant. However, Luke records Jesus' words differently: Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου [*This the cup the new covenant in the blood of me*]. And Luke makes an important point: forgiveness of sin comes from the shedding of Jesus' blood, not from the shedding of the blood of livestock, and this is "new," but this is not the New Covenant that will have sins not even remembered; for if sins need to be covered by blood, regardless of whether that blood is of livestock or of Christ Jesus, then there remains a remembrance of sin. When sins and lawlessness are no longer remembered, there is no longer any offering for sin (Heb 10:17–18); no blood, no offering will be made for sins. The cup needs not be poured out.

Historical Israel has been studied as if the shadow were the reality instead of the example, written so that Christians should not aspire to evil. But Christians do aspire to evil as Israel did in the wilderness; so the identifying term *Christian* has come to signify the scarred surface rather than the substance of a way of life that tolerates no hypocrisy—

Christians are traditionally distinguishable by their hypocrisy. They profess to love Jesus, but they don't believe what He said. They profess to have Jesus living in them, but they won't live as He lived. With exceptions, Christians want the commandments in schools, but not in their lives. They claim they are no longer under the law, little realizing that the law (the Torah) will be inside the person, written on hearts and minds, when the person comes under the New Covenant. Murder committed with the hand becomes anger or hate committed or concealed within the heart. Adultery committed with the body becomes lust committed with the mind. Sabbath observance isn't changed to another day, but goes from what the hand and body do on the seventh day to what the mind thinks. What had been outside natural Israel will be, under the New Covenant, relocated to inside the person. Thus, the single most identifying trait of the Christian Church—commandment breaking—will break Christians, for to break one commandment (say, the Sabbath commandment) makes the person a lawbreaker when no sacrifice for sin remains.

Sabbath observance marks those who are of God in the Tribulation as the tattoo of the cross [χξς' — from Rev 13:18] will mark those who are of the Antichrist during the Endurance, the last 1260 days of the seven endtime years of tribulation.

For Israel, sin was simple unbelief that had manifested itself as lawlessness, but for Christians (disciples born of God) sin is unbelief before a commandment is outwardly broken; for Jesus said that unacted-upon lust is sin (Matt 5:27–28). Thus, John's definition of sin ["sin is lawlessness" — 1 John 3:4] will be inadequate once Israel is under the New Covenant where sins will no longer be remembered (Heb 8:12; Jer 31:34), but where God will send "a strong delusion ... in order that all may be condemned who did not believe the truth" (2 Thess 2:11–12). It is *not believing the truth* that condemns a Christian under the New Covenant, and the truth is that those who say they know Christ Jesus but who do not keep the commandments are liars; for "whoever

says he [Jesus] abides in him ought to walk in the same way as he [Jesus] walked” (1 John 2:6).

If Christians were today truly under the New Covenant, no one who keeps Sunday as the Sabbath would be saved; all would be condemned because of their unbelief, or not believing the truth, not walking as Jesus walked.

Paul expresses the concept that those who say they are of Christ ought to walk as Jesus walked when he says,

“I urge you, then, be imitators of me” (1 Cor 4:16);

“Be imitators of me, as I am of Christ” (1 Cor 11:1);

“Therefore be imitators of God, as beloved children” (Eph 5:1);

“Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us” (Phil 3:17);

“And you became imitators of us and of the Lord” (1 Thess 1:6);

“For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea” (1 Thess 2:14);

“Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever” (Heb 13:7–8);

“Neither against the law of the Jews, nor against the temple, nor against Caesar have I [Paul] committed any offense” (Acts 25:8).

No Christian can walk as Jesus walked or imitate Paul as he imitated Jesus and attempt to bodily enter into God’s presence on the first day of the week—and that is what Sabbath observance represents, bodily entering into God’s rest, with *God’s rest* being a euphemistic expression for God’s presence. Thus, the person who attends Christian worship services on Sunday does not walk as Jesus walked, but seeks darkness rather than light regardless of what this person thinks his or her relationship with Jesus is; for John continues beyond his statement that sin is lawlessness. He says,

You know that he [Jesus] appeared to take away sins, and in him [Jesus] there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God’s seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil. (1 John 3:5–10)

Simply put, the *Christian* who makes a practice of sinning is a child of the devil regardless of what this *Christian* believes about him or herself ... inevitably this *Christian* will say that he or she is *comfortable* with his or her relationship with Christ, but the person has no relationship with Christ, the point John makes. The “Jesus” this person honors is not the Firstborn Son of God, but an imposter. And when the person who worships this imposter is honest with him or herself, the person realizes that he or she has a differing spirit in them than there is in the person who walks as Jesus walked, striving to keep the commandments by faith.

The person who does not strive to keep the commandments by faith is of the devil, and his or her relationship is with the devil, who appears as an angel of light (2 Cor 11:14). Unfortunately, this person will fight and kill genuine disciples in the name of Christ, sincerely believing that the person does the will of God (John 16:2), but this person—our *Christian*—will kill genuine disciples because he or she has “not known the Father nor” Christ Jesus (v. 3).

Paul writes,

For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? *Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law.* For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God. (Rom 2:25–29 emphasis added)

It’s difficult to reason from Scripture with the person who, today, believes that he or she is presently under the New Covenant, or that faith alone is sufficient for salvation ... this person will inevitably cite Paul’s epistle to the Galatians:

We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! For if I rebuild what I tore down, I prove myself to be a transgressor. (Gal 2:15–18)

Yet elsewhere Paul writes, “For it is not hearers of the law who are righteous before God, but the doers of the law who will be justified” (Rom 2:13). So in Paul’s discourses, the “works of the law” that justify no one do not negate disciples doing what the law requires—doing what the law requires does not justify anyone, but is simply virtue being added to faith (2 Pet 1:5) ... there is a reason why the Second Epistle of Peter was an *antilegomena* [disputed or spoken-against] text, for Peter teaches what Jesus taught, what John taught, what Paul taught, what James taught, that the Christian will keep the commandments by faith.

Doing those things that the law requires (i.e., keeping the precepts of the law) becomes the prerequisite for circumcision of the heart, which in turn is the prerequisite for entrance into the household of God. But a person is not justified by merely entering into the household upon which judgment has come (1 Pet 4:17). The uncircumcised person must now add to his or her faith, add to this person’s faith the fruit of the spirit; for the faith that let the person escape “from the corruption that is in the world because of sinful desire” (2 Pet 1:4) must be supplemented by virtue (i.e., living without sin), with virtue being supplemented by knowledge, self-control, steadfastness, godliness, brotherly affection, and love (*vv.* 5–6). Thus, faith that has not been made complete is not enough for salvation; faith merely cleanses the heart (Acts 15:9), with circumcision of the heart coming when faith is supplemented by virtue. The uncircumcised person is

then inwardly a Jew, with this son of God's praise coming from God, not other men or women.

To the Roman converts, Paul wrote that “we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he [God] foreknew he also predestined to be conformed to the image of his Son, in order that he [Jesus] might be the firstborn among many brothers. And those whom he [God] predestined he also called, and *those whom he called he also justified*, and those whom he justified he also glorified” (8:28–30 emphasis added).

The works of the law can justify no one for it is the Father who justifies disciples that have been predestined *to be conformed* (sculpted) *to the image of Christ Jesus* ... but not every person submits to being sculpted into the image of Christ; for Paul adds,

Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—even us whom he has called, not from the Jews only but also from the Gentiles? (Rom 9:21–24)

The same lump is not now humankind as too many Christians contend, but those human beings who have been called by God, with some being called to be vessels of honor and some for dishonor; for Jesus said in the parable of the wedding feast,

But when the king came in to look at the guests, he saw there a man who had no wedding garment. And he said to him, “Friend, how did you get in here without a wedding garment?” And he was speechless. Then the king said to the attendants, “Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.”  
*For many are called, but few are chosen.* (Matt 22:11–14 emphasis added)

The man without a wedding garment did not look like he was part of the wedding party; he looked different. He did not conform to the image of the Bridegroom ... when the originally invited guests paid no attention to the king, or seized the servants of the king and treated them shamefully, the king retaliated by destroying the murderers and burning their city, an apt metaphor for what happened to Israel following the reign of King Solomon. The nation under Solomon was not found worthy of the “rest” into which the nation had entered; Israel under Solomon actively engaged in hypocrisy, professing to worship the Lord but setting up idols for Solomon’s many foreign wives. Thus, God disinherited the nation when he stripped all but one tribe from the house of David:

And the Lord was angry with Solomon, because his heart had turned away from the Lord, the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the Lord commanded. Therefore the Lord said to Solomon, “*Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant.* Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for

the sake of Jerusalem that I have chosen.” (1 Kings 11:9–13 emphasis added)

Since it has not been the practice of Christians within greater Christendom to keep the commandments of the Lord, the Lord will reveal the unbelief of greater Christendom, allowing Christians within the greater Church to condemn themselves to the lake of fire thereby tearing the kingdom from them, and the Lord will then give the kingdom to the third part of humankind (from Zech 13:9), filling this third part with the divine breath of God when the spirit is poured out on all flesh (Joel 2:28). This third part of humankind, none of which will be included within greater Christendom when the seven endtime years begin, forms the right hand enantiomer of the children of Israel in the wilderness. It is with this third part of humankind that the Moab covenant is made; for the Lord will set before this third part life and death (Deut 30:15), with all who endure to the end without taking upon themselves the mark of the beast being saved.

When life or death is placed before a person, the individual who chooses life will “obey the commandments of the Lord ... walking in His ways, and keeping His commandments and His statutes and His rules” (Deut 30:16); for the saints are those individuals “who keep the commandments of God and their faith in Jesus” (Rev 14:12).

When the Lord was angry with Solomon, instead of Israel being chosen as the promised inheritance, Jerusalem was chosen—the polis of Jerusalem replaced Israel as the promised inheritance; thus, Paul in Antioch in Pisidia, said, “And after destroying seven nations in the land of Canaan, He [the Lord] gave them [Israel] their [the seven nations’] land as an inheritance [for] about 450 years” (Acts 13:19–20) ... the translation of what Paul said into English is not well handled, for it has not been understood that Israel was reduced in size from all of Judea to the polis of Jerusalem because of Solomon’s rebellion against the Lord. Yes, when Solomon’s heart turned away from the Lord, Solomon rebelled against the Lord; for Solomon did not keep what the Lord commanded. Therefore, in the Lord giving all but one tribe of Israel to Solomon’s servant Jeroboam to rule, the Lord disinherited these tribes that would become lost in history.

As the inner self of a person is dead prior to the person receiving a second breath of life, the breath of the Father [πνεῦμα θεοῦ], the nation of Israel—the assembly of inner selves that is the Christian Church—ceases to exist when it is governed by a servant [servants] of the Adversary.

A deity that would disinherit entire tribes because of Solomon’s rebellion isn’t the God most Christians or Jews worship—and this is a true statement; for Christians consider it a small matter to transgress the commandments of God, especially the Sabbath commandment, as Solomon apparently thought it was a small matter to take many foreign wives even though “the Lord had said to the people of Israel, ‘You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods’” (1 Kings 11:2). Therefore, as the Lord disinherited Israel about 450 years (probably 452 years) after He gave Israel the land of Canaan, the Lord disinherited the visible Christian Church when many more disciples called by God were self-sculpted into vessels of dishonor than were self-sculpted into vessels of honor. And a caveat needs to be added here: the Christian who is truly born of God cannot make a practice of sinning, of transgressing the commandments, because Christ dwells within this person. Therefore, the Christian truly born of God cannot make him or herself into a vessel of dishonor. So to become a vessel of dishonor, the Christian must be called to

this position, a troubling reality ... although vessels of dishonor were/are necessary so that God's wrath and power might be known, it wasn't the Most High's intention that there should be more vessels of dishonor than vessels of honor. And because God is not a respecter of persons (Rom 2:11), the person called to become a vessel of dishonor has to have had a chance to be otherwise. And what becomes apparent is that Christians are being *observed* by God prior to when He draws a person from this world to become a son—and the problem of timelessness asserts itself. If the Christian who is to be glorified is foreknown and predestined and yet still has freewill, this Christian must receive *life* that predates the creation of the universe but receive this *life* after the Christian has revealed to the Father and the Son that he or she will or won't obey God. And more about this *life* coming to the Christian from before the foundations of the universe were laid will be addressed in a later chapter.

Christendom worships the Adversary who appears as an angel of light but who keeps Christians enchained to death through their lawlessness; for Christians do not supplement their faith with virtue, but claim that faith alone is sufficient for salvation. But if the Christian has been crucified with Christ, it is no longer the non-spiritual old self that lives but Christ in the Christian (Gal 2:20). And if Christ actually lives in this person, how is it that the life this Christian now lives in the flesh is that of a sinner, a person of the nations, and not that of the Son of God? Would Christ not then be found a servant of sin (*v. 17*)?

Paul asked *if we were found to be sinners, is Christ then a servant of sin?* He answers with a resounding, *Certainly not!* But in asking *if we were to be found sinners*, Paul implies that disciples are not to be found being sinners; for elsewhere, Paul writes, "What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness" (Rom 6:15–16) ... grace covers the situation of *if we be found to be sinners*, but doesn't cover willful sinning; for grace is not the unmerited pardon of sins but is covering sin with the garment of Christ, with His righteousness, His obedience, His shed blood.

John wrote,

If we say we have fellowship with him [God] while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he 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, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us. (1 John 1:6–10)

It isn't a matter of disciples *not being found sinners*, but a matter of confessing sins and ceasing to sin—ceasing to transgress the commandments—to the best of the disciple's ability.

Christ is not and will not be found a servant of sin; therefore, the Christian who makes a practice of sinning is not born of God—does not have the indwelling of Christ—but is a child of the Adversary (1 John 3:8–10). The spirit that dwells in this person is that of the Adversary; the words of this person are those of the Adversary; and when this person professes that Jesus is Lord, the *Jesus* of this person is not the Jesus

whom Paul proclaimed ... Paul wrote to the saints at Corinth, “I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For *if someone comes and proclaims another Jesus than the one we proclaimed*, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, *you put up with it readily enough*” (2 Cor 11:3–4 emphasis added).

As Solomon by his disobedience condemned the tribes of Israel that were not innocent of wrongdoing, the teachers, pastors, and theologians of Christendom have condemned generations of disciples through their advocacy of sin; through their teaching that faith alone is sufficient for salvation; through their teaching that disciples are now under the New Covenant when the law (Torah) has not been written on hearts or placed in minds and infant sons of God are still in need of a guardian. But endtime disciples composing the fellowships of these workers of iniquity are not innocent of wrongdoing, but have actively embraced sin so they can continue to have fellowship with this world, gaining for themselves its riches and the authority of the Adversary.

*Many are called but few are chosen, few are predestined to be conformed to the likeness of Christ, few are justified as vessels for honored use*—Paul asks,

What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” So then it depends not on human will or exertion, but on God, who has mercy. For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” So then He has mercy on whomever He wills, and He hardens whomever He wills. (Rom 9:14–18)

Is this the God most of Christendom worships? Or the God that rabbinical Judaism worships? No, He is not the God of most Christians or Jews. But He is the God who sent the Logos [ὁ Λόγος] into this world so that He [the Father] would be made known to those whom He predestined to be conformed to the image of Christ ... Christianity in this era isn't for everyone; not everyone will be numbered among the firstfruits. Not even most of those called in this era will be chosen as firstfruits. Only a few of the many called will be chosen. Only a few will be justified and glorified. And it isn't by the works of the law that anyone will be justified; for if it were, then all who satisfy the requirements of the law would be glorified. Salvation would become a matter like getting a high school diploma: complete the coursework and the diploma belongs to the student. Salvation could then be earned, and this is not the case although apparently rabbinical Judaism and much of Sabbatarian Christendom think it is. But all are condemned by the law which made sin alive. All of humankind has been consigned to disobedience so that God can have mercy on all (Rom 11:32). So if salvation could be earned, no one would be glorified, what Paul knew all too well for he, in his zeal to serve the Lord, had condoned the stoning of Stephen. He personally was a murderer; yet he had been chosen by God to know the will of God, to see the Righteous One, and to hear a voice from His mouth (Acts 22:14) so that he could be a witness to everyone that the works of the Law left a person floundering in darkness even though the reasonable expectation of the Lord was that disciples keep the precepts of the law.

There is no contradiction in saying that by the works of the law no one is justified and that by faith disciples are to keep the precepts of the law, being doers of the law and

not hearers only. From the pool of humanity, only those circumcised of heart will be justified and glorified although no one not circumcised of heart will ever be justified. Thus, there is no injustice in God sculpting one disciple into a vessel for honored use and another disciple into a vessel of dishonor; for it is the disciple that determines whether he or she is “workable” clay, and determines what can be made from the disciple, but it really isn’t the disciple that makes him or herself into a vessel of honor or dishonor. It isn’t the disciple that calls him or herself; it isn’t the disciple that justifies him or herself; and it isn’t the disciple that glorifies him or herself. All that the disciple does is submit to God, supplementing faith with virtue, and virtue with knowledge so that the disciple’s faith is made complete as Abraham’s faith was made complete when he offered up Isaac (Jas 2:21–24). Disciples must offer up their fleshly bodies, living as uncircumcised Judeans in a world that is hostile to God. There is no other way for a Gentile convert to make a natural Jew jealous (Rom 11:11, 14).

It is the Adversary that brings accusations of unfairness against God for calling some disciples to be vessels for honored use and some for dishonor, not realizing that without knowledge being added to virtue (which the Adversary lacks), neither men nor angels comprehend that when the circumcised or uncircumcised person professes that Jesus is Lord and keeps the precepts of the law, being a doer of the law and not a hearer only, the person submits to God and is workable clay that will be sculpted into a vessel for honored use. There is also no injustice in God sculpting the person who will not keep the precepts of the law into a vessel of wrath, endured for a season but slated for destruction. It was just as easy for the person to choose to keep the law as it was for the person to choose not to keep the law on the day when “the promise of entering his rest” still stood (Heb 4:1).

In type, the person who chooses not to keep the law when the promise of entering into God’s rest stands makes him or herself into a vessel of wrath through the person’s refusal to yield to God, which isn’t contradicting saying, *It really isn’t the disciple that makes him or herself into a vessel of honor or dishonor ... the glorified Christ does the sculpting, but if He cannot “move” the clay because the clay will not keep the commandments, then He permits the clay to be what it wants to be, dust under the feet of the saints.*

Again, faith that will have the person escaping “from the corruption that is in the world because of sinful desire” (2 Pet 1:4) is faith that will have the person keeping the precepts of the law, the means by which the person escapes the corruption of this world; thus this faith is supplemented by virtue, the practice of righteousness, the practice of not trying to subvert the precepts of the law but desiring to live by them when no one is looking, when no one cares, when it wouldn’t seem to matter what the person does. The faith that lets the person escape condemnation is not complete until it is manifested in virtue. And only then—when the disciple by faith keeps the precepts of the law and lives as a Judean, walking as Jesus walked—can knowledge be added to virtue, and self-control added to knowledge, and steadfastness added to self-control, and godliness added to steadfastness (*vv. 5–6*).

Godliness doesn’t come with faith, or with knowledge, but after the person has practiced walking as Jesus walked. Godliness doesn’t come to disciples that are still spiritual infants, crawling on hands and knees, unable to walk uprightly before God, let alone dress themselves in the garment of obedience. Godliness comes after disciples keeping the precepts of the law have knowledge, self-control and steadfastness, each

magnifying the virtue these disciples added to their faith when they stood up and took their first toddling steps as sons of God walking as the man Jesus walked.

If righteousness came through the law, there would've been no need for *the Logos* to enter His creation as His only Son (*cf.* John 1:1–3, 14; 3:16). But the law awakens sin or makes sin alive whereas it lay dead prior to the coming of the law (Rom 7:8) — and once made alive by the law, sin must be defeated by righteousness (i.e., obedience to the law); for the law has no power over the person who does not sin, or over the person whose sins are remembered no more. Hence, the law has no power over the person under the New Covenant that will have the law written on the person's heart and placed within the person's mind, but this does not mean that all those under the New Covenant will be saved. On the contrary, God will send a strong delusion, “so that they may believe what is false,” over disciples under the New Covenant that do not believe the truth, with this strong delusion condemning these disciples (2 Thess 2:11–12) to the lake of fire.

If God condemns those disciples who do not believe the truth, then forgiveness of sin or remembering sins no more does not save disciples. The person who will be saved, who is foreknown by God and predestined to be conformed to the image of Christ, also believes God, with this belief expressed in the person desiring to keep the precepts of the law and outwardly keeping the commandments as a doer of the law. Of itself, believing God does not save the person but believing God is counted to the person as righteousness. When this belief is made complete by the person's works, the person is justified. Again, James wrote, “You see that a person is justified by works and not by faith alone. And in the same way was not Rahab the prostitute justified by works when she received the messengers and sent them out by another way. For as the body [without breath—χωρὶς πνεύματος] is dead, so also faith apart from works is dead” (2:24–26).

A person's fleshly body without the activating software of “the old nature” is not a person even if the body is made to breathe via an iron lung. And the point James makes and that Peter makes and that Paul and John make is that faith sufficient to cause a person to profess that Jesus is Lord and believe that the Father has raised Jesus from the dead (Rom 10:9) is of itself dead until it is supplemented by this faith manifesting itself in obedience to God, even to offering up one's son if told to do so as Abraham was told to sacrifice Isaac. For where does “the righteousness based on faith” (*v.* 6) say, “Do not say in your heart, “Who will ascend into heaven?”” (that is, to bring Christ down) or ““Who will descend into the abyss?”” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith that we proclaim)” (*vv.* 6–8)? Is not Paul's *righteousness based on faith* found in the book of Deuteronomy? For Paul cites Moses:

For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, “Who will ascend to heaven for us and bring it to us, that we may hear it and do it?” Neither is it beyond the sea, that you should say, “Who will go over the sea for us and bring it to us, that we may hear it and do it?” But the word is very near you. It is in your mouth and in your heart, so that you can do it. (Deut 30:11–14)

The commandment or law that Moses gave the children of Israel that day was the Moab covenant (Deut 29:1), the spiritual second covenant that is ratified by a song as a better sacrifice than blood (Heb 9:23). And this commandment was not too hard to be kept even though it was never implemented prior to Christ.

It is lawless teachers of Israel—lawless Christian pastors and theologians—that use Paul’s rebuke of the Galatians as justification to continue in the corruption of this world, living according to its sinful desires, walking as *the nations* walk ... Paul tells the churches in Galatia that he is astonished by how quickly these disciples deserted Christ and turned to a “different gospel” (Gal 1:6), a distorted gospel (*v.* 7), preached for the sake of making the Galatians disciples of these teachers of Israel. And what has changed in two millennia? Are not Christian theologians and pastors preaching a corrupted and distorted gospel for the sake of making disciples for their particular denomination? They do, don’t they? Their end will therefore correspond to their deeds (2 Cor 11:15).

There was a different spirit in Caleb, in Joshua, in Moses, and in Aaron than there was in the remainder of Israel numbered in the census of the second year. Today, there is a different spirit in those Sabbatarian Christians spiritually exiled by the present king of Babylon, an exile permitted by Christ Jesus, an exile that will end with the forthcoming Second Passover liberation of Israel.

## 2.

In addressing *righteousness based on faith*, Paul asked,

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” But *they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?”* So faith comes from hearing, and hearing through the word of Christ.

But I ask, have they not heard? Indeed they have, for

“Their voice has gone out to all the earth,  
and their words to the ends of the world.”

But I ask, did Israel not understand? First Moses says,

“I will make you jealous of those who are not a nation;  
with a foolish nation I will make you angry.”

Then Isaiah is so bold as to say,

“I have been found by those who did not seek me;  
I have shown myself to those who did not ask for me.”

But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.” (Rom 10:14–21 emphasis added)

*They have not all obeyed the gospel*—what has changed since the days of the prophet Isaiah, since the days of Moses, since the first Eve ate forbidden fruit?

The question Paul asks remains as valid in the 21<sup>st</sup>-Century as it was in the 1<sup>st</sup>-Century: how can “Christians” call on a Jesus “in whom they have not believed”? How can *Christians* hear and believe the words of Jesus when they refuse to believe the writings of Moses (John 5:46–47)? How can *Christians* who make a practice of sinning expect that their faith will save them ... because of their practice of sinning, their faith is not sufficient to cleanse their hearts so that they can be inwardly circumcised. It should, therefore, come as no surprise to them that the Father will deliver them into the hand of the man of perdition for the destruction of the flesh when they are finally liberated from indwelling sin and death following a second Passover.

In saying, “But they have not all obeyed the gospel” (Rom 10:16), Paul acknowledges that in the 1<sup>st</sup>-Century there are false teachers, false prophets that “proclaim Christ out of rivalry, not sincerely” (Phil 1:17), a reality that both Peter and John address ... what happened to those false teachers? As super-apostles, did they not prosper? The good news that Jesus delivered is, really, an anti-family message that was not well received in the family-focused Greek world. The message that Jesus came “to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,” that “a person’s enemies will be those of his own household” (Matt 10:35–36) was not a message that could be *sold* in the Hellenistic world; so a different message, a family friendly message, and a different Christ was proclaimed by those super-apostles that set the world on fire.

Yes, a different *Christ* was proclaimed, with this different *Christ* being the one that is still proclaimed by greater Christendom—

Paul writes, “But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready” (1 Cor 3:1–2) ... when were the saints at Corinth ever ready for solid food? Repeating a previous citation, in his second recorded epistle to these saints Paul says, “For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough” (2 Cor 11:2–4).

The saints at Corinth were, within the context of Paul’s epistles, never spiritual people, never able to ingest anything more than the milk of the word. They were infants in need of a guardian, but they were without one for they thought of themselves as being spiritual. Thus, sometime when Paul wasn’t present in Corinth, these saints accepted “another Jesus” other than the one Paul proclaimed; they accepted a Jesus who came to bring peace to this world whereas Jesus said, “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword” (Matt 10:34). Hence, they died spiritually, as did the Church, which is why God does not say of the second day that it was *good* (Gen 1:6–8). The death of the Body of Christ from loss of the spirit of God [πνεῦμα θεοῦ] was not good, but that is what happened. The Body of Christ died from loss of the spirit as the earthly body of Jesus died from loss of its breath, the means by which crucifixion kills.

On the second day, the waters of humanity were divided vertically, with “heaven” separating those human beings born of God from the mass of humankind that remained sons of disobedience ... the Genesis “P” creation account is the abstract for the spiritual creation of the Father, not a literal account of the physical creation. For what portion of the heavens and earth is not completed in the declaration, “In the beginning, God created [filled] the heavens and the earth” (Gen 1:1)? What is left undone? Are not earth and the heavens created? What remains to be created on the second day?

The Genesis “P” creation account moves at the end of verse one from being about the physical creation to being about the spiritual creation; for “the generations / of the heavens and the earth when they were created, / *in the day that the Lord God made the earth and the heavens*” (Gen 2:4 emphasis added) has the Lord creating the first Adam on this day, Day One. Everything physical is created on the dark portion of Day One, with this day linguistically separated from the second, third, fourth, fifth, sixth, and seventh days by the word used to denote the day: *Day One* versus the not-used *first day*.

For were not the sun and moon as orbs in heaven created; was not the earth created before light in the form of Jesus Christ (2 Cor 4:6) shines out of darkness on Day One?

Once the divine breath of God, an invisible force, is seen in Genesis 1:2, this “P” creation account ceases to be about a physical creation but is about the spiritual creation of the Father, a creation foreshadowed by the Logos being the Creator of all visible things, with the invisible creation of the Father being the reality that casts its shadow backwards in the things that have been made by the Logos.

Jesus walked on water as did Peter for as long as he kept his eyes on Jesus and did not doubt. Peter healed the lame beggar (Acts 3:6–8), but when Peter was buffeted by the strong winds of this world, he apparently became afraid as he had become afraid when walking out to Jesus (Matt 14:29–31) and as when, out of fear, he denied Jesus three times. Peter sought to keep peace with the Circumcision Faction, separating himself from outwardly uncircumcised converts whom he taught to live as Judeans when those senior men of the Circumcision Faction came from Jerusalem (Gal 2:11–14). And in Peter, endtime disciples see what happened on the second day, the only day about which God does not say that it is good; for the Church lost its faith when it took its eyes off Christ Jesus. The Church lost its life when faith wavered for a generation.

But as Jesus walked on water, Moses walked on dry land; for the Lord parted the waters for Moses. And endtime disciples as trees that bear fruit sprout forth from the dry land of the third day, a day about which God twice says that it is good. But attempting to grasp that the third day of the “P” creation account is about endtime disciples will give spiritual infants indigestion, if not outright choke them; for this understanding is not milk, and is not for those who are not yet weaned. This understanding comes from believing the writings of Moses, the prerequisite for hearing the voice of Jesus (John 5:46–47), then actually listening to the words of Jesus: without believing the writings of Moses and hearing the voice of Jesus, a Christian cannot understand Scripture, a point that cannot be over emphasized.

Again, Peter says the faith that caused disciples to escape the corruption of this world must be supplemented by virtue; then to this virtue knowledge must be added. The spiritual infant that has just escaped corruption isn’t ready for knowledge and cannot understand the mysteries of God. It is enough for this infant to believe the writings of Moses so that this son of God can hear the voice of Jesus.

Jews in Judea sought Paul’s life, whereas saints in Achaia questioned whether Paul was of God and all of the saints in Asia left Paul (2 Tim 1:15), who laid the foundation for the house of God in heavenly Jerusalem: “According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. For no one can lay a foundation other than that which is laid, which is Jesus Christ” (1 Cor 3:10–11) ... what is being built here within this apology stands on the foundation Paul laid, not on the foundation of that *other Jesus*, the one proclaimed by those super-apostles who say that Jesus came to bring peace before its time.

The saints at Corinth were willing to receive anyone proclaiming Jesus, even if the “Jesus” proclaimed was another Jesus and not the one Paul proclaimed. But *another Jesus* means that another foundation was laid, not that there can be another foundation for the house of God. *Another Jesus* means that those who built on this foundation are not of God, but are of the Adversary. They do not “attack” the Adversary, but are ministers of Satan the devil, who comes disguised as an angel of light. So while a person

can argue that the 1<sup>st</sup>-Century Church was larger than Paul, who was not one of the first disciples, what the person will find is that when John, the last of the first disciples, died (ca 100–102 CE), so did the Church. But Jesus' words hold: as the gates of Hades could not prevail over His physical body, the gates of Hades will not prevail over His spiritual Body. As His physical body was resurrected and ascended to the Father after the third day, His spiritual Body will be resurrected and will ascend after the third day of the "P" creation account, with, again, this account being about the creation of the Father, not of the Logos who made all things physical in the dark portion of Day One then entered His creation as His only Son as the light of Day One.

Paul warned the saints at Corinth that they were infants needing milk; that they were far too ready to accept another Jesus other than the one he proclaimed; that he was in no way inferior to those super-apostles whose names have disappeared from history but whose *Jesus* remains firmly imbedded in endtime Christianity. Paul wrote, "Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith" (Gal 3:23–26). ... There is a problem concealed within Paul's epistles that produces the Rebellion [the Apostasy], or great falling away, about which Paul writes (2 Thess 2:3). And this problem is that the New Covenant that would have the law [Torah] written on the hearts of disciples and placed in their minds was not then in effect even though Paul assumed that it was or would be shortly. This new covenant is not now in effect, and will not go into effect until the first covenant ends with the Father shedding blood on the Second Passover. The first covenant is today as it was when Hebrews was written: it is old and ready to vanish away, but remains in effect until death angels pass over the land, slaying firstborns not covered by the blood of the Lamb of God. And it is for this reason that disciples continue to take the Passover sacraments of bread and wine on the night that Jesus was betrayed.

Did Paul make a mistake? No, for he assumed that Gentiles, when hearing Moses read every Sabbath (the expectation of Gentiles able to fellowship with disciples through these Gentiles abstaining from things polluted by idols, from sexual immorality, from meats strangled, and from blood — Acts 15:20–21), would be doers of the law and not hearers only. The bar for fellowship is low, but being called and entering into fellowship is not an assurance of salvation, the point Peter makes in his second epistle. So if Paul erred, it was in assuming that Gentile converts would want to walk as Jesus walked when too many of these converts merely wanted to escape their concept of hell.

Once the Second Passover occurs and the Church is filled-with and empowered by the spirit of God, every Christian will be under the New Covenant and not under the garment of Christ Jesus' righteousness — the covering of grace ends when sins are no longer remembered under the New Covenant; the garment of grace is removed when the Son of Man is revealed (Luke 17:30). God will then [when the New Covenant is implemented] give sin its opportunity to kill disciples just as the Lord gave sin the opportunity to kill Israel at Sinai when He called Moses up into the cloud. And when the lawless one (the man of perdition) is revealed—this man being a living representation of the golden calf—the great falling away (2 Thess 2:3) occurs in a manner foreshadowed by Israel's rebellion against the Lord at Sinai (Ex chap 32) and in the wilderness of Paran (Num chap 14) and in the days of Samuel (1 Sam chap 8).

If the saints at Corinth were infants and not spiritual people, then they were in need of a guardian, a regent, a schoolmaster to teach them the fundamentals of God ... did they not need the law to be their guardian? Was faith alone sufficient for salvation, the question that Augustine wrongly answered?

While Paul acknowledges that the saints at Corinth were infants, and while the writer of Hebrews expresses dismay that these Hebrew saints who ought to have been teachers were still infants (5:12–14), Paul assumed that the saints in Galatia were mature in the faith and were no longer infants in need of a disciplinarian when in reality they were still infants. Thus, what Paul writes to the Galatians is a rebuke of saints who intuitively knew they were still in need of a schoolmaster, something Paul did not recognize when he was with them, but what was used by those of the Circumcision Faction to slay these disciples. Paul writes to these Galatians, “Look, I, Paul, say to you that *if you accept circumcision*, Christ will be of no advantage to you” (5:2 emphasis added); for in accepting circumcision, these disciples place importance on those things that are physical rather than on the things of God. What was at issue was not being hearers only of Moses, but outward mutilation of the flesh, the reason why Paul points to the covenants made with Abraham before he received circumcision as the ratifying sign of a third covenant that has the physical insertion of “breath” in his name [his name representing the man] forming the left hand enantiomer of Jesus receiving the indwelling of a second breath of life when the breath of God [πνεῦμα θεοῦ] descended upon Him as a dove (Matt 3:16).

Paul cites Genesis 15:6, saying, “just as Abraham ‘believed God, and it was counted to him as righteousness’” (Gal 3:6), and, “For what does Scripture say? ‘Abraham believed God, and it was counted to him as righteousness’” (Rom 4:3). But James the Just adds,

Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was active along with his works, and *faith was completed by his works*; and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. You see that a person is justified by works and not by faith alone. (2:21–24 emphasis added)

Why was Abraham asked to sacrifice Isaac? If Abraham believed God and had his belief counted to him as righteousness, with the matter about which Abraham believed God being that his seed would be as the stars of heaven, was his belief, his faith not sufficient? It was not, was it? His belief, his faith had to be made complete through testing. Of itself, Abraham’s faith was not sufficient. And the faith about which Paul writes is not of itself sufficient for salvation. This faith must be “made complete” through this faith being applied in works; for Paul, himself, writes that it isn’t the faith of the man (or woman) who is uncircumcised that will condemn the one who is outwardly circumcised, but it is the uncircumcised person’s keeping of the precepts of the law that condemns the one who has the law but doesn’t keep it (Rom 2:25–29).

Abraham made one journey of faith before he had aspiration [breath — the “*ah*” radical] added to his name, receiving circumcision as the ratifying sign of this covenant that would have Abraham walking uprightly as a spiritual biped before the Lord, and would have the Lord making Abraham the father of many nations (Gen chap 17). But Abraham had to make a second journey of faith—the journey to the land of Moriah—where he was to sacrifice Isaac. And what Paul didn’t understand was that

every disciple has to make a second journey of faith after hearts have been circumcised: this second journey of faith is the testing of the disciple as “God tested Abraham” (Gen 22:1). James understood that this testing must occur. Paul “lived” this testing when he went to Rome where he was to die.

Most Christians, in the Affliction, will make their second journey of faith into martyrdom as Paul made his into martyrdom. Only the Remnant [from Rev 12:17] does not—and the Remnant lives for the Remnant keeps the commandments and has the spirit of prophecy, the reality of the testimony of Jesus, and do for the Lamb in the Endurance the job that Aaron does for Moses. This means that the Remnant in the Endurance, the last 1260 days of the seven endtime years, has the same sort of power as the two witnesses had in the Affliction, the first 1260 days of the seven endtime years.

Why would the person who is uncircumcised keep the law? He or she would only do so by faith, for this person is under no cultural obligation to keep the law. So the faith of the uncircumcised person that causes this uncircumcised person to leave spiritual Babylon, the kingdom of this present world, and journey into Sabbath keeping, the mental representation of the Promised Land [from Heb 3:16–4:11; Ps 95:10–11; Num chap 14], is equivalent to the faith that Paul understood Abraham to have. But this faith has not been truly tested by keeping the commandments in a lawless world: this faith must still be made complete ... the faith of a saint is not made complete by keeping the law, but by one of two means: martyrdom, or by acquiring the spirit of prophecy, meaning that the disciple will believe a deuterocanonical text that is of Christ and that unseals prophecy.

The saint who maintains the intellectual position that Scripture is a closed canon will, in the Affliction, die as a martyr. This saint’s second journey of faith will be into physical death; for this saint will not be permitted to teach his or her understanding of prophecy to the third part of humankind that will be born of God when the kingdom is given to the Son of Man. God will erase errant teachings from the Sabbatarian community by sending this community that presently understands nothing about biblical prophecy even though the community considers itself *prophecy experts*, to their deaths during the Affliction, with the majority of these deaths occurring between day 220 and day 580 of the Affliction.

For the Sabbatarian churches of God that look for a physical place of safety, their place of safety will be the grave.

Again, it isn’t the faith of the uncircumcised person that makes the person a Jew, but the keeping of the precepts of the law when the person is under no outside obligation to keep the commandments. But faith that has not been made complete will not save the person; thus, the Tribulation is about making complete the faith of those who will be filled with spirit following the second Passover.

The fifth seal of the Scroll (Rev 6:9–11) will be removed when the man of perdition is revealed and the Rebellion of the Church occurs. Then those disciples who are to be killed as their 1<sup>st</sup>-Century brothers were killed will have their chance to make their faith complete by holding to what is right and good when their lives are in jeopardy ... Jesus repeatedly said some variation of, “Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life” (John 12:25). Because endtime Christians with very few exceptions are not now willing to buck the world and walk as Jesus, an observant Jew, walked, these Christians with equally few exceptions will lose their lives between day 220 and 580 of the Tribulation. If the Second Passover liberation of Israel

would have occurred in 2011 (May 19<sup>th</sup>), the Rebellion or great falling away would have occurred 220 days later, on Christmas 2011, and the wrath of the Lamb of God (Rev 6:12–17) would have begun a year [360 days] after that, or on the December solstice 2012. And Satan would then be cast from heaven on Halloween 2014. And in that example year between Christmas 2011 and the following December solstice, Christians would kill Christians as Cain killed righteous Abel. Only a remnant of the righteous—those saints who keep the commandments and have the testimony of Jesus (Rev 12:17) which is the spirit of prophecy (Rev 19:10)—would remain physically alive.

All of the above is seen in the Genesis “P” creation account when this account is read by a son of God spiritually old enough to dress himself; for Jesus [in Greek: Ἰησοῦ — from Acts 4:10] walked on water, but Moses crossed over on dry land with the waters dividing for him as they did for Joshua [in Greek: Ἰησοῦ — from Acts 7:45]. Endtime disciples must first believe the writings of Moses before they are able to hear the voice of Jesus (again, John 5:46–47). These disciples are then still infants in need of a guardian that divides the waters so that dry land appears (Gen 1:9) ... in his allegorical novel, *Lord of the Flies*, William Golding explores the descent of unsupervised children into the psychological abyss where Beelzebub [ברבוז לעב] is popularly thought to reign (with Beelzebub being *Lord of the Flies*), but the better story is what happened to 1<sup>st</sup>-Century children of God when they threw off their guardian (the law) and went it alone in Satan’s world. They descended into the abyss and made Christianity a hissing and a curse in this world; for the law of God was not written on their hearts or placed in their minds. They were not yet under the New Covenant, a mistake Paul probably realized when he writes that all in Asia had left him.

Paul, a Pharisee convert, knew the law well enough that it was part of him, but Greek converts knew neither the law nor Jesus. They knew Plato and other Greek philosophers, but how were they to call on Him whom they did not know and in whom they had not previously believed?

Greek converts in the 1<sup>st</sup>-Century differed considerably from 21<sup>st</sup>-Century Christians; for the Greek who ceased living as a Greek—the Greek who abstained from things offered to idols, from sexual immorality, from meats strangled, from eating blood—made a mental journey of faith of comparable length of Abraham’s physical journey of faith before he was circumcised. They needed only to make their faith complete by living as a Judean in a Hellenistic world, and this is what Peter taught these Greek converts to do (read Gal 2:14 in Greek). This is what Paul apparently assumed that Greek converts would do by faith once hearts were cleansed ... the fruit of the spirit doesn’t involve keeping the commandments that are, really, only a schoolmaster or guardian that keeps spiritual infants from descending into the Abyss where darkness fills their hearts. Once these sons of God are able to walk uprightly before God as spiritual bipeds, the guardian is less useful and will eventually not be needed, as Paul knew from seeing his own growth. But history discloses that without a guardian, a schoolmaster, 1<sup>st</sup>-Century disciples anticipated (in their behavior toward God) the descent into the Abyss about which Golding wrote a half century ago. They left Paul, left God, and became children of the devil through the practice of sinning.

A 21<sup>st</sup>-Century Christian makes no journey of faith when this person continues in the beliefs of his or her parents.

Jesus knew that endtime Christians would believe they have, theologically, nowhere to go; that they possess the truth; that their knowledge of God is sufficient for salvation.

He knew that with the death of the Body from loss of the spirit of God [πνεῦμα θεοῦ] at the end of the 1<sup>st</sup>-Century, the stage would be set for the endtime generation of disciples to make a journey of faith that will cleanse hearts so they can be circumcised. But He also knew that prior to the Second Passover liberation of Israel and implementation of the New Covenant a last generation of saints under the first covenant would be made temporarily alive ... by Christ breathing His breath into these disciples in metaphorical mouth-to-mouth resuscitation to do a work like that of John the Baptist, a short work while under a guardian, Christ *closed* the way to God for Gentiles, also a subject to which I will return. Saints must again believe Moses. Only after the second Passover will the law be written on their hearts and placed in their minds—and after the second Passover, Christians must leave behind the “other Jesus” [the one all of Asia accepted while Paul still lived] that has been preached for the past 1900 years. They must return to the foundation Paul laid in heavenly Jerusalem so long ago.

In the 16<sup>th</sup>-Century, Radical Reformers abandoned attempts to reform the old Church (i.e., the Roman Church) and sought to rebuild the Church from Scripture. They made strides towards returning the Church to life, but they stopped short of getting the job done, and they became spiritual fossils ... the generation of Anabaptists alive today holds no more knowledge than their ancestors held. This generation needs to metaphorically cross the River Jordan and enter into Sabbath observance to cleanse hearts so that this generation can be spiritually circumcised. The question is, will those who are today’s old Church (Hutterites, Amish, Old German Baptists, others) pick up the stake that tethers them to 16<sup>th</sup> and 17<sup>th</sup> Centuries teachers and follow Jesus? Perhaps they will. They must if they are to follow Jesus after the Second Passover.

When the man of perdition is revealed, Christian leaders will be divided, disputing among themselves as to whether to embrace him or resist him, for this man of perdition will preach yet another Jesus, one most of Christianity now rejects. The man of perdition will be spiritually analogous to ancient King Saul, in that he will come from a small tribe, a seemingly fringe denomination. He will be an Arian Christian, but more of this in a later chapter.

### 3.

Paul’s super-apostles were apparently Peter’s false teachers; for Peter writes,

For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by πνεύματος ἁγίου [breath holy]. / But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their sensuality, and because of them the way of truth will be blasphemed. And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep. (2 Pet 1:21–2:3)

In saying that false teachers would bring in “destructive heresies,” Peter anticipates “the way of truth” being labeled as *judaizing* and being thoroughly discredited by most of Christendom; for Peter goes on to say, “And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable

twist to their own destruction, as they do the other Scriptures” (2 Pet 3:15–16). Peter even identifies who it is that twist Paul’s writings into epistles of destruction: “You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability” (v. 17). It is the lawless that twist Paul’s epistles and who have brought into the Church damnable heresies.

*The lawless*—who are the lawless if not those Christians that refuse to submit to the law in this era when the first covenant that is obsolete and about ready to vanish away remains binding on all of Israel, including Christians that are circumcised of heart? For the New Covenant will write the Torah (the Law of Moses) on the hearts and place it within every Israelite when it is implemented as the Lord makes from Moses “a nation greater and mightier than” the nation that left Egypt (Num 14:12 *et al*) on the night when the Lord took the fathers of Israel by hand to lead a people to freedom (Heb 8:9; Jer 31:32).

This point must again be made: the lawless Christian Church assumes that Christians are already under the New Covenant even though the Law is not written on their hearts, and their neighbors and brothers do not *Know the Lord*. And *it is because the Law has not yet been placed within Israel under the terms of the New Covenant that Christians vigorously resist submitting to the commandments of the Lord*, going so far as to deny there is need to walk as Jesus, an observant Jew, walked. For these lawless Christians, faith in Jesus is sufficient for salvation, but faith is incomplete when it is not supplemented by virtue. Peter wrote that faith needs the supplements of virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, and love, with the increase in these qualities keeping disciples “from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins” (2 Pet 1:8–9). Peter adds, “Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall” (v. 10).

When the Second Passover occurs and the law is written on hearts and placed in minds so that all *Know the Lord* there will be no need for Christian ministry, no need to teach Christians the precepts of God, no need for any instruction. The only need that will exist is for witnesses to testify to newly born sons of God that they can keep the commandments by faith.

Returning to Peter, if faith needs to be supplemented by virtue, knowledge, etc., then faith *is not* sufficient of itself to save any Christian. A disciple’s faith must be made complete by this faith producing the works of the law, which is love for God and neighbor, in the heart of the disciple. Once again, Paul wrote, “For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts” (Rom 2:12–15). So the Christian who was before conversion either under the law or not under the law—with God, the status of the person doesn’t matter—must become a doer of the law to be justified. The faith of a Gentile convert must be supplemented with deeds great enough for the work of the law (i.e., producing love for God and neighbor) to be written on the heart ... there is no mistake in saying those who teach that incomplete or untested faith is sufficient for salvation are the ones Peter identifies as false teachers.

The reality of the Great Throne Judgment had not yet been revealed to Israel when Paul summarized his gospel message, the revelation he had received so that he would know the will of God. So teaching that salvation could occur apart from professing that Jesus is Lord and believing that the Father had raised Jesus from death seemed a heresy; yet this is the gospel that Paul taught, but taught concerning righteous Gentiles, not the firstfruits of God. Paul introduced a subject—what is the fate of the righteous Gentile—that hadn't previously been discussed in Israel, and for doing so, Paul was vilified! But Paul was not a false teacher.

Peter, in speaking of these false teachers, says, “For, speaking loud boasts of folly, they entice by sensual passions of the flesh *those who are barely escaping from those who live in error* (2 Pet 2:18 emphasis added) ... who are those “who live in error,” and who are those “barely escaping from those who live in error”? Is it not sons of disobedience that live in error? Is it not those who are of *the nations* (i.e., Gentiles)? Then those who are barely escaping are Gentile converts, Gentiles that have accepted Jesus as Lord and who believe that the Father raised Jesus from the dead. Thus, false teachers entice spiritual infants (babes) into falsity; for Peter goes on to write:

They promise them freedom, but they themselves are slaves of corruption.

For whatever overcomes a person, to that he is enslaved. For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.” (2 Pet 2:19–22)

Peter has just described today's Christian Church, in which infant sons of God barely escaping from the world are promised freedom if they continue to practice sinning, with their sinning again entangling them in disobedience so that they are not covered by grace but are under the law whereas they were not before, thereby making their last state worse than their first.

Of these babes, Paul writes,

Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace. / What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? (Rom 6:12–16)

And John says,

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he [Jesus] appeared to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. Little children,

let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. (1 John 3:4–10)

That last state, which Peter identifies as being worse than being a son of disobedience, John calls being a child of the devil.

So that the above passages can better be contextualized, a son of disobedience consigned to disobedience by God (Rom 11:32) because of the unbelief of Adam is a bondservant of the Adversary, but does not have his or her lawlessness counted against the person (Rom 5:13). But when this person professes that Jesus is Lord and believes that the Father raised Jesus from the dead, this person identifies him or herself as a Christian, a person under grace, a person over whom sin no longer has dominion. Therefore when this former slave of the Adversary returns to sin, to disobedience and transgressing the commandments, this person comes under the law as a child (not a slave) of the Adversary, with the lawlessness of this person no longer being covered by any sacrifice. This person is now as the Pharisees were who said that they see:

Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.” Some of the Pharisees near him heard these things, and said to him, “Are we also blind?” Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains. (John 9:39–41)

The Christian who has the law but does not keep it is as Pharisees were who had the law but did not keep it (John 7:19); for, again, under the new covenant the Torah [the Law of Moses] will be written on hearts and placed in minds so all *Know the Lord*. Until then, disciples remain in need of a guardian until they (as children of God) are old enough to dress themselves in the garment of obedience. And the son of God who has barely escaped, barely ceased living as a son of disobedience is far too young to walk uprightly before God, let alone dress himself, but must be dressed in the mantle of Christ Jesus’ righteousness by those to whom authority has been given in the Church—and no authority is given by God to those teachers who are “waterless springs and mists driven by a storm” (2 Pet 2:17). No authority is given to the lawless, or to workers of iniquity that will be denied when judgments are revealed.

The point Peter makes as he feeds the sheep (John 21:17) — these sheep being disciples “who have obtained a faith of equal standing with ours” (2 Pet 1:1) — is that God will not spare false teachers and false prophets just as He did not spare rebelling angels. Jesus said that He would deny knowing those who did mighty deeds in His name but who taught disciples to sin (Matt 7:21–23). These ministers of Satan (2 Cor 11:13–15) are worthy of death, and they will be cast into the lake of fire. They are beyond repentance, just as Israel in the wilderness of Paran was beyond repentance (Num chap 14) ... there comes a day when God cuts a person off from Christ, and when the Father cuts the person off (John 15:2), the person is permanently cut off even though the person still lives physically. It is only sons of disobedience that have the entirety of their

human lifetimes to repent. Sons of God have a few fruiting seasons (three or four) to bear fruit. If they haven't born fruit by then—yes, three or four seasons can be represented by a time, times, and half a time—the Father cuts them off, and what happens after that doesn't matter for they have been permanently rejected. They become as the generation of Israel was that left Egypt but did not enter into God's rest even though forty years passed.

The righteous Gentile is born as a son of disobedience, but rebels against evil and chooses to obey a natural law that *tells* this person of the nations that it is wrong to hate, wrong to lie, wrong to steal, wrong to covet what is not the person's, wrong to have extramarital affairs. This natural law shows the person that he or she should honor the person's parents. And it isn't this person's fault that the Most High has not revealed Himself to the person; thus, ignorance of God covers this righteous person's failure to spurn idols or keep the Sabbath, matters about which this person's heart will accuse him or her—and excuse the person when his or her judgment is made in the great White Throne Judgment. Therefore, according to Paul's gospel, God is not a respecter of persons: all who are doers of the law will be justified, regardless of whether the person is under the law, under grace, or under a covering of ignorance. The only difference is that the firstfruits of God are presently under judgment whereas the person who dies/died physically prior to being born of God will come under judgment after the Thousand Years.

Those disciples—those Christians in whom Christ Jesus dwells—that bear fruit are “pruned” so that they bear more fruit (again, John 15:2), and a pruned bough looks like a bare bough in the spring of the year. A disciple who has been pruned by the Father doesn't look like much: Paul wrote, “To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things” (1 Cor 4:11–13). But a pruned bough is still attached to the Root of Righteousness as a son of God whereas the bough that has been cut off has been returned to the world where it will be gathered and burned in the lake of fire.

If Paul had become *like the scum of the world*, then do not those “Christian” teachers that hustle the *prosperity gospel* or *the name and claim it gospel* teach a different message from what Paul taught? Do they not teach a different gospel, one that is diametrically opposed to what Paul taught? Outwardly, they do not look like the scum of this world, and they do not work with their hands; they are not homeless; they are not persecuted. Instead, they are well dressed, have mansions for homes, drive luxurious automobiles—they have the finer things of this world, those things that their father, Satan the devil, can give him.

Do endtime disciples have to look far to find false teachers? Are not *Christian* teachers that place importance on naming things or on how names are pronounced really advocating witchcraft and the worship of demons, worship that does not end anytime during the Affliction, for after the sixth Trumpet Plague the portion of humankind that remains alive continues to worship demons (Rev 9:20).

Between Christian teachers assuring disciples that they do not have to keep the Law and Christian teachers promoting witchcraft, the visible Christian Church condemns itself to death ... Paul commanded the saints at Corinth to deliver the man who was with his father's wife to Satan for the destruction of the flesh so that his spirit might be saved

when judgments are revealed (1 Cor 5:5). Likewise, the Father and the Son will deliver the Christian Church to Satan for the destruction of the flesh following the Second Passover liberation of Israel. The prophet Daniel records,

He [the little horn] shall speak words against the Most High,  
and shall wear out the saints of the Most High,  
and shall think to change the times and the law;  
and *they shall be given into his hand*  
for a time, times, and half a time.  
But the court shall sit in judgment,  
and his dominion shall be taken away,  
to be consumed and destroyed to the end. (7:25–26)

The timeframe for when the little horn who appears before the Ancient of Days and who speaks great words to the Ancient of Days (Dan 7:11) [flesh and blood cannot enter heaven so this little horn is not a human being; he is not a pope] has his dominion taken away is when the single kingdom of this world is given to the Son of Man (Rev 11:15–18; Dan 7:9–14) halfway through the seven endtime years of tribulation. Thus, the “time, times and half a time” has as its primary referent the first 1260 days or 42 months of the seven endtime years when “they shall be given into his hand,” with the pronoun *they* having sufficient ambiguity to be “the saints” and/or “the times and the law.” Therefore, when what Zechariah records about the Lord of Hosts turning His hand against two parts of the little ones (Zech 13:7–8) is added to Daniel’s words, disciples find that the Father (the Ancient of Days) will deliver the saints (the little ones) into the hand of the little horn who is Satan himself. For three and a half years, the man of perdition who comes by the workings of Satan (2 Thess 2:9) [this lawless one is a human being possessed by Satan] will “wear out the saints” that have been delivered into his hand for the destruction of the flesh so that their inner new selves, creatures, might be saved when judgments are revealed.

But it would not be necessary to deliver Christians into the hand of the Adversary if these *Christians* were not like the man with his father’s wife, or like ancient Israel whom the Lord delivered into the hand of the Assyrians (when the northern kingdom of Samaria was taken captive in 721 BCE) and into the hand of the Babylonians (when the southern kingdom of Judah was taken captive in 586 BCE). However, because the love the Lord has for disciples is great enough that He is unwilling that an entire generation perish in unbelief, the Christian Church will be liberated from indwelling sin and death, will be filled-with and empowered by the spirit of God, and will be delivered into the hand of the Adversary so that the faith of this generation can be made complete through resisting sin that will be outside of each Christian.

With the liberation of Israel, the New Covenant will be implemented; for the first covenant will end when God again ransoms Israel by giving the lives of men for His firstborn son[s] as the Lord did in the land of Egypt.

John said, “I write these things to you about those who are trying to deceive you” (1 John 2:26), and, “Beloved, do not believe every spirit [ $\pi\nu\epsilon\mu\alpha\tau\iota$ —*breath*], but test the spirits [ $\pi\nu\epsilon\mu\alpha\tau\alpha$ —*breaths*] to see whether they are [of the God], for many false prophets have gone out into the world” (1 John 4:1) ... how does an endtime disciple test spirits or breaths or voices to determine whether the person speaking says those things that are of the Father when deceitful workmen (those intent upon deceiving) confess that Jesus came in the flesh—but they add a caveat, saying that Jesus was fully man and fully God,

when John's point is that Jesus was fully a man, tested in every way that disciples are; that Jesus was not God but divested Himself of His divinity when He entered His creation as His only Son.

Again, deceitful men add-to or subtract from Moses' words. They understand neither Moses nor Paul; they do not believe Jesus. So why listen to such men and women? Christians listen to such deceivers because residual indwelling sin wins the battle for belief within these Christians.

Those who seek to deceive disciples are usually, unfortunately, sincere in their desire to serve the Lord. But they follow in the tradition of lawlessness that began while the first disciples still lived physically. John said of those who sought to deceive, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us" (1 John 2:19), and Paul wrote, "For the mystery of lawlessness is already at work" (2 Thess 2:7). So another gospel and another Jesus has been preached since the 1<sup>st</sup>-Century, and generations of sincere but lawless pastors have unknowingly served the Adversary as his ministers.

Remember, according to Paul's gospel it is the doers of the law who will be justified, regardless of whether the person is under the law, or knows what the law says, or never has heard of the law ... ignorance is a covering, not an excuse for bad behavior. Ignorance merely buys the sinner time to repent and correct his or her actions; ignorance only covers unintentional sin, not willful malice toward another person.

Testing the words of Christian teachers should be easy, but apparently it is not. John writes, "By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome" (1 John 5:2-3) ... if our love of God will have us keeping the commandments, and if under the New Covenant the Law of Moses will be written on hearts so that all *Know the Lord*, then the commandments to be kept are those spoken to Moses from atop Mount Sinai. Thus, the first test of the words of a Christian teacher is, does this teacher [a teacher is only needed because Christians are not today under the New Covenant] instruct converts to keep the commandments and live as Judeans (what Peter taught — Gal 2:14) and walk without sin as Jesus walked (1 John 2:1-6)? If not, the teacher is false!

Those endtime teachers that work as Paul worked do not burden those whom they teach, even when they are in need (2 Cor 11:7-15); their hands are not in the pockets of others, which doesn't mean that they are not entitled to the tithes and offerings of those whom they teach but means that they don't ask, don't beg, don't extort the support to which they are entitled. They allow God to do His work in those whom they teach, with the Lord convincing those who are being taught that they need to support their teachers.

One further test can be added that pertains to endtime disciples now that the visions of Daniel have been unsealed: every endtime Christian teacher that finds Rome, the Roman Empire, the Roman Church, or the Roman See in the visions of Daniel is false. No caveats added; no exceptions made. The visions of Daniel are not about earthly kings and kingdoms, but about the spiritual king of Babylon (Isa 14:4) and about the end of his reigning hierarchy as rebellion within his ranks brings this present age to its conclusion.

The kingdom that the Son of Man receives is not of this world or from this world (John 18:36), but is the kingdom over which the Adversary presently reigns—and this kingdom rules over the mental typography of living things. Thus, when this kingdom is

given to the Son of Man even the animal natures of the great predators will be changed (Isa 11:6–9). Human nature will be changed. Human beings will be given the mind of Christ Jesus, and it will finally be time for human beings to bear the fruit of the spirit. Today, however, disciples are to bear fruit when it is not the season for fruit. And if disciples do not bear fruit out of season, they will be cursed as Jesus cursed the fig tree that bore no fruit.

In order for disciples to bear fruit in the darkness of this world, they must leave the darkness and live as children of light. They cannot continue to sin and bear fruit. So those who teach disciples to practice sinning also prevent disciples from bearing fruit. They are truly murderers.

#### 4.

On the night that Jesus was betrayed, the first covenant—the Passover covenant made on the day that the Lord took the fathers of Israel by the hand to lead the nation out from Egypt (Heb 8:9; Jer 31:32)—was modified when Jesus, who would become the sacrificed Passover Lamb of God for the household of the Father, took bread, broke it, blessed it and told His disciples to eat; then took the cup, blessed it, and told His disciples to drink ... the Passover covenant was not abolished when Jesus told His first disciples, after breaking the unleavened bread of the Passover meal He was eating with them, “Take, eat; this is my body” (Matt 26:26). He then “took a cup, and when He had given thanks He gave it to them, saying, ‘Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins’” (vv. 27–28). Rather, Jesus made His flesh and His blood—represented by the bread and the cup—the only acceptable (to God) paschal sacrifice. A shank bone or a chicken neck in a Seder service is a mocking of God, and when Israel ceased being a circumcised-in-the-flesh nation, bleating lambs ceased being appropriate Passover sacrifices even while Herod’s temple remained standing.

Under this modified first covenant, the Passover covenant, sins are *covered* or forgiven by drinking from the cup on the night that Jesus was betrayed (1 Cor 11:23–26), this night being the 14<sup>th</sup> of *Aviv* with the month of *Aviv* beginning with the first sighted new moon crescent following the spring equinox. And it is this first Passover covenant to which much was added in the wilderness because of Israel’s unbelief, but this Passover covenant that was growing old and becoming obsolete a quarter century after Calvary remained in effect when Paul chastised the saints at Corinth for how they were keeping the Passover: “But in the following instructions I do not commend you, because when you come together [for the Passover] it is not for the better but for the worse. ... When you come together, it is not the Lord’s supper that you eat” (1 Cor 11:17, 20). And nothing in the following nineteen centuries has caused the first covenant that *was becoming obsolete and growing old* to vanish away; for Paul adds that “as often as you eat this bread [the body of Christ] and drink the cup [the blood of Christ poured out for the forgiveness of sins], you proclaim the Lord’s death until He comes” (v. 26). Thus, the reality imbedded in *proclaiming the Lord’s death until He comes* is that the Passover covenant would remain in effect until He comes; that the New Covenant would be implemented when He came and when the world has been baptized in the spirit of God [πνεῦμα θεοῦ].

However, the precision of the language used in the expression *<until He comes>* isn’t great enough to distinguish the seven endtime years of tribulation from the

Millennium, nor account for the passage of nearly two millennia between when Paul wrote and when Jesus would come again ... as endtime disciples near the Second Advent, greater precision in understanding when the New Covenant would be implemented is available: when the Son of Man is revealed (Luke 17:30) or disrobed on a day like that day when Noah entered the Ark [Noah actually entered the Ark on the 10<sup>th</sup> of *Iyyar*, the day when the lamb was selected and penned for the second Passover—the flood came on the 17<sup>th</sup> of *Iyyar*], disciples as the Body of Christ, the Body of the Son of Man will be spiritually disrobed. They will have the mantle or garment of Christ Jesus' righteousness stripped from them. Their only covering will then be their own obedience, but Christians will also be liberated from indwelling sin and death through being empowered-by and filled with the breath of God [πνεῦμα Θεοῦ]. The flesh will still be mortal, but whatever the mind and heart desires, the flesh will do. No longer will the living inner self war with the fleshly body in which it dwells: if the inner new person desires to keep the commandments, the commandments will be kept; for the Torah will have been placed in the mind and written on the heart of the Christian so that all who are of Israel will *Know the Lord*. But if the inner new person doesn't believe God, this unbelief will be made manifest in the acts and actions of the flesh.

Therefore, prior to the liberation of Israel, the Christian who insists that he or she is under the New Covenant doesn't understand Scripture, nor is able to read either Koine Greek or modern English. This person is spiritually dead, and if this person sees visions, the visions are not of God. They are of the Adversary, who has been a liar from the beginning: the visions will be lies that the person sincerely believes.

The event that ends the first covenant is the Second Passover liberation of Israel, the nation that is circumcised of heart ... so there is no doubt about what is being addressed in this apology, the seven endtime years of tribulation will begin with the Second Passover liberation of Israel. And the Second Passover liberation of Israel will put an end to the first covenant, and will fully implement the New Covenant with Israel. For 1260 days, Israel will divide itself into those disciples that believe God and those that continue to believe the Adversary as the Adversary's reign over humankind wobbles and finally topples. Then at the end of the 1260 days, the single kingdom of this world will be taken from the Adversary and his angels and given to the Son of Man. Finally—Christ Jesus will not return for another 1260 days, identified in John's vision as the Endurance of Christ—the world will be baptized in spirit: all of humankind will be filled-with and empowered by the spirit/breath of God. All will be firstfruits of God regardless of what ideology the person held under the Adversary's reign, and all will be under the New Covenant, placed there through their mental landscapes being radically changed when this third part of humankind (from Zech 13:9) is baptized in spirit and into life.

When the seven endtime years begin, a third of humankind—all uncovered biological or legal firstborns—will die suddenly, but the remainder of Christianity, those human persons who profess that Jesus is Lord, will be filled-with and empowered by the spirit of God [πνεῦμα Θεοῦ]. Most Christians will then undertake their initial journey of faith, with their journey ending in them returning to spiritual Babylon, or in the believing Christian being martyred. Few faithful Christians will remain physically alive when the Sixth Trumpet Plague, the second woe, occurs and another third part of humankind will be suddenly killed. The remaining third part will now be baptized in the breath of God and will become the firstfruits of God, thereby replacing the faithful saints who were

martyred as Seth was the replacement for righteous Abel, who was killed by his brother Cain.

*As death reigned from Adam to Moses (Rom 5:14), grace will reign from the second Adam to the two witnesses; for the garment of Christ Jesus' righteousness that now covers or clothes disciples is the reality of grace.*

Grace began on the 18<sup>th</sup> day of *Aviv* in year 31 of the Common Era. Grace will end on the 15<sup>th</sup> day of *Iyyar* in the year of the Second Passover.

The span from Adam to Moses cannot be assigned dates with as much precision as is available to endtime disciples; for a shadow does not give the same level of detail as the reality that casts the shadow. However, the unbelief of endtime disciples precludes most disciples from taking advantage of the knowledge that has been given them; for a cacophony of voices, each vying to be heard, with very few of them being of God, deafens disciples so that they do not recognize that the two witnesses were foreshadowed by Moses and Aaron.

Again using 2011 as an example year, with its second Passover day-to-date alignment being the same as it was when Jesus was killed—the 15<sup>th</sup> of *Iyyar* in 2011 fell on a Thursday as the 15<sup>th</sup> of *Aviv* (of *Iyyar* on Judaism's calculated calendar) fell on Thursday in 31 CE—the Second Passover liberation of Israel would then, if 2011 had been the year of the Second Passover, have occurred on May 19<sup>th</sup>, the 15<sup>th</sup> of *Iyyar*. The first four seals (Rev 6:1–8) would then have been opened between the 15<sup>th</sup> and 17<sup>th</sup> of *Iyyar*; the fifth seal would then have been opened 220 days later on December 25<sup>th</sup>; the sixth seal would then have been opened a year (360 days) later on the December solstice 2012; and the seventh seal would then have been opened another year later, with the half hour of silence representing 105 days. Day 1260 of the seven endtime years, the last day that Satan will reign as prince of this world, would then have been October 30<sup>th</sup>, 2014. Satan would then have been cast from heaven (Rev 12:7–10) the following day, Halloween, Oct 31/Nov 1<sup>st</sup>, 2014, with Christ Jesus returning on the 1<sup>st</sup> of *Iyyar* on Rabbinical Judaism's calculated calendar, the 1<sup>st</sup> of *Aviv* on *Philadelphia's* calendar, of the Hebrew year 5778.

The above timeline was known prior to 2011, but the actual year of Christ Jesus' return isn't known ... Jeremiah knew that the king of Babylon would sack Jerusalem and raze the city, but the event took so long to come about that Jeremiah began to doubt himself:

Heal me, O Lord, and I shall be healed;  
save me, and I shall be saved,  
for you are my praise.  
Behold, they say to me,  
"Where is the word of the Lord?  
Let it come!"  
I have not run away from being your shepherd,  
nor have I desired the day of sickness.  
You know what came out of my lips;  
it was before your face.  
Be not a terror to me;  
you are my refuge in the day of disaster.  
Let those be put to shame who persecute me,  
but let me not be put to shame;

let them be dismayed,  
but let me not be dismayed;  
bring upon them the day of disaster;  
destroy them with double destruction! (Jer 17:14–18)

Jeremiah was tired of being persecuted, of being mocked, of proclaiming the destruction of Jerusalem because of its lawless ways but nothing happening: he wanted what was sure to happen to hurry up and occur—and for twenty-three years, Jeremiah proclaimed the destruction of Jerusalem without the city's walls being breached by the Chaldeans. To the outside observer, it would have seemed for those two decades that the Lord was on the side of the Israel, not on the side of the king of Babylon. Jeremiah would truly have seemed like a traitor, but this was never the case. Rather, the Lord gave Jerusalem ample time to repent; gave Jerusalem so much time to repent that the prophets of Jerusalem who proclaimed victory over the Chaldeans seemed more believable than was Jeremiah, who began to pray for the destruction of the city to save face.

The people of Jerusalem did not do what the men of Nineveh did when Jonah preached destruction of that city—and Christians in the Affliction (the first 1260 days of the seven endtime years) will not do what the third part of humankind will do during the Endurance (the last 1260 days), and will not for the same reason that the people of Jerusalem would not repent. Neither would/will believe that their worship of God is not acceptable to the Lord.

Consider how the Lord answered Jeremiah:

Thus said the Lord to me: "Go and stand in the People's Gate, by which the kings of Judah enter and by which they go out, and in all the gates of Jerusalem, and say: 'Hear the word of the Lord, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates. Thus says the Lord: Take care for the sake of your lives, and do not bear a burden on the Sabbath day or bring it in by the gates of Jerusalem. And do not carry a burden out of your houses on the Sabbath or do any work, but keep the Sabbath day holy, as I commanded your fathers. Yet they did not listen or incline their ear, but stiffened their neck, that they might not hear and receive instruction. 'But if you listen to me, declares the Lord, and bring in no burden by the gates of this city on the Sabbath day, but keep the Sabbath day holy and do no work on it, then there shall enter by the gates of this city kings and princes who sit on the throne of David, riding in chariots and on horses, they and their officials, the men of Judah and the inhabitants of Jerusalem. And this city shall be inhabited forever. And people shall come from the cities of Judah and the places around Jerusalem, from the land of Benjamin, from the Shephelah, from the hill country, and from the Negeb, bringing burnt offerings and sacrifices, grain offerings and frankincense, and bringing thank offerings to the house of the Lord. But if you do not listen to me, to keep the Sabbath day holy, and not to bear a burden and enter by the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem and shall not be quenched.'" (Jer 17:19–27)

The Sabbath was made the test, the outward sign that disclosed what was in the heart of the people—and in the Affliction, Sabbath observance will be the mark or sign

identifying who among all Christians is of God. When the kingdom of this world remains under the dominion of the Adversary, Sabbath observance *marks* those who serve the Lord in the same way that when the kingdom is given to the Son of Man, the mark of the beast [χξς'], the tattoo [ς'] of Christ's cross [χξ], will mark those who are of the Adversary ... a *mark* establishes *difference*. When the Adversary rules the kingdom of this world as its prince, those who are of the Adversary need no mark. It is only those who are not of the Adversary that need to be marked. Likewise, when the Son of Man has received dominion over the kingdom of this world, those who are of the Son of Man need no mark. It is only those who are not of the Son of Man that need to be marked; hence, all who buy and sell (all who engage in transactions) in the Endurance must bear the mark of the beast.

Today, when the Adversary rules as the prince of this world, the prince of the power of the air, engaging in *transactions* is the principle means by which the Adversary keeps humanity enslaved to him: *In the abundance of your trade you [the anointed cherub that was in Eden, the Garden of God] were filled with violence in your midst, and you sinned* (Ezek 28:16). In the Endurance, those 1260 days when the kingdom of this world has been given to the Son of Man but before Christ Jesus returns as the Messiah—the 42 months during which the beast with ten horn and seven heads utters haughty and blasphemous words against God and is allowed to exercise authority (Rev 13:5)—in the Endurance, the holy ones of God will not be allowed to engage in *transactions* in preparation for life in the Millennium, during which there will be no buying and selling, no *business as usual*, no pursuit of wealth through breeding money as if it were livestock. During the Millennium, the world's economy will be based upon each person dwelling under his or her own vine and fig tree.

The Second Passover liberation of Israel is near in time, not in the distant future. But then, throughout the years when Jeremiah prophesied the destruction of Jerusalem, that destruction was near in time although to Jeremiah it wasn't near enough: it didn't seem like the words of the Lord would ever come to pass.

In Jeremiah's impatience there is a lesson to be learned, the same lesson that is learned when Jesus at Calvary cried out, "*Eli, Eli, lema sabachthani?*" (Matt 27:46) ... every Christian, before he or she dies physically or is changed in the twinkling of an eye, will be placed in a situation where the person has doubts about God, about whether the person has lived his or her life in a vain pursuit of righteousness. And the Christian must push through this barrier of doubt as Job had to push through it. The Christian's intellect must override the Christian's emotions when confronted with doubt: the Christian is not to be as Adam was, a transgressor who was not deceived. Rather, the Christian must die in faith as the Christian lived in faith, believing God even when visible evidence suggests otherwise. The Christian must wrestle with his or her doubts and suppress them; for doubt is the sprouting of unbelief, and unbelief produces sin as its fruit in the person. And a person's emotions, arising from the fleshly body of the person, cannot be trusted; for as Eve was deceived, emotions can be deceived—can be used to deceive—by that old serpent, Satan the devil.

In the delay of the Second Passover liberation of Israel there is a confronting of doubt similar to how the prophet Jeremiah had to confront his doubts, arising from his persecution. But as the Lord told Jeremiah,

If you have raced with men on foot, and they have wearied you,  
how will you compete with horses?

And if in a safe land you are so trusting,  
    what will you do in the thicket of the Jordan?  
For even your brothers and the house of your father,  
    even they have dealt treacherously with you;  
    they are in full cry after you;  
do not believe them,  
    though they speak friendly words to you. (Jer 12:5–6)

Indeed, if we grow weary of well doing in this present time, what will we do in the Affliction when life as an observant Christian becomes much, much more difficult? ... Intellectually, we have to push through the next few years, preparing as we can for what is certain to happen. We must use the time we have to repent, to make ourselves ready to do the work for which we were called to do as sons born out of season, born before the time of birth, born of God without being filled-with and empowered by the breath of God. And if we are born before the time of birth, then we are, for some reason, special to the Father and the Son.

Jeremiah complained to the Lord,  
    I did not sit in the company of revelers,  
    nor did I rejoice;  
I sat alone, because your hand was upon me,  
    for you had filled me with indignation.  
Why is my pain unceasing,  
    my wound incurable,  
    refusing to be healed?  
Will you be to me like a deceitful brook,  
    like waters that fail? (15:17–18)

And the Lord answered Jeremiah:  
    If you return, I will restore you,  
    and you shall stand before me.  
    If you utter what is precious, and not what is worthless,  
    you shall be as my mouth.  
*They shall turn to you,*  
    *but you shall not turn to them.*  
And I will make you to this people  
    a fortified wall of bronze;  
they will fight against you,  
    but they shall not prevail over you,  
for I am with you  
    to save you and deliver you ... (15:19–20 emphasis added)

Where had Jeremiah gone? To a pity-party. Jeremiah had to overcome his doubts, his impatience, his concern about how he appeared before Israel: Jeremiah had to overcome the weakness of his flesh. Yes, this Jeremiah had to do for himself. This was not something the Lord would do for him, knowledge all of us can take from Jeremiah, from Jesus on the cross, from Job who said that if came before the Lord, he would give the Lord an account of all his steps, that he would come before the Lord like a prince (Job 31:37). Job doubted the justice of what had befallen him, the justice of the Lord, but Job overcame his doubts and would not curse the Lord although he cursed the day of his birth.

Job believed that calamity, catastrophe was for the unrighteous and disaster was for the workers of iniquity (Job 31:3), and out of fear of calamity and disaster befalling him, Job had walked uprightly before the Lord, doing what was right and good. And it wasn't in Job's deeds that Job had fallen short of perfection: it was in doing good out of fear of the Lord instead of love for the Lord where Job had failed. Thus, when calamity and disaster befell Job, he had doubts about what he believed, doubts that caused him to say, *Shall we receive good from God, and shall we not receive evil* (Job 2:10), when he, himself, had done no man evil ... in his eyes, Job made the Lord into a man like other men, all of whom at one time or another deliver evil for good. And for this reason, the Lord had to directly intervene, establishing in Job's eyes how great the difference was between man and God; for Satan saw nothing wrong in delivering evil for good and as such was blind to why the Lord had brought Job to his attention.

Job had not received evil from the Lord, but from the Adversary. The Lord had taken nothing away from Job other than the hedge He had placed around this man from Uz, a hedge that had kept Satan at bay.

## 5.

When the seventy weeks prophecy is read spiritually, the reconstruction of the temple—disciples are the temple of God—began with the Radical Reformers and with one man in particular, Andreas Fischer (dod 1540 CE), who began to keep the Sabbath in 1527/1528 CE. Four hundred ninety years later will be 2018, the year of Christ's return if the Second Passover would have occurred in 2011 ... Jerusalem wasn't sacked in 609 BCE when King Josiah was killed by Pharaoh Neco at Megiddo, or in 605/604 BCE when the Babylonians annexed the kingdom of Judah, or in 597 BCE when Nebuchadnezzar conquered Jerusalem the first time. Another decade would pass before the city and Solomon's temple were razed—and the words of Jeremiah vindicated.

The seventy years of Jeremiah (see Jer 25:12; Dan 9:2) that ended in the first year of Cyrus, king of Persia (Ezra 1:1–2), these years being read as 609 to 539 BCE instead of from 586 to 516 BCE, are not the seventy weeks given to Daniel (see Dan 9:24), but because two sets of dates serve as the shadow and type of the seventy weeks, the seventy weeks prophecy should be read with a double set of dates, with the first set reflecting the beginning of construction and the second set reflecting the dedication of the rebuilt temple, or when an end is put to sin [the beginning of construction] and a Most Holy Place is again anointed [the dedication].

In the 2011 example year, those individuals who place importance on Mayan prophecies should note that the opening of the sixth seal would have made it seem as if the end of the world had come upon them; for the sixth seal is the wrath of the Lamb. It will be Christ Jesus avenging the death of those disciples who were killed as their brothers were killed in the 1<sup>st</sup>-Century CE.

Although Jesus told His disciples two days before He was crucified that “concerning that day and hour [of when He will return] no one knows, not even the angels of heaven, nor the Son, but the Father only” (Matt 24:36), when Jesus asked His disciples, “But who do you say that I am” (Matt 16:15), Peter answered, “You are the Christ, the Son of the living God” (v. 16), and Jesus said that “flesh and blood has not revealed this to you, but my Father who is in heaven” (v. 17). However, even though Jesus told Peter that the knowledge Peter had was a revelation from the Father, Peter told Jesus when asked if the Twelve would also leave Him, “Lord, to whom shall we go? You have the words of

eternal life, and we have believed, and *have come to know*, that you are the Holy One of God” (John 6:68–69 emphasis added). So knowledge that Jesus called a revelation coming from the Father, Peter said came by realization or by *coming to know* that Jesus was the Christ.

Knowledge of when Jesus will return, knowledge that no one but the Father knew in the 1<sup>st</sup>-Century, came by realization seven years after previously sealed and kept secret prophecies were unsealed in 2002. Although the hour is not known and cannot be known, and the year is not known, the day is more determinable ... this apology makes in part the case for revelation coming through realization. It will use words that even today conceal as much knowledge as these words reveal; for unless a person is in the same reader community that I am, the person will not read texts the same way I do. That is, unless the person has been born of God and is part of *Philadelphia*, that small flock of "little power" (Rev 3:8), the person can see how I read texts, might even appreciate how I read texts, but won't necessarily agree with my readings. Those who are the seed of the Adversary will even vigorously disagree.

Although every text will support more than one reading, no text will support every reading. Individuals who argue for a single authoritative reading of Scripture are, probably, disappointed by the denominationalism that has fractured the visible Christian church, the corpse of Christ. These individuals usually believe that they have found the truth, and all who disagree with them are wrong and are part of an apostate church. Such individuals have yet to realize how little they know even when they hold a facet of Truth.

There is one true Church. There can be no more, and that true Church consists of all who are born of God through receiving a second breath of life [πνεῦμα θεοῦ], the breath of God ... denominationalism is *prima facie* evidence that Christendom today does not represent a living Church that is the one true Church. Rather, Christendom is collectively a spiritually lifeless assembly against which the gates of Hades will not prevail, for the last Elijah will restore all things, including life to the one true Church. But presently, self-identified *Christians* are not spiritual people but are still of the flesh, following Martin Luther, or Menno Simons, or Jacob Amman, or Ellen G. White, or Herbert W. Armstrong, or a host of other men and a few women as if John Calvin or George Fox or Joseph Smith or any of many human beings give growth to the Body of Christ. So what the Apostle Paul wrote to the saints at Corinth still applies to *Christians*: “For when one says, ‘I follow Paul,’ and another, ‘I follow Apollos,’ are you not being merely human” (1 Cor 3:4). Is not the person who cites the writings of Ellen G. White or of Herbert W. Armstrong to support a theological precept being merely human? When Jesus cited Moses to refute the devil, He said (paraphrased), “Man shall live by every word that comes from the mouth of God” (Matt 4:4 — citation is from Deut 8:3). *Man shall live by the words of God, not by the words of other men or women who wrote about God.*

But how is one to know whether Moses talked with God and faithfully delivered to Israel the words of God? How is one to know whether the Apostle Paul delivered to 1<sup>st</sup>-Century saints the words of God rather than his own words? Or how is one to know whether Joseph Smith received another testament by an angel or by a demon, or whether the *Book of Mormon* sprang from his forehead as Athena sprang from the forehead of Zeus? Did Ellen G. White possess the “spirit of prophecy,” or was she merely channeling with familiar spirits?

It will be for you to decide whether you will believe my words, but most of you will not engage this apology until after the Second Passover liberation of Israel, and perhaps that is how it must be. And because you engage after the Second Passover, you need to realize that you didn't need to lose what you have lost if you had simply believed Jesus from the beginning.

Although the New Covenant has not yet been implemented, the second covenant was finally enacted when Israel became a nation circumcised of heart:

These are the words of the covenant that the Lord commanded Moses to make with the people of Israel in the land of Moab, *besides the covenant that he had made with them at Horeb. ...*

You are standing today all of you before the Lord your God: the heads of your tribes, your elders, and your officers, all the men of Israel, *your little ones, your wives, and the sojourner who is in your camp, from the one who chops your wood to the one who draws your water, so that you may enter into the sworn covenant of the Lord your God, which the Lord your God is making with you today ....* It is not with you alone that I am making this sworn covenant, but with whoever is standing here with us today before the Lord our God, and with whoever is not here with us today. (Deut 29:1, 10–15 emphasis added)

The first covenant (the Passover covenant) was made with circumcised males: the Lord said to Moses, “No foreigner or hired servant may eat [the Passover] ... no uncircumcised person shall eat it” (Ex 12:45, 48).

Wives (all females) were not circumcised and thus were excluded from the first covenant as were uncircumcised sojourners dwelling among the people of Israel. But physical circumcision was not a consideration of the covenant made on the plains of Moab; for this second covenant is fundamentally different from either the first covenant or the Sinai covenant. It is made with all who can be circumcised of heart (Deut 10:16; 30:6) rather than in the flesh, but it also has restrictive conditions.

The writer of Hebrews, in referencing the first covenant, the covenant made on the day when the Lord led Israel out from Egypt (Heb 8:9), says, “Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. Thus it was necessary for the copies of heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these” (Heb 9:22–23) ... these copies of heavenly things reach back to the covenant made with Abram when he was 99 years old: “I am God Almighty [*El Shaddai*], walk before me, and be blameless, that I may make my covenant between me and you, and may multiply you greatly” (Gen 17:1–2). For the Lord adds, “This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you” (*vv.* 10–11).

Circumcision of the flesh, with blood shed when foreskins are cut, is the ratifying sign of the covenant by which Abram has “breath” [aspiration, the <ah> radical] added to his (and to Sarah’s) name when he is promised to be made the father of many nations and is given the land of his sojourning. The claims that modern descendants of Abraham make to the ancient lands of Judea are based on this covenant ratified by circumcision; hence, these claims come from a *copy of a heavenly thing*, and not from a heavenly or eternal covenant. These claims cease to have validity when circumcision of the flesh is

no longer the circumcision of record (i.e., of importance), and this has been the case since the spirit was given when Jesus breathed on ten of His disciples and said, *Receive the holy breath* [πνεῦμα ἅγιον — *pneuma hagion* or *breath holy*] (John 20:22). Since that moment, a Jew has been one circumcised inwardly as a matter of the heart and not outwardly in the flesh (Rom 2:28–29). Therefore, the land which these descendants of Abraham inherit is salvation—Paul wrote, “And if you are Christ’s, then you are Abraham’s offspring, heirs according to the promise” (Gal 3:29)—for elsewhere Paul cites the prophet Isaiah concerning Israel, “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved” (Rom 9:27), but in an English translation of the Masoretic text, Isaiah 10:22 reads, “For though your people Israel be as the sand of the sea, only a remnant of them will return [to God].” For Paul, salvation is returning to God. And it is returning to God that triggers implementation of the Moab covenant.

A survey of the covenant mediated by Moses and made with the children of Israel on the plains of Moab—literally a second covenant made with these children of Israel—shows that this covenant will be implemented when,

And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the Lord your God has driven you, and return to the Lord your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, then the Lord your God will restore your fortunes and have compassion on you, and he will gather you again from all the peoples where the Lord your God has scattered you. ... And the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul [*nephesh* or mind], that you may live. (Deut 30:1–3, 6)

The implication of verse 6 is that to love the Lord with heart and mind, the person must be circumcised of heart.

The blessing and cursing that are integral to this covenant made with the children of Israel on the plains of Moab must come before the covenant is enacted, not after. The required conditions for this covenant to be enacted will have Israel being a captive nation as a result of the cursing; so this covenant was not implemented when the children of Israel crossed the Jordan behind Joshua [Ἰησοῦ] on the 10<sup>th</sup> day of the first month (Josh 4:19) as the selected and penned (in God’s rest) lamb of God, but a soon blemished lamb; for Israel, like rebelling angels, left their habitation of obedience. Thus, Israel became a captive people after experiencing the blessing of peace and wealth given to Solomon.

In order to enact the Moab covenant, when Israel was cursed and in captivity among the nations Israel must react in a specific way: the nation must return to God, with this returning being an act of faith when the nation is in a far land and has been mentally far from the Lord. It is this act of faith that causes Paul to call this second covenant “the righteousness based on faith” (Rom 10:6); for returning to God by faith is the central aspect of this covenant.

Returning to God is *obeying his voice in all that I command you today, with all your heart and with all your nephesh* [mind or breathing], with Moses adding,

And you shall again obey the voice of the Lord and keep all his commandments that I command you today. ... For the Lord will again take delight in prospering you, as he took delight in your fathers, when you obey the voice of the Lord your God, to keep his commandments and his statutes that are written in this Book of the Law [Deuteronomy], when you turn to the Lord your God with all your heart and with all your soul [nephesh]. (Deut 30:8–10)

Returning to God—or initially coming to God—is a matter of hearing the voice of the Lord and keeping His commandments and his statutes written in the Book of the Second Covenant, the Book of Deuteronomy ... Deuteronomy is not a second giving of the law but a second law or covenant, one that will not be implemented until Israel in a far land returns to God by loving God with heart and mind, and keeping His commandments and all that is written in Deuteronomy.

Job obeyed God and walked uprightly out of fear of God, not out of love for God. Hence, in moving from what is physical to what is spiritual, fear must give way to love; for in love there is no fear.

Again, it is this second covenant, the Moab covenant, about which Paul wrote, “Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that *Israel who pursued a law that would lead to righteousness* did not succeed in reaching that law. Why? Because they did not pursue it by faith, but as if it were based on works” (Rom 9:30–32 emphasis added). Elsewhere Paul says that the uncircumcised person who keeps the law [this uncircumcised person would only keep the law as a matter of faith] “will condemn you who have the written code and circumcision but break the law” (Rom 2:27). Thus, the faith of the Gentile who has obtained righteousness will have this Gentile keeping the precepts of the law; whereas the keeping of the law as a matter of works by a natural Jew is not of faith but is a matter of culture or of cultural expectations. To be saved, this natural Jew who returns to God and to keeping all that is written in Deuteronomy must, by faith, profess that Jesus is Lord and believe in his or her heart that the Father raised Jesus from the dead (Rom 10:9).

The uncircumcised Gentile who is called by God (John 6:44) and thus knows that Jesus is Lord and that the Father raised Jesus from the dead must by faith keep the precepts of the law (which is supplementing faith with virtue) to complete the Gentile’s initial journey of faith, the journey equivalent to Abraham’s physical journey of faith from Ur of the Chaldeans to Canaan. The Gentile must bring forth fruit of the spirit when it is not the season for fruit—and for the Gentile convert who physically dies before the Second Passover liberation of Israel, bringing forth fruit is enough. Likewise, for the circumcised Jew who is sanctified by being a biological descendant of Abraham and by keeping all that is written in Deuteronomy, the initial journey of faith will have this natural Israelite professing by faith that Jesus is Lord and believing in this natural Israelite’s heart that the Father raised Jesus from the dead. Both the uncircumcised Gentile and the circumcised Jew will then, having come from opposite directions, stand on the same theological ground before either undertakes a second journey of faith, a journey metaphorically represented by Abraham’s journey to the land of Moriah where he was to sacrifice Isaac. Thus the wall that once separated them will be broken down (Eph 2:14–15), but *it is only broken down for those who make a mental journey of faith equivalent in length to Abraham’s physical journey of faith from Ur of the Chaldeans*

*[spiritual Babylon] to Haran [death of the old self] then down to the land of Canaan [God's rest, expressed outwardly in Sabbath observance].* The law/covenant that has been abolished is the one made in the flesh with Abraham when he was 99 year old. The second covenant made with the children of Israel, a covenant that was never implemented by physically circumcised Israel, a nation that long had this law that would have lead to righteousness but a nation that insisted in pursuing this law as a second giving of the first Sinai covenant (Ex chaps 20–24), a covenant that ended when sin was given an opportunity (by Moses being in the cloud) to slay Israel and did slay the nation that would not listen to the Lord in Egypt (see Ezek 20:8), nor any time afterwards.

The covenant made on the plains of Moab was not ratified by blood, but by a better sacrifice, a song (Deut chap 32). It is not made with circumcised males, but with those who by faith cleanse their hearts so their hearts can be circumcised. It is, therefore, not a copy of a heavenly thing, but a heavenly thing, an eternal covenant that will never end even though its mediator is no longer Moses but the glorified Jesus ... it is this covenant to which better promises were added: better promises are not added to an abolished covenant. Nor does an abolished covenant receive another mediator. The New Covenant is not yet implemented, but the Moab covenant was finally implemented when Israel became a nation circumcised of heart, and by faith both Gentile and Jew obtained righteousness when hearts were cleansed after a journey equivalent to Abraham's.

The testing of Israel comes after both Jew and Gentile have obtained righteousness, not before ... what would be the purpose of testing Jew or Gentile before either received righteousness?

As the second Sinai covenant (Ex chap 34) was not ratified by blood as an earthly copy of a heavenly thing but by Moses entering into the presence of the Lord, with the glory that shone from Moses' face functioning as the sign of ratification, the covenant made on the plains of Moab [this covenant made in addition to the covenant at Horeb, the second Sinai covenant] was not ratified by blood, nor was this covenant even implemented for the remnant of Israel in Ezra's day did not return to Jerusalem from Babylon because this remnant had, by faith, returned to God but because the Persian king Cyrus sent a remnant back to build for him a house for God (Ezra 1:1–4) when the Lord stirred up the spirit of Cyrus.

The terms of the Moab covenant required Israel to keep all that the Lord spoke to Moses on the day that the covenant was made: the Lord through Moses said,

*See, I have set before you today life and good, death and evil.* If you 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 ... I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, loving the Lord your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them. (Deut 30:15–16, 19–20 emphasis added)

For each person, there are not many days of salvation but one day, today, with this "day" not measured in ticks of an atomic clock or by the movement of celestial bodies but by the journey made in the mind of the person. This day of salvation will either see the person entering into God's rest as the children of Israel followed Joshua into the

Promised Land, or will see the person returning to disobedience as the nation that left Egypt desired to return to Egypt after having partaken in the goodness of God. To return to disobedience is the manifestation of unbelief that leads to death—

The Christian who, today, makes a practice of disobedience, a practice of transgressing the commandments will not keep the commandments when filled-with and empowered by the spirit of God. This is correct: the Christian who doesn't, today, practice righteousness will not keep the Sabbath commandment when born of God. This Christian is not, today, born of God but is a child of the devil—and he or she will not cease worshiping demons following the Second Passover liberation of Israel, this statement written knowing that a few Christians, a statistically insignificant number, who, today, practice lawlessness will repent and fully turn to God, abhorring their former *Christianity*.

A “day” is both a precise unit of time and a metaphorical period unrelated to time, a realization that comes from hearing the voice of Jesus. A day can be *a day*, or *a year*, or a period defined by absence of God (darkness) followed by the presence of God (light), as in the days of the Genesis chapter one creation account (the “P” account).

Too many disciples, when attempting to understand biblical prophecy, have locked themselves into the notion that “a day” represents “a year” or “a thousand years” ... a day can represent a year, but “a day” better represents *a day* than it does *a year* or *a thousand years*. And again, “a day” represents darkness followed by light as in a life lived without the indwelling of Christ Jesus, followed by the life lived after the person has received a second breath of life. Hence, in Scripture, *a day* best represents the life lived by the fleshly body of a son of God.

*Today*, the day when Moses spoke to the children of Israel on the plains of Moab, did not represent a year or a thousand years, but the short while that it took Moses to speak and/or possibly to write the Book of Deuteronomy.

For pedagogical purposes, scripturally a “day” is of two parts, *night* or a twisting away from the light, and *day* the hot portion of a 24 hour period. And at the end of forty years of wandering in the desert, Moses speaks to the children of Israel and commands them to choose life or death today, while they still lived physically.

The world begins with darkness, with this one night lasting until light comes out from this darkness in the form of Jesus Christ (2 Cor 4:6) ... the First Unleavened [aka the Preparation Day] began at Calvary when the paschal Lamb of God was sacrificed, with this one long night not ending until the kingdom of this world is given to the Son of Man halfway through the seven endtime years of tribulation.

In the “P” creation account, the length of Day One extends from the Creation to Calvary; the length of the third day extends from when Jesus ascends 40 days after He was resurrected to Armageddon.

\* \* \*

## Chapter Two

### *Revelation through Realization*

#### 1.

Paul began his argument to the Galatians by saying that “the gospel that was preached by me is not man’s gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. For you have heard of my former life in Judaism” (1:11–13) ... for me to begin an argument based on revelation coming through realization, a biographical sketch seems in order, for most likely you have not heard of my former life, or of why I say what I do.

On Thursday of the second full week in January 2002 (the 17<sup>th</sup>), about 10:12 CST, as I was pulling into the parking lot of Southeastern Illinois College, Harrisburg, where I was to teach back-to-back English Composition classes, I heard the words, “It’s time to reread prophecy,” as clearly as if the words were loudly spoken by a person next to me. But there was no one in the vehicle with me. I was alone, and these words formed sound that seemed to be heard through my ears, sound that was a thought not unlike hearing a human utterance but with substance. The sound seemed to have a *thinginess* about it that didn’t go away. Hearing the utterance was like but more *real* than hearing the thought I had experienced when I was initially drafted into the Body of Christ thirty years earlier, a thought that was heard as if the thought were spoken aloud by someone else but more than a thought, a *thing*. The words seemed to be *things* within my mind that wouldn’t fade away, that paralyzed movement.

The distinct sentence, *It’s time to reread prophecy*, was not in a vision or accompanied by a flash of light or by falling to the ground although I sat in the pickup for some minutes afterwards, troubled by how to assign meaning to what I heard. I sat, seemingly without energy enough to get out of the truck. There was no discernable context for the words. I had turned off the pickup’s radio about Carrier Mills, about fifteen minutes earlier. Although I had felt some indefinable tension as I drove through the edge of Harrisburg and toward the college, the day and the setting were otherwise no different from any other trip to the campus—until I heard, *It’s time to reread prophecy*. What I didn’t then know was that forty years to the day and to the hour, the most visible administration of the Sabbatarian churches of God, a theological movement that had descended from 16<sup>th</sup>-Century Radical Reformers, had rejected additional revelation; had said it possessed all prophetic understanding. And no one within the administration challenged what was said.

I didn’t set out to be part of the Body of Christ; I grew up believing church attendance disclosed a serious character defect within the person. But as if being drafted into military service, I was drafted into the Body in 1972, the story of which I have told in earlier editions of *A Philadelphia Apologetic (APA)*.

*It’s time to reread prophecy*—those words and their accompanying thought really obscured all other thoughts, including ones of getting out of the pickup and getting to class. I sat in the truck in unbelief: no one can doubt more what I heard than I doubted

even while still hearing the words in my mind. But I knew what I heard; I just didn't know why I had heard what I did.

Within Christendom, prophecy is a suspect discipline. Prophecies either were fulfilled, or they cannot be well understood. They are vague, and often interspersed in narrative accounts about real events. Thus, long ago and for cause, they became the domain of the cultic fringe, with mostly unknown sects proclaiming the fulfillment of some prophecy with every newscast. A natural disaster here and one there, and this sect or that one proclaims the end of the age has come upon humanity, the practice beginning more than two millennia ago (beginning before Christ). But the essence of the Christian message is that the creator of humanity came as the man Jesus, died and was raised from the dead, and will return as the promised Messiah who will put an end to the world as it is today. Even sects and denominations that teach a realized eschatology having the kingdom of heaven being here on earth today teach that a new heaven and a new earth are to arrive at the end of this age. So the assurance of Christianity is that life as human beings presently know it will end at a specific but unknown moment in the future.

As I sat in the pickup, unbelieving of what had occurred, I suspected, *It's time to reread prophecy*, meant that it was time for me to begin writing about prophecy. The Sabbatarian Churches of God were not powerfully delivering the two-house warning of a generation earlier—my prophetic understanding was within the mainstream of the churches of God, so I suspected the command I received was to make a better case for the two-house warning than the case that had been publicly made for decades in one of the most poorly crafted books ever published, a book that was the plagiarized work of another.

Forty years earlier, spring semester 1962 began with promise at Pasadena's Ambassador College, then the educational arm of the most visible administration in North America of the Sabbatarian Churches of God. After a lunar time cycle (a significant unit of time for Ambassador College) of prophetic events not occurring as radio evangelist Herbert Armstrong had proclaimed to the nation, and for nine years, to the world, Armstrong suspected he had prophecy wrong, the admission of a now mature Christian. But having prophecy wrong was not something that an international evangelistic work based upon a particular prophetic understanding wanted to admit. Hence in the fall of 1961, Armstrong scheduled an Advanced Prophecy seminar for the coming spring semester, a seminar all senior men in Pasadena were required to attend.

During the first session of the Advanced Prophecy seminar, Herbert Armstrong told the senior men, each a so-called evangelist, that everything was not known, that there was much the Church didn't understand about prophecy, that it was important the Church gets prophecy "right." He encouraged these senior men to explore possibilities and ideas that might come to each of them, for the Church (i.e., the Radio Church of God) didn't have prophecy right, Armstrong's admission. But that was the only seminar session taught by the senior Armstrong, whose prophetic track record was, indeed, as poor as he had come to realize.

Herbert Armstrong's son, Garner Ted Armstrong, taught the second and subsequent sessions. And at the beginning of the second session, Garner Ted said all was known, that nothing new would be revealed, that his father was merely having doubts about what had been revealed to him, that the Church would go to a place of physical safety in 1971/72.

Why the senior Armstrong didn't teach more sessions, why he left teaching the class to his son will not be known prior to the resurrection. The so-called evangelists who heard both that *the Church didn't understand prophecy* and that *all was known* quietly sat through subsequent sessions without saying anything, or so Ray Dick told me after reading the initial draft of *A Philadelphia Apologetic*, completed in March 2002. Ray Dick was then (1962) in fourth year Bible, taught by Al Portune, one of the senior men in the Advanced Prophecy seminar. Ray gave me the names of the men in the Advanced Prophecy seminar. Although most of the men are now dead, I sought confirmation of what I was told from Garner Ted Armstrong and from Roderick Meredith, senior evangelist for the Living Church of God. Garner Ted in three most gracious letters written during the summer and fall of 2002 neither denied, nor confirmed the story. Roderick Meredith, however, seemed to confirm the entirety of the story.

There is a little more to the story of Garner Ted, on behalf of the Church, rejecting revelation during that spring 1962 semester. On a Friday morning near the end of semester, Al Portune presented to the fourth year Bible class information coming from the Advance Prophecy seminar. Ray Dick was certain what had been said was wrong, so over the weekend he gathered Scripture passages that he presented to Al Portune at eight o'clock Monday morning. Fourth year Bible was at eleven. Al Portune was late coming to class. When he arrived, he had additional Scriptures supporting the position Ray Dick had presented to him that morning, the position being, I believe, that the armies surrounding Jerusalem when the Mount of Olives splits in two occurs three and half years earlier than when Armageddon happens. But when Garner Ted on Thursday of that week learned what Al Portune and Ray Dick were discussing, Garner Ted pulled Ray out of class. With his entourage and a covered Al Portune in tow, Garner Ted threatened Ray with expulsion from Ambassador College a couple of weeks before Ray graduated if Ray didn't recant. I don't believe Ray ever forgave himself for knuckling under.

Ray Dick kept his prophetic understanding to himself for decades. However, his understanding appeared in an article published by Dixon Cartwright's *The Journal* in 2001.

I can't say what I would have done if I had been in that Advanced Prophecy class forty years earlier. I don't know if I would've been like Joshua and Caleb, or if I would've sat on my hands, deferring to the authority of the instructor. The decision, however, wasn't mine to then make. I was a high school junior, who knew to keep the Sabbath but was unwilling to do so.

The senior Armstrong's record as a teacher of prophecy who got it right is dismal at best. Since his death, his work has been tried by fire and found wanting. He is presently ridiculed for his opulence, but it isn't this generation that will define him. Rather, he will be defined within the historic perspective of those who left spiritual Babylon to rebuild the temple in the Jerusalem above (Gal 4:26). Whether he is one who left off rebuilding the temple to build homes for themselves will be revealed upon Christ's return, for he will be included among those who left spiritual Babylon.

Daniel's prophecies were sealed until the time of the end. They could not be understood earlier than the generic period identified in Scripture as "the time of the end." Ellen G. White and Herbert Armstrong and any number of other pundits didn't live in that generic period so it's foolishness to look to these pundits for understanding of endtime prophecies, even when one of them uses a name like *Spirit of Prophecy*. And

it is equally foolish to listen to the prophetic understanding of anyone now, myself included, if it is not the time of the end. If, however, humanity in the ebb of time has arrived at the generic endtime period, then the Elijah to come (the glorified Christ Jesus) will restore all things, including revealing prophetic events; for a sealed prophecy is worthless unless it is unsealed. A proof of the Most High's sovereignty is fulfilled prophecy. An even greater proof is His ability to seal a prophecy so that the revelation cannot be understood, then to unseal the revelation shortly before the event occurs. Faith now enters the domain of prophecy. The unsealing will come through the generation of an additional text, a deuterocanonical text, and the validity of that text becomes a matter of faith, with the sheep hearing the voice of the true Shepherd. The wild sheep listen to no voice but their own. And the goats betray the sheep that follow them.

Some disciples in every generation since Calvary have expected Christ Jesus' return to occur within their lifetimes, as is appropriate. One single long night of watching began at Calvary. The shadow or type of this long night of watching occurred in Egypt, where the physically circumcised nation waited its liberation from physical bondage while roasting and eating its paschal lambs. With feet shod, loins girded, Israel ate with staffs in hand, ready to go at a moment's notice. Likewise, the spiritually circumcised nation will eat the Passover sacraments year by year [Paul's "as often as you eat this bread" — 1 Cor 11:26] as the physical nation ate the lamb bite by bite, with the spiritual nation expecting liberation from sin and decay as the physical nation expected liberation from slavery. And liberation came/comes with the passing of the death angel throughout the land.

The additional text needed to unseal long sealed and secret prophecies is not another testament of Christ, such as the Book of Mormon claims to be. Nor is it a book like Ellen G. White's *The Great Controversy*, or Herbert Armstrong's *Mystery of the Ages*. Really, it is not this book. Rather, the book that unseals biblical prophecies is a hypertext produced fully within the minds of born of God disciples, a book that uses the same written text that is Scripture to produce another set of meanings in the manner of how biblical intertextuality links the first Adam to Christ Jesus as the last Adam (*cf.* Rom 5:14; 1 Co 15:46).

Was it coincidence that forty years from when Garner Ted Armstrong told senior evangelists there would be no new revelation, his dad had it right—forty years to the hour and probably to the minute, for it would have taken about twelve minutes for him to say what he did—that I was called to reread prophecy? The defense of my claim to being called in a manner less spectacular than how Paul was called is first in what I write, but secondly in that I write. Asserting the validity of the claim means nothing of itself. A disciple either will or won't "hear" in my explication of Scripture another voice, that of the True Shepherd, Christ Jesus. If the voice of Christ is not heard, the disciple should go about his or her affairs without concern that death angels will again pass over all the land in a manner foreshadowed by the death angel passing over Egypt, slaying all firstborns of man and beast not covered by the blood of a paschal lamb.

Understand: apparently the Portuguese crown did not bankroll Columbus' voyage of exploration because Columbus' calculation of how many miles were in a degree of latitude were off by twenty-five percent. The riches Spain received came about because Portuguese admirals had a little knowledge, just enough to reject Columbus as a pretender. And there will be disciples who reject what I write because somewhere in a

past explication of a point, I made a mistake I have since corrected, or I now have made an assumed mistake that I haven't corrected or won't correct. Thus, the disciple who doesn't hear any voice but my own in what I write should not be overly concerned that a Second Passover liberation of Israel, now a spiritually circumcised nation, will occur in a manner foreshadowed by physically circumcised Israel's liberation from physical bondage to a human king in a land representing sin. No disciple should ever take the sacraments of bread and wine on the night that Jesus was betrayed in a vain attempt to save his or her life just in case I am right about a Second Passover liberation of Israel occurring. The life will not be saved. So the disciple who doesn't hear Christ's voice in mine should keep on doing whatever he or she is presently doing; for at the end of this present evil age, the words of prophecy are not sealed and secret for the time is near. Hence, the angel tells John, "Let the evildoer still do evil, and the filthy still be filthy [the acts and state of those who commit blasphemy against the Holy Spirit — πνεῦμα ἅγιον], and the righteous still do right, and the holy still be holy" (Rev 22:11) ... to commit blasphemy against the spirit isn't to deny personhood to the glory of God as Trinitarians falsely imagine, but to take sin back inside the person after the person has been filled-with and empowered by the breath [glory] of God at the Second Passover.

If it isn't coincidence that I was drafted to reread prophecy exactly forty years after revelation was rejected, then the work of Herbert Armstrong was as he claimed, the restored work of God, albeit the work of an imperfect messenger. But then, what human being born of woman since Jesus of Nazareth is not an imperfect messenger?

The first Elijah restored the life of the widow of Zarephath's son when "there was no breath left in him" (1 Kings 17:17), but the return of breath to her son did not happen all at once. The first Elijah stretched himself over the son three times before life was revived (vv. 21–22). When Elijah presented the young man to his mother, the woman said to Elijah, "Now I know that you are a man of God, and that the word of the Lord in your mouth is truth" (v. 24).

The restoration of life to the spiritual Body of Christ by the last Elijah will serve the same purpose—to establish that Sabbatarians are men of God and that the word of the Lord in the mouths of those Sabbatarians that proclaim the Second Passover is truth—and restoration of life will also take three attempts with Armstrong's work ending the second attempt ... Herbert Armstrong was not called to be the last Elijah, a position the glorified Christ has reserved for Himself, nor was Armstrong *God's essential endtime man*. Rather, Armstrong was called to bring an end to a work, the second of three attempts to return the dead Christian Church to life by the glorified Christ breathing His breath [πνεῦμα Χριστοῦ] into the Corpse in figurative mouth-to-mouth resuscitation.

Although the assumption has been that Jesus saying the gates of Hades will not prevail over the Church [assembly] He builds (Matt 16:18) meant that the Church would never die, that assumption must be challenged; for Jesus' physical body was not to see corruption yet the sign of Jonah has Jesus dying, being buried for three days and three nights, then being resurrected and returned to life as the Spokesman for God the Father. The gates of Hades did not prevail over Jesus' earthly body even though He died at Calvary and was dead when buried. Likewise, Jesus' spiritual Body will not experience corruption despite the obvious "corruption" of the visible Christian Church and the very apparent need for restoration of the Body. And restoration will not come through any administration that does not keep the commandments and their faith in Jesus (from

Rev 14:12), meaning that restoration can only come through those who do not add or subtract from Moses' words in Deuteronomy.

As the gates of Hades could not prevail over the natural body of Christ Jesus, the gates of Hades will not prevail over the spiritual Body of Christ. But as the natural body died at Calvary, the spiritual Body died seventy years later, died with the death of the Apostle John (ca 100–102 CE). And as the natural body was returned to life after the third natural day, the spiritual Body will be returned to life after the third spiritual day.

## 2.

When called to reread prophecy, I wasn't told what I should find in prophecy, or if I should find anything different from what had been historically taught. I heard nothing more than the one sentence, spoken at a precise moment in time; so rereading prophecy has been a growth process anchored in revelation coming through realization.

There have been, now, four earlier editions of *A Philadelphia Apologetic* that reveal where I was in this growth process in March 2002, and in October 2007, and in November 2009, and in November 2010. Perhaps my best written, published manuscript is *Holiness, Righteousness, and the New Covenant*, but I completed that manuscript in summer 2002, which was early in this process of revelation through realization, a process that began without me being familiar with the word *typology* even though from the first hours after being called to reread prophecy I was practicing typological exegesis because the text demanded that I do so. And yes, texts have demands as they teach readers (auditors) how to read them.

A text, every text has about it a *feel* that the perceptive reader *experiences*. Scripture is no exception. This text is no exception. And a spurious text purporting to be of God does not have the same *feel* as a canonical text.

The concept of a text teaching its readers how to read the text is not one usually discussed within Christendom, where the violent attempt to beat texts into submission as if these Christians were abusive animal trainers. Yet, if a reader "listens" for the small, quiet voice of the text as the prophet Elijah, in the cave, heard the *thin silence* that was the voice of the Lord (1 Kings 19:12), the reader can hear the text speaking, teaching the reader how to "read" the words on the page. And it is through *hearing* the quiet voice of the text that canonization of Scripture occurs; for again, a text such as *The Book of Mormon* doesn't speak with the same voice as is heard in Deuteronomy or Gospel of John. And it is that different voice that causes *The Book of Mormon* to be *notha* (spurious or rejected writing).

Meaning is assigned by auditors/readers to individual words, and by extension, to collections of words at the sentence, paragraph, and text level. Words don't come with little backpacks containing their meaning. Rather, words are used as mimetic representations of phenomena, as metaphoric representations for what cannot be named directly, and as metonymic representations for things large enough that an aspect reveals the whole. Therefore, when a reader engages a text, the text "tells" the reader how words are being used if the reader will permit the text to do so ... in many sections of English Comp or Lit, I have used Jonathon Swift's essay, "A Modest Proposal," as an example of irony without first telling students what the essay represents. Inevitably, half or more of the students would assign believable mimetic representations to Swift's words, telling me some version of, *Back then, they ate babies*. No, they didn't. Certainly English landowners were making merchandise of Irish

peasants, but human babies were not used in ragouts. No American friend had sent Swift recipes for how to use salted and barreled babies. Swift wrote words that were to be assigned mimetic meanings, but those meanings were not intended to be taken as “real.” They were not intended to be believed. And the unbelief that Swift sought was supposed to be transferred to how English landlords cared for their Irish peasant farmers, for their care of the Irish was unbelievably cruel. Only through exaggeration could a concealed reality be expressed.

How does the auditor “know” that Swift’s words were not to be taken *literally*? What clues does Swift give as to how his words are to be read—the clues are in the text, but to read those “clues” the auditor/reader must use his or her own experience and knowledge to challenge what is being presented, for interaction inevitably occurs between auditor and author so that the text can be “read” somewhat as the author intended. Without this interaction, without the text telling the reader how to read it, the reader could well assume that Swift seriously proposed that Irish poverty could be solved by peasants being harvested as livestock. And I know that Swift’s words can be taken as an earnestly presented proposal to solve Ireland’s problems, for many students accept the essay at its face value.

Scripture is no different, except the author is not represented to be a human being but the Logos [ὁ Λόγος], who spoke the words of the Most High God directly to Moses and to the prophets of old and to the first disciples. The words that the Logos spoke either from heaven or as His only Son, the man Jesus of Nazareth, are metaphoric or metonymic representations to which meanings must be assigned; for ever since the Tower of Babel incident, there have not been universally shared assignments of meaning to linguistic icons (i.e., words). The words the Logos spoke are mostly metaphoric representations, for the things and deeds these words mimetically represent are of this physical world and not of the heavenly realm but these words were being used to describe heavenly things. And this is what Jesus meant when He told His first disciples, “I have said these things to you in figures of speech” (John 16:25). His disciples were not literally “good seed,” nor were false teachers “weeds” (tares or false grain), but His disciples would be the firstfruits of the harvest of the earth, thereby making the early barley harvest of ancient Judean hillsides analogous to the growth, trials, and salvation of disciples.

Assuming Noah’s story is true, when Noah and his sons and their wives left the Ark they all spoke the same language, and they shared the same assignments of meaning to the words they spoke; they were one “reading” community. But before the descendants of Noah were divided “by their clans, their languages, their lands, and their nations” (Gen 10:31)—when “the whole earth had one language and the same words” (Gen 11:1)—people settled on the plains of Shinar and began to build a city and a tower so that they would not be dispersed over the land or wiped out by another flood (v. 4). They made kiln-fired bricks, with everyone calling these bricks by the same name (word). But the Lord [YHWH] said, “Come, let us [plural pronoun] go down and there confuse their language, so that they may not understand one another’s speech” (v. 7). And that is what happened: the bricks the people were holding in their hands did not change. The bricks as linguistic objects remained the same but what the people called these bricks [the linguistic icons used to represent the bricks] did change for the Lord confused the language of all the earth (v. 9). So to say that words do not come with their meanings attached has certainly been true since the Tower of Babel incident, when bricks

remained bricks but what these bricks were called depended upon the clan of the speaker.

In Scripture, especially in poetic discourse, the icon “tree” doesn’t necessarily represent the woody stemmed plant that an arborist would call a *tree*, but a human being that brings forth fruit, notably the fruit of God: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Gal 5:22–23). If the tree brings forth bad fruit or no fruit, the tree will be cut down (Luke 13:7–9). If the tree’s height is great and its crown reaches to heaven, the tree rules by the will of God (Dan 4:10–11, 17). If the tree grows on dry land that appears when the waters are divided (Gen 1:12), the tree *grows* from Moses (i.e., from believing the writings of Moses — John 5:46–47), for Moses parted the waters and walked on dry land whereas Jesus walked on water.

If the author of Scripture is the Logos, then to understand Scripture the reader needs to “hear” the voice of the Logos in the words of Scripture, with this voice manifesting itself in the words of His disciples. Hearing the voice of Christ, though, is not believing the One who sent Him, but hearing is necessary before believing is possible. And concerning hearing the Logos it is enough here to repeat what John wrote: Ἐν ἀρχῇ ἦν ὁ λόγος [In beginning was the Logos], καὶ ὁ λόγος ἦν πρὸς τὸν θεόν [and the Logos was with the God], καὶ θεὸς ἦν ὁ λόγος [and God was the Logos]. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν [This one was in beginning with the God] (John 1:1–2). Although the Greek linguistic icon πρὸς is often assigned the meaning “of” rather than “with,” with this assignment having the verses read, *In beginning was the Logos, and the Logos was of the Theon, and Theos was the Logos. This one was in beginning of the Theon*, the thought remains the same.

If the Logos was either *with* or *of* “the God,” then the Logos was not “the God” even though the Logos was God ... without a definite article for *Theos* [θεὸς] in the third clause of verse one, the definite article for the Logos [ὁ λόγος] is shared, thereby making the Logos God, but not “the God” [τὸν θεόν] with whom or of whom the Logos was in the beginning. The icon “God” now doesn’t represent an individual but a collective or a house or a household consisting in the beginning of “the God” and “the Logos” who was also God, thereby making the icon “God” the metonymic naming icon for a category of divine entities as the English icon “man” represents a category of physically living entities as well as being the identifying icon for the male members of this category of living entities—and as the Hebrew icon (in Latin letters) *El* represents all gods individually as well as representing the Lord.

The way the icon “God” is used in Scripture is the way an American would use the icon phrase “White House” to reference President Bush or President Obama or any cabinet official, all part of one branch, the executive branch, of the Federal government. There is one *White House*; there is no other. The Blair House is not the *White House*. And today, the *White House said* ...

In the icon “man” every *man* and every *woman* is represented. Likewise, in the icon “God” both the Father and the Son are represented, with the Logos in the beginning functioning as the Helpmate to “the God” as Eve was the helpmate of Adam, and as the glorified Church will become the Helpmate to the Son when the heavenly wedding occurs. In the beginning, the relationship between “the God” and “the Logos” was a marriage-type union in which two are one, but when this Logos entered His creation (John 1:3) as His only Son (John 3:16) to be born as the man Jesus (John 1:14), the

marriage-type relationship in which the Logos was the Beloved (Matt 3:17 — read the verse in Greek) of “the God” ended. The *beloved* status of the Logos didn’t end, but there was no more Logos as a divine entity. The man Jesus was the only Son of the Logos, and He became the First of the firstborn sons of “the God” when the breath or glory of the Father [πνεῦμα θεοῦ] descended upon Him as a dove (Matt 3:16) and this man Jesus received a second breath of life. He then had “life” through the breath delivered to the first Adam when *Elohim* [singular in usage] breathed into the nostrils of the man of mud, and He had “life” [a second breath of life] through the breath of the Father delivered to Him so that He would be the second Adam (Rom 5:14; 1 Cor 15:45), the first to be born of, or to receive the breath of the Father, with this breath representing eternal or everlasting life. So the relationship goes from being represented by marriage when the Logos was God to being represented by the relationship between a father and his eldest son when the Logos, having entered His creation as His only Son, begins His ministry here on earth as the man Jesus. And as this eldest Son of the Father, “the God,” the glorified Jesus is free to marry glorified disciples so that these disciples are “one” with the Son (as a man and his wife are one). The Son is now, and has been “one” with the Father. Thus, glorified disciples will be both sons of the Father, born of the Father when they receive a second breath of life, and will be the Bride of the Son when the Son gives life to whom He will (to whom He wants to marry). Both the Father and the Son must give spiritual life (John 5:21) to human beings before these human beings can enter the heavenly realm where glorified disciples will be “one” with the Son and “one” with the Father; they will be of the house or household of “God,” and by extension they will be God, a statement that is considered blasphemous by Christians who have not truly been born of God, and know that they are only metaphorically sons of God, not mimetically sons.

The Greek linguistic icon used for God, ὁ θεός, is used for every god of the pantheon as well as for the Hebrew God; it is not a particularly specific icon. But this icon, ὁ θεός, is not plural and cannot truly be the direct translation of the Hebrew icon מִיְהוָה — *Elohim*, usually translated as God. In Hebrew, מִיְהוָה — *Elohim* is plural and is the regular plural of *Eloah*, but the icon takes singular verbs when referring to the Logos [ὁ Λόγος] interacting with the patriarchs Abraham, Isaac, and Jacob, and Jacob’s descendants ... Israel never knew the Father, never knew of the marriage-type relationship between the Logos [ὁ Λόγος] and “the God” [τὸν Θεόν], and never knew anything of the “eternity” concealed by the creation (Eccl 3:11).

Again, according to John, in the beginning were *Theos* and *the Theon*, both God, both masculine singular nouns, the first in nominative case, the latter in accusative case, but the first cannot structurally be the latter, with John’s use of parallelism preventing the first from being the latter. These two functioned as “one” in the way that Adam said of Eve: “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh” (Gen 2:24). A physical man and a woman as one flesh, therefore, reveal the invisible, spiritual things of God (Rom 1:20), with these invisible attributes being that in the beginning were two who functioned as one spirit. Hence, the assignment of only numerical singularity to the icon “one”—as opposed to “unity”—reveals that the person knows neither Christ Jesus nor the Father.

That there were two in the beginning is disclosed in the Hebrew linguistic icons used for God: *Elohim* and the Tetragrammaton *YHWH*. In Hebrew, the word or linguistic icon that should translate into Greek as *Theos* is *El* [Strong’s #H410] as in *El Shaddai* or

“God Almighty” (from Gen 17:1). Again, *Elohim* is the regular plural [the *mem* ending] of *Eloah*, the linguistically singular noun, and *Eloah* deconstructs to /*El*/+ /*ah*/, with the <*ah*> radical representing “breath,” either vocalized or aspirated. Thus, *Elohim* is (*El* + *ah*) + (*El* + *ah*) an undetermined number of times. But the Tetragrammaton *YHWH* gives the multiple: two. For *YHWH* deconstructs to /*YH*/ or *Yah* (see Ps 146:1a; 148:1a; 149:1a in Hebrew) and /*WH*/, with the <*H*> again linguistically representing “Breath.” So what is grammatically seen is that the *Logos* who was *Theos*, with His breath [glory], is *Yah* whom Moses and the seventy elders saw; whose feet Abraham washed; who wrestled with Jacob until daybreak. No human being other than the man Jesus has seen the Father at any time.

*Yah* is an *Eloah*; *WH* is an *Eloah*. Together, they are Israel’s *Elohim*, Israel’s God.

The Apostle Paul writes of two breaths, one that belongs to Jesus (πνεῦμα Χριστοῦ — Rom 8:9) and one that belongs to the Father, who resurrected Jesus from the dead (τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν — 1 Cor. 15:45). Paul structurally separated the breath of Christ from the breath of the Father. For Paul, the Holy Spirit [πνεῦμα ἅγιον] does not have personhood but is a force in the heavenly realm that equates to physical breath or wind in this physical realm; it is the breath of the Father [πνεῦμα θεοῦ]. However, outside of this physical realm, life is sustained by the glory of God; thus the breath/*pneuma* of God is the ever-burning fire that represents the glory of God.

The Greek icon phrase πνεῦμα ἅγιον, written in Roman characters as *pneuma hagion*, is the divine breath of the Father and could be translated as breath holy or wind holy or spirit holy. All would be valid translations. In the New Testament, this breath or wind is not that of *the Logos* ... the first disciples heard the words of the man Jesus with their ears as did the scribes and Pharisees. These words were controlled modulations of air: they were moving air, *pneuma*, the Greek linguistic icon borrowed by English speakers as a root for common words such as “pneumatic tools” and “pneumonia.” To a 1<sup>st</sup>-Century Greek speaker, *pneuma* was either deep breath or wind or an invisible force.

Throughout His earthly ministry, Jesus had two breaths of life within Him, the first breath being the one He received from Mary and indirectly from *Elohim* [Himself] having breathed into the nostrils of the first Adam, this breath represented by the Greek icon *psuche* that is usually translated as “soul.” Jesus’ second breath of life came from the Father [πνεῦμα θεοῦ] in the form of a dove, this breath represented by the Greek icon πνεῦμα. Thus, the man Jesus had life that the *Logos* had given to all human beings, and life from the Father. And He asked to have the life, the glory, He had before He entered His creation returned to Him (John 17:5), with this *glory* being metonymically represented by the Greek icon phrase πνεῦμα Χριστοῦ [*breath of Christ*]. It is this latter *breath* that is seen in the icon *Y-ah*.

Prior to a person being born of God, every person is body or flesh [σῶμα—*soma*] and the life or breath that activates the flesh [ψυχὴ—*psuche*], with this breath incorporating the old self or Paul’s old *man*. When Jesus sent the Twelve out before the spirit was given, He assigned to this breath (the icon used metonymically) attributes that properly belong to the second breath of life that these disciples would receive after He was resurrected from death (see Matt 10:28 in Greek). For only after a person is born of God through receiving life from His breath [πνεῦμα θεοῦ] is the person tri-part: *soma*, *psuche*, and *pneuma* (1 Thess 5:23) ... as the last Adam, Jesus was the first man to be tri-part as Adam was the first *nephesh*, or breathing creature—Genesis 2:4 does not

chronologically follow Genesis 2:3, but is fully incorporated (as is all of the Old Testament) in Genesis 1:1. The first Adam was not created a spiritual creature, but a *nephesh*, a breathing creature like other breathing creatures created in the garden, only the man was created outside of the garden.

The man and the woman created in the likeness and in the image of *Elohim* [“in the image of *Elohim* he created him; / male and female he created them” — Gen 1:27] on the sixth day of the Genesis “P” account are not Adam and Eve, but those who will be glorified as great and least in the great White Throne Judgment (with the meaning of “helpmate” assigned to the icon “least” — this is a subject to which I will return).

To be in the image of *Elohim*, man was created male and female; for *Elohim* consisted of the Logos and “the God,” with there being no inferiority in the Logos ... the English icon “God” is a fair translation of the Greek icon *Theos* and of the Hebrew icon *El*, not *Elohim*, with “God” or “*El*” being the generic identifier for the house of the deity of Abraham, Isaac, and Jacob as “Chanel” is the identifier for the House of Chanel, the fashion house that carries on the concepts of the famed designer, Coco Chanel.

Paul writes, “For we know that if the tent, which is our earthly house, is destroyed, we have a building from God, a house not made with hands, eternal in heaven” (2 Cor 5:1). This “house—οικία” is “a building from God—οικοδομην ἐκ θεοῦ,” and this building from God is the house to which Jesus has gone ahead to prepare a room or a staying [μοναὶ] (John 14:2) for each disciple; therefore, when the mortal flesh puts on immortality, a disciple has a room or a staying in the house of the Father. But meanwhile, within the disciple’s earthly house [ἐπίγειος οικία] dwells the new creature born of spirit of God [πνεῦμα Θεοῦ] in the spirit or breath of Christ [πνεῦμα Χριστοῦ] and the crucified old man or the former nature of the person that still gives life [ψυχῆ] to the flesh ... the flesh of every person is made alive and kept alive by the breath (again, used metonymically) breathed into the nostrils of the first Adam (Gen 2:7) outside of the Garden of God, with this “life” being in the blood of the person (Gen 9:4–6). Thus, within the disciple’s fleshly body are three metonymic breaths of life or spirits, with these three coming together to be *one*:

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 be in us, so that the world may believe that you have sent me. *The glory that you have given me I have given to them, 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. Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. (John 17:20–24 emphasis and double emphasis added)

When Jesus prayed for the Father to return to Him the glory He had before the world was created — “And now, Father, glorify me in your own presence with the glory that I had with you before the world existed” (John 17:5) — Jesus described what Christendom has not understood: when the breath or spirit of God [again, πνεῦμα Θεοῦ] descended upon Jesus as a dove (Matt 3:16), Jesus became a life-giving spirit (1 Cor 15:45) as the first Adam became a *nephesh*, a breathing creature. And as all physical human life has come from the one-time event of *Elohim* [singular in usage] breathing life into the nostrils of this man of mud (Gen 2:7), all spiritual life received by Christians

comes from the one-time event of the breath of God descending as a dove upon the man Jesus the Nazarene. Hence, no person prior to Jesus was born of spirit, born of God. The *spirit of God* that was with or was in King David (see Ps 51:11) was the breath of *Yah*, not the breath of the Father. Same for John the Baptist and for his father; for *Yah* was the Logos who was God and who was with the God in the beginning. And continuing in Jesus' prayer made shortly before He was taken,

O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them. (John 17:25–26)

In the beginning of his gospel, John discloses that only the One in the bosom of the Father—the Beloved of the Father (Matt 3:17)—has seen God the Father (John 1:18); that this One, the Logos, entered His creation has His only Son to be born of Mary as the man Jesus the Nazarene (*cf.* John 1:1–3, 14; 3:16).

The breath of life that every human person has received from the first Adam animates the fleshly body of the person, but is otherwise dead in that it has no life outside of the creation but is at death as knowledge smeared on an event horizon ... into this animating breath of life [ψυχῆ] the breath of Christ enters and dwells, which in Christian jargon is called the indwelling of Christ—and in the vessel-like breath of Christ is the breath of God the Father. So when the Father raises a human person from death (John 5:21), the Father doesn't necessarily raise a physically dead corpse from the grave, but rather, gives to the spiritually dead inner self of the human person a second breath of life, His breath [πνεῦμα Θεοῦ], in the breath of Christ [πνεῦμα Χριστοῦ], with the Greek linguistic icon <πνεῦμα> usually being translated into English as <spirit>, with the icon “spirit” entering into English from Norman French via its Latin form, *spīritus*, the direct translation of the Greek icon πνεῦμα, meaning in all cases “breath” or “wind” or any form of moving air or force invisible to the eye as air is invisible.

These three breaths that are one within the born-of-God disciple are the natural breath of the person, “*psuche*,” plus the spiritual “breath” of the Father in the “breath” of the Son, with both the Father's and the Son's breaths being holy.

The complication to the above that Sabbatarian Christendom has not understood is that the breath or glory of the Father would consume a person if it were not contained in a heavenly vessel; thus the breath of the Father is always “held” in the breath or glory of Christ Jesus as a spirit within a spirit, with the indwelling of the breath or glory of Christ then being in the disciple. Therefore, the gift of God is eternal life [His glory] in Christ Jesus (Rom 6:23).

Human life is sustained by cellular oxidation of simple carbohydrates, with the oxygen molecules needed for the “fire” [*oxidation* is by definition *fire*] within the person delivered to each living cell through the blood; thus, “life” in the form of oxygen molecules is indeed in the blood, with this “life” entering the person through the act of breathing where by the expansion and contraction of the lungs oxygen molecules from the atmosphere are taken into the person and exchanged for carbon dioxide molecules. Paul writes that the invisible things of God are revealed through the visible things that have been made; so in the cellular fires that sustain the life of *nephesh* is seen the invisible fire (non-oxidizing fire) that sustains life in the heavenly realm, with this invisible fire entering into a person when the person is born of God and receives life via receipt of the breath of God [πνεῦμα Θεοῦ].

The prophet Ezekiel describes a heavenly being:

And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance. And *upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire*, and there was brightness around him. Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. (1:26–28 emphasis added)

The body of this human-appearing being enclosed burning fire in a manner analogous to how the fleshly body of a person encloses many little fires (the cellular oxidation of sugars) within the person. The difference between the unseen (dark) fire of cellular oxidation and the brightness of the heavenly fire within the human-appearing being is the difference between death and everlasting life.

But the flesh of a person cannot contain the non-oxidizing fire that gives life in the heavenly realm ... a human being is not born with an immortal soul and has no indwelling eternal life until the person receives a second breath of life, the breath of the Father [πνεῦμα Θεοῦ]. Therefore, the person must have the indwelling of Christ when the person receives a second breath of life; for the spirit or breath of Christ [πνεῦμα Χριστοῦ] becomes the “container” within the disciple that is able to hold the breath of the Father. Unless the person has Christ within him or her, the person remains dead (Rom 8:9–10) and would be destroyed by the breath of the Father if the person were to receive a second breath of life. Hence, the lawyer and the rich young ruler asked Jesus what they must do to *inherit* eternal life (Luke 10:25; 18:18 respectively); for both knew they did not have indwelling eternal life ... possession of eternal life while the person lived was not promised to ancient Israel. Long physical life and physical wealth was promised for obedience, but not a second breath of life. Long physical life is, thus, the left hand *enantiomer* of everlasting life in the heavenly realm, with ancient Israel’s animal sacrifices analogous to grace in that both “covered” sin but did not pay the death penalty for sin: Calvary paid the price for sin in this world, and the demonic king of Babylon and his seed will pay the price for sin in the heavenly realm.

The first Adam was never a “spiritual man” who fell from immortality into possessing mortality; rather, this first Adam was created as a corpse and was given life (i.e., “born”) as a *nephesh* (a breathing creature) with the breath of life that is common to all of humanity. Death did not have to come to him (although it actually did have to come to him for the first Adam was the chiral image of the last Adam): he could have lived if unbelief had not caused him to do what he was directly told not to do. To say that Adam received immortality when *Elohim* [singular in usage] breathed into his nostrils is intellectually dishonest and discloses a grievous lack of scriptural understanding.

Therefore, the old self or old man that was made alive by the breath breathed into the nostrils of the first Adam remains alive (but dead) for as long as this breath is breathed, with this breath including what is perceived as human nature; hence this “breath” is an icon that is always used metonymically as a person might say, *The White House said*, when the icon phrase “White House” is used to represent the entire executive branch of the Federal government.

Paul consistently addresses the Father and the Son in his epistles, while never sending greetings to the saints from a third personage, and Paul structurally separates the breath or spirit of Christ from the breath or spirit of the Father as he separates “one Lord” from “one God and Father” (Eph 4:5–6) while introducing complications by writing “one body and one Spirit [πνεῦμα]” (v. 4), with this one breath or spirit being that of the Father, not that of Christ ... without possessing life received from the Father, the person remains a son of disobedience (Eph 2:2–3), consigned to disobedience (Rom 11:32) because of the unbelief of the first Adam. But to receive life via the breath of the Father, the person must have a “container” to hold this heavenly “fire,” with this container being Christ. Thus, again, “the free gift of God is eternal life in [ἐν] Christ Jesus our Lord” (Rom 6:23), with the importance of ἐν Χριστῷ Ἰησοῦ [*in Christ Jesus*] not being understood for far too long. Without the indwelling of Christ, no person has or can have indwelling eternal life. Hence, what Peter told temple authorities:

Rulers of the people and elders, if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead--by him this man is standing before you well. This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved. (Acts 4:8–12)

Because Christ Jesus received indwelling eternal life when the breath of God [πνεῦμα Θεοῦ] descended upon Him in the form of a dove, thereby making Him the last Adam, a life-giving spirit, as the first Adam is the father of all human life, there can be no other source of indwelling eternal life given to men ... that a great White Throne Judgment would occur was not then known to Peter, but those human persons who will appear before God in the White Throne Judgment never possessed indwelling eternal life; they were never made spiritually alive. The only life they ever had prior to being resurrected from death to stand before that White Throne came from the first Adam. Therefore, what Peter told temple authorities was and remains true, but pertains to the firstfruits of God, with the nation of Israel representing these firstfruits. And it is for this reason that Paul went to the Gentiles while Peter went to Israel: Paul went to those who were not humanly the firstfruits of God, for Paul’s commission was principally for those human beings who would appear before God in the great White Throne Judgment, not when Christ Jesus returned as King of kings and Lord of lords at the beginning of the Thousand Years—

Apparently Paul never understood why so many he had taught fell away ... they fell away because they were never born of God, never born of spirit. John wrote,

Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. *They went out from us, but they were not of us; for if they had been of us, they would have continued with us.* But they went out, that it might become plain that they all are not of us. (1 John 2:18–19 emphasis added)

If those disciples Paul brought to Christ had truly been born of God, they would not have left Paul; they would not have fallen away, for the indwelling of Christ Jesus would

have placed Jesus in charge of their salvation, and Jesus will lose none that have been given to Him to keep.

The many that left Paul were never of Christ regardless of what their mouths professed; for to be of Christ required that the Father choose the person and then draw the person from this world, thereby giving to the person the earnest of His glory in the indwelling glory of Christ, which will always cause the person to walk as Jesus walked. Paul's commission truly was to go to those who were not to be firstfruits of God, but were to appear before God in the great White Throne Judgment—and this includes all of Christendom between the beginning of the 2<sup>nd</sup>-Century CE and the beginning of the 16<sup>th</sup>-Century, and most of Christendom since the beginning of the 16<sup>th</sup>-Century. It even includes most of Sabbatarian Christendom in the 19<sup>th</sup> and 20<sup>th</sup> Centuries.

Paul's gospel is, again, principally for those who are not born of God as sons until the Second Passover liberation of Israel ... what Paul wrote is true and correct, but was for righteous Gentiles who would be judged by the same standard as Israel was judged; by the same standard as we, endtime disciples, will be judged.

In going to the third heaven, Paul heard things about which he could not speak:

I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows—and *he heard things that cannot be told, which man may not utter.* (2 Cor 12:2–4 emphasis added)

The unresolved tension between Moses and Paul's epistles is the tension between the early barley harvest and the later wheat harvest of ancient Judean hillsides: both harvests were of the Promised Land, but the barley, the firstfruits, was gathered into barns before summer heat set in whereas the wheat harvest grew in the fields throughout the summer, ripening in the high heat of the sixth month of the sacred calendar, a month analogous to the generations that lived throughout the spiritual drought that was broken when the last Elijah stretched Himself over the dead Church and figuratively administered mouth-to-mouth resuscitation to this Corpse as the end of the age approached.

In the beginning God was two who functioned as one as if the two were married, with the creation concealing the existence of the second entity from physically circumcised Israel even though the plural pronoun is properly used in Genesis 1:26 [“Let us make man in our image, after our likeness”]; in Genesis 3:22 [“Behold, the man has become like one of us in knowing good and evil”]; and in Genesis 11:7 [“Come, let us go down and there confuse their language, so that they may not understand one another's speech”]. The only place where *the Theon* is seen with clarity in the Old Testament is as the Ancient of Days in Daniel's vision (7:9–10).

Jesus said, “For as the Father has life in himself, so he has granted the Son also to have life in himself” (John 5:26). Both have life in each, with the radical <ah> metonymically representing life. Therefore, the Tetragrammaton *YHWH* reveals that both the Logos and *the Theon*, whom the Logos was with in the beginning, had life within each prior to the Logos entering His creation as His only Son. And the Father promised the return of this life and glory to Jesus while He yet lived as a physical human being (John 5:26) ... again, Jesus openly asked for the return of this glory shortly before He was taken (John 17:5).

Personhood was not assigned to the divine breath of God until the 5<sup>th</sup>-Century CE. It was an errant assignment, not made by saints who heard the voice of Jesus but by tares pandering to the Roman Emperor. The triune deity [the Trinity] of the *visible* Christian Church is a construct that sprang from the heads of men as an attempt to maintain the idol of monotheism when two personages are clearly discernable within the godhead, and with the voice of the Father audibly heard as enunciated words uttered by His divine breath, a Holy Spirit/*Pneuma*.

When here on earth, Jesus only spoke the words of the Father ... spoken human words are conveyed as modulations of the breath of the speaker, and the words of the Father are likewise produced through modulations in His divine breath [ $\pi\nu\epsilon\upsilon\mu\alpha$  Θεοῦ — from Matt 3:16], with these words [speech-acts] being too large to be conveyed by human words. Thus, the recorded healing miracles that Jesus performed on seven Sabbaths when He delivered the words of the Father become sermons delivered by the Father through His speech-acts in living double-voice discourse, thereby confirming the sanctity of these Sabbaths while disclosing the relative difference between human breath and the cross-dimensional breath or fire or glory of God.

### 3.

I'm named for my dad who died when I was eleven. Massive heart attack. He was drafted into the Army in that first lottery, spring 1941; he's buried in Portland's Willamette National Cemetery, five rows down (west) of the flagpole. My brother, Dr. Kenneth Kizer, while Undersecretary of Health for Veteran Affairs, arranged for a plaque that acknowledges Dad's interment in the cemetery.

I was in fifth grade when Dad died. As the oldest of five siblings, I was suddenly thrust into responsibilities that prevented me from truly rebelling against the status quo. I never drank, partied, took drugs, or had extramarital affairs. I would have been, to my San Francisco peers, a boring fellow. My teenage and young adult rebellion was primarily limited to poaching deer; I looked “acceptable” to the surrounding world. There wasn't, when I reached my majority, an obvious need in my life (or so I thought) for God or Christ or religion.

Mom remarried when I was a freshman in high school; she married Lyle Squier, a Seventh Day Adventist with a tenth-grade education, really a nice fellow whom neither I nor my siblings appreciated while we lived together. There are reasons why Dr. Laura tells her radio callers not to marry unless values are shared. Mom and Lyle fought about everything, beginning with what foods would be brought into the house. Pork was suddenly taboo. There was no more Saturday grocery shopping, or fishing or hunting, or doing much of anything. And I set out to prove Lyle and the Seventh Day Adventists wrong about the Sabbath. After all, the whole world, except for the Adventists, couldn't be wrong. I had a good mind. I could read as well as most people, could reason intelligently, could recognize logical inconsistencies. There seemed no reason why I couldn't prove Lyle was an uneducated hick, the opinion I then held about my stepfather.

I did sixth, seventh, and eighth grades in one school year and started high school [Taft High, Lincoln City, Oregon] when twelve years old—and in December of my freshman year, when attempting to prove my stepfather wrong, I made the mistake that too many Christians make: I assumed that since Calvary, Christians were under the New Covenant. But the observed state of Christendom is that the law has not been written on

hearts and placed in minds of Christians, that neighbor and brother do not *Know the Lord* (Heb 8:11; Jer 31:34) ... what is the purpose of Christian ministry if not to teach neighbor and brother to *Know the Lord*? If the new covenant were implemented, then there would be no need to teach anyone to *Know the Lord*, for all would know Him. So in the work of Christian ministry, *prime facie* evidence exists to prove that the New Covenant has not yet been implemented.

After studying everything I could, after reading the Bible fairly critically when I was then thirteen, I concluded that the whole world could be wrong. That was disillusioning. If a person were to believe in God (I didn't want to), the law remained in effect. Christians were no longer under the law, for the law was now inside the person, written on hearts and minds. Murder committed with the hand had become anger or hate committed with the mind. Adultery committed with the body had become lust committed with the mind. The Sabbath wasn't changed to another day, but went from what the body did on the seventh day to what the mind thought. What had been outside the person had relocated itself to inside the person. Luckily for me, or so I thought at the time, I was strong enough to resist the lure of myths and historical nonsense. So I set what I had learned on a mental backburner, and I went about my business, ignoring the Sabbath, God, and the need for personal salvation. Only now, I could figuratively shoot down arguments of anyone who claimed the Sabbath had been changed to Sunday by Christ's resurrection, and I wasn't above doing so.

Do you see the hole in the above argument? If the New Covenant were implemented, I would not have been able to set what I knew on a mental backburner, for the law (Torah) would have been written on my heart and placed inside me. Because I could set what I knew on a mental backburner is evidence that the law was not written on my heart, that if I came to Christ I would come under the modified first covenant, a covenant that had seen continual additions during Moses' life. And under the first covenant there can be no argument against keeping the Sabbath.

Paul writes, "Now these things [Israel's rebellion in the wilderness] took place as examples for us, that we might not desire evil as they did" (1 Cor 10:6), and "Now these things happened to them as an example, but they were written down for our instruction, on whom of the end of the ages has come" (v. 11) ... if Israel's rebellion against God while the nation was still in Egypt (Ezek 20:8); if Israel's rebellion against God at Sinai (Ex chap 32); if Israel's rebellion against God in the wilderness of Paran (Num chap 14); if Israel's rebellion against God in the days of Samuel (1 Sam chap 8) took place as examples that *Christians* might not desire evil, what happens when *Christians* desire to practice evil? What if Christians, in believing lawless teachers who have done mighty works in the name of Jesus (Matt 7:21–23), spurn practicing righteousness even though sin has no dominion over them? Will Israel in the wilderness not then serve as a shadow or type of these Christians rather than as merely an example?

In its rebellion against God in the wilderness of Paran, Israel attempted to enter into God's rest on the following day (*cf.* Num 14:40–41; Ps 95:10–11; Heb 3:16–4:11). In the Christian Church's rebellion against God, Christians attempt to enter into God's rest on the following day ... will these unbelieving Christians be any more successful than was natural Israel? Will repentance help them? Will they, too, be prevented from entering into God's rest because of their unbelief (Heb 3:19; Num 14:11)?

As human beings, we feel genuine loss when a kitten or a puppy dies for unexplainable reasons. How much more would God feel loss if one of His sons dies from unbelief that has entered into the son for not-easily-explained reasons?

Angels are sons of God for they have no parent but God—and when iniquity was found in an anointed guardian cherub, “the signet of perfection, full of wisdom and perfect in beauty” (Ezek 28:12), God had to feel loss as His sons rebelled against Him, second-guessing Him, judging Him. So when He gave [returned] heavenly life to Jesus the Nazarene, God apparently determined that He would never again lose a son: He would only give life to those human beings “whom He foreknew” and also “predestined to be conformed to the image of His Son, in order that He [Jesus] might be the firstborn among many brothers” (Rom 8:29); for those human beings “whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified” (v. 30). Past tense. By giving His breath of life to human sons, He has given these sons life in the heavenly moment in which He dwells, a moment that precedes the creation of angels, the rebellion, and the creation of the universe; a moment that angels cannot enter and a moment in which His sons already are glorified even those these human beings have not yet, within the creation, been humanly born.

In heaven, time doesn't exist; for time and its passage can be written as mathematical functions of gravity, a production of the creation. Therefore, activity within an unchanging moment erases previous activity in the unchanging moment, leaving no history of what came before. But life cannot coexist with the absence of life in the same unchanging moment; therefore, the creation of angels [which had no life before their creation] required the creation of at least a second unchanging moment within heaven, with a *moment* functioning in heaven as a geographical location functions within the creation. And this is seen in the prophet Isaiah recording the words of the Lord:

How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, “*I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High.*” But you are brought down to Sheol, to the far reaches of the pit. (Isa 14:12–15 emphasis added)

To ascend above the stars, the angels, of God would require the anointed guardian cherub to figuratively climb a mountain analogous to Mount Sinai while the remainder of the angels were encamped around the mountain's base as Israel camped around the base of Sinai ... the heavenly moment in which the Most High dwells differs from the heavenly moment in which angels dwells as the summit of Mount Sinai, where Moses entered into the Lord's presence, differed from Sinai's base where Israel—before forty days passed—went to Aaron and demanded that he make for the people gods to go before the people (Ex 32:1).

While Moses was in the cloud, symbolically and literally screening the Lord from the people of Israel, Moses was in the presence of the Lord ... Lucifer sought to do in heaven what Moses did here on earth when he climbed Mount Sinai and spoke face to face with the Lord. Lucifer sought to enter the moment in heaven in which the Most High had life, but because Lucifer wasn't given life in this moment—couldn't be given life in this moment because only that which already has life in this moment can have life in the

moment—neither Lucifer or any other created entity can have life in this unchanging moment.

Because human sons of God are given the Father's breath of life, these human sons have the Father's life in them and can therefore enter that moment in heaven where the Father dwells; hence, when glorified, human sons of God will be above angels and will be heirs of God rather than servants of God. For human sons of God, having no indwelling heavenly life until receiving the divine breath of the Father in the breath of the Son, have life that preexists angelic life.

Again, heaven has within it unchanging moments that function as geographical locations function in the creation, with a hierarchy given to these unchanging moments that functions as Mount Sinai [Horeb] functioned for ancient Israel, with the people lower than God and with Moses being called up into the presence of the Lord, with *Moses* representing all who would come to God as firstfruits and thereby enter into the presence of God through receiving life from the Father, His life in the unchanging heavenly moment in which He dwells.

Because the Father has put Christ Jesus in charge of His sons' entrance into the moment in which He dwells, no son of God will be lost except those called as Judas Iscariot was called:

All mine are yours, and yours are mine, and I [Jesus] am glorified in them. And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. *While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.* (John 17:10–12 emphasis added)

No one, not even the Adversary, can take eternal life from those disciples to whom the Father has given eternal life; i.e., His breath of life—

My sheep hear my voice, and I [Jesus] know them, and they follow me. I give them eternal life, and they will never perish, and *no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.* (John 10:27–29 emphasis added)

The Christian who falls away from the truth—and all did in the 2<sup>nd</sup>-Century—was never born of God, but was a righteous Gentile living for a while as a spiritual Judean. It was to this person that Paul's gospel was directed; for Paul, when speaking to Gentiles or when making Gentile converts could not know who was and who wasn't actually called by God and predestined to glory. Paul had to assume that all persons who professed that Jesus was Lord were called to be the firstfruits of God. But history proved otherwise, which isn't to say that all who left are lost ... judgment is not yet upon those Christian who were never born of God even though through their deeds, the basis for making their judgments has already been laid.

In double-voice discourse, nothing is ever exactly as it seems to be; for every narrator has biases that can be deconstructed to reveal the *author* for who he or she is.

Assuming for a moment that everyone who professes that Jesus is Lord has truly been born of God, what is it that prevents a person from believing God?

What Christian cannot recite the commandments in approximately the order in which they were given? Yet, how many Christians will make even a half-hearted effort to keep the commandments, especially the Sabbath commandment? Oh, a few will make a diligent effort to keep Sunday as the Sabbath, but Sunday isn't the Sabbath. Sunday is the first day of the week, the day after the Sabbath (see in Greek, Luke 24:1; John 20:1; Acts 20:7 *et al*), the day that represents entering into darkness as the Logos entered His creation on Day One ... Jesus ascended to the Father on the fourth day of Unleavened Bread, approximately halfway through the week. This fourth day of the spiritual week was also the first day of the physical week, the day when disciples received a second breath of life and entered into this world as sons of God rather than sons of disobedience. Thus, an argument will be made in following chapters that holds as true the metaphoric claim that on the first day of the week, Christ and the Body of Christ enter into darkness to bring light to darkness while on the fourth day of the week [of Unleavened Bread for Christ and of the Genesis "P" creation account for disciples], Christ and the Body of Christ enter into light as the firstfruits of God. This argument involves Jesus being the light of Day One (2 Cor 4:6; Gen 1:3; John 1:4; 12:46) as disciples will be the greater and lesser light created to rule day and night on the fourth day.

Did Israel in the wilderness desire to practice evil? Did the nation that saw Pharaoh's army drowned in the Sea of Reeds knowingly choose not to believe God? Did this nation of 600,000 adult men, hardened to the rigors of physical exertion through a lifetime of toil to Egyptian overlords, fear to believe God—or did they even think such thoughts? Were their minds instead preoccupied with the immediacy at hand, this immediacy being the need to arrive somewhere and get settled back into a routine, the need for some other food beside manna, the need for a house rather than a tent, the need to work, earn money, increase flocks and grow crops? In the wilderness of Paran, did any Israelite other than Moses and Aaron, Joshua and Caleb see anything wrong with returning to Egypt, a devastated nation without an army, without a functioning infrastructure, but still with flood-irrigated fields and the blessing of the Nile River? Was it not more reasonable to turn back and enslave Egyptians who had previously enslaved Israel than to continue on and face giants?

Consider that question: was it not reasonable to return to Egypt? Israel would not have been a slave nation, but conquerors. The people of Egypt would have been Israel's slaves—and Israel would have continued in the religion of the Egyptians, for as it was Israel never fully forsook the idols of Egypt (Ezek 20:8, 16).

Do Christians desire to practice evil when they, because of unbelief, refuse to enter into God's presence when the promise of entering stands (Heb 4:1–2) as ancient Israel refused to enter into God's rest when the twelve spies returned? Or are Christians even aware of their rebellion against God? And whether Christians desire or do not desire to practice evil, does not Israel's rebellion in the wilderness of Paran form the model or type of the Church's rebellion against God, a rebellion of unbelief that becomes disobedience (Heb 3:19; 4:6) through spurning the Sabbath commandment?

Jesus said, "The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day" (John 12:48) — the Christian who does not receive Jesus' words will be condemned by those very words.

After God had pronounced a death sentence on Israel in the wilderness of Paran because of its unbelief, the nation acknowledged its sin and attempted to enter God's

rest on the following day (Num 14:40), but repentance was no longer possible. The time for repentance is limited. There comes a day even for Christians when repentance isn't allowed, and attempting to enter God's rest on the following day is Sunday observance. Thus, as Israel in the wilderness repented after being condemned to death, endtime Christians will repent after being condemned to death but this repentance comes too late to save them. Because these Christians did not receive Jesus' words on their day of salvation, they are cut off from God until their judgments are revealed.

Today, this day is the day of salvation for Israel, with the icon <today> not representing the 24-hour period in which the auditor reads these words, but represents a period of darkness followed by a period of light ... prior to when a human person is born of God and has the indwelling of Christ Jesus, the person is in day, the *night* portion of *today*. Once the person is born of God, the light portion of *today* begins, with this light portion of *today* to continue until the person's physical death. Thus, when the author of Hebrews cites David, the author writes about circumcised-of-heart Israel:

Therefore, as the Holy Spirit says, "Today, if you hear his [Jesus'] voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers put me to the test and saw my works for forty years. Therefore I was provoked with that generation, and said, 'They always go astray in their heart; they have not known my ways.' As I swore in my wrath, 'They shall not enter my rest.'" Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. For we have come to share in Christ, if indeed we hold our original confidence firm to the end. As it is said, "Today, if you hear his voice, do not harden your hearts as in the rebellion." For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did he swear that they would not enter his rest, but to those who were disobedient? So we see that they were unable to enter because of unbelief. Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. For we who have believed enter that rest, as he has said, "As I swore in my wrath, 'They shall not enter my rest,'" although his works were finished from the foundation of the world. For he has somewhere spoken of the seventh day in this way: "And God rested on the seventh day from all his works." And again in this passage he said, "They shall not enter my rest." Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he appoints a certain day, "Today," saying through David so long afterward, in the words already quoted, "Today, if you hear his voice, do not harden your hearts." For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from his. Let us therefore strive

to enter that rest, so that no one may fall by the same sort of disobedience.  
(Heb 3:7–4:11)

Natural Israel remains in the night or turning-away-from-God portion of *today*. Greater Christendom remains in the night portion of *today*. If either does not hear Jesus' voice when they enter into the light portion of *today* following the Second Passover liberation of Israel, the people will perish forever.

Again, was not, for ancient Israel, attempting to enter God's rest on the following day disobedience, or rebellion against God? It was, wasn't it? And this cannot be emphasized too strongly, to enter God's rest is to enter into His presence (Ex 33:14), for the "eyes of [YHWH Israel's *Elohim*] were always upon [the Promise Land], from the beginning of the year to the end of the year" (Deut 11:12) as a type of a disciple entering into God's presence through the indwelling of the Spirit of Christ [πνεῦμα Χριστοῦ].

The mixture of belief and unbelief that was in me when I was thirteen came from disciples being individually and collectively the Body of Christ (1 Cor 12:27) ... I was, when thirteen, individually as the Christian Church is collectively today—

I had started first grade as the biggest kid with the best grades. At twelve and nearly six feet and 205 pounds, I was the largest freshman in the small, coastal high school [Taft High, Lincoln City, Oregon], and I was at the top of my class academically. Four years later, I graduated valedictorian, and entered Willamette University, Salem, Oregon, on an honors scholarship as a sixteen-year-old math major. I had a fair idea of what the Bible said, but I didn't know if any god existed. If anything, I was mad at God before Mom committed suicide in October 1963. Dad's sudden death when I was eleven left me filled with unfocused anger, and as long as it stayed unfocused, it didn't get in the way of me functioning in a civil manner. But when Mom committed suicide, much of that anger dissipated. I felt as if a burden had been lifted. And even though I was still sixteen when Mom committed suicide, I was in college; so I was declared an emancipated minor by Oregon's Marion County District Court (my brother Ben says that I was actually seventeen when the ruling was made) ... I read an Internet biography of my other brother Ken, and found that he was an orphan. That surprised me, for I had never considered myself one. But yes, because Lyle never adopted any of us, my younger brothers and sisters were orphans, my brothers going to live with an aunt and my sisters with a cousin.

As an emancipated minor, I could do what I wanted ... Christians will become emancipated minors following the second Passover liberation of Israel, and as emancipated minors, with very few exceptions, they will rebel against God through their unbelief.

I left Willamette University and transferred to Oregon Tech where I became part of the gunsmithing program. I met Susan Dionne while riding a bus from Reno to Klamath Falls Thanksgiving weekend 1964. She was then a student at George Fox College, and the following July, we married at the Friends Church, Sherwood, Oregon. I was eighteen, she nineteen and not pregnant. And before we married, her pastor insisted on counseling us. In addition to some good counsel, he gave her a tract that allegedly explained why the Adventists were a cult, and why the Sabbath had been changed. She studied the tract, checking every Scripture referenced, and what she found were contorted readings of text. I don't believe she ever attended a Friends Church service after receiving that tract. She felt the tract had been dishonest with Scripture.

After marrying, I left Oregon Tech to make enough money to support a wife. My intention was to lay out a term, then return to school. But I was involved in a head-on traffic accident that left the other driver dead and me with a separated shoulder so I didn't make much money during that term. I laid out a second term, then a third term [Oregon Tech was on the quarter system]. By May 1966, I was making a thousand a month, and I had lost interest in returning to college. Rather, I opened my own gunshop in March 1967. And I still felt no need for God in my life. I was busy having fun, making and spending money, shooting high power competition, killing many more deer than I was lawfully allowed. At best, God would have been an inconvenience, and keeping the Sabbath holy would have required revamping my lifestyle.

Oregon Department of Fish and Game opened Hart Mountain National Antelope Refuge to hunting with muzzleloading rifles in 1969, bucks only, three-point [western count] or better. The opening was intended as a quality hunt, and it was the years I participated ... by 1969, I had been building rifles for long enough that I had a local reputation for crafting accurate guns. The chance to hunt Hart Mountain convinced enough high power shooters to order muzzleloading rifles that I stayed busy. I was becoming entrenched in Lincoln County. I figured I would build rifles for the remainder of my life, each rifle a little better than the preceding gun. I hadn't yet mastered engraving, or the type of metal artistry seen on fine 18th-Century European rifles. But my work was professional. I had become a journeyman gunmaker, and I was satisfied with life even though I wasn't making much money. We were living on venison, potatoes and green beans. Our nearest neighbors were a half-mile away. The stump ranch on which we lived butted against the holdings of large timber companies. Neither neighbors nor passing traffic could see the house in which we lived. It was for me a desirable life.

Our first daughter was born in 1968, our second daughter in 1970. Our third daughter was born in 1972—during that summer of 1972, seven or eight of us fellows from Georgia-Pacific's Toledo, Oregon, pulpmill were sitting around a campfire, talking about the upcoming hunting season, about who was living with whom, about black liquor spilling into the Yaquina River, about the price of logs and stumpage when one of the fellows asked, "Whatever happened to Dave Oleman?" Another fellow replied, "He got religion." Then Gary Gettmen, the pulpmill assistant superintendent, said, "You'll never know who will fall next."

I knew who would be next; I would be. A thought that was almost a *thing* within my mind—I'm fairly sure that I heard no voice, but I knew with absolute certainty that I was next. The presence of the thought within my mind disrupted even my objections.

If I could have, I would have said the idea of me being *next* was the most ridiculous notion that had ever passed through my head, but I couldn't shake the intensity of the thought. It was like a door being opened and me being mentally pushed through that doorway. I knew I had no choice about the matter. I would be next, and I was. The thought began a course of action that was unforeseen, a course that led to baptism, and relocation to Alaska's Kenai Peninsula, where I fell timber and repaired chainsaws, fished commercially, and began writing. I never returned to building firearms.

The thought about being next had troubled me for a couple of weeks when my wife unexpectedly said she wanted to start tithing our income. I grudgingly agreed, something I wouldn't have done before, and I said, "Send the Adventists a check." She said she didn't want to send a check to them. I said, "Forget it. You aren't sending one anywhere." But that she had asked to send a check so soon after experiencing the

thought about being next was doubly upsetting. We hadn't discussed religion since we married seven years earlier. The only mention of religion was when I had told her to take our oldest daughter to Adventist Sabbath School a year or so earlier. She had. That was enough to cause the local Adventist minister to think he had a potential convert. However, after a couple of visits (during the second one he watched me slip hair from deer hides that I would tan), he apparently concluded that I wasn't civilized enough for fellowship. I never saw him again, which suited me at the time.

In September, my wife asked if I would object to a minister visiting her. I was taken aback by the question. Of course I wouldn't object, but I didn't understand her need to even ask. I had no fear of cross-contamination. I remembered enough Scripture from when I was thirteen to hold my own in a theological discussion. If anything, I was curious about who had attracted her interest. So I said, in typical male communication, "No, go ahead."

After deer season, two ministers arrived, one a middle-aged man, one as young I was. I went out to the shop, sold a customer a scope, and after waiting nearly an hour, returned to the house. Bibles were hastily closed, not something that favorably impressed me, and the older minister asked if I could stock a rifle for him. It seems that he had broken a borrowed rifle's stock over the head of a deer. I wanted the story, and we talked about hunting for most of another hour before they left. We shook hands. I was impressed that the older fellow had a firm handshake, not that oft-described wet washrag shake of too many pastors.

As soon as the ministers were in their car, I wanted to know who they were, and whom they represented. My wife brought out a cardboard box a little smaller than an apple lug. In it were twelve lessons of a Bible Correspondence Course, plus dozens of booklets, a couple of books, letters, and her study notes. I picked up the top booklet, and in a sidebar were Matthew 24 and Revelation 6 placed side by side. As a teenager I had listened to Adventist pastors try to reconcile Revelation and Daniel, and I had not heard anything that seemed logical. What I heard would have taken much more faith than reasoning to believe so I didn't believe anything. But the juxtaposition within the sidebar of the booklet about Revelation seemed to make sense, seemed logical, and suddenly made the book seem understandable. I was surprised, pleasantly so. My surprise was also frightening, not an emotion I was used to feeling. If Revelation could be understood, then maybe the Bible was more than myth. So in the next two weeks I read everything in the box; then I set about reading the Bible in the following two weeks. I read supposed proofs of the Bible's authenticity, but these proofs were less important than passage after passage making sense. The passages were logical. They reflected a deity that wasn't interested in torturing humanity forever; that had a plan to save all of humanity, not just those people missionaries reached. But I wasn't completely convinced. So when the ministers returned in a month, I had questions for them.

"What about keeping the Holy Days? God says He hates your Holy Days." The Scriptural passages I referenced were Isaiah 1:14, and Amos 5:21.

A little timidly, the younger minister (I was rough enough looking to be intimidating) said, "I think the key word in those verses is, *your*."

I understood, or at least I thought I did. The festival days listed in Leviticus 23 aren't the Holy Days of the Jews or of Israel, but the appointed festivals of the Lord (*vv.* 2, 4, 37). The high Sabbaths were as binding upon circumcised Israel as was the weekly Sabbath, the first of the listed Holy Days. Therefore, since the law that was outside

natural Israel would relocate itself inside spiritually circumcised disciples, with the law going from regulating what the hand and body did to what the mind thinks and what the heart desires, the high Sabbaths remained as binding on spiritually circumcised Israel as is the weekly Sabbath, for collectively the high Sabbaths form a first and last Sabbath analogous to the two high days of Unleavened Bread [this claim will take thought]. They stand or fall together, the reason they are listed together. Baptizing and repackaging this world's *holy days* with hot cross buns and egg-bearing rabbits or with a jolly old elf in a sleigh drawn by flying reindeer doesn't make either the days or the icons spiritually palatable.

But my understanding then was that of a spiritual infant: the prophet Isaiah's reference to "your appointed feasts" was, indeed, to the high Sabbaths of God, and not to the festival days of this world such as Halloween, Christmas, or Easter. The Lord was addressing how Israel kept His Sabbaths; for Israel's lawlessness had made His own Sabbaths burdensome to Him. So the answer I received in 1972 from the younger minister was really dishonest: the key word wasn't *your* (in Isa 1:14), but the phrase, "your hands are full of blood" (from *v.* 15); for Israel must cease to do evil and learn to do good before the nation can please God (*vv.* 16–17) ... it isn't keeping the high Sabbaths that pleases God, but being a part of what these Sabbaths represent that pleases.

In the above is an important realization: too much of what disciples, when novices, accept as factual is false. When thirteen, I didn't question whether Christians were, today, truly under the New Covenant; I assumed they were. When twenty-five, I didn't question the answer I received that the festivals God hated were those of this world; I was old enough to have seen Adventists go from not celebrating Christmas, giving their reasons why, to celebrating Christmas. And most disciples never question what they are told by so-called theological experts. They either don't know to ask probing questions, or they receive an answer that satisfies them at their stage of maturity, which is that of an infant son of God. Then decades later, these disciples repeat the answer they received as if it were an established fact.

There is, within all religions, the element of faith that devalues asking tough questions ... why do people believe that human beings are born with immortal souls? There is no evidence in Scripture to support the idea. In fact, Paul says the opposite: "the free gift of God is eternal life in Christ Jesus our Lord" (Rom 6:23), as has been previously stated.

The Christian who believes that he or she has an immortal soul has not been born of God, no exceptions, for the person truly born of God knows better, knows what changed within the person when the Christian received indwelling eternal life in the form of the breath of God in the breath of Christ. Thus, all who contend that human persons are humanly born with immortal souls mock Christ Jesus, denying that He is truly the last Adam, a life-giving spirit.

Within Christendom, generational errors are continued as if they are true, thereby keeping entire communities of believers shackled to sin and far from Christ ... how best to keep a prisoner in prison if not to convince the prisoner that he or she is free, liberated from the law that made sin alive and placed the person in bondage to sin? If this Christian truly believes that he or she is free from sin, the Christian doesn't worry about the law being a schoolmaster or disciplinarian, and the person commits sin without being troubled by guilt, thereby keeping the Christian under the penalty of the

law, which is death. Our Christian blissfully spurns grace all the while believing that he or she is under grace; our Christian remains perfectly satisfied to continue practice sinning and thus be a child of the devil. Sadly, nothing anyone can say to the person will convince our Christian that he or she is not saved and will not be with Christ upon the person's physical death. Hence, the seven endtime years of tribulation are inescapable; for there will be a harvest of firstfruits even if those who are not today Christians must be called and brought near to God as in the parable of the wedding feast (Matt 22:1–14).

4.

Paul wrote, “For what can be known about God is plain to them [the unrighteous], because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made” (Rom 1:19–20) ... if God's divine nature has been clearly perceived, then other invisible aspects of God and what He is doing are perceived by the things that have been made, with these other things including the spiritual maturation of the sons of God; for elsewhere, Paul writes, “And because you [Galatians] are sons, God has sent the Spirit [πνεῦμα] of his Son into our hearts, crying, ‘Abba! Father!’ So you are no longer a slave, but a son, and if a son, then an heir through God” (Gal 4:6–7).

It is this spirit of the Son [πνεῦμα Χριστοῦ] in a person, with the spirit of the Father [πνεῦμα Θεοῦ] in the Son that gives indwelling eternal life to a person. And this spirit within a spirit is metonymically addressed in Greek icon <πνεῦμα> or <πνεύματος>, with the singularity of the icon concealing its dual nature in a manner analogous to how the singularity of the icon *God* conceals the dual aspects of deity.

Paul also writes,

And he [Christ] gave the apostles, the prophets, the evangelists, the pastors and teachers to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. (Eph 4:11–14)

Disciples are children that must mature to manhood in faith and knowledge. It is for this reason that those who would seem to have authority are given to the Church, which isn't many churches, many bodies, but one Body, called out from this world by God (Eph 4:4). And this maturing from infancy (1 Cor 3:1–3) when there is jealousy and strife among disciples, with some disciples calling themselves Lutherans and some Catholics and some Mormons, to manhood comes through attaining a unity in faith and knowledge of Christ that precludes disciples continuing to live as Gentiles—to live as the seed of the Adversary—but becoming imitators of God (Eph 5:1); imitators of Christ Jesus, walking as He walked (1 John 2:6); imitators of Paul as he imitated Christ (1 Cor 4:16; 11:1; Phil 3:17; 1 Thess 1:6); of the churches of God in 1<sup>st</sup>-Century Judea (1 Thess 2:14).

But, so there is no basis for confusion, the Lutheran, the Catholic, the Mormon are not today spiritually living sons of God, but are spiritually dead, collectively forming the Corpse of Christ. They will all, however, be made alive at the Second Passover liberation of Israel, but they will not be made alive as fully mature saints. Rather, they will be made

alive as Adam was made alive when *Elohim* [singular in usage] breathed into the nostrils of this man of mud: Adam had a fully developed body, but no experience in addressing the thoughts of his mind or the passions of his body so he stood by and watched while the serpent spoke to Eve (see Gen 3:6). A mature husband would have driven the serpent away when the serpent initially spoke to Eve.

Filling a Christian with the full measure of the breath of God will give to the Christian the abilities of a fully mature Christian, but not the experience or wisdom that a fully mature Christian will have acquired through a longer process of spiritual maturation. And perhaps this is good; for the young child will often obey rules of his or her parents simply because the parents said to do this or to do that whereas the innocence of childhood is lost over time and the older child will challenge the wisdom and authority of parents. So the tradeoff for underdeveloped wisdom is the innocence of a child.

A son is a son, making disciples not like Abraham's servant Eliezar of Damascus (Gen 15:2) who stood to inherit Abraham's household because the patriarch then had no seed; nor like angels that are called sons of God (Job 1:6; 2:1; 38:7) because they have no parent but God—angels were created to be ministers or servants in the household of God. Although a son stands to inherit from the moment of birth, sons do not inherit adult responsibilities until they are themselves adults. A son must mature before he is ready to inherit, and this maturation begins with imitating Christ Jesus, who walked here on earth as an observant Jew, not as a Gentile.

Again, the fleshly body of a disciple would be consumed by the fire that is the breath/glory of God if Christ did not dwell within the disciple and function as the container in which this fire invisibly burns, giving to the disciple eternal life. But Jesus did not and will not walk as a son of disobedience, or as a person of the nations. So the disciple who continues in sin has not been born of God, what John states, but is a tare, false grain, a child of the devil who comes disguised as an angel of light and his servants disguised as ministers of righteousness (2 Cor 11:14–15).

Too many centuries of imbedded generational error stand between endtime disciples and the 1<sup>st</sup>-Century churches of God in Christ Jesus in Judea (1 Thess 2:14) for disciples to easily enter into unity in faith; so a concept that is usually considered metaphorically needs to be now be applied literally, the indwelling of Christ Jesus ... Evangelical Christians speak of inviting Jesus into their hearts and claim that Jesus dwells within them, but the churches of God have vigorously avoided using expressions suggesting that Jesus dwells with disciples—whether Jesus comes to dwell within a person when invited is open to speculation; for the writer of Hebrews said that “Jesus Christ is the same yesterday and today and forever” (13:8). When here on earth Jesus walked as an observant Jew, and John tells disciples that if they say they are in Christ, they ought to walk in the same way as He walked (1 John 2:6); i.e., they are to walk as the 1<sup>st</sup>-Century sect of the Nazarenes walked. And the writer of Hebrews said, “Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith” (13:7). These Hebrew disciples were not walking as pagan Greeks, but were walking as Jews. Paul said about himself, “Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offense” (Acts 25:8). So it is hard to imagine Jesus walking as a Gentile, eating the flesh of swine and worshiping on Sunday—didn't happen, and among disciples, these things shouldn't

happen today. While it isn't what enters the belly that defiles a person but what comes from the mouth, it is what is in the mind that defiles.

Peter writes, "As obedient children, do not be conformed to the passions of your former ignorance, but as He who called you is holy, you also be holy in all your conduct, since it is written, 'You shall be holy, for I am holy'" (1 Pet 1:14–16). ... What defiles a person is the person's conduct, with this conduct coming from what is within the mind and heart of the person.

Where is it written that *you shall be holy, for I am holy*? Is it not written in Leviticus 11:44, when the Lord commands Israel to make a distinction between clean and unclean [common] meats?

While the Lord gave to the descendants of Noah all flesh as food (but not the blood that was in the flesh), the Lord "called" Israel out from this world to be an uncommon people; to be His firstborn son (Ex 4:22). Death reigned over men from Adam to Moses (Rom 5:14), but with Israel's separation from this world (manifested in the nation leaving Egypt following the Passover), one people was made distinctive, unusual, uncommon, with their *uncommonness* daily reinforced by the physical food this people ate, with clean meats forming the shadow and type of the spiritual food which disciples are to ingest.

While death reigned from Adam to Moses (i.e., until Moses entered into the presence of the Lord), grace reigns from the second Adam until the coming of the two witnesses. It is what happens to Israel after the Second Passover that is foreshadowed by the forty years Israel wandered in the wilderness, with manna and quail serving as the left hand enantiomer of the spiritual food this circumcised of heart nation will ingest during the Affliction and Endurance, with manna serving as the shadow and copy of Christ and His words.

A decade after Calvary, Peter in vision tells the Lord, "I have never eaten anything that is common or unclean" (Acts 10:14) ... Peter understood the instructions to eat did not pertain to food but pertained to the spirit or breath of God [πνεῦμα Θεοῦ] being given to Gentiles so that no distinction would exist between a Gentile who believed God and by faith kept the precepts of the law (Rom 2:26) and a Jew who by culture kept the commandments and by faith believed that Jesus was Lord (Rom 10:9). Coming from opposing theological directions, both would by faith stand on the same ground, with spiritual knowledge being represented physically as the geography of Judea.

A person is what he or she eats. If a person eats what is *common*, the person becomes *common*. A biological Jew that eats "the other white meat" (an insidious advertising slogan) joins him or herself to the common stock of humanity even though this common stock isn't about to forget the ancestry of a biological Jew. In other words, the world does not soon forget its prejudices, its racism, its anti-Semitism; nor did 1<sup>st</sup>-Century Judaism easily forget its prejudices, for when Peter returned from baptizing Cornelius and his household, Peter was criticized for eating with uncircumcised men (Acts 11:3) ... Spain's *new Christians* [converts to Catholicism from Judaism] were, during the Inquisition, never really trusted.

Israel isn't to be *common*.

Peter writes to the Elect of the Dispersion, "But you are a chosen race, a royal priesthood, a holy nation, a people for his [God's] own possession" (1 Pet 2:9). Israel, physically circumcised and circumcised of heart, has been called by God to be "special," with that word *special* being an embarrassment to many pip-squeak scholars. Because

of the word's overuse by a certain Pastor General, even ministers within that Pastor General's own work celebrated when they could no longer be *special* but could be spiritually dead instead.

Being called to be special doesn't imply that the person was special prior to being called; being called to be special gives to the disciple the opportunity to produce the fruit of God in darkness. And as any orchardist will attest, fruit grown in the shade of another branch doesn't ripen properly, so for fruit to ripen in darkness is an impossible task but one that must necessarily be accomplished for with God nothing is impossible.

Ripening the fruit of the spirit comes with spiritual maturity; i.e., mature manhood. But the disciple that doesn't bear fruit will be cut off from Christ (John 15:2), so even before a disciple reaches "the stature of the fullness of Christ" (Eph 4:13) the fruit of the spirit must be evident in the disciple's life.

If disciples are to be special, they will not spiritually ingest what is common, nor will they physically eat what is common, such as the flesh of swine and shellfish, with physical food forming the shadow and type of spiritual food. It is the juxtaposition of a disciple ingesting physical food, beginning with milk, before ingesting spiritual food (with the physical preceding the spiritual — 1 Cor 15:46) that lies concealed in clean and unclean meats.

A human infant isn't born of spirit as a son of God, but is born of a human father. This human being will not be born of spirit [πνεῦμα] (if he or she is called to be one of the firstfruits) until after reaching physical maturity ... regardless of how badly human parents want to see their children join their faith, the Father doesn't call physical children to be His sons. *Infant baptism is spiritually meaningless*; for God doesn't begin the spiritual maturation process in physical children. He doesn't ask human babies still nursing their mothers to suddenly ingest the milk of the world of God. So what Paul writes about children being sanctified (1 Cor 7:14) doesn't mean that these children are born of God because they are holy. It means that they are as natural Israel was, in the position where they could inherit eternal life upon demonstrated obedience, with this inheritance following biological death, said with a caveat for at the end of the age some will be truly born of God.

Physically circumcised Israel was sanctified, was the firstborn son of the Lord (Ex 4:22), was a holy nation and the people of God, a kingdom of priests (Ex 19:5–6), but both the lawyer and the rich young ruler asked what they must do to inherit eternal life (Luke 10:25; 18:18); they knew they did not have eternal life dwelling within them even though they had a law that would have led to righteousness (Rom 9:31). They did not know it was by the contractual terms of the Moab covenant that those who are sanctified as the children of Israel were sanctified enter into God's rest by following Joshua [in Greek, Ἰησοῦ — *Jesus*] across a figurative Jordan River. Yet the lawyer correctly answered Jesus' question of how did he read the law by quoting from Deuteronomy, the covenant made on the plains of Moab (Deut 29:1) that would have Israel keeping everything written "in this Book of the Law" (Deut 30:10). Jesus told the lawyer to do what he just said and he would live; i.e., have eternal life (Luke 10:28). And *Jesus' answer to the lawyer pertains to every sanctified person, regardless of whether this person is the spouse or child of a disciple, or a natural Israelite ...* today, it is upon demonstrated obedience by faith that the sanctified person will be circumcised of heart and numbered in the household of God. But demonstrated obedience by faith will have the natural Israelite professing that Jesus is Lord and believing that the Father raised

Jesus from the dead, thereby turning Judaism's historical monotheism upon its head—and will have the believing Gentile keeping the precepts of the law, including keeping the high Sabbaths of God.

What Jesus told the lawyer about how to inherit eternal life aligns with Paul's gospel: it is the doer of the law that shall be justified, regardless of whether this doer is or isn't of Israel, knows the law or doesn't know the law. The work of the law is to produce in the person love for God, neighbor, and brother. This *work* is the sole requirement for salvation. Therefore, the Christian who claims that he or she is not under the law truly isn't under the law; however, if this Christian is not a doer of the law, this Christian will perish in the lake of fire when judgments are either revealed or made. For once again, according to Paul's gospel, "all who have sinned without the law will also perish without the law" (Rom 2:12). The Christian who ignores what the law requires and willfully transgresses the commandments should not expect to be saved.

A common concern within greater Christendom, including the Sabbatarian churches of God, has been the loss of the second generation following every revival of the Church: the children of disciples seldom make a journey of faith that cleanses hearts so that these hearts can be spiritually circumcised, and cleansing hearts by faith (Acts 15:9) is required before hearts are circumcised—and hearts must be circumcised (Deut 10:16; 30:6; Rom 2:28–29; Col 2:11; Jer 9:25–26; Ezek 44:7, 9) before the inner new self becomes a part of Israel. So if the children of believers continue in the faith of their parents, not theologically going beyond their parents nor making physical journeys as missionaries, they literally make no journey of faith; their hearts are not cleansed or circumcised. These children are not born of God, and the revival dies for lack of faith.

If the children of disciples leave their parents' beliefs, they usually return to the world and to being the seed of Satan. It is extremely rare when a child of disciples does what Timothy did, and Timothy is the example every second generation Christian should follow. For when the children of disciples have nowhere to journey theologically (this situation has yet to occur, and will not occur until the Torah has been written on hearts and placed in minds — Jer 31:33; Heb 8:10), then the journey that cleanses hearts will be like the journeys Timothy made as a young minister ... after the Torah has been written on hearts, the journey of faith all must make is living as a Judean when being pursued by the Adversary either indirectly through the man of perdition (during the Affliction) or directly as the true Antichrist (during the Endurance). But this is merely the first of two journeys of faith that must be undertaken; this is the journey that equates to Abraham's journey from Ur of the Chaldeans to Canaan.

Paul said to the saints at Corinth that he only fed them milk, that even when he wrote to them they were not ready for solid food (1 Cor 3:1–3). The writer of Hebrews told these Hebrew converts that they had become dull of hearing and again needed milk for they were spiritual infants when they ought to have been teachers. So the correspondence of physical food forming the shadow and type of spiritual food is well established in Scripture, and this concept circles back to eating what is unclean or clean, with this dietary restriction forming the chiral image of those things which circumcised of heart Israel is to *eat* or *not eat* spiritually.

Nothing that enters the person through the mouth will defile the person, but if spiritual swill enters the disciple through the eyes and ears, the disciple sets him or herself up to defile this son of God with his or her tongue ... Jesus' feeding of the four thousand (Matt 15:38) and of the five thousand (John 6:10) form the left hand

enantiomer of Jesus, during the endtime years of tribulation, spiritually feeding the crowds who will then follow Him.

Because they are special; because they are a holy nation, Christians are not to eat what is common to the culture even though these common meats will not, of themselves, defile the person. Likewise, they are not to fill their minds with the entertainment and distractions of this world. Rather, they are to think upon those things that edify the inner new self. And while all knowledge and entertainment is allowed to those human beings who are “common” (i.e., not born of God) as all meat is food (Gen 9:2–3) for human beings who are of common stock, those things that do not edify the Body of Christ are spiritually unclean ... no Christian can justify gazing at pornography regardless of the context in which these pornographic images appear; nor can any Christian justify watching many of the movies coming to television sets in the privacy of one’s own home, or justify watching most television programs.

Establishing lists of what is and what isn’t acceptable entertainment is pointless: the person born of God knows whether a movie, a novel, a television show is edifying. If it isn’t, the person needs to quit watching or reading as is appropriate as a reasonable expectation of the household of God, for as human bodies reflect the foods the person eats, the spiritual new self reflects the food it is fed, and if it is fed a diet of American primetime television—a diet rich in unbecoming behavior—this inner new self will be spiritually starved.

It isn’t eating a common meat that defiles the Christian, but the lust for, or coveting of what is common that defiles disciples: disciples are to be special, and while the disciple is not the fleshly body that is to the disciple as the whale was to Jonah, the desire to be common (to be dead) is of the disciple and is rebellion against God, with this rebellion outwardly expressed by what the person eats.

Entering into the realm of determining what is spiritually or mentally “clean” versus “unclean” is fraught with risk, for the knowledge possessed by the disciple and spiritual maturity of the disciple will have a bearing on what the disciple is capable of ingesting. However, what is spiritually unclean is *unclean* and is not food for disciples who are to be holy as God is holy.

## 5.

My physical maturation occurred early: I was twenty-five inches long at birth; I weighed thirty-two pounds at ten months. I started high school when twelve at nearly six feet tall, weighing two hundred five pounds. I was shaving daily by the time I turned thirteen ... if physical maturity forms the shadow and type of spiritual maturity, then my early physical maturity represents early spiritual maturity that is needed to do the job to which I have been called.

What Paul wrote about the visible things of this world revealing the invisible things of God (Rom 1:20) has not been adequately applied to spiritual birth and maturation, nor to quantifiable spiritual knowledge:

Jesus said to Nicodemus, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God” (John 3:3), and “Truly, truly, I say to you, unless one is born of water and [πνεύματος—*spirit*] he cannot enter the kingdom of God. That which is born of flesh is flesh, and that which is born of [τοῦ πνεύματος—*the spirit*] is [πνεῦμά—*spirit*]” (vv. 5–6) ... the structure of what Jesus tells Nicodemus equates being born of water with flesh; thus, the water Jesus referenced is that of the womb and

not baptism. It is always wrong to equate being born of water with baptism; for baptism represents death, the watery grave that came to the world in the Flood of Noah's day. Baptism is the symbolical killing of the old self or old nature that is necessary for a disciple to come under judgment in the household of God.

What if a person has no opportunity to be baptized? Is baptism still necessary for a disciple to come under judgment?

Upon healing a blind man, Jesus told the man, "For judgment I came into this world, that those who do not see may see, and those who see may become blind.' Some of the Pharisees near him heard these things, and said to him, 'Are we also blind?' Jesus said to them, 'If you were blind, you would have no guilt; but now that you say, "We see," your guilt remains"' (John 9:39–41).

Simply by claiming spiritual understanding, enlightenment, the person comes under judgment without the person's old self being publically crucified. If the Father has drawn this person from the world through giving to the person a second breath of life, His breath [πνεῦμα Θεοῦ], the person has indwelling eternal life and the ability to hear Jesus' words and do them. This person should be baptized as soon as possible, but because he or she identifies him or herself as a person who knows the Lord, the person has entered into judgment ... the preceding also applies to the Christian who has not been born of God: the person who claims to *Know the Lord* is under judgment regardless of whether he or she has been born of God.

The 430 years Israel was in Egypt, with Joseph being sold into slavery before the patriarch Jacob brings his family to Egypt, serves as the scale model of the approximately 4300 years between Noah and the endtime Second Passover liberation of Israel, with baptism serving as the scale model of the Flood. Thus, prior to baptism a person is as a person was in the antediluvian world, when "the Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually" (Gen 6:5). Prior to baptism the person is a son of disobedience (Eph 2:2–3). And in the antediluvian world the Lord was sorry that He had made man (Gen 6:6). His intention was to blot out man (*v.* 7), but Noah as a righteous man found favor in the eyes of the Lord (*vv.* 8–9) ... *unless a born-again son of God practices righteousness, this person will be as Noah's neighbors were when the doors of the Ark were sealed shut; for the person's old self did not die when the person was baptized*, with this scenario being common in the Affliction that follows the Second Passover liberation of Israel.

The new self born of God should be as Abraham was, with the new self making a mental or spiritual journey of faith equivalent to Abraham's journey of faith. But in type, the new self is Isaac, the promised son of Abraham (Christ) while in the womb of grace, and the new self is, in type, either Esau or Jacob once empowered by the glory of God following the Second Passover. Thus, the Tribulation serves to separate these twin sons of promise as Jacob's journeying to Haran [the symbolic representation of Death] then down to Egypt [the representation of Sin] separated him from his brother who remained on Mount Seir (*cf.* Gen 32:3; Deut 2:4–5).

As has been addressed, a person has one breath of life when born of woman, the breath that *Elohim* [singular in usage] breathed into the nostrils of the first Adam (Gen 2:7), thereby transforming the corpse made from the elements of the earth into a *nephesh*, a breathing creature. The person must then receive a second breath [πνεῦμα] of life, the breath of God [πνεῦμα Θεοῦ], before the person becomes a son of God. The

adoption about which Paul writes begins with receiving a second breath of life, the breath of the Father that descended upon Jesus in the form of a dove. Only after receiving a second breath of life—life that is not of this world, but that has invisibly come from heaven [this breath of God coming as a visible dove formed the shadow or type of disciples invisibly receiving this same breath of life]—can a person be said to be born of spirit [πνεῦμα], which is like wind [in Greek, also πνεῦμα — from John 3:8].

A person who has been born again, or born from above, or born anew has actually received a second breath of life; this person, who was numbered among the dead [νεκρούς — from Matt 8:22] (even though the person was physically living) was made alive when he or she received indwelling eternal life through receiving the breath of the Father [πνεῦμα θεοῦ]. As the Logos [ὁ Λόγος], the Creator of all things (John 1:3), breathed into the nostrils of the man of mud and transformed lifeless elements into a breathing creature from whom all men (and women) have come, the Father breathed His breath (in the form of a dove) onto the man Jesus and transformed a man without sin, His Beloved (Matt 3:17), into His firstborn Son and the First of many sons (Rom 8:29), all of whom form the firstfruits of the harvest of the earth. The relationship between the inner new self made alive by the Father and the former old self is “seen” in the relationship between mud/clay [the old self] and a physically living person [the new self].

The relationship between the fleshly body of a disciple and the now-living inner self is seen in human marriage, where the woman represents the body and the man represents the head of the body ... Paul wrote, “I want you to understand that *the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God*” (1 Cor 11:3).

God is in Christ and has been ever since the breath of God descended as a dove, lit, and remained with the man Jesus the Nazarene (again, Matt 3:16). God in Christ is, therefore, the *head* of Christ. Likewise, Christ in the disciple born of God is the *head* of the disciple; so where both the man and his wife have been born of God, the indwelling of Christ forms the *head* of the man’s inner new self as the indwelling of Christ forms the *head* of the woman’s inner new self that is a son of God [there are no daughters of God]. Circumcision of disciples is, now, of the heart and not of the flesh; for there is neither Jew nor Greek, free nor slave, male nor female in those disciples who have been baptized into Christ and who have thereby put on Christ (Gal 3:26–28).

The inner new self has no fleshly appendage that can be circumcised ... circumcision can only be of the heart and by the soft breath of God.

A woman’s fleshly body has no *head* that can be made naked by circumcision.

The head of the woman’s fleshly body is, therefore, her husband; for her husband serves to *cover* her as the natural skin covering of her husband’s penis *covers* him ... circumcision is the paring away of the foreskin, the foreskin representing the skin garments the Lord made for Adam and Eve to cover their nakedness in the Garden—

When Eve ate forbidden fruit, she was still *covered* by her husband’s obedience, with *obedience to the Lord* functioning as a garment; hence sin didn’t then enter the world.

But when Adam ate, he lost his *covering of obedience*, and both he and Eve realized that they were naked; so sin entered the world when Adam realized that he was naked.

When Adam told the Lord that because he was naked he had hid himself, the Lord knew that Adam had lost his covering of obedience, that Adam had eaten forbidden fruit, and the Lord *made for Adam and his wife garments of skins and clothed them* (Gen 3:21), with these skin garments symbolically representing the foreskin that covers the head of the man.

The covenant that the Lord made with Abraham that was ratified by the sign of circumcision required that the person who would be Abraham's seed walk uprightly before the Lord and be blameless in all of the person's ways (Gen 17:1–2, 10–12) ... circumcision makes a man *naked* before the Lord, with the man's only *covering* becoming his obedience to the Lord. Circumcision figuratively returned Abraham and his seed back to the Garden of God where Adam was naked but covered by his obedience before the serpent tempted the woman, and the man, seeing the woman eat forbidden fruit, ceased to believe God.

After the first man ate forbidden fruit and lost his covering of obedience to the Lord, both Adam and Eve realized that they were naked, their state all along.

In a way similar to how God is the head of Christ through having given life to the man Jesus the Nazarene, Christ is the head of the Church through having given life to the Church, both to individual Christians and to the assembly of Christians. Therefore, since man gave life to the woman in the Garden, man is the head of his wife, not the other way around although ever since the creation of Eve, man has come from the woman as Paul notes: again—

I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. Every man who prays or prophesies with his head covered dishonors his head, but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. For *man was not made from woman, but woman from man. Neither was man created for woman, but woman for man.* That is why a wife ought to have a symbol of authority on her head, because of the angels. Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God. Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? Does not nature itself teach you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering. If anyone is inclined to be contentious, we have no such practice, nor do the churches of God. (1 Cor 11:3–16 emphasis added)

When the circumcision that matters moves from the flesh—foreskins—to the heart of the inner new self, the symbols representing the uncovered head of a man and his *covered* wife move from the penis to the man's head that sits atop his shoulders and to his wife's head atop her shoulders, with the head atop the shoulders representing that the person has lost his or her *animal nature* or carnal nature. Therefore, *Every man who prays or prophesies with his head covered dishonors his head*; for if he were to speak to God or for God with his head covered by either long hair or a cap, he denies

Christ, his head, and he denies circumcision of his heart. By covering his head, he symbolically proclaims that he is an uncircumcised Gentile, a person of the nations that is far from God.

The wife's genitalia lacks a fleshly head and must have her *head* supplied by her husband, but when the woman is born of God as a son, the inner new self has a head, the same head as her husband, Christ Jesus. However, the woman's fleshly body still has no head: her husband remains her head, and remains the appropriate covering of her flesh. The Christian woman will now cover her outer head with long hair to symbolically disclose that she differs from her husband in that her *head* isn't her head, that she remains under authority, in submission to Christ Jesus. She will then cover her long hair with a fabric covering to symbolically disclose that she is also under the authority of her husband.

Whereas the Christian man wears no covering on his head when he prays or prophesies—neither long hair nor a cap or hat—the Christian woman will cover the head that sits on her shoulders with both long hair and with a fabric covering when she prays or prophesies. And in doing so, the Christian woman visibly discloses to all sons of God, angelic and human, that she is under the authority of two heads, Christ Jesus and her husband.

When the circumcision of record moves from the fleshly outer self to the spiritual inner self, the heart, the uncovered married Christian woman discloses that she is a spiritual bastard, claiming to be of God but refusing to submit to her head, thereby transforming herself into a son of the Adversary. She will inevitably argue that her long hair is all the covering that she needs, and this would be true if she never speaks to or for God, or to or for her husband.

What Paul wrote to the holy ones at Corinth about head coverings is spiritual milk, and is not difficult to understand. Simply substitute <long hair—κομᾶ> for every place that <cover, covered, or covering—κατακαλύπτ-> appears in the passage, and a person will see that long hair isn't the covering under discussion, that if the woman will not cover her hair, she might as well have her hair shorn for she shames Christ Jesus.

Circumcision makes a man naked before God—and being made naked before God requires that this naked person—the naked inner self—cover himself with obedience to God through walking uprightly before God, being blameless in all of the person's ways.

## 6.

The concept of *firstfruits*, of a first harvest of God, carries within itself the concept of a second or latter harvest, with the early and latter harvest represented by the two grain harvests of Judea.

A disciple needs to pay attention to the language of Scripture: John writes, “For God [ὁ Θεὸς] so loved the world, that He gave His only Son [τὸν υἱὸν τὸν μονογενῆ — *the son the unique one*], that whoever believes in Him should not perish but have eternal life” (John 3:16). The Logos [ὁ Λόγος] who was God [Θεὸς] and was with “the God” [τὸν Θεόν] in the beginning entered His creation as His only Son to become the First of the firstfruits of God. It was the only Son of Him, ὁ Θεὸς, who entered His creation as the man Jesus of Nazareth (John 1:14) ... the Logos divested Himself of His divinity to be born as a man so that He would be a spiritual corpse as the man of mud was a physical corpse until *Elohim* breathed into the nostrils of the first Adam. The man Jesus became the Son of the Father when He, Jesus, received a second breath of life, the breath of the

Father [πνεῦμα Θεοῦ]. Therefore, the visible, physical creation of the man Adam reveals how the last Adam was created at the beginning of His ministry, making Jesus' ministry analogous to the first Adam being put into the Garden of Eden to work it and keep it (Gen 2:15).

My claim is, now, that the physical maturation of a person's fleshly body forms a shadow and type of (when this person is born of God) this person's spiritual maturation. If this claim is true, certain relationships hold:

A disciple able to walk uprightly before God, keeping the precepts of the law by faith, is spiritually equivalent to a human infant walking uprightly as a biped.

A disciple able to work with dual referents—the visible things of this world representing the invisible things of God—is spiritually equivalent to a human infant of three years of age.

A disciple able to dress him or herself in the garment of obedience is spiritually equivalent to a human child of about four years of age.

Imbedded in the first bullet point is the idea that disciples, when initially born of God, metaphorically crawl on hands and knees before God rather than walk uprightly as bipeds. This suggests that disciples have to “learn” to keep the commandments as human infants *learn* to walk ... a human infant does no “work” in learning to walk, but when the legs and torso have strengthened, and when the infant sees others walk upright (especially another small person), the infant will stand, but will hold onto something before suddenly setting out to cross an open space in tottering, wobbly steps. And so it is with infant sons of God when it comes to keeping the commandments by faith.

There is no work involved in keeping the commandments: what work is involved in not lying, not stealing, not committing adultery, not coveting? Committing murder takes work; not committing murder takes no work. So the nonsensical idea that keeping the precepts of the law by faith is a ministry of works leaves endtime disciples under the law, for what Jesus told the Pharisees pertains to endtime Christendom: again—

Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.” Some of the Pharisees near him heard these things, and said to him, “Are we also blind?” Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains. (John 9:39–41)

Because Christians claim to see, to *know the Lord*, their guilt that should be covered by grace remains; for by returning to the practice of sinning when sin had no dominion over them (Rom 6:14), they have taken themselves out from under grace, if they were ever under grace.

John records,

And Jesus cried out and said, “Whoever believes in me, believes not in me but in Him who sent me. And whoever sees me sees Him who sent me. I have come into the world as light, so that whoever believes in me may not remain in darkness. *If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day.* For I have not spoken on my own authority, but the Father who sent me has

Himself given me a commandment—what to say and what to speak. And I know that His commandment is eternal life. What I say, therefore, I say as the Father has told me.” (12:44–50 emphasis added)

Jesus doesn’t judge the disciple; yet to Jesus all judgment has been given (John 5:22). It is His words (as He was the Logos, the Word or Spokesman for the Father) that judge disciples: His words in this world are to disciples as *Yah* was to natural Israel, thereby giving to His words qualities of deity [without personhood]. It is what He said during His earthly ministry that judges the person—and He said,

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. (Matt 5:17–19).

The *least of the commandments* isn’t tassels on garments or any similar command; it is the Sabbath commandment in which time (as a created entity) has been made holy ... the Lord, through Moses, commanded Israel to make tassels for the corners of their garments so that the nation would “remember all the commandments of the Lord, to do them, not to follow after their own your own heart and your own eyes” (Num 15:39). The least of the commandments isn’t a command given so that Israel would remember the commandments of the Lord. It is one of the commandments to be remembered so that never again would Israel stone a Sabbath-breaker (*vv.* 32–36).

Disciples have difficulty in thinking of Jesus’ words being personified without assigning the traits of personhood to His word/words and by extension to His breath [glory]. This difficulty found its way into the logic informing Christological debates in the 4<sup>th</sup> and 5<sup>th</sup> Centuries CE. But *in the disciple who walks as Jesus walked, the words of Jesus are personified*. In the disciple who hungers and thirsts for righteousness (Matt 5:6), with *hungering* and *thirsting* being acts of satisfying the needs of the flesh, the words of Jesus are personified. Thus, in themselves—in disciples—is their own judge: the disciple who walks as Jesus walks does not reject Jesus but hears His words and believes the One who sent Him (John 5:24) and thus passes from death to life without coming under judgment. It is those disciples who do not walk as Jesus walked that are judged by the words of Jesus that they heard but did not believe.

\* \* \*

## Chapter Three

### *Typological Exegesis*

1.

A point on a two-dimensional plane would (if it could) perceive a cylinder as a circle: none of the cylinder's height (a third dimension) would be discernable. But because a point on a two-dimensional plane perceives a cylinder as a circle doesn't make the cylinder any less tall, and if the point were to call a cylinder a circle, the point would merely illuminate the limitations that have been placed upon it.

Likewise, three-dimensional objects in a fourth dimension—space-time, a dimension necessary to allow for movement of entities possessing mass—will be unable to perceive evidence of life in another inclusive dimension; i.e., heaven. And that is what heaven is: a timeless supra-dimensional realm in which the four known forces exist as an unfurled primal force. It is the dimension that exists on the other side of a sudden creation, a dimension in which all living entities must function as one entity in a similar way to how cells in a human being function together to produce one person. Timelessness dictates that what-is must co-exist with what-was and what-will-be, and in this analogy, disobedience or lawlessness is like a cancerous tumor. Because of conflicting values, disobedience produces paradoxical gridlock in a timeless realm, and as such, must be eliminated whenever found. Thus, denying the existence of an inclusive dimension and a supreme deity reveals the limitations placed upon the thoughts of the person doing the denying.

Nietzschean antinomianism is both valid observation and a revealing of how little is culturally known about the God of Abraham, Isaac, and Jacob; it can be likened to a point both describing a cylinder in two dimensions and denying the cylinder's existence in an unperceived third dimension.

Although that point on a two dimensional plane when encountering a cylinder would not be able to perceive any of the cylinder's height, if the cylinder cast its shadow onto the two dimensional plane, that point could determine the cylinder's height by observing where the light was and where the light was absent (or where it was dark). However, the shadow would be meaningless unless the point knew to attach significance to the presence and absence of "light," which would through the cylinder's shadow reveal to the point the height of the "circle" (the point would not have a word for a "cylinder").

Now move to more dimensions: human beings are not points on a two dimensional plane, but rather, they are enlivened jars of clay in four dimensions. But human beings will have no more knowledge of what occurs in another dimension—heaven—than a point on a two dimensional plane has of height. Only through shadows can human beings "see" into the heavenly realm, but these shadows are not cast upon the earth's geography ... shadows made in the heavenly realm are cast upon the mental topography (mental landscape) of humankind, with this mental topography revealed through the actions or acts of fleshly human beings. Unrighteousness is, now, spiritual darkness stemming from something or someone in the heavenly realm blocking the "light" that is God. And it is the prince of this world that blocks that light. Therefore, the visible things

that have been made—the left hand enantiomers—reveal the invisible things of God as the physical precedes the spiritual. The first Adam, a clay corpse before the Lord breathed into his nostrils the breath of life, serves as the visible, physical shadow and copy of the last Adam, a living human being before the divine breath of the Father [πνεῦμα Θεοῦ] descended upon Him as a dove, thereby imparting a second life, a spiritual life—as the right hand enantiomer—within the same mortal tent of flesh as was born of water from the womb of Mary. The first Adam and the last Adam are enantiomorphs, with chirality being the central metaphor informing typological exegesis.

Because meaning must be assigned to words, and because of the words that are used to describe the things of this world can only metaphorically or metonymically describe those things that are of heaven, disciples need to grasp the significance of what Paul writes:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. *For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made.* (Rom 1:18–20 emphasis added)

What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. *But it is not the spiritual that is first but the natural*, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. (1 Cor 15:42–49 emphasis added)

*The perishable is visible because it is not “light”*; the imperishable cannot be seen by human eyes, except by the shadow that the spiritual casts, with this shadow not being a dark likeness lying lifeless on the ground but the perishable or natural. So the man of dust was the shadow and type of the man of heaven (Rom 5:14) as physical breath is the shadow and type of spiritual breath [πνεῦμα Θεοῦ] that is the glory of God.

Words are not the only signs (icons) to which meaning is assigned: when the Pharisees and Sadducees came to test Jesus and asked Him to show them a sign from heaven, He said,

When it is evening, you say, “It will be fair weather, for the sky is red.” And in the morning, “It will be stormy today, for the sky is red and threatening.” You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah. (Matt 16:2–4)

A *red sky* can be read as a text, but a *context-dependent* text; for the meaning assigned to a *red sky* in the morning is that weather will be stormy whereas the meaning assigned to a *red sky* in the evening is fair weather. So the context in which this sign

appears determines how the sign will be read, or what meaning will be assigned to the sign ... in semiotics it would be said that the meaning of the sign depends upon the system in which the sign is located, with the history of the Volkswagen Beetle being a prime example as it went from being Hitler's "people's wagon" to being the first U.S. subcompact economy car to being the counterculture's vehicle of choice to being (after its reintroduction) a Yuppie statement against consumerism.

Jesus told the Pharisees and Sadducees that although they were able to assign meaning to the appearance of the sky, they were not able to assign meaning to the historicity of the age in which they lived; they were unable to interpret the signs of the time. Endtime disciples can add to what Jesus said, for a red sky comes from the blue portion of the light spectrum being absorbed because of the long angle through the atmosphere which light passes at dusk and dawn. Jesus was the light of this world (John 1:4 *et al*); so at dusk and at dawn, only a portion of Christ can be seen, with none of Him seen in darkness. It is, therefore, only at the beginning of the Christian era and at the end of this era that a fiery portion of Jesus can be seen, with the darkness bringing tranquility and with dawn bringing turmoil, the promised sword (Matt 10:34).

The redness of the morning and evening sky serves as a metaphor for Jesus being the Alpha and the Omega of a signing system that has the children of Israel following Joshua [Ἰησοῦ] into God's rest at the first or beginning of Israel's journey into salvation, with the 144,000 natural Israelites [from Rev 14:1–5] and the third part of humankind [from Zech 13:9] as Christians in the Endurance following Jesus [Ἰησοῦ] into God's rest as the last of the harvest of firstfruits, with the harvest of firstfruits forming the Alpha portion of the harvest of the earth that will be completed with the great White Throne Judgment, the inclusive—as in an open heart—Omega harvest of humankind.

If a red sky is a readable, context specific sign, so too would be the *sign of Jonah*, only with greater complexity and historicity than the simple appearance of the sky, with again, its appearance coming by the long angle (at evening and morning) light passes through the atmosphere and through air-borne vapors and dust. And if a red sky is a type of the *sign of Jonah*, as the juxtaposition of these two signs suggest, then the *sign of Jonah* going into darkness can be read as fair weather or a period of relative peace as opposed to the *sign of Jonah* going into light indicating a period of turmoil or tribulation.

Before continuing with the *sign of Jonah*, consider the reality of Hebraic poetry for the focus of poetry (of poetic discourse) is the words of the poem: how those words sound, how they appear, their rhythm, the effect they produce. The importance of the existence of the poem [the artifice or artifact] exceeds the value and importance of the thing[s] for which the words of the poem serve as mimetic representatives—the use of poetic language to convey knowledge signifies the importance of the delivery of that knowledge, thereby making the vehicle for the delivery and the delivery itself the focus of the auditor and of greater importance than the message being delivered. Note the preceding: poetic discourse makes the delivery of greater importance than the knowledge being delivered. The story or thing described by the poem is only of secondary importance; the apparent subject of the poem is not the focus of the poem, but only the phenomenon that caused the production of the poem. Thus, for reasons known to the poet the vehicle used for the delivery is of greater worth than what is being delivered.

An example of the above can be shown in the following poem:

## SO YOUNG

A swan from Montana, you flew  
North in September, passing  
Ducks winging south in  
Rigid V's. Overhead,  
Excited chatter  
Arches across the moon,  
    forging bonds  
    of love on  
    rising white wings—

young foxes, snowy  
owls, lone wolves hunt  
under flaring northern lights  
    while we lie  
    on frost-nipped tundra and  
    watch V's merge.

The above poem, one I wrote while in graduate school, had a specific audience: a graduate student at University of Alaska (UAF) named Andrea. The poet is not about requited or unrequited love although that would seem to be what words of the poem represent. It is about satisfying a request for a poem like the following piece:

## WHITE PETALS OF ROCK

Jasmine, Frigid Shooting Stars,  
Indian Rice, Pixie Eyes,  
Lanquid Lady, Shy Maiden,  
Long-leaved Sundew, Touch-me-not—  
    all blossoms like you, Canada's  
    sweetheart, who braved record cold

and bloomed out of season—  
ladies' tresses spiral with  
windflowers and silverweed,  
artic forget-me-nots and  
yarrow in stories I write,  
seabeach yarns set from Port

Hope to Vancouver Island,  
often obscure, deliberately  
marbled like Yukon beardtongue,  
endemic to alpine mountain  
roads chiseled in ice

by the white sun—

you read them, and  
earned my respect.

When Andrea read the above poem, she specially requested that I write one for her: the message delivered in the above poem through the first letter of each line is, “JILL, as always Homer, bye.” This second poem had a specific audience: Jill Robinson, a promising Canadian short story writer, who was then also a graduate student at UAF.

The poem written for Andrea can be read, “ANDREA, for you, wow.”

If the reader of these two poems did not expect to find a message inscribed vertically by the first letters of each line, how would these poems be read? Do the words of the two poems convey determinable messages other than what the first letter of each line spells; i.e., do the lines have meaning conveyed through their mimetic representations? Can they be read as an expression of sexual interest and an expression of mutual respect? In the first case [“SO YOUNG”] that would be a wrong sentiment, but not so in the second case [“WHITE PETALS”]; for the first poem was produced as an exercise similar to writing a fictional love scene. The second poem was written to express genuine thanks for being a perceptive reader of my writing.

How is a reader to know whether a poem’s sentiment is genuine? What inner clues does either poem contain that would convey to a reader what I have just said about the two poems? Are there any? Or do readers need to hear my voice to receive the additional information needed to properly assign meaning to these two poems? ... The essence of Scripture is that a person must believe the writings of Moses before the person can hear and believe the words of Jesus (John 5:46–47), with belief being necessary for salvation. The failing of Christians is their inability to “hear” the words of Jesus, and it is by the words of Jesus that Christians will be judged (John 12:48).

If a reader did not know to attach significance to the first letters of each line of the above poems, the message each poem conveys would probably be missed—a key is needed to unlock meaning, and in Hebraic poetry this key is the mystical *Key of David* ... the key that unlocks Scripture is typology: Jesus told the Samaritan woman, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. ... God is spirit, and those who worship him must worship in spirit and truth” (John 4:21, 24). God can only be worshiped in heavenly Jerusalem, a spiritual city that has no geographical coordinates. Physical Jerusalem, extremely meaningful to physical Israelites and to physically minded Christians, serves only as a shadow and copy of the heavenly city of spirit and truth. But more about the woman of Samaria later.

The concept of the first Adam being a copy and shadow of the last Adam; of ancient physically circumcised Israelites in Egypt being a type and copy of spiritually circumcised Israelites in spiritual Babylon; of physical Jerusalem being a type and copy of the heavenly Jerusalem—each pairing being *enantiomorphs*—seems too difficult for most of Christendom to comprehend, with the most difficult pairing being the Logos (Word) as *Yah* serving as a representation of the words Jesus spoke and left with His disciples. Hence, Scripture remains an “encoded” message that is unreadable by most Christians whereas what’s needed to open the metaphoric text is hearing the voice of the one who has the *key of David*. But *hearing* requires *ears* to be fronted by possession of the Holy Spirit [πνεῦμα ἅγιον].

At the Council of Nicea (c. 325 CE), when the Roman Emperor Constantine proposed using the Greek word *hypostasis* to explain the nature of the Godhead, Constantine handled but mishandled the *key* that unlocks Scripture even though the Apostle Paul left this *key* to disciples “on whom the end of the ages has come” (1 Cor 10:11), with the warning: “Therefore let anyone who thinks that he stands take heed lest he fall” (v. 12).

*Take heed lest you fall ...* how does a disciple who thinks he or she stands solidly on Scripture take heed if those things that happened to Israel in the wilderness are examples for endtime disciples; for those things that happened to Israel in the wilderness happened after the Passover liberation of this firstborn son (Ex 4:22) of the Lord?

If a red sky is a context specific sign (one sign, two contexts), then would not those things that happened to Israel in the wilderness—things that are examples, such as Israel’s rebellion at Sinai and in the wilderness of Paran—also be context specific, with Israel’s Passover liberation from physical bondage to a physical king forming the shadow and type of Christendom’s Passover liberation from consignment to disobedience and enslavement by the prince of this world?

Most modern English translations attempt to render Hebraic poetic passages as translated poetry whereas the King James Version did not. And using the first four verses of Isaiah chapter 43 as an example and the English Standard Version’s rendering of this passage, a person reads:

Verse 1a:

But now thus says the Lord [*YHWH*],  
he who created you, O Jacob,  
he who formed you, O Israel:

The thought imbedded in “he who created you” and in “he who formed you” is complimentary—actually, they are the same thought, but presented from differing narrative stances. The two presentations of the single thought form a “thought couplet,” the basic poetic unit of Hebraic poetry, with the relationship between the first presentation and the second presentation of the same thought—the relationship between the poetic stances or positions—being disclosed in the relationship between “O Jacob” and “O Israel.”

The text in its thin silence teaches the auditor how to read the text in its use of the two naming icons: *O Jacob* and *O Israel*. ... The natural name of the second son of Isaac was “Jacob,” which conveys the meaning of being deceitful—the name describes the prevailing attribute of the person. As such, the name conveys information about the person that is part of the imbedded thought, “he created you, O Jacob,” for God said of Rebecca’s younger son that He loved him (Mal 1:2–3; Rom 9:10–13) while Jacob was still in the womb even though He knew Jacob was deceitful as the heart of man (i.e., humankind) is deceitful (Jer 17:9).

God has consigned human beings to disobedience (Rom 11:32); Satan did not. God knows that human beings in bondage to sin are deceitful, disobedient, unrighteous, and ungodly; so being deceitful and disobedient as a “natural” human being does not prevent God from loving the person. Rather, covering oneself with his or her own righteousness (as Esau was covered with hair) causes God to hate [disrespect] the person.

Both the loved son and the hated son are covered by grace, with grace functioning as a womb. Both a spiritual Esau and a spiritual Jacob are children of promise that struggle

against each other while still in the womb of grace ... the son that justifies wrongdoing, that does not sigh and cry about the abominations committed in Israel, that doesn't "hate" what he or she does as Paul hated what he did (Rom 7:18–20) constitutes the hated son, Esau, hated before being "born" through being empowered by and filled with spirit following the Second Passover.

Jacob was the second son in a second generation born of promise. He was not born righteous but born a scoundrel ... righteousness comes by faith, not by the works of the person. But faith without works cannot save anyone (Jas 2:14, 20–24); for faith without works is hollow rhetoric, lying wind, words without meaning. It is incomplete faith. So from birth, God knew that Jacob would have to strive with Him and with men, and would have to overcome through striving, with this striving making Jacob's faith complete as Abraham's faith that was counted to him as righteousness (Gen 15:6) was made complete when he offered up Isaac. Thus, the name "Israel" is given to Jacob after Jacob strove with God until the coming of the light, the dawn after Jacob's faith was made complete.

*Jacob* is the natural name of Isaac's second son, and the first presentation of the imbedded thought informing the thought-couplet is the "natural" or physical presentation.

*Israel* is the name God gave to Jacob after Jacob strove all night with God, after his faith was made complete; thus, the second presentation of the informing thought is the spiritual or godly presentation. It is the presentation that is complete.

Israel incorporates all that Jacob was and all that Jacob would become through striving; thus, "Israel" as a name reflects a second naming or a second birth.

But the thought-couplet "he who created you, O Jacob, / he who formed you, O Israel," together, forms the "natural" or physical presentation of a larger, encompassing thought-couplet that has as its spiritual presentation the couplet "Fear not, for I have redeemed you; / I have called you by name; you are mine." Thus verse one of Isaiah 43 is one primary thought-couplet that consists of two secondary couplets:

43:1a consists of the couplet "he who created you, O Jacob, / he who formed you, O Israel," with the first presentation of the imbedded thought about creating Jacob/Israel forming the natural presentation, and with the second presentation forming the spiritual portion of the couplet.

43:1b consists of the divinely uttered couplet "Fear not, for I have redeemed you; / I have called you by name, you are mine," with the uttered "for I have redeemed you" being the physical presentation of the imbedded thought about redeeming/calling and with "I have called you by name" being the spiritual portion of the couplet.

43:1 — the complete verse represents one thought-couplet that consists of a couplet forming the natural or physical presentation and of a second couplet forming the spiritual presentation of the imbedded thought that God created/formed and redeemed/called Jacob/Israel.

The structure of Hebraic poetry is built upon thought-couplets, with groupings of couplets expressing movement from physical to spiritual, this movement occurring within each couplet and within the groupings of couplets ... the poetic conceit continues with verse 2 (Isa 43:2) being one thought-couplet consisting of two sub-couplets, the

first [natural or physical] representing water and the second pertaining to fire; thus, the pattern presented in verse one repeats in verse two. And it can now be said that the encompassing couplet [again, consisting of two couplets] forming verse one forms the natural presentation of an expanded couplet that represents verses one and two, with the physical presentation being about being created and redeemed and the spiritual presentation about being saved from death, physically (by water) and spiritually (by fire).

Here, now, is where comprehending Hebraic poetic conceits opens Scripture and causes poetry to function as prophecy: verses three and four (Isa 43:3–4) form one thought-couplet that is like the couplet formed by verses one and two. The natural portion of this second expanded couplet [verse 3] pertains to the first Passover and Israel's exodus from Egypt as recorded in the Book of Exodus. The spiritual portion pertains to a second time when the lives of men are given for the ransom of Israel, now a spiritually circumcised nation rather than a physically circumcised nation. Thus, in the structure of Hebraic poetic conceits is a previously unrevealed prophecy about a second Passover liberation of Israel ... being able to “see” that a second Passover liberation of Israel—this time from indwelling sin and death through being empowered by the Holy Spirit—will occur in a manner foreshadowed by the first or physical Passover liberation of Israel comes from employing the *key of David*, typological exegesis.

So far in rereading Hebraic poetry, we are working with signs that are barely more complex than a red sky; thus, we are still leaving unread the context and historicity of the signs. And what's seen in Hebraic poetry is an underappreciated form of double-voice discourse.

The Passover exodus of Israel that will be forgotten (Jer 16:14–15; 23:7–8) forms the non-symmetrical mirror image of a future recovery of Israel, now a spiritually circumcised nation, from indwelling sin and death. These two recoveries of Israel are *enantiomorphs*, with Israel's exodus from Egypt forming the left hand *enantimer*.

With now a cursory understanding of thought-couplets, Psalms chapter 146, verse 1; chapter 148, verse 1; and chapter 149, verse 1 should now be read.

English translators have, through their use of the linguistic icon “LORD” [written in all small capital letters], concealed an important distinction that King David, a masterful poet, understood or at least understood late in his life: in 146:1a, 148:1a, and in 149:1a, the Hebrew icon that has been translated as LORD is *Yah*, whereas the Hebrew icon that is translated as “LORD” in 146:1b, 148:1b, and 149:1b is the Tetragrammaton *YHWH* ... in the natural presentation of the command to praise God, the Hebrew icon representing God is *Yah*, an icon that is generally considered to be a contraction for *YHWH*, but this traditional teaching is, from the perspective of typology, factually wrong. *Yah* was the *Logos* or Spokesman for the conjoined Tetragrammaton *YHWH*.

In the spiritual presentation of the thought-couplet commanding praise, the icon translated as “LORD” is the Tetragrammaton *YHWH*. Thus, *Yah* is not a contraction for *YHWH*, but is the *Logos* who was with “the God” in the beginning. Together, *Yah* and “the God” [*WH*] are complete, but *Yah* is not complete of Himself.

The Tetragrammaton *YHWH* was linguistically deconstructed in the previous chapter, so now using contextual evidence it can be said that *Yah* is the deity that in these poetic conceits of David's equates to Isaiah's use of “Jacob” in 43:1a, while *YHWH* is the conjoined [two being one as in marriage] deity that equates to Isaiah's use of “Israel” in 43:1a. *Yah* is the deity who did not give Jacob His name when Jacob asked

(Gen 32:29). *Yah* is the deity that Moses, Aaron, Nadab, Abihu, and seventy elders of Israel saw on Mount Sinai (Ex 24:9–11). *Yah* is the deity that Moses saw from a cleft in the rock (Ex 33:17–23), for no one has seen the Father except Christ Jesus (John 1:18). Neither Jacob nor Moses nor the seventy saw the Father. *Yah* is not the Father, but He is the God of the Old Testament. He was the *Logos* or Spokesman for the conjoined *YHWH*, who was one spirit as Adam and Eve were one flesh. And He was to natural Israel as the words of Jesus have been to Christians ... this does not mean that Christians are to worship the words of Jesus, but are to live by these words as living personifications of these words.

The Tetragrammaton *YHWH* includes *Yah*; it does not exist apart from *Yah*. Although this analogy can be easily misapplied, it should nonetheless be used: the patriarch Israel was Jacob and never exists apart from Jacob. Wrestling with God and prevailing added righteousness to the man who was deceitful; it completed his faith. Hence, the natural man plus righteousness obtained by striving with God (by making faith complete) equaled “Israel,” a new creature because of what had been added. Therefore, the flesh [*soma*] and physical breath [*psuche*] needed to sustain the flesh of every disciple equates to the patriarch Jacob. To the flesh must be added an element of thirdness: *pneuma*, the breath of God in the breath of Christ, which now strives with the flesh as Jacob strove with God ... this is what Paul addresses in Romans 7:7–25.

The relationship between Moses and Aaron formed the lively shadow and copy of the relationship between the Father [τὸν Θεόν — from John 1:1] and the *Logos* as *Theos* [ὁ Θεός — from John 3:16]. This is why *Yah* said to Moses that he, Moses, shall be as God to Aaron, and he, Aaron, shall speak for Moses to the people (Ex 4:16). This is what’s meant when God [*Elohim*] created man in his own image, “male and female He created them” (Gen 1:27).

Aaron and Moses, together, formed one unit analogous to *YHWH*. They were physical brothers.

*Yah* spoke to Moses and to physically circumcised Israel. Likewise, the man Jesus spoke to His Apostles and to spiritually circumcised Israel.

The man Jesus spoke not His own words but only the words of the Father, as Aaron was to speak only the words of Moses. The words Jesus left with His disciples are, therefore, the words of the Father.

It will here be asserted that *Yah* entered His creation (which concealed what God had done from the beginning to the end from Israel — Eccl 3:11) as His only Son, the man Jesus of Nazareth. And He came to reveal the Father to those human beings who would be born of Spirit.

King David, a man after God’s own heart, knew that *Yah* was not the conjoined Tetragrammaton *YHWH*, but only the physical or natural portion of the conjoined Godhead; i.e., the “God” of physically circumcised Israel. And David revealed what he knew about *Yah* and *YHWH* through his use of poetic conceits structured in thought-couplets, with some of the structuring as complex or more so as any phonetic structuring of an English poetic conceit.

The marriage-like relationship between *Yah* and *YHWH*—the side to side relationship—is modified and repeated in the spirit of God [πνεῦμα Θεοῦ] being in the spirit of Christ [πνεῦμα Χριστοῦ]: this modification will now have the fleshly body of a human person being represented by the woman in a marriage, and will have the living inner new self [the indwelling of Christ] representing the head of the fleshly body, or the

man. This modification is expressed in the Logos going from being the Beloved Helpmate of the Most High God to being the Firstborn Son of the Most High God; hence, Paul notes that the woman shall be saved in childbirth (1 Tim 2:15) — the fleshly body of the person shall be saved by the perishable flesh putting on immortality (1 Cor 15:53) in a form of spiritual childbirth.

The fleshly body of a Christian should, therefore, be in subjection to the indwelling of Christ through the spirit of Christ being in the spirit of the human person, but this is not what's presently seen either in human marriages or in the inner self being able to rule over the fleshly body as the Apostle Paul noted when he wrote,

I do not understand my own actions. For *I do not do what I want, but I do the very thing I hate*. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For *I have the desire to do what is right, but not the ability to carry it out*.  
(Rom 7:13–18 emphasis added)

The law of God that was in Paul's mind and that was at war with the law of sin and death that dwelt in his fleshly body is what's wrong with the greater Christian Church, what's wrong in Christian marriages, and what's wrong in Christian's lives: the Woman representing the Church is not subject to Her Head as revealed by Christian women's refusal to wear a head covering, with the exception of Anabaptist women noted and appreciated. For the attire of a man's wife reflects what is in her husband's heart and mind: if there is rebellion against God concealed in the heart of the Christian man, this man's wife will not cover her hair and will not wear modest attire [be a plain-dresser] and will not adorn herself with good works.

The reason a Second Passover liberation of Israel has to occur is that the living inner new self of a Christian is unable to fully rule over the fleshly body in which this new self dwells. What Paul didn't understand was that the flesh remains consigned to disobedience so that the inner son of God can grow in strength through wrestling with [striving with] indwelling sin that leads to death. The inner self can be likened to Jacob wrestling with the Lord: not until the inner self has wrestled with the flesh until dawn approaches will the inner self be named *Israel*, a son of God that has prevailed over sin and death.

Hebraic poetry is double-voice discourse, but then, all of Scripture is double-voice discourse, including the narrative about Jacob wrestling with the Lord. For in deceitful Jacob wrestling with God, we see the flesh body of the Apostle Paul wrestling against God, this second match narrated from the perspective of the indwelling spirit of Christ in Paul. If a Christian has matured sufficiently, the Christian will realize that these two wrestling matches are mirror [chiral] images of each other, with the first [Jacob/Israel] forming the natural presentation of the match and the second [Saul/Paul] forming the spiritual presentation — attention must be paid in the spiritual to the movement of breath (aspiration) in going from <Saul> to <Paul>.

Again, the focus of poetry, regardless of the language, is the artifice, not what the artifice describes. The words and their arrangement are the focus, not those things that the words mimetically represent. Thus, in regard to narrative distance, words in poetic use form mental or non-physical associations at least one degree removed from words used mimetically. Therefore, David's poetry physically equates to Christ Jesus' use of figurative language. But David's Psalms contain four tiers of representation, and

sometimes four squared. They are very complex and they have barely been explored by those who have been born of Spirit. Much remains to be unlocked with the *key* King David left with those who have come behind him.

The Bible is an encoded book, but the code of importance is not a substitution of letters and of finding names and event dates closely clustered in the Hebraic text. The code of importance is the code unlocked by the *key of David*, with this key disclosing that there will again be a Passover slaughter of firstborns that can be likened to the slaughter of firstborns in Egypt when *Yah* set His hand to liberate a physical nation from physical bondage to a physical king. This second Passover liberation will be of a spiritually circumcised nation from bondage to sin and death.

Employing the *key of David* will have a disciple practicing typological exegesis with a second shadow present that incorporates the “natural,” a shadow that bridges the physical and spiritual, a shadow equivalent to the man Jesus during His earthly ministry ... physically circumcised Israel forms the shadow of spiritually circumcised Israel, but “natural” Israel is already one step removed or elevated from Jacob, which will make spiritually circumcised Israel a minimum of two steps or terraces above Jacob. Considering now that Jesus came as a “natural” son of Israel, and following death became a life-giving spirit, Israel, following the second Passover, will become a nation of empowered or liberated disciples who will not return to sin, and who will be like Jesus, and will be three terraces above Jacob.

But this *key of David* cannot be fully employed by those whose faith has not been made complete by being acted-upon ... the *key of David* is not knowledge of who the endtime descendants of the ancient kingdom of Samaria are. Rather, this key gives to a disciple basic understanding of typology being multi-layered or tiered shadowing; for Hebraic poetics forms a narrative device that signals the reader or auditor that the linguistic icons employed have a meaning apart from what these icons seem to represent. To focus on mimetic representations will cause the auditor to miss the significance of the poetry. So the Christian who sincerely believes that he or she stands solidly on Scripture but lacks understanding that Hebraic redundancy forms the scriptural basis for typological exegesis will inevitably fall for [succumb to] physically minded heresies such as the one marketed by the Sacred Names movement.

Thought couplets utilize the night/day, darkness/light metaphor in which physical night (“the twisting away”) becomes death or spiritual darkness as in having turned away from God—and since *meaning* is assigned to words by the auditor, the auditor who is “clued” by the linguistic icon [word] appearing in poetic discourse will assign to the icon a spiritual or non-physical meaning, whereas the auditor unaware of the clues will assign to the same icon a physical or surface meaning. An example of this is seen in the “WHITE PETALS” poem in which the icon /Hope/ appears as the first word of the fourth stanza. To the totally *unclued* auditor, Port Hope is just somewhere in the North. To the partially *clued* auditor (the reader who prides him or herself on possessing specific knowledge) Port Hope is a specific geographical location where a settlement exists on Alaska’s west coast. But to Jill Robinson and to Andrea Dixon, the icon was only important in its conveyance of the capital letter “H” that was part of the vertically inscribed message.

The “P” creation account conveys a message to the fully *clued* auditor that is decoded through Jesus saying that He is the first and the last, the *alpha* [ $\alpha$ ] and the *omega* [ $\omega$ ], the first letter of the alphabet and the last letter. Taking this information back to the “P”

account, the fully clued auditor will find what John records at the beginning of his gospel.

The use of double-voice discourse, however, is not confined to Hebraic thought-couplets, but is embedded in the historicity of Israel. The writer of Hebrews says, “For the word of God is living and active, sharper than any two-edged sword [μάχαιραν δίστομον — *sword doubled-lipped*], piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart” (4:12). ... The Greek idiom for an “edge” is a “lip,” but the idiom “double-lipped” can also represent double-language as in double-voice discourse. And the context of the expression μάχαιραν δίστομον suggests that two languages are in play when the writer of Hebrews makes Sabbath observance for disciples the spiritual equivalent to the children of Israel entering the Promised Land of Canaan: the Sabbath equates to God’s rest as the Promised Land equated to God’s rest. Thus, the narrative of the children of Israel journeying through the wilderness and following Joshua [in Greek, Ἰησοῦς] across the Jordan on the 10<sup>th</sup> day of the first month (Josh 4:19), the day the Passover lamb is selected and penned, becomes the *natural* portion of a double voiced thought couplet that has Jesus [in Greek, Ἰησοῦ] entering Jerusalem on the 10<sup>th</sup> day of the first month as the selected and penned Lamb of God, and has His disciples being selected and penned in Sabbath observance on the 10<sup>th</sup> day of the second month [*Iyyar*], the day the paschal lamb is penned for the second Passover, the day Noah entered the Ark (Gen 7:4, 11).

In our example year of 2011 that has now passed, the 10<sup>th</sup> of *Iyyar* occurred on the Sabbath, May 14<sup>th</sup>. By keeping the Sabbath on May 14<sup>th</sup>, the selected lamb of God for the Second Passover liberation of Israel would have been chosen as Jesus was chosen as the Passover Lamb of God from the foundations of the world.

## 2.

The “breath” received by the first Adam that gave him life entered him through his nostrils, but the “breath of God” that caused Jesus to fulfill all righteousness (Matt 3:15) entered the second or last Adam when it lit as a dove on the man Jesus and remained with Him. And this “breath of God” [πνεῦμα Θεοῦ] entered Jesus not through the front of His face [i.e., His nostrils] but at His shoulders or neck, where the blowhole of a whale would be located.

Jesus gave the Pharisees who did not believe His works or His words one sign that He was from heaven, the sign of Jonah.

The breath of the Father, appearing as a dove, was a sign that is like a thought-couplet in that it has a visible, natural presentation (what John the Baptist saw) as well as an invisible, spiritual presentation that forms the foundation of the Christian Church ... it is traditionally taught that Jesus built His Church on the rock [πέτρα] that was the Apostle Peter, a teaching that ignores a theological fault; for Paul said that he, not Peter, laid the foundation for the house of God, and that no one else can lay another foundation but the one he laid, this foundation being Christ Jesus (1 Cor 3:10–11). So a disciple needs to reexamine what Jesus said when, shortly after telling the Pharisees and Sadducees that He would give no sign but that of Jonah, Jesus asked His disciples who people said He was:

He [Jesus] said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus

answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.” (Matt 16:13–17)

There is a usually undetected problem here:

Peter was not the son of Jonah [Βαριωνᾶ—*Barjona*] (Matt 16:17), but the son of John [υἱὸς Ἰωάννου] (John 1:42). Peter was Simon of John [Σίμων Ἰωάννου] (John 21:16).

Jesus is the one who identifies Peter as Simon of John, or Simon, son of John; so Jesus knows that Peter’s natural father is “John” [Ἰωάνν—], not “Jonah” [Ἰωνᾶ]. But the misidentification is not a mistake. It is, in effect, a changing of Peter’s father from his natural parent to the Most High God.

The rough breathing or aspiration on the vowel “ᾱ” would normally be written in English as the glottal stop <h> or <ah>. The Greek nasal consonant <v> is transcribed into English as <n>; thus, the naming icon “John” has the aspiration of deep or rough breathing preceding the nasal consonant, whereas the naming icon “Jonah” has the aspiration moved behind the nasal. In spiritual parlance, natural breath comes through the nose, the front of the face, whereas the breath of God enters the inner, new creature behind the nose. Peter’s natural father was “John,” but he became the son of Jonah (with breath moved behind the nose) when the Father gave to Peter revelation through realization.

Where physical “breath” enters the physical tent of flesh (through the nostrils) differs from where spiritual “breath” enters this same tent of flesh.

For Jesus to move aspiration (rough breathing) from in front of the nasal consonant [ᾱv] to behind the nasal [vᾱ] is directly akin to moving a person’s nose from the front of his or her face to a whale-like blowhole behind the person’s head.

What Jesus pointed to when He called Peter the son of Jonah was the prophet Jonah and all that Jonah represented, including being the spokesman from God to Nineveh [among other deities, Nineveh worshiped Dagon, the Canaanite fish god]. By emerging from a great fish, probably a whale, Jonah became analogous to the new creature or new self that is spirit and has been born of spirit that emerges from a tent of flesh after death and at the resurrection. As Jonah is made alive while in the belly of the great fish, the new creature is made alive within the tent of flesh of a living human being. As Jonah is of a taxonomically higher order than any fish or whale, the new creature is of a higher order than is the tent of flesh.

A human being has no life but that which comes through the person’s nose prior to being born of spirit, but when this person is born of the breath of God, the tent of flesh becomes like the body of the whale in relationship to the new creature being like Jonah, with the breath [πνεῦμα Θεοῦ] that sustains the life of the new creature coming through the back of the head or neck as a whale breathes through its blowhole.

Jesus said He would give one sign that He was from heaven, the sign of Jonah. And He told Peter in figurative language that on the foundation [rock] of Jonah—on the movement of breath from where the natural man breathes to where the spiritual man “breathes”—He would build His church.

When for a second time the Pharisees and Sadducees asked Jesus to show them a sign from heaven (Matt 12:38–40; 16:1), Jesus gave them a red sky as an example of

them being able to read natural signs but not the signs of God. And again, the context in which a red sky appears changes the meaning of the one sign. When the red sky appears as darkness approaches, it means fair weather; whereas when the red sky appears in the morning, the sign indicates threatening weather. The sign of Jonah is a similar sign: the sign of Jonah that pertains to the resurrection of Jesus' physical body is the equivalent to the red sky appearing at evening. But when the sign of Jonah pertains to the resurrection of Jesus' spiritual Body [i.e., the Church], it is the equivalent to the red sky appearing in the morning. The seven endtime years of tribulation are the stormy and threatening day that will begin when the dead Body of Church is resurrected, for the gates of Hades can no more prevail against the Body of Christ than they could prevail against the physical body of Jesus.

Returning, now, to what Jesus told Peter, “And I tell you, you are Peter [Πέτρος], and upon this rock [πέτρα], I will build my church [ekklesia—ἐκκλησίαν]” (Matt 16:18), and we see that the <os> case ending on the masculine name Peter <Πέτρ—> becomes the vowel <α> when moving to the genitive case, or from *Petros* to *petra*. To verbally utter the <os> case ending of Πέτρος requires puckering the lips and exhaling through the puckered lips, thereby locating the exhalation of breath to the frontmost position of the face; whereas, to verbally utter πέτρα requires opening the mouth and breathing from near the back of the throat—and this movement of utterance from exhalation at the front of the mouth to inhalation in the middle of the mouth [Πέτρος » πέτρα] is analogous to the movement of aspiration [ah] occurring before the nasal consonant [n — in Greek, v] to occurring after the nasal consonant [áv » vâ].

This linguistic play is fully incorporated within the sign of Jonah, and this “play” has not previously been understood in Christendom ... in 1988. I didn't fully appreciate why I returned to college after a 23 year absence, or why I entered the graduate Creative Writing program at University of Alaska Fairbanks without any undergraduate English coursework or even an undergraduate degree. I didn't understand that without exposure to concepts such as double-voice discourse, I would not have been able to appreciate the fullness, the richness of Hebraic poetics or of Greek equivocation that Christ used in the creation of Holy Writ. I wouldn't have received what I needed to prepare me to *reread prophecy* if I had remained a commercial fishermen working out of Kodiak, out of Dutch Harbor, to where my fleshly body urges me to return as I wrestle with the flesh as Paul wrestled with his fleshly body.

Jesus told Peter that He would build an assembly or congregation [ekklesia] on the movement of breath [Greek: *pneuma*; Latin: *spīritus*] from the mouth (the “os” case ending), and from the nose (the aspiration before the nasal consonant /áv/) to the person's heart and mind. Jesus said that He would construct an assembly, a church, not based upon apostolic succession beginning with Peter, but upon Israel receiving a second life, a second life-giving breath, with this second life-giving breath received not through the front of the face but through the back of the head and neck, the areas closest to the heart and the mind.

Jesus continued: “I will build my church, and the gates of hell [*hades—ᾗδου*] shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (Matt 16:18–19) ... returning now to the sign of the red sky: depending upon the sign's context one sign can have two meanings. The sign of Jonah is such a sign, for Jesus had a physical body and He has a spiritual Body. When the sign of

Jonah is applied to Jesus' physical body, the earth would enter a period of spiritual darkness: as the light of this world (John 1:4–10; 12:35–36, 46; 2 Cor 4:6), Jesus' crucifixion at Calvary plunged the world into darkness. Although after His resurrection He showed Himself to His disciples and to a few more, the "light" of this world would not return until He returned at a second coming, the Second Advent.

With Jesus' death at Calvary, the sign of Jonah encompasses the following:

Jesus' physical body being three days and three nights in the heart of the earth is as Jonah was three days and three nights in the belly of the great fish;

Plus the sign expresses the movement of breath from the front of the face to the back of the head or the addition of a second breath received through the back of the head, with this second breath of life being as life returning to Jonah in the great fish;

Jesus' physical body is to the new creature (born of the spirit of God [πνεῦμα Θεοῦ] as the firstborn Son of the Father) as the great fish's body was to Jonah—

A disciple's physical body is to the inner new creature born of God as the whale's body was to Jonah.

The sign of Jonah will have Jesus' fleshly body being resurrected after three days and three nights: the 15<sup>th</sup>, 16<sup>th</sup>, and 17<sup>th</sup> of *Aviv* in year 31 of the Common Era ... after these three days and three nights, the resurrected Jesus ascended to the Father as the Spokesman of the Father, and as the reality of Israel's Wave Sheaf Offering, the First of the firstfruits, equating to the first handful of barley of the new harvest, the last of which would be gathered into barns by the Feast of Weeks. This equates to the red sky at evening, a sign indicating a calm sea. But if the past two millennia have been "calm," then the turbulence of the restoration of life to the Body as day dawns will be almost unimaginably violent. This restoration of life and the seven endtime years of tribulation until the Second Advent equate to the nighttime portion of the 18<sup>th</sup> of *Aviv* in year 31 CE, with the "quietness" of those twelve hours forming the antithesis to the turmoil of the seven endtime years.

Jesus' spiritual Body was not formed until the afternoon of the Wave Sheaf Offering [as Sadducees observed the offering; Pharisees waved on the 16<sup>th</sup> of *Aviv*] when He entered the locked room:

Jesus came and stood among them and said to them, "Peace be with you."

When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

And when he had said this, *he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld."* (John 20:19–23 emphasis and double emphasis added)

When Jesus breathed on the ten, He formed His spiritual Body in a manner analogous to how *Elohim* [singular] created the first woman from a wound in Adam's side and presented her to the first Adam: the Church was created on the day on which the First of the firstfruits was presented to God, not on that day of Pentecost when the first disciples were baptized with spirit and with fire as the visible shadow of when the world would be baptized with spirit (Joel 2:28) and with fire (Rev 21:1) ... Jesus' spiritual Body could not die and be dead the same three days as Jesus' earthly body died

and was dead; what happened to the physical body must necessarily happen to the spiritual Body, with the physical preceding the spiritual. The sign of Jonah pertains to Jesus' spiritual Body as it pertained to His physical body, for the sign of Jonah pertained to the Son of Man, with the Church as the Body of Christ being also the Body of the Son of Man.

As the gates of Hades could not prevail over Jesus' physical body, the gates of Hades will not prevail over His spiritual Body, composed of disciples born of spirit, these inner new selves invisible to the naked eye as Jonah would have been invisible for the three days and three nights that he was in the belly of the great fish. The tents of flesh in which these disciples dwell are like the great fish or whale that swallowed Jonah—and as whale watching excursions venture forth from Baja California to Alaska in hopes of seeing a spouting or breaching whale, the world has been watching Christendom throughout this long night that began with Calvary in hopes of seeing peace among men of goodwill.

*The key to the kingdom of heaven that Jesus left with men is the understanding that disciples are the new creatures born of spirit that dwell in tents of flesh.* The former dead inner self *dies* with baptism as Jonah “died.” The inner self then receives a second life when the Father raises it from death as life was restored to Jonah while still in the belly of the great fish (Jonah chap 2), and the inner self will be resurrected to glory as Jonah was spewed forth from the mouth of the great fish and as Jesus was raised from the grave—and when resurrected, glorified disciples will be spokesmen for God as Jesus was and is.

The Father gives life to the spiritually dead though physically living [to the inner, unwilling *Jonah* swallowed by the whale] and then, not before then, the dead old self, the old *Jonah* must die (Jon 2:5–6). The new creature lives in a tent of flesh as Jonah physically lived when he “remembered the Lord [YHWH]” and to this new creature, the glorified Jesus will or will not give an immortal body: to the new creature to whom Jesus gives life, the perishable flesh will put on immortality, and an immortal *Jonah* (Christ) will be spewed forth as spokesmen for God to the nation of Israel in the Millennium, a nation that is to the glorified disciple as uncircumcised Nineveh was to circumcised Jonah.

To avoid further confusion, the resurrection of firstfruits will include both the great—those saints who kept the commandments and taught others to do likewise (from Matt 5:19)—and the least, saints that “relaxed” [as opposed to breaking] the least of the commandments (also Matt 5:19). It will be the least of the glorified saints that rule the darkness that is the creation; that rule under Christ Jesus over the nation[s] of Israel in the Millennium; whereas the greatest of the saints will rule in heaven with the Father as the sun rules the day and the moon rules the night. Then after the thousand-year-long reign of Christ Jesus as King of kings and Lord of lords, all of the firstfruits will be as *the great* were; whereas those human beings glorified in the great White Throne Judgment will be as *the least* were. For the two great lights created on the fourth day of the Genesis “P” creation account (Gen 1:16) are glorified firstfruits, younger brothers of Christ Jesus (from Rom 8:29), both *the great* and *the least*. ... Compression of the relative relationship between the glorified Christ Jesus as the First of the firstfruits and His glorified disciples as the harvest of firstfruits typifies the relative relationship between *the great* in the kingdom of the heavens and *the least* in the kingdom. And for a disciple

to be numbered among *the great* is the simple matter of keeping the commandments by faith and having genuine love for brother and neighbor.

Because disciples who have been born of spirit have real life in the heavenly realm, those things that they bind or loose in this world are bound or loosed in heaven. The Father and the Son have that much respect for these younger siblings of the glorified Christ Jesus.

Therefore, Jonah, after being returned to life inside the belly of the whale, can be likened to the new self or new nature or new creature born of spirit dwelling in a tent of flesh. The new creature is not male or female, Jew or Greek (Gal 3:28), and is, therefore, not the person's fleshly body which after baptism remains male or female. Thus, the whale's body is to Jonah as the fleshly body of the person is to the new creature that is a son of God, and the whale spewing Jonah forth is analogous to glorification.

The Church is, then, the assembly of new selves or new creatures that have been born of spirit as sons of God, with Christ Jesus being the First of these firstborn sons of God. The shadow and type of the Church was the Congregation in the Wilderness led by Moses. As such, the Church is,

Not a building or temple;

Not an organization of men;

Not a denomination;

Not any of those things that are usually assigned as objects to the linguistic icon.

Rather, the Church is the assembly that has been circumcised of heart by spirit as the Congregation in the Wilderness was circumcised in the flesh by human hands. Therefore, the Church is wherever two or three circumcised of heart are gathered in Jesus' name, for there He will be (Matt 18:20).

Two analogies are in play throughout Holy Writ, the first being marriage and the second being Jonah, the prophet that historical Judaism identifies as the son of the widow of Zarephath that Elijah raised from death ... if this identification is true, then Jonah is an even richer sign than Christendom has understood.

\* \* \*

## Chapter Four

### “On the Day When I Took Them by the Hand”

1.

An earthly covenant [in Hebrew, *beriyth*; in Greek, *diatheke*] is, literally, the distance between cuttings; i.e., between when blood is shed to ratify the covenant and when blood is shed to end the covenant. But an eternal covenant ratified or purified with the shedding of blood is merely a copy or shadow of a heavenly covenant (Heb 9:23), albeit a shadow that extends to the end of an age.

The first Sinai covenant—the covenant ratified by the blood of bullocks thrown on the altar and on the people (Ex 24:5–8)—was, therefore, a temporary covenant conditioned on Israel obeying God’s voice and keeping the terms of the covenant; it was to last “forever,” or until the age that began with the first covenant ended, for *the first Sinai covenant served as an addition to the Passover covenant, an addition that brought sin to life*. But once alive and given an opportunity, sin quickly slew Israel—the nation lasted forty days—thereby making an early end to a covenant that was supposed to last until the second Passover, the event ending the Passover age.

The first Sinai covenant ended when Israel no longer believed Moses, and Moses cast down the two tablets of stone he had received from the Lord. The first Sinai covenant officially ended when the sons of Levi gathered around Moses, put swords on their sides, and slew about three thousand of their kinsmen (Ex 32:26–29), thereby shedding the blood of Israel.

Israel, natural and spiritual, has tried to resurrect the first Sinai covenant ever since the sons of Levi shed the blood of Israel as the young men of the people shed the blood of bullocks to ratify this covenant: the movement from cattle to people is analogous to the movement from the Lord giving the lives of firstborn Egyptians and their firstborn livestock at the ratification of the first covenant to the Lord giving the lives of His firstborn sons [in the Abyss and on earth] and the lives of the firstborn of men to end this first Passover covenant:

The blood of bulls at Sinai corresponds to the lives of firstborn Egyptians and the firstborn of Egyptian livestock;

The blood of Israel at Sinai corresponds to the endtime lives of firstborn angelic and human sons of God not covered by the blood of Christ and to the endtime lives of firstborn human beings;

The blood shed or lives lost to end an everlasting [age to age] earthly covenant that is a shadow and copy [the left hand enantiomer] of a heavenly covenant will be of greater worth to the Lord than the blood shed or lives lost to initiate the covenant, with this movement from lesser worth to greater worth anticipated in the movement from natural to spiritual within a Hebraic thought-couplet.

However, it is the concept of a covenant being “eternal” that remains problematic; for an earthly copy of a heavenly covenant cannot, by its very nature, be eternal. It is the heavenly copy that is eternal for heaven is without time: a *moment* in heaven has neither

beginning, nor end, just as a geographical location here on earth will experience change but will remain where it is, its coordinates unchanging.

A heavenly *moment* lasts forever: activity occurs within this *moment* as geological activity occurs at any particular set of longitude/latitude coordinates ... since I left Dutch Harbor, Akutan Peak, a stratovolcano on Akutan Island, immediately northeast of Unalaska Island, has erupted (1992), and Mount Okmok on Umnak Island, immediately southwest of Unalaska Island, has erupted (2008). But the Fox Island group of the Aleutian Islands that includes Akutan, Unalaska, and Umnak islands, remains where it was. Things happened, but the islands didn't get up and walk away as they might in an Aleut narrative. And so it is with a heavenly *moment*: things happen, angels were created, and an anointed guardian cherub rebelled and caused a third of the angels to leave this habitation of obedience, but that *moment* remains unchanged at the base of the mountain of God, atop of which is another unchanging heavenly *moment*, the moment from which human sons of God receive their heavenly breath of life [i.e., the breath of God in the breath of Christ]. But about unchanging heavenly *moments* little can be said other than there must be two, one in which the Most High God had life before He created angels, and a second in which angels that did not previously have life received life. Hence, angels can no more enter the *moment* in which they did not have life than the nation of Israel assembled around the base of Mount Sinai could ascend the mountain. Only Moses ascended the mountain and entered into the presence of the Lord after the Law was given—Aaron accompanied Moses before the Law was given (Ex 19:24), and Joshua went up halfway after the Law was given (Ex 24:13; 32:17), with both Aaron and Joshua having counterparts during the seven endtime years of tribulation.

Translation from spiritual to physical hinders understanding the spiritual. The concept of a covenant extending from age to age is translated into English as “forever” or “eternal,” with the linguistic icons *forever* and *eternal* denotatively referencing a period without end whereas the translated concepts represent periods that extend from one age to the next age, with the covenant ending when the age ends.

This present age as a macro-age will have ended when the Millennium begins, with at least one other macro-age (the antediluvian age) ending before this age began. Plus, covenants are conditional: when the terms of an “eternal covenant” are transgressed, the covenant is over as was the case of the covenant made with Israel in Exodus chapters 20–24 when Israel said that the nation did not know what happened to Moses and made for itself a golden calf to worship. A second covenant, a covenant not ratified by blood and hence not an earthly copy of a heavenly thing, was necessarily made while Israel was still camped around Mount Sinai, with this covenant (its terms) expressed in Exodus chapter 34. But this second Sinai covenant was made with Moses and with Israel (Ex 34:27), two covenantees [i.e., two parties], not one, for the Lord intended to make from Moses a great nation, a nation greater than Israel.

The Sabbatarian Christian Church is the nation made from Moses, but is as Moses was in Egypt when he was a general in Pharaoh's armies or is as Moses was in the wilderness of Midian. Only when Sabbatarian Christendom turns towards greater Christendom and goes to theologically retrieve its brothers from bondage to sin and death will Sabbatarians be as Moses was when he returned to Egypt, staff in hand ... this manuscript will function for me as Moses' staff functioned for him.

Only covenants not ratified by blood—covenants that are truly heavenly things—will extend beyond the death of one of the covenanters.

The covenant made with Israel on the day when the Lord led the fathers of Israel out from Egypt called for the consecration of firstborns (Ex 13:1), with this redemption of firstborns being taught to the children of Israel (*vv.* 14–15) and with this redemption being “as a mark on your [the sons of Israel] hand or frontlet between your eyes, for by a strong hand the Lord brought us [the fathers of Israel] out of Egypt” (*v.* 16). So the covenant made when Israel left Egypt was continued through the consecration of the firstborns of Israel. ***As long as firstborns are consecrated, this covenant was to remain in effect.*** A break in consecrating firstborns would, therefore, end this covenant, for the nation of Israel that was a covenanting party would cease to be. And this differs from the covenant made on the plains of Moab which has this second eternal covenant, a covenant made in addition to the covenant made at Sinai or Horeb (Deut 29:1), and being made with all the men of Israel, with their little ones and their wives, with those who sojourned among Israel, and “with whoever is not here with us today” (*v.* 15). Thus, this second eternal covenant—the Moab covenant—made with the people of Israel and ratified with a song (Deut chap 32) and not with blood, is eternal for it is made with Israel and with people who were not of Israel or present when the covenant was ratified: there is no restriction as to whom can come under this covenant, which again, was not made only with outwardly circumcised men or with firstborn consecrated males but with those who by faith would come to God so that He could circumcise their hearts (Deut 30:6; 10:16).

But it isn't the Moab covenant or even the second Sinai covenant that Christians traditionally identify as “the second covenant” ... Christians inevitably call the New Covenant that today awaits implementation *the second covenant*, with this identification coming from the writer of Hebrews including all of the covenants made with Israel over forty years in “the first covenant” although it is the first Sinai covenant (Ex chaps 20–24) that is usually thought of as *the first covenant*.

Let us pause here and wipe away any lingering fog: the first covenant is not made with Israel at Sinai, but with Israel in Egypt on the day when the Lord brought Israel out from Egypt. The first covenant is the Passover covenant. And this Passover covenant is made “new” when Christ Jesus as the paschal Lamb of God took bread [unleavened bread, the only bread that would have been on the table at a Passover meal], blessed it and gave it to His disciples, identifying the bread as His body; then took the cup, blessed it and gave it to His disciples, identifying the wine as His blood poured out for the forgiveness of sin. But making the first covenant, the Passover covenant, *new* through changing the symbols from bleating lambs to unleavened bread and wine representing the body and blood of the Lamb of God—making the first covenant *new* through changing the symbols of the covenant isn't abolishing the first covenant and implementing the New Covenant, but a change made to the first covenant that permits the long awaited implementation of the Moab covenant; i.e., all that is written in the Book of Deuteronomy. The New Covenant of which the prophet Jeremiah writes [see 31:31–34] and which the writer of Hebrews cites [see 8:8–12] will work with the Moab covenant as the second Sinai covenant works with the Passover covenant, with these four covenants forming two mirror images that are enantiomorphs. Therefore, the second Sinai covenant added to the already enacted first Passover covenant forms the reversed image of the Moab covenant added to the not-yet-enacted Second Passover covenant that is the New Covenant. This will place Sabbatarian Christendom in a time window analogous to the period when Israel [representing greater Christendom] at

Sinai rose up to play [commit fornication]. Sabbatarian Christendom is with God as Moses was with the Lord while Israel, including Aaron, made gods [*elohim*] for themselves.

The writer of Hebrews, when addressing the first covenant said,

Now even the first covenant had regulations for worship and an earthly place of holiness. For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. *By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing* (which is symbolic [a parable] for the present age). (Heb 9:1–9 emphasis added)

For as long as the tabernacle in the wilderness stood; for as long as Solomon's temple stood; for as long as Herod's temple stood with their *Holy Place* and *Most Holy Place* [Holy of Holies], the way to God—the way into God's presence—was closed ... the existence of an earthly temple prevented anyone from coming to God, not exactly what has been taught to Jews or Christians; yet this is the claim made by the writer of Hebrews. And the claim is true!

The Apostle Paul said that Christ's disciples were the temple of God (1 Cor 3:16–17; 2 Cor 6:16) ... for as long as the Christian Church as the Body of Christ was alive, the existence of the Church prevented anyone from coming into God's presence except through the indwelling of Christ, who entered into the presence of God—

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. Therefore *he* [Jesus] *is the mediator of a new covenant*, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive. (Heb 9:11–17 emphasis added)

When the law of God is written on the hearts of Israelites and placed inside of minds so that all *Know the Lord* and no one will teach brother or neighbor to *Know the Lord*, there will no longer be a need for a mediator ... a man doesn't marry his own body, but marries his wife. The living inner self that is born of spirit doesn't marry the fleshly body in which this son of God dwells; rather, the inner self is already one with the tent of flesh in which it dwells as a man is *one* with his body. Christ Jesus will not marry human beings at the Wedding Supper — He is already one with His disciples as the living inner self of each of His disciples is one with the tent of flesh in which the inner self dwells for a season.

A man doesn't marry a house: he lives in the house, at least for a while. Likewise, Christ will not marry the Christian Church; for He is already the head of the Church. Rather, a separation has to occur that transforms the Body of Christ into the Bride of Christ—and this separation occurs when the Son of Man is disrobed/revealed (Luke 17:30) at the Second Passover liberation of Israel, when the New Covenant will be initially implemented with every Christian who professes that Jesus is Lord.

Following the Second Passover liberation of Israel, Christ Jesus will no longer be the mediator of the first Passover covenant made new through changing the symbols representing the Lamb of God. No longer will He be Israel's High Priest bearing the sins of Israel before the Father. He will, instead, be busy selecting His Bride as Christians filled-with and empowered by the spirit of God reveal to all whether they believe the Father and the Son, or whether they will rebel against the Father as Israel in the wilderness rebelled against the Lord.

Because the writer of Hebrews identifies Jesus as the mediator of the new covenant that the writer references, endtime disciples should realize that this new covenant with its indefinite article, <a>, is not the New Covenant that replaces the first covenant, but is the first covenant made new—for as long as Christ Jesus is the High Priest of Israel, the way into the presence of God is blocked by Jesus having entered the spiritual Holy of Holies. For as long as the temple (i.e., the Christian Church) stands, the only way any person can come to God is through the indwelling of Christ Jesus, which requires that the Father must first draw this person from the world (John 6:44). The great White Throne Judgment cannot occur for as long as a Holy Place and a Most Holy Place stands in the Millennium. What Paul writes about Gentiles coming to God cannot occur:

When Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. (Rom 2:14–16)

And here is where all of what I have previously written begins to come together: when the Body of Christ died (ca 100–02 CE), the Christian Church no longer *stood* [again Greeks loved equivocation], and the Corpse of Christ was cut down from the cross and buried by the bishops at the Council of Nicea (ca 325 CE), thereby opening the way for every person to enter into the presence of God, and thus assuring that there would be a major harvest for God in the great White Throne Judgment.

Worldwide, Christians were prevented from reading Scripture [the Word of God] either by priests or by a lack of texts that could be obtained by the laity; therefore, parishioners worshiped God in ignorance, with their *ignorance* serving as a covering for

their transgressions of the law. But when the printing press with moveable type was developed in the 15<sup>th</sup>-Century, Bibles in a Christian's vulgar tongue began to become affordable. Hence, early into the 16<sup>th</sup>-Century, ignorance of God's Word ceased being an *acceptable covering*, and Christ Jesus as the last Elijah lay over the dead Corpse and began to breath His breath into this dead Body as the first Elijah lay over the dead son of the widow of Zarephath.

If traditional Judaism is correct about the son of the widow of Zarephath growing up to be the prophet Jonah, then when Christ Jesus as the last Elijah figuratively administered mouth-to-mouth resuscitation to the dead Body of Christ, this dead Body was as the whale that swallowed Jonah and within this dead Body was a small core of disciples [all Sabbatarian Anabaptists] that formed the right hand enantimer of the prophet Jonah resurrected from death. What would remain was for the whale to regurgitate this symbolic Jonah and for this Jonah to go forth as the spokesman for God to a Gentile people, a people that did not know their right hand from their left but a people who would repent at the preaching of Jonah whereas the Christian Church would not repent.

The greater Christian Church isn't willing to admit it is the dead Body of Christ.

The whale that puked forth Jonah didn't do so until the Lord spoke to this great fish (Jonah 2:10), then it separated itself from Jonah—Jonah didn't, of himself, leave the whale. And once Jonah was again on dry land—remember, Moses crossed the Sea of Reeds on dry land as Israel behind Joshua [Ἰησοῦ — *Jesus*] crossed the Jordan on dry land—the Lord commanded Jonah a second time to go to Nineveh, to deliver the message the Lord would give Jonah. And Jonah arose and went.

Keeping the Passover on the dark portion of the 14<sup>th</sup> of *Aviv*, keeping the commandments represents Israel walking on dry land.

## 2.

For most Christians there are only two covenants, the one made at Sinai and one made at Calvary. And such a grievous misunderstanding of Scripture leaves Christians not under grace but condemned under the law they so despise ... they have risen up to play, making a great noise as if a war were occurring when the noise they make is nothing more than a theological orgy.

The first Sinai covenant (the covenant greater Christendom identifies as *the first covenant*) was eclipsed by an eternal second Sinai covenant while Israel remained camped around the mountain of the Lord. The juxtaposition of the first and the second Sinai covenants—two covenants that have not been well understood—also discloses what happens when grace ends and when the third horseman makes merchandise of the two harvests of God [the early barley harvest and the later wheat harvest]. This third horseman buys and sells all human beings that make up these two harvests although he cannot harm the oil and the wine, disciples who are the already-processed fruits of God, with the oil and the wine being disciples who “cover” their sin by taking the Passover sacraments in this present era.

The oil and wine of Revelation 6:6 are Sabbatarian Christians that represent Moses, in that they keep the commandments by faith and love their brothers enough that they will wage war to bring them into covenant with the Father and the Son ... a prophet speaks to Israel, not to all the world. Prophecies are ultimately about mental landscapes that effect Israel; thus prophecies are about the lands representing sin [Egypt], death

[Assyria], this world [Babylon], and Israel's immediate neighbors. Biblical prophecies are not about Chile or China; for the earthly representation of the entirety of human psyche is located within the original boundaries of the Garden of Eden (Gen 2:10–14), the physical representation [the left hand enantiomer] of *Eden, the garden of God* (Ezek 28:13) that is in the supra-dimensional heavenly realm.

To expound what has been overlooked by Christendom for nearly two millennia will require more repetition than good rhetoric permits, but pedagogical necessity mandates that points made be hammered home by many blows ... the terms of the second Sinai covenant are not identical to the terms of the initial or physical Sinai covenant: the second Sinai covenant is much simplified while maintaining Israel's *special* status by no intermarriage with Gentiles; by having no other God but the Lord; by keeping the Sabbaths, weekly and annual; and by not mingling the sacred and the profane. But neither the first nor the second Sinai covenant is the covenant made on the day when the Lord took the fathers of Israel by the hand to lead them out of Egypt. Rather, the first Sinai covenant was added to the first covenant as if it were an addendum, one that gave life to sin in a manner that anticipates the third horseman [the demonic king of the South, a.k.a. Sin] being released after the second Passover. For following the breaking of the tablets (Ex 32:15–19) the first covenant was over except for the shedding of blood that would terminate the covenant forever, and the second Sinai covenant has been largely ignored by Christendom.

Understand the above: the giving of the commandments at Sinai gave life to sin so that sin [manifested unbelief], as if it were a mounted knight with sword and lance, could slay Israel. Likewise, at the Second Passover liberation of Israel, the four horsemen—the four beasts of Daniel chapter 7—will sally forth, with the third horseman, riding a black horse, representing the spiritual king of the South. This third horseman will compel Christians to sin so that the Lord will slay them when He returns as the Messiah.

The spiritual king of the South, named Sin as the fourth horsemen is named Death, will make merchandise of the early barley harvest and the latter wheat harvest as sin, brought to life at Sinai through the giving of the commandments, slew the nation of Israel, with Joshua, halfway up the mountain, and Moses, on top of the mountain, being the only exceptions.

The third horseman, Sin, cannot harm the oil and the wine;

At Sinai, sin did not harm either Moses or Joshua.

But as sin at Sinai has prevented, to this day, natural Israel from having life in God's presence—what not kindling a fire on the Sabbath means (Ex 35:3)—the third horseman will prevent greater Christendom from obeying God when Christians have no covering for their sins but obedience to God through belief.

Sin, the spiritual king of the South, once separated from Death will have no ability to kill Christians; for all Christians will be under the New Covenant, the terms of which have the Lord saying, *I will remember their sins and their lawless deeds no more* (Heb 10:17) ... this is a major point that seems minor. Today, Sin and Death function as one demonic unit, not two separate units. Today, Sin causes a disciple to die spiritually. But once the Second Passover occurs and Sin is separated from Death, Sin has no fangs, no ability to kill, for Sin will no longer be remembered. It is, then, simple unbelief that will cause God to send a strong delusion over Christians who refuse to love the truth, and this delusion will cause these Christians to believe what is false, “in order that all may be

condemned who did not believe the truth but had pleasure in unrighteousness” (2 Thess 2:12). God will do the slaying of those Christians who do not believe the truth once these Christians are filled-with and empowered by the spirit of God; for blasphemy against the spirit is nothing more than the liberated Christian transgressing the law.

Sin cannot slay firstborn sons of God, but the Father can and will. God will condemn to the lake of fire all Christians who will not believe Him, with believing Him requiring that the Christian believe Moses.

Again, an earthly copy of a heavenly covenant ends when blood is shed a second time as blood was shed to ratify the covenant. Marriage covenants are ratified by the shedding of the blood of a broken hymen, and since hymens are not naturally repairable, the marriage covenant, in the beginning, extended until broken by death, the literal or figurative shedding of blood a second time, with “blood” metonymically representing life in the same movement that had the shed blood of bulls initiating the first Sinai covenant moving to become the shed blood of Israelites ending this first Sinai covenant.

If one of the covenanting parties breaks the terms of the covenant [God will never be this party], the covenant ends—this cannot be too strongly emphasized—for in breaking the terms of the covenant, the person takes death onto him or herself. The act of breaking the covenant is as blood being again shed even if there is no outward bleeding. No party can make a covenant with God, then willfully transgress or walk away from that covenant and live spiritually.

Once sin “killed” Israel at Sinai so that the natural nation could never have life in the Lord’s presence, Moses gave divorce to Israel because of the hardness of that nation’s heart, hardness that caused marriage covenants to be broken while both covenanting partners still lived—for the nation, itself, was dead ... once sin killed Israel, both the husband and the wife were *dead* while they still lived. They were/are the *dead* about whom Jesus said, “Follow me, and leave the dead to bury their own dead” (Matt 8:22). And when a covenant has ended—marriage covenant or any other earthly covenant—a new covenant can be made.

It is because the Jews who sought to kill Jesus after He healed an invalid of 38 years were dead (*the dead* of whom Jesus had spoken) that Jesus said, “Truly, truly, I say to you, whoever hears my word and believes Him who sent me has eternal life. He does not come into judgment, but has passed from death to life” (John 5:24) ... while these Jews were seeking to take Jesus’ life, Jesus offered to these Jews indwelling eternal life—the mirror image of killing is to grant life to the individual. What John writes without calling extraordinary attention to his words is to present *chiral* images of juxtaposed light and darkness, life and death.

Blood was shed at Sinai after the gold calf incident when “Moses stood in the gate of the camp and said, ‘Who is on the Lord’s side? Come to me’” (Ex 32:26), and the sons of Levi gathered around Moses, then as agents of the Lord proceeded to kill about three thousand men of the people (*v.* 28). So, as the first Sinai covenant was ratified by the blood of bulls (Ex 24:5–8) it ended with the shedding of the blood of the people of Israel (i.e., it ended with Israel being the sacrifice). And a second Sinai covenant could be and was made between the Lord and Israel, a covenant that was not ratified by blood but by a better sacrifice, the shining of Moses’ face. This second Sinai covenant, because it was not ratified by blood but by Moses entering into God’s presence, is a truly everlasting covenant. But again, the Lord made this second Sinai covenant with Moses and with Israel (Ex 34:27), two covenantees, not one; so if Israel broke this covenant as it broke

the first one, the covenant would still remind binding on the Lord and on Moses. Israel would simply be rejected as a covenanter as it was; for it was not long before Israel made a covenant with the inhabitants of the land (*cf.* Num 34:12; Josh 9:6–15) and thus broke this eternal Sinai covenant. However, Moses remained faithful to this second Sinai covenant, and the Lord’s intention to make from Moses a nation greater than Israel remained in tact despite Moses’ pleadings not to reject Israel. It is this intention of the Lord to make a nation of Moses that underlies Jesus saying, “But if you do not believe his [Moses’] writings, how will you believe my words” (John 5:47); hence, the endtime nation built on hearing Jesus’ words must come through Moses by believing his writings ... the first covenant, for as long as it remains old and about to vanish away but still in force, is made between the Lord and those who stand on Moses’ writings while listening to the voice of Christ.

The zeal for Moses seen in the remnant that returned from Babylon (ca 539–516 BCE) to rebuild the house of God comes via this eternal Sinai covenant remaining in force with Moses even after Israel was rejected as a covenanter—

After being rejected (sent into captivity) because the nation turned away from Moses, a remnant returned to Jerusalem, but returned to build for King Cyrus a house for God—the remnant that returned did not do so because Israel had, when in a far land, returned to the Lord with heart and mind ... when there is no earthly temple where animal sacrifices can be made, Israel can only return to the Lord by keeping the commandments by faith. Thus, the prerequisite for the implementation of the Moab covenant (Deut chaps 29–32) is destruction of the earthly temple.

When a remnant of Israel returned to build for King Cyrus a house for God, the covenant with Moses remained binding on the Lord: if Israel as a free people would not *stand* on Moses, then the Lord would use the Persian king to “volunteer” his subjects to return to Moses and to Jerusalem, and to volunteer them at a time of the Lord’s choosing. ... The preceding sentence awkwardly expresses the concept that when the Lord delivered first the northern kingdom of Samaria into captivity, then the southern kingdom of Judah into captivity, the Lord ended His covenant with Israel made at Sinai [i.e., the second Sinai covenant] but retained His covenant with Moses made at Sinai [again, the second Sinai covenant]. In order for Israel to reenter a covenantal relationship with the Lord, Israel had to reenter as a remnant analogous to Moses when Moses was in a far land (the wilderness of Midian). This remnant must necessarily have zeal for Moses, pursuing righteousness by faith. However, when this remnant returned to the Land Beyond the River, with the River Jordan representing a precipice that separates this world from God’s rest (i.e., from heaven in type), the remnant built a hedge of regulations around Moses so that no Israelite could again transgress the commandments, not realizing that in constructing this hedge, the remnant pursued righteousness through the works of their hands rather than by faith, the point Paul makes (see Rom 9:30–33). Therefore, a differing “remnant,” those people foreknown and predestined from the foundations of this world to be sons of God, were brought into repentance by the Father. It is this differing remnant about which Paul writes: Gentiles grafted onto the Root of Righteousness. It is this differing remnant, however, like the remnant that left Babylon to rebuild the house of God for King Cyrus, that constructed from faith a hedge around Moses, a hedge used to keep Christians away from Moses, a hedge that prevents Christians from entering into a covenantal relationship with the Lord.

Again, Moses did not break the eternal second Sinai covenant; the Lord will not break this covenant. So a remnant of Israel, as servants of the Persian king, returned to Moses and to the house of the Lord to prepare the temple that would become “Christ” when rebuilt according to the seventy weeks prophecy, with this seventy weeks prophecy having both a physical and a spiritual application, with the physical application interrupted midweek in its seventieth week and with the entirety of the seventieth week of the spiritual application still to come.

The zeal for Moses that rabbinical Judaism displays—its hedge around Moses—is what will save a remnant of this nation during the Affliction. And the rejection of Moses by Christendom—its hedge around Moses—is what will cost the Church its salvation in the Affliction and the Endurance.

When Moses gave this second Sinai covenant to Israel, Moses also gave to Israel a seemingly innocent term or contractual condition that prevented Israel from having life: Moses told Israel, “You shall kindle no fire in all your dwelling places on the Sabbath day” (Ex 35:3) ... the Sabbath *as a sign at Sinai* represents entering into God’s rest or into His presence (Ex 33:14). Fire represents the indwelling of eternal life.

*As a sign at Sinai*—the significance of the modifying clause is easily overlooked; for the meaning of a sign, any sign, is dependant upon the system or context in which the sign occurs. The Sabbath *in the wilderness* was a sign that the Lord sanctified Israel (Ex 31:13) and that the Lord made heaven and earth in six days and rested on the seventh day (*v. 17* — see Ex 20:11), but *on the plains of Moab* and in the eternal second covenant, the Sabbath became a sign representing the liberation of Israel (Deut 5:15). It no longer represented the physical creation, but became a signifier representing liberation from servitude to Pharaoh and by extension, from servitude to the prince of this world ... the context changed from being the wilderness of Sin/Zin to being entrance onto “God’s rest” (from Ps 95:10–11). And once the Affliction comes, the context will again change—and the Sabbath will be the sign, the signifier, identifying the people of God just as the tattoo of the cross [χξς’] will, in the Endurance, identify those who are of the Antichrist, making the cross also a context-specific signifier.

If a Christian doesn’t recognize that the red sky is one sign in two differing contexts, with two differing meanings for the one sign, then there is little hope that this Christian will even notice that the reason for remembering the Sabbath in Exodus 20:11 is not the same reason as is given in Deuteronomy 5:15: the context changes from venturing forth into the wilderness of Sin to leaving the wilderness and entering into the Promised Land, a context shift as great as going into darkness [dusk] and going into light [dawn].

The Sabbath is a sign:

And the LORD said to Moses, “You are to speak to the people of Israel and say, ‘Above all *you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you.* You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death. Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. *It is a sign forever between me and the people of Israel that in six days the LORD*

*made heaven and earth, and on the seventh day he rested and was refreshed.”* (Ex 31:12–17 emphasis added)

For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. (Ex 20:11)

In Exodus, the Sabbath as a sign has a different context—a peaceful context, a fair weather context—that the Sabbath as a sign doesn’t have in Deuteronomy and on the plains of Moab, when Israel is to follow Joshua [Ἰησοῦ] rather than Moses:

*You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.* (5:15 emphasis added)

On the plains of Moab, the Sabbath as a sign represents the stormy seas into which Christendom is about to sail in the Affliction and in the Endurance of Christ. The Christian keeping the Sabbath will, in the Affliction, be hated by those Christians who form spiritual *Cain*, who murdered/murders his brother, righteous Abel.

The juxtaposition of the red sky as a context-specific sign and of Jonah as a context-specific sign and of the Sabbath as a context-specific sign is the theology of milk—the food for spiritual infants, not mature Christians. Even understanding that the cross is also a context-specific sign is *milk* ... today, the cross does not function as an identifier of those who are against Christ, but of visible Christianity itself. It is only after the great falling away [the Apostasy of day 220 of the Affliction] that the cross becomes the identifying sign of Death, the fourth horseman of the Apocalypse, with the tattoo of the cross being the mark of those who rebel against God. This does not mean, however, that Sabbatarian Christians should eagerly embrace the cross as an identifying sign; rather, *it means that Sabbatarians who condemn those who identify themselves as Christians by a visible display of the cross are premature in their condemnations.* These Sabbatarian Christians are analogous to Sabbatarians who have prematurely returned to outward circumcision or who prematurely advocate eating no meat, with both of these dogmas being doctrines of demons who wish to ingratiate themselves with those who will be their judges.

The Sacred Names heresy is another such dogma.

### 3.

Israel, without being able to kindle a fire of the Sabbath (without what this sign, “fire,” represents in the context of the Sabbath) has no indwelling life in God’s rest or presence. And it is the ramifications of this covenanting term that underlies the heart of the lawyer and the rich young ruler asking Jesus what each must do to inherit eternal life.

Because of Israel’s rebellion in the gold calf incident, Israel was prevented from having eternal life, and the Lord put into play a scenario that would have *whoever has sinned against the Lord being blotted out of His book* (Ex 32:33); for the Lord told Moses,

The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but *who will by no means clear the guilty, visiting the iniquity of the fathers on the*

*children and the children's children, to the third and the fourth generation.* (Ex 34:6–7 emphasis added)

If the Lord forgives iniquity and sin but will not clear the guilty, then the *guilty* are not sinners who are forgiven but are sinners who are not forgiven, thereby establishing a difference between sinners and sinners that is not addressed by either the denotative or connotative meaning of the linguistic icon, “sinner.” ... If a *difference* exists between simultaneous sinners, then God would be a respecter of persons and this is not the case; so this *difference* cannot be between one sinner standing next to another sinner, for sin is sin and the sinner who retains guilt is no more guilty than the sinner who has been forgiven. Rather this *difference* between *forgiving iniquity and transgression and sin*, and *by no means clearing the guilty, visiting the iniquity of the fathers on the children* must be expressed chronologically or in the realm of time rather than space. And this *difference* between sinners relates directly back to Israel not listening to the Lord when the nation was still in Egypt (Ezek 20:8); for Israel in Egypt forms the chiral image of today’s Christian Church under grace; i.e., of those Christians who have truly been born of God.

When Israel left Egypt, the nation did not leave behind those Israelites who had defiled themselves with the idols and detestable things of Egypt. Rather, all of the nation left as well as a mix multitude of other peoples (Ex 12:38). And this will be the case when the Church is liberated from indwelling sin and death: all Christians, even ones that others “Christians” do not regard as *Christian*, will be filled-with and empowered by the spirit of God ... to be a Christian liberated from indwelling sin and death at the Second Passover, the person need only to have professed that Jesus is Lord and to believe in his or her heart that the Father raised Jesus from death. The person need not be called by Christ nor drawn by the Father as is the case today, prior to the Second Passover — the context will change with the Second Passover liberation of Israel, and the death of uncovered firstborns of both Christians and non-Christians.

As a *difference* separated Israel in Egypt from Israel at Sinai after the law was given—the *difference* between the Lord not taking action against the nation that rebelled against Him in Egypt (Ezek 20:7–10) and the Lord not forgiving the nation that rebelled against Him after the law was given—a *difference* will separate Christians under grace from filled-with-spirit Christians after the law has been written on hearts and placed in minds.

When Israel rebelled against the Lord in the wilderness, He acted [or didn’t act] for the sake of His name and did not immediately kill these rebelling Israelites (Moses interceded on their behalf), but rather, the Lord prevented these rebelling Israelites from entering into the Promised Land, His rest, a euphemistic expression for His presence [of the Israelites numbered in the census of the second year, only Joshua and Caleb crossed the Jordan] and the Lord prevented the generations that came from these rebels from entering into His presence by *visiting the iniquity of the fathers* onto the children through the simple command not to kindle a fire on the Sabbath. Likewise, Christians born of God who do not today believe the Lord are not killed for their unbelief but are covered by grace; however, once these same Christians are liberated from indwelling sin and death at the Second Passover, unbelief then will cause the Lord to send over them a strong delusion that causes them to believe what is false so that all may be condemned (2 Thess 2:11–12).

This “all” who will be condemned will not be immediately killed but will live until the Second Advent when the Lord, in fury, will strike them down. As dead men walking (the ancient nation of Israel) around and around the mountain of the Lord in the wilderness of Zin, these rebelling “Christians” will clutter up the landscape of the world until the Lord brings His “rebuke with flames of fire” (Isa 66:15). Then many shall be the slain of the Lord (v. 16).

The strong delusion that the Lord will send over those who rebel against Him in the Affliction will be akin to the delusion that presently hinders *Christians* from believing Christ: the tenets of Protestantism spurn logic and privilege emotional responses, thereby producing a touchy-feely religiosity against which no reasoned argument will prevail. Protestants do not want to be under Moses so they, by faith, claim that the law has been abolished—this claim removes guilt and reinforces how good they feel about being *In the Lord*, and they involuntarily establish as factual the delusion that has come over them, a delusion that prevents them from walking as Jesus walked, or imitating Paul as he imitated Jesus. They are today as Israel was in Egypt when Israel would not listen to the Lord (Ezek 20:8).

Again, when Moses asked the Lord to forgive Israel, saying, “Alas, this people have sinned a great sin” (Ex 32:31), those who committed this sin were not forgiven, for the Lord said, “Whoever has sinned against me, I will blot out of my book” (v. 33) ... whoever rebels against the Lord when the great falling away, the Apostasy (2 Thess 2:3), occurs will be blotted out of the Book of Life.

Before the Passover, Israel was guilty of iniquity and sin; i.e., the eyes of the nation feasted on the detestable things of Egypt and the nation defiled itself with the idols of Egypt (Ezek 20:7). But because Israel was a slave nation, a nation in bondage to Pharaoh, the Lord did not hold Israel accountable for the nation’s iniquity and sin even though the nation would not listen to Him. However, once the Passover occurred, Israel was no longer in bondage to Pharaoh but had a different “habitation,” that of following the Lord. ... The context changed.

Peter wrote, “For if God did not spare angels when they sinned, but cast them into [Tartarus] and committed them to [pits] of gloomy darkness to be kept until the judgment” (2 Pet 2:4), then those Israelites whom God did not forgive can be likened to rebelling angels. And what is seen at Sinai is that the Lord, who does not change (Heb 13:8), did not spare the people of Israel who sinned but *visited the iniquity of the fathers on the children* by giving to Israel the seemingly innocent command to kindle no fire on the Sabbath. To this day, rabbinical Judaism goes out of its way to not *kindle a fire on the Sabbath*, which, when coupled to rabbinical Judaism’s denial of Jesus being Lord, continues to prevent Judaism from receiving indwelling eternal life (the fire that comes from God).

When the entirety of the Christian Church—when all who claim to be Christians—are suddenly filled with the spirit of God following the Second Passover, the inner new selves of these Christians will be as angels were before iniquity was found in an anointed cherub (Ezek 28:14–15). Following the rebellion of day 220, Christians will be as angels were after iniquity was found in that anointed cherub, said with a caveat; i.e., instead of one third rebelling, the majority of the Christian Church will rebel.

The Lord did not spare the people of Israel when this nation dwelt (camped) around the mountain of the Lord: He had been “merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness” (Ex 34:6), overlooking the iniquity and sin

of Israel in Egypt but *He had not forgotten these sins* (if He had forgotten them, Ezekiel would not have been told of them). However, those who sinned against the Lord while the nation was still in Egypt were not then condemned to death, but rather, were liberated from serving Pharaoh and the idols of Egypt as Christians who today do not believe the Lord and actively sin against Him are not condemned to death but will be liberated from indwelling sin and death. So when the people of Israel, after being liberated, returned to worshiping idols, Israel became “the guilty” ... the people of Israel were condemned after sin was made alive through the giving of the commandments at Sinai; for the Lord gave to sin the opportunity to slay this nation. And so will it be for Christians after liberation at the second Passover.

After the Passover, the same people who had their iniquity and sin overlooked in Egypt permanently became *the guilty* when, while dwelling at the base of the mountain of the Lord, they returned to doing what they had done in Egypt—and this nation of Israel forms the enlivened shadow of today’s Christian Church ... the Lord will not spare rebelling Christians after the Second Passover liberation of the nation, for the harshness of the Lord in not forgiving Israel at Sinai or in not forgiving Christians following the Second Passover comes from both serving as the copies and types of rebelling angels who left their first estate. He will not commute the death sentences of those angels who are *the guilty*. However, out of love for His “sons” He will defer execution of these death sentences until, in the roll of an appellate court, His glorified heirs “judge” angels and verify who is *the guilty*.

The guilty of Israel were permanently condemned, with their iniquity being visited on their children, and with their condemnation forming the left hand enantiomer of both the flesh and the inner new self of the liberated Christian Church being condemned: God will not forgive those Christians who rebel against Him as part of the great falling away (2 Thess 2:3). He will send a strong delusion over those who do not believe the truth so that these Christians will never repent (*vv.* 11–12). This delusion is anticipated in Moses commanding Israel to kindle no fire on the Sabbath, and only after this rebellion of day 220 of the Tribulation occurs will a remnant of Judaism come to Christ and have the fire of eternal life kindled within them when the world is baptized in the divine breath of God.

The apparent contradiction (i.e., *difference*) of the Lord saying to the prophet Ezekiel,

What do you mean by repeating this proverb concerning the land of Israel, “The fathers have eaten sour grapes, and the children’s teeth are set on edge”? As I live, declares the Lord God, this proverb shall no more be used by you in Israel. Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die (18:2–4),

and Lord saying that the Lord “will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation” (Ex 34:7) is the context of each declaration.

The Lord does not, according to Him, transfer the iniquity of the father onto the son even though that is exactly what He says He will do at Sinai.

The resolution of this apparent contradiction is in Israel from Egypt to the Jordan River (not beyond) forming the enlivened shadow of the Church from this present era to entering into God’s rest.

The forty years from Israel's sacrifice of paschal lambs in Egypt to when Israel crossed the Jordan on the 10<sup>th</sup> day of the first month (Josh 4:19) is counted as one "day," with *day* representing one epoch. For Christianity, this one *day* began at Calvary with its midnight hour yet to occur; i.e., the hour when death angels again pass over all the land. So *the context of each declaration determines whether the Lord forgives or whether guilt remains; for grace ends with the liberation or empowerment of the Christian Church*. When the Son of Man is revealed, both Head (Christ Jesus) and Body (the Church) of this Son of Man will be naked before God, covered only by individual belief and obedience so that the fruit of the spirit will ripen.

Scripture is both the text and its texture.

The great falling away or rebellion about which Paul writes (2 Thess 2:3) comes after the Second Passover and after Christians have been filled-with and empowered by the spirit of God, with this liberation of the Church from indwelling sin and death being anticipated by Israel bodily leaving Egypt and receiving the law at Sinai. And about the commandments received, Paul wrote,

Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, "You shall not covet." But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. I was once alive apart from the law, but *when the commandment came, sin came alive and I died*. The very commandment that promised life proved to be death to me. For sin, seizing an opportunity through the commandment, deceived me and through it killed me. (Rom 7:7–11 emphasis added)

And what happened at Sinai is *the nation that did not listen to the Lord in Egypt*—that would not hear and believe the Lord when dwelling in Egypt (Ezek 20:8)—*was given the law, thereby making sin alive, with sin killing the nation when the people made for themselves a gold calf* as they did or would have done in Egypt; for in making the idol, Israel transgressed both the first and second of the commandments, and probably the seventh. The sin that had lain dead within the hearts of Israel while the nation dwelt in Egypt was brought to life at Sinai, given an opportunity (when Moses, on the Lord's command, entered the cloud — Ex 24:18), and taking that opportunity, sin deceived Israel and slew the nation that left its habitation of obedience.

Jude reminds the Elect, "*Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe*. And angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of that great day" (vv. 5–6 emphasis added) ... those who did not believe were destroyed when sin was made alive and given an opportunity to deceive the people. The people were destroyed (i.e., blotted out of the Book of Life) in forty days, with these "days" taking forty years to physically execute.

Yes, the forty days that Moses was in the cloud gave sin the opportunity to kill the nation that would not listen to the Lord in Egypt. In the same manner, the 220 days between the second Passover and the great falling away will give Sin (the third horseman) the opportunity to deceive and kill Christians that will not *in this era* hear the words of Jesus and believe the One who sent Him into this world. As the Lord "reached" behind the Passover to bring forward a nation that would not listen to Him, making sin alive after the Passover and giving sin the opportunity to kill those who left

their habitation of obedience, God will reach behind the Second Passover to bring forward Christians who will not today listen to Him. He will, after disrobing or revealing the Son of Man (Luke 17:30), release the third horseman, Sin, and will give this demonic horseman the opportunity to kill liberated and empowered Christians as sin slew Israel at Sinai. And the narrative repetition of making this point many times will not be enough to stop the great falling away from occurring, for once grace ends no more sacrifice remains. Returning to sin will be unforgivable blasphemy against the spirit of God.

Moses was not present while Israel was framing its rebellion under Aaron; the two witnesses will, most likely, not be present while Christendom frames its rebellion on day 220 of the Affliction. Certainly the two witnesses will not be among the “Christian” leaders that support the man of perdition, a human being that will be to the Church as King Saul was to Israel. This man of perdition will not be a Muslim or a Christian who has converted to Judaism, but will be a Christian who sincerely believes that the angel within him is Christ Jesus, whereas this spirit-being (angel) will be the Adversary. This man of perdition will be difficult to oppose because he comes by the workings of Satan (2 Thess 2:9). Only the two witnesses (also human beings, but empowered by Christ) have the power and authority to openly oppose this man of perdition.

The man of perdition will be an angelic appearing male, born on America’s west coast in the 1960s, a convert to Arian Christianity, an individual that advocates personal liberty and responsibility. He will oppose *social justice* and its Marxist applications. He will be a seemingly *good guy* although he will be widely despised and greatly admired before the rebellion of day 220 occurs. He will urge Americans, and by extension, the world to return to the traditions that made the nation[s] great, with Christmas observance being for him the tradition of most importance. He will become synonymous with *faith, hope, and charity*, idolizing George Washington and America’s founders. But in doing so, he reveals his spiritual ignorance; for the U.S. Constitution is not a godly document. Religious tolerance is not a godly precept. For in the second Sinai covenant, the Lord says that He is a jealous God (Ex 34:14), that Israel shall worship no other god, that Israel is to keep Feast of Unleavened Bread [the expanded Passover] in the month of *Aviv*, the Feast of Weeks, the Feast of Ingathering [Tabernacles], and the weekly Sabbath. But the U.S. Constitution is silent about these matters: it is a document of negative rights, limiting the power of the State to interfere in the expression of worship, thereby not requiring Israel to tear down the altars and break down the pillars and cut down the Asherim of Amorites, Canaanites, Hittites, Perizzites, Hivites, Jebusites, Roman Catholics, Lutherans, Southern Baptists, and on the list goes until all who do not keep the Sabbaths of God are named. If the U.S. Constitution were inspired by the Lord, there would be no religious liberty in the land for all would worship the Most High God. Religious liberty is of the Adversary, as is democracy.

But the Lord will not impose His laws, His mind, His nature upon slaves of the Adversary without first “buying” or paying a ransom for those slaves. And since all firstborns belong to Him, and since the Adversary has been a murderer from the beginning, the Lord will give an equal number of lives of firstborns as ransom for the number of slaves of the Adversary that He takes from the Adversary ... since approximately a third of humankind identifies itself as Christian, approximately a third of humankind, all firstborns, will be suddenly slain at the Second Passover liberation of Israel—and upon the third of humankind that claims to be Christian, the Lord will

impose His laws, His mind, His nature on these Christians by filling these Christians with the Holy Spirit.

Under Christ, there is no religious liberty; for when a person has the mind of Christ, the person thinks as Christ Jesus thought ... there is no compromising with evil, with evil being unbelief; for either a person believes God or doesn't believe God. Any unbelief is *unbelief!* Doubt is unbelief. Thus, the man of perdition will enable unbelief to continue through empowering unbelief by not being an advocate for a single, unified ideology that permits no dissent—

My ancestors came to America as religious dissenters in the 17<sup>th</sup>-Century; so I'm not unsympathetic to religious dissent. I am, however, unsympathetic to rebellion against God, and dissent against God is rebellion. Dissent against Moses is rebellion against God. Dissent against Christ Jesus is rebellion against God. To live as a Gentile Christian is rebellion against God. To endorse religious tolerance is rebellion against God. To agitate on behalf of the State, any State, is rebellion against God. To agitate against a State is rebellion against God. Any political activity apart from living a quiet life of conviction is rebellion against God; for this world does not, today, belong to the Father and the Son. Not until the kingdom of this world is given to the Son of Man on day 1260 will this world belong to the Father and the Son. Then, the world will be baptized in spirit (Joel 2:28) and all of humanity will become the people of God, with the minds and natures of Christ Jesus, as the peoples of this world today have the minds and natures of the Adversary—and this includes greater Christendom. Whereas Sabbath observance marks and will mark the people of God in this present world and in the Affliction, the people of God will not be marked in the Endurance for all of humanity will be the people of God. Therefore, the mark of the beast [i.e.,  $\chi\xi s'$  — the tattoo of the cross] will mark dissenters (those human beings who are not of God) in the Endurance ... to be a dissenter, the person must necessarily *dissent* from the orthodoxy of the age. When that orthodoxy mingles the sacred [Christ Jesus] with the profane [the day of the sun] as it did in Colonial America, religious dissent doesn't occur in another vein of heterodoxy, but in breaking the paradigm that has Christians mingling the sacred with the profane [i.e., *Heterodoxy* with a capital "H"].

Again, the covenant God made with Israel on the day He took Israel by the hand to lead this nation out of Egypt was ratified by blood: Israel sacrificed Passover lambs and covered the entryway into their houses with this blood (Ex 12:7), and God gave "Egypt as your [Israel's] ransom, Cush and Seba in exchange for you [Israel]" (Isa 43:3). *Blood was shed on both sides*. And this Passover covenant made with Israel on the day He led Israel out of Egypt will remain in force until blood is again shed on both sides, not just by Israel ... blood was shed by Israel at Calvary, but God has not again shed blood although through Isaiah, God promises Israel, "Because you are precious in my eyes, and honored, and I love you, I give men in return for you, peoples in exchange for your life" (v. 4).

So there is no misunderstanding: Israel, a people that did not hear and believe the Lord in Egypt before the first Passover liberation of the nation, forms the shadow and type of the Christian Church in this present era, and as Israel's unbelief was "exposed" and made deadly when the law was given at Sinai, the Christian Church's present unbelief will be exposed and made deadly when disciples are filled-with and empowered by the Holy Spirit following the Second Passover. This exposing of unbelief comes in the first 220 days of the Affliction, and comes on a particular day, the day when the lawless

one (the man of perdition) is revealed—a day like when Saul was ordained as king. If the Second Passover occurs in 2011, the great falling away will occur on Sunday, December 25<sup>th</sup>, Christmas day, with the celebration of Christmas being given as the reason for this rebellion against God—the man of perdition will strive to put Christ back in Christmas, for the holiday is extremely special to this human cherub.

The first covenant—the covenant made on the day when the Lord took the fathers of Israel by the hand to lead them out of Egypt—is ready to vanish away but will not vanish away until God again sheds blood. It is only because God has not yet again taken the lives of uncovered firstborns that the first covenant remains. And what the Lord told Moses remains: the Lord is a God “merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin” (Ex 34:6–7), and *it is these traits that prevent the New Covenant from being implemented; for He has given to Christians everywhere the opportunity to put away the detestable idols of this world and return to Him*. But as Israel in Egypt would not listen to the Lord, Christians today will not listen to Christ Jesus; thus, His words, His word, His message that He left with His disciples will judge and condemn today’s Christian Church (John 12:48), but this condemnation doesn’t occur today, but will occur following the Second Passover liberation when greater Christendom returns to sin.

As God gave Egypt’s firstborns as Israel’s ransom, He will give again the lives of men in exchange for the life of Israel, now a nation circumcised of heart. The ending of the Passover covenant is, thus, solely the prerogative of the Father; for His shedding of blood will see the death of the firstborn of humankind not covered by the blood of Christ—will see the death of firstborns (including the indwelling firstborn sons of God) not covered by drinking from the cup (i.e., not taking the sacraments of bread and wine) on the night that Jesus was betrayed. This shedding of blood will leave a third of humanity [approx 2 billion people] dead at the Second Passover liberation of Israel. And this great loss of life will wobble the kingdom of this world, doubling over Babylon’s reigning hierarchy, for numbered among the dead will be the great horn or first king of Greece (Dan 8:8, 21), Satan’s first convert or firstborn son. Thus, it will seem reasonable to put Christ back into Christmas, and for the surviving children’s sake, to make that first Christmas after the Second Passover the best ever, with the only problem being that observance of Christmas is not of God but is, instead, rebellion against God.

This Passover covenant that is passing away but has not yet passed away is the covenant that will be superseded by the promised New Covenant that has the law of God written on hearts and minds. This covenant is passing away because Israel has shed the blood of the paschal Lamb of God at Calvary: humanity is in a period of watching and waiting analogous to the six hours between when Israel in Egypt killed the selected lamb and when the death angel passed over all the land ... the Lord struck down all of the firstborn of the land of Egypt at midnight (Ex 12:29), halfway between sunset and sunrise, the hour that is the farthest from the light. And when moving from physical to spiritual, the midnight hour occurs when humankind can get no farther from God, with God being light; midnight occurs when circumstances force humankind to begin returning to God, with the foremost circumstance being the second Passover liberation of Israel.

Can human beings today actually get farther from God? Christendom is in open rebellion, professing to “Know the Lord” but refusing to walk as Jesus walked; refusing

to keep the precepts of the law; refusing to keep the Sabbaths of God but keeping its own weekly and annual holidays. The Apostle John said that those disciples who say they know Jesus but do not keep the commandments are liars, and indeed they are—but they are also most of Christendom. Judaism denies the Lord; Islam has never known the Lord; and everyone else either actively or passively worships demons. (Islam is, by simple population growth, overwhelming both Christianity and Judaism, but Islam is a spiritual *cover crop* planted by God to preserve and enrich the mental topography of humanity until plowed under in the Affliction.) So is it really possible for humankind to get farther from God than it presently is? If it is possible, the distance is not great.

However, the example that has been left with disciples—the example that Paul references when addressing the saints at Corinth whom he calls infants—isn't of sin being made alive in Egypt and there in Egypt being given an opportunity to slay Israel but sin being made alive and given an opportunity to slay the nation after this nation's liberation at the Passover. So in speaking of a Second Passover liberation of Israel, what is always present is the Christian Church's present unbelief being held against this firstborn son of God, with Sin being given power and the opportunity to slay this nation when it is circumcised of heart ... when the Son of Man is revealed, the Church as the Body of Christ and by extension the Body of the Son of Man will be disrobed, or stripped of the mantle of Christ's righteousness. Grace will end: it will no longer be needed, for every disciple will have the Torah written on his or her heart and placed in the mind so that every Christian fully *Knows the Lord*. Sin will then, because grace has ended, have the opportunity to slay every Christian who doesn't cover him or herself with the garment of obedience. But under the New Covenant, sin will not be remembered although God will send “a strong delusion, so that they may believe what is false, in order that all may be condemned who did not believe the truth” (2 Thess 2:11–12). So following the Second Passover liberation of Israel, it isn't the practice (activation) of sin that condemns disciples, but the unbelief that is manifested in the activities of hands and bodies as transgressions of the commandments.

Unbelief will condemn filled-with-spirit Christians as unbelief condemned Israel at Sinai, the mountain of God, with this former condemnation (again, Ex 32:33) forming the left hand enantiomer of the near future condemnation of the lawless Christian Church that openly rebels against God when the man of perdition is revealed ... again, the man of perdition will be to the Church as King Saul was to Israel, with Paul while still known as Saul of Tarsus functioning as the man of perdition functions regarding those saints that spiritually constitute righteous Abel. Yes, the linguistic play that has the man of perdition being foreshadowed by King Saul and persecuting genuine disciples as Saul persecuted the early church (Acts 8:1; 9:1–2) is intentional and discloses knowledge about what will happen in the Tribulation (i.e., the first 1260 days of the seven endtime years); for as King Saul pursued David but was replaced as king by David, the man of perdition coming by the workings of Satan will persecute and pursue the remnant of the Church (from Rev 12:17) even before Satan is cast from heaven. But this remnant, after the kingdom of this world is given to the Son of Man (Rev 11:15–18; Dan 7:9–14), will have powers like those the two witnesses possessed in the 1260 days preceding when Satan is cast from heaven (Rev 12:7–10). Christ as the Lamb of God leading the 144,000 natural Israelites and the Remnant (from Rev 12:17) being witnesses to the third part of humankind (from Zech 13:9) will, together, be as King David and his mighty men were.

To utter the name <Saul> requires a person to hiss as a serpent hisses.

4.

If the first covenant remains in effect even though it is old and ready to vanish away; and if Israel is no longer a nation outwardly circumcised but the nation that is circumcised of heart; and if the temple is no longer a stone building but disciples (1 Cor 3:16–17; 2 Cor 6:16), with disciples individually and collectively being the Body of Christ (1 Cor 12:27) so that the temple will be “Christ” [this is what Jesus meant when He cleansed the temple — John 2:13–22, especially *v.* 21]; then disciples as Israel and as the temple of God are to still eat the Passover on the night that Jesus was betrayed (1 Cor 11:23), with Jesus being the paschal Lamb of God.

But if Jesus is the paschal Lamb, the chronological scenario presented by traditional Christendom of when Jesus was crucified doesn’t work.

The Lord told Moses and Aaron in Egypt,

This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. ... Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. (Ex 12:2–3, 5–6)

This first month of the year is the month of *Aviv* (Ex 13:4), and determination of when this month of *Aviv* begins comes via the paschal lamb being selected on the 10<sup>th</sup> day of this month and sacrificed on the 14<sup>th</sup> day at even, with few other clues as to when this day occurs.

For rabbinical Judaism, *Aviv* is but isn't the first month of the year; for the second Sinai covenant has the Feast of Ingathering occurring at year's end (Ex 34:22), placing the Fall feasts of the seventh month at the end of the harvest year, taken by rabbinical Judaism to mean that there is a civil year, as opposed to the sacred year, that ends with the Feast of Trumpets. Rabbinical Judaism changes the calendar year with Trumpets; hence, Judaism's calculated calendar must be used with caution, for when the year begins with Trumpets, insertion of the 13<sup>th</sup> month [*Adar II* or *Vedar*] is placed in the wrong year. For example, rabbinical Judaism will place *Adar II* in the year beginning in the fall of 2010; whereas on the calendar that begins in the spring with the first sighted new moon crescent following the equinox, *Adar II* was added to the year concluding in spring 2010. Therefore, the Feast of Dedication [beginning the 25<sup>th</sup> of *Kislev*] didn't begin on December 2<sup>nd</sup>, 2010, but will begin on January 1<sup>st</sup>, 2011. And this month differential comes into play the year of Jesus' crucifixion.

If Jesus is the paschal Lamb of God, then He would have been selected and penned on the 10<sup>th</sup> day of *Aviv* and sacrificed on the 14<sup>th</sup> day ... when some of the scribes and the Pharisees asked Jesus for a sign, He answered them,

An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up at the judgment with this generation and condemn it,

for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. (Matt 12:39–41)

Jesus was greater than Jonah.

This first time Jesus says He will give only one sign, He specifically references Jonah being in the belly of the whale (great fish) for three days and three nights, with Jonah being spewed forth as the recognizable spokesman of God ... if anyone would have seen Jonah being spewed from the mouth of the great fish, Jonah would visibly be, for a Canaanite, from Dagon the Canaanite fish god that the men of Nineveh also worshiped.

The men of Nineveh did not know the Lord; they certainly were not inclined to worship the Hebrew deity. Yet these men of Nineveh repented at the preaching of Jonah for they recognized him as having come from God so outside of the text there must have been witnesses to what the Lord did with Jonah in having the whale belch him out.

As a sign, “Jonah” is especially *context specific*, for he would not have been recognized as a spokesman for God in Jerusalem: his message was not for Israel but for Nineveh, where he was recognized as being from God. Thus, *the context for meaning being assigned to Jonah forms around the center pivot of recognizing a spokesman coming from God, with this “center” holding for endtime disciples*. Because of the deities Nineveh worshiped, Jonah was recognized as being from God whereas 1<sup>st</sup>-Century Judaism, with its focus on Moses, did not recognize the man Jesus, about whom Moses wrote, as being the Spokesman for the Most High. The Sadducees and Pharisees could not see beyond Moses even though Moses did not take their ancestors into the Promised Land: the children of Israel followed Joshua [again, in Greek, Ἰησοῦ — from Acts 7:45] into God’s rest as Christians follow Jesus [in Greek, Ἰησοῦ — from Acts 4:10] into heaven. Moses does not bring a disciple into salvation, but everyone who will be saved will “stand” on Moses by believing his writings (John 5:46–47) as the children of Israel on the plains of Moab “stood” on Moses when they chose life (Deut 30:15–20).

In the book of Jonah, the author writes, “And the Lord appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights” (1:17 — 2:1 in Hebrew). What the author writes has Jonah being 72 hours in the belly of the whale, during which Jonah dies: “The waters closed in over me to take my life; / ... I went down to the land / whose bars closed upon me forever; / yet you brought up my life from the pit, / O Lord my God” (2:5, 6). Yes, Jonah dies, and is then resurrected when “the Lord spoke to the fish, and it vomited Jonah out upon dry land” (v. 10), but he was made alive before he was resurrected.

Again, it is not reasonable to expect the men of Nineveh to repent at the preaching of Jonah unless someone saw Jonah being spewed forth from the mouth of the great fish, with the unidentified witness[es] being like those disciples in the 1<sup>st</sup>-Century who were witnesses to Jesus’ resurrection. These men of Nineveh believed Jonah because they believed that Jonah was from God. And whereas very few men of Israel believed that Jesus spoke for God before He was resurrected, some of the Sadducees and Pharisees believed afterwards, with three thousand accepting Christ on that day of Pentecost following Calvary. Likewise, very few *Christians* today believe Christ while some will believe after the second Passover.

The word for “days” that the author of Jonah uses is יָמֵי — *yome*, which is usually assigned the meaning “to be hot” as in the daylight portion of a day. The word for “nights” used is לַיְלֵי — *lay<sup>e</sup>lah*, which is usually assigned the meaning of “to twist” as in

twisting away from the light; hence night. Thus, there is in the Book of Jonah no ambiguity that would permit three days and three nights to be two nights and a day: three days is three 12-hour periods of 24-hour *days*, and three nights is three 12-hour periods of 24-hour *days*. Therefore, when Jesus makes a direct reference to Jonah being in the belly of the whale three days and three nights, He says that the Son of Man will be three days and three nights in the heart of the earth, with the Head of the Son of Man being three 24-hour days lying dead in the heart of the earth, and with the Body of the Son of Man being resurrected from death after the third day, with “day” (i.e., the daylight portion of a *day*) in this context representing those times when the Lord appears on earth as the light of this world and with night being the darkness when the Lord is not visible.

If Jesus is the paschal Lamb of God, slain on the 14<sup>th</sup> of *Aviv*, the preparation day for the high Sabbath, the great Sabbath of the spring Sabbath (John 19:31, 42), then Joseph of Arimathea and Nicodemus placed Jesus’ crucified body in the garden tomb at the end of the 14<sup>th</sup> day and beginning of the 15<sup>th</sup> day. This means that Jesus was in the tomb all day on the 15<sup>th</sup> of *Aviv*, the high Sabbath, all day on the 16<sup>th</sup> of *Aviv*, all day on the 17<sup>th</sup> of *Aviv*, and resurrected from death on the 18<sup>th</sup> of *Aviv* ... John writes, “Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb” (20:1).

The 18<sup>th</sup> of *Aviv* is the first day of the week [i.e., the first after the Sabbath], which will make the 17<sup>th</sup> the weekly Sabbath, the 16<sup>th</sup> Friday, and the 15<sup>th</sup> Thursday. Jesus was therefore crucified on Wednesday, midweek of the calendar week, and resurrected on the 18<sup>th</sup> of *Aviv*, midweek of Unleavened Bread, the week when Israel lives without sin (leavening representing sin), with Unleavened Bread as a sign in this context representing the seven endtime years of tribulation, with the kingdom of this world being given to the Son of Man halfway through these seven years.

And counting backwards, John writes, “Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead” (12:1), and “The next day [five days before the Passover] the large crowd that had come to the feast heard that Jesus was coming to Jerusalem” (v. 12) ... John calls the great Sabbath of the spring Sabbath (i.e., the high day) “the Passover”; so one day before the Passover is Wednesday, the 14<sup>th</sup> *Aviv*. Two days is Tuesday, the 13<sup>th</sup>. Three days is Monday, the 12<sup>th</sup>. Four days is Sunday, the 11<sup>th</sup>. Five days is the Sabbath, the 10<sup>th</sup> of *Aviv*.

Jesus entered Jerusalem on the 10<sup>th</sup> day of *Aviv*, and He was “penned” in the city until He was sacrificed on the 14<sup>th</sup> day, dying when the Pharisees then reckoned that paschal lambs were to be sacrificed; i.e., halfway between one “even” (noon) and the second “even” (sunset at 6:00 pm).

Christendom’s traditional teaching that Jesus was crucified on Friday cannot be supported from Scripture, and is factually false. It is actually a denial of the sign of Jonah and of Jesus being from heaven; for if Jesus is not the paschal Lamb of God, sacrificed on the 14<sup>th</sup> of *Aviv*, humankind has no savior. And if a Christian does not drink from the cup on the night that Jesus was betrayed, the dark portion of the 14<sup>th</sup> of *Aviv*, there is no forgiveness of sins for the Christian. Thus, taking the sacraments on a fixed weekly calendar day is an errant practice, and to hold that Jesus was resurrected 36 hours after being crucified is rejection of the sign of Jonah.

What can be known about when to begin the month of *Aviv* will have the 15<sup>th</sup> day of the month being a Thursday in the year when Jesus was crucified, with this year being the model by which every other year is established.

Luke writes,

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. (3:1–3)

In the “fifteenth year” is not after fifteen years, but after fourteen years—and contrary to what quick reference charts disclose, the reign of Tiberius did not begin 14 CE but began a little more than a year earlier ... the Roman Emperor Augustus was to be succeeded by one of his two grandsons, Lucius and Gaius, when in 2 CE Lucius died, followed by Gaius being killed in 4 CE. At this time, Augustus had no choice but to turn to Tiberius, the adoptive son of Octavian, who had been on the short list of successors to Augustus since 26 BCE.

After Gaius’ death, Augustus adopted Tiberius as his full son and heir, but with the requirement that Tiberius in turn adopt Augustus’ nephew Germanicus. Following his adoption, Tiberius received “tribunician” power and a share of Augustus’ *maius imperium*, and in 13 CE, the power held by Tiberius was made equal to, rather than inferior to (or second to), Augustus’ power, thereby making it 13 CE when Tiberius comes to power, for Augustus began to back away from running the empire. Hence, a person then living in the empire would say that Tiberius came to power in 13 CE, not when Augustus dies a year later. For all of Augustus’ last year of life, Tiberius was fully emperor, a co-princeps with Augustus, the situation made necessary so that there would be no interregnum when Augustus died. Tiberius as emperor would continue as emperor after Augustus’ death, but ruling solely rather than jointly. And this was the case in 14 CE when Augustus died at age 75. His will confirmed Tiberius as his sole heir.

In the 1<sup>st</sup>-Century, anyone over 70 years of age would know that death was not in the distant future, but near. It was only prudent that Augustus would transfer his authority to someone whom he had personally chosen to succeed him before he died, and he waited until a year before his death to make Tiberius emperor. So the reign of Tiberius begins in 13 CE, not in 14 CE, and when 14 years (not 15) is added to 13 CE, Luke has John the Baptist’s ministry beginning at or near Passover in 27 CE.

John the Baptist’s ministry began in the spring of the year 27 CE, on or about the Passover as the precursor to Jesus thrice cleansing the temple at the spring Sabbath.

The angel Gabriel tells Mary, “And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. For nothing will be impossible with God” (Luke 1:36–37). ... Because John is of the priesthood, his ministry would not have begun until he was thirty years old (Num 4:3, 23, 30, 35, 39), and Luke writes, “Jesus, when he began his ministry, was about thirty years old” (3:23). Thus, Jesus’ ministry would have begun in the fall of the year (about Sukkot) in the year 27 CE.

With Jesus' earthly ministry being three and a half years in length, Jesus would have been crucified in 31 CE, not 33 CE as is errantly taught within much of Christendom. But the double check of the year comes from the 15<sup>th</sup> of *Aviv* falling on a Thursday.

The year 33 CE doesn't hold up as a possible year upon examination: on rabbinical Judaism's calculated calendar (which wasn't in existence prior to the destruction of the temple in 70 CE), the 15<sup>th</sup> of Nissan [*Aviv*] of the year 3793 occurred on Sabbath, April 2, 33 CE, but this is a month too early; thus, the 15<sup>th</sup> of *Iyyar* (the month that begins with the first sighted new moon crescent after the equinox) occurred on Monday, May 2, 33 CE. Neither month satisfies the "15<sup>th</sup> on Thursday" test.

Again on Judaism's calculated calendar, the 15<sup>th</sup> of Nissan of the year 3791 occurred on Tuesday, March 25, 31 CE, with this month again beginning a month too early; thus, the 15<sup>th</sup> of *Iyyar* occurred on Thursday, April 24, 31 [April 26<sup>th</sup> Julian] — and there is the month that, according to the Lord, began the year for Israel when Jesus was crucified. ... Jesus would have been crucified on modified Julian day #-667506, or April 25<sup>th</sup>, Julian, in the year 31 of the Common Era.

The vernal equinox in year 31 CE occurred on Friday, March 23, on the Julian calendar. The new moon (dark of the moon) that occurred prior to the vernal equinox occurred on March 11<sup>th</sup>; and the new moon following the equinox occurred at noon on April 10<sup>th</sup> (Julian calendar). This new moon could not have been visible earlier than the evening of April 11<sup>th</sup> and was probably not visible until the evening of April 12<sup>th</sup> (Julian calendar), or *Iyyar* 1<sup>st</sup> of the year 3791 (April 10, 31 CE on the Gregorian calendar).

According to Judaism's calculated calendar in use today, Jesus was crucified in the second month, which seriously calls into question whether this calculated calendar should be used by any disciples to establish the date for Passover. In fact, the following conclusions can be drawn: Judaism's calculated calendar is not reliable when it comes to establishing the date on which endtime disciples should annually take the sacraments of bread and wine on the night that Jesus was betrayed. The month of *Aviv* should begin with the first sighted new moon following the vernal equinox. And Jesus was crucified in the year 31 of the Common Era, on the 14<sup>th</sup> day of *Aviv*, Wednesday, April 23<sup>rd</sup> (Gregorian calendar; April 25<sup>th</sup> on the Julian calendar).

According to Judaism's calendar, the 15<sup>th</sup> of *Iyyar* occurred on a Thursday, May 19, 2011, with the weekly cycle for the Second Passover in 2011 (year 5771) lining up day for day with the Passover of the year 31 CE, when Jesus was crucified.

## 5.

Remember, when Jesus asked His disciples who people said the Son of Man was He received from His disciples the speculation of others, but when He asked His disciples who did they think He was, Peter answered, saying that Jesus was the Christ. Peter answered with knowledge the Father had revealed to him regardless of whether Peter was aware what he knew was revelation or was simply what he had deduced ... revelation from the Father comes on more avenues than dreams and visions. Paul said his gospel was received via revelation (Gal 1:11–12), but he doesn't disclose whether he received his gospel when he was taken to the third heaven or in a vision or from realization, for he seems to separate *visions* from *revelations of the Lord* (2 Cor 12:1–3), and he only vaguely recounts what happened when he was in Arabia (Gal 1:17). And Peter says nothing about receiving knowledge that Jesus was the Christ in a vision.

Within the context of Peter saying the disciples had come to know that Jesus was the Holy One of God, Jesus' response to Peter is interesting: "Did I not choose you, the Twelve? And yet one of you is of the devil" (John 6:70). ... Peter said that he, they (the twelve), *had come to know* that Jesus was the Christ, yet regardless of this knowledge, one of the Twelve was of the devil. Knowledge alone was no assurance that rebellion or betrayal would not occur. Rather, it seemed no relationship existed between knowledge and salvation. It would, therefore, logically follow that *revelation isn't given for reasons of salvation, but for the Lord's credibility; for the sake of His name.*

The above needs additional emphasis: revelation is unrelated to salvation, but is given to establish credibility as healing establishes credibility. Jesus said, "If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father" (John 10:37-38) ... if the revelations contained within this manuscript come to pass, believe them so that you may know and understand that the Son is in me and the Father is in the Son; for all seven endtime churches will come through revelation given to establish the credibility of the Lord. They will come through the spirit of prophecy manifested in the revelations contained within this manuscript.

The Lord did not slay Israel in Egypt for the sake of His name; He did not slay Israel in the wilderness for the sake of His name; He did not slay the children of Israel for the sake of His name. And it is for the sake of His name that He will give revelation to endtime disciples so that He does not have to kill the Church ... without revelation being given to endtime disciples, there would not even be a remnant of Israel left alive. "But for the sake of the elect those days [when saints are delivered into the hand of the little horn — Dan 7:25; Zech 13:8] will be cut short" (Matt 24:22); revelation will be given and there will be an elect.

The crowds that followed Jesus saw the miracles and ate the bread that had been multiplied by prayer, but the crowds had not been individually chosen by Jesus to either follow Him or to betray Him so that Scripture would be fulfilled (John 17:12), and so it is today. Christendom is as the crowds were that followed Jesus, especially so in that Christendom, with very few exceptions, absolutely refuses to eat the body of the Lamb of God and to drink from the cup on the night that Jesus was betrayed [i.e., on the dark portion of the 14<sup>th</sup> of *Aviv*]. Thus, of those who do take the Passover sacraments on the night Jesus was betrayed are two sorts of disciples: those who follow Jesus and by following Jesus receive revelation from the Father, and those who are called to betray Jesus, and by extension, betray the Body of Christ. Yes, there are disciples called for the specific purpose of fulfilling scriptural passages about betraying other disciples.

For those disciples who truly follow Jesus, revelation from the Father comes through realization or *coming to know* a thing or a secret of God; revelation comes through the workings of the spirit, the *Parakletos*. And the test of the revelation and of the person declaring the revelation is the same test that was applied to the words of a prophet of old: does the prophet teach Israel to keep the commandments of the Lord, and does the thing about which the prophet prophesies come to pass (Deut chap 13; 18:22). If a disciple who follows Jesus teaches others to keep the commandments and if the thing the disciple declares comes to pass when the disciple declares that it will come to pass (not fifty years or a hundred years later), then the Father has revealed knowledge to the disciple as He revealed knowledge to Peter that was not time-specific, and as Paul received revelation that was also not time-specific.

Paul tells assembled elders from Ephesus,

You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; how *I did not shrink from declaring to you anything that was profitable*, and teaching you in public and from house to house, testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. And now, behold, I am going to Jerusalem, constrained by the πνεύματι, not knowing what will happen to me there, except that τὸ πνεῦμα τὸ ἅγιον [*the breath the holy*] testifies to me in every city that imprisonment and afflictions await me. (Acts 20:18–23 emphasis added)

Paul *did not shrink from declaring to them, the elders of Ephesus, anything that was profitable*, but this does not mean that Paul declared to them everything that he knew or realized. Plus when Paul left the elders and sailed to Tyre, the disciples there *by the spirit* [διὰ τοῦ πνεύματος] (Acts 21:4) told Paul not to go to Jerusalem. Then when Paul arrived at Caesarea where he stayed with Philip the evangelist, a prophet named Agabus came from Judea, and with Paul’s belt he bound his feet and hands and said Paul would be so bound and delivered into the hands of the Gentiles at Jerusalem (vv. 11–12); yet despite the urgings of the disciples and the testimony of the spirit of God, Paul was determined to go to Jerusalem. So either Paul was being foolish in going, or he had realized or knew that it was only through being taken captive that he would appear before Nero.

If Paul was arrogant to the point of being foolhardy—going to Jerusalem when he had been told by God not to go—he wouldn’t be much of an example to imitate: Luke records, “And since he [Paul] would not be persuaded, we ceased and said, ‘Let the will of the Lord be done’” (v. 14).

Paul either acted contrary to knowledge coming through the spirit/breath of God, or Paul had a revelation from the Father that went beyond what the breath of God was conveying to other disciples ... consider the implications of this latter reality. If Paul had a revelation, either by realization or by having visited the third heaven, then the spirit that was in other disciples conveyed incomplete knowledge to these disciples, meaning that *the spirit* was not a voice coming from God or a personage within the godhead, but was the “life” within disciples that had been received when each was born anew, with this “life” knowing things of God but not necessarily having complete understanding of what was known. The spirit that gave life to the disciple could only partially understand what Paul understood: the new creature within converts could understand enough to fear for Paul’s safety without understanding why it was that Paul had to go to Jerusalem—and we return to Paul being chosen to know the will of the Lord (Acts 22:14).

For far too long, disciples have not closely read the narrative pertaining to Paul going to Jerusalem that final time: Paul possessed knowledge through revelation that was outside-of or beyond what was profitable for disciples to know:

Paul understood that the things of this world form the shadow and copy of the invisible things of God (Rom 1:20), and what Paul most likely understood was that he, too, was one of those visible things in this world that formed a shadow of the endtime things of God. And if Paul understood that in him appearing before Emperor Nero, he would form the left hand enantiomer of endtime disciples coming before the man of

perdition and the ruler of this world in the Affliction, something that will happen, then Paul would have realized that his Roman citizenship would get him a hearing before the emperor, probably the best way to satisfy what had to happen.

Disciples don't usually think in terms of a self-aware text; of them forming the shadow and copy of what will occur in the future. Yet when Jesus said,

Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate and died.

Whoever feeds on this bread will live forever (John 6:54–58),

Jesus introduced the reality of textual self-awareness, of “characters” within the narrative “knowing” how they fit into the past and what would happen in the future, thereby giving to “the word” (ὁ λόγος, the message – from John 12:48) Jesus left with His disciples qualities usually reserved for the Word (ὁ Λόγος – from John 1:1) or for a human agent.

A self-aware text possesses unusual qualities, including the ability to “write” the future rather than simply (as a shadow) reflect the future. And Paul, by his apparent understanding of what must happen in the future, journeyed to Jerusalem, knowing full well that he would eventually appear before Nero, but also knowing that he did not have to go to Jerusalem if it was inevitable that he would appear before Nero because of his possession of Roman citizenship. Hence, going to Jerusalem when he knew that he would there be taken is only necessary *if there is a future going to Jerusalem that wasn't foreordained*—and if Paul knew that there would be a future going to Jerusalem and appearing before the ruler of this world, then Paul possessed self-awareness of his position in history, thereby raising the question, if he hadn't gone to Jerusalem would the future turn out differently than it will? The answer is, yes, it would. By going to Jerusalem, the earthly representation of the heavenly city that is the Bride of Christ, Paul reveals that control of the Church will be taken by the man of perdition, giving rise to the Adversary taking Christians hostage, which was not knowledge necessary for salvation in the 1<sup>st</sup>-Century but is knowledge germane to 21<sup>st</sup>-Century disciples.

If Paul, when ignoring the sound advice given him by disciples possessing the spirit of God, had the choice of going or not going to Jerusalem, then *by going Paul in effect “writes” the future by establishing what will happen. The question would then be whether Paul had a choice about going or not going; for someone's choice of what to do will be limited by what either has been done or by what will be done.* Free will comes with a caveat that gives fate modernity.

When Jesus said, “The one who rejects me and does not receive my words has a judge; the word [ὁ λόγος] that I have spoken will judge him on the last day” (John 12:48), Jesus gives to the words He spoke, the message He delivered by command of the Father (vv. 49–50) the physical qualities of a person. His words in a person causes the person to be the embodiment of His words. And this literal personification [when a person believes Jesus' words and walks as Jesus walked] and/or linguistic personification [that judges the person who hears His words but doesn't walk as Jesus walked] of what Jesus spoke represents in this world the continued presence of Jesus,

and serves to illuminate the invisible relationship between the Father (the Ancient of Days) and the Logos, who was also God.

If a person seeks to walk as Jesus walked, the person becomes the fractal image of Jesus, thereby giving life to uttered words. This person is now covered by grace, but only covered by this garment of Christ Jesus' righteousness until the person is filled-with and empowered by the spirit of God so that the person can actually walk as Jesus walked; i.e., walk without sin. At the Second Passover, the Son of Man shall be revealed (Luke 17:30), disrobed, stripped naked: Christians will no longer be under grace for every Christians will have the ability to truly walk as Jesus walked, living the person's life without unbelief, without transgressing the commandments, without sin. But if the person doesn't want to imitate Jesus and be a fractal of the man Jesus but wants instead to live as a Gentile, a person of the nations that are separated from God, the person will continue in unbelief, in disobedience, and will be condemned by the words Jesus left with His disciples, the message that is the word [ὁ λόγος] of Jesus.

As Jesus is the personified word [ὁ Λόγος] of the Father, the disciple who believes the words of the Father that the man Jesus spoke is the personified word [ὁ λόγος] of Jesus ... as the man Jesus, the only Son of God [ὁ Θεός] (John 3:16) who was with the God [τὸν Θεόν] in the beginning (John 1:1) and who created all things (*v.* 3) and who entered His creation (*v.* 14) as a slave, being born in human likeness (Phil 2:7)—as the man Jesus glorified the Father on earth by finishing the work the Father had given His Helpmate, *Yah*, to do (John 17:4), the Father glorified the man Jesus in the Father's presence with the glory *Yah* had in the Father's presence before the world existed (*v.* 5). The Father and *Yah*, as the Word [ὁ Θεός] of the Father, had equal glory before the world [τὸν κόσμον] was created. It is this glory that *Yah* did not exploit (Phil 2:6) when the Father gave to *Yah*, His Helpmate, the task of creating a death chamber in which rebelling angelic sons of God could perish, with the possibilities of this death chamber permitting human sons of God to have the life that rebelling angelic sons would lose. Therefore, these human sons of God were foreknown before the foundations of this world were laid; for these human sons of God would also be heirs not merely servants. And God would exalt the man Jesus (*v.* 9), not merely returning to Him the glory He had before He entered His creation: God gave to Him τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα [*the name above every name*], ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνα κάμψῃ [*that in the name of Jesus every knee should bend*] (*vv.* 9–10), “in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (*vv.* 10–11).

Greater glory and honor was given to the man Jesus after He was crucified and received again the glorify He had as *Yah*, the Helpmate of the God, with this greater glory not being elevation from being an angelic son of God to being God as Latter Day Saints teach, but by the Father requiring that every living entity in heaven or on earth bow before Jesus, that in His name alone is there salvation for the firstfruits.

The teaching of Latter Day Saints that human beings have indwelling angels, received from conception, with these angels seeking to achieve greater glory than they had as slaves in heaven by living righteous lives here on earth—that these indwelling angels are the inner selves of human beings—is a false doctrine, and the doctrine that will permit the man of perdition, in good conscious, to declare himself *God*, for this man of perdition will truly believe that when he is possessed by the Adversary on day 220 of the Affliction, the angel inside him is Christ Jesus.

False doctrines enter into Christian dogma through men not called by God as Paul was called, wrestling with texts to assign humanly reasoned meanings to the inspired linguistic icons of Scripture. The efforts of these men [women have usually been excluded from theological debates] are well-intentioned but naïve—and in a very few cases, God has honored the efforts of these men by allowing them to see their errors and repent of teaching without being called to teach. In the vast majority of cases, these false teachers go to their graves, self-assured that they will come before God as Job thought he would come before God, when in reality these men condemned themselves to the lake of fire because of their presumptuousness in teaching without being called to teach.

Repentance is a gift from God, a gift that He will withhold as He did for the men of Israel numbered in the census of the second year, with the notable exceptions of Joshua and Caleb. Judas Iscariot could not repent of betraying Jesus even though he brought the thirty pieces of silver back to the chief priests and elders of Israel (Matt 27:3–4). Those Christians in the Affliction that betray their brothers will seek repentance, but it won't be found for the Father will send a strong delusion over them so that they believe what is false ... the Father has to clear away delusions that have come from the Adversary when He draws a person from this world, with repentance coming after the Father has cleared away these delusions. Thus, when the delusions come from the Father because the person will not believe the truth, there is no one able to clear them away. Repentance is denied even if it is sought.

When the mind of a Christian has been cleansed as Jesus cleansed Herod's temple, there is no undoing willful rebellion against God that comes from unbelief. Of itself, unbelief will never become belief. And those teachers of lawlessness who do mighty works in the name of Jesus (Matt 7:21–23) are, while they do these mighty works, condemned because of their unbelief.

There are some Sabbatarian Christians that contend the Logos (ὁ Λόγος – from John 1:1) is the breath of God [πνεῦμα Θεοῦ], a nonsensical argument that would also hold that Θεὸς ἦν ὁ Λόγος – *God is the breath (of God)* [3<sup>rd</sup> clause of John 1:1]. Although Jesus attributes qualities of personhood to the word [ὁ λόγος] He delivered to His disciples (i.e., His words will judge the ones who rejects Him as discussed), Jesus does not insinuate that *the word* He leaves in this world is “God,” or is anything more than what He has spoken: “For I [Jesus] have not spoken on my own authority, but the Father who sent me has Himself given me a commandment—what to say and what to speak. And I know that His commandment is eternal life. What I say, therefore, I say as the Father has told me” (John 12:49–50). Jesus spoke by command of the Father, with the words He spoke representing eternal life; thus, the person who rejects Jesus, rejects the words Jesus spoke (there is no other way for a human being to reject Jesus), and by extension rejects eternal life. So indeed the word, the message Jesus delivered serves as the judge of all born of God, with the one who hears Jesus' words and believes the One who sent Jesus into this world passing from death to life without coming under judgment (John 5:24). Again, it is the dead inner self of the person that hears and believes and passes from death to life without coming under judgment.

There is a reality that early Greek philosophers and Pharisee converts refused to accept: the Logos [ὁ Λόγος] that was with the God [τὸν Θεόν] and was God [Θεός] in the beginning did not enter His creation as Himself, but as His only Son, meaning that this deity—*Yah*—ceased to exist when He entered His creation:

The God with whom Abraham spoke and whose feet Abraham washed; the God with whom Jacob wrestled; the God who Moses and the seventy elders saw—this God, the Logos [ὁ Λόγος], died and was dead when Mary bore His only Son, Jesus the Nazarene. And here is where Latter Day Saint theology gets these disciples in trouble: the dead inner self of human beings, analogous to the dead ὁ Λόγος in the man Jesus, was never alive. The first Adam did not have indwelling eternal life when *Elohim* [singular in usage] breathed into the nostrils of the man of mud (Gen 2;7). The first Adam never ate of the Tree of Life. Thus, contrary to popular Christian teaching, the first Adam did not have an immortal soul that needed regenerated, with Latter Day Saint theology being a human attempt to better explain the false concept of regeneration of immortal souls. The life that the first Adam received was entirely physical, and came through ὁ Λόγος creating all things physical from His breath, speaking the world into existence. Thus the life the man Jesus received from Mary initially came from the breath of ὁ Λόγος, not the breath of the Father. The life the man Jesus received when ὁ Λόγος entered His creation as His only Son came from ὁ Λόγος: the life that the man Jesus had, therefore, came solely from ὁ Λόγος until the breath of the Father [πνεῦμα Θεοῦ] descended upon the man Jesus in the visible form of a dove (Matt 3:16). Then, the man Jesus received a second breath of life, the breath of the Father, and received indwelling eternal life, with this second breath of life making the inner self of Jesus alive.

Christians have traditionally held that Jesus was fully man and fully God, a position that would have Jesus' inner self possessing immortality before a second breath of life was received. This is simply not the case. Because Jesus' Father was not the first Adam, the man Jesus was not born as a slave of the Adversary but was as Moses was when in the household of Pharaoh: because Jesus did not sin, Jesus was never under the Law, never subject to death even though He was not immortal prior to the beginning of His earthly ministry. The only way for Him to die without committing sin was for Him to assume [take upon Himself] the sins of others; i.e., the sins of Israel, the first born son of God (from Ex 4:22). And He did not take upon Himself the sins of Israel until He was selected and penned in Jerusalem as the paschal Lamb of God on the 10<sup>th</sup> day of *Aviv* in year 31 of the Common Era.

As a model or type of disciples having dead inner selves prior to being born of God, Moses better serves as the pattern; for Moses was born as a slave but reared as a free man. Paul writes that Jesus took upon Himself the form of a slave, being born in the likeness of men (again Phil 2:7) ... men [i.e., all of humankind] are born as slaves of the Adversary, consigned to disobedience (Rom 11:32), as Hebrews in Egypt were born into slavery after Pharaoh Ahmose I completed the conquest and expulsion of the Hyksos. But as Moses was placed in a reed ark [a paper ark of the covenant], disciples who are of Moses escape slavery [disobedience] by believing the writings of Moses and hearing and believing the voice of Jesus. Therefore, in terms of analogy, Jesus' absence from Judea from sometime after He was twelve years old until He was about thirty years old forms the shadow and type [left hand enantiomer] of Moses' forty years in the wilderness of Midian, with the three and a half years of Jesus' earthly ministry forming the shadow and type of Moses returning to Egypt to bring His people out from slavery, with Jesus' disciples functioning for Him as Aaron functioned for Moses:

The Logos [ὁ Λόγος] as *Yah* served as the Spokesman or Voice of the God [τὸν Θεόν];

The man Jesus as the only Son of ὁ Λόγος served as the Spokesman or Word of the Father;

Jesus' first disciples served as the spokesmen for Jesus, with the τὸν λόγον that Jesus left with His disciples bearing an analogous relationship to His disciples as Aaron had with Moses.

The physicality of disciples hinders Christians from perceiving that it is the inner self—the non-tangible self that receives life that has come from heaven when the disciple is born of God—that serves as the “head” of the fleshly body as Christ Jesus is the Head of the Church, with Christ Jesus no longer being a physical human being. The head speaks for the body, but the head uses the tongue of the body to utter words that are formed from modulated breath [air flow]. Thoughts are not enunciated until the tongue gives substance to these thoughts through ephemeral words that dissipate with time and distance; thoughts have no tangible form or shape until they are transcribed as texts. Thus, a text [in this case Scripture] lends semi-permanence to enunciated thoughts, the words that came from God through τὸν Λόγον to Moses then to the children of Israel ... the intangible became tangible when ὁ Λόγος transcribed His words on two tablets of stone.

The physical manifestation of the utterances of ὁ Λόγος compose the *Tanakh*; whereas the only Son of ὁ Λόγος is the man, Jesus the Nazarene, who was the physical manifestation of τὸν Λόγον of the Father ... stay with the analogy: human utterances cannot be seen by eyes, but are heard with the ears. The thin membrane of ear drums vibrate when air pressure changes thus allowing the pressure waves formed by modulated breath to be sensed even in another room of a house. The speaker doesn't have to be present for the speaker's utterances to be heard. So when these utterances are transcribed as written text, these utterances cross time and cultures, and these utterance can be read with the eyes and heard with the ears when read by another speaker. Hence, the words of Moses are reduced to objects that can be handled and examined by disciples three and a half millennia after they were initially uttered. The words of the Lord that were uttered from atop Mount Sinai became tangible objects when they were written on two tablets of stone, with endtime disciples being able to hear these words in their shrunken form whenever the Torah is read. Therefore, Moses reflects the Light that is the Lord as the moon reflects the light of the sun. Moses is not born of the moon as Pharaoh Ahmose's name suggests that he was, but Moses serves as the reflected glory of the Son of Man. For this reason Jesus said, “If you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words” (John 5:46–47).

The writings of Moses shine in darkness as the light of the moon shines at night, with the waxing and waning of the moon reflecting the acceptance or rejection of Moses who wrote of Jesus—

Jesus is not the physical manifestation of the breath of the God [πνεῦμα Θεοῦ], but received a second breath of life when the breath of God descended upon Him as a dove (Matt 3:16), thereby transforming the sinless Beloved of the Most High into the Firstborn Son of many sons of God. But the commandment given to Him of what to say represents eternal life (John 12:49–50); so it is “eternal life” itself that judges the disciple who rejects Jesus, thus giving to *eternal life* the qualities of a human judge ... the life within a born-of-God disciple is, therefore, self judging: a person judges him or herself by the words that Jesus spoke. And if the person who rejects Jesus judges him or

herself by these words, he or she is automatically condemned. And again, it is only the person who hears Jesus' words and believes them that shall be saved.

Disciples become self-judging texts, with their judgments predicated on whether they accept or reject Moses' writings and Jesus' words, the moon and Son, with this play on the English word *sun/son* having importance in Medieval England ... the person who rejects Jesus erases his or her eternal life. Therefore, the person who, because of the Sacred Names heresy, denies Christ rejects life while sincerely believing that in the person's hyper-correction of the text, the person has life.

The Sacred Names heresy—like the Mormon belief that there is an angel in every person—stands as an example of how a little knowledge will truly condemn a person to the lake of fire; for those of this heresy contend that when Peter said that “by the name of Jesus Christ of Nazareth ... whom God raised from the dead ... there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:10–12), Peter gave to the pronunciation of Jesus' name the power to save. But, again, the enunciation of a word or the utterance of sound is ephemeral and cannot be preserved from generation to generation. It is the reduction of utterance to transcribed text that permits Scripture to reflect the glory of the Lord as Moses reflects the glory of the Son, with the Son having as much more glory than Moses as the builder of a house has more honor than the house itself (Heb 3:3). Therefore, in the darkness of this present age, the Light that is no longer with Israel, the nation circumcised of heart—the Light of men that was Jesus the Nazarene (John 1:4, 9; 12:35–36, 46; 1 John 1:5–7)—is reflected in Moses, as the light of the sun is reflected in the brightness of the full moon.

Those of the Sacred Names Heresy further contend that “Jesus” is a corruption of “Zeus” and as such is a pagan pronunciation; that to be saved a Christian needs to use a corrupted Hebrew pronunciation for the Father and the Son's names—and nothing could be farther from the truth, for by placing importance on the pronunciation of Jesus' name those of the heresy practice simple witchcraft and deny that it is by “the authority” [τῷ ὀνόματι — from Acts 4:10] possessed by Jesus Christ the Nazarene that the man was healed; that the utterance of Jesus' name by someone not possessing the authority Jesus left with His disciples would heal or save no one.

The Greek signifier τῷ ὀνόματι that is usually translated as “the name” in Acts 4:10 does not, in Peter's usage, in its usual translation into English convey the connotative sense of how the man was healed by the authority of Jesus that was then invested in Peter and John; for if the temple officials had uttered Jesus' name in Greek, Aramaic, or Hebrew, nothing would have happened for after denying that Jesus was the Christ in approving His crucifixion they had no right to use the authority Jesus left with His disciples. Likewise, after transforming the command (that is eternal life) that the Father had given to Jesus for Him to deliver to His disciples into the mere utterance of a corrupted Hebrew signifier, those who practice the Sacred Names heresy deny Jesus, deny that Jesus was God before entering His creation as His only Son, deny that Jesus was the Logos [ὁ Λόγος], and because of their rejection of Jesus, they have as their judge the word [ὁ λόγος] Jesus left with His disciples. They truly condemn themselves by denying Jesus' “name” [τῷ ὀνόματι]; for sincerity does not save anyone.

Using bastardized Hebrew pronunciations does not honor either Moses or Christ Jesus; for a dry desert wind blowing through the upright boughs of Joshua trees [*Yucca brevifolia*] affects neither the moon nor the Son.

But the self-condemnation of those disciples involved in the Sacred Names Heresy comes from Jesus presently cleansing the temple of God; for in driving out the spiritual livestock and the moneychangers, the glorified Jesus sends a delusion over those disciples who have been driven from the temple because they did not love the truth so that these disciples cannot return to the temple. The ascendancy of the Sacred Names Heresy within present Sabbatarian Christendom comes from the necessity to pen the spiritual livestock somewhere once they are driven from the temple so that these vessels of wrath can be broken or slaughtered when the temple is dedicated upon Jesus' return for no one who practices witchcraft will be in the kingdom.

Textual self-awareness usually refers to a text commenting on itself, a practice seen in Henry Fielding's novel *Tom Jones (The History of Tom Jones, a Foundling*, published 1749) in which the author comments on how the story is proceeding. Textual self-awareness has become a common aspect of postmodern texts, with Roland Barthes producing fun-to-read but barely readable narratives. However, in the case of Scripture, the self-aware text "writes" the future in an unanticipated way: the text does not merely comment upon itself, but limits what the future holds by becoming the self-aware shadow of future phenomena. In a practical aspect, the disciple writes him or herself into or out of the Book of Life, with this Book of Life being the reality of Scripture. Thus, recognizing where the disciple stands in the historical record, the abstract of which is disclosed in the Genesis "P" creation account, becomes a necessary attribute of *discerning the body* (see 1 Cor 11:27, 29); for lack of discernment remains the reason that many disciples are weak, ill, and not healed (*v.* 30).

The concept of a person *writing* him or herself into the Book of Life will be as difficult for most Christians to accept as it was difficult for Jesus' disciples to initially accept eating His flesh, but when a person realizes that Jesus' flesh is the broken bread of the Passover sacrament, eating His flesh becomes merely a matter of believing His words and keeping the Passover after the example He left with His disciples. Likewise, writing oneself into the Book of Life is the simple matter of believing the writings of Moses and hearing the voice of Jesus and believing the One who sent Jesus into this world.

Exactly how much Paul knew or what he thought will not be known before the resurrection, but in the third heaven, his inner self "heard things that cannot be told, which man may not utter" (2 Cor 12:4). So Paul had through vision knowledge others did not possess. He was certainly forewarned that he would be taken prisoner in Jerusalem, but if he understood that by being taken prisoner he would "reveal" what would happen to endtime disciples or to an endtime disciple, he had no choice about what he had to do for through being taken prisoner he understood that he would go to Rome, a "trigger" he pulled when he appealed to Caesar (Acts 25:11–12).

If it were the will of God that Paul go to Rome and appear before the emperor, circumstances would conspire so that Paul would end up appearing before the emperor regardless of whether Paul voluntarily went to Jerusalem ... he did not have to go to Jerusalem where he was taken prisoner. So it wasn't simply appearing before Caesar that underlay Paul's determination to go to Jerusalem. And again we are faced with the question of whether the actions of the individual can hasten or delay the inevitable, or whether they will ultimately affect a foreordained outcome; we are faced with the importance of Jerusalem as a type [left hand enantiomer] of the Bride of Christ.

If a text is writing the course of future events rather than simply reflecting events—if disciples are sons of light rather than mirrors reflecting the glory of the moon—then it isn't outcome alone that matters but all of those things that lead up to the futuristic outcome.

Years pass between when Paul is taken prisoner in Jerusalem and when Paul finally appears before Nero, with the passage of these years suggesting that the Church (since disciples individually and collectively form the Body of Christ, Paul as an individual represents the entirety of the Church) would be taken prisoner and held without much happening as if it [the Church] were dead until it appears before the ruler of this world ... note the preceding! Paul being taken prisoner, then held first in Judea, and finally in Rome where he preached to his guards as an individual represented the entirety of the Church, something that Paul understood. So did Paul know that the Church would die? Ancient Israel as slaves to Pharaoh represented the Church, with the slave-status of Israel in Egypt representing Israel's dead inner selves in a model in which Israel only has one breath of life. Israel's liberation from slavery stands as a shadow and copy of Christians receiving a second breath of life, the breath of God [πνεῦμα Θεοῦ]. Therefore, Paul's imprisonment—his loss of freedom—will certainly function as a *sign* representing the Church's loss of indwelling eternal life.

Why the Book of Acts is abruptly cutoff mid narrative has never been well understood, but in Luke's concluding sentence is the long sought answer: "He [Paul] lived there [in Rome as a prisoner] two whole years at his own expense, and welcomed all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance" (Acts 28:30–31). Those two years and become almost two millennia that the Church, again fully represented in the person of Paul, has taught Christ with boldness and without hindrance but also without indwelling eternal life in the form of the breath of God in the breath of Christ. As Israel's enslavement in Egypt represented no indwelling eternal life [i.e., dead inner selves], Paul's imprisonment represents no indwelling eternal life by the Christian Church that casts as its shadow both ancient Israel in Egypt and Paul in Judea and in Rome, which now means that Paul's shipwreck can be *read* as double-voice discourse.

By going to Jerusalem Paul did not hasten what would happen—he would have been taken prisoner, sent to Rome, and there held—but his evangelism was certainly hindered for the years he was held as a prisoner. And Christianity was certainly made the prisoner of the prince of this world before its corpse was "buried" at the Council of Nicea (ca 325 CE).

Understand what is being said: if Scripture simply reflected future events as would seem reasonable when heaven is a timeless supra-dimension, then those things that happened in the past were orchestrated by future events, with what is presently happening also being orchestrated by the future—and in this scenario, there is little freedom of movement for present and past sons of God. But if, since the spirit was given, Scripture has become a truly self-aware text as the Logos [ὁ Λόγος], the Word of God, was both God and was with the God, and as the word [ὁ λόγος—the *logos*] spoken by Jesus is the judge of disciples that reject Him, then those things that happened in the past (but since the spirit was given) do not simply reflect future events but also determine future events ... by appealing to Caesar, Paul prevented his own release: "And Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar"" (Acts 26:32). But by appealing to Caesar Paul set in place a "shadow" that

doesn't reflect the future but sets the parameters for future events; Paul "fated" certain disciples to appear before the ruler of this world as well as ensuring that the Church would die, and the way would be made open for all to come into the presence of God as he preached in his gospel.

As long as the Holy Place and the Most Holy Place stood, the way into the presence of God, according to the writer of Hebrews, was blocked: the existence of the temple prevented anyone from coming to God (see Heb 9:8–9). So when the Church of God stood as a man stands, the Church of God as the temple of God (see 1 Cor 3:16–7; 2 Cor 6:16) with its Holy Place, the fleshly bodies of disciples, and its Most Holy Place, the inner new selves in which Christ dwells in the form of the spirit of God in the spirit of Christ, prevented anyone from coming to God except through the man Jesus the Nazarene (see Acts 4:10–12). But according to Paul's gospel, "For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my [Paul's] gospel, God judges the secrets of men by Christ Jesus" (Rom 2:14–16). Thus, according to Paul's gospel, men can come into God's presence where they will be judged by Christ Jesus without first experiencing the indwelling of Christ, but this means that the temple of God cannot stand, that the Church must fall as a man struck down, a man slain.

In order for the fullness of the harvest to occur in the great White Throne Judgment, the Church had to die as a man struck down; as the earthly temple of wood and stone was razed. And Paul, in magnifying his ministry to the Gentiles [for an example text, see Rom 11:13], willingly suffered imprisonment, the loss of his freedom to come and go ... now, when Paul's imprisonment in Rome is examined, and it is seen that Paul ends up preaching only to those soldiers guarding him, the present state of the Christian Church is revealed: only a few, those who *guard* Sabbatarian Christendom, actually read or hear the words that are presently being delivered to the Body of Christ. But note, the Lord said of the Adversary, "You were an anointed guardian cherub" (Ezek 28:14); so it isn't primarily to men that I write, but to those angels that still guard Sabbatarian Christians. They have long desired to know the things of God, but they are by their natures ill-equipped to handle double-voice discourse, or linguistic equivocation.

The reality of Scripture is that in the things that have been written lays the revealed record of the things that will be (i.e., that remain to be written), with a precise schedule of events to occur, a schedule known to the Father, with these events to happen on the day and at the hour when they are supposed to happen. Human beings are unable to alter the precision built into the plan of God, or to author a text that "rewrites" the future. Only God is able to author a text that writes the future ... Jesus died at exactly the hour when Pharisees would have usually begun sacrificing Israel's Passover lambs in year 31 of the Common Era; He didn't die an hour earlier or two hours later or a day later. Israel left Egypt 430 years to the day from when Israel entered Egypt, meaning that Israel entered Egypt on the 15<sup>th</sup> of *Aviv*, entering Egypt as favored slaves of Pharaoh (Joseph was not free even though he was number two in the nation), entering exactly when the dead body of Jesus entered the grave: slavery equates to death. And the children of Israel entered into the Promised Land (John 4:19) on the day when Israel was to pen its paschal lambs, and on the day when Jesus entered Jerusalem (i.e., the 10<sup>th</sup> day of *Aviv*).

The death angel passed over Egypt at exactly midnight, halfway through one long night of waiting and watching on the 14<sup>th</sup> of *Aviv*. Manna came following Israel's grumbling on the 15<sup>th</sup> day of the second month (the second Passover), with manna representing the body and blood of Christ, and with the giving of manna came the Sabbath, an entering into God's rest (*cf.* Num chap 14; Ps 95:10–11; Heb 3:16–4:11) which is an euphemism for entering into God's presence (Ex 33:14). The logical extension of receiving manna shortly after the 15<sup>th</sup> day of *Iyyar* is the indwelling of Christ that comes with receipt of a second breath of life, the breath of God [πνεῦμα Θεοῦ], first given to disciples when Jesus breathed on the ten and said, *Receive the Holy Spirit* (John 20:22) on the 18<sup>th</sup> day of *Aviv* [*Iyyar* on Judaism's present calendar].

Manna apparently was first gathered on the 17<sup>th</sup> day of the second month: Israel complained on the daylight portion of 15<sup>th</sup> (Ex 16:1). The whole congregation grumbled, and the Lord spoke to Moses and Aaron not during the day of the 15<sup>th</sup>, but after sunset on what would be the dark portion of the 16<sup>th</sup>. It was then that the Lord said to Moses,

“Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.” So Moses and Aaron said to all the people of Israel, “At evening you shall know that it was the Lord who brought you out of the land of Egypt, and *in the morning you shall see the glory of the Lord, because he has heard your grumbling against the Lord*. For what are we, that you grumble against us?” And Moses said, “When the Lord gives you in the evening meat to eat and in the morning bread to the full, because the Lord has heard your grumbling that you grumble against him—what are we? *Your grumbling is not against us but against the Lord.*” (Ex 16:4–8 emphasis added)

Manna represented the glory of the Lord: Jesus is by extension, *the glory of the Lord*, so in the giving of manna is seen the coming of the man Jesus ... but manna was like flakes of flour, fine as frost (Ex 16:14), and not recognizable as anything the people had seen before (*v.* 15). And the man Jesus was not recognized as *bread that had come from heaven* by 1<sup>st</sup>-Century Israel; He was as unrecognized as manna was, and considered as worthless (Num 11:6). Today, even the Christian Church doesn't recognize Christ despite singing praises to the Son of Man; for the Church is unable to *discern the Body*.

And manna was given to Israel because Israel complained about having nothing to eat. However, it wasn't long before Israel complained about the manna, with Israel's complaining this time being the reflection of Israel's rejection of Christ Jesus in the 1<sup>st</sup>-Century, with both of these rejections serving as the shadow and copy of the Christian Church's rejection of Jesus in the late 1<sup>st</sup>-Century and at the beginning of the 21<sup>st</sup>-Century when “Israel” is a nation circumcised of heart. Physically circumcised Israel was never free to accept Jesus—and this is, perhaps, as hard of a concept to accept as was eating the flesh of Jesus and drinking His blood.

Many disciples quit following Jesus because of what He said about eating His flesh, and many disciples will turn away from this apology and will forewarn others not to read such *nonsense*. But if the things of this world, with not all of these things having come into existence with the initial creation, reveal the invisible things of God as Paul claims

and as Hebraic poetics disclose, then those things that had not yet come into existence in the 1<sup>st</sup>-Century will reveal attributes of God that were then concealed by the creation (Eccl 3:11), meaning that more will be known about God as more things come into existence, with computers and their operating software being an easily seen example of an earthly thing revealing attributes of God and attributes of the inner self, the “software” that gives to the flesh life and those characteristics that make a human being a person.

When a person receives a second breath of life, the breath of God [πνεῦμα Θεοῦ] in the breath of Christ [πνεῦμα Χριστοῦ], the software that makes a person a *person* is made “alive” as the flesh was made alive when *Elohim* breathed into the nostrils of the man of mud. Before receiving a second breath of life, a person’s operating software was a dumb system with limited input terminals.

With fair certainty, it will be claimed that manna came on the daylight portion of the 17<sup>th</sup> day of the second month—came on the day when the Lord brought a flood on the earth, thereby making a visible distinction between the physically living and the dead. The giving of manna was a type or representation of the indwelling of Christ, with the presence or absence of Christ determining whether a person has indwelling life or remains among the dead. So the Flood and the baptism of the world in water into death doesn’t just reflect the giving of manna, but actually is the first draft of the script for the giving of manna and for baptism by spirit into life. For Noah entered the Ark on the 10<sup>th</sup> day of the second month (*cf.* Gen 7:4, 11), the day when the paschal lamb for the second Passover was to be selected and penned, with the example of Jesus being the paschal Lamb of God disclosing how the paschal lamb for the Second Passover will be selected ... the disciple who is not a fractal of Christ Jesus is not of Christ and is not a son of God. But the endtime disciple who walks as Jesus walked (1 John 2:4–6) has actually been “written” into existence by Scripture, for many are called but few are chosen (Matt 22:14), with the chosen forming scale representations of Jesus and as such being one with Jesus and with the Father.

In our example year of 2011, the 17<sup>th</sup> day of the sacred second month was a Sabbath, with the Sabbath representing entering into the presence of God via the Ark of the Covenant. Manna was not given or gathered on the Sabbath, but the manna that had been previously gathered did not spoil on the Sabbath, a point to be recalled when the four beasts are discussed; for the person who lacks the indwelling breath of Christ (πνεῦμα Χριστοῦ) and by extension, Christ, is not of Christ (Rom 8:9–10), and is not under grace. This person either has never received a second breath of life, the breath of the Father (πνεῦμα Θεοῦ), or this person chose death when life and death were placed before the person on his or her day of salvation. Regardless, after the second Passover, Sin cannot harm the processed fruits of the Promised Land, for Sin is given no opportunity to kill these disciples.

To repeat an earlier point, *today* is every person’s day of salvation, with the linguistic icon <day> representing a period of darkness (when the person did not have the indwelling of Christ) and a period of light (when the person has been born of God). If the person doesn’t enter into the light but remains in darkness through his or her physical lifetime, *today* remains the person’s day of salvation, with the person’s judgment being made based upon what the person did in the darkness in which he or she lived life. And it is for this reason that the man blind from birth suffered as he did

before Jesus spat on the ground and made mud from His saliva and anointed the man's eyes with the mud (John 9:1–7).

The great White Throne Judgment is about bringing forth the fruit of the spirit in darkness ... whereas Christians in this present era are to bring forth fruit when it isn't the season for fruit—it will be the season for fruit when the person is filled-with and empowered by the divine breath of God—Gentiles are to bring forth the same fruit but doing so in near total darkness, meaning that their fruit will lack *color*, the fractured light spectrum.

In Paul surrendering his freedom by going to Jerusalem when he was warned not to go, and in Paul appealing to Caesar—an interesting juxtaposition since Greek equivocation will now have Paul appealing to me, a Kizer, pronounced as <Caesar> is pronounced in Latin—Paul magnified his ministry through ensuring that his gospel would be established in heaven, and it was when John received his vision in which there is a great White Throne Judgment that represents the main crop wheat harvest of ancient Judean hillsides as opposed to the early barley harvest, the harvest of firstfruits.

If the Father can give Peter previously unknown knowledge, He can give to any disciple of His choosing previously unknown knowledge; such as the Church as the Body of Christ died from loss of breath [the Holy Spirit] as the physical body of Christ died on the cross at Calvary from loss of breath. The Father can disclose to the disciple whom He chooses knowledge that the Church will be resurrected from death after the third day as Jesus was resurrected from death after the third day—and if the Father chooses to disclose to this disciple that the Body of Christ will be restored to life, He can also disclose to this disciple *when* the Body will be brought back to life. Hence, when Jesus said, “But concerning that day and hour [of His return] no one knows, not even the angels of heaven, nor the Son, but the Father only” (Matt 24:36), Jesus stated a time-specific fact (a context specific sign) that is subject to the Father disclosing to a disciple whom He chooses knowledge the Father has, meaning simply that if what Amos stated is true, the Father will make known when the end will come in “the time of the end” by giving to disciples or to a disciple what was unknown even to Jesus Himself ... by Peter stating that *he had come to know* knowledge that Jesus said was revelation from the Father, Peter “writes” into Scripture the means by which revelation from the Father will come to endtime disciples at least until the beginning of the Endurance.

It is commonly stated within Christendom that only the Father knows when Jesus will return. That is indeed what Jesus said on or about the 12<sup>th</sup> of *Aviv* in the 31 of the Common Era. But the angel told the prophet Daniel, “But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall be increased” (12:4) ... is there any restriction placed on the type of knowledge that will be increased? So add to a general increase in knowledge what the prophet Amos records the Lord saying,

For the Lord God does nothing  
without revealing his secret  
to his servants the prophets.  
The lion has roared;  
who will not fear?  
The Lord God has spoken;  
who can but prophesy? (3:7–8)

Endtime disciples have reason to believe that those things that were not formerly known will become known at the end of the age, with the visible things of this world continuing to reveal the invisible things of God.

Daniel was instructed to shut up the words and seal the book until knowledge would be increased at the time of the end, with the implication being two-fold: first (1) a lack of knowledge contributes to the sealing of the book, and second (2) at the time of the end the increase in knowledge would unseal the book. To this two-fold implication can be added that God does nothing without revealing the matter to His prophets, with Daniel being among the chief prophets. And if the preceding is true, the following can be logically stated: at the end of the age the Father will “give” additional knowledge that will unseal Daniel’s words, and with the unsealing of Daniel’s words will come knowledge of when Jesus will return in a manner analogous to the Father revealing to Peter that Jesus was the Christ. Through revelation via realization, much is now known that was not before known.

When asking His disciples who did they say He was, Jesus allows Peter to reveal the knowledge the Father has given to Peter—and when the words of Daniel are unsealed, the end of the age will allow the endtime disciple[s] to whom the Father has revealed knowledge to disclose what only the Father has previously known ... as no one would have known that Jesus was the Christ without the Father revealing that knowledge, no one would know when the end of the age occurs unless the Father reveals that knowledge to the disciple. But the ugly reality of *culture* is such that it would be foolishness for any human being to claim to know the day and hour of Christ Jesus’ return *even if the Father had revealed the day to the person via a vision*.

Consider the problem inherent with claiming to know even the day of Christ Jesus’ return, with “believably” being foremost: how many believed Jeremiah for the 23 years that he prophesied in Jerusalem? Why should anyone have believed Jeremiah when he relayed the words of the Lord, saying, “Out of the north disaster [evil] shall be let loose upon all the inhabitants of the land” (Jer 1:14). There were plenty of prophets in Israel—such as Pashhur the priest who beat Jeremiah and put him in stocks, and Hananiah the false prophet—eager to proclaim the good that God would do for Israel and for the house of the Lord, and unwilling to believe that God would bring disaster upon His chosen people. Likewise, there are many Christians teachers and theologians eager to proclaim the good God wants for Christians, and the good that He will do, that His plans are only for the good of the Church; whereas the nation that rebelled against the Lord in Egypt was slain by the Lord when sin was made alive and given an opportunity to kill this nation at Sinai.

A 6<sup>th</sup>-Century BCE Israelite in Jerusalem or already in Babylon could either choose to believe Jeremiah’s words of doom or choose to believe those who openly claimed to speak for the Lord and were in positions of prominence in the house of the Lord—and the same applies today: a Christian can choose to believe Christian teachers who openly claim to speak for Christ and are in positions of prominence within Christendom, or a Christian can choose to believe that “behold, the days are coming, declares the Lord, when they shall no longer say, “As the Lord lives who brought up the people of Israel out of the land of Egypt,” but “As the Lord lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.” Then they shall dwell in their own land” (23:7–8). The Christian can believe or

not believe that the recovery of Israel from sin and death after the Second Passover shall make Israel forget about the exodus of Israel from Egypt after the first Passover.

Today, those who claim to speak for the Lord and who have prominence in the Christian Church are as the many priests and prophets were in Jerusalem during the reign of King Zedekiah: virtually without exception they declare that no man knows the day and the hour of Christ Jesus' return. They have the support of Scripture (as did the Circumcision Faction throughout Paul's ministry) to bolster their arguments that since their fathers fell asleep, nothing has changed.

Did Noah know when the Lord would bring an end to the world? Probably not when he began work on the Ark, but probably so when the Ark was completed: while the end of this post-Flood age was not known in the 1<sup>st</sup>-Century CE, it will be known when it comes, or slightly before it comes; for it was written into existence when Jesus said, "As were the days of Noah, so will be the coming of the Son of Man" (Matt 24:37).

Two issues are addressed in Amos' cited thought-couples about the Lord doing nothing without first revealing His secret to the prophets: the first issue is that there will be disclosure of what will happen, with this disclosure made by the prophets of God. The second issue is actually the more interesting issue: those individuals to whom the Lord has spoken can no more not prophesy than they can not feel fear when a lion roars ... feeling fear when hearing a lion roar nearby, or feeling fear when hearing the clicking of a grizzly's teeth is involuntary; the feeling is written into human primal responses to danger. And while the feeling can be overcome, it is always present at some level.

Amos' rebuttal to Amaziah telling him to leave the northern kingdom of Israel was, "I was no prophet, nor a prophet's son, but I was a herdsman and a dresser of sycamore figs. But the Lord took me from following the flock, and the Lord said to me, "Go, prophesy to my people Israel"" (7:14-15). Amos had no more choice about whether he delivered the Lord's words than he had about feeling fear when a lion roared. And the same is true with this apology.

## 6.

When Jesus asked His disciples who did people say the Son of Man was, the answers He received were pure conjecture: even Peter could not answer with a definitive declaration, for apparently the disciples were not then connecting Jesus to being the Son of Man, a realization they had not yet come-to. So when Jesus rephrased the question, placing Himself in the position of *the Son of Man* and placing the disciples in the position of *people*, Peter answered without hesitation. The people didn't know who the Son of Man was or that Christ was the Son of Man, but at least Peter knew that Jesus was the Christ. And it is by rephrasing the question of when the end of the age will occur that knowledge coming from the Father replaces human conjecture.

In His Olivet Discourse, Jesus said,

But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark [this day the 10<sup>th</sup> of the second month], and they were unaware until the flood came and swept them all away [the 17<sup>th</sup> day of the second month], so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and one left. Two

women will be grinding at the mill; one will be taken and one left. Therefore, stay awake, for you do not know on what day your Lord is coming. But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect. (Matt 24:36–44)

If the Son of Man comes at an hour when not expected, but at a time like that when Noah entered the Ark on the 10<sup>th</sup> day of the second month, then what is unexpected by the world comes when the recovered Ark of the Covenant (a type of the Ark Noah built) is completed just as the end of the antediluvian age came when Noah completed construction of the physical Ark ... the end of the antediluvian age didn't come upon Noah and his family at an unexpected day and hour, but came when the Ark was finished. Noah had perhaps been building on the Ark for 120 years (from Gen 6:3). Almost certainly he didn't know when the end would come when he started construction: there were no lumber yards where Noah could buy the timbers he needed for the Ark. He had to log the trees, square the timbers, shape the ribs.

But Noah knew the end of the age was at hand when he began to board animals two by two.

What was still unexpected by the world was expected by Noah from the moment he began construction of the Ark, and the date of when the end of the age would occur was known just before it happened.

In typology, Noah and the seven with him represent the glorified Jesus and the seven spirits that serve as His eyes, these spirits being the angels to the seven churches. So it is predictable that Jesus, at the beginning of the construction of the Son of Man (the governing hierarchy that will replace Babylon, with Christ Jesus as its Head), would not know the day or the hour when the Body of the Son of Man would be glorified. It is also predictable that Jesus would know when the end of the age was soon to occur. For Noah would certainly have known the time was near when the Lord told Noah to enter the Ark on the 10<sup>th</sup> day of the second month, the day when the Passover lamb was selected for the second Passover.

In selecting a lamb on the 10<sup>th</sup> day of the second month, a selection made “according to all the statute for the Passover” (Num 9:12), the paschal lamb to be sacrificed on the Second Passover is also without blemish and of the first year: Christ is the selected Passover Lamb for the household of God, this Lamb sacrificed on the 14<sup>th</sup> of *Aviv* of the year 31 of the Common Era, with His disciples participating in roasting and eating this sacrificed Lamb year by year when they partake of the sacraments of bread and wine on the night that Jesus was betrayed, with their drinking from the cup covering their fiery sins with the shed blood of the Lamb.

But for most of the centuries between when Paul wrote to the saints at Corinth, saying,

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night that He was betrayed took bread, and when He had given thanks, He broke it and said, “This is my body which is for you. Do this in remembrance of me.” In the same way also He took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this

bread and drink the cup, you proclaim the Lord's death until He comes (1 Cor 11:23–26)

and the present era, no one drank from the cup on the night that Jesus was betrayed.

The Passover sacraments are not taken weekly, but annually on the night that Jesus was betrayed. Christians are not to be commended for their frequent drinking of wine in communion services, but for believing God and keeping the Passover after the example Jesus established ... on every night of the year except the night on which Jesus was betrayed, unleavened bread and wine is Cain's offering, the fruit of the ground. It is only on one night of the year that bread and wine represents the Lamb of God—and that night is the dark portion of the 14<sup>th</sup> of *Aviv*. The person who takes the sacraments at any other time is as Cain was.

Between the 1<sup>st</sup>-Century and the 21<sup>st</sup>, far more years passed than there have been times when bread and wine were blessed on the night that Jesus was betrayed, especially after the Council of Nicea (ca. 325 CE). Evidence of Christians drinking from the cup on the night that Jesus was betrayed between mid 4<sup>th</sup>-Century CE and the beginning of the 20<sup>th</sup>-Century is missing from history, and if no Christian drank from the cup on the night that Jesus was betrayed, there was no living "Christian Church" throughout these centuries, a realization that caused Zwingli to reject *Believers' Baptism*.

The Lord told Cain that he would be accepted if he did well (Gen 4:7), but that sin crouched at his door and sought to devour him.

*Doing well* means living without sin, with sin being transgression of the commandments (1 John 3:4) as the outward manifestation of unbelief.

Thus, it is by the sacrifice of the Lamb and by eating of that sacrificed Lamb that sins are covered so that they cannot devour the person as sin devoured Cain when he slew his brother.

Jesus said, when passing the cup, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matt 26:27–28).

The choice every Christian has is (1) to live without sin, with the testimony of Scripture being that all have come short of the glory of God, that all have sinned, or (2) to cover the disciple's sins by drinking from the cup on the night that Jesus was betrayed, or (3) to be condemned as a sinner. And there is no mystery about when Jesus was crucified or about Jesus saying He would be in the grave three days and three nights as Jonah was in the belly of the whale for three days and three nights.

Until the New Covenant is implemented by the shedding of blood in a manner similar to how the Lord shed blood (took the lives of Egyptian firstborns) when Israel left Egypt, a Christian covers his or her sins by drinking from the cup on the night that Jesus was betrayed so no real choice exists: a Christian either will or won't cover his or her sins. If the Christian won't, the Christian chooses death when life and death have been placed before the disciple—and the Lord will make from this Christian a vessel for dishonored use, a vessel of wrath prepared for destruction (Rom 9:9:21–24). For when Paul writes about "God, desiring to show his wrath and to make known his power" (v. 22), Paul "writes" into Scripture that God will prepare disciples to be sacrificed as livestock at the dedication of the house of God whose foundation Paul laid.

Jesus gave one sign—the sign of Jonah—that He was from heaven and that He had the authority to do what He did while here on earth. Thus, when initially cleansing the

temple (John 2:13–22), the Jews asked Jesus, “What sign do you show us for doing these things [overturning the tables of the moneychangers and driving the livestock out of the temple]” (v. 18), Jesus answered, “Destroy this temple, and in three days I will raise it up” (v. 19) ... this “sign,” in the context of cleansing the temple, that Jesus gave was the sign of Jonah, with the temple of God now being the Church. And the temple is *empty* when no one takes the sacraments on the night that Jesus was betrayed—and when empty, the temple is cleansed. There is no need to further cleanse the temple; so it is only when there is “life” in the temple that it needs to be cleansed.

The Body of Christ—the temple—died with the physical death of the Apostle John (ca 100–102 CE) and was therefore cleansed. It remained “clean” until Christ Jesus, as the last Elijah, laid over the dead Corpse to breath life back into the temple in figurative mouth-to-mouth resuscitation beginning about 1525 CE, 1200 years after the dead Body was “buried” [removed from sight] by the Council of Nicea (ca 325 CE), with His, the glorified Jesus’, breath breathed into the dead Body, thereby giving to the Church the appearance of life until this last Elijah took a break as the first Elijah did when restoring life to the son of the widow of Zarephath (1 Kings 17:17–24) ... when the last Elijah ceased breathing His breath into the still lifeless Corpse, the Church as the temple of God was again cleansed.

It took the first Elijah three attempts, three times laying over the dead child, to cause the son of the widow to again breathe on his own; it will take the last Elijah three attempts—three times breathing His breath [πνεῦμα Χριστοῦ] into the Church—before the dead Body of Christ again “breathes” on its own, with the third attempt concluding in the Second Passover liberation of Israel.

In the first of Jesus’ three cleansings of the temple—one at Passover in the first year of His ministry, and two cleansings after entering Jerusalem at Passover in the fourth year of His ministry, one when initially entering Jerusalem and one the following day—Jesus gave, as the sign of His authority to drive merchants from their stalls, the core of the physical aspect of the sign of Jonah: destroy this temple and in three days He would rebuild it. But what Jesus said when He cleansed the temple upon entering Jerusalem five days before He was to be crucified becomes significant: He had initially called the polluted temple a *house of trade* (John 2:16), He now called it a *den of robbers* (Matt 21:13), thereby signaling a movement from honest transactions (that shouldn’t be occurring) to dishonest transactions. It was this charge of the temple having become a *den of robbers* that He repeated the following day (if Mark’s account can be trusted—the contention here is that it can be).

In the reality of when Jesus cleansed the temple in the days between when the Passover Lamb was figuratively penned in Jerusalem and when this Lamb was sacrificed—the reality for which Jesus’ cleansings of the temple formed the self-aware shadow—the greater Christian Church remains dead ... it is in Sabbatarian Christendom that Jesus breathes His breath, and the Sabbatarian Church has become a *den of robbers*, their “transactions” in doing business with the knowledge Jesus left with His disciples being dishonest and corrupt.

When moving from physical to spiritual, *life is not restored in what was not previously alive, meaning that there was no temple to cleanse prior to Jesus breathing on the ten disciples (John 20:22) and no need to cleanse this temple that as the Body of Christ was slated to die as Jesus’ earthly body died. The death of this Body at the end of*

*the 1<sup>st</sup>-Century CE cleansed it—the temple was, when the Body was dead, empty and was thus clean.*

The cleansing of the spiritual temple comes after the Body has been or is being restored to life, again with the argument here made that as the last Elijah breathes life back into the Body of Christ as the first Elijah laid over the body of the son of the widow of Zarephath three times (1 Kings 17:21), the last Elijah must necessarily “clear” the air passageways of the Body in a manner analogous to Jesus physically cleansing the lifeless temple. Thus, the first time the last Elijah attempts to breathe life back into the Body, the temple must be cleansed when the attempt doesn’t take, and cleansed as a person administering mouth-to-mouth resuscitation would check to verify that the not-breathing person’s air passageways were not blocked by obstacles. Likewise, when the second attempt is still not successful in returning life back into the Body of Christ, the temple must again be cleansed, with this second cleaning still occurring even though most of the newly found obstacles (stones — obstinate disciples teaching theological error) have been removed ... Jesus entered Jerusalem and cleansed the temple late in the afternoon when not much was going on even though it was just prior to the Passover. This cleansing is analogous to the cleansing that occurred following Andreas Fischer’s death in the 16<sup>th</sup>-Century; for Fischer was theologically drifting toward Judaism, even to returning to physical circumcision before his head was unceremoniously removed.

The third cleansing—the cleansing about which Mark writes and the cleansing that can be mistaken for the cleansing about which Matthew writes—is analogous to this present period when not much is going on in the Sabbatarian Church that takes the sacraments on the night Jesus was betrayed ... the Body of Christ was not alive prior to when Jesus breathed on ten of His first disciples and said, *Receive the Holy Spirit* (John 20:22); the son of the widow of Zarephath was not alive until the lad was conceived and born. The Body of Christ corrupted itself throughout the 1<sup>st</sup>-Century and died with the death of the Apostle John; the son of the widow of Zarephath was apparently conceived in corruption (1 Kings 17:18) and died while Elijah dwelt in her upper room (*v.* 19), analogous to the last Elijah dwelling in heaven. Then three times the first Elijah laid over the dead lad, with the child able to breath on his own on the third attempt to restore life in the child. The reality of these three times began with 16<sup>th</sup>-Century Anabaptists and includes the Second Passover liberation of Israel from indwelling sin and death, but between the first and second attempts to restore life, the Body of Christ is again dead and therefore cleansed a second time, centuries after it was initially cleansed at the end of the 1<sup>st</sup>-Century CE.

The exact beginning of the last Elijah’s second attempt to breath life into the Body of Christ is historically out-of-focus, but occurs sometime in the late 17<sup>th</sup>-Century and occurs with the Pietist movement spilling into the Sabbatarian movement. However, the exact end of this second attempt is known: 1962, when the most visible administration of the Sabbatarian churches of God rejected divine revelation. And forty years to the day passed before the last Elijah began His third and ultimately successful attempt to breathe life back into the Church, thereby causing the Church to breathe on its own, with this breathing on its own [i.e., independently] being necessary; for a man doesn’t marry his body but his bride. Christ Jesus doesn’t marry His Body that is already one with Him, but marries His Bride and the Two [Bridegroom and Bride] shall become One

as in the beginning when the Logos [ὁ Λόγος] and the God [τὸν Θεόν] were One in the Tetragrammaton *YHWH*.

In practice Jesus cleanses the temple when He lies over the Body to breathe *life* back into the Church, in that He dislodges obstacles that prevent the Body from breathing on its own, but the removal of these obstacles has caused Him to now twice cease breathing life—His breath—into the Body. Today, the Sabbatarian Church is completing a period when obstacles are being removed. The third and successful attempt by the last Elijah to return life into the Body of Christ has begun even while the last of the obstacles from the second attempt are being removed, cutoff from the Root of Righteousness, with death and delusions having been sent over the spiritual livestock to keep them from returning to the temple where their dung makes everything unclean.

Every excuse imaginable is being and has been used by Christians for not taking the sacraments on the night that Jesus was betrayed, with the calendar high on this list: the ancient house of Israel began the year in the spring with the month of *Aviv*, but the ancient house of Judah and rabbinical Judaism now begins the year with the month of *Tishri* of the previous year, apparently because the feast of Ingathering is supposed to occur at the end of the year. Thus for those who mark years as Judah did and as rabbinical Judaism does, year 5771 will begin September 9, 2010; whereas for those who mark years as Israel did, year 5772 will begin on April 5, 2011. And this six month difference reappears in 2013, but when it reappears in 2018, rabbinical Judaism's second Passover will be *Philadelphia's* Passover.

Additional logic for beginning the year with the month of *Tishri* comes from the Jubilee being declared on the 10<sup>th</sup> day of the seventh month, *Yom Kipporim* (Lev 25:9), with the blowing of the trumpet consecrating the fiftieth year and proclaiming liberty throughout the land to all its inhabitants (v. 10). But the counting of Jubilee is problematic; for the counting is based on the same principle as is the counting for the Feast of Weeks (v. 8). The morrow after the seventh Sabbath following the Wave Sheaf Offering (Lev 23:15–16) is the first day of the week, the 50<sup>th</sup> day, which begins the count for the following Sabbath. The morrow after the seventh Sabbath will be the first day of the week, not an extra day that breaks the weekly cycle ... the Sabbath doesn't move ahead a day following the high Sabbath of Pentecost, but continues in the same seven day pattern.

If the same principle pertains to the counting for Jubilee as pertains to the counting for Pentecost (the language is the same), the 50<sup>th</sup> year that is the proclaimed the Jubilee is a half year long in the 49<sup>th</sup> year (from the 10<sup>th</sup> of *Tishri* to the 1<sup>st</sup> of *Aviv*) and a half year long (from the 1<sup>st</sup> of *Aviv* to the 10<sup>th</sup> of *Tishri*) in the 1<sup>st</sup> year of the next seven weeks of years (from v. 8) when the year begins in the spring with the month of *Aviv* as the Lord told Moses (Ex 12:2) and as the house of Israel reckoned when the year began.

If the 49 year cycle is the intended cycle, then the winter barley harvest that should be sown in the fall of the 48<sup>th</sup> year would not be harvested the following spring; for the harvest would not begin until the Wave Sheaf is offered, and no sheaf would be waved or offered on the 49<sup>th</sup> year, the sabbatical year. (The question now becomes whether winter barley would be sown on the 48<sup>th</sup> year if it couldn't be harvested on the 49<sup>th</sup> year, and this question is open to speculation.) Certainly the late summer wheat crop would not be sown in the spring; nor would winter barley be planted on the 49<sup>th</sup> year; nor would spring wheat be planted on the 50<sup>th</sup> year that is the 1<sup>st</sup> year of the next week of years. But with the 50<sup>th</sup> year ending on *Yom Kipporim* of the 1<sup>st</sup> year of the next week of years (the

8<sup>th</sup> year), winter barley would be planted to be harvested in the 2<sup>nd</sup> year of the next week of years, the 9<sup>th</sup> year: “When you in the eighth year, you will be eating some of the old crop; you shall eat the old until the ninth year, when its crop arrives” (Lev 25:22).

If the year begins with the month of *Tishri* [it shouldn't], 49 years isn't 49 years, but 48 years plus 10 days if the Jubilee is proclaimed in the 49<sup>th</sup> year. If Jubilee is proclaimed the following year, in the 50<sup>th</sup> year (which should not begin 10 days into the 49<sup>th</sup> year), just as the two loaves of leavened bread are not waved on the Sabbath but on the morrow after the Sabbath (Lev 23:16–17), neither winter barley nor spring wheat would be harvested on the 49<sup>th</sup> year, the 7<sup>th</sup> year; nor would winter barley nor spring wheat be planted on the 8<sup>th</sup> year, the 50<sup>th</sup> year (Lev 25:11). No sowing would be made until the 9<sup>th</sup> year, with there being no spring barley harvested in the 9<sup>th</sup> year, so there would not again be a Wave Sheaf Offering until the 10<sup>th</sup> year even though wheat could be planted and harvested in the 9<sup>th</sup> year. But without the Wave Sheaf Offering being made from the winter barley harvest, there would be no eating of new grain. Therefore, starting the calendar in the fall (with the month of *Tishri*) places rabbinical Judaism at odds with Scripture; for Israel was to sow in the 8<sup>th</sup> year (the 50<sup>th</sup> year) and eat new grain in the 9<sup>th</sup> year, which would happen when beginning the calendar in the spring but does not happen when beginning the calendar in the fall.

With the Jubilee cycle representing 49 years rather than 50 years, the 40<sup>th</sup> Jubilee since Calvary occurred in 1991 (31 CE plus 1960 years), with “40” representing the completion of a matter, whether that of the death of the nation numbered in the census of the second year (Num 14:22–23) or of Moses' time on the mountain or of Jesus' temptation. A change occurs after “40” cycles have been completed: in the case of the Church, there was a severe cleansing of the temple, the Body of Christ. The year 1991 marked the public burial of a dead work of God and the beginning of a new work that has undergone a birth and maturation process that closely matches human birth and maturation in years of age, with this work's 12<sup>th</sup> year (2003) seeing it go on-line to a worldwide audience.

The writer of Hebrews said, “But exhort one another every day, as long as it is called ‘today,’ that none of you may be hardened by the deceitfulness of sin” (3:13) ... the dark portion of this day, *today*, began in 1991, when I left Alaska and purchased a small house in southeastern Idaho—in a Mormon community in which I apparently had the only copy of the New Testament in Greek—

If physical maturation forms the shadow and copy of spiritual maturation and my argument is that it does, my father (figuratively, my *old man*, also named Homer Kizer) died when I was eleven years old. My father died on January 18<sup>th</sup>; I was called to *reread prophecy* on January 17<sup>th</sup>, 2002, forty years after Garner Ted Armstrong, speaking for his father, rejected additional revelation. Is there anything more than coincidence here, that eleven years after the end of forty jubilees since Calvary I was called to do theologically what I was compelled to do physically when my father died, that is to grow up quickly? This question will be answered by those who come behind me. But consider that Herbert Armstrong most likely didn't know what his son had said about no new revelation until the following day in January 1962: he certainly didn't do anything about what his son said.

But the one day difference between the 17<sup>th</sup> of January and the 18<sup>th</sup> of January carries meaning that pertains to the relationship between the example year used [i.e., 2011] and the reality, with the last Elijah ceasing to breath life into the Corpse when revelation was

rejected and with grace ending when the Corpse breathes on its own following the Second Passover liberation of Israel.

*The Philadelphia Church* marks years as the house of Israel did; so dates in the fall of the year will seem to be in conflict with Judaism's calculated calendar year, especially so when *the Philadelphia Church* begins the month of *Aviv* with the first sighted new moon crescent following the vernal equinox (northern hemisphere). The year 5769 will include thirteen months for *Philadelphia* whereas year 5770 includes thirteen months for rabbinical Judaism. Thus, most dates will be stated in terms of the sacred calendar but translated onto the Gregorian calendar to minimize confusion, with years based on the Common Era used throughout.

Because *Philadelphia* begins months with the actual sighting of the local new moon crescent and doesn't use offsets, rabbinical Judaism's calculated calendar will, at times, begin a month one or two days off from when *Philadelphia* begins the month; thus monthly dating for *Aviv* and *Tishri* (in particular) often differ by a day, with this difference noticeable in year 5778.

The seven endtime years of tribulation will begin with a year like 5771, and will begin on the 15<sup>th</sup> of *Iyyar* of that year. *Since these seven years will begin with a year like 5771, this year will be used as an example year*; thus, it will be repeated, for the example year cited, the 15<sup>th</sup> day of *Iyyar* occurred on May 19, 2011, a Thursday, thereby having the second Passover sacrifice to occur on Wednesday, May 18, 2011, the 14<sup>th</sup> of *Iyyar*. As previously stated, Jesus ate the Passover with His disciples on the dark portion of the 14<sup>th</sup> of *Aviv*, and He was crucified on the light portion of the 14<sup>th</sup>, a Wednesday. He was placed into the Garden Tomb as the 14<sup>th</sup> ended and the 15<sup>th</sup> of *Aviv* began on Thursday, April 24, 31 CE. But on Judaism's calculated calendar, Thursday, April 24, 31 CE is the 15<sup>th</sup> day of *Iyyar* 3791, meaning that the Sanhedrin ruled that the barley would not be ready on the month the calculated calendar calls *Nissan* 3791. An extra month was added and the month of *Aviv* began with the first sighted crescent moon after the vernal equinox. So the day to date sequence in the year 31 CE for the calculated calendar's month of *Iyyar* matches exactly the day to date sequence for the month of *Iyyar* in 2011.

Christendom will see the restoration of the Church in the three days (represented by the three days' journey Moses asked of Pharaoh) between the beginning of the 15<sup>th</sup> of *Iyyar* and the beginning of the 18<sup>th</sup> of *Iyyar* in a year like 2011; these three days form a core aspect of the sign of Jonah. And this restoration comes from "Christians" being suddenly filled with the Holy Spirit and thus liberated from indwelling sin and death that presently resides in the fleshly members of disciples.

The irony of the same weekday to calendar date on the Hebrew calendar for the Passover when Jesus was crucified in 31 CE and for the second Passover in 2011 is more than coincidental, especially since an Israelite reached his majority when 20 years old, with 20 years passing between 1991 (forty Jubilees after Calvary) and 2011. But there is a downside to the example year: by having the 18<sup>th</sup> of *Iyyar* in 2011 having occurred on Sunday, May 22<sup>nd</sup>, those theologians supporting the great falling away will use the empowerment of Christians by this date as field evidence supporting the continued transgression of the Sabbath commandment. This "problem" reappears with the Apostasy of day 220—the great falling away of 2 Thessalonians 2:3—falling on Sunday, December 25<sup>th</sup>, Christmas day. And these two apparent *witnesses* can be likened to the opportunity God will give to Sin for this demonic king to devour liberated Christians.

\* \* \*

# Chapter Five

## *The Tribulation & the Endurance*

1.

John claimed that he was the brother and partner of endtime Christian disciples in (1) the Tribulation or Affliction; in (2) the Kingdom; and in (3) the patient endurance, or the Endurance, thereby giving to “endurance—ὑπομονῆ” qualities suggestive of a specific period of time that is like the Tribulation but is not the Tribulation as opposed to an activity (the practice of patience) within this period of tribulation. For when he writes, “I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus” (Rev 1:9), he mimetically identifies himself with the saints in the seven named late 1<sup>st</sup>-Century churches, but he is also separated from these saints by being on Patmos, with the sea functioning as time functions. Hence, he metaphorically identifies himself with saints outside of time, claiming that he is the brother and partner of those saints that live when the heavenly events he records are soon to occur. In other words, John’s vision is metaphoric (in that he uses words that name earthly things to describe heavenly events and things) but is presented mimetically, not symbolically. The trope used has John being inside his vision: he is participating in the vision.

But what John wrote has not been well translated as it could be: Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ — *I, John, the brother of you and partner in the affliction and kingdom and endurance in Jesus* (Rev 1:9) both <kingdom> and <endurance> lack a definite article, thus requiring that these two nouns share the definite article for the <affliction> and thereby join with *the affliction* into one continuous period during which John is the brother and partner of the ones to whom he writes. And this time structure represents narrative structure of the Book of Revelation.

Since John is the brother and partner of the servants of Christ Jesus when the events within his vision are soon to occur (Rev 1:1), John must necessarily step outside of *time*, with this movement out of the 1<sup>st</sup>-Century seen when he continues, “I was ἐν πνεύματι (*in spirit*) on the Lord’s day” (v. 10): the Lord’s day is not an earthly day of the week, but is now located when the events mimetically presented are soon to occur. John’s narrative stance removes him from both geographical space and chronological time. The Lord’s day cannot be located where or when John lived; for the linguistic phrase places John in the same period earlier prophets called *the day of the Lord*. In setting, the Lord’s day is a period at the end of the age when the kingdom of this world becomes the kingdom of the Most High and of His Christ—in vision, John is transported forward in time at least 1900 years. And if the Tribulation or Affliction [θλίψει] is for a specific length of time, and if the never-ending Kingdom has a thousand year run here on earth before Satan is released from the Abyss [bottomless pit], it is then reasonable to assume that the Endurance is for a length of time like that of the Tribulation. Structurally, this

Endurance could refer to the short while when Satan is loosed after the thousand years, but the Kingdom doesn't end after the thousand years, nor does it begin when the Son of Man receives the Kingdom (Rev 11:15; Dan 7:9–14). So while more can be asserted about the Kingdom from John's narrative claim, it is the chirality of the Tribulation and the Endurance that is the thrust of this chapter, for the Endurance isn't after the thousand years but comes with the Kingdom being given to the Son of Man. Saints must *endure* the Adversary's presence in a kingdom that is theirs.

The linguistic expression, *a time, times, and half a time*, represents three and a half, with the unit (days, years, millennia, etc.) subject to the context in which this linguistic "sign" occurs. Thus, when *a time, times, and half a time* is used within the context of "a time of trouble, such as never has been since there was a nation" (Dan 12:1), the unit isn't decades or centuries or millennia, but years; for the ministry of the two witnesses in this *time of trouble* is for 1260 days (Rev 11:3), or for forty-two months, or for three and a half years, the unit determined by the perspective of the one (living being) who experiences the unit. The unit assigned to the icon phrase *a time, times, and half a time* from the perspective of the two witnesses is days; whereas from the perspective of the first beast of Revelation chapter 13, *a time, times, and half a time* (from Rev 12:14) is represented by forty-two months (Rev 13:5). By extrapolation, if the unit for man is days and the unit for a demonic beast is months, with the difference between these two units being suggestive of the relative relationship in power, then the unit for God is both years and millennia (there will be three and a half millennia between the first and the Second Passover liberations of Israel).

If the ministry of the two witnesses in the "time of trouble" is for 1260 days, and if the Woman (from Rev chap 12) flees into the wilderness to a place prepared by God for 1260 days (12:6), this Woman consisting of men and women—and if from God's perspective, the Woman flees from the serpent, Satan the devil, for a *time, times, and half a time* (v. 14), then the "time of trouble" isn't just the one *time, times, and half a time* from Daniel 7:25, but consists of two 1260 day periods, or seven endtime years of 360 days each. And if this "time of trouble" is seven years long, then it is reasonable to conclude that these years are represented by the seven days of the Festival of Unleavened Bread, that period when Israel eats the bread of affliction as the nation lives without sin. Thus, the "affliction" found in *Yom Kipporim* in the fall (with this affliction being a compression of the Passover season), and the "affliction" of eating unleavened bread in the spring is also found in John's Affliction [θλίψει] and in Daniel's *time of trouble*.

The Affliction is, therefore, contained within Daniel's *time of trouble* and is 1260 days long, but this Affliction is not visible in Daniel's narratives. What is visible, though, is the time, times, and half a time of the 1260 day long Tribulation, with this specific length of time causing the seven days of Unleavened Bread to metaphorically represent 2520 days, not 2520 years. And in these 2520 days are two three-and-a-half-year (or 1260 day) long periods.

Further, in the letter to the angel of the church at Philadelphia, the Holy One that is the glorified Christ wrote, "Because you kept the word [τὸν λόγον] of the endurance [τῆς ὑπομονῆς] of me, I also you will keep from the hour of the trial" (Rev 3:10 literal trans) ... picking up earlier discussions of the word [ὁ λόγος] of Christ being the judge of all those who do not believe Him (John 12:48), with "the word [ὁ λόγος] of Christ" representing the message or command (of the Father) that Jesus left with His disciples, the linguistic

icon phrase “the word—ὁ λόγος” is used metonymically to represent the entirety of the message Jesus spoke. And in the vision John receives, the word [ὁ λόγος] of the endurance of Jesus is also a metonymic expression for the message of Jesus’ endurance, with this message being simply, “But the one who endures to the end shall be saved” (Matt 24:13; 10:22). The person will be saved because at the beginning of the Endurance, the kingdom of this world will be given to the Son of Man, with Christ Jesus baptizing the world in *spirit* (Matt 3:11; Joel 2:28) as the world was baptized in water in the days of Noah. The glorified Jesus will baptize the world into life as the Logos (as *Yah*) baptized the world into death with the Flood, for spiritually life comes from death and does not precede death.

This word or message of the Endurance is the endtime good news (gospel) that must be proclaimed throughout the world as a testimony or witness to all nations before the end comes ... the word of Jesus that the Father commanded Jesus to deliver to His disciples, the word that judges those disciples who reject Jesus (John 12:48–50), is not the word or message that God gave to the glorified Jesus about what “must soon take place” (Rev 1:1). These are separate messages, with Jesus’ word/message of the Endurance being a word that was unknown to Paul or to any of the first disciples except for John.

But not completely unknown to Paul, the reason why Paul’s gospel somewhat differed from the good news that of the first disciples proclaimed while the temple stood.

However, both messages of Jesus if kept (believed) will keep disciples from what will occur:

The word [ὁ λόγος] Jesus left with His first disciples, if believed, will keep disciples from the condemnation of sinners;

The word [ὁ λόγος] Jesus left with John and His endtime disciples who are brothers and partners with John will keep *Philadelphia* from the coming hour of trial, the fifth and sixth Trumpet plagues.

Thus, “The word of the endurance” is better rendered, *The message of (about) the Endurance*, thereby introducing the juxtaposition that *Philadelphia* proclaiming the message about the Endurance corresponds to the Lord keeping *Philadelphia* from the hour (short while) of trial that will come upon all the inhabitants of this world with this relationship forming a type of the relationship that has all who hear Jesus and believe the One who sent Him (i.e., the Father) passing from death to life without coming under judgment (John 5:24). In other words, hearing and believing Jesus’ words, with Jesus only speaking the Father’s words, gives life to the dead inner self, with the formerly dead inner self being analogous to an enslaved Hebrew in Egypt. In this manner, the saints of *Philadelphia* keeping Jesus’ message about the Endurance of Christ keeps these saints from being randomly killed when *the four angels bound at the great river Euphrates* (Rev 9:14) are loosed to kill a third part of humankind, meaning simply that this killing of a third part of humankind is another Passover-type liberation of the firstborn sons of God, with all of humankind in this hour of trial [an hour lasting seven months] being uncovered, future firstborn sons of God except for the covered saints of *Philadelphia*, covered by proclaiming to all the world as a witness to all nations Jesus’ message about the Endurance (Matt 24:13–14).

The above seems needlessly convoluted—

The lives of a third part of humankind, all biological or legal firstborns that are the property of the Most High God, will be the ransom given by the Father for the redeeming

of Christendom at the Second Passover liberation of Israel; for no longer will *Christians* have indwelling sin and death in their fleshly members as Paul found that he had (see Rom 7:15–25). Presently, sin and death continue to dwell in the fleshly tabernacle in which a born-of-God son also dwells, as sin and death dwelt in Paul's fleshly members. But when the Second Passover occurs, sin and death will be purged from the fleshly members of Christians, and the Adversary will lose a former bondservant without any fight being fought within the Christian. Hence, an additional ransom must be paid for the liberation of the fleshly members of Christians ... Christ Jesus at Calvary paid the ransom price for the liberation of the inner self from death, but as Paul discovered, the fleshly members of Christians remain in subjection to sin and death despite Christ having redeemed the inner self. However, this changes at the Second Passover: the context for redemption and liberation changes, going from the inner self to the fleshly body as the preliminary step in the glorification of endtime disciples through transforming perishable flesh into immortal spirit.

One ransom price was paid at Calvary, the price for the dead inner self through canceling the record of debt that stood with its legal demands against the inner self of the person, the dead soul [ψυχή]. But death continued to reign over the fleshly members of the Christian as evidenced by Christians dying physically. Therefore, an additional ransom price must be paid for the liberation of the flesh from Death, the fourth horseman (Rev 6:8) and Daniel's fourth beast (Dan 7:7), with this price being uncovered [by not having taken the Passover sacraments on the dark portion of the 14<sup>th</sup> of *Aviv*] firstborns, all of whom belong to God (Ex 13:2).

Two parts of humankind remain, all of whom are either born of God [liberated Christians] or will be born of God when the kingdom is given to the Son of Man. Of these two parts, one part will be given in the sixth Trumpet Plague as the ransom price for the other part—and a person far from God and who is not a biological or legal firstborn will not belong to God, so God has no right to give this person as the ransom price for another person. Thus, it will be Christians that are given in the Affliction as the ransom price for the third part of humankind—and about this third part, Zechariah records,

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

After the Second Passover liberation of Israel, Death is given authority over a fourth part of humankind so the math involved presently has the world's population at seven billion. Slay a third part because they are all firstborns, and two-thirds of the seven billion persons alive today will remain. Now give a fourth part of this two-thirds to Death, and half of the seven billion remain alive. Now slay a third of this half in the sixth Trumpet Plague, and one-third of the seven billion, or a third part, will remain alive. And we have arrived at the number about which Zechariah writes.

Prior to the kingdom being given to the Son of Man, unransomed humankind continues to belong to the spiritual king of Babylon. However, a ransom will have been paid for this third part of humankind (from Zech 13:9), with this ransom being a third of

these uncovered, future firstborn sons of God, this ransom covering the other two thirds, with the third part that is to die in the Sixth Trumpet Plague being randomly selected [as if selected by lot] ... the martyrdom of the restored Body of Christ that is delivered to the Adversary for the destruction of the flesh so that the spirit—the inner selves—might be saved when judgments are revealed doesn't serve as the ransom price for the third part of humankind. These martyred saints will be slain too early into the Affliction to be an appropriate ransom for the third part of humankind: by day 580 of the Affliction [in our example year, by the December solstice of 2012], only a remnant of the restored Church will remain alive. Therefore, the ransom price to be paid for the third part of humankind that will constitute the majority of the harvest of firstfruits will come from the unransomed, uncovered, half of humankind that remains alive when the Sixth Trumpet Plague occurs, with only the saints of *Philadelphia* excluded from those randomly selected of the ransom that will be paid, a ransom that will reduce the remaining half of humanity to one third of pre-Affliction population numbers.

Although this verse about being *kept from the hour of trial* (Rev 3:10) has been used to support saints going to a place of physical safety to bodily escape the trials that will come upon the earth during the Affliction (Israel, the Woman, will flee to a place prepared for her during the Endurance, not during the Affliction), *Philadelphia*, because it has stuck with a message about enduring to the end, will be kept from the coming short-but-severe trial that will test those who dwell on this earth, with this *hour of trial* [a seven month long period] coming at the end of the Affliction in the form of the first and second woes that results in humanity being hurt for five months but unable to die before a third of humanity is randomly slain. *Philadelphia* will be excluded from the random selection of this third of humanity, which does not mean that *Philadelphia* will go to any place of safety. Rather, the saints of *Philadelphia* will not be chosen by lot to die.

Again, the message about the Endurance of Jesus is not the message Jesus initially left with His disciples ... what John records, τὸν λόγον (of) τῆς ὑπομονῆς, is a message that Jesus does not leave with Paul or His other first disciples, but a message intended for the end of the age when those things described in this message are soon to occur in heaven and on earth (Rev 1:1; 22:6–20).

The message of the Endurance is a *deuterocanonical* message that requires two *deuterocanonical* texts to present, with the second not adding to the first, but completing the first by assigning linguistic objects to the linguistic icons of the first.

The endtime gospel that *Philadelphia* keeps (and delivers to the world) is not the message Jesus delivered to Jews and Samaritans in the backwater province of Judea, or the message that Peter and Paul delivered to the Roman world, but is the message entrusted to John to deliver to his brothers and partners at the end of the age. This message was not for Jesus' first disciples, all of whom (but for John) were dead before John receives this message—this message was not intended for the 1<sup>st</sup>-Century, but was to be a preparing (or making straight) of the way to the Lord that was foreshadowed by John the Baptist's ministry. And this message is to be delivered shortly before Daniel's "time of trouble" (12:1) comes upon all of humankind ... this endtime gospel is not a message about Jesus, or about His soon coming kingdom. It is, instead, the message Jesus delivered to his disciples before He sent them to the lost sheep of the house of Israel (Matt chap 10); the message Jesus gave to His disciples when they asked Him for a sign of the close of the age (Matt chap 24).

In the linguistic doubling of the name “John” [Ἰωάνν], both the work that *Philadelphia* is to do and when this work is to be done is seen; for *Philadelphia* “delivers” the message that is of *John* the Baptist and the message given to the Apostle *John* before the movement of breath that transforms *John* [Ἰωάνν] into *Jonah* [Ἰωνᾶ] occurs, or said in other words, before Christendom is truly born of God through receipt of a second breath of life. Thus, the message of the *Endurance* that *Philadelphia* keeps is both a message calling for Israel (the nation circumcised of heart) to now repent and the announcement that all who endure to the end shall be saved: this “all who endure”—this roughly two billion people—will be saved because in the *Endurance* the kingdom of this world will have been given to the Son of Man, and all of humankind will then be born of God and will be the people of God (Rev 18:4; Zech 13:9). To endure in faith will then be the equivalent of repenting in this era when Israel is under grace; so the message of *John* carried forward from “the days of John the Baptist” (Matt 11:12) until the end of the age is that the kingdom of heaven will come with violence but all who endure shall be saved. This *John*, as Jesus said, “if you are willing to accept,” is the Elijah, ὁ μέλλων ἔρχεσθαι—the one about to come (v. 14). This *John*, if a person is willing to believe Jesus, “will restore all things” (Matt 17:11). So it is in the message entrusted to *John* that all things are restored, with *all things* included in the message or word [ὁ λόγος] of the *Endurance*.

John is the brother and partner of endtime disciples for they deliver the word [ὁ λόγος] of the *Endurance* committed to John 1900 years earlier.

## 2.

The structure or organizational pattern for the book of Revelation, beginning with chapter four, is as follows:

1. The Affliction or Tribulation—the period of 1260 days that begins immediately after the Second Passover and begins with the two witnesses’ ministry and extends to the end of the second woe, completed with the resurrection from death of the two witnesses. The Affliction begins with the opening of the first four seals shortly after the Second Passover and extends through the opening of the seventh seal.
2. The Kingdom—the period that overlaps the end of the Affliction and the beginning of the *Endurance*, then appears again in John’s vision at the end of the *Endurance*. In the vision’s narrative structure, the Kingdom pertains to the transition of power from Babylon to the Son of Man; for the Kingdom itself reaches backwards to the day when the heavens and the earth were created (Gen 2:4) and reaches forward to the coming of a new heavens and new earth.
3. The *Endurance*—the 1260 day period following the world being baptized in spirit, thereby giving a second breath of life to all of humankind as Israel was baptized in spirit at the beginning of the Affliction, with these two baptisms in spirit being enantiomorphs, for most of Israel will rebel against God (2 Thess 2:3) whereas most of the third part of humanity will believe God and will thus be saved (Zech 13:9).

Although the Adversary is an archangel and is far more powerful than any human being, when this spiritual king of Babylon is cast into time (Rev 12:9–10), he will be given the mind of a man as the human king of Babylon was given the mind of a beast for seven years (Dan chap 4). The equivalent to the seven years that Nebuchadnezzar had the mind

of a beast will be, for the Adversary, the Endurance and the *short while* after the thousand years—he will have the mind of a man throughout the thousand years, but he will have no freedom of movement.

The saints will, when the spirit of God is poured out on all flesh (Joel 2:28; Matt 3:11), have the mind of Christ Jesus throughout the same period that the Adversary has the mind of a man; thus, the saints as mortal human beings cannot physically prevail against the fallen archangel, but they can mentally prevail by patiently enduring to the end. Hence *the forty-two months seen in Revelation 13:5 that are also seen as “time, times, and half a time” in Revelation 12:14 are identified within John’s vision as the Endurance*. In length, the Affliction and the Endurance are both 1260 days long, but where the Affliction ends, the Endurance begins so they are not the same period; rather, they are enantiomorphs.

The mystery of God was given to the prophets for them to announce it to the world (Rev 10:7), and this mystery will be complete when the kingdom is taken by the Father, the Ancient of Days, and given to the Son of Man. However, John was told, “You must again prophesy about many peoples and nations and languages and kings” (v. 11) ... whereas the message of the prophets had as its central metaphor the liberation of humanity from indwelling sin and death, the message *John* is to deliver comes after humankind has been liberated from indwelling sin and death. And this message is about *not marking oneself for death but enduring in faith unto the end*.

To deliver again a message that has been given before is the essence of double-voice discourse.

Once liberated from death by the whole world being baptized by spirit into life [the beginning of the Endurance], the message that must be proclaimed is not about liberation or about the soon coming kingdom, the gospel messages of the past, but about *life* and what it takes to live in this kingdom that has arrived but has not yet manifested itself in the coming of the Messiah—about what it means to live without buying and selling, without making transactions, without going to and fro, but living under one’s own vine and fig tree, content with what the person has or can supply for him or herself. It’s about returning to a lifestyle that all but disappeared in the 18<sup>th</sup>-Century, when the Great Awakening occurred.

As an aside, the holy ones of God who will not be able to buy and sell in the Endurance without marking themselves for death by taking upon themselves the tattoo of the cross [χξς’ — from Rev 13:18], will create a new context in which Israel will live throughout the Millennium. The saints in the Endurance must develop a social system not based on transactions, with the cleansing of the temple that saw Jesus drive out the merchants, the moneychangers, and the livestock forming the lively shadow of the saints not being able to buy and sell in the Endurance. And again, in developing this social structure, the saints in the Endurance will create the economic underpinning of the Millennium, Christ Jesus’ thousand year long reign over the mental topography of all living creatures; for the Millennium will not be based on buying and selling and exchanging currencies. It will be based on social constructs that are today beyond human imaginations.

The prophet Amos records, “For the Lord God does nothing / without revealing his secret / to his servants the prophets” (3:7), and His secret has been the baptism of this world in spirit into life as the world was baptized in water into death in the days of Noah—the Kingdom is synonymous with Christ Jesus; i.e., with the Logos [ὁ Λόγος] as

the creator of all things made (John 1:3) entering into what He had made to be born as the man Jesus (*v.* 14) who was and is the beginning and the end of what is made, meaning that in Himself, the Logos as the Helpmate of the Most High is “saved” [the office or position, not the entity] in childbirth: the position of *Helpmate* that ceased to be when the Logos entered His creation will be saved by glorified disciples at the wedding feast becoming the *Helpmate* to the Son.

The word [ὁ λόγος] that Jesus delivered to His disciples while He lived physically is the *beginning*, not the end of the matter, and the word [ὁ λόγος] that Jesus delivered to John (Rev 1:1) is the *end*, not the beginning of the commanded message delivered to the sons of God. Thus what John writes at the end of his gospel about remaining until Jesus comes, the Second Advent (John 21:22), is realized in John being brother and partner with endtime saints (Rev 1:9) in the delivery of the word of Jesus’ Endurance. (In vision, John sees the coming of Christ so he actually “lives” to see Christ return.)

The beginning of the matter is the creation of humankind (the message Moses delivered) and the end of the matter is mankind receiving glory as the man Jesus ascended to the Father; thus, the mystery of God given to prophets to announce to the world is that man [a human being] is as an ovum in the ovaries of a woman, with the woman being “the Kingdom.” Therefore, when the birth process is completed, the process of liberation, there will be as many kingdoms as there are firstborn sons of God, with the Son as Bridegroom being King of kings and Lord of lords over not just the kingdom of this world but over every kingdom. Glorified men shall be the Helpmate of the Son as the Logos was the Helpmate of the Most High until He entered into darkness/death to be born as His own Son, who would then receive a second breath of life when the divine breath of the Father [πνεῦμα Θεοῦ] descended upon Him as a dove (Matt 3:16). The birth process, once begun (i.e., when the Holy Spirit is poured out on all flesh), is self-replicating until the number of kingdoms are as the number of cells in a human body. But unless a person hears the words of the Son and believes the One who sent Him (again, John 5:24), the person will not be in the Kingdom but will wash out because of the person’s unbelief, an odd word meaning simply the person will only believe what can be processed through empirical means thereby negating the message of the prophets.

Moses was a prophet who spoke with the Lord and who was to be god to Aaron (Ex 4:16). Jesus is the reality foreshadowed by Moses; Jesus is the one about whom Moses wrote (*cf.* John 5:45–47; Deut 18:15–19; 32:4, 18; 1 Cor 10:4; Jude 5). And the message that Moses delivered is a shadow and copy of the message [ὁ λόγος] that Jesus left with His disciples. Likewise, the message that John delivers that is the endtime revelation [ὁ λόγος] of the glorified Jesus to His disciples (identified here with the designation “Bb”) bears to the message Jesus left with His first disciples (here designated “Ba”) a similar relationship as the message that the two witnesses deliver to the endtime Church (“C”) has to the message Moses delivered to the children of Israel (“A”). Hence the following correspondences hold true—

“A” :: “C” ::: “Ba” :: “Bb”;

Moses and Aaron :: two witnesses ::: the man Jesus :: the glorified Jesus;

John the Baptist :: the Apostle John ::: the first Elijah :: the last Elijah.

As Scripture begins with the five books of Moses, Scripture will close with the writings of the two witnesses. During the Millennium, the elders of Israel, following in the

footsteps of the great assembly that extended from Ezra's day through the 2<sup>nd</sup>-Century CE, will canonize the pre-Affliction writings of those who were brothers and partners with John in delivering the message left with him; these elders will also record the acts of the saints during the Affliction and Endurance.

Hence, this text is, itself, a self-aware text.

The world, this world and everything in it changes when this world is baptized in spirit, with *everything* including the predatory natures of the great predators (Isa 11:6–9). It is this *kingdom change* that in type represents when a person is born of spirit (i.e., has received a second breath of life) and [two things] liberated from indwelling sin and death in the person's individual exodus from sin. Thus, in the Affliction and Endurance the Church individually and collectively repeats in type Israel's journey from Egypt to Canaan, with the person's old self or nature equating to the nation that left Egypt and to the Christian Church liberated from indwelling sin (in the body's fleshly members) at the beginning of the Affliction. Pause here and realize: ancient Israel in type represents the spiritual journey of the inner self, with the old self dying in sin and the new self entering into God's rest. But ancient Israel also represents the Church once liberated from indwelling sin, with the great falling away being analogous to the death of the old self. Therefore, the children of the nation that left Egypt, in type, represents the person's new self and the third part of humankind about whom the Lord will say, "They are my people" (Zech 13:9 – also Rev 18:4).

The correspondences are as follows:

1. Physically circumcised Israel in Egypt :: old self of a called disciple :: today's Christian Church;
2. Mixed circumcised & uncircumcised children of Israel in the Wilderness :: new self born of spirit :: third part of humanity in the Endurance;
3. Children of Israel following Joshua [Ἰησοῦ] into the Promised Land :: new selves believing or following Jesus [Ἰησοῦ] having the mortal flesh put on immortality.

Israel's exodus from Egypt and forty year journey to the Promised Land forms the visible, physical type of Christianity's seven year journey from Sin to Life in the Affliction and Endurance, with Christendom's journey being not a geographical trek but a spiritual or mental trek for the journey is made by the inner new selves that are firstborn sons of God. And the Adversary has effectively prevented *Christians* from undertaking this journey or exodus from sin prior to the Second Passover by presenting to the world another gospel other than the one Paul taught, another Christianity other than the one of the first disciples, and another Christ other than the man Jesus the Nazareth—and those teachers and leaders and even members of either gold or silver Christendom (both coming from Babylon) will vigorously condemn and ridicule anyone that dares leaves Babylon before the Second Passover. They guard Sin's frontier boundaries as Pharaoh's armies guarded Egyptian borders when Moses fled Egypt; they guard Sin's borders as Soviet troops guarded the Berlin wall; they guard Sin's borders not only to keep righteousness out but to keep the bond servants of the Adversary from escaping to righteousness. They label as heresies the truth of God, but their firstborn and they themselves if they are firstborns that do not drink from the cup on the night Jesus was betrayed as well as the firstborns of the rest of this world will perish when death angels again pass over all the land, slaying every firstborn not covered by the blood of the Lamb

of God. Only then will some of them try to escape Sin, but they will return to Sin by Christmas, such is the hold the Adversary has on them.

### 3.

The angel tells John not to seal his vision (Rev 22:10); yet the mysterious symbolism of John's vision has not been understood—and this symbolism could not be understood until Daniel's visions, which were sealed and kept secret until the time of the end (Dan 12:4, 9; 8:17, 26), were unsealed by the chiral image of a prophet of God. ... *Chirality* has been mentioned many times, but I suspect the word still remains unfamiliar to some readers: the left hand of a person forms the non-symmetrical mirror image of the person's right hand, and *chirality* or "handedness" (from the Greek χείρ for *hand*) is the description of asymmetry that prevents an object or a system from being superimposed on its mirror image. A chiral object and its mirror image are *enantiomorphs* (Greek for "opposite forms"). A non-chiral object (i.e., an object that can be superimposed on its mirror image) is said to be *amphichiral* or *achiral*. And in Chemistry, the left or right handedness of a molecule is seen in polarized light, an aspect of theological *chirality* that is like the limited-spectrum light that gives to a red sky its color.

A shadow and the object casting the shadow are usually achiral, for the object can be superimposed on its shadow: light strikes the back of a standing person and casts a shadow that though not discernible because of the darkness of the shadow, lies on the ground with its back up; the person's right hand is the shadow's right hand. But Scripture presented a problem that stymied typology for a long time: a living object that blocks the light that is God in the heavenly realm will cast a cross-dimensional shadow that is also living, but physically living as opposed to spiritually living; thus when meaning is taken from Scripture through employing typological exegesis, the earthly shadow or type of a heavenly object or entity cannot be superimposed one on the other. A dimensional barrier prevents such imposition. And because of this dimensional barrier, of necessity the earthly shadow of a heavenly object is chiral, seen in the visualization of man looking up to God and God looking down at man whom He has created in His image.

It is the aspect of molecular *chirality* being seen in one dimensional light that addresses the cross-dimensional attribute of theological *chirality*; for if the "light" is not right this *chirality* cannot be seen—and if a disciple isn't *right* with God (i.e., believing the writings of Moses and hearing the voice of Christ, the Light that came down from heaven), the disciple cannot see how the left "handedness" of the physical things of this world reveal the right "handed" things of God ... the Affliction is the last 1260 days of the Adversary's reign over the kingdom of this world; whereas the Endurance is the first 1260 days of the Son of Man's reign over the kingdom of this world. These two 1260 day periods are mirror images, but the reign of the Son of Man cannot be superimposed over the reign of the Adversary even though each reigns over the same kingdom of this world. Thus, the Affliction and the Endurance are enantiomorphs (again, opposite forms), with "light" returning to this world in the form of the Lord standing on the split Mount of Olives (Zech 14:3–4) before this granite monolith swallows the armies of the Adversary (Rev 12:16; Ex 15:12; Dan 9:26) on the doubled day 1260.

Again, words do not have inherent meaning but must have meaning assigned to them. A prophet receives the words of God, the word [ὁ λόγος] of Jesus, and delivers these words (messages) to Israel or to another nation or people, but these words are without any meaning but that which the reader (or reading community) assigns to them.

Therefore, the words of a prophecy exist as inscribed icons in search of assigned objects (meanings); for it is not until God reveals the meanings He intends to be assigned to His words is the prophecy complete, just as faith is not complete until it is manifested in deeds (Jas 2:26). Therefore, the delivery of a prophecy requires the initial presentation of the words of God (the signifiers or linguistic icons) in advance of the event about which the prophecy pertains then requires that those receiving these words hear His voice so that His meanings can be assigned to the words. A prophecy is not complete when the prophet delivers the words of God; for the prophet's words must be received by someone who will then assign the Lord's meanings to them as the men of Nineveh assigned meaning to Jonah's words.

In the case of the visions of Daniel, God delivered the visions to Daniel who described these visions in words that were sealed and kept secret until the time of the end, meaning simply that God refused to deliver His meanings for the words of Daniel's prophecies until the end of the age. Therefore, every assignment of meaning to Daniel's visions between when Daniel records his visions and the time of the end is of human origin and is not of God.

In order for God to unseal Daniel's visions at the time of the end, He must call the chiral image of a prophet and give to this person the meanings He has concealed for Daniel's words. He doesn't give to this person additional words, but the meanings He intends for the words that have already been recorded by the prophet Daniel ... to unseal Daniel's visions, God will call a person to reread or to read again the words that Daniel recorded two and a half millennia ago, and assign to these words the meanings He has intended these words to have from the beginning. Thus, the prophet and the one who rereads prophecy are enantiomorphs, with Paul recording that the visible things of this world reveal the invisible things of God (Rom 1:20) and that the physical things of this world precede the spiritual things of God (1 Cor 15:46) as in there was a first Adam, a man of mud, and there is a last Adam, a life-giving spirit. The prophet corresponds to the visible physical things of this world, and the one who rereads prophecy corresponds to the invisible spiritual things of God, thereby creating the situation that unless a person hears the voice of Jesus, the person will not hear the one who rereads prophecy.

The one who rereads prophecy by the calling of God is comparable to a prophet as the right hand is comparable to the left hand. They look like each other even though they are not symmetrical and cannot be superimposed one onto the other. And as the words of the prophets of God were often ignored or maligned by the kings of Israel and Judah, the words of the ones who are called to reread prophecy will be ignored or maligned by Christendom into and through the Affliction. Therefore, no one should be under the delusion that Christianity will believe the ones called to reread prophecy; for the great falling away [the Rebellion or Apostasy] would not occur if those called to reread prophecy were believed by "the many" deceived by false prophets (Matt 24:10–11).

After the separation of the house of Israel from the house of Judah, the prophets of God seldom had the ear of the king. Their source of authority in this world was the eloquence of their words. And so it is with the one who rereads prophecy: the eloquence of the one who has been called to reread prophecy is this one's sole source of authority prior to the completion or fulfillment of the prophecy. Hence, unless a saint hears Jesus' voice in the words of the one who rereads, this one will not be believed but will be merely another voice in a cacophony of raucous voices, most intent on alarming saints about things which saints should have little concern.

Again, Daniel's visions were given but not revealed. They were as utterances of a person speaking in unknown tongues. Without an interpreter, without someone to reread them, they did not build up the Church even though human explications of these visions have tantalized many; they did not edify the Elect even though flawed explications of these visions became the basis of two once energetic ministries (Ellen G. White's and Herbert W. Armstrong's). Human explications of Daniel's visions were dragged out whenever fundraising drives were undertaken, or whenever evangelistic crusades were used to recruit new members. A prophecy crusade was guaranteed to fill pews. But Daniel's visions were unintelligible inscription until the time of the end—and *the time of the end* did not begin in the 2<sup>nd</sup>-Century BCE, or in 1<sup>st</sup>-Century CE, or in the 20<sup>th</sup>-Century. Rather, *the time of the end* began when the silver-colored kings of Persia stirred up the bronze-colored king of Greece (Dan 11:2; 8:7), with the visible colors of the metals disclosing demonic mindsets. And this stirring up was reflected in this world in the first days and months of the 21<sup>st</sup>-Century.

Common bronze (90% copper, 10% tin) is the color of 14 carat gold-copper alloy, and polished iron is the color of silver; so the little horn on the head of the Death will cause this King of the North to appear as a half model of Babylon itself, the presently reigning hierarchy of the Adversary and the name of the humanoid image that Nebuchadnezzar saw in vision, the name taken from its head.

Daniel records,

You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth. (2:31–35)

The humanoid image Nebuchadnezzar saw had a gold colored head, belly, and thighs, and a silver colored chest, arms, lower thighs, knees, shins, and feet, with the color of these metals coming from how they reflect light (in this case the light that is Christ Jesus, the light of men). It isn't the relative strength of these metals that is of primary importance to endtime disciples, or their relative monetary worth, but their color, with their color coming from reflecting [as the moon reflects light] all or a portion of the visible light spectrum; e.g., gold absorbs all but the yellow portion of the visible spectrum, hence gold is yellow [or golden] in color. Silver, however, reflects the visible spectrum, absorbing no main portion of the spectrum. Thus, when Christ Jesus is the Light of men—light is not a reflection of the spectrum, but the creation of the spectrum; light casts no shadow; it is what blocks the light that casts a shadow—a *silver or silvery metal will look like Christ but not be Christ*; whereas a gold-colored metal discloses the values of the spiritual king of Babylon, with the ultimate expression of these values being the appetites of the belly and the loins [food and sex].

False prophets, false Christianity is of the silver king of Persia and will be manifested at the end of the age in the white-metal of the iron legs and feet of the humanoid image that King Nebuchadnezzar saw in vision.

The half-scale model of the humanoid image Nebuchadnezzar saw will have a gold head [the little horn], and a silver [bright iron] torso, and until the prince of Greece prevails over the prince of Persia, the humanoid image itself looks like its half-scale model, for the bronze belly and iron legs are not seen. Their appearance—and the absence of the erect penis—dates Nebuchadnezzar’s vision to “the latter days” (Dan 2:28) and specifically to the emergence to power of the kings of the North and South after the first horn of the king of Greece has been suddenly broken (because he is first, the firstborn of the Adversary), or to after Daniel 11:5 and to near but before verse 31.

As sons of light (John 12:36), genuine disciples *once liberated from indwelling sin* will reflect no color, but will instead emit light thereby leaving no shadow of themselves. They present no image of themselves in Scripture, as Jesus had no shadow or type until He took Israel’s sins upon Himself, the theological reason why the first Adam is created as an adult outside the Garden of God, with the Garden equating to the temple.

Consider the above: there is no reliable historical record of Jesus before He was crucified, and only a scant scriptural record of Him before His ministry began. There is no historical record showing how or when Paul died, or how or when Peter or John died. There is a little tradition that comes down to endtime disciples, but history is mostly silent about what happens to genuine saints. However, lawless Christians are everywhere in the historical record—and what’s seen in the inscribed historical record of the Church is the lawlessness of the Church. Genuine disciples are historically invisible. Thus, the recorded history of the Christian Church outside of Acts is a very good account of the mystery of lawlessness that was already at work while Paul still lived (2 Thess 2:7).

It is sin that casts a shadow in this world, a shadow captured in the historical writings of humankind. Light casts no shadow but illuminates all that it touches. Thus, in order for a disciple to be historically “seen” there must be indwelling sin in the disciple; therefore, when endtime Christians are liberated from indwelling sin and death at the Second Passover, genuine saints disappear into the Book of Revelation, not to ever reappear for they never again cast a shadow of themselves. The 144,000 natural Israelites that will be born of God when the world is baptized in His breath [πνεῦμα θεοῦ] are briefly seen following the Lamb of God (Rev 14:1–5) before they disappear into the Endurance. The Remnant (from Rev 12:17) disappears into the Endurance. All disciples who are light and in whom no sin dwells disappear from the historical record of this present world ... the present indwelling sin that remains in the fleshly members of disciples (Rom 7:15–25) will, however, cause the personage (i.e., the tent of flesh) of the disciple in this era to cast a spiritually lifeless image to the BCE side of Calvary, with the lawlessness of ancient Israel being reflected or repeated by born-of-God disciples.

Theological leaders in this endtime era lament the *Church’s* failure to keep abreast of the social changes presently occurring in, especially, the United States, where women now make up a full half of the workforce, a social construct with its roots in *The Arsenal of Democracy’s* fight against National Socialism in WWII. These leaders believe the *Church* no longer meets the needs of the citizenry, thereby disclosing in their concerns the reality that the *Church* [i.e., greater Christendom] is an agent of the prince of this world and is not of God, who does not change. These leaders are themselves agents of the Adversary, and cast as their shadow the leaders of the second temple that took upon

themselves the blood of Christ Jesus—and some of these leaders that are presently “married” to the prince of this world will continue on into the Affliction as the miry clay of Babylon’s toes.

This apology is a subversive text, for it will disembowel the visible *Christian Church*.

Because the Affliction and the Endurance are mirror images of each other, certain claims can be asserted even when there is not much Scripture to support the claims; e.g., the wrath of the Lamb, seen when the sixth seal is removed (Rev 6:12–17), is the shadow and copy of the wrath of God when the earth is harvested (Rev 14:17–20). The ministry of the two witnesses to Israel in the Tribulation will form the shadow and copy of the ministry of the Lamb to the 144,000 (Rev 14:1–5) and of the ministry of the Remnant (Rev 12:17) to the third part of humankind (Zech 13:9) in the Endurance ... the two witnesses are analogous to Moses and Aaron, with Moses being as god to Aaron and to Israel (Ex 4:16), thereby having one of the two witnesses to be as Moses was and as the Lamb of God will be to the 144,000, with the other of the two witnesses being as Aaron was and as the Remnant will be to the third part of humankind.

As Job *rewrote* the role of “Adam,” not listening to his wife but telling her that she speaks as one of the foolish women would speak (Job 2:10), so that the last Adam could cast the first Adam as His shadow without eating forbidden fruit Himself, the lesser of the two witnesses will rewrite the role of Aaron so that the Remnant in the Endurance will not lead the people astray as Aaron did.

When sin was made alive at Sinai and given the opportunity to slay the nation that would not hear the Lord in Egypt, Moses was not with the people but in the cloud with the Lord as the Lamb of God will not be with the third part of humankind but be with the 144,000 in the Endurance. The Remnant, having Aaron’s example, must do better in the Endurance than Aaron did at Sinai. *Again, it is in the role of the second of the two witnesses that Aaron’s construction of the golden calf must be rewritten so that this third part of humankind (and the greatest part of the harvest of firstfruits) is not condemned as Israel was condemned at Sinai*, becoming the guilty whose names would be blotted out of the Book of Life. And in this second of the two witnesses’ rewriting of Aaron (as part of a self-aware text), half of this third part of humankind, all spiritual virgins, will be saved.

Understand, in Moses and in Aaron are seen the two witnesses in the Affliction, with the nation of Israel that left Egypt—all who were counted in the census of the second year—and rebelled against God and died in the wilderness (except for Joshua and Caleb) representing the Christian Church during the first 1260 days of seven endtime years of tribulation. In Moses and in Aaron are seen the Lamb of God and the Remnant in the Endurance, with the third part of humankind being like the children of Israel that followed Joshua into the Promised Land. Therefore, the Lamb of God leading the 144,000 is the reality of Joshua leading the children of Israel into the Promised Land, with this 144,000 being a representation of those who physically enter into the Millennium. The Remnant being witnesses to the third part of humankind is also a representation of the children of Israel entering the Promised Land, with this *Promised Land* being heaven ... chirality permits endtime disciples to “know” that the 144,000 who follow the Lamb wherever He goes in the Endurance forms the shadow and copy of human beings, when few in number (from Isa chap 24), entering into the millennial reign of Christ Jesus in the Kingdom. Thus, the resurrection of saints when judgments are revealed at the end of the Endurance forms the shadow and copy of the Kingdom’s great

White Throne Judgment that occurs after the thousand years and after Satan is loosed for a short while.

Two harvests of this world form one harvest of God, with the harvest of firstfruits [represented by ancient Judea's early barley harvest] occurring at the beginning of the Millennium, and with the main crop harvest [represented by Judea's wheat harvest] occurring in the great White Throne Judgment at year's end. It is the harvest of firstfruits that is represented by Passover and the Feast of Weeks. The main crop wheat harvest is represented by the Feast of Ingathering at the end of the year, with the icon phrase *the end of the year* representing the period immediately preceding the coming of the new heaven and new earth (Rev 21:1).

For a third time, it is in the lesser of the two witnesses, the second witness, the witness represented by Aaron, where Scripture is rewritten or recast: when Israel at Sinai demanded that Aaron make for the nation *elohim* [not capitalized] to go before the nation, Aaron cast the gold calf or calves, and sin, given its opportunity, killed the entirety of the adult nation by preventing Israel from receiving indwelling spiritual life, with this prohibition of life seen in the command not to kindle a fire on the Sabbath (Ex 35:3). Following the Second Passover liberation of the Christian Church, Sin [the third horseman] will be given the opportunity to kill the entirety of the Church, except for the oil and the wine, and Sin will, in the great falling away (2 Thess 2:3), slay most of the Church. The lesser of the two witnesses will initially help facilitate Sin to buy and sell the saints—he will do so because of sister, wife, nephew, and all they believe and teach—but this younger brother of the witness who is like Moses will also figuratively overwrite Aaron by delivering the words of his brother.

There will be nearly a billion and a half of saints that will come to God because of what this younger brother of the witness who is like Moses does in overwriting or writing anew the role of Aaron. This younger brother will bring more saints into covenant than his older brother does: he will establish by his work during the Affliction the role that the Remnant plays in the Endurance.

Therefore, the Remnant as the younger brother's time-linked shadow will be witnesses to both the portion of the third part that by faith truly believes God, and to the portion that is simply hanging on, waiting for the seven years to end, not really believing God but not disbelieving either. In the parable of the ten virgins, the unbelief of the foolish had these virgins ready to enter into marriage if the Bridegroom had not delayed His coming ... if Christ would return immediately after the kingdom of this world is given to Him, all of the third part of humankind would "marry" Christ. But because He delays, this third part of humanity is refined as silver is refined, and tested as gold is tested, and in the refining and testing, the wise are separated from the foolish, with the Remnant being a witness to both wise and foolish.

In the Remnant the rewritten role of Aaron has been recast, but the overwritten Aaron—because of Aaron and Miriam's challenge of Moses' authority—by also questioning whether Christ works only with the elder of the two witnesses sets the Remnant up to lose half of the third part to unbelief. Challenging the authority of Christ, or of the one to whom Christ delegates authority carries a high price, with this price to be paid by Israel.

As done earlier, when numbers are placed on the above, of humankind's approximate 7 billion population, a third will die at the Second Passover liberation of Israel, leaving alive approximately 4.7 billion when the Apostasy of day 220 occurs. A fourth part of this

4.7 billion is then given to death, the fourth horseman, leaving approximately 3.5 billion alive when the Sixth Trumpet Plague occurs. Another third of humankind will be slain, leaving approximately 2.3 billion human beings alive when the kingdom of this world is given to the Son of Man—and it will certainly seem that if these days of the Affliction had not been cut short, no flesh would be saved alive. Now, the 2.3 billion human beings alive are all spiritual virgins, but half are wise and half are foolish, this translating in approximately 1.15 billion saints coming out of the Endurance as the harvest of firstfruits, and the other 1.15 billion not entering into heaven but rather, because they are virgins without sin, bodily entering into the Millennium as its beginning human population.

The 144,000 that follow the Lamb wherever He goes, “disappear” in Scripture within the first year of the Endurance, with their *disappearance* occurring when their faith is complete, a subject central to the significance of the 1335 days ... in the gospels, Jesus, speaking only the words of the Father, heals on seven Sabbaths, each of these Sabbaths representing an act of faith on Jesus’ behalf as He enacted the speech-acts of the Father, whose words are *too big* to be conveyed by utterances of the human tongue.

Once the Affliction begins, it will be no more difficult to recognize who speaks for the Lord and who speaks for the Adversary than listening to hear who tells the Christian Church to keep the commandments, especially the Sabbath commandment—and this same test will also apply once the Endurance begins, only with a caveat for Satan will have borrowed Sabbath observance; thus, mental allegiance to the cross and physically marking oneself with the tattoo of the cross will “mark” those who are of the Antichrist in the Endurance, making the cross in the Endurance the sign that represents death as the Sabbath in the Affliction is the sign representing life: the Sabbath and the cross will be enantiomorphs in the Affliction and Endurance as they are in this world today, for to enter into Sabbath observance is to enter into God’s rest, a euphemism for His presence. And it is on day 220 of the Affliction when rebellion against Sabbath observance [this rebellion manifested in observance of the holidays of this world] gives birth to a spiritual *Cain*, and it will be 1290 days after this Rebellion or great falling away when “rebellion” against the Antichrist by sons of God returning to Sabbath observance and rejection of the cross will mark those who will be blessed by God, meaning that these rebels against the Antichrist need to observe seven Sabbaths to convince God that the person will keep the commandments by faith, with the last six of these seven Sabbaths represented in the *difference* between 1290 days and 1335 days.

As rebellion against God in the Affliction is manifested (made visible) on a particular day (day 220), rebellion against the Antichrist in the Endurance will be manifested on a specific day, day 250, with the thirty day difference represented by the period between the first and second Passover of the year of Israel’s liberation, with these thirty days being outside of the Affliction but closely linked to it.

Why seven Sabbath observances? Because there are seven annual Sabbaths—and if a son of God will keep seven weekly Sabbaths under the hindrances imposed by the Antichrist, this son of God has symbolically completed the plan of God and will henceforth be blessed. If a son of God keeps one weekly Sabbath before the 1290 days elapses, then the six additional weekly Sabbaths in the 45 days between 1290 and 1335 (which will be a little before Sukkoth in the fifth year of the seven endtime years) the seven Sabbath observances will be counted to the person as acts of faith in which the person “heals” him or herself from the permanency of death. The person, if not later martyred, will still face two and a half years of persecution, but God will have marked

this person for life as the cross marks those upon whom He will bring His wrath and the seven last plagues.

In the example year of 2011, the 1260 days of the Affliction would have ended on Halloween 2014. Now add to this date 295 days (250 + 45) and a person arrives at the end of the 1335 days, or arrives in the month of Elul on or about the 8<sup>th</sup> day ... traditionally, the month of Elul is said to be an acronym for a quote from Songs 6:3 (“I am my beloved’s and my beloved is mine”), and is a time for repentance (searching one’s heart). Rabbinical tradition holds that Moses was, in receiving the second Sinai covenant, on Sinai throughout the month and did not return to the camp of Israel until *Yom Kipporim*. Certainly the month of Elul is a time of preparation for entering into the kingdom of the heavens.

Once the kingdom of this world is given to the Son of Man, this single kingdom is the Lord’s to do with as He pleases—and if this means killing all who have taken upon themselves the mark of death, then those who have been so marked can curse God to their hearts’ content before they are physically slain, then cast into the lake of fire to perish forever. They marked themselves for death; they will have no one to blame but themselves for their unbelief.

So there is no misunderstanding, if the Second Passover would have occurred in 2011, the Second Passover would have occurred on May 19<sup>th</sup>. The great falling away or rebellion against God would occur 220 days later or on Christmas 2011. The wrath of the Lamb would begin 360 days later (day 580 of the Tribulation) or on the December solstice 2012. Satan and his angels would be cast from heaven on Halloween 2014, and 250 days later (1290 days after the rebellion against God), the third part of humankind will rebel against Satan, who has come claiming to be the messiah (he is the true Antichrist; the man of perdition is/was his time-linked shadow). Then 45 days after this rebellion against Satan—1335 days after the rebellion against God (1335 days after Christmas 2011)—*blessed are the dead who die in the Lord from now on* (Rev 14:13) for their salvation is assured and their deeds will follow them.

#### 4.

If the disciple can comprehend the chiral relationship between the Affliction/Kingdom and the Endurance/Kingdom, then only one of the reflected images needs to appear in Scripture for both to be known ... the Book of Revelation has not been understood even though John received the vision a little more than 1,900 years ago, with the nineteen centuries between when the Apostle John died and when prophecy was *reread* according to the calling of God (a period that constitutes a spiritual interregnum) having significance for the few remaining Sabbatarian disciples left from the last Elijah’s second attempt to “breathe” life into the Church, the Body of Christ, as the first Elijah breathed life into the son of the widow of Zarephath. These disciples assigned significance to the 1900 years between Calvary (ca 31 CE) and when Herbert W. Armstrong’s ministry began in 1931, without realizing that Armstrong’s ministry would end this second attempt to return the Church to life; that a third and successful attempt would begin 40 years after Armstrong, through his son, rejected revelation, with a cleansing of the temple being necessary because of the spiritual livestock that had taken up residence in the temple during these 40 years.

The 1900 years between 100–102 CE, the time frame for the Apostle John’s death, and January 2002, when the call came to reread prophecy is 100 lunar 19 year time-

cycles, with the moon having the reflected glory of the sun as the Church reflects the glory of the Son (there is no glory in lawlessness). This imagery of “glory” is seen in the great sign that appeared in heaven in John’s vision: “a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars” (Rev 12:1). John’s vision has the Woman being Israel, who gives birth to a male child, “one who is to rule all the nations with a rod of iron,” but who “was caught up to God and to his throne” (v. 5). *Reading* the sign in its *received* context will have Moses and the congregation in the wilderness functioning as the moon, with those who are of Moses walking in dry ground, and this sign will have Christ Jesus’ righteousness functioning as the sun. Israel, now, is not the ancient, physically circumcised nation, but the nation that was not before a people (1 Pet 2:9–10) that is circumcised of heart (Rom 2:28–29) with a circumcision not made by hands (Col 2:11).

The appearance of the Woman, a great sign, in John’s vision in the portion identified as *the Kingdom* causes the Kingdom to predate the Affliction as the Kingdom postdates the Endurance; thus the Affliction and the Endurance appear as interruptions in the orderly flow of the Kingdom as consonants are interruptions in a vowel stream, thereby giving to the Logos [ὁ Λόγος] the qualities of speech or more precisely, of a spoken “word” ... it has become quite common for Americans to use the expression, *think outside of the box*, as a catch-all expression for innovation, but the metaphoric and metonymic language of Scripture requires disciples to jettison biblical literalism and *think outside of the box*. All that has been made has been spoken into existence as a stream of uttered speech, with interruptions tending toward silence as consonants tend toward silence [*N.B.*, visual grafts of consonants]. Thus, the 1260-day-long Affliction serves as the maquette for the entirety of the era between the first Adam and the fall of the kingdom of Babylon, with the baptism of the world into death at the time of Noah equating to the removal of the sixth seal on the Scroll (Rev 6:12–17); the Affliction becomes a fractal image of the spiritual king of Babylon’s reign over humankind.

Peter said that what Paul wrote was hard to understand, and the above will be as hard to understand as anything Paul wrote: the kingdom of the heavens is without beginning or end, yet the kingdom of this world has a beginning and an end, with the kingdom of this world forming in darkness a copy and type of the kingdom of the heavens. The rebellion of angels when iniquity was found in an anointed cherub (Ezek 28:14–15) is seen in type by the rebellion of Christians on day 220 of the Affliction, but it is also seen in type in the Temptation Account (Gen chap 3). Thus, the world being baptized by water in the days of Noah is analogous to the death sentence pronounced against rebelling angels when they are cast into darkness, and is analogous to the wrath of the Lamb when the sky rains death and destruction down upon the great and the weak of this world. The reign of the kingdom of Babylon stretches from when Adam is driven from the Garden of God (Eden) to when Satan is cast from heaven, with *Eden* being a named place both in heaven (Ezek 28:13) and here on earth (Gen 2:10). Satan’s reign over this kingdom of Babylon reaches from Adam’s rebellion to when he is cast from heaven. In the Affliction, the Rebellion occurs on day 220 when liberated Israel no longer covers itself with the garment of its own obedience—the morning and evening sacrifice that was a representation of the garment of grace, the mantle of Christ’s righteousness (i.e., His obedience) will then (for Christians will be *Christ* as the Body of Christ is also *Christ* just as the Head is *Christ*) be taken away. The *daily* will end.

All who look for a physical temple and the return of animal sacrifices to return before the Millennium look amiss for those who look for physical things are not of God.

Pedagogical necessity demands that the following is reintroduced:

The urge to turn the ignorance of Christians who say that there's no temple, no sacrifices, no need to keep the high Sabbaths back onto themselves can be nearly overwhelming; for what does Paul mean when he writes, "Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple" (1 Cor 3:16–17)? What does Paul mean when he again writes,

What agreement has the temple of God with idols? For we are the temple of the living God; as God said,

"I will make my dwelling among them and walk among them,  
and I will be their God,  
and they shall be my people.

Therefore go out from their midst,  
and be separate from them, says the Lord,  
and touch no unclean thing;  
then I will welcome you,  
and I will be a father to you,  
and you shall be sons and daughters to me,  
says the Lord Almighty." (2 Cor 6:16–18)

The citation Paul quotes is from Leviticus 26:12 and Isaiah 52:11, and differs from the Masoretic Text in that those who shall *touch no unclean thing* "bear the vessels of the Lord" (Isa 52:11). Paul welds the citations together, cuts through concepts, and contends that disciples are the vessels of the Lord:

Will what is molded say to its molder, "Why have you made me like this?" Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—even us whom he has called, not from the Jews only but also from the Gentiles? (Rom 9:20–24)

If disciples are the temple, then the *temple* exists for as long as there are disciples. And if disciples are the vessels of the temple, then the sons of God (the inner new selves) are the vessels within the temple of God, with the fleshly bodies of disciples serving as the structural stones of the spiritual temple as quarried stones formed the earthly temple Solomon built. So any argument against keeping the law of Moses or the high Sabbaths of God based upon a stated reason or an implied assumption that the temple doesn't exist is fallacious. The person who attempts to make such an argument is at best a spiritual novice and is usually deliberately dishonest, an assignment of motive that is reasonable considering Paul's unambiguous declaration that disciples are the temple, with "Christ" being the reconstructed second temple.

When Jesus was on trial before Caiaphas, the high priest, the only testimony that didn't contradict itself was, "This man said, 'I am able to destroy the temple of God, and to rebuild it in three days'" (Matt 26:61). John writes, "So the Jews said to him, 'What sign do you show us for doing these things [cleansing the temple]?' Jesus answered them,

‘Destroy this temple, and in three days I will raise it up.’ The Jews then said, ‘It has taken forty-six years to build this temple, and will you raise it up in three days?’ But he was speaking about the temple of his body” (2:18:–21) ... forty-six years plus three additional years, a jubilee, and the liberation of the temple occurred, with the temple going from being a quarried stone structure to being the living Body of Christ, and by extension, Christ.

The Jews of the temple asked for a sign, with the context for this sign being the cleansing of the temple by Jesus driving out those who were using the temple as a business location. This initial cleansing of the temple comes a year after John the Baptist’s ministry began, and is the logical extension of John saying, “I am the voice of one crying out in the wilderness, “Make straight the way of the Lord,” as the prophet Isaiah said” (John 1:23) when asked if he was the Christ (*v.* 20) ... the cleansing of the temple began with John preaching repentance and baptizing with water and was amplified when Jesus drove out the moneychangers, but was not complete until the “temple” was liberated from *lifelessness* (death) by becoming the living Body of Christ. And Israel was as spiritually lifeless as the temple was physically lifeless until hearts were/are cleansed by faith, for faith functions within a son of disobedience in the same way that Jesus acted when making a whip of cords to drive out the profane from the sacred, with the cleansed heart then being circumcised. Israel goes from being a spiritually lifeless nation circumcised in the flesh to being the living Body of the Son of Man, circumcised of heart, as the reality of the temple goes from being a lifeless stone building to being the house of God constructed from living stones, with Christ Jesus being the cornerstone (1 Pet 2:4–8).

The sign for which the Jews of the temple asked lies within the context of cleansing the temple and is the movement from quarried stone to living stone—

With pedagogical redundancy, let it be said again, the context in which a sign appears is what permits readers to assign meaning to the sign. When either the context or the sign is omitted, the other is without meaning; therefore, Jesus’ making a whip of cords and driving out the moneychangers not once but three times if Mark’s account is trustworthy would seem to have no meaning outside of the 1<sup>st</sup>-Century *if the Jesus had not given the sign of Jonah; i.e., the sign of reconstruction of the temple in three days.*

It is the sign of Jonah that is manifested in the name “Jesus Christ the Nazarene,” and it is only by this one name representing the sign of Jonah that eternal life is received by the firstfruits of God. Salvation for the firstfruits does not come by any other name; for in the name “Jesus” lies eternal life—not in the utterance of the name (how it is pronounced), but what this name represents as *a sign* of ὁ Λόγος, “the Logos,” that was “God” and was with “the God” and that left “the word” (ὁ λόγος—*the message*) of “the God” with His disciples before He had the glory He had before He entered His creation returned to Him. And the linguistic play between ὁ Λόγος (the Word) and ὁ λόγος (the word) comes in the context of having these utterances being made in Koine Greek, as does the linguistic play that has the children of Israel following Joshua [Ἰησοῦ – from Acts 7:45] into the Promised Land being a type of Christians following Jesus [Ἰησοῦ – from Acts 4:10] into salvation. Without the context of these linguistic icons (signs) being in Greek, it is not possible to assign the meanings God intended to these signs. Therefore, rejection of the context (abandonment of inscribed Greek)—like rejection of Jesus cleansing the temple—will leave these signs without meaning; for it is the Church that Jesus cleanses mid 16<sup>th</sup>-Century, and it will be the Church that Jesus again cleanses in the

forty years between 1962 and 2002, with these cleansings separated by “a day” that is not 24 hours long ... the sign of Jonah is in play every time Jesus cleanses the temple: the rulers of the temple asked for a sign, and Jesus gave them but one sign.

The preceding can be lost in the number of words written: *the sign of Jonah is in play every time Jesus cleanses the temple*, meaning that the temple will be rebuilt in three days and three nights every time it is cleansed, with death serving as this cleansing agent. These three days and three nights represents a period of *darkness* analogous to being buried in the heart of the earth. Whereas the temple of God is now a structure of living stones, the cleansing of the temple equates to the razing of Solomon’s temple, and of Herod’s temple, with each cleansing destroying the Holy Place and the Most Holy Place so that the way to God is open to all until the temple again has the breath of Christ breathed into its heart and lungs.

For Evangelical Christians, the great White Throne Judgment has been an extremely difficult reality to accept, and the hate hidden in the hearts of the Evangelical clergy is nowhere more evident than when the clergy attempts to explain this Judgment. Inevitably, the Christian clergy condemns all who will appear in the great White Throne Judgment to hell and eternal destruction when this is simply not the case. It will be the Christian clergy that finds itself being cast in to the lake of fire because of the hate hidden behind false smiles and wimpy handshakes.

The sinner will perish regardless of whether that sinner has professed that Jesus is Lord or has never heard of Jesus, and the person who has the law written on his or her heart will be justified through having kept the law with heart and hand.

There can only be one temple, not many temples, with this “temple” being the entirety of heavenly Jerusalem, the Bride of Christ. However, the man of perdition declares himself god in this temple (2 Thess 2:4) where the two witnesses will be slain (Rev 11:8); for the court outside the temple and the holy city itself will be given over to the nations [Gentiles] for forty-two months (*v.* 2), the duration of the Affliction. These Gentiles that trample the holy city are not human beings, but demonic sons of God for the temple of God is in heaven: actually, the temple is in the Abyss, that portion of heaven that has gushed from the rent in the fabric of heaven, gushed as water and blood gushed from the wound in Jesus’ side when He was dead on the cross.

The Apostle John records,

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. (Rev 21:1–3)

Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed—on the east three

gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb. (vv. 9–14)

Paul quoted from Isaiah announcing that the Lord would dwell among men when he wrote that disciples are the temple, and in Revelation, what Isaiah announced becomes a reality: *Behold, the dwelling place of God is with man*. But this dwelling place is not a stone structure, but the Bride of Christ, the heavenly city of Jerusalem; thus, what is seen in Scripture is that the first temple that Solomon built forms the shadow and copy of the heavenly temple, new Jerusalem, with the construction and reconstruction of the second temple forming the shadow and copy of conversion from being lifeless sons of disobedience to being the living Body of Christ, with Jesus' entrance into Herod's temple forming the chiral image of spiritual birth; of a son of disobedience receiving a second breath of life, the divine breath of the Father [πνεῦμα Θεοῦ] that comes down from heaven as Jesus came down from heaven.

When a disciple realizes that the temple is heavenly Jerusalem, then it logically follows that the razing of earthly Jerusalem by the armies of the king of Babylon forms the shadow and copy of the spiritual king of Babylon (from Isa 14:4) razing the Church because of its lawlessness, with the Church represented in type by physically circumcised Israel.

It will here be asserted that all endtime prophecies referring to Israel address the Christian Church, for Paul also writes,

For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. *For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter*. His praise is not from man but from God. (Rom 2:25–29 emphasis added)

And Paul writes,

Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” So then, those who are of faith are blessed along with Abraham, the man of faith. (Gal 3:7–9)

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. (vv. 28–29)

The prophet Jeremiah writes,

Behold, the days are coming, declares the Lord, when I will punish all those who are circumcised merely in the flesh—Egypt, Judah, Edom, the sons of Ammon, Moab, and all who dwell in the desert who cut the corners of their hair, for all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart. (9:25–26)

If a Jew is one who is circumcised of heart as Moses commanded (Deut 10:16) and as the Lord promised Israel upon the nation returning by faith to Him when in a far land (Deut 30:6); and if the Lord will punish all those who are merely circumcised in the flesh (with Judaism and Islam presently representing the vast majority of these peoples); and if Israel is the promised son born to Abraham through Isaac, then Israel is today all those who are of Christ. Israel is the Christian Church—and all who cringe when it is unequivocally stated that endtime Israel is the Church, dismissing the claim with the pejorative statement, *That's replacement theology*, will themselves be dismissed by Christ Jesus when angels gather the tares that are to be burned in the lake of fire.

The promise of resurrection to life is not given to all of Israel regardless of how much the people of Israel profess their holiness as Korah professed his: when Solomon brought the Ark of the Covenant into the temple (1 Kings chap 8), “There was nothing in the ark except for the two tablets of stone that Moses put there at Horeb, where the Lord made a covenant with the people of Israel, when they came out of the land of Egypt” (1 Kings 8:9). The budded staff of Aaron that as a sign represented resurrection, and the jar of manna that as a sign represented the indwelling of Christ were missing—

After Israel had rebelled against the Lord at Paran (Num chap 14) and after Korah led a rebellion against Moses (Num chap 16), the Lord told Moses to have the chiefs of the fathers’ houses bring a staff, twelve staffs in total (Num 17:2), into the tent of meeting and leave them there overnight, that the Lord would make the staff of the man He chose sprout, with His intention being to cause “the grumblings of the people of Israel” (v. 5) against the Lord to cease. But how would choosing one tribe to serve the Lord—referring back to Korah’s complaint that Moses and Aaron were taking too much authority to themselves (Num 16:3)—defuse Israel’s grumblings against the Lord?

The people of Israel accused Moses of killing Korah, with this accusation giving godlike power to Moses to open the earth to swallow Korah, but the Lord was having none of it; for in bringing accusation against Moses the people were rejecting the Lord ... after the people brought this accusation against Moses, when Moses and Aaron turned toward the tent of meeting, the cloud covered it and “the glory of the Lord appeared” (Num 16:42), and the Lord told Moses and Aaron to get away from the congregation, He was going to consume them (v. 45). Only quick intervention by Moses and Aaron limited the number of the people the Lord slew with plague to 14,700 (v. 49).

All that happened in Israel’s rebellion in the wilderness of Paran and in Korah’s rebellion serves not merely as an example so that Christians should not desire evil (1 Cor 10:6–11), but as the shadow and copy of what Christians will do in the Affliction, the first 1260 days that follow the Second Passover liberation of Israel.

Even after the Lord cleanses the Church and brings it to life at the beginning of the Affliction, the Church is still not “clean”; for it still “touches” what is unclean ... the prophet Haggai asked the priests about the Law: “If someone carries holy meat in the fold of his garment and touches with his fold bread or stew or wine or oil or any kind of food, does it become holy?” (2:11). The priests rightly said, *No*. Haggai then asked, “If someone who is unclean by contact with a dead body touches any of these, does it become unclean,” and the priests answered, “It does become unclean” (v 13). And so it is with “Christians” newly born of God at the Second Passover: they are unclean because they have touched or have come from a dead body, the corpse of Christ. There must be another cleansing of the temple, a beginning anew the cleansing process.

It would seem after the Lord demonstrated that He had chosen Moses in having the land swallow Korah and fire consume Korah's fellow rebels (v. 32), and after thousands more were consumed by plague when they accused Moses of killing Korah that the grumbling against Moses and Aaron would cease. But Moses and Aaron in the wilderness form the chiral image of the two witnesses in the Affliction—and the grumbings against these two witnesses have not yet begun. And once these grumbings begin, they will not cease until Abaddon finally kills these two that will not stay dead but will be resurrected from death to deal Death itself a mortal wound.

Death cannot be killed with a sword, or by taking its life in fire coming out from within this demonic king. For to deal Death a blow such as Sir Gawain administered to the Green Knight only affirms the strength of Death ... Death can receive many deadly blows and still live. However, if Death cannot kill a person or keep a person dead, then Death has been dealt a mortal wound: Death will have lost its sting, its power to devour and destroy. Hence, the resurrection from death of the two witnesses (Rev 11:11–12) is the deadly wound dealt to the fourth beast who cannot devour these two brothers.

To put an end to Israel's grumbings against Moses and Aaron, and to utterly reject the people's claim of equality with Moses (that all of Israel was the holy nation of God so there should be no distinction between Israelites, Korah's claim), the Lord made Aaron's staff sprout, put forth buds, flower, and bear ripe almonds, a sign not unlike the vine that shaded Jonah for a day ... *within the symbolism that has the mercy seat covering the Ark of the Covenant representing grace, with disciples being the reality of the Ark and the Book of Deuteronomy placed alongside the Ark being one witness against disciples (with the word Jesus left with His disciples being their judge), the budded staff of Aaron represents the promise of resurrection—and this promise of resurrection was not in the Ark of the Covenant when Solomon placed the Ark in the temple. Nor should it have been in the Ark; for the resurrection of the two witnesses, and 1260 days later, of the firstfruits will have already occurred spiritually when the temple is dedicated. Thus the shadow will logically be without Aaron's staff and the jar of manna representing the indwelling of Christ when the firstfruits are the glorified Bride of Christ.*

The above will be hard to comprehend by spiritual infants: disciples individually and collectively represent the temple of God, but an unassembled and undedicated temple. Disciples will be glorified when they marry the Bridegroom, with their wedding feast serving as the dedication of the temple. Therefore, when the Ark of the Covenant was placed in Solomon's completed temple as the shadow and copy [the left hand enantiomer] of the Wedding Supper, the reality that cast this shadow [the right hand enantiomer] would have the promise of resurrection from death already fulfilled in the Bride, with Jesus no longer being in glorified disciples who were marrying Jesus again be One with Jesus. Thus, there would also be no jar of manna in the Ark of the Covenant.

Again, the temple constructed by Solomon is the left hand enantiomer of the temple that will be New Jerusalem, with the Levites that served in first the tabernacle then in the temple forming the shadow and copy of the inner new selves that are sons of God, with the "life" (used metonymically) that is these sons of God having come from God to dwell in tents (tabernacles) of flesh and to serve God from within these tents of flesh as Levites came from the dust of the ground to serve God from within the tabernacle in the wilderness.

The principle responsibility of the Levitical priesthood was temple service; today disciples are the temple of God, and their principal responsibility is to serve God. The

new creature, born as a son of God—born as *a firstborn son* dwelling within the fleshly tabernacle of a *Christian*—is analogous to a Levitical priest serving in the tabernacle in the wilderness, with this tabernacle replaced by the temple as the perishable flesh of a disciple will put on immortality when judgments are revealed. Therefore, collectively, the fleshly tabernacles in which spiritually circumcised new creatures dwell will become the heavenly temple, New Jerusalem, the Bride of Christ. Today, these fleshly tabernacles (i.e., the collective bodies of disciples) form the stones and timbers that are analogous to the off-site shaped stones and timbers from which Solomon’s temple was constructed. The yet-unassembled temple of the Most High in heavenly Jerusalem will not be put together until judgments are revealed; so disciples are now as the stones were that formed the physical house of God, the first temple, in that disciples are being shaped and sculpted with hard tools here on earth in anticipation of glorification. When these disciples are glorified, they will be assembled without the equivalent of the sound of iron on stone being heard. Those disciples who are of *Philadelphia* will be pillars (Rev 3:12), with the forming of them into pillars being accomplished prior to their resurrection or change.

The two stone tablets upon which the commandments of God were written by the finger of *YHWH* [singular in usage] were not first sheltered in a wood ark in a stone temple. Rather, they were, along with Aaron’s budded staff and the jar of manna, placed in the Ark of the Covenant in the Holy of the holies in a perishable tent of fabric, with this perishable tent being analogous to the physical bodies of disciples and with the two tablets of stone analogous to the hearts and minds of the disciples, making the Ark of the Covenant a spiritual “shell” within the person. This spiritual shell is constructed from the unbreakable promises of the Most High, not from wood or the perishable things of this world.

When the Ark of the Covenant is constructed from promises and not from wood as was Noah’s Ark that brought the Eight from the first world into the land of death, or from wood as was the Ark of the Covenant Moses built according to the instructions given him, then when these promises are fulfilled they are no longer within the Ark but form the structure of the Ark. Aaron’s budded staff forms the shadow and type of the promise of resurrection from death; therefore, when a person is raised from “the dead” by the Father giving the person life (John 5:21) the promise made by the buds on Aaron’s staff has been fulfilled within the person.

This person who was once dead spiritually has been made alive so that this new creature can be grafted onto the Root of Righteousness.

This new creature dwells within the same tent of flesh as the old *self* or *old man*, but dwells as a firstborn son, the firstborn son of God.

The lawlessness of this firstborn son will now be *passed over* when the Passover sacraments are taken on the night that Jesus was betrayed; for it is by the cup representing Christ’s blood being poured out that forgiveness of sins comes to this tent of flesh (Matt 26:28).

The Ark transported Noah, a preacher of righteousness, through the many days of the world’s baptism into death when water covered the surface of this planet. Most of humankind does not today believe the Flood narrative, but believes instead that the flood described in Genesis is a myth addressing a local phenomenon. This same *most of humankind* also disbelieves the great life spans of the pre-Flood patriarchs, believing instead that the present life span of human beings (approximately 120 years) is a

defining characteristic of the species while knowing that truly long life is biologically possible if the body did not kill itself. Thus, the “evidence” of death itself being the constant companion of every person is not, for this same *most of humankind*, sufficient evidence that at some previous time all living creatures were baptized into death, or that the universe is a glorious death chamber.

But if the evidence of *death* itself being the traveling companion of every person is not enough evidence to persuade reluctant human beings that the world has been baptized into death, then another baptism becomes necessary: a baptism into “life” so that a distinction is made between those who have *life* and those who are still subject to *death*. And halfway through seven endtime years of tribulation, the world will be baptized into *life*; baptized in the divine breath of God [πνεῦμα Θεοῦ]. The spirit of God will be poured out on all flesh (Joel 2:28), thereby changing even the natures of the great predators (Isa 11:6–9) as these natures were changed when the world was baptized into death. Human nature will be changed.

However, before the world is baptized into life Israel will be baptized into life through being filled-with and empowered by the Holy Spirit, with this liberation from indwelling sin and death coming at the beginning of the seven endtime years of tribulation.

Because human beings intuitively suspect that true *life* exists, humankind has been quick to believe that men and women are born with immortal souls, received from the first Adam whom they claim received an immortal soul when *Elohim* [singular in usage] breathed into the nostrils of the lifeless man of mud. Unfortunately, those who teach any form of this are poor readers of Scripture, for the man and the woman were driven from the Garden of God before either ate of the Tree of Life. They had no “life” when they were driven from God’s presence to work the dust of the earth from which they were taken. They were “dead” even though they were still air-breathing human beings.

The presence of *breath* is not evidence of *life*, an apparently contradictory statement that demands explanation:

The presence of physical breath is not evidence of an immortal soul, but rather, evidence of on-going cellular oxidation of sugars that permits electrical activity within the brain that permits conscious awareness of thoughts.

The presence of the Holy Spirit [πνεῦμα ἅγιον] dwelling within the flesh is not evidence that the flesh has put on immortality, but rather, evidence that *life* now dwells within a perishable house.

The presence of the Holy Spirit is evidence that the Father has raised the person from the dead, but the Son now must also give this person life: both the Father and the Son must give life to a person before the person will truly have *life* (John 5:21).

The Son will or will not give *life* to a person who has been made *alive* by the Father when judgments are revealed, for the Father has given all judgment to the Son, and the word that the Son left with His disciples will judge them.

The Father gives life to a person so that the person can come under judgment.

Until the person is made spiritually alive by the Father, the person is as Adam and Eve were when they were driven from the Garden. The person is a *nephesh* as air-breathing beasts are *nephesh*.

Once the Father has given life to a person, the person is as Jesus was when the Holy Spirit [πνεῦμα Θεοῦ] descended upon Him as a dove.

The old self must die as a human being would literally die if going forty (40) days without food or water.

Then the new self must overcome the Adversary as Jesus overcame Satan, for Christ now dwells within the disciple through the presence of His spirit [πνεῦμα Χριστοῦ].

When a disciple has experienced the death of the old self and has struggled against the Adversary, overcoming him through living *by every word that comes from the mouth of God* (Matt 4:4), by not putting *the Lord your God to the test* (v. 7), by not worshipping or serving any God but the Lord (v. 10), then the disciple will be one with Jesus as Jesus was one with the Father when Jesus began His ministry ... Christians know to live by every word that comes from the mouth of God. They are not ignorant. They know to keep the commandments by faith even when they fail to do so. They know to keep the Sabbaths of God, both the weekly Sabbath and the annual Sabbaths. But far too many Sabbatarian disciples are quick to 'test' God.

Moses was given instructions by the Lord on how to build the Ark of the Covenant, and how to build the tabernacle in which the Ark would dwell. But the essential point Moses made, that there would arise from Israel a prophet like him, cannot be forgotten: it is this latter prophet who will place the two tablets of flesh upon which are written the laws of God inside spiritual Arks of the Covenant made from *promise*. It is this latter prophet who transformed the words of Moses, "You shall not put the Lord [YHWH] your God [Elohim] to the test, as you tested him at Massah" (Deut 6:16), into the simple citation, "*You shall not put the Lord your God to the test*" (Matt 4:7).

The name Massah [מַסָּה] means testing ... any testing of God is a challenge to God. Demanding a sign is not an act of faith, but is an affront to God.

What the prophet Malachi records when he writes,

For I the Lord do not change; therefore you, O children of Jacob, are not consumed. From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, "How shall we return?" Will man rob God? Yet you are robbing me. But you say, "How have we robbed you?" In your tithes and contributions. You are cursed with a curse, for you are robbing me, the whole nation of you. *Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need.* I will rebuke the devourer for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the Lord of hosts. Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts. / Your words have been hard against me, says the Lord. But you say, "How have we spoken against you?" You have said, "It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the Lord of hosts? And now we call the arrogant blessed. *Evildoers not only prosper but they put God to the test and they escape.*" (3:6–15 emphasis added)

is a powerful indictment of Israel's unbelief that serves as the left-hand enantiomer of Christendom's unbelief: evildoers have been putting God to the test and seeming to escape His wrath when doing so. These evildoers are like Israel was after Massah when

nothing seemed to have changed. Water flowed from the rock. Thirsts were quenched. Everything was going along fairly well considering the size of the nation crossing desert lands. But all was not well. A tally of testing was being kept so when Israel rebelled in the wilderness, the nation was condemned to death—

And the Lord said to Moses, “How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they.” (Numbers 14:11–12)

But Moses said to the Lord, “Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now.” (v. 19)

Then the Lord said, “I have pardoned, according to your word. But truly, as I live, and as all the earth shall be filled with the glory of the Lord, *none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, shall see the land that I swore to give to their fathers.* And none of those who despised me shall see it. But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it. (vv. 20–24 emphasis added)

Ten tests or challenges to God and then death: how many times have Sabbatarian Christians individually or collectively tested God? Ten times? At what point will God reject this holy people? Or has He already rejected this holy nation, with that rejection coming long ago when He delivered the Church into the hand of the Adversary for the destruction of the flesh?

The Lord told the prophet Malachi:

Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, and a book of remembrance was written before him of those who feared the Lord and esteemed his name. “They shall be mine, says the Lord of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.” (3:16–18)

It is evildoers who test God, asking for a blessing for doing what should be done by faith [e.g., tithing]. The problem is in asking for a tit-for-tat exchange; the problem is in transforming love into a transaction, prostitution, obedience on the part of the disciple in exchange for physical things in this world. The sale of obedience should not occur; for *obedience is the reasonable expectation of all who are sons of God.* If a person faithfully practices obedience, the person has no need to bargain with God—the bargaining is a manifestation of a weakness of faith, a failure of faith. And it will be overlooked (but remembered) for a while; for ten times.

Ten tests of the Lord, ten transactions, and the spiritual prostitute cannot be redeemed ... there will be no prenuptial agreement made between the Bridegroom and His Bride: She isn't for sale, nor is He. The Bridegroom marries whom He chooses by

giving life, immortality, to the perishable flesh of His Bride. If it were not for the love of the Bridegroom, the Bride would perish in the lake of fire.

The first temple was not built from raw stone and logs, but built from worked stone and shaped timbers. The birth by spirit of a son of God—this son one of the firstfruits, or firstborns, with Jesus of Nazareth as the First of these firstfruits—is analogous to the selection of a raw block of stone, with this raw stone being part of one lump, or one quarry. The Apostle Paul writes, “Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonorable use” (Rom 9:21). His question can be extended: has the master stone mason no right to make from the same granite outcropping one block to be part of the temple and one block to be broken when the temple is dedicated? Has God no right to draw from humanity one person to be a first born son and to draw from humanity another person to be a sacrifice, a vessel of wrath prepared for destruction?

When Solomon brought the Ark of the Covenant to the newly constructed temple in Jerusalem, there was nothing in the Ark except the two tablets of stone (2 Chron 5:10). The promise of resurrection in the form of Aaron’s budded staff and the bread that had come down from heaven were missing, for their reality had already occurred. Thus, Solomon’s dedication of the first temple serves as the physical equivalent to the resurrection of the firstfruits to either condemnation or glorification (John 5:28–29), with those who are resurrected to condemnation being analogous to the livestock Solomon sacrificed: “Then the king and all the people offered sacrifice before the Lord. King Solomon offered as a sacrifice 22,000 oxen and 120,000 sheep. So the king and all the people dedicated the house of God” (2 Chron 7:4–5).

The number of animals sacrificed—22,000 oxen and 120,000 sheep—would have been a great number, an offering beyond belief, but so too will be the number of Christians resurrected to condemnation be beyond belief when judgments are revealed.

The narrative about the dedication of Solomon’s temple is told as the inside voice in double-voice discourse, with the primary voice telling the story of the Wedding Supper, to which many are called but few are chosen (Matt 22:14) ... most of Christendom will be sacrificed as spiritual livestock when the temple is dedicated at the Wedding Supper, and the gnashing of teeth will be great.

Democracy says, *NO, God does not have that right! Every person must be treated equally.* But the thoughts of humankind, the thoughts of the spiritual king of Greece are not the thoughts of the Most High, who has reserved to Himself the right to do as He pleases.

What Korah said (Num 16:3) was an excellent verbalization of what democracy represents—

However, Christ is not a respecter of persons: when a person is placed on that master potter’s wheel and is being “centered,” the person has free will. The person “tells” the potter what can be made of the person, and the potter believes the person ... by how workable the clay is, the clay tells the potter whether a vessel for honored usage or a vessel of wrath can be made from that portion of the single lump of humanity then being worked. Once the shaping begins, once rotational symmetry is obtained by the potter, the person’s exercise of free will ends: the potter shapes the person into a vessel for honorable usage, or into a vessel of wrath prepared for destruction, both categories of vessels needful to fulfill Scripture (e.g., John 17:12).

When centered on that Master Potter’s wheel, a person tests the Lord’s resolve to make from the person a vessel for honored usage—

If the person cannot be “worked” or is too stiff or too soft to be shaped into a vessel for honored use, the person is made into a vessel of wrath.

Could the Potter make from the clay any vessel He chooses? Yes, but He cannot and still allow the person to exercise his or her free will.

When first born of spirit—when a spiritual infant is too young to deceive or to be filled with guile—the new creature has free will and can, by faith, choose to keep the commandments and thereby circumcise the heart. Or the new creature can maintain that the commandments were fulfilled by Jesus and as such do not have to be obeyed. This new creature will now practice lawlessness and thereby demonstrate that this new creature is really a son of the devil (1 John 3:8–10), patterned after the fallen angels [the question here emerges, can fallen angels repent—there would be no need for sons of God to judge them if they could not].

Either choice or option—obedience or disobedience—is available to the newly born son of God. One option has to be selected, for to not select obedience is to select disobedience. But this new creature, an infant in Christ, loses its free will after a selection is made. This new creature doesn’t get the option of changing its mind once obedience has been chosen, for this new creature is shaped by Christ into a vessel for honored usage (because the new creature spurns those things that are dishonorable). This doesn’t mean, however, that the person doesn’t sin. Rather, this means that the person will be brought into obedience by Christ regardless of how far this son of God seems to stray from the expectations of the household of God.

The new creature that is shaped by Christ into a vessel of wrath, endured for a season but slated for destruction when judgments are revealed and the temple dedicated, didn’t love righteousness enough to desire to do what is *right* when first born of spirit. Paul suggests in his epistle to Timothy that if this person will turn from doing what is dishonorable that this new creature can still be shaped into a vessel intended for honored usage. However, such a turning from disobedience is extremely rare: the reality of Christendom is that once a person commits to disobedience, the person rarely leaves disobedience, with transgression of the Sabbath being the foremost example of disobedience.

Christendom is not about a person choosing Christ to be the person’s personal savior, but about the Father choosing the person to be a firstborn son of God, one of the firstfruits, one with Christ Jesus, the First of the firstfruits.

Christendom is not about democracy, but about a theocracy in which a person [i.e., the tent of flesh] is as an “impressed” seaman was in the 18<sup>th</sup>-Century, with the Christian made to serve *obedience* or allowed to continue in *disobedience*.

Once the Father has drawn the person from this world and given to the person spiritual life through receipt of His divine breath [ $\pi\nu\epsilon\upsilon\mu\alpha$  Θεοῦ], the person has *for a short while* free will: the person will outwardly choose to live by the commandments, thereby making a journey of faith equivalent in length to Abraham’s physical journey of faith from Ur of the Chaldeans to the Promised Land of Canaan. Or the person will choose to continue living as a Gentile. And whichever choice the person makes, the person will live with that choice, for Christ Jesus as the Master Potter will sculpt the person into what the person chose.

Is this simple enough to understand? The controversy between grace and free will can always be reduced to what does the lump of clay tell the Potter when the clay is first centered on the wheel. If the new creature tells the Potter that this son of God wants to be obedient, then this new creature will eventually be obedient even if some detours from that path are taken prior to when judgments are revealed. But if the new creature insists upon its democratic right to determine good and evil for itself, then this new creature is crafted into a spiritual sheep or into a goat to be sacrificed when judgments are revealed.

Christ doesn't argue with the new creature, doesn't beat this new creature into submission. He doesn't take free will from this spiritual infant. Rather, He honors the decision made even if He regrets that decision; for neither the Father nor the Son is in the business of creating more Adversaries. If the new creature doesn't want to be one with Christ as Christ is one with the Father, no one will compel this new creature to keep the commandments or to become spiritually circumcised. Instead, the Father and the Son will allow this new creature to continue in its lawlessness until death takes life from the flesh. This new creature will then be resurrected to condemnation when judgments are revealed, and will be resurrected to condemnation before faithful disciples are resurrected to glory. Thus, the spiritual life of the lawless disciple will be lost in the dedication of the glorified temple—lost as the reality foreshadowed by 22,000 bulls and 120,000 sheep being sacrificed when the first temple was dedicated.

Christendom should not be deceived: no *Christian* who teaches disciples to transgress or ignore the commandments will be glorified. All such *Christians* will be denied when judgments are revealed (Matt 7:21–23); for there will be no arguing with Christ, no trying to explain what was really meant, no justification for teaching disciples that they did not have to keep the law because Jesus kept the law. Such *Christians* will be as tares gathered and burned before the wheat is harvested (Matt 13:40–43); they will be spiritual livestock, sacrificed when the temple is dedicated. And today, such *Christians* seem everywhere; seem to be the entirety of the Church. They seem to define Christendom, but about them, Jesus said that *many are called but few shall be chosen* (Matt 22:14).

Actually, what's seen in visible Christendom is the dead Corpse of Christ—

The cleansing of the temple—the context for the sign of Jonah—that sees the temple destroyed and rebuilt in three days, with death of the spirit being the destruction of the temple and resurrection to life (to glory at the Second Advent) being its rebuilding, will also see the Father cutting off branches that bear no fruit of the spirit, with the clearing of deadwood presently occurring.

Many self-identified *Christians* have truly sampled the goodness of God through having indwelling life from receipt of spiritual mouth-to-mouth resuscitation ... the last Elijah has breathed His breath into them, thereby temporarily giving them indwelling eternal life; i.e., real life in the heavenly realm. And of these “many,” only a few will be glorified. These many will not, would not by faith keep the commandments even though Jesus through His spirit [πνεῦμα Χριστοῦ] dwelt within them (Rom 8:9) — He dwelt within them until the Father cut them away (John 15:2). Thus, most of Christendom has transformed the forty days when Jesus fasted without food and water into their personal death sentences for they have tried to live without eating of Jesus, the bread of life, or drinking of Jesus, the cup poured out for many for the forgiveness of sin. However, they have not gone without food or drink, but they have eaten at another table and drank from another cup: they drink from the cup of demons (1 Cor 10:21–22).

The evidence that Christ sculpts newly born sons of God into vessels of wrath or vessels for honored usage is found in the excuses used by most “Christians” for why they do not have to keep the commandments, especially the Sabbaths of God. The common excuses will be without rhetorical merit when the law of God moves from being inscribed on two stone tablets under the old written code to being inscribed on two tablets of flesh under the New Covenant (*cf.* Heb 8:8–12; Jer 31:31–34) ... the commandments are not abolished under the New Covenant, but written within the person, thereby transforming murder into anger and adultery into lust. The commandments are, under the New Covenant, magnified rather than abolished; for when the commandments are written on hearts and placed within minds, no wiggle room exists. No gray areas exist. The person knows what his or her intentions were for every act committed by the person, and it is these intentions that will defile or justify the Christian, not what the hand or body actually does or doesn’t do.

The evidence that most Christians are vessels of wrath endured for a season is found in their justifications for their continued transgressions of God’s law, with the Sabbath commandment being the most obvious commandment transgressed. When these Christians are rebuked for their continued lawlessness, the vitriol spewed forth by these Christians leaves no doubt that they serve the Adversary.

Paul writes to the Galatians,

Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another’s burdens, and so fulfill the law of Christ. For if anyone thinks he is something, when he is nothing, he deceives himself. But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. For each will have to bear his own load. (6:1–5)

And James writes,

My brothers, if anyone among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins. (5:19–20)

When a *Christian* sees another wander from the truth, regardless of whether that wandering began in the 2<sup>nd</sup>-Century or in 4<sup>th</sup>-Century or in the 21<sup>st</sup>-Century, the *Christian* is to attempt to bring the wayward son of God back into the sheep fold in a spirit of gentleness ... this is, however, a little like trying to subdue a boar grizzly with kind words; for those gentle words must be backed up by a force that the boar grizzly fears before they are heard, the reason why few Christians will leave Sunday observance and begin to keep the Sabbath prior to the Second Passover liberation of Israel.

The “Christian” who worships on Sunday doesn’t fear God and is unwilling to worship a deity that should be feared.

God is love, and there is no fear in love.

And there is no love in disobedience.

There is no disobedience in obedience.

There is no obedience in the “Christian” who neglects to come before God on the three seasons each year: Passover, Pentecost, and Tabernacles (Deut 16:16).

These three seasons are interrelated. Again, about the weekly Sabbath, Moses told the children of Israel:

Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work .... *You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm.* Therefore the Lord your God commanded you to keep the Sabbath day. (Deut 5:12–15 emphasis added)

About the Passover, Moses said,

Observe the month of *Aviv* and keep the Passover to the Lord your God, *for in the month of Aviv the Lord your God brought you out of Egypt by night.* And you shall offer the Passover sacrifice to the Lord your God, from the flock or the herd, at the place that the Lord will choose, to make his name dwell there. *You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt in haste—that all the days of your life you may remember the day when you came out of the land of Egypt.* No leaven shall be seen with you in all your territory for seven days, nor shall any of the flesh that you sacrifice on the evening of the first day remain all night until morning. (Deut 16:1–4 emphasis added)

About Pentecost, Moses said,

You shall count seven weeks. Begin to count the seven weeks from the time the sickle is first put to the standing grain. ... *You shall remember that you were a slave in Egypt;* and you shall be careful to observe these statutes. (Deut 16:9, 12 emphasis added)

About Tabernacles, Moses tells Israel,

You shall dwell in booths for seven days. *All native Israelites shall dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt:* I am the Lord your God. (Lev 23:42–43 emphasis added)

The Sabbaths of God under the old written code were ultimately about remembering Israel's exodus from Egypt, or remembering the liberation of the physical nation from physical bondage to Pharaoh. These Sabbaths form remembrance of the shadow and type of the spiritually circumcised nation's liberation from sin and death—it is this latter liberation that will cause Israel's exodus from Egypt to no longer be remembered:

Therefore, behold, the days are coming, declares the Lord, when it shall no longer be said, 'As the Lord lives who brought up the people of Israel out of the land of Egypt,' but 'As the Lord lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.' For I will bring them back to their own land that I gave to their fathers. (Jer 16:14–15)

Therefore, behold, the days are coming, declares the Lord, when they shall no longer say, 'As the Lord lives who brought up the people of Israel out of the land of Egypt,' but 'As the Lord lives who brought up and led the offspring of the house of Israel out of the north country and out of all the

countries where he had driven them.' Then they shall dwell in their own land." (Jer 23:7–8)

In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. (Isa 11:11)

Recovery of Israel from the North Country is recovery of Israel from the jaws of Death and is a euphemistic expression for salvation, of resurrection from death unto judgment, with the righteous to inherit or receive everlasting life, this resurrection represented in the Ark of the Covenant by Aaron's budded staff and by the jar of manna that served as a type of the true bread of life.

Under the Moab Covenant, the Sabbaths of God are about remembering the physical recovery of Israel from physical bondage, with this Moab Covenant being a heavenly thing, an everlasting covenant to which better promises were added when its mediator went from being Moses and became Christ Jesus and when the recovery of Israel went from being the exodus out of Egypt to being the recovery led by Christ out from sin and death, with Assyria representing death as Egypt represents sin.

An Israelite leaves sin when this Israelite follows Moses as he followed the cloud by day and the pillar of fire by night. A disciple cannot follow Christ without treading the same trail Moses trod from Egypt to the plains of Moab where God sets before every person life and death, with instructions to choose life. Only when the Israelite follows the Ark of the Covenant across the River Jordan and into the Promised Land of God's rest, represented by Sabbath observance, can this Israelite receive the promise represented by Aaron's budded staff.

The Most High places His divine breath, the Holy Spirit, the reality of Aaron's budded staff, within every person drawn from this world. He has, for this person, raised the person from the dead and has given the person life, with this heavenly life (or life that has come from heaven) dwelling in a tent of flesh. It remains for the Son to give life to the person by causing the perishable flesh to put on immortality; for after the Father has raised the person from the dead, the new self or new creature comes under judgment, with all judgment being given to the Son (John 5:21–22) and being made by whether the person accepts or rejects the message Jesus left with His disciples. It will be the Son who selects His Bride from among all who have been raised from the dead by the Father. So the spiritual reality of the promised resurrection from the dead, represented by Aaron's budded staff, comes when a person receives life through receipt of the Holy Spirit, not when a person has the person's judgment revealed ...

In the great White Throne Judgment, the dead are resurrected from *death* before they are judged:

Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. *And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.* And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and ***they were judged, each one of them, according to what they had done.*** Then Death and Hades were thrown into the lake of fire. This is the second

death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. (Rev 20:11–15 emphasis and double emphasis added)

Resurrection from death precedes judgment in every case. Never will judgment precede receipt of spiritual life, which is not to say that a person gets a *pass* for evil done in this life, but is to say that the evildoer who has not yet been born of spirit has not yet been judged or condemned.

Peter wrote,

But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. For *it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God?* And "If the righteous is scarcely saved, what will become of the ungodly and the sinner?" (1 Pet 4:15–18 emphasis added)

The firstfruits are resurrected from death when they become firstfruits; they are marked not with an outward sign, but through the indwelling of Christ Jesus. For judgment isn't of the flesh, isn't outward, but inward and of the new self born of spirit as a son of God. Therefore, because those who are not called to be firstfruits do not have the indwelling of Christ but will appear before God in the great White Throne Judgment, those who are not born of God in this era are not under judgment, said with one caveat: if the Christian claims to *Know the Lord*, claims to be able to see spiritually, claims to understand the mysteries of God, the Christian places him or herself under judgment even though this Christian is not born of God (see John 9:39–41)

Paul writes that "all who have sinned without the law will also perish without the law" (Rom 2:12) — all will be judged by the person's works, by what the person has done; so no one should think that simply because a person is not yet born of spirit the person will somehow escape judgment and being held accountable for harm the person has caused to others. Nothing could be farther from the gospel Paul taught.

Some Sabbatarian Christians deny receipt of the Holy Spirit gives the person actual life in the heavenly realm as a son of God: these are the pin-test advocates. But Peter's claim that the household of God is today under judgment refutes that contention: if disciples are of the household of God (i.e., if they are sons of God in possession of spiritual life), these disciples are under judgment that cannot be escaped by claiming not to be able to understand the mysteries of God ... the Sabbatarian Christian who has been born of God cannot ignore my writings by saying they are too difficult to understand, they are too convoluted, they make Christ more difficult than He should be. Rather, the Sabbatarian who has truly been born of God is responsible for what I write, for studying what I write to see if the things I say are true, for applying my words as I follow Paul as Paul followed Christ. And the Christian who claims to *Know the Lord* and claims to understand the mysteries of God but who is not presently born of spirit has an equal responsibility to *get it right*, to keep the commandments. So there is in judgment little difference between the Christian who has truly been born of God and the Christian who claims to understand the mysteries of God, except that the first is under grace which covers unintentional transgressions of the law whereas the latter has no covering for his or her transgressions. It would be better for the latter Christian if he or she were never born of woman.

What changes when a person receives the Holy Spirit? Does the person suddenly cease being a male or a female? No! Yet Paul says that for those baptized into Christ there is neither male nor female (Gal 3:27–28). Is the person suddenly without sin? Again no! John says that if “we say we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). Paul cites the Psalmist to say that none are righteous (Rom 3:10). So what does happen if a person remains biologically and morally as he or she was before the Holy Spirit was received?

What happens is receipt of a second breath of life in the same tent of flesh, a life that has come from heaven as a son of God to dwell in this tent of flesh, a life that will come under judgment as soon as it is spiritually circumcised, a life that will receive an imperishable body or tent if judged worthy of Christ (Matt 10:37–38). This second life is analogous to a Hebrew child born in the wilderness in the tents of ancient Israelites.

What happens is there is now a firstborn son of God dwelling within the tent of flesh, a son that must be annually covered by taking the Passover sacraments on the night that Jesus was betrayed, a son that will eventually leave this tent of flesh to dwell in another tabernacle, one that is eternal in the heavens (2 Cor 5:1). Again, this firstborn son is analogous to the children of Israel that followed Joshua across the Jordan, the children of Israel that were circumcised with flint knives once across the river (Josh 5:2–7).

What happens is that most of these firstborns sons will never be spiritually circumcised but will become youthful gang members that prowl the *hood* in open rebellion to the Father, intimidating spiritual infants into joining this gang or that gang, all with names remembering the gang’s ancestry, names like the *United Church of Christ* or *The Church of Jesus Christ of Latter-day Saints* or more simply, *The Brethren*, *Methodist*, *Baptist*. The names belie the spiritual terrorism used by these gangs to control their splotched turfs. They are, collectively, the synagogue of Satan—and few will escape from their membership roles, but the promise of Scripture is that “a few” will be chosen by God (Mat 22:14).

Rebellious *Christians* do not figuratively cross the River Jordan and enter into God’s rest, which is entering into God’s presence, with this *entering in* represented by Sabbath observance.

The reality of Scripture is that salvation will be offered to everyone and will be rejected by most everyone. What non-Jew wants to live as a Jew, and what Jew wants to believe that *Yah* entered His creation as His only Son to be born as the man Jesus of Nazareth? Yet the person who will be saved is the person who makes a journey of faith from Babylon to Jerusalem, from the single kingdom of this world to the city of the soon-to-be resurrected King David, and at the same time professes that Jesus is Lord and believes that the Father raised Jesus from the dead. So the mental or spiritual journey that must be made is equally long for both Jew and Gentile.

The tabernacle in the wilderness moved when the cloud by day and pillar of fire moved by night. And it was in this tabernacle where the Ark of the Covenant rested ... because Paul identifies disciples as the temple of God, the tendency of Christians is to think in terms of disciples being like a fixed building, firmly placed on large stone blocks, with the Wailing Wall as an example of these foundational stones. To some extent, this image has validity. But the better mental image is that of the tabernacle slowly traversing the wilderness of Sin, pausing on the plains of Moab then crossing the River Jordan where all of Israel born in the wilderness as well as the children of the mixed multitude were circumcised. The journey of faith of every disciple is from sin to entering into God’s

presence, or from Egypt/Babylon to Judea, with one mandatory stop along the way: the plains of Moab where the disciple will choose life or death, with the choice of life dictating that the person goes beyond where Moses went and crosses the Jordan with Joshua/Jesus [Ἰησοῦ].

The typology cannot be construed differently: Moses did not lead Israel into God's rest (Ps 95:10–11) even though he personally entered into this rest (Ex 33:14). He does not today lead Israel into God's rest. Moses only gets a person to the plains of Moab where the person must choose life or death, with the choice of life requiring that the person follow Joshua/Jesus across the Jordan and into God's presence. So the Jew who follows Moses as far as Moses went remains in Moab, and no Moabite will enter the kingdom of God. Even Ruth crossed the river with her mother-in-law, thereby leaving Moab to dwell in the Promised Land.

For the Gentile convert, crossing the river equates to Sabbath observance—for a person to mentally cross the River Jordan will see the person enter into Sabbath observance. But a Sabbath keeper journeys no farther than Gilgal on the east border of Jericho until the person is spiritually circumcised and keeps the Passover. Therefore, the Seventh Day Adventist, for example, never reaches the Jerusalem-that-is-above because of the sect's steadfast refusal to keep the Passover.

The geography of ancient Judea represents, in type, the mental landscape of Israel: where the person mentally dwells [i.e., the mindset of the person] can be plotted on a geographical map of the Middle East. The person who will not leave this world remains in Egypt/Babylon. The Jew who follows Moses but will not follow Jesus remains on the plains of Moab. The Gentile who will not be led by Moses remains in Sin and Death: Egypt, Assyria, Babylon, or even in Greece. This Gentile might have heard the name of Jesus, but until this person gets him or herself to Israel's camp on the plains of Moab, this person will follow a wrong Joshua/Jesus.

King David set up a tabernacle or tent for the Ark of God in Jerusalem (1 Chron 15:1; 16:1; 17:1), and the Ark of the Covenant came to represent God: the Lord was wherever the Ark was. In one sense, Israel was like its neighboring nations when it asked for a king. The nation no longer (if it ever had) thought of God as an invisible deity, an invisible sky God, but rather, perceived that God was somehow inside the Ark of the Covenant [*inside the box*]: Israel placed God in a box where the nation thought to keep Him regardless of what the nation did.

Instead of worshiping statuary of bulls or beasts, ancient Israel worshiped the contents of a wood box.

Christendom, today, worships the Bible, a book, not the deity that Scripture reveals.

Why is this important? Because when the glory of the Lord left the temple at Jerusalem (Ezek chap 10), it did not return in the form of the Ark of the Covenant when Zerubbabel started construction of the second temple. The glory of the Lord did not go to Babylon from where it could be returned to earthly Jerusalem.

To Jesus was given all judgment, but He said that He did not come to judge disciples. Rather, He left in this world the judge of every disciple, with this judge being His word, His message which cannot be heard unless the person first believes the writings of Moses (John 5:46–47): disciples do not today see Christ Jesus with their eyes. He is not a high priest that can be seen by making a pilgrimage to Jerusalem.

That Jesus exists and is today Israel's high priest must be accepted by faith. That He sits at the right hand of the Father interceding on behalf of disciples must be accepted on faith. The only way disciples have of "observing" what Jesus does for them is through comprehending His shadow, circumcised Israel's high priest. Likewise, the only way disciples have of seeing themselves as the holy nation of God, a royal priesthood called for service (1 Pet 2:9-10), is through comprehending the responsibilities of the Levitical priesthood, which had no inheritance in Israel but relied upon the Lord.

The above is not difficult to understand, unless of course the disciple rejects the message Jesus left with His disciples. Then the above cannot be clearly understood.

The tabernacle that the Lord commanded Moses to build was erected on the first day of the first month of the second year—it was erected at a time analogous to when Christ will cleanse the temple before the Second Passover, a cleansing that should concern all Sabbatarians that today casually reject Jesus as the reality of the sign of Jonah. It isn't through inviting Jesus into the disciple's heart or pronouncing Jesus' name with a certain sound that causes a disciple to be "clean." It is hearing the voice of Jesus and believing the One who sent Him into this world with a command that is eternal life: this command is the word or the message that Jesus left with His disciples, a message that is hard to receive, for Jesus did not come to bring peace but a sword (Matt 10:34).

\* \* \*

# Chapter Six

## *The Deadliest Hunt*

### 1.

Almost fifty years ago in the timber town of Toledo, Oregon, the son of a sawmill owner pointed to an eight foot wall in the gunshop where I was bluing a rifle, and said, “When you’re in the alders on Kodiak, and a bear stands up that can look over the top of that wall, it doesn’t make much difference what caliber you’re packing, you’ve got a rat gun in your hands.” I looked at the wall and couldn’t image a bear large enough to look over the top of it. But I didn’t then know that I would spend years on Kodiak Island, or that I’d fish for a few seasons out of Kodiak and Dutch Harbor, where the big boats participate in *The Deadliest Catch*. What I knew was less dramatic: I knew that I’d already killed far more than my share of big game animals with *rat guns*, light rifles shooting small cartridges, and I knew that once a beast was in my crosshairs, harvesting the animal was merely a matter of pinching off the shot. The rifle, my load, the bullet—each would do its job. I only had to do mine for death to be assured.

Pulling the trigger, however, on the beasts the prophet Daniel saw in vision adds another dimension to big game hunting.

With great seriousness and considerable silliness, a host of prophecy pundits have sought the four beasts the prophet Daniel saw between the bindings of secular history books. Their hunts spawned many self-congratulating tracts and pamphlets, but these terrifying beasts remained at large for the visions of Daniel were sealed with their shadows until the time of the end ... but they are no longer sealed.

About 1825 CE, Christians began to “sense” that the *time of the end* had begun or was about to begin as many Christians “realized” that *realized eschatology* was theologically flawed: the kingdom of God was not then among men, and would not again be among men until the Second Advent. Thus, the chronology of William Miller seemed reasonable to the many who sold all they had and awaited Christ’s return in 1843, then again in 1844. But the visions of Daniel were still sealed and kept secret: it was not yet *the time of the end* even though war and rumors of war abounded around the world. In North America, the United States of America was expanding into British and Mexican territories as the nation’s *manifest destiny* played itself out on the geography of the continent and in the minds of Christians able to read Scripture for themselves. False prophets were on the rise, among whom was Joseph Smith, who introduced another testament of Jesus Christ, a document that does not have about it the narrative voice of Scripture. Plus, knowledge had increased, and with steam engines, travel by land and by sea saw many running to and fro (Dan 12:4) whereas only a generation earlier no one moved faster than a horse could carry the person, nor farther than the person could be carried by the wind.

But it wasn’t *the time of the end* (Dan 12:4, 9). How, though, was anyone to know?

The visions of Daniel were still sealed and secret and could not be understood when intelligent men and some women assigned meaning to them in the 19<sup>th</sup> and 20<sup>th</sup> Centuries: they could not be understood by any human being until God unsealed them.

So the pseudo-scholarly debates concerning the seventy weeks prophecy and concerning the 2300 days and concerning the identity of the four beasts that occurred prior to the 21<sup>st</sup>-Century are without merit and are remarkable only for the audacity of those who believed that a person, any person, could unseal what God had sealed.

The Watch Tower Society, the Seventh Day Adventists, the Radio Church of God—all assigned meaning to Daniel’s visions while the visions remained sealed and kept secret albeit none realized that humankind was not then living in the time of the end. And again, if humankind is not today living in *the time of the end*, a time when many shall run to and fro much faster than they were doing in the 1840s and when knowledge shall increase much more than at anytime prior to the late 20<sup>th</sup>-Century, then Daniel’s visions remain sealed and not understandable. However, if humankind has entered that long awaited prelude to Daniel’s “time of trouble” (12:1), then every previous reading of Daniel’s visions must be rejected and the visions reread by the chiral image of a prophet like Daniel.

When so many have claimed to understand biblical prophecy but have understood nothing, it seems foolish to venture into prophetic waters and fish for the golden kings of Babylon and of Greece, or the silver kings of Persia and kings of the North and of the South, but I was called to reread prophecy in a manner a little less dramatic than how Paul was called so I had better be about fishing these waters as I fished the north Pacific and the Bering Sea three decades ago ... while tied to the old sub dock at Dutch Harbor in December 1979—I was then fishing pots laid in Captain’s Bay, making from those pots enough in a few hours a couple of days a week (which was all that the weather let me fish) to stay financially alive—I began writing, not then realizing what it was that I would write these decades later.

The visions of Daniel will not be unsealed by the wisdom of a human being, or by the collective wisdom of any assembly of human beings, but will be unsealed by God, with a person hearing the voice of God doing the actual work of unsealing. And as Elijah did not hear the voice of the Lord in the strong wind that broke in pieces the rocks of the mountain, or in the earthquake that followed the wind, or in the fire that followed the earthquake (1 Kings 19:11–12), but in the low whisper—thin silence—that followed the fire, endtime disciples will not hear the words of God in the spiritually lifeless Roman Church or in her equally lifeless daughters, or in the Greek Church, or in the American Church (Latter Day Saints), but in the living silence of the chiral image of a prophet of old.

Since the visions of Daniel were sealed and not understandable until the time of the end, John’s vision (i.e., the Book of Revelation) has not been understandable until the time of the end, for comprehending John’s vision has required the unsealing of Daniel’s visions. Therefore, the gospel or good news committed to John—Jesus’ message [τὸν λόγον] of the Endurance [τῆς ὑπομονῆς]—has not been nor could be proclaimed to the world as a witness to all nations earlier than the beginning of the 21<sup>st</sup>-Century. This theological apology is ultimately the worldly declaration of Jesus’ message about the Endurance; so John is indeed my brother and partner in the delivery of this good news that all who endure to the end shall be saved, for all will become the firstborn sons of the Most High a time, times, and half a time (1260 days) before Christ Jesus comes as the Messiah.

Yes, when the single kingdom of this world is delivered to the Son of Man halfway through the seven endtime years, Satan will be cast from heaven and will no longer be

the prince of the power of the air. The world will be “baptized” in the spirit/breath of God (Joel 2:28). Human nature will be involuntarily changed as will the animal natures of the great predators be changed (Isa 11:6–9). Every person will *Know the Lord*, and all any person will have to do to be saved is endure to the end—but endure without taking unto themselves the mark of death, the tattoo of the cross [χζς’], when they will need to be marked for death to buy and sell. To live in the Endurance will require faith in God, faith great enough that the person loves God more than his or her physical life. Life in the Endurance will be a life lived without conducting transactions.

Because of the amount of misinformation attached to John’s recorded vision (i.e., the Book of Revelation), understanding the vision will seem needlessly technical and somewhat difficult, but the vision is fairly straightforward: it is the narrative account of the 1260 day long Affliction, the giving of the unending Kingdom to the Son of Man, the 1260 day long Endurance (a period of time not revealed to Israel prior to John’s vision), followed by when lawlessness again appears in the Kingdom. The narrative structure of Revelation has the Affliction and Kingdom forming the chiral image of the Endurance and Kingdom, and if the disciple can comprehend this chiral relationship, then only one of the reflected images needs to appear in Scripture for both to be known; e.g., what happens on day 1260 of the Endurance is reflective [the reversed image] of what happens on day 1260 of the Affliction, but whereas the Affliction begins with its day 1, the Endurance ends with its day 1, meaning that day 1260 of the Affliction butts against day 1260 of the Endurance to form a doubled day 1260 that *will see* dominion taken from the four kings (Dan 7:11–12) when Michael and his angels make war in heaven on Satan and his angels (Rev 12:7); *will see* the armies of the man of perdition swallowed by the closing of the split Mount of Olives (Zech 14:3–4; Rev 12:16; Ex 15:12; Dan 9:26); *will see* Satan as the present prince of the power of the air (Eph 2:2–3) cast from heaven (Rev 12:9–10) and come to earth as the Antichrist (Rev 13:11), claiming to be the Messiah; *will see* the world baptized in spirit (Joel 2:28; Matt 3:11) as the “vacuum” formed when Satan no longer broadcasts his nature to living creatures is filled by Christ Jesus giving to living creature His mind and nature, thereby changing even the animal natures of the great predators; *will see* the kingdom of this world given to the Son of Man (Rev 12:15–18; Dan 7:9–14, 26–27; 2:44–45; 8:25); *will see* the three beasts whose lives were extended for a season and a time, plus the fourth beast who was dealt a mortal wound when the two witnesses are resurrected, appear on earth as the first beast of Revelation chapter 13.

Satan deceives the entire world (Rev 12:9), and it is through this deception that Satan has reigned and presently still reigns over living creatures; for Satan would have humankind believe that it has freewill whereas humanity presently only has the *liberty* to disbelieve God. No person is presently “free” to leave disobedience unless the Father draws the person from this world by giving to the person a second breath of life: the flesh is consigned to death, and will die because of the disobedience that continues to dwell in the flesh until Israel is liberated from indwelling sin and death at the Second Passover, and the remainder of humankind is liberated 1260 days later when Satan is cast from heaven.

Quite a lot will happen on this doubled day 1260—the kingdom is taken from the remnant of Satan’s hierarchy and given to the Son of Man ... *remnant* in the sense that the King of Greece has trampled the kings of Persia, and God has broken the great or first king of the King of Greece before the Affliction begins. What remains of the Adversary’s presently reigning hierarchy will be what King Nebuchadnezzar saw in vision, a yellow

and white banded human-appearing statue, unable to move, unable to avoid the inevitable, metals that have lost their ductility and are nothing more than dust.

The three and a half years Jesus was with His disciples (His earthly ministry) forms the left hand enantiomer of Jesus' ministry through the two witnesses during the Affliction, with the remaining three and half years of His ministry to occur during the Endurance ... as Jesus healed during His earthly ministry, the two witnesses will bring havoc unto the kingdom of this world: Jesus said He did not come to bring peace but to bring a sword (Matt 10:34), and the two witnesses will wield this sword, not disappearing into threatening crowds [becoming metaphorically invisible] as Jesus did, but slaying with their breaths anyone who would harm them (Rev 11:5), thereby attracting attention to themselves. As the Lord backed Moses in whatever Moses did, even when Moses struck the rock instead of speaking to it—striking the rock prevented Moses from entering into the Promised Land, with Moses being unable to enter forming the shadow and type of the two witnesses not physically entering into the Endurance—the Lord will cover the acts of the two witnesses, with their acts from the spring of our example year to the fall 1260 days later forming the mirror image of what Jesus did from the fall of 27 CE to the spring of 31 CE.

The fifty days between the Wave Sheaf Offering and Pentecost represents the entirety of the Christian era, from when the spirit was initially given (see John 20:22) on the day of the Wave Sheaf Offering to when the harvest of firstfruits are accepted by God as the reality of the two loaves of barley bread baked with leaven that were waved before the Lord on this day, the Feast of Weeks/Pentecost.

The first forty of these fifty days between the Wave Sheaf Offering and Pentecost also forms the left hand enantiomer of the Lamb's ministry to the 144,000 during the Endurance: as Jesus' ministry during the forty days He was with His first disciples was an unseen continuation of His earthly ministry, the Lamb's ministry to the 144,000 during the Endurance is a continuation of the two witnesses' ministry to Israel. But while the Lamb is with the 144,000 natural Israelites, the Remnant (from Rev 12:17) will minister to the third part of humankind also in a continuation of the two witnesses' ministry to Israel. And this leaves the ten days immediately preceding that first Pentecost after Calvary to form the shadow and type of the darkness that precedes the Wedding Supper ... again, Jesus' earthly ministry during the forty days after the Wave Sheaf Offering was the continuation of His earthly ministry as the Endurance is a continuation of the Affliction—a continuation, but with a change: the two witnesses will be raised in glory as Jesus was raised in glory at the end of the Sabbath, the 17<sup>th</sup> of *Aviv*, but the two witnesses will not appear before the Father until the end of the Endurance as Jesus did not immediately appear before the Father when He was resurrected from the grave.

If what Paul writes about none of the firstfruits except for Jesus, the First of the firstfruits, preceding other firstfruits into heaven is true, the glorified two witnesses will be with the Lamb and the 144,000 [who are not glorified] throughout the Endurance. The two witnesses will always be with the Lord (1 Thess 4:17), meaning that they will be with the Lamb here on earth in the Endurance. But because they cast no shadow; because they are without sin, they are not seen in Scripture once they are resurrected, with their resurrection dealing Death his deadly wound (Dan 7:12; Rev 13:3).

Although in type, the seventy weeks prophecy was completed on Pentecost when the first disciples were visibly “baptized” by spirit and by fire [two baptisms, not one], the reality of the seventy weeks prophecy pertains to the reconstruction of the Church

beginning about 1528 CE ... central to comprehending the seventy weeks prophecy is understanding that the male gender of the Hebrew linguistic icon *העריב* (*shevu'ah*) used by Gabriel will have the “seven” representing a unit of time apart from an earthly week; that at the end of the seventieth week the decreed end is the coming of the Messiah; that when the Messiah comes, the temple is the assembly of the Lord (i.e., the saints) and not an earthly building. Thus, the reconstruction of the Church after centuries of *sleep* (this restoration occurring at the end of the age) represents the completion of the prophecy. This prophecy becomes, therefore, the spiritual reality of what Jeremiah wrote about seventy weeks that ended in 539 BCE [609 BCE to 539 BCE] when Cyrus sent a remnant of Israel back to Jerusalem to build for him a house for the God of heaven. Hence, Jeremiah’s seventy week prophecy (Jer 25:11–12) bears to Daniel’s seventy years (Dan 9:24–27) a relationship analogous to the relationship that the physical presentation of an idea in a Hebraic thought-couplet has to the spiritual presentation, with the spiritual presentation in this case being also in couplet form, having a physical fulfillment and a spiritual fulfillment. The context for the seventy week prophecy Daniel received is the completion of Jeremiah’s seventy weeks (*v.* 2), when Daniel prays for Israel’s forgiveness.

Daniel starts the count for the seventy years of Jeremiah not from the sacking of Jerusalem in 586 BCE, but earlier, with Jeremiah’s prophecy about Israel’s seventy years of affliction delivered to the nation ca 605 BCE, or about the time of the Battle of Carchemish, when the Egyptian Army under Necho II was defeated by Nabopolassar, who died in August of that year, with Nebuchadnezzar ascending to the throne. So “in the fourth year of Jehoiakim” is also in the first year of Nebuchadnezzar, and by beginning the calendar six months later, is also in “the third year of the reign of Jehoiakim king of Judah” (Dan 1:1). This is when Daniel is taken to Babylon (Judah, like rabbinical Judaism today, began the year in the fall whereas Israel, like the Church of God today, began the year in the spring).

According to the *Babylonian Chronicles*, Babylon fell on or about October 13, 539 BCE; that Gubaru, a Mede, was appointed by King Cyrus to be ruler in Babylon; that Gubaru was born in 601 BCE; that Gubaru was 62 years old in 539, when Babylon fell to the Medes. This Gubaru is, thus, Daniel’s Darius the Mede of chapter 5:31.

The “Darius” who began to reign in September 522 BCE was a Persian and not a Mede; therefore, the *Darius* in whose first year Daniel “perceived in the books the number of years that, according to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem” (Dan 9:2) will not be Darius I, the Persian, but Gubaru, the Mede, the man who was made by Cyrus the ruler of Babylon, with Gubaru’s first year also being Cyrus’ first year—the year when Cyrus fulfilled the word of the Lord received via the mouth of Jeremiah (Ezra 1:1). Thus, if the seventy years end in 539 BCE, these seventy years will begin with the death of Josiah in 609 BCE at the Battle of Megiddo, when Necho II sought permission to pass through the kingdom of Judah and was denied that permission.

Note carefully what the prophet Jeremiah wrote:

Therefore thus says the Lord of hosts: Because you have not obeyed my words, behold, I will send for all the tribes of the north, declares the Lord, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. ... This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. Then after

seventy years are completed, I will punish the king of Babylon and that nation, the *land of the Chaldeans*, for their iniquity, declares the Lord, *making the land an everlasting waste*. I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. (Jer 25:8–9, 11–13 emphasis added)

Thus the Lord, the God of Israel, said to me: “Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it. They shall drink and stagger and be crazed because of the sword that I am sending among them.” (vv. 15–16 emphasis added)

So I took the cup from the Lord's hand, and made all the nations to whom the Lord sent me drink it: *Jerusalem and the cities of Judah, its kings and officials, to make them a desolation and a waste, a hissing and a curse, as at this day* ... after them the king of Babylon shall drink. (vv. 17–18, 26 emphasis added)

As *at this day*—Jeremiah delivered this seventy-year message in the fourth year of Jehoiakim the son of Josiah. So when did the seventy years that would see Jerusalem and the cities of Judah *a desolation and a waste* begin? Not in 586 BCE when Nebuchadnezzar razed the city, but in a time like the fourth year of Jehoiakim. The seventy years of Jeremiah's prophecy began before Jeremiah wrote, why Daniel prays as he does in the first year of Darius/Gubaru, and the seventy years end with the coming of Darius/Gubaru in 539 BCE. They can only begin in 609 BCE, when Josiah was killed, a realization that places much greater importance on the reforms of King Josiah; for according to Jeremiah in a previously cited passage, “Egypt, **Judah**, Edom, the sons of Ammon, Moab, and all who dwell in the desert who cut the corners of their hair, for *all these nations are uncircumcised*” (9:26 emphasis added).

If the house of Judah (the southern kingdom) had ceased circumcising its males on the 8<sup>th</sup> day, then most likely the nation had also ceased consecrating its firstborns and ceased keeping the first covenant, the Passover covenant ...

Josiah commanded the people to, “Keep the Passover to the Lord your God, as it is written in this Book of the Covenant.’ For no such Passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel or of the kings of Judah. But in the eighteenth year of King Josiah this Passover was kept to the Lord in Jerusalem” (2 Kings 23:21–23).

If Israel (both the northern and southern kingdoms) had not kept the Passover since the days of the judges, the reforms of Josiah, in type, were like the restoration of the Church that will occur following the Second Passover liberation of Israel, when the Body of Christ is raised from death without suffering corruption. But following Josiah's death, Jehoahaz his son by Hamutal “did what was evil in the sight of the Lord” (2 Kings 23:32), and was put into bonds by the Pharaoh after three months: Pharaoh Necho II replaced Jehoahaz with Eliakim, a son of Josiah, changing his name to Jehoiakim who also did “what was evil in the sight of the Lord” (v. 37).

With Josiah's death, the reforms he initiated ended. His sons were corrupt. And Israel's rebellion against the Lord under Jehoiakim becomes analogous to the great falling away, the Rebellion of day 220, a logical stretch at this point, but a claim that will be supported by events during the Affliction.

King Josiah set the temple in order, with the words of the prophet Jeremiah being hot against Israel while Josiah was doing so. Jeremiah's words were a hard call for Israel to repent from Josiah's 13<sup>th</sup> year onward, meaning that Jeremiah began preaching repentance five years before Hilkiah found the Book of the Law while beginning to remodel the temple.

Despite Josiah's reforms and the king commanding the nation to keep the Passover; despite Josiah putting away "the mediums and the necromancers and the household gods and the idols and all the abominations that were seen in the land of Judah and in Jerusalem" (2 Kings 23:24), the Lord "did not turn from the burning of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. And the Lord said, 'I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city that I have chosen, Jerusalem, and the house of which I said, My name shall be there'" (vv. 26–27). ... In order for the Moab covenant to be implemented, Judah, like Israel, had to go into captivity; for only when in a far land could Israel turn to the Lord by faith and begin to love the Lord with heart and mind, voluntarily keeping His commandments and doing all that Moses had commanded in the Book of Deuteronomy and thereby receive circumcised hearts (see Deut 30:1–10; Jer 9:25–26). But even when in distant lands, the Hebrews did not by faith turn to the Lord but still sought Him through the works of their hands.

If the temple had continued to stand after Daniel was taken captive, Daniel could not have come before God because of the Chaldean practice of castrating their captured young men that served the king. However, because the temple with its Holy Place and Most Holy Place was razed by the army of Nebuchadnezzar in 586 BCE, the way was open to all to come before God, regardless of whether the person was a foreigner [Cyrus] or whether the person was precluded from entering the temple because his male member was crushed or cut off [Daniel and his friends]; for the temple as a parable [a metaphor] stood as a barrier that kept the way into God's presence closed to everyone (again, Heb 9:8–9)

Eternal promises, eternal covenants ended with Judah being taken captive: in a manner analogous to Paul's imprisonment, slavery for a once-born Israelite equates to spiritual death for a twice-born Israelite. Thus, Israel in slavery in Egypt equates to the Church being spiritually dead in this present world. The house of Israel and the house of Judah going into slavery in 721 BCE and 586 BCE respectively equates to the once-alive Christian Church dying spiritually and being dead so that a Second Passover liberation of Israel can occur.

But of more importance—and of more immediate concern to all of Christendom—Josiah's reforms began even before the Book of the Law was found during the remodeling of the temple, and his reforms came to an end with his death: *the reforms of the Church end when sin, typified by Pharaoh Necho II, recaptures greater Christendom by slaying righteous Christians in the Affliction as Cain slew righteous Abel.*

The Lord's *removing* [Israel] *from His sight* began with the untimely death of Josiah, for Josiah died in battle against Necho II when he had been forewarned not to go to war against the Pharaoh. Just as Paul was warned not to go to Jerusalem but went anyway, Josiah was warned not to engage Necho II. Paul went to Jerusalem, and Josiah went to war with Necho II for he was slated to die on a foreordained date as Paul was slated to be taken prisoner. The *seventy year clock* would run from 609 to 539 BCE, but again, that

*seventy year clock* was the physical shadow or type of Daniel's seventy weeks prophecy, which itself is a construction as a thought-couplet is constructed.

There were physically two seventy year periods in play that function as shadows and copies of the seventy weeks—

The first 70 year shadow runs from 609 BCE when Josiah was slain and his reforms ended to 539 BCE when Cyrus ordered that a house for the God of Jerusalem be built in Jerusalem;

The second 70 year period runs from 586 BCE when the temple was razed to 516 BCE when the temple Cyrus ordered built was dedicated in Jerusalem.

For 19 years (a lunar cycle) prior to Josiah's death and for another three and a half years after Josiah's death, Jeremiah preached repentance to Israel; yet Israel did not listen to the Lord or to the words of Jeremiah. For another 19 years Jeremiah delivered the message that Israel's fate was sealed: Jerusalem and cities of Judah were all that remained of the nation of Israel, and they were going into captivity as the house of Israel went into captivity more than a century earlier. There would be no escaping this captivity just as the generation numbered in the census of the second year (except for Joshua and Caleb) could not escape condemnation for its unbelief (see Num chap 14), making the 38 years between when Israel left Kadesh-barnea and when Israel crossed the brook Zered (Deut 2:14) analogous to the 19 years when Jeremiah preached to Josiah and the 19 years following Pharaoh Necho II's defeat by Nabopolassar, with the time, times, and half a time in-between these 19 year periods forming the transition between the preaching of a message about repentance and the preaching of a message about the soon-coming wrath of the Lord that was sure to come upon Israel.

The message that is presented in this *apology* is a warning that the Second Passover liberation of Israel will soon occur and that greater Christendom will rebel against the Father and the Son and will condemn itself to death in the lake of fire. This message contains a call to repentance, but isn't primarily a call for the Church to repent. If it were, it would be widely known and discussed among Christian academics. Rather, it is a warning about the Church's fate already having been sealed, a warning that righteous disciples will be martyred by their lawless brothers, that the Christian Church itself as the firstfruits of God will be replaced by the third part of humankind, none of whom are today *Christians*; that with the death [physical and/or spiritual] of the resurrected and liberated Church during the Affliction the way into God's presence will be open to the third part of humankind that will not do as lawless Christendom will have done but will keep the commandments written on their hearts and placed in their minds as these commandments were written on the hearts of Christians three and a half years earlier.

Jeremiah initially preached repentance as John the Baptist baptized in water for repentance, but after Josiah's death and Israel's [i.e., all that remained of Israel] return to open lawlessness, Jeremiah no longer preached repentance but announced the bad news of Jerusalem's certain delivery into the hands of the Babylonians, warning those Israelites in the city that only by voluntarily surrendering to Nebuchadnezzar could they save their physical lives, which would be analogous to Christians in the Affliction sacrificing their spiritual lives to save their physical lives for a few more years ... spiritually, that tradeoff doesn't work. So Jeremiah's last nineteen year's of preaching can be reduced to warning Israel that once the nation returned to lawlessness after having tasted the goodness of God, there is no hope for that generation of the nation. Likewise, there is no hope for the generation of Christians that returns to sin in the Affliction, *with*

*this generation's return to sin coming through mingling the sacred with the profane in Sunday worship and Christmas observance.*

To mingle the sacred with the profane is to eat forbidden fruit, the mingled fruit of the Tree of the Knowledge of Good and Evil.

For too long in the 20<sup>th</sup>-Century, the Sabbatarian Churches of God with their two-house doctrine made a distinction between *this* prophecy pertaining to the house of Israel and *that* prophecy pertaining to the house of Judah, contending that prophecies pertaining to the house of Israel were about endtime events sure to happen to biological descendants of Northern Europeans, notably the British peoples; whereas prophecies pertaining to the house of Judah were about endtime events that affected natural Israelites in the modern State of Israel ... the premise forming the constructs underpinning all such teaching is false—

When the house of Israel separated from the house of Judah in the days of Jeroboam, the nation of Israel shrank in size until it was no larger than the land occupied by the house of Judah;

The relocation of the house of Israel to Samaria in the days of Jeroboam—this relocation occurring centuries before the northern kingdom went into captivity—marked the end of the house of Israel being *Israel*.

Righteous Israelites from these ten tribes migrated south to Jerusalem and formed a representation of the northern tribes in Jerusalem so that the polis Jerusalem became the earthly representation of *Israel*.

Jerusalem remained at the heart of *Israel* and of prophecies about *Israel*, what Ezekiel reveals in 12:8–10, 19, 21–28. The Lord tells Ezekiel that He will give Samaria and her daughters and Sodom and her daughters, the elder and younger sisters of Jerusalem (16:61), to be daughters of Jerusalem, “but not on account of the covenant with you.” The Lord shall establish a New Covenant with Jerusalem that will cause Israel to *Know the Lord*, when He atones for all that Israel has done (*vv.* 62–63).

Sodom went to its death in the days of Abraham, centuries before the children of Israel entered the Promised Land; so Sodom cannot be the younger sister of Jerusalem. Only a symbolic Sodom can be given to a symbolic Jerusalem as a daughter. And if this symbolic Sodom was the younger sister of Jerusalem, then Sodom represents the Christian Church and the two men who came to Sodom and stayed with Lot represent the two witnesses ... Christendom's fate is sealed as Sodom's fate was sealed when the Lord and the two men with Him appeared to Abraham (Gen chaps 18 & 19).

The appointed seventy years of Jeremiah's prophecy are, from Daniel's perspective, completed when the order goes out to rebuild the temple, not when the temple is dedicated in 516 BCE. But the seventy weeks prophecy Daniel receives that ends with the restoration of all things (to put an end to sin — 9:24) begins with “the going out of the word to restore and build Jerusalem” (9:25).

Traditional prophetic interpretation tends to ignore the first of two seventy year periods represented by Jeremiah's prophecy: again, for pedagogical certainty,

1. The first seventy years begins in 609 BCE when Josiah is slain and ends when Darius the Mede [Gubaru] enters Babylon in 539 BCE—this is the seventy years Daniel recognized;
2. The second and nearly universally recognized seventy year period when no temple existed in Jerusalem runs from 586 BCE when Nebuchadnezzar's

army razed Jerusalem to 516 BCE when the reconstructed temple was dedicated.

But if the seventy years as recognized by Daniel end when the order goes out to rebuild the temple by command of Cyrus, then *Jerusalem* has ceased being the chosen city of God (2 Kings 23:27) when the glory of the Lord leaves the city (Ezek chap 10):

Once the glory of the Lord leaves earthly Jerusalem, the physical temple and earthly city will never again be the chosen house of the Lord or city of God;

What was physical moves to being spiritual, with Israel [the house of Judah and a few northerners] in Babylon representing the Christian Church's lack of indwelling eternal life once the glory of God [i.e., the breath of God that represents eternal life] ceases to dwell within Christendom when the Apostle John dies of old age (ca 100–102 CE).

The glory of God would not return to Israel until the breath of the Father [πνεῦμα Θεοῦ] descended and lit upon the man Jesus the Nazarene (Matt 3:16).

What is seen is that the period between 586 and 516 BCE becomes a representation of a period that will end at the Second Advent. Therefore, note carefully what the prophet Jeremiah has written, for as Jerusalem goes from being an earthly city to being a heavenly city, Babylon goes from being a geographical polis and empire to being the single kingdom of this world, ruled by the present prince of this world, Satan the devil ... read again Jeremiah chapter 25, noting again verses 17 and 18, and the phrase, *as at this day*—and place *this day* in its context. When did Jeremiah deliver this seventy-year message? In the fourth year of Jehoiakim the son of Josiah. So when did the seventy years that would see Jerusalem and the cities of Judah *a desolation and a waste* begin? Not in 586 BCE when Nebuchadnezzar razed the city, but in a time like the fourth year of Jehoiakim.

Jeremiah's seventy years began before Jeremiah wrote, which is why Daniel prays as he does in the first year of Darius/Gubaru. The seventy years end with the coming of Darius/Gubaru in 539 BCE; thus, they had to begin in 609 BCE, when Josiah was killed. *Jerusalem was a desolation and a wasteland before the city was razed*; it was a spiritual wasteland that would never again be rebuilt.

Under-informed endtime Sabbatarian disciples hold that ancient Israel post Solomon (i.e., the house of Israel and the house of Judah)—when the Ark of the Covenant was still in the Holy of holies and the glory of the Lord was still in Jerusalem—was like Judaism at the time of Herod's temple, when there was no Ark of the Covenant in the Holy of Holies ... these disciples need to understand that prior to Josiah's reforms, Jerusalem and the cities of Judah had ceased circumcising males, and had most likely ceased consecrating firstborns. Israel had ceased observing the Passover and by extension would have ceased observing the high Sabbaths of God. It had lost the Book of the Covenant, and it is questionable whether Jerusalem was keeping the Sabbath. In fact, Jerusalem was not doing much of what Moses had commanded; for with the Book of the Covenant lost in the dilapidated temple, who even knows what Moses wrote when Josiah began instituting reforms that did not extend to his sons—and the Lord tells Ezekiel that if Noah, Daniel, and Job were present, these three could only deliver their own lives (14:14, 16, 18, 20). Josiah could only deliver his own life; Jeremiah could only deliver his own life; Ezekiel could only deliver his own life.

Christendom today has in its hands the Book of the Covenant and is therefore responsible for everything written in Scripture, but Christendom has lost interest in reading the writings of Moses, and by extension, has lost the Book of the Covenant.

At the time of Herod's temple, the Pharisees had a great zeal for the Lord but they were without understanding; the Ark of the Covenant wasn't among the temple vessels returned by Mithredath to Sheshbazzar (Ezra 1:8–11). Nor did the glory of the Lord ride with Sheshbazzar from Babylon to the Land Beyond the River. Rather, the priesthood of Israel practiced deceit every *Yom Kipporim*, sacrificing a sin offering for high priest and for Israel, but having no mercy seat in the Holy of Holies on which to sprinkle the offering. Therefore, post Solomon's Israel—as lawless as it was before Nebuchadnezzar took it captive—had life in the temple in the form of the glory of the Lord entering on *Yom Kipporim* whereas the second temple [Cyrus' house for the God of Jerusalem] had no glory in it until the man Jesus entered after His baptism by John, His cousin.

The reforms initiated under King Josiah are of greater importance than endtime disciples have previously realized; for these reforms come through reconstructing, rebuilding the dilapidated temple in a manner typified by the present reconstruction of the temple exemplified in this work ... when all of Israel took the Passover by command of King Josiah after no such Passover had been kept since the days of the judges, Israel, in type, did what Christendom will voluntarily or involuntarily do at the Second Passover.

If the seventy years are a time like that in which Jeremiah lived, a period when the king of Babylon would impose a puppet king (Zedekiah) on Jerusalem and the cities of Israel—when the spiritual king of Babylon [from Isa 14:4] would impose a puppet government on the Christian Church—before taking Jerusalem captive, then the reality for Jeremiah's seventy years began in the late 1<sup>st</sup>-Century and continues until the command goes out to rebuild the temple of God and the city that is heavenly Jerusalem. The reality of the command that all nations to whom the Lord sends Jeremiah drink from the cup of His wrath begins with the Second Passover: the seven endtime years of tribulation are a period when the Lord brings a sword upon all inhabitants of the earth, not just inhabitants living in the Near and Middle East, and the Lord brings a sword against the inhabitants of the earth only during these seven endtime years, when the only king of Babylon is Satan the devil and Israel is no longer a nation circumcised of flesh but is the nation circumcised of heart.

An extra seventy year period here [the seventy years between 586 BCE and 516 BCE] and an extra seventy year period there [the seventy years between 31 CE and 101 CE] tend to muddy Jeremiah's and Daniel's seventy year/week prophecies: the order to rebuild the spiritual temple went out in the early 16<sup>th</sup>-Century [ca 1525–1528 CE], 1200 years after the Corpse of Christ was *officially* buried at the Council of Nicea when the bishops present sided with Emperor Constantine and jettisoned keeping the Passover on the 14<sup>th</sup> of *Aviv*. Therefore, a spiritual period analogous to Jeremiah's seventy years between 609 BCE and 539 BCE isn't seventy years long but 1200 years long [325–1525 CE], with the Body of Christ serving as a type of King Josiah. The seventy years between the razing of the temple in 586 BCE and the dedication of the temple in 516 BCE forms the shadow and type of Christendom's rebellion against God to the dedication of the temple at the Wedding Supper. The supposed 490 years of Daniel's seventy weeks prophecy will run from Andreas Fischer's ministry in 1528 CE to the glorification of the firstfruits, with the breaks between the groupings of seven weeks and sixty-two weeks and one week being unknown periods.

Cyrus ordered a remnant of Israel to return to Jerusalem to build *for him*, not for Israel, a temple for God, a “house for the Lord, the God of Israel—he is [according to Cyrus] the God who is in Jerusalem” (Ezra 1:3) ... for Cyrus, gods had geographical dwelling places and were unique to a particular location; thus, the concept of the Lord being a *sky God* well able to reign over all of the earth was really an alien idea too foreign for Cyrus to truly entertain even though Cyrus acknowledges that the Lord [*YHWH*] is the God of heaven (v. 2).

The context for Daniel’s vision of the angel Gabriel bringing to Daniel the seventy weeks prophecy in the first year of Cyrus’ reign over Babylon would seem to have “the word to restore and build Jerusalem” (Dan 9:25) being the decree that went out from Cyrus in 539/538 BCE. If it is, other problems are introduced, problems that traditional interpretations have ignored; for every prophecy pundit that searches for a starting date for Daniel’s seventy weeks prophecy in the decrees of earthly Babylon looks amiss and is without understanding. All have to force “meaning” onto the vision by selecting from one of many starting dates:

1. The decree issued by Cyrus in the 1<sup>st</sup> year of his reign (Ezra 1:2–4) to begin construction [ca 539 BCE];
2. The decree of Darius Hystaspes in his 2<sup>nd</sup> year (Ezra 6:3–12) to restart construction [ca 520 BCE];
3. The decree of Artaxerxes Longimanus in his 7<sup>th</sup> year permitting the use of vessels for temple rites and giving limited rights to Ezra and his fellow priests (Ezra 7:12–26) [ca 459 BCE];
4. The decree of Artaxerxes Longimanus in his 20<sup>th</sup> year authorizing reconstruction of Jerusalem (Neh 2:4–9) [ca 446 BCE];
5. The decree of the Lord in the 2<sup>nd</sup> year of Darius Hystaspes commanding Joshua and Zerubbabel to restart construction (Ezra 6:14; Zech 1:16; Haggai chap 1).

The masculine *seven* that Gabriel delivers to Daniel will have the seventy weeks being 490 years, but not necessarily an uninterrupted 490 years—and the rebuilt earthly temple becomes the restored Church that will again be as it was before it *slept in death as the earthly body of Jesus slept in death*. The restored Church will again hold the doctrines of the sect of the Nazarenes, a 1<sup>st</sup>-Century sect of Judaism that disappeared from the historical record.

Meaning shouldn’t be forced onto the words of Gabriel which came with the decree of Cyrus to build for him a house of God in Jerusalem, a house for the *God* of Jerusalem. The earthly temple was rebuilt, but the initial construction of the heavenly temple would not begin for centuries so no reconstruction could possibly begin until after the initial construction—until after the spirit was given—with Paul reminding disciples that they are the temple of God. The initial construction of the heavenly temple began with Christ Jesus, but this heavenly temple as the Body of Christ died as Jesus’ earthly body died. And Gabriel’s words to Daniel are about the return to life of this heavenly temple.

## 2.

All of Daniel’s visions as narrative sequences end with the completion of the second woe (Rev 11:14). The Endurance is outside of the scope of Daniel’s visions. It is about what happens to those who are not today Israel, not Daniel’s people, when they become the people of God halfway through the seven endtime years of tribulation; for (to repeat for emphasis) the message of the Endurance was given to John to deliver to endtime

disciples. It was not given to Daniel, or to Peter or Paul, but to John alone, who would be the brother and partner of the endtime disciples that help John deliver (and keep) Jesus' word or message of the Endurance.

Gentiles were not and are not Daniel's people so they are outside of Daniel's visions! Their involuntary conversion when the world is baptized in the breath of God is outside of Daniel's visions. So the first seal to be stripped from the formerly sealed and secret visions of Daniel is knowledge John receives: there is an Endurance in Christ that is 1260 days long and that comes after the single kingdom of this world is given to the Son of Man ... John is the brother and partner of endtime disciples in the Affliction and Kingdom and Endurance in Christ. Daniel receives visions about the Affliction and Kingdom, not about the Endurance in Christ.

The event that brings about Daniel's *time of trouble* is the Second Passover liberation of Israel, with Israel not being an outwardly circumcised nation but the nation that is born of God and circumcised of heart. This is also the event that begins the seventieth week; this is the event about which the many false prophets within Christendom and Judaism have had no knowledge. This is what's been missing from every *dispensationalist's* or *advent-prophet's* explication of Daniel's visions ... there is a "separation" between the seven weeks and the sixty-two weeks and another separation before the seventieth week, with these separations marked by Daniel with conjunctions that indicate consecutive order; hence, the seventy weeks prophecy is for seven weeks plus sixty-two weeks plus a seventieth week, the three times when the last Elijah lays over the Body of Christ [the temple of God] to breath life back into this Body, thereby restoring the temple. From hindsight, endtime disciples know that the seven weeks pertains to the first attempt that began with the Radical Reformers [ca 1525–1527 CE] and notably with Andreas Fischer in 1528 CE. And the conjunction Daniel used discloses when the spiritual cleansings of the temple occurred; i.e., when the last Elijah stands up and backs away from the prostrate Body of the Son of Man to affect a cleansing of the temple. The first cleansing isn't for a specific length of time, but probably ended late in the 16<sup>th</sup>-Century. The second cleansing becomes more problematic; for there isn't a readily apparent beginning date for the sixty-two weeks. What is known is that the second cleansing and the third cleansing come one *day* (a period of darkness followed by light) apart, with this *day* actually being the one week period represented by the Affliction and Endurance.

Therefore, after a jubilee (49 years), the partially reconstructed temple was cleansed on or about 1577 CE; then after work on this temple is resumed, the temple will be cleansed 434 years later, with our example year of 2011 CE representing the earliest year on which this second cleansing could have occurred. This second cleansing will be completed by the second Passover liberation of Israel.

Many disciples will not be able to find a distinction between the second and third cleansings of the temple in the Gospels ... the second cleansing of the temple is described by Matthew and occurs before Jesus curses the fig tree (21:12–20); the cleansing described by Mark occurs after Jesus curses the fig tree (11:12–19).

The third cleansing—the one described by Mark—either represents scribal error, or Jesus twice cleanses the temple, once on the 10<sup>th</sup> day of *Aviv*, the day when the Passover Lamb of God is selected, and then again on the 11<sup>th</sup> of *Aviv*, after the lamb has been penned in Jerusalem. The premise of this *Apology* is that one cleansing occurs at the end of the 7<sup>th</sup> week and one at the end of the 69<sup>th</sup> week, with both of these cleansings

pertaining to the Sabbatarian Church, not to lawless Christendom. The reconstruction of the temple that began with Fischer is cleansed before the Second Passover: it will be cleansed again when Christ Jesus comes as King of kings and Lord of lords.

Sabbath observance marks all who are of God in the Affliction, with those who are *not clean* (i.e., those Christians who are of common stock and hence defiled) in the Affliction not keeping the commandments. The Adversary, possessing the man of perdition, will involuntarily keep the temple clean once the Affliction begins by causing the vast majority of Christians to return to lawlessness, thereby removing the spiritual livestock and merchants from the temple of God.

In the Affliction, Christians can save their physical lives only by surrendering to the spiritual king of Babylon, trading the loss of their inner life for the life of the outer self. To save their physical lives, Christians must do what Jeremiah told the inhabitants of earthly Jerusalem to do—

Thus the Lord said to me [Jeremiah]: “Make yourself straps and yoke-bars, and put them on your neck. Send word to the king of Edom, the king of Moab, the king of the sons of Ammon, the king of Tyre, and the king of Sidon by the hand of the envoys who have come to Jerusalem to Zedekiah king of Judah. Give them this charge for their masters: “Thus says the Lord of hosts, the God of Israel: This is what you shall say to your masters: “It is I who by my great power and my outstretched arm have made the earth, with the men and animals that are on the earth, and I give it to whomever it seems right to me. Now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant, and I have given him also the beasts of the field to serve him. All the nations shall serve him and his son and his grandson, until the time of his own land comes. Then many nations and great kings shall make him their slave. / But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, and put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine, and with pestilence, declares the Lord, until I have consumed it by his hand. So do not listen to your prophets, your diviners, your dreamers, your fortune-tellers, or your sorcerers, who are saying to you, ‘You shall not serve the king of Babylon.’ For it is a lie that they are prophesying to you, with the result that you will be removed far from your land, and I will drive you out, and you will perish. But any nation that will bring its neck under the yoke of the king of Babylon and serve him, I will leave on its own land, to work it and dwell there, declares the Lord.””

To Zedekiah king of Judah I spoke in like manner: “Bring your necks under the yoke of the king of Babylon, and serve him and his people and live. Why will you and your people die by the sword, by famine, and by pestilence, as the Lord has spoken concerning any nation that will not serve the king of Babylon? Do not listen to the words of the prophets who are saying to you, ‘You shall not serve the king of Babylon,’ for it is a lie that they are prophesying to you. I have not sent them, declares the Lord, but they are prophesying falsely in my name, with the result that I will drive you out and you will perish, you and the prophets who are prophesying to you.” / Then I spoke to the priests and to all this people, saying, “Thus says the Lord: Do not listen to the words of your prophets who are prophesying to you,

saying, ‘Behold, the vessels of the Lord’s house will now shortly be brought back from Babylon,’ for it is a lie that they are prophesying to you. Do not listen to them; *serve the king of Babylon and live. Why should this city become a desolation?* If they are prophets, and if the word of the Lord is with them, then let them intercede with the Lord of hosts, that the vessels that are left in the house of the Lord, in the house of the king of Judah, and in Jerusalem may not go to Babylon. For thus says the Lord of hosts concerning the pillars, the sea, the stands, and the rest of the vessels that are left in this city, which Nebuchadnezzar king of Babylon did not take away, when he took into exile from Jerusalem to Babylon Jeconiah the son of Jehoiakim, king of Judah, and all the nobles of Judah and Jerusalem—thus says the Lord of hosts, the God of Israel, concerning the vessels that are left in the house of the Lord, in the house of the king of Judah, and in Jerusalem: They shall be carried to Babylon and remain there until the day when I visit them, declares the Lord. Then I will bring them back and restore them to this place.” (Jer 25:2–22 emphasis added)

At the Second Passover, all of Christendom shall be delivered into the hand of the spiritual king of Babylon for the destruction of the flesh as the Apostle Paul commanded the saints at Corinth to deliver the man who was with his father’s wife to Satan so that his spirit might be saved when judgments are revealed (1 Cor 5:5). The Christian who will not serve the Adversary—and there will be a few—shall pay with his or her physical life; for the disciple is not above his or her teacher and the servant is not above his or her master (Matt 10:24). It is enough for the disciple of Christ Jesus to die as Jesus died; for if “they called the master of the house Beelzebul, how much more will they malign those of the household” (v. 25) ...

Does the above seem *right* to you? It should not, but it is correct. Only the Christian, when filled-with and empowered by the spirit of God, who refuses to save his or her physical life by serving the spiritual king of Babylon shall save his or her spiritual life.

The people of Jerusalem in Jeremiah’s day formed the shadow and type of Christians in the Affliction.

Only by surrendering to Nebuchadnezzar as Jeremiah, the messenger of God, commanded the men of Israel could any of these men of Jerusalem save their physical lives ... what were the righteous to do? Surrender to the king of Babylon and be his slave or be slain by the sword of the Lord, wielded by the hand of the king of Babylon? And the premise is a false one; for aside from the prophet Jeremiah, there were no righteous men in Jerusalem. All were unrighteous. Any that might have been righteous were removed from the city when Daniel was removed and exiled to Babylon where he was to serve as a eunuch in the king’s court. All that remained in the city were lawless, false prophets, deceitful workmen, liars, and double-crossers.

When the lawless one is revealed (2 Thess 2:3) on day 220 of the Affliction, the last Eve will give birth to a spiritual Cain that will hate his righteous brother, and will slay his brother, and will be left alone in heavenly Jerusalem with the two witnesses, who will not tell this Cain to surrender to the spiritual king of Babylon but who will remind this spiritual Cain that by taking lawlessness back inside him or herself, the person will take upon the person the punishment God has reserved for Babylon—

Thus the Lord, the God of Israel, said to me: “Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it.

They shall drink and stagger and be crazed because of the sword that I am sending among them.” So I took the cup from the Lord's hand, and made all the nations to whom the Lord sent me drink it: Jerusalem and the cities of Judah, its kings and officials, to make them a desolation and a waste, a hissing and a curse, as at this day ... after them the king of Babylon shall drink. / Then you shall say to them, ‘Thus says the Lord of hosts, the God of Israel: Drink, be drunk and vomit, fall and rise no more, because of the sword that I am sending among you.’ / And if they refuse to accept the cup from your hand to drink, then you shall say to them, ‘Thus says the Lord of hosts: You must drink! For behold, I begin to work disaster at the city that is called by my name, and shall you go unpunished? You shall not go unpunished, for I am summoning a sword against all the inhabitants of the earth, declares the Lord of hosts.’” (Jer 25:15–29)

The punishment comes upon the spiritual king of Babylon when the kingdom of this world is taken from him, and he is cast into time where he shall receive the mind of a man before he is bound in the Abyss for a thousand years—years that will seem exceedingly long, for again, he will have the mind of a man unable to move about.

When the Lord summons a sword against the inhabitants of the earth, “the Lord will empty the earth and make it desolate” (Isa 24:1 — read all of Isaiah chap 24).

From a human perspective, the passage of time seems long or short by the amount of stress the person is under: when stress is great, time seems to slow down. Therefore, for rebelling Christians in the Affliction and Endurance, the years will seem to drag on forever. Men and women will languish in unrelenting distress, praying for death that will be denied them until the Lord returns as the Messiah; for by taking sin back inside themselves on or before day 220 of the Affliction, they have surrendered to the spiritual king of Babylon and the Lord will grant them their physical lives until He returns to slay them Himself.

For Christians, following the Second Passover personal repentance is only possible until the man of perdition, the lawless one, is revealed on day 220. On this day, the Christian who will live spiritually will not be tempted to keep Christmas but will keep the Sabbaths of God instead. On this day, Christians who rebel against God by mingling the sacred and the profane shall save their physical lives as Israelites in ancient Jerusalem saved their lives when they surrendered to the king of Babylon before the walls of the city were breached. However, these Christians take upon themselves the fate of Babylon.

For ancient Jerusalem, repentance was really only possible while Josiah lived; for once Josiah was killed and his successors returned to the ways of heathens, repentance was no longer an option. From that time forward, the possibilities available to Israel were death in Jerusalem or life as a Babylonian slave—and death in Jerusalem wasn't a righteous death, but slowly starving as the shadow and copy [left hand enantiomer] of “Christians” in the Affliction staving to death for want of Christ, the bread of life.

The Sabbatarian Church into which the last Elijah, in figurative mouth-to-mouth resuscitation, has breathed His breath must be clean when the Second Passover liberation of Christendom occurs and approximately two billion *Christians* that today know nothing of the ways of God will be born with the Torah written on hearts and placed in minds. The work of these Sabbatarians will be great, but without love for their brothers in Christ—the type of love Moses had—they will either die in heavenly Jerusalem, or they will return to lawlessness and serve the spiritual king of Babylon.

3.

Although many *Christian* apologists make fools of themselves when assigning physicality to Gabriel's words about the seventy weeks, it isn't in the seventy weeks prophecy where Christianity's numerous false prophets do endtime disciples the greatest harm: it is in their "reading" of the beasts of Daniel chapter 7 ... because these many prophecy pundits have one beast succeeding another in a parade of historical kingdoms, the destruction of these four beasts in Daniel's vision should be seen before proceeding:

As I looked, thrones were placed, and the Ancient of days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened. / I looked then because of the sound of the great words that the horn [from v. 8] was speaking. And as I looked, *the beast* [from v. 7] *was killed, and its body destroyed and given over to be burned with fire. As for the rest of the beasts* [from vv. 4–6], *their dominion was taken away, but their lives were prolonged for a season and a time.* / I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed (Dan 7:9–14 emphasis added).

Dominion had previously been given to the third beast (v. 6), and this beast apparently retained its dominion even though the fourth beast "devoured, broke in pieces and stamped what was left with its feet" (v. 7). But the court of the Ancient of *Days takes the dominion of the third beast, as well as any authority to reign over the kingdom of the world possessed by the other three beasts, and gives all dominion to the one like a Son of Man.*

While all four beasts have some degree of joint dominion when the court begins to sit in judgment and when the books are opened, that dominion is given to the Most High's Christ (Rev 11:15) — the glorified Jesus does not receive the Kingdom of this world many times, but one time. And this one time occurs when dominion is taken from the four beasts that are four kings (Dan 7:17) and given to the Son of Man.

In the narrative sequence the four beasts or kings appear one after another, but are all together—all four of them—when they appear (Dan 7:3) and when dominion is taken from them: they cannot be sequential kings or kingdoms if after dominion is taken from them, three of them have their lives extended for a season and a time. Plus, the fourth king is different from the others as the little horn or king (from Dan 7:24) is different from the other horns or kings on the head of the fourth king ... both the beasts are kings and the horns on the head of the fourth beast are kings, and what's seen is kings [the four beasts] and kings standing atop a king that devours everything as death devours everything in this world.

Again, the fourth beast is killed or dealt a deathblow and its body is taken to be burned when the kingdom over which these kings have dominion is given to the Son of

Man. The first three beasts, while losing their dominion, temporarily retain their lives; thus the first three beasts outlive the fourth beast. Then, after dominion to rule the kingdom of this world is taken from the four, one like a son of man [one that appears like a human being as opposed to a lion, bear or leopard] will receive everlasting dominion. The one like a son of man is the revealed Son of Man (Luke 17:30), composed of Christ Jesus as its Head and spiritually circumcised disciples as its Body. And the authority by which Christ reigns as King of kings and Lord of lords during the Millennium comes from Him receiving the collective dominion of the four beasts—

There is only one kingdom of this world [ἡ βασιλεία τοῦ κόσμου — from Rev 11:15], not many kingdoms, just as there is only one Church and only one God. Therefore, the kingdom that the Son of Man receives is the same dominion (authority to rule) that the four beasts shared even though dominion was given to the third king (Dan 7:6) ... all of humankind has been consigned to disobedience [i.e., to Sin] so that God can have mercy on all (Rom 11:32). God has given dominion over humankind to Sin, the third king.

In both Hebrew and Greek, the expression, *in the name of*, is an idiom for “by the authority of,” as in, “Esther told the king [of the plot against him] *in the name of Mordecai*” (Esther 2:23), or when the king tells Mordecai, “But you may write as you please with regard to the Jews, *in the name of the king*, and seal it with the king’s ring, for an edict written *in the name of the king* and sealed with the king’s ring cannot be revoked” (8:8 emphasis added). A *thing* done in the name of another is done by the authority of the other; hence the man healed *by the name of Jesus Christ the Nazarene* (Acts 4:10) was not healed by the pronouncement of the name Jesus Christ, but by the authority Jesus invested in His disciples when He said, “If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld” (John 20:23). Salvation comes by no other name; i.e., by no other authority (Acts 4:12). For according to Paul’s gospel, the person who has never heard of Jesus the Nazarene but who by nature has the law of God written on his or her heart and who has by nature produced in him or herself the works of the law shall be saved when Christ Jesus sits as judge in the great White Throne Judgment; for the Father has given all judgment to Christ. Thus, salvation will come to this person not by how Jesus’ name is said, or by having the indwelling of Christ in this age, but by the authority of Christ as judge of all humanity.

*The kingdom of this world presently belongs to the prince of this world: all who reign in this world do so in the name of the Adversary, not in the name of Christ Jesus or in the name of the Most High. Hence, the hierarchical administrations seen within denominations and sects of Christianity exercise authority in the name of the Adversary to whom the Most High has given this single kingdom until the time when the restoration of all things begins with this kingdom being given to the Son of Man. Understand, until the restoration of all things, every human ruler, secular or religious, derives his or her authority to govern through the Adversary.* The United States of America is no exception. Today, in this world, every organizational hierarchy exercises authority via the name of the Adversary even when this organization makes petitions to the Father and the Son; for God has given this world to the Adversary when all of humankind was consigned to disobedience.

The old dragon, Satan the devil, has deceived the whole world (Rev 12:9), and it is through deception and calling disobedience *righteousness* that this present prince rules the hearts and minds of humankind. But the Most High God gave to the Adversary the authority he presently has to demonstrate that unbelief produces only death—

Paul writes, “For God has consigned all to disobedience, that he may have mercy on all” (Rom 11:32). Elsewhere he writes,

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

If all of humanity is consigned to disobedience as sons, then disobedience has dominion over them. Paul also writes of disciples, “For sin will have no dominion over you” (Rom 6:14); so it is sin or disobedience that has dominion over this kingdom of the world that will become the kingdom of the Most High and His Christ when the seventh trumpet is blown.

With pedagogical redundancy, I say again: every naturally born human being, as the descendant of the first Adam, is a son of disobedience, consigned to disobedience or sin by the Lord. The natural “self,” because of being consigned to disobedience, is the bondservant of sin which leads to death (Rom 6:16); hence, the natural self is numbered among the “dead” (Matt 8:22). Dominion over this natural self has been given to sin, with death to devour and destroy this natural self if the Father does not draw the person from this world by giving to the person a second breath of life, the breath of God [πνεῦμα Θεοῦ] in the breath of Christ [πνεῦμα Χριστοῦ], a breath of life that “makes alive” the inner self.

Paul writes,

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. (Rom 13:1–5)

Nebuchadnezzar was a servant of the Lord, commissioned by the Lord to bring a sword against Jerusalem and against many nations, but he was also the basest of men (Dan 4:17). He was a terror to good conduct and bad. And the men of Jerusalem who surrendered to him before the city walls fell received their physical lives as slave wages for their treachery ... in this world, God's servants are the basest of men, set in place by the Lord to rule in the name of the Adversary. However, a problem exists, for almost without exception, these lowest of the low believe that God has given them authority over other men to reward good conduct and terrorize evildoers, to redistribute wealth and exercise social justice, little realizing that their best efforts only go to making the Adversary's reign over humankind function a little better or a little worse than before.

The third beast of Daniel chapter 7 is then the personification of sin; for dominion has been given to sin, dominion held jointly but not severally by the four kings once they emerged from the great sea, with “sea” used metaphorically as it is in the Genesis “P”

account. Thus, the dominion that is taken from the four beasts or kings equates in Daniel's narrative to the *one like a son of man's* authority to rule the kingdom of the world, this single kingdom being the collective of all worldly kingdoms. The four beasts together had world ruling authority. It isn't the fourth beast that ruled the world. If it would have been, the other three beasts would have had no dominion to lose when the court sat in judgment.

Understand the above: the fourth beast does not have sole dominion over the kingdom of this world, but shares dominion, with dominion having been given to the third beast, dominion that the third beast still possesses when this dominion is taken from all four and given to the Son of Man, with the *Son of Man* representing the saints, of whom Christ Jesus is the First of these firstfruits. These cannot be—by Daniel's narrative structure—sequential kingdoms. They have jointly held authority, with this authority summarized in Paul writing, "The wages of sin [disobedience] is death" (Rom 6:23) ... serving sin as Sin's bondservant leads to death (*v.* 16), with death devouring life and breaking the living into dead pieces. And in this world, because all has been consigned to disobedience by God, death devours all living creatures. So in the third and fourth kings, disciples see Sin and Death personified in the form of demonic beasts, which is not to say that these kings do not exist as angelic beings that rebelled against the Most High but is to say that these kings are not kingdoms of men reigning over earthly geography. While sin (disobedience) is a mind set, death is not; hence, the fourth beast is different from the other three.

Virtually without exception, neo-Arian, Evangelical, and Sabbatarian Christians identify the fourth beast of Daniel chapter 7 as the Roman Empire, even though Rome is never mentioned in endtime prophecies. Sabbatarian teachers of Israel, like the drunk priests of Ephraim in the prophet Isaiah's day, use precept-upon-precept exegesis to cause what should be a spiritual nation to stumble backwards, fall, be broken, snared and taken (Isa 28:1–13) through determining that an endtime European union is a modern resurrection of the Holy Roman Empire. They find Babylon, Persia, and Greece identified by the prophet Daniel. Then cutting and pasting from an uninspired history book, they insert Rome and the Roman Church wherever their muddled minds locate a *lacunae* [gap] in Holy Writ large enough to fit this spiritual prostitute, not realizing that they, themselves, commit (and will commit) even greater abominations in the restored house of God. Evangelical Christendom, going even farther afield and looking at earthly Jerusalem, employs grammatico-historical exegesis to see in the rising population and power of Islamic nations the endtime ten kings. But not to be outdone, the Roman Church, teaching a realized eschatology, would have this present evil age being the manifestation of the kingdom of God, with the wheat harvest being thrashed in purgatory, and Roman priests have been selling this same stale loaf for so long that their bread is no longer a recognizable part of the Body of Christ. Nevertheless, they continue to offer the same product to a hungry world from a vendor stall adjoining their Salt Lake City rivals that hawk, along with another testament of Christ, instructions on how to lay aside a year's worth of food.

The kingdom of the world is presently ruled by "the prince of the power of the air, the spirit that is now at work in the sons of disobedience" (Eph 2:2), among whom all disciples once were. All of humankind has been consigned to disobedience; all of humanity has been given to the prince of disobedience, and to a kingdom identified as spiritual Babylon, its identity taken from its head. And this kingdom of the world will not

become the kingdom of the Most High and of His Christ until halfway through seven, endtime years of tribulation, even though the Most High or Ancient of Days retains ultimate control of the kingdom. Again, from Adam to the end of the Affliction, the Most High has given humanity to the prince of disobedience to produce a situation that is the inverse of what happened in the heavenly realm when an anointed cherub dragged a third of the angels into disobedience; for the Most High will draw a third part of humankind into obedience and into the kingdom of heaven (Zech 13:9).

So that there can be understanding of the principle mystery of God: no human being born of Adam had life in the heavenly realm prior to the breath of God descending upon the man Jesus in the form of a dove ... in this manner, Christ Jesus forms a copy, a type of the Father. Then with two breaths of life in Him—the breath of the Father and His breath, analogous to the God and the Logos—the fleshly body of Jesus is crucified [loses its breath] and dies, entering the heart of the earth for three days and three nights, as a living metaphor for the Logos entering His creation as His only Son, the man Jesus who had no indwelling eternal life until He receives the breath of the Father. The three days and three nights represent Jesus' thirty years of age when He received indwelling eternal life in the form of the breath of God, which resurrected His inner self from death. These three days and three nights are the sign of Jonah that needs a specific context before meaning can be assigned to them. Hence, the Father does for Jesus in first resurrecting His inner self from death (see Matt 3:16) then resurrecting His outer self from death (John 20:1–9 *et al*) what the Father and the Son do for all of the firstfruits, with the Father raising from death the inner selves of His sons and with the Son then giving life to whom He will (John 5:21) by causing the perishable flesh to put on immortality.

But the sign of Jonah has another context, the creation of angelic sons of God—

When Jesus breathed on His disciples and said, *Receive the holy spirit*, (John 20:22) on the same day as He ascended to the Father, Jesus enacts a type of the twenty-four elders receiving life in the heavenly realm in the same moment in which the Most High God has life, with Jesus' twelve disciples (of which only ten were present) forming a half-scale model of the twenty-four elders.

The Body of Christ died when the last of the Twelve, John, dies.

There are no additional human sons of God born of spirit until the word went out to restore, to rebuild the temple early in the 16<sup>th</sup>-Century ... there were no additional angels created in the same heavenly moment in which the Most High God has life; there were no angels created until a second heavenly moment was created, this second moment equating to, or metaphorically represented by the Second Passover liberation of Israel and the coming of the Millennium when the firstfruits will be glorified.

When human sons of God are filled-with and empowered by the breath of God, these human sons of God are suddenly given indwelling eternal life as angels were suddenly given indwelling eternal life when they were created. Thus, the Apostasy of day 220 represents in type the angelic rebellion against the Most High when iniquity was found in an anointed guardian cherub. The Apostasy or great falling away is represented by ancient Israel's rebellion against God in the wilderness. Therefore, Israel's rebellion at Sinai and in the wilderness of Paran and again in Korah's rebellion—all form for human sons of God the visible model of their own rebellion against God, with the Apostasy forming for angelic sons of God the visible model of their own rebellion against God, with Joshua and Caleb forming copies of faithful human [Joshua — Ἰησοῦ, *Jesus*] and angelic [Caleb, of Esau and in whom was a different spirit] sons of God.

The three days and three nights of darkness in which Jonah was in the belly of the whale and in which Jesus was in the heart of the earth are represented by the first three days of the Feast of Unleavened Bread, and by the first three days of the “P” creation account (Gen chap 1). These three days and three nights also form a copy of the distance in the heavenly realm between the *moment* in which the Most High God dwells and the *moment* in which angels dwell, a distance that is approximated by the distance from the base of Mount Sinai, where the people of Israel camped and there rebelled against the Lord, to the summit of Mount Sinai where Moses entered into the presence of the Lord.

In the creation and rebellion of human sons of God is seen the creation and rebellion of angelic sons of God—

The Lord tells Ezekiel,

How much more when I send upon Jerusalem my four disastrous acts of judgment, sword, famine, wild beasts, and pestilence, to cut off from it man and beast! But behold, some survivors will be left in it, sons and daughters who will be brought out; behold, when they come out to you, and you see their ways and their deeds, you will be consoled for the disaster that I have brought upon Jerusalem, for all that I have brought upon it. They will console you, when you see their ways and their deeds, and you shall know that I have not done without cause all that I have done in it, declares the Lord God. (14:21–23)

The creation—the cosmos—is a glorified death chamber in which rebellious angelic and human sons of God will perish in disastrous acts of judgment typified by what happened to earthly Jerusalem, but from which the righteous will emerge.

Noah, Daniel, and Job—with Daniel being a fairly young man sandwiched between two of antiquity’s icons of righteousness—as well as Ezekiel will be consoled by the fruit of righteousness produced by bringing endtime turmoil and disaster upon Jerusalem, the future Bride of Christ. Certainly the seventy years between 609 and 539 BCE, or the seventy years between 586 and 516 BCE, or the seventy years between 31 and 101 CE didn’t produce the fruit of righteousness that would console Noah or Job; for the officials of the second temple condemned Christ Jesus to death, and the mystery of lawlessness absorbed the early Church, leaving the Body of Christ dead. It is only the drawing upward of a third part of humankind that will console the righteous men of old for all that they suffered, with this drawing upward forming the chiral image of the Adversary casting down a third part of the angelic sons of God.

A remnant of humankind coming out from the Affliction and half of the third part coming out from the Endurance will console the righteous men and women of old as well as righteous disciples, martyred in the 1<sup>st</sup>-Century for their faith in Christ Jesus.

The four kings of Daniel chapter seven emerge from the sea suddenly, and they are jointly cast down suddenly, with the timeframe for when they are cast down being when “the kingdom and the dominion and the greatness of the kingdoms” (v. 27) are given to the saints of the Most High. So there is a hard date for when *the time, times, and half a time* during which the little horn wears out the saints (v. 25) ends—and this date is when the court of the Ancient of Days sits in judgment, or day 1260 of the Affliction ... if the Second Passover would have occurred in 2011, the four kings would have had their dominion taken from them October 31<sup>st</sup>, 2014, and would have been cast into time on Halloween. They would have then collectively appeared on earth as the first beast of Revelation chapter 13: it will be the head of the fourth beast that has been dealt a mortal

wound, and the body of this fourth beast will not be present for it has been “given over to be burned” (Dan 7:12), whereas the body of the first beast (the lion) and the body of the second beast (the bear) and the body of the third beast (the leopard) are amalgamated into the beast with seven heads and ten horns [the lion, bear, and fourth beast have one head each; the leopard has four heads, while the fourth beast has ten kings, plus the little horn who is also a king].

When “beasts” are kings, and when “horns” are kings, then a “king” [*sar*] in Scripture is not necessarily an individual or even a kingdom. Rather, *a horn on the head of the fourth beast rules in the name of the fourth beast*. This horn or king derives whatever authority he has from the one on whose head he stands; thus, the ten kings, and the little horn that uproots three of these kings, rules in the name of Death ... yes, the fourth beast is named Death as the third beast is named Sin, with these two jointly reigning under the authority of the great horn or first king of the King of Greece who is suddenly broken because he is “first” at the Second Passover.

There are not many little horns in Scripture, and there is no human being that will stand in the presence of the Ancient of Days and speak blasphemy, for flesh and blood cannot enter the kingdom of God; i.e., cannot cross into the supra-dimensional heavenly realm where time does not exist, thereby prohibiting movement of matter due to its apparent solidity. Therefore, the little horn that emerges from the head of the fourth beast is not a man; is not the Pope; is not the Prophet in Salt Lake City; is not a Muslim holy man, or a European statesman, or an American president. He is an angelic being, and one that speaks great words to (or against) the Most High. And he stands on, or is atop the fourth beast. He derives his power from Death; for he was a murderer from the beginning, with no truth in him.

Let it here be asserted that the lawless one about whom the Apostle Paul wrote (2 Thess 2:3) will be a human being possessed by the Adversary: two lives will be present in one entity, but that second life will not be Christ Jesus, whom the man of perdition humanly rejected although he professes to be a Christian, but will be the Adversary who enters this cherubic-appearing individual at a specific moment in time just as the Adversary entered Judas Iscariot at a specific moment in time. Therefore, this man of perdition will not be a human being like other human beings, but will be the greatest of the demons possessing a human being who will in turn be able to uproot human kings and kingdoms and make war against the saints, all of whom keep the commandments and their faith in Jesus. This lawless one will continually invoke the name of Christ Jesus and of God the Father, but his authority and power will come from the Adversary desperately clinging to power as spiritual Babylon staggers and wobbles as a man punched hard below the belt.

Because there are not many little horns in Scripture but because there is another one in Daniel chapter 8, this second little horn warrants consideration.

#### 4.

In the first year of Belshazzar as king of Babylon, Daniel saw a vision (chap 7) that greatly alarmed him, a dream that he wrote down and told the sum of the matter. Through the principle of *narrative economy*, a common practice of secondary narrators in double-voice discourse, readers receive *the sum of the matter* or only that which is important. And this principle pertains to all of Daniel’s visions. Thus, in the third year of Belshazzar, in the vision recorded in chapter 8, the geographical location of where Daniel was should

be considered important: if the location wasn't important it wouldn't have been given. This specific location discloses information needed by the reader—

Daniel records, “I saw in the vision; and when I saw, I was in Susa the capital, which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal” (v. 2). This vision functions as a sign, and its context is the canal bank in Susa. So both Susa, in the province of Elam, and the canal bank have significance, or expressed otherwise, permits meaning to be assigned to the vision. Plus, neither the vision of chapter 7 or of chapter 8 occurs when Nebuchadnezzar is king of Babylon. Both occur in a post-Nebuchadnezzar era; thus a significant aspect of these two visions' context is the passing of Nebuchadnezzar's authority to his successor, at least once removed (Belshazzar is not the son of Nebuchadnezzar despite how the Hebrew signifier *av* is usually translated into English in Daniel 5:2, but the apparent son of Nabonidus and grandson of Nebuchadnezzar). And before proceeding to work with Daniel's vision of the third year of Belshazzar's reign, the context of two visions occurring in a post-Nebuchadnezzar era requires that Nebuchadnezzar's vision, itself, be considered.

The context for Nebuchadnezzar's vision is the second year of his reign (about 604 BCE, well before Jerusalem is razed), and that context includes the king's refusal to relate his vision to his advisors while demanding that they interpret the vision, a demand about which the advisors rightly say, “There is not a man on earth who can meet the king's demand” (2:10). Therefore, the context for Daniel's interpretation of the vision excludes a human interpretation being offered.

*A principle of biblical interpretation that hasn't been discussed within Sabbatarian Christendom is that a vision from God is twice received, not once, as Joseph discloses when he tells his brothers of his dream about sheaves and about stars (Gen 37:5–9), and as he told the chief cupbearer and the chief baker (Gen 40:5–22) the interpretation of their dreams which were really one dream about what would happen on Pharaoh's birthday, and as he told Pharaoh:*

Then Joseph said to Pharaoh, “The dreams of Pharaoh are one; God has revealed to Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears are seven years; the dreams are one. The seven lean and ugly cows that came up after them are seven years, and the seven empty ears blighted by the east wind are also seven years of famine. It is as I told Pharaoh; God has shown to Pharaoh what he is about to do. (Gen 41:25–28)

But for the vision to be twice received, the vision doesn't have to be twice received by the same person but can be received by two individuals as in the case of the cupbearer and baker, or in the case of Nebuchadnezzar and Daniel ... because both Nebuchadnezzar and Daniel received the same vision, the matter is of the Lord and is established by the Lord, with this same principle in play concerning Daniel's two visions about the little horn that are really one vision.

Two visions being *one* vision is a principle of double-voice discourse that has been beyond the imaginations of Sabbatarian teachers, but is a reality that is comparable to Greek equivocation in which two or more signifieds [linguistic objects] are assigned to the same signifier [linguistic icon] in a passage. Both visions have the same or similar meaning, but are not related from the same perspective. As poetic movement in a Hebraic thought-couplet goes from hand to heart, from darkness to light, Daniel stood

closer to the Lord than did Nebuchadnezzar. The narrative distance shortens when the vision is repeated.

When Daniel received the same vision that Nebuchadnezzar had, Daniel said to the king,

You saw, O king, and behold, a great image. This image, mighty and of *exceeding brightness*, stood before you, and its appearance was frightening. The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth. (2:31–35 emphasis added)

Note that the four metals and the clay were all broken to pieces at one time, and all became like chaff, blown away by the wind. The gold didn't break then the silver and so on. Rather, the destruction began with the iron and clay being shattered and this *shattering* then encompassing the bronze, silver, and gold in an upward direction; for all four metals were together. All were broken when the feet of the image were struck by the stone, with the time frame for Nebuchadnezzar seeing this humanoid image being immediately before and when it is broken. And in his interpretation of the vision, Daniel adds, "As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people" (2:43–44).

What Nebuchadnezzar saw was the transference of the kingdom of this world from *Babylon* (the name of the image taken from its head) to the Son of Man (again, the name taken from the Head). The timeframe for when the humanoid image the king sees is broken, with all four metals and the clay being together, is when the kingdom of this world is given to the Son of Man, Head and Body. Thus, the breaking of this image that appears like a man (i.e., it has a head and a body) and has authority like that given to the Son of Man is when the court of the Ancient of Days sits in judgment and dominion is taken from the four kings and given to the Son of Man.

For too many prophecy pundits, the above is enough to convince them that the four metals are the four beasts, and the ten toes are the ten horns, with the two iron legs forming one king, Rome. But such a reading turns understanding upside-down while ignoring what it means that dominion was given to the third beast; for Daniel tells Nebuchadnezzar that the kingdom of bronze shall rule over all the earth. If Rome were the iron legs, from whom does Rome get its authority to reign over the kingdom? And why does the division of the image occur in the bronze kingdom, with one leg coming from each division of the bronze kingdom.

The principle of *narrative economy* remains in play: Daniel only gives the sum of the matter, with this sum containing the important revelation that the division of the legs occurs in the gold-colored bronze portion of the humanoid image, with both legs not changing from bronze to iron until mid-thigh. In addition, the image is not clothed, but no penis is seen. If the image would have been clothed, the style and fabric of the clothing

would have been significant. Although Christian artists have rendered the humanoid image clothed in Babylonian garb for modesty's sake, any clothing would have been present when the image is broken and becomes as chaff blown by the wind; so the image that the king and the lad Daniel saw was naked. And as naked Greek statuary of the age reveals, penises were evident although attention wasn't drawn to them by artists or audience ... it is the presence of legs and the absence of the penis that aids accuracy in dating the timeframe for when this image of Babylon's reigning hierarchy is seen; for the image is twice seen in vision so the matter [i.e., the transfer of authority] is established by the Lord.

The *many prophecy pundits* that earn their livings from scaring saints with a papal boogieman are not careful readers of the text: for centuries they have forced meaning onto sealed and secret visions that are for these latter days, thereby doing great harm to the Body of Christ.

Daniel tells Nebuchadnezzar,

You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold. 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. And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay. And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. (2:37–42)

Despite what Daniel tells the king, *Nebuchadnezzar never rules the beasts of the field or the birds of the air or the peasants in China* ... what Daniel tells the king is either hyperbole or doesn't really pertain to him as king of Babylon, but pertains to the king of Babylon that is the present prince of this world (Isa 14:4). The *exceeding brightness* that Daniel mentions (2:31) should be recalled, for it is those entities that have indwelling spiritual *life* that are "bright," not physical entities. And if the context of the vision has God revealing the vision and its interpretation to Daniel, then it isn't hyperbole that Daniel delivers to the king: Nebuchadnezzar as a human being, a physical entity, forms the shadow and copy of a *living* entity as the physical things of this world reveal the spiritual things of God, with the Adversary, Satan the devil, being the reality that casts as his shadow King Nebuchadnezzar. Thus, what Daniel tells the king is true, but true of the Adversary, the fallen Day Star, who laid nations low (*v.* 12) before being brought down to Sheol (*v.* 15) where he will be chained in the bottomless pit for a thousand years (Rev 20:1–3). It is the Adversary who is today the head of a reigning demonic hierarchy, banded yellow and white, with the colors revealing distance from God.

Now, back to the cleansing of the temple: Nebuchadnezzar as king of Babylon served as an agent for the Lord, the agent through which the Lord *cleansed* Jerusalem and the temple there of its idolatry. In the Affliction and in the Endurance, the Adversary, the spiritual king of Babylon, will cleanse Christendom of its idolatry by separating those Christians who are marked by Sabbath observance from those who are not so marked,

then in the Endurance by requiring those who would conduct transactions to be marked by the tattoo of the cross. So unwittingly and probably unwillingly, the Adversary *works* for the Lord throughout the seven endtime years by separating good grain from chaff.

Polished iron is a white metal, but iron meteorites dug from Swedish strewnfields vary in color from rusty red to blue and purple ... although gold tarnishes little, iron tarnishes rapidly, darkening and disclosing just how far it is from being *light*. Silver tarnishes fairly quickly as does bronze. So it is the nearly tarnish-proof gold head of the humanoid image the king saw that keeps the Adversary's reigning hierarchy from revealing exactly how far the present prince of this world is from God, who is *light*, not a reflective metal or miry clay.

Again, color comes from the shattered light spectrum, with certain wavelengths being absorbed and other wavelengths being reflected (the colors that are seen). Anything that has color is not light, but reflects light. And where light is totally blocked, there is total darkness.

The visions of Daniel are sealed with their shadow.

Nebuchadnezzar will, obviously, not be around when the kingdom of this world is given to the Son of Man in the latter days, but the Adversary as the spiritual king of Babylon will be. Returning now to the context of Nebuchadnezzar's vision and of Daniel's visions when Belshazzar is king and possesses *the authority* Nebuchadnezzar had—as Nebuchadnezzar did not rule the children of men wherever they dwelt but as the Adversary does (for all have been consigned to disobedience), the context ceases being about the human kingdoms of this world but about the single kingdom of this world that the Son of Man receives when dominion is taken from the four kings of Daniel chapter seven. In the context of Daniel's visions (i.e., chapters 7 & 8), Nebuchadnezzar is not ruling, nor are the kings of the Medes and Persians. Rather, Nebuchadnezzar's *authority* is retained within the kingdom of Babylon although it has been passed on to Belshazzar ... in the letter that Tattenai sent to Darius the king (Ezra chap 5), Tattenai quotes what leaders of Israel tell him when he writes,

We are the servants of the God of heaven and earth, and we are rebuilding the house that was built many years ago, which a great king of Israel built and finished. But because our fathers had angered the God of heaven, He gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and carried away the people to Babylonia. However, *in the first year of Cyrus king of Babylon*, Cyrus the king made a decree that this house of God should be rebuilt. (Ezra 5:11–13 emphasis added)

From the perspective of those living under the *authority that came from Babylon*, whoever was king of Babylon [Chaldean, Persian, Greek] was the *king of Babylon*. Even after Alexander defeated Darius, Alexander ruled from Babylon II while adopting the customs of the Persians, which angered some of the Greeks closest to him. Thus, when the authority of Babylon was divvied up after Alexander's death, the *Diadochi* (Alexander's generals) ruled as *satraps* under the regent Perdiccas according to the *Partition of Babylon* in 323 BCE. The *authority of Babylon* was jointly retained until Ptolemy, the satrap of Egypt, rebelled, with this revolt resulting in the Partition of Triparadisus in 320 BCE and the effective end of the united *authority of Babylon*. Seleucus would help assassinate Perdiccas and establish himself in Babylon in 312 CE ... in the size and scope of the Ptolemaic and Seleucid empires, most of Babylon continued

to be ruled by Greeks for another century and a half, but there were two strong legs underpinning the *authority of Babylon* from 320 BCE until the rise of the Parthians (Arsacid Empire) in the east and the Romans in the west.

Because Americans have been taught history as a westward leaning narrative beginning in Egypt, little attention has been paid in the West to Chandragupta Maurya, founder of the Maurya Empire or to the Achaemenids, both on the eastern side of the *authority of Babylon*. From the perspective of Europeans and Americans, Rome overthrew the Greeks—and they did in the west, but not in the east. So the Latin bias of Western scholarship has limited the historical sight of dispensationalists and advent theologians to such an extent that they might well be dumb horses wearing blinders.

Now going back to the vision of Belshazzar’s third year, Daniel records,

I raised my eyes and saw, and behold, a ram standing on the bank of the canal. It had two horns, and both horns were high, but one was higher than the other, and the higher one came up last. I saw the ram charging westward and northward and southward. No beast could stand before him, and there was no one who could rescue from his power. He did as he pleased and became great. / As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And the goat had a conspicuous horn between his eyes. He came to the ram with the two horns, which I had seen standing on the bank of the canal, and he ran at him in his powerful wrath. I saw him come close to the ram, and he was enraged against him and 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. And there was no one who could rescue the ram from his power. 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 toward the four winds of heaven. / *Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. It grew great, even to the host of heaven. And some of the host and some of the stars it threw down to the ground and trampled on them.* (8:3–10 emphasis added)

No human being will throw down and trample on *some of the host and some of the stars* of heaven. Heaven is not the domain of men but of spirit beings. So when the angel Gabriel tells Daniel,

Behold, I will make known to you what shall be at the latter end of the indignation, for it refers to the appointed time of the end. As for the ram that you saw with the two horns, these are the kings [*sars*] of Media and Persia. And the goat is the king of Greece. And the great horn between his eyes is the first king (8:19–21),

the kings of Persia and the king of Greece must necessarily be angelic beings, for the little horn that sprouts from the head of the king of the North (the conspicuous horn that arises in the north) is a rebellious angelic being.

The vision given to Nebuchadnezzar was to make “known ... what will be in the latter days” (Dan 2:28) just as the vision Daniel receives in the third year of Belshazzar is to “make known ... what shall be in the latter end of the indignation” (8:19), thereby introducing in the latter days an *indignation* that is “a time of trouble, such as never has been since there was a nation” (Dan 12:1). This *indignation* is the 1260 day long

Affliction. Thus, the context for when the king or prince of Persia pushes against the king or prince of Greece is not the course of history but the same *time, times, and half a time* of Daniel's vision of the first year of Belshazzar (7:25) when the saints are delivered into the hand of the little horn.

Nebuchadnezzar's vision is established by God by being given a second time. Daniel's visions in the first and third years of Belshazzar are about the little horn, and are the same vision as the two visions of Pharaoh were that Joseph interpreted. And because Daniel was greatly loved by the Lord, Daniel receives an addendum (chaps 10–12) to these two visions that are one, with this addendum filling in information disclosed by the context of the vision of chapter eight.

The vision of Nebuchadnezzar's second year reveals what happens in the latter days;

Both visions of Daniel during the short reign of Belshazzar conclude when the kingdom of this world is given to the Son of Man;

Plus, the long vision Daniel receives in the third year of King Cyrus of Persia was given "to make [Daniel] understand what is to happen to [his people Israel] in the latter days" (10:14).

All of Daniel's visions, including the seventy-week prophecy, have the same timeframe. All conclude at the same moment in history, and that moment is when Babylon falls and when Satan and his angels are cast from heaven (Rev 12:7–10) on the doubled day 1260 of the seven endtime years of tribulation.

In Daniel's vision of King Cyrus' third year the angel that comes to him says, "Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia" (10:12–13) ... the men with Daniel did not see the angel but had a "great trembling" (v. 7) come over them so that they fled and hid themselves, while Daniel had no strength and fell on his face in a deep sleep (v. 9).

No human being—no human king of Persia—would have withstood the angel for twenty-one days. This angel would not have needed the Archangel Michael's help if the king of Persia were a human being. Rather, Michael's help was needed because the kings of Persia and the prince of Persia were not human beings but demonic angels. And so is the king/prince of Greece (Dan 10:20). And when taking the realization that the king of Persia and the king of Greece are not human kings but demons back to the vision Daniel receives in the third year of Belshazzar, a disciple realizes that the great horn, the conspicuous first horn that stands between the eyes of the king of Greece is also a king, and a king like the little horn that speaks great words face to face to the Ancient of Days. The first horn of the king of Greece is not, therefore, Alexander the Great, but the demonic being that casts in the actions of the man Alexander its shadow into this world.

The *shadow* of a human being is a lifeless, two-dimensional image that does the same things as the human being does. Likewise, the shadow of a heavenly being (a demon) that blocks the light that is of God (because there is rebellion or unbelief in the living being) exists as a spiritually lifeless but physically living human being who does the same things here on earth as the spirit being does in that portion of the heavenly realm contained within the bottomless pit (i.e., the Abyss, a rent in the fabric of heaven seen in type by the fissure that swallowed Korah and his household — Num 16:31–33).

Between seeing the shadow of the king of Greece's first horn, with Alexander being this shadow, and the sudden breaking of this horn or king in the *indignation*, the date for when this horn is broken can be confirmed with reasonable certainty: this great horn is the first king of Greece (Dan 8:21), and because he is first and because all firstborns not covered by the blood of the Lamb of God will perish when the Second Passover occurs—this great horn will not cover himself with the blood of the Lamb—he will be broken suddenly on the Second Passover, a declarative statement that is made without equivocation. Therefore, at the beginning of the seven endtime years of tribulation (when the ministry of the two witnesses begin), the great horn of the demonic federation that is identified as the king of Greece will be broken, and the four horns or kings that sprout from around his stump shall emerge (*v.* 8), one after another within a very short period (one to three days of when the first horn is broken).

In the humanoid image that Nebuchadnezzar saw, the king of Greece would be represented by the belly and the thighs. A great horn protruding from between this king's eyes—with hip sockets being suggestive of eye sockets—would appear on a metal statue as an erect penis that would be noticed and mentioned. But when this first king is suddenly broken, the penis would be removed as if castrated in a manner similar to how Nebuchadnezzar made eunuchs of the young captives who served in his court ... the third beast/king of Daniel's vision recorded in chapter seven is Sin, to whom God has consigned all of humankind. But Sin doesn't reign over human beings simply because God consigned them to disobedience. Rather Sin reigns through the appetites of the belly and the loins, with an erect penis serving as the dramatic expression of the appetites of the loins. Therefore, the absence of a noticeable penis discloses that great horn of the king of Greece has been broken, and that the appetite of the loins no longer has the power over human beings that it had before: sex will no longer be needed to sell hamburgers. An empty belly will be enough. So the power that sex and sexual lusts presently have in this world will dissipate once the Second Passover occurs.

Rebelling angels have not seen one of themselves die. So far, they believe the same lie that the serpent told Eve, *You will not surely die* (Gen 3:4), *if you decide for yourself right and wrong*. But following the Second Passover, the illusion of immortality within the Abyss will be gone; for by being cast into outer darkness (*Tartaroo*) these angels have been sentenced to death as the men of Israel numbered in the census of the second year were sentenced to death because of their unbelief in the wilderness of Paran. And as it took thirty-eight years (Deut 2:14) for the sentence of death to be carried out against the men of Israel, it has taken millennia for the sentence to death to be executed against rebelling angels. But the execution of these sentences is certain if these sentences are not commuted by a figurative court of appeals.

Millennia passed before a man “lived” spiritually, with this *man* being the second or last Adam.

Likewise, millennia pass before an angel dies, with this angel's death forming the mirror image of the second Adam living forever.

Certainly men and women lived physically before the second Adam was born of Mary, but with physical life comes the certainty of physical death: humankind dies naturally as angels live spiritually. The natural and the spiritual are enantiomorphs. And the first king of the King [the federation] of Greece functions as a second Adversary, in that this angel is the firstborn *son* of that old serpent, Satan the devil ... the *gold* color of the gold head of Nebuchadnezzar's image is replicated in the *golden* color of the image's bronze belly

and thighs. Neither the arms and torso, nor the legs and feet appear *golden*, but *silver* colored as if they were bright light, or imitations of Christ Jesus. In application, the color of *gold* functions as a representation of multiculturalism whereas the color of *silver* functions as a representation of Christendom. However, as a representation is not the real thing but a copy of the thing, *silver* Christendom is not the *Christianity* of Christ Jesus but the copy that poses in this world for the Church Jesus built.

About the four horns coming from the stump of the first horn, Daniel records, “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 toward the four winds of heaven” (8:8), and,

Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them. And when he has become strong through his riches, he shall stir up all against the kingdom of Greece. Then a mighty king shall arise, who shall rule with great dominion and do as he wills. And as soon as he has arisen, his kingdom shall be broken and divided toward 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 besides these. (11:2–4)

Because the breaking of the great horn comes at the beginning of the Affliction [i.e., at the Second Passover], the heavenly reality (sequence of events in the heavenly realm) that casts its shadow as the long vision of Daniel chapter 11 occurs in the timeframe beginning just before the Affliction and continues throughout the 1260 days of the Affliction. But because the shadow is a historically reliable account of the Partition of Babylon (323 BCE) following Alexander’s death, followed by the emergence of the Ptolemaic empire (320 BCE) and the Seleucid empire (312 BCE) and their conflict over control of Judea until 167 BCE, the beginning of the Maccabean revolt, the “shadow” is accepted as the fulfillment of the prophesied events, and no further fulfillment is expected even though Jesus said, “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains” (Matt 24:15–16) ... the abomination that desolates is seen in Daniel 11:31; thus, according to Jesus, the vision Daniel received was for the time of the end, which is in agreement with the reality of the vision happening during the Affliction.

Jesus told His disciples that Daniel’s long vision was an inside-of-text narration; yet Sabbatarians haven’t been able to understand Jesus’ Olivet discourse ... Daniel’s visions simply were not unsealed.

Every prophecy pundit that identifies Rome as the fourth beast of Daniel chapter seven and Rome as the iron legs of Nebuchadnezzar’s image utterly fails to comprehend that the king of the North is not an endtime revival of the Holy Roman Empire, but is the demonic personification of death, with its shadow seen in the history of the Seleucid Empire through the first decades of the 2<sup>nd</sup>-Century BCE. Therefore, these false pundits look amiss when they look to see what Germany or the European Union is doing in regards to events unfolding in the modern State of Israel. But as a blind man who bumps into an elephant will identify whatever part of the elephant he touches as something, these false prophets will attach scriptural passages relating to the end of the age to events occurring in this endtime period and will seem to have made profound connections when they have no real understanding of what is happening. Nevertheless, sometimes lucky

connections will give them sufficient credibility for them to continue to deceive the many, thereby fulfilling Scripture (e.g., Matt 24:11) as Judas Iscariot's betrayal of Jesus was necessary to fulfill Scripture (John 17:12).

The geographical context for Daniel's vision in the third year of Belshazzar establishes on which head the little horn emerges: "Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land" (Dan 8:9). If the little horn appears on the head of the king that grew great towards the south, east, and west (the direction of the glorious land), then it can be asserted with certainty that the little horn is on the head of the king of the North.

As previously noted, the little horn also emerges on the head of the fourth beast/king of chapter seven, so it can here be declared that this fourth king is the king of the North, the demonic reality only seen by his shadow until he is cast from heaven when the kingdom is given to the Son of Man. This fourth king is one of Satan's angels cast from heaven (i.e., cast from heaven when Satan is) on the doubled day 1260. And quite a lot can be known about what this demonic king does during the first 1260 days of the seven endtime years, for as the reality of the Seleucid Empire and its kings, this king of the North is seen in Daniel chapter eleven even though "the time of the end" (11:40), the time represented by the opening of the seventh seal (Rev 8:1).

Because compass points are presented in pairs, it can further be stated that the king of the South is the third beast of Daniel chapter seven and its reality in the Affliction is represented by the Ptolemaic Empire from its inception through when the Seleucids pushed the Ptolemies out of Judea.

The king of the North comes from the king of the South — "Then the king of the south shall be strong, but one of his princes shall be stronger than he and shall rule" (Dan 11:5) — in a manner analogous to how death comes from sin. Paul writes, "For the wages of sin is death" (Rom 6:23), and, "Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness" (v. 16). And this connection has significance when the fourth horseman is named, Death (Rev 6:8), a naming that will have the third horseman being Sin. And indeed, Sin makes merchandise out of the wheat and barley harvests, with the wheat harvest representing saints in the great White Throne Judgment (the main crop harvest of humanity) and the barley harvest (the firstfruits) representing saints at the Second Advent. The already "processed" fruit of the Promised Land is the oil and the wine, which this third horseman (Sin) cannot harm: disciples represented by oil and wine are those who take the Passover sacraments on the night that Jesus was betrayed; they are *processed* in that their sins are covered in this pre Second Passover era ... they are already without sin when Israel is liberated from indwelling sin and death. This means that they already have indwelling spiritual life before the Second Passover liberation of Israel from sin and death. These disciples are to greater Christendom as Moses was to ancient Israel.

Both the Ptolemaic and Seleucid Empires were "Greek" empires even though they did not descend directly from Alexander but from the *Diadochi*, the generals—and this is a crucial point in understanding Daniel's visions, and in understanding Nebuchadnezzar's vision; for Daniel tells the king, "You, O king, ... are the head of gold. 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” (2:37–40 emphasis added). In Daniel’s narrative, disciples “see” the king of Babylon in the form of Nebuchadnezzar through Belshazzar; then “see” the silver arms and chest rise in the form of the Darius/Gubaru the Mede [the shorter horn of the two rams] (5:31) and Darius king of Persia [the longer horn — from 8:3]; then “see” the rise of the bronze belly and loins (2:32) in the form of the king of Greece (8:5, 21). It is this king of Greece in the form of the bronze belly and loins that *shall rule over all the earth*, not the legs of iron. And again, the king of Greece with its great horn coming from between its eyes, in the structure (context) of the humanoid image that Nebuchadnezzar saw, will have this first horn appearing as an erect penis, with the breaking of this king putting an end to Burger King’s® *Whopper Junior* television commercials.

The legs of iron cannot rule over all of humankind; for Israel (Christendom) will be liberated from indwelling sin and death immediately before the legs emerge from around the stump of the first horn of the king of Greece. The legs of iron can only rule over the Christian [the portion of Christendom] that returns to sin in the great falling away (the Rebellion — 2 Thess 2:3). Therefore, because the legs of iron are visibly present on the humanoid image Nebuchadnezzar sees and the penis is not discernable, the image can be dated to the end of the age, the timeframe for when its feet are crushed, not to all of human history from Babylon to when endtime armies surround Jerusalem. The humanoid image Nebuchadnezzar sees will date from shortly after the Second Passover to when the kingdom of this world is given to the Son of Man, or from the Apostasy of day 220 to day 1260 of the Affliction.

Rome is not present anywhere in Daniel’s visions, for the two legs of iron are typologically represented by the Greek Ptolemaic and Seleucid Empires; for the “sons of light,” as the Maccabees called themselves, broke the power of the earthly king of the North in a different manner from how Christ Jesus will break the reign of spiritual Babylon and the demonic king of the North.

The teacher of Israel, the prophecy pundit, the pastor or prophet who finds Rome, the Roman emperor, the Roman Church, or the Roman See in the visions of Daniel is FALSE!! No exceptions. No apologies. No quarter given. Those who insert Rome into Daniel’s visions do serious harm to disciples, and will be largely responsible for the Rebellion of day 220; for what isn’t as easily seen is that the king of the South in his mindset of disobedience will continue the kings of Persia’s mingling of the sacred with the profane, especially in Sunday worship and Christmas observance—

The kings of Persia appear as reflected bright light because of their long time mingling of the sacred [Christ] with the profane [the day of the sun], with the Second Passover and its breaking of the first king of the King of Greece giving to these kings of Persia renewed life but no power; i.e., ideological life in the emergence of the white-metal of the iron legs and the gray of the miry clay wedded to the iron being a continuation of the kings of Persia’s mingling of sacred and profane.

Both iron legs of Nebuchadnezzar’s image mingle the sacred with the profane in that same manner as the kings of Persia did, what the color of the legs reveal, and momentarily stepping back from Daniel’s visions, we see that the king of the South incorporates all of Trinitarian Christendom into his dominion, leaving the other iron leg that also worships on Sunday and keeps Christmas—the king of the North—to incorporate all of Arian Christianity into his dominion, which in turn requires that the little horn uproot Arian Sabbath-keeping sects, which those holding the Sacred Names Heresy are.

*The almost continual warring between the kings of the South and the North during the Affliction will be, primarily, a struggle within Christianity for control of humankind after the world experiences what will be universally recognized as an act of God; i.e., the Second Passover death of all firstborns not covered by the blood of the Lamb. No one will then seriously argue that the God of Abraham doesn't exist. The argument will be about how to serve the Lord, with Arians vying with Trinitarians in a contest of which ideology best serves silvery Christianity.*

With archeological finds of a humanoid with an articulated big toe (perhaps the evolutionary *missing link* between man and ape) and a host of other scientific breakthroughs, including how randomness can produce robust design, humankind can hardly get farther from God than it has been since the turn of the century ... the Second Passover will occur when humankind can get no farther from God but must begin to return to God, and that day is at hand.

Natural disasters (earthquakes, hurricanes, volcanic eruptions, drought), politically caused famines, wars, even disease outbreaks—all of these catastrophes have “natural” or explainable causes even though they are usually identified as *acts of God*. But it isn't what can be explained by cause-and-effect (such as by plate tectonics) or even by random chance that truly defines an *act of God* for an unbelieving world. Scientists, in searching for intelligent life in distant galaxies, do not look for complexity or evidence of so-called intelligent design, but look for *artificiality*. A paperclip is not of a complex design, but paperclips do not occur *naturally* in meteorite strewnfields. They only occur because someone made them. And so it is with an *act of God* that will convince the world to ignore the NBA playoffs, to cease political campaigning, to set aside the religion of forefathers, and to turn to God and for a while (a short while) to want to obey this deity.

The artificiality of only firstborns not covered by the blood of the Lamb dying on a specific day will cause all of humanity to finally turn to God within a “Christian” ideological paradigm although a little persuasion (bloodshed) will still be needed to convince the reluctant, with this *persuasion* applied by either the king of the North or the king of the South. The world will no longer be divided between many ideologies, but will be ruled by either the king of the South or the king of the North, both demonic beasts that come to power after the first horn of the king of Greece is suddenly broken, and both being of this “king of Greece,” with the king of the North (Death) eventually prevailing over the king of the South (Sin) as the Seleucids pushed the Ptolemies out of Judea. By the time Babylon falls, humanity will believe that sin has been defeated, that all of humankind has turned to God. But—and this is a huge caveat—the sixth trumpet plague will shatter this illusion without causing human beings to cease worshiping demons and the works of their hands (Rev 9:20).

Arian Christendom will seem to have brought all of humanity to Christ, albeit to another gospel of Christ (and to a Christ different from the one that will come as King of kings and Lord of lords); so the two witnesses will seem to be a plague to humanity. It is small wonder that the world will rejoice at their deaths, for these two will have been a torment to all who falsely worship Father and Son. But as temple officials had to condemn to death the man Jesus of Nazareth in the 1<sup>st</sup>-Century CE, saying that it was better for one man to die than the nation, Arian Christendom will condemn to death the two witnesses in the 21<sup>st</sup>-Century. And as temple officials could not themselves kill Jesus but had to rely upon the Romans (cultural aliens) to do their killing for them, Arian Christendom cannot kill the two witnesses but must rely upon the demonic Abaddon,

king of the bottomless pit (the second horseman), to kill the two witnesses ... in typology, neither the false prophet (the first horseman and the first beast of Daniel chapter seven) nor the kings of the South (Sin) or of the North (Death) are represented by Rome or Roman authority. Only Abaddon even remotely casts his shadow in a Roman likeness.

It is the artificiality of only firstborns dying at the Second Passover that finally turns academia into believers, and believers into disciples of Christ Jesus. Unfortunately, the spirit will not be given during the Affliction; for no ransom will have been paid for unbelieving academicians or for Muslims, Buddhists, or any of the many “isms” presently in the world. Their ransom comes in the Sixth Trumpet Plague when another third of humankind is suddenly killed. Therefore, *Christian converts* during the Affliction will be as the greater Church is today, “Christian” in identity but without indwelling eternal life. Their *covering* for their lawlessness—their unbelief—will be the absence of indwelling eternal life; for once filled-with and empowered by the spirit of God [πνεῦμα Θεοῦ], Christians have no covering for unbelief, the root of disobedience.

The kings of the South and the North, as the two Greek legs of the humanoid image Nebuchadnezzar saw, do not today have bi-lateral dominion over the spiritual kingdom of Babylon, but rule as inferior kings within the federation of kings known as the “king of Greece.” Therefore, repeating what was previously said, the humanoid image Nebuchadnezzar saw that “will be in the latter days” (Dan 2:28) can be dated to the timeframe of the Affliction, and can be identified not as the course of human empires from Babylon through Rome and its revivals—a history that ignores the equally large and influential Chinese empire—but as the Adversary’s reigning hierarchy that rules the mental landscapes of living creatures, with civil war erupting from within this hierarchy as “gold” seeks to rule “silver” ideologies.

The usually unknown philosopher Karl Popper (1902–1994), an Austrian by birth, in *The Open Society and Its Enemies* (London: G. Routledge and Sons, 1945), wrote a critique of totalitarianism that advocated the virtues of an *open society* in which there was intolerance for intolerance. And in Popper’s *open society*, customs were open to “rational reflection,” meaning simply that there is no “right way” or “right values” or righteousness, but there is democratic inquiry and examination of society’s codified laws and the ability to make governmental change without violence. Popper’s influence exceeds his name recognition; for in what Popper wrote is the finest expression of the Adversary’s ideology since Korah told Moses and Aaron that all of the people of Israel were holy.

After Aaron’s staff budded and fruited overnight, the people of Israel told Moses, “Behold, we perish, we are undone, we are all undone. Everyone who comes near, who comes near to the tabernacle of the Lord, shall die. Are we all to perish?” (Num 17:12–13).

*Are we all to perish?* If humankind cannot open up Scripture to rewrite the codified commandments of God, then Israel (and by extension the kingdom of God) is a closed society, a theocracy that does not tolerate democratic expression. There is no *gold* or *silver* with God; there is either “light” or darkness, life or death. No one gets to vote. There will be no undecided electorate, no middle voice that mocks left and right, and there will be intolerance of *tolerance*, especially as the people of Israel expressed their “diversity” when Moses was in the cloud on Sinai.

It is through the *tolerance* versus *intolerance* issue that disciples can see the unfolding war in the heavenly realm between the prince of Persia and the prince of Greece, with Americans (like Judeans in the days of Zedekiah when the armies of

Nebuchadnezzar surrounded the walls of Jerusalem) being on the wrong side of God ... the front lines of the on-going heavenly civil war are not in this world so sides change as mindsets change. At the beginning of the first decade of the 21<sup>st</sup>-Century, America enacted in this world the flying out of the west of the king of Greece, with this king's trampling of the king of Persia seen through the ascendancy of multicultural diversity and the marginalization of Christianity worldwide. But the king of Greece reigned over Athenian democracy as well as Spartan intolerance, the two legs of Greek culture that will both be expressed within the constructs of Christianity following the second Passover. And today, these two legs visibly fight as fundamental religious expression (Christian, Jewish, and Islamic) struggles to keep from being swallowed in a toxic cocktail of diversity and tolerance for what should not be tolerated in an era when President Obama functions as Pharaoh Hophra did in the days of the prophet Jeremiah. The trampling that the king of Greece is administering to the former world order (an order over which the kings of Persia reigned) comes not only from American stealth fighters and smart bombs and the sexualization of female innocence, but from the RPGs and AK-47s and burqas of the "other leg" of Greek ideology, the Spartan leg—the destruction of the World Trade Center was less an attack on America than it was on the then-prevailing world order, for the old order with its alliances and entanglements collapsed when the French announced that they, too, were Americans following 9/11.

The tendency of every person (disciple) is to make one-for-one correspondences that have God on the side of the person and Satan influencing the other person; the tendency is to see God and prophecy through a bi-polar schema of *us and them*, with *them* being the bad guys. But when addressing how the demonic princes within the Adversary's presently reigning hierarchy rule over living creatures, it is the person's thoughts, morals, ethics, values, philosophies that determine whom the person serves. Democracy, multicultural diversity, intolerance of intolerance—all are of the present prince of this world. Silver Christianity, Islam, Buddhism, every other religion—all are of the present prince of this world ... if this prince deceives the whole world (Rev 12:9), whom has this prince not deceived? Who has not been consigned to disobedience? The one third that are "Christians"? The third that are Muslims? The forty million that represent Judaism? And this is what's difficult to accept: unless the person believes the writings of Moses and hears the words of Jesus, believing the One who sent Him, the person remains as either the servant or the son of the Adversary, for the kingdom of this world does not yet belong to the Son of Man. Thus, within the conflict of ideas and ideologies, the genuine disciple can "see" in type the humanoid image Nebuchadnezzar saw in vision when this endtime disciple puts "the pieces" together that reveal the whole image before that *whole* is utterly smashed and scattered by the wind as if these ideas were chaff. These ideas, however, will reenter the mindsets of men (and women) in the Millennium, and their reentry permits the Adversary to again deceive human beings after the thousand years.

For the person not yet born of God, it is difficult to think of mindsets as geography belonging to a living entity (an angelic being that is of God or of the Adversary); for the person's seemingly freely occurring thoughts will then be restricting shackles that are more binding than chains forged from iron. And that is the reality under which all of humankind lives.

\* \* \*

# Chapter Seven

## *The Elect*

### 1.

Although this apology cannot, due to length restrictions, be an exhaustive look at Scripture, certain concepts need covered even when the apparent focus of the argument would hold that these things are true: shadows are cast to whichever side of the object blocking the light that is opposite the light, a self-evident statement. In the timeless heavenly realm, disciples have already been glorified (Rom 8:29–30) and Satan has already had fire come from his belly (Ezek 28:18–19), suggesting that the entire course of human affairs has already occurred and that the present heavens and earth have passed away, that in heaven we are where John’s vision concludes: “And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever” (Rev 22:5). But from an in-time perspective, Daniel’s *time of trouble* has not yet begun. Humankind must still live through the *time of trouble* and the thousand years, with the resurrection of firstfruits preceding the beginning of the thousand years and the resurrection of the great White Throne Judgment following the thousand years. Humankind is still under the rule of the Adversary, the present prince of this world.

Because God as light stands beyond the coming of the new heavens and new earth, shadows of heavenly things are cast backwards in time, with one significant exception: when the glorified Jesus as light was with His first disciples for forty days (Acts 1:3), He projected light forward in time as well as backwards. Thus, the shadow of His first disciples for these forty days, with indwelling sin in these first disciples blocking the light, when projected forward permit the 144,000 to be briefly “seen” in Scripture, with the 144,000 “disappearing” into the text when they choose life ... the Lamb leading the 144,000 during the Endurance is the copy and shadow of the *glorified* Christ being with His first disciples for forty days, with the ten days that He was not with His first disciples representing the short while when He returns to heaven before coming as the Messiah. And this forward projection of a shadow and type comes under the rubric of a self-aware text writing itself into future events.

The relationship between hearing and seeing that is common enough in a television set requires synchronization between simultaneous feeds of information, with parallax (the angle at which the image is observed) distorting what can be seen and with “glare” on the TV screen hindering what can be seen. However, neither angle nor outside light harms the quality of what’s heard. A differing set of interferences affects sound. And so it is with hearing the voice of Jesus and seeing in this world what is happening; for to hear the voice of Jesus (to hear sound rather than static) requires believing the writings of Moses. To “see” something other than *snow* requires practicing typological exegesis. So when an endtime disciple believes the writings of Moses and hears the voice of Jesus and takes meaning from Scripture via chiral typology, the disciple experiences Scripture coming alive as the small screen brings dramatic presentations of historical events alive.

To use another analogy, a consonant is an utterance tending towards silence. If the uttered sound—the vowel stream—were fully stopped there would be silence. Consonants

are formed by interrupting the vowel stream at specific locations but not completely stopping the vowel stream. Now think of this principle being applied to full spectrum light. A person does not see “light”; yet *light* gives color and visualization to those things that surround the person. Without light (the absence of light is absolute darkness), the person would be blind and utterly unable to perceive objects even a few feet away. And the central metaphor of Scripture is that God is light. Therefore, it is God that allows a person to “see” good and evil in this world, for the light of God illuminates both the things that are good and the things that are evil. But people do not receive “full spectrum God” when they are sons of disobedience: they live in glare, that is they live in light reflected off the prince of this world. Plus they are unable to hear the voice of God: they hear the interruptions that tend toward silence; they see the interruptions that tend toward darkness, with all of these interruptions representing evil in this world, *evil* that would seem to make life interesting and exciting as Las Vegas seems exciting ... in 1962, 1963, 1964, I spent all or a portion of the summer in Reno, Nevada, working for my aunt, making casino change aprons. And while working and living in Reno, I realized that the club life was like a fishing fly: club life looked real, seemed more real than logging on the Oregon Coast; yet buried within the pattern of club life was a hook that I likened to the sharpened steel hook of damselfly imitations that I tied. If a person “bit” into club life, the person became hooked and was in a fight for his or her life, with the odds of throwing this hook being small. So I didn’t bite. I became like the trout that rises to a mended fly, then turns away at the last moment to return to dark waters under the cutbank, with these waters for me being a small gunshop five miles up the Siletz River from the town of Siletz. It was there I *sulked* as a mature trout sulks until I migrated north to Alaska’s Kenai Peninsula in 1974.

In miniature, the formation of a consonant is a violent act. If the unrestricted breath of God heals or renews (Ps 104:30), then restrictions that function-as-consonants block healings or renewals, with these restrictions represented by acts of evil, which can be nothing more than simple unbelief: the person hears the many interruptions in the breath of God as spots of evil in this world, but a *difference* exists in how a son of God versus a son of disobedience reacts when hearing these figurative consonants. The son of God is repelled by them whereas the son of disobedience is attracted by them; after all, as the advertising slogan goes, what happens in Vegas stays in Vegas — no, it doesn’t. It is the constant companion of the person from henceforth.

Sons of disobedience and unfortunately, most sons of God fail to realize that the light of this world is not full spectrum, but the reflected light that bounces off the surface of the Adversary: the *Christianity* seen in this world is *glare* that prevents the person from seeing the things of God. In this reflected, partial spectrum light, everything takes on an odd color or has a “color-shift,” for *full spectrum* God is not present. And in Nebuchadnezzar’s vision, Daniel says the head of gold is the king of Babylon, with Nebuchadnezzar forming the left hand enantiomer of the Adversary, the king of Babylon that saints will taunt (Isa 14:4) during the Millennium; thus, everything in this world that’s seen with “natural” or carnal eyes has a *gold* cast or hue to it—

A gold cast or hue results in the things of this world being based upon transactions, the buying and selling of love, of obedience, of loyalty, of whatever the person can imagine ... the love of money is a root of evil (1 Tim 6:10), but in this world, it isn’t simply greed or a quest for wealth that is problematic: it is the entirety of the economic system that is based on buying and selling. In this world, everything is for sale, including grace

or so the Roman Church advertised for centuries—and it is the very nature of transactions that underlies evil.

A person does not usually think of “greed” as seeing the things of this world through *gold* colored glasses, but the mindset holding that *everything can be purchased for a price* is central to the Adversary’s reign as the present prince of this world.

The Millennium—the thousand year long reign of the Son of Man—will not be organized through buying and selling: differing social constructs will underpin the world to come, meaning that the present ways of this world will cease to be employed. And how to organize a society not based on buying and selling remains, in this pre Second Passover world, beyond imagination except through returning to the 18<sup>th</sup>-Century, which might be the way *the World Tomorrow* begins, but will not be the way the Millennium ends when the Adversary is loosed for a short while to *sell* again his advocacy of transactions.

During the Endurance, the organizational structure for the Millennium will develop, and this structure will cast its shadow forward into the future; for the Adversary as the Antichrist will block the light, thereby revealing the negative image of the structure that will be developed for a thousand years.

Today, carnally minded human beings cannot comprehend that there are truly things that cannot be bought and sold, with “faith” being at the top of this list. Hence, without faith no one can please God.

How would the Adversary *market* faith, belief of God ... he wouldn’t; he couldn’t.

Those who have a carnal or natural mind—those who have a *non-Christian*, non silver-colored mindset—can see where problems would enter into a community that shares everything in common, such as the early Church did and as the Plymouth Separatists did in spring 1621. They can see the shortcomings of democracy; they can see the faults of Marxism. Nevertheless, they advocate a return to democratic ideals—the ideals of Korah—and they cannot see the fault of a free market where no transaction will occur unless both parties benefit (unfettered capitalism). And they do not realize that their sense of reality has about it a golden hue ... one more time: if the mindset of a culture has about it a golden hue from having the rest of the light spectrum absorbed by the Adversary, it is “transactions” that occur between persons, with these *transactions* being relationships without love, thereby making buying and selling pivotal in the Adversary’s world.

Transactions are relationships without love, when God is *love*;

Transactions are the roots of buying and selling;

The modern Western world has developed a schema of sophisticated transactions, with marriage between a man and a woman now being a business transaction in which affections are sold, with prenuptial agreements being the ultimate expression of marriage as a transaction.

Are not affections sold when divorce entails a division of personal property?

The linguistic icon “love” is and will remain a *signifier* for which a plethora of *signifieds* have been assigned, thereby giving to this word so many meanings that it is virtually without any meaning ... *love* is sexual, brotherly, socially expressed, godly, varying from any feeling of affection or respect to willingness to die for family and country; *love* is held within the person and expressed outwardly toward others. It has been commoditized in the virgin/prostitute motif that has tended to define American womanhood for the past three-quarters of a century, a leitmotif repeated in movies and

videos in the sexualization of innocence that extends to even pre-puberty beauty contests. *Love* is, in the 21<sup>st</sup>-Century, bought and sold as if it were a commodity on the futures market; for *love* is no longer what cannot be purchased but what can be via a prenuptial contract, or a signing bonus (for military service), or with Federal healthcare or cap-and-trade legislation. Being *my brother's keeper* when uttered by U.S. President Obama has no meaning when his brother lives in a Kenyan hut on less yearly income than the President would spend on haircuts in a Southside Chicago barbershop.

A person determines whether he or she is of the Adversary and of the Adversary's mindset today and during the Endurance by whether human-interaction occurs in the form of transactions; for now and during those last 1260 days of the seven endtime years of tribulation, no one can buy or sell unless marked by death. No one can today participate in the commerce of this world unless the person is subject to death [it is only the flesh that buys and sells]. And during the Endurance, no one can buy or sell unless the person has the mark of the beast (Rev 13:17), the mark of death, the tattoo of the cross [ $\chi\xi s'$  — v. 18].

A *transaction* functions as a consonant functions; for without transactions, without consonants in human speech there would be no interchange between persons, no words, no intelligible utterance. Therefore, it is by the arrangement of transactions that meaning is conveyed from one person to another person in this present world, something that the Beat Generation and its wannabes sensed but were unable to adequately express for that generation's want of spiritual birth. For whenever that generation got close to the Truth, the glare reflected off silver Christendom frightened the generation away. But as consonants pertain to uttered speech and not to the groaning of the spirit, transactions are of this world and are not of God ... with God there is no *quid pro quo*, no "if you'll do this for me, God, I'll do that for you." There is no bargaining, no gamesmanship, no conditional obedience. Moses pleaded for Israel's life, and except for Joshua and Caleb, the entirety of the nation numbered in the census of the second year perished in the wilderness. Abraham negotiated for the lives of those in Sodom and Gomorrah, but the Lord knew how many righteous dwelt on the plains and cut off the negotiations before Abraham arrived at that number. And so will it be in very case. The Lord's mind will not be changed, but will only seem to change; for it was the intension of the Lord to build a greater nation than Israel from Moses from the beginning, and He has been about His business of doing so ever since.

A son of God is not born via a transaction: a covenant of God is not like a business contract by which transactions in this world occur. There is no buying and selling of grace, no buying and selling of the breath of God, no buying and selling righteousness—

So-called conditional covenants are always ratified by the shedding of blood to reveal that they are temporary covenants even when they are to last until the end of the age. They are not heavenly covenants. For heavenly covenants are not made with flesh that sheds blood, but with the inner new self that is a son of God.

It is only by believing the writings of Moses that a saint can hear the voice of Christ: the restored Church will be built from the writings of Moses forming the earthly shadow [the echo] of hearing the voice of Jesus. And so there are no misunderstandings, the writings of Moses still echo throughout this world: the world still works on a seven day calendar. Human biorhythms are on a seven day cycle. And Christians hear the *thin silence*—the small, still voice that belongs to Christ Jesus—by reading and believing the

Torah, the law that will be written on hearts and placed in minds once the New Covenant is implemented (Jer 31:33).

As previously discussed, it is commonly held that Christians are today under the New Covenant, but looping back to an insert paragraph in Chapter One, if Christians were really under the New Covenant, there would be no remembrance of sin; there would no longer be any offering for sin. The sacraments of bread and wine would mean nothing, which is the case for much of greater Christendom; for where there is no remembrance of sin, the garment of grace would not be necessary. There would be no need to confess sins ... John writes, “If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He [Jesus] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:8–9).

If Christians were truly under the New Covenant today, the covenant by which the Torah is written on hearts and placed in minds, there would be no remembrance of sins whether they were confessed or not confessed.

Because the blood of Jesus cleanses us from all sin (1 John 1:7), the blood of Jesus is the accepted offering for sin, meaning that disciples must drink from the cup on Passover, the dark portion of the 14<sup>th</sup> of *Aviv*, in order to have their sins covered by Jesus’ blood. Without drinking from the cup, no blood is poured out by Christ Jesus to cover the person’s sins. ... What was made “new” when Cain’s offering of the fruit of the ground [bread and wine] was transformed into Abel’s offering of a lamb on one night of a year—the 14<sup>th</sup> of *Aviv*—is that the Passover covenant, the first covenant, was made with a *new* nation of Israel, a nation circumcised of heart rather than circumcised in the flesh, a nation of living inner selves, born of spirit as firstborn sons of God. And since this nation is not a physical nation but a spiritual nation, the Passover sacrifices must also change: a *new Passover covenant* needed to be implement, which is not the capitalized New Covenant, but the first covenant made new with a newly born nation of Israel.

Perhaps the problem of Christians believing that the first covenant made new with a new Israel is the New Covenant comes from Greek equivocation, the shifting of signifieds for the same signifier; from a shortage of linguistic icons being employed to convey distinctions that translators haven’t understood.

Let us pause for a moment and consider how easily a Christian can be convinced—as the first Eve was—to return to sin once the person is filled-with and empowered by the spirit: a minister of the Adversary will say something like, *Christians are saved by faith alone*. The minister will then cite the Apostle Paul: “We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified [counted righteous] by the works of the law but through faith in Jesus Christ” (Gal 2:15–16). And the Christian will see that this minister of the Adversary has accurately cited Scripture, and the Christian will cease keeping the commandments and return to mingling the sacred [Christ] with the profane [the day of the invincible sun], thereby eating the mingled fruit of the Tree of the Knowledge of Good and Evil ... where is there error in what this minister of the Adversary cites? There is error, serious error, with the error imbedded in the meaning the Christian assigned to the Greek phrase, ἐξ ἔργων νόμου — *by works of law* (v. 16).

The ministers of the Adversary will deceive Christians in the Affliction by insisting that keeping the commandments by faith is *works of law* when this is simply not the case. Salvation is not for sale. It is not something that can be purchased by a *work of law*. It is, instead, what the Father gives to a disciple as a free gift as the saint gives back to the Father obedience which cannot be purchased, obedience that when tested will see the

saint willing to die for the Father. There is no *quid pro quo*, or price attached to the obedience a saint gives to the Father. The saint keeps the commandments because this is what the saint wants to do—and the saint wants to keep the commandments because the saint, as a son of God, wants to please his Father. The saint keeps the commandments out of love for the Father. And this is what defies understanding in this world that is based upon transactions.

Evangelical Christendom has, for many decades, handled *love* better than Sabbatarian Christendom has ... Sabbatarians have wanted the covenants to be business contracts, with set terms, mandatory performance clauses, penalty clauses for non-performance, no-competition clauses, not understanding what it means to *work out your own salvation with fear and trembling*. How is a saint to work out his or her salvation if salvation is a simple matter of fulfilling a contract? Is the saint to search the covenants for obscure caveats that allow occasional bad behavior? Is the saint to negotiate with God, suing the Most High if the saint does not get what the saint thinks the saint is entitled to receive? Will the saint hold a covenant up to God and demand that He live up to how the saint reads the covenant? Has the Potter no right over the clay to do with the clay whatever the Potter deems appropriate, regardless of how the saint reads a covenant?

God is love, and love goes beyond the bounds of covenants; for by rights, no rebelling angelic sons of God should still be alive. As soon as rebels confined in the Abyss could have been shoved into the creation, the creation could have passed away, ending all of their lives. But the Most High chose not to do that, choosing instead to bring into existence human sons of God that would judge already condemned angelic sons of God; human sons of God that would have experienced the persuasive arguments and power of the Adversary, and would have overcome the Adversary by choosing to believe God when unbelief would seem to make more sense. Out of love for His angelic sons the Father didn't compromise a covenant, but made a way out of a covenant for those angelic sons who were truly deceived by an anointed cherub in whom iniquity was found. The Father has extended to the rebels as much mercy as He could, and He has done this by taking the ultimate decision of whether an angelic son lives or dies out of His hands and giving that decision to human sons who have proven that they will judge righteously by having righteously judged themselves. The Father has given all judgment to the Son, who in turn has given that judgment to His disciples, with the Father's words, conveyed by the Son and left with His disciples, serving as the judge of unbelievers.

Who judges believers? If the word that Jesus left with His disciples judges unbelievers, the rebels, and if all judgment has been given to the Son, but if the Son did not come into the world to judge it but to save it (John 5:22; 12:47–48), again, who judges believers? There will be no witnesses against them; Moses will not testify against them. So are believers even on trial? No, they are not! Their receipt of indwelling eternal life will carry them into the kingdom, such is the love the Son has for His younger siblings whose sins He hides under the mantle of His righteousness.

There is no one to whom disciples can leave their judgments although a case can be argued that by how disciples treat livestock owned and pets, the animals under a disciple's care will reveal the judgment of the disciple; for love cannot be long concealed nor hate hidden when a person is placed in charged of another living creature. And it is for this reason that the wife's attire—her dress and her covering of her hair—reveals what is hidden in her husband's heart.

God will not negatively break a covenant He has made, but He will add-to or modify a covenant as He deems appropriate, with the second Sinai covenant being perhaps the most easily seen example: in the first Sinai covenant, the covenant ratified by blood as an earthly copy of a heavenly thing, the Lord said to Moses,

Thus you shall say to the people of Israel: “You have seen for yourselves that I have talked with you from heaven. *You shall not make gods of silver to be with me, nor shall you make for yourselves gods of gold.* An altar of earth you shall make for me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I cause my name to be remembered I will come to you and bless you. If you make me an altar of stone, you shall not build it of hewn stones, for if you wield your tool on it you profane it. And you shall not go up by steps to my altar, that your nakedness be not exposed on it.” (Ex 20:22–26 emphasis added)

In the second Sinai covenant, the terms have been modified to reflect what happened when Aaron cast a gold calf: “You shall not make for yourself any gods of cast metal” (Ex 34:17) ... what happened to no hewn stones?

When the first Sinai covenant ended with Moses throwing down and breaking the stone tablets and with the sons of Levi shedding the blood of son and brother, a second and eternal Sinai covenant was made ... a second physical or earthly covenant wasn't made with the nation that left Egypt, but what was physical and the shadow and copy of a heavenly covenant ended with a second shedding of blood and a spiritual covenant replaced its predecessor. This second covenant was a new covenant, but not the capitalized New Covenant; for under this eternal second Sinai covenant, Israel would construct a temple of hewn wood and stone, a first temple [Solomon's temple] and a second temple that is liberated from death [from being constructed of lifeless stone] when Jesus reconstructed it by breathing on His disciples (John 20:22). Thus, the provision that Israel should not go up by steps to the altar could not be retained in the eternal Sinai covenant. That initial provision would have prevented the *kohanim* [priests] from singing and David from writing psalms of ascent: there would have been no temple steps.

David understood the difference between the first Sinai covenant and the eternal second Sinai covenant.

In the first and second Sinai covenants, the Lord created a chiral relationship between the still unconstructed fabric tabernacle and the later stone structure in which the sons of Levi, ordained for service to the Lord at the cost of his son and his brother (Ex 32:29), would serve as priests and the temple of God being constructed of living inner selves dwelling in tents of flesh that would be glorified, a relationship known to the Lord from the beginning. But neither the first or the second Sinai covenant altered the first covenant, the Passover covenant, the covenant made with the fathers of Israel on the day when the Lord took the nation by the hand to lead it out of Egypt. It is the capitalized New Covenant that is the Second Passover covenant, the covenant by which sins are remembered no more so no sacrifice remains for sin, meaning that sin will no longer be covered by the blood of Jesus being poured out for many.

Sigmund Freud wrote of an unconscious resistance to knowledge, resistance to learning, and this is the case for Christians and Jews when it comes to the covenants Moses mediated between the Lord and Israel: for Jews, there is a long time resistance to

accepting that the first Sinai covenant ended 40 days after it was made, and ended at Sinai; that the second Sinai covenant, in a term not delivered by the Lord in Scripture but by Moses, prevents Judaism from ever having indwelling eternal life because of the rebellion against the Lord at Sinai. This term is the prohibition against kindling fires on the Sabbath (Ex 35:3).

Christians have equal resistance to accepting that the New Covenant has not yet been implemented; that the first covenant, the Passover covenant, remains in effect until the Second Passover liberation of Israel, the nation circumcised of heart, from indwelling sin and death. The first covenant was made “new” when “Israel” was made new by the glorified Jesus breathing on ten of His first disciples, thereby directly transferring to them the spirit of God, but this making *new* the first covenant through the change of sacraments from bleating lambs to the broken bread and cup that represents the body and blood of the Lamb of God is not the implementation of the New Covenant. And as with the word “love,” there are too many */new/s* not to cause confusion. The word is too easily used, and used too many times.

The confused Christian is only confused because of Freud’s unconscious resistance to knowledge that is the necessary production of the natural or carnal mind, the mind of the old inner self, the mind that functions as *dumb* computer software. The carnal mind is unable to understand the things of God, and understanding the covenants of God is understanding a thing of God; for these covenants do not pertain to the world, or even to Christians prior to when they are actually born of God as sons. It is enough for Christians to keep the commandments and take the Passover on the dark portion of the 14<sup>th</sup> of *Aviv* until they are filled-with and empowered by the spirit of God at the Second Passover. They do not have to better understand the covenants. And as for the inwardly dead Christian who insists that he or she is presently under the New Covenant, leave the person alone: the person cannot understand spiritual things. The person’s inner old self is unable to process spiritual understandings.

## 2.

Even Moses didn’t realize the seriousness of the Lord when He said, “Now therefore let me alone, that my wrath may burn hot against them [Israel] and I may consume them, in order that I may make a great nation of you” (Ex 32:10) ...

If believing the writings of Moses is the prerequisite for believing the words of Jesus (John 5:46–47), then every Christian will come to Christ through Moses, thereby making of Moses a great nation, with Israel’s belief of [faith in] Moses forming the natural equivalent to an earthly covenant, with believing the words of Jesus forming the spiritual equivalent to an eternal or heavenly covenant. But in this case, the earthly type of the heavenly covenant remains in force. The movement is from the “writings of Moses” to the “voice of Jesus” in what is already double-voice discourse before a person realizes that the words Jesus spoke are the words of the Father as the writings of Moses present the words of the Lord [*Yah*]. The movement is from a tangible text [inscription] to ephemeral utterance, but the message remains the same: it is the means by which the message is delivered that moves from physical to spiritual, squared — (double-voice discourse)<sup>2</sup>.

Believing Moses and believing Jesus would seem to complete a saint’s belief paradigm, but Abraham believed the Lord and had his belief/faith counted to him as righteousness (Gen 15:3). Nevertheless, Abraham’s faith was not complete until he

offered up Isaac, and a disciple's faith is not complete by (1) simply keeping the commandments the Lord spoke to Moses and (2) believing that Jesus is the Lord and that the Father raised Him from the dead. Before a disciple's faith is complete, the disciple must be willing to die for what he or she believes as Abraham was willing to sacrifice Isaac and as Isaac, large enough to resist, was willing to die. For most saints in the Affliction, their second journey of faith will be into martyrdom. It is only the Remnant (from Rev 12:17) that escapes martyrdom, and the Remnant escapes because these saints have the spirit of prophecy: they will believe the words of this manuscript, but believing isn't a guarantee the saint will not be martyred. Rather, believing simply serves as the prerequisite *holding of the spirit of prophecy*.

All of Israel overheard what the Lord spoke to Moses, but it was the Lord's intension from the beginning to build a great nation from Moses, born a Hebrew but raised as an Egyptian, and who by faith identified himself with the Hebrews who rejected him as a prince and judge over them (Ex 2:14). Moses' flight into the land of Midian is analogous to Jesus, whom the Hebrews rejected as their prince and Lord, returning to heaven. Therefore, the Lord commanding Moses to return to Egypt to lead His people out from the land is analogous to the Father commanding Christ to lead His people out from sin and death, with the two witnesses during the Affliction functioning as types of Moses and Aaron.

The thirty day period between the first Passover and the second Passover in the year of the Second Passover liberation of Israel will see the two witnesses interacting with Christendom as Moses and Aaron interacted with the Hebrews before the liberation of Israel on the 15<sup>th</sup> of *Aviv* three and a half millennia ago. ... Yes, a *time, times, and half a time* separate the first and Second Passover liberations of Israel: Israel's three days journey into the wilderness became a three millennia long journey through the *wilderness of sin*, with the last *half a time* being represented by the reality of the seventy weeks prophecy.

In the macro fulfillment of Daniel's chapter seven prophecy, the Adversary has worn out the saints and has changed times and the law (Dan 7:25) for a time, times, and half a time, with the wearing out of the saints beginning under Moses. In the prophecy's micro fulfillment, the man of perdition—an Aryan Christian possessed by Satan (this Aryan believes the angel inside him is the glorified Jesus)—will wear out the saints and will seek to change times and the law throughout the 1260 days of the Affliction. And as Israel rejected the Lord at Sinai and in the wilderness of Paran and did not enter into the Promised Land, God's rest, and as Israel again rejected the Lord in the days of Samuel and again when Jesus came down from heaven, Christians as circumcised of heart Israel rejected the Lord in the 1<sup>st</sup>-Century and will (except for a remnant analogous to Joshua and Caleb) again reject the Lord in the 21<sup>st</sup>-Century through the Apostasy or great falling away of the Affliction's day 220. And as Israel at Sinai was prevented from receiving "life" when commanded not to kindle a fire on the Sabbath and again prevented from receiving life when the nation rejected Jesus, Christians were prevented from receiving life once the nation rejected Moses in the late 1<sup>st</sup>-Century and will be prevented from keeping the life the greater Christian Church received at the Second Passover when the Rebellion occurs on this day 220.

During the forty days when the glorified Jesus was with His disciples, there was no question about whether Moses should be believed. Nor did any question immediately arise after these forty days ... about these forty days we know what Luke records in Acts:

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when He was taken up, after He had given commands through the Holy Spirit to the apostles whom He had chosen. He presented Himself alive to them after His suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. And while staying with them He ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, “you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.” So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “*It is not for you to know times or seasons that the Father has fixed by his own authority.* But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” And when He had said these things, as they were looking on, He was lifted up, and a cloud took Him out of their sight. (1:1–9 emphasis added)

What disciple has been, today, baptized with spirit as Jesus’ first disciples were? Any? No, none have been, nor will any be until the two witnesses emerge.

It was not for 1<sup>st</sup>-Century disciples to know *times and seasons*, what the Pharisees and Sadducees also did not know (Matt 16:3). Disciples were to be witnesses for Jesus once they received power from being baptized in spirit. Until then, they were to wait in Jerusalem, with the earthly city becoming a shadow and type of the heavenly city in which the temple must be measured, with the city and temple being in heaven where John was given a measuring rod (Rev 11:1) ... when the temple is measured in heaven, the court outside the temple is excluded; for the court is given over to the nations [Gentiles], and they will trample the holy city for 42 months (*v.* 2). And the only way for Gentiles to trample the heavenly city is for the nations to be given indwelling eternal life—

But the nations [Gentiles] will not be given indwelling eternal life at the Second Passover. Israel will be given such life. The nations must wait until the world is baptized in spirit when the kingdom is given to the Son of Man before they receive indwelling eternal life.

Again, all who identify themselves as Christians will be filled-with and empowered by the breath of God at the Second Passover liberation of Israel, a claim that remains the heart of this apology. But even when the law of God has been written on hearts and placed in minds so that all of Christendom *Knows the Lord*, the Christians of the greater Church will rebel against the Father and the Son; for they were never of God. They never believed the writings of Moses; they never heard Jesus’ words. They were spiritual Gentiles, dead in their sins, before the Second Passover, and they returned to being the slaves of sin as quickly as they easily could after the Second Passover. Thus, from the Second Passover to when the single kingdom of this world is given to the Son of Man, they will—as spiritual Gentiles—overrun the outer courts of the temple. They will claim to be Christians; they will profess that Jesus is Lord; but they will live as Gentiles, mingling the sacred [their profession that Jesus is Lord] with the profane [their transgressions of the commandments, especially the Sabbath commandment]. And those saints within the temple of God and by the altar and who worship there will simply have to endure the overrunning of the outer courts of the temple for 1260 days.

Faithful saints' endurance of the temple being overrun by Gentile Christians [an oxymoron] forms the left hand enantiomer of the third part of humankind (from Zech 13:9) living through the Endurance, the last 1260 days before Christ Jesus returns as Lord of lords and King of kings. And this means that through the seven endtime years of tribulation, the saints will not be able to buy and sell as they do today.

To be baptized in spirit (i.e., in the divine breath of God — πνεῦμα Θεοῦ) is not to be born of spirit, a euphemistic expression for being born of God as a son. Rather to be baptized in spirit means to be filled-with and empowered by the breath of God in a manner analogous to being immersed in the breath of God. To be baptized in water is not to be sprinkled with water as if caught in a rainstorm, but to be submersed or immersed in water so that a person would drown (for want of breath) if not raised from the water. It is inversely so when baptized in spirit: a person is immersed in the breath of God so that the person would live forever (not die) if the person does not return to sin; i.e., if a minister of the Adversary doesn't convince the person that keeping the commandments, especially the Sabbath, is legalism and something to be avoided.

When a minister of the Adversary enthusiastically turns to Paul's epistle to the Galatians and reads the words of Paul, "We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified [counted righteous] by the works of the law but through faith in Jesus Christ" (Gal 2:15–16), the Adversary and his minister misses a significant point: *We ourselves are Jews by birth and not Gentile sinners ...* Paul did not add to, nor take from the words of Moses (Deut 4:20). He said of himself, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offense" (Acts 25:8), something he could not say if he had added to or taken from the words of Moses.

It is not ἐξ ἔργων νόμου — *by works of law* that a person is counted righteous; rather, it is by believing the words of the Lord as Abraham believed the words of the Lord; for righteousness is not the wages for completing *works of law* as if righteousness were a commodity that could be obtained through a covenantal contract. This is what the Second Passover liberation of Israel discloses to angelic and human sons of God.

Christians who have not believed God prior to the Second Passover will not believe God after they are set free. Virtually all of these Christians will seek a *Christ-centered relationship* with one another and with the Father when they are filled with spirit; yet most of them will never leave Sin, their king, even though they *Know the Lord* and have no need for anyone to teach them the writings of Moses. They simply will not believe what their hearts and minds tell them. They will be as Israel was at Mount Sinai, and as Israel was in the wilderness of Paran. And they will disclose to all loyal sons of God that it is not those who are born of spirit—every angelic son of God was born of spirit—that are righteous, but those who by faith believe God, regardless of whether they are alive [as the saints are] or dead [as Noah, Daniel, and Job].

Christians in this era who are today spiritually dead—this includes almost all Christians—but who believe the Father and the Son will, when they are filled with spirit, continue to believe God and will keep the commandments even if they didn't know to do so today. Christians in this era who do not now believe God, when filled with spirit, will not then believe God even though the Torah is written on their hearts and placed within them. So it isn't for the sake of Christians that a Second Passover liberation of Israel occurs: it is for the sake of the third part of humankind that is today *stored* in non-Christian ideological paradigms. This third part of humankind unknowingly awaits the

spirit of God being poured out on all flesh (Joel 2:28) when the kingdom of this world is given to the Son of Man—and their model for what to do and what not to do will come from observing today's Christians after they are filled with spirit.

Righteousness cannot be purchased by gold: eternal life isn't for sale. Righteousness cannot be obtained in a transaction, not even in a covenant made by the Lord. Righteousness is simply not for sale as faith is not for sale. Belief is not for sale ... what amount of money could be given to cause a person to believe the Lord? Will individual prosperity on a grand scale cause a person to believe Jesus, sell all that he or she has, distribute the proceeds to the poor, then follow Jesus, what Jesus told the rich young ruler (Luke 18:22)? Will knowing the Law and knowing how to read the Law cause a Christian to genuinely love the person who isn't today a Christian? Knowing how to read the law didn't help the attorney who didn't know who his brother was (Luke 10:25–29). Will knowing the Law cause a Sabbatarian Christian to turn to his Christian brother who remains in sun worship and love his or her brother enough to try to retrieve his brother as a shepherd would go after a single lost sheep? Certainly when initially born of God, the Sabbatarian will try to save friends and family with an enthusiasm that alienates relatives and ends friendships. But after a year or two, the Sabbatarian *learns* to keep his or her arguments locked in the Sabbath keeper's heart, which hardens year by year until the Sabbatarian doesn't consider 8<sup>th</sup>-day Christians as brothers in Christ, and mentally condemns his or her brothers to the lake of fire — in the Affliction, those Christians who continue to keep Sunday as the Sabbath and who keep Christmas will condemn themselves to the lake of fire. They will not need any help from their Sabbatarian brothers, who should feel sadness for those disciples who are not part of the measured temple, but who overrun the outer courts.

Righteousness only comes through believing God. And as Abraham's faith was not complete when he believed the Lord that his seed would be as stars (Gen 15:6) and had his belief counted to him as righteousness, a saint's righteousness is not complete until it has been tested as Abraham's faith was tested when he offered up Isaac, with the testing of most saints coming through martyrdom. It is only those saints who make a second journey of faith and acquire the spirit of prophecy that have the possibility of escaping martyrdom.

What price can be placed on life, or on eternal life? A person doesn't ask to be humanly born or to be spiritually born, but once born, life becomes precious for most people and worth all that the person has, with this *preciousness* acquired through the person realizing what will be lost when life is lost ...

The Sabbatarian disciple born of God three, four decades ago, will not easily give up keeping the commandments, but the Christian who is initially born of God when filled with the spirit at the Second Passover liberation of Israel will not have indwelling eternal life for long enough to truly value it before the Christian rebels against God. For the vast majority of Christians in the Affliction, their physical lives will be worth more to them than salvation is worth to them. Even with the Torah written on their hearts and placed in their minds, they will choose physical life over eternal life; for it is their physical lives that has become precious to them. Therefore, of greater Christendom, it will be younger Christians—those in their late teens and early twenties—who are most likely not to rebel against God. It is their physical lives that have not truly become precious to them, the reason why their elders sent them off to war where they charge machinegun nests.

Christian parents and grandparents of the young will not suddenly begin to believe God when they have carelessly handled the truth for decades. They will insist that they have been saved for many decades, and they will quickly rebel against God once they are filled with spirit. ... God is *intolerant of tolerance*, and not at all for an open society. And the world will hate the two witnesses for their *intolerance of tolerance*; for their condemnation of mingling the sacred with the profane; for their barring of the temple doors so that the revelers overrunning the temple's outer courts cannot enter into the assembly of the Lord.

### 3.

The seventy weeks prophecy (Dan 9:24–27) is enantiomorphic, with the left hand enantiomer seemingly pertaining to the temple built by Zerubbabel but actually representing the restoration of the Christian Church, beginning ca 1528 CE when the last Elijah breathes His breath into the Corpse—He will stretch Himself over this dead Body of Christ three times as the first Elijah stretched himself over the son of the widow of Zarephath three times (1 Kings 17:21).

Although claims were made by various 20<sup>th</sup>-Century Sabbatarian authors (notably Dugger and Dodd) to show a continuous history of Sabbath observance between the 1<sup>st</sup>-Century and the 19<sup>th</sup>-Century CE, these authors inevitably do not separate “Sabbatarians” from *Sabbatarians*; thus these authors accept any historical sect that self-identified itself as Sabbatarian as observers of the seventh day Sabbath whereas that is not the case. When enough of a written record is preserved to grasp the doctrines of Medieval Sabbatarians what's usually found is the sect kept Sunday in a strict manner as the sect imagined 1<sup>st</sup>-Century disciples had kept the Sabbath, imaging that the 1<sup>st</sup>-Century Church had kept Sunday as the Sabbath. Therefore, claims of Sabbath observance by any sect of Christendom prior to the 16<sup>th</sup>-Century must be viewed with skepticism, but not necessarily rejected. Such claims should be quarantined until the sect is better understood, especially in the case of 15<sup>th</sup>-Century English Lollards, some of whom might well have been crypto-Sabbatarians as Michael Angelo might have been a crypto-Reformer by having Moses sit upright before God while the pope reclined in a serpentine pose. However, it isn't to “concealed” or crypto-Sabbatarians or Reformers that endtime disciples look for the resurrected temple of God; rather, it is to visible ministries that strived to worship the Father and the Son as the 1<sup>st</sup>-Century sect of the Nazarenes had worshiped both that represents the return of life to the Christian Church.

Today, life is concealed in death [the flesh], thereby causing genuine sons of God to hide in this world, undetected and undetectable except by their observance of the 7<sup>th</sup>-day Sabbath. This one trait cannot be concealed; for it is the sign that marks sons of God in a world that belongs to the Adversary. It will be the measuring rod that delineates the size of temple when measured at the Second Passover.

The first time the last Elijah stretched Himself over the dead Body of Christ to administer figurative mouth-to-mouth resuscitation occurred 1,200 years after the dead Body was delivered to the prince of this world for burial at the Council of Nicea (ca 325 CE), with life received from the last Elijah breathing His breath [πνεῦμα Χριστοῦ] into the dead Body visibly manifested in the ministry of Andreas Fischer (ca 1528 CE), and his influence on isolated Unitarians until approximately 1577 CE ... in 1527/28 CE, Oswalt Glaidt met Andreas Fischer and introduced Sabbath observance to Fischer. Unfortunately, while Fischer's ministry went forward, especially after he was hung and

survived (ca 1529 CE), Glaidt returned to Sunday observance when he became a disciple of Hans Hut—and from Fischer comes a trail of visible Sabbatarian ministers and ministries that will culminate in the Second Passover liberation of the Church from sin and death. But at times this trail narrows to where it is a faint *trace* that seems not to exist at all.

The second time the last Elijah lays prostrate over the Church begins after the Church was cleansed in the late 16<sup>th</sup>-Century (ca 1577 CE). This second time becomes “visible” in this world in the form of 17<sup>th</sup>-Century Seventh Day Baptists in England and after 1671, in America, and on the continent after the 1675 publication of Spener’s *Pia desideria*, which gave rise to the Pietist movement from which came 18<sup>th</sup>-Century German Seventh Day Baptists in America.

The historical *trace* of Sabbatarian disciples that link Fischer with today’s Anabaptist Sabbatarians has often been as only a few grains of sand on a black gravel beach; for the movement toward the restoration of the Christian Church has been a trek away from Babylon, the kingdom of this world ruled by the prince of this world, the present prince of the power of the air that reigns over all sons of disobedience. And the prince of this world has sought to wipe out this trace so that the only escape route from sin for those *Christians* who sought life could not be followed far.

The Radical Reformers left spiritual Babylon, but of the Anabaptists that left early, only Fischer and for a while Glaidt crossed into God’s rest, the Promised Land. Glaidt left spiritual Judea when he returned to Sunday observance, leaving only Fischer and his followers across a spiritual Jordan River—and they could not hold the territory that was rightfully theirs. They needed spiritual reinforcements, but these reinforcements didn’t arrive in time to cause to the Body of Christ to breathe on its own; so the first attempt to return life to the Church died and was nearly erased from history after Christ cleansed the temple, driving out merchants and livestock.

But the second attempt followed almost immediately.

It was, however, the Great Awakening that infused Spener’s six proposals for restoring life to the Church into the Corpse of Christ. These proposals were: (1) Bible study in private meetings (*ecclesiolae in ecclesia*); (2) universal Christian priesthood; (3) Believers practicing what they profess to believe; (4) tolerance and kind treatment to heterodox believers and unbelievers; (5) reform of theological training in universities; and (6) a different style of preaching.

From the appearance of English Seventh Day Baptists and German Seventh Day Baptists in America at the beginning of the 18<sup>th</sup>-Century came the almost successful second attempt to bestow life in the Christian Church; for in the mid 19<sup>th</sup>-Century, from Seventh Day Baptists came Seventh Day Adventists and the Church of God, Seventh Day. And in the early 20<sup>th</sup>-Century, from the Oregon Conference of the Church of God, Seventh Day, came Herbert W. Armstrong’s ministry that perhaps did more to promote Sabbath observance—and had more success—than any ministry since the last Elijah first stretched Himself over the Corpse.

But—and this is a big caveat—Armstrong was also responsible for the failure of the Corpse to breathe on its own: Armstrong rejected universal Christian priesthood, the ministry of the laity, even though Paul writes that Christ gave apostles, prophets, evangelists, pastors and teachers to the Church for the purpose of equipping “the saints for the work of ministry” (Eph 4:11–12). He rejected local autonomy of fellowships and established a centralized work patterned after the Roman Church. And finally, at a time

when he knew he had prophecy wrong, through his son he rejected divine revelation in January 1962.

With Armstrong's rejection of revelation, the second attempt to restore life to the Corpse ended—and there would be no third attempt patterned after the first two. The third attempt will be patterned after Israel's exodus from Egypt.

As has been said many times in this apologetic, liberation from indwelling sin and death comes at the Second Passover and comes through filling every Christian (as if the Christian were a vessel) with spirit [πνεῦμα] so that there is no room within the disciple for lawlessness. And because the disciple will be *filled* with spirit, the Torah/Law will be written on hearts and placed in the minds of disciples: the first covenant, or Passover covenant made on the night that Israel left Egypt will finally have ended, and disciples will be under the long-awaited New Covenant. However, before the New Covenant can be implemented, death angels will again pass over all the land as the death angel passed over all of Egypt. The lives of men will again be given as the ransom price of Israel (Isa 43:3–4).

The filling of disciples with the spirit of God and the stripping away of grace to *reveal* these disciples who have been filled with spirit will function as the last Eve [Zion] giving birth to a nation in a day (Isa 66:7–8), and will therefore produce a separation of disciples from the Father and the Son (although not a separation from Christ's love); for again, a man doesn't marry his body but marries his bride. A separation has to occur. And the liberation of Israel from indwelling sin means Israel will enter the Affliction without indwelling sin, but also without the covering of grace, without being one with Christ Jesus. Disciples will enter the Affliction being able to keep the commandments if that is what they desire, or able to return to sin if that is their desire. And if they return to sin, they will commit blasphemy against the spirit that fills them; for in a visualization of what occurs, they will have to reject or expel some of the spirit that fills them in order to take sin within themselves, with this rejection of the spirit being the blasphemy committed.

The concept of Christians no longer being under grace and being separated from the Father and Son will be too much for most disciples to accept, and will be one reason for the Rebellion of day 220. Again, the covenant made on the day when the Lord brought Israel out of Egypt is not the Sinai covenant but the Passover covenant that incorporates the seven days of the Feast of Unleavened Bread.

If a disciple were to insist upon absolute technical accuracy, the first Passover covenant adds the first *Unleavened* eaten when the lamb is sacrificed on the dark portion of the 14<sup>th</sup> of *Aviv*, the night on which Israel was not to leave their houses (Ex 12:22), to the seven days of Unleavened Bread to incorporate these two *unleavened periods* into one Sabbath observance, of which the high Sabbath, the 15<sup>th</sup> of *Aviv*, is called the great Sabbath of the Sabbath (see John 19:31 in Greek). But under the Second Passover covenant, the capitalized New Covenant, the first of these two *unleavened periods*—that is, the first *Unleavened*—will no longer be remembered. The fruit of the vine that the glorified Jesus will drink *new* with glorified disciples in the Kingdom (Matt 26:29) will be on the 15<sup>th</sup> of *Aviv*, on the *Night to be much Observed* — and when Jesus is the vine and disciples are branches that bear fruit of the vine (see John 15:1–2), it will not be wine that Jesus drinks new in His kingdom. The symbols will again be changed.

*Yes, there is a first Unleavened* (see Matt 26:17 in Greek — remove the extra words translators have inserted) *on the dark portion of the 14<sup>th</sup> of Aviv, the night when Jesus*

was betrayed and the night when Israel in Egypt ate their paschal lambs, and there is the seven day long Feast of Unleavened Bread that begins on the 15<sup>th</sup> of Aviv when Israel actually left Egypt, with both of these times when Unleavened Bread is eaten representing, today, one Sabbath that will actually incorporate the entire period when every Israelite male presented himself before the Lord (see Deut 16:16); thus this *Sabbath* reached forward to the 10<sup>th</sup> day of Aviv when the high priest selected the paschal lamb for Israel and extended back to the 22<sup>nd</sup> day of Aviv.

The first *Unleavened* is separated from the *Feast of Unleavened Bread* by the daylight portion of the 14<sup>th</sup> of Aviv, and would not seem to be separated at all. But this 18 hours of separation is the chiral representation of the nearly two millennia between Calvary and the Second Passover. The illegal trial of Christ Jesus followed by His condemnation, scourging, and crucifixion forms the metonymic representation of every genuine disciple's life between the 1<sup>st</sup> and 21<sup>st</sup> Centuries. The seven days of the Feast of Unleavened Bread represents when Israel lives without sin during the seven endtime years of tribulation; therefore, the period [centuries] when Israel is under grace has been represented by the 14<sup>th</sup> of Aviv, the Preparation Day.

In type, the first *Unleavened* represents the first covenant, the covenant made with the fathers of Israel on the day when the Lord took that nation by the hand to lead it out of Egypt, while the Feast of Unleavened Bread represents the New Covenant. And in order for the first Passover covenant and the New Covenant to be enantiomorphs—they are—the terms of the New Covenant must be reflected in the Passover covenant:

1. The New Covenant is made with the circumcised-of-heart house of Israel; whereas the Passover covenant is made with Israel and not with strangers or foreigners unless they have been circumcised and have become proselytes, part of Israel (Ex 12:43–44, 48).
2. Under the New Covenant, the Torah is placed within every circumcised-of-heart Israelite; whereas under the Passover covenant Israel's exodus from Egypt was to be as a sign on every Israelite's hand and as a memorial between their eyes, that the law of the Lord may be in every Israelite's mouth (Ex 13:9).
3. Under the New Covenant, the Lord shall be God to Israel and Israel shall be His people; whereas under the Passover covenant every firstborn of man and beast belonged to the Lord (Ex 13:2) and must be redeemed, with redemption serving as a mark on the hand or frontlets between the eyes to show that the Lord brought Israel out from Egypt (Ex 13:16), for Israel is the firstborn son of the Lord (Ex 4:22).
4. Under the New Covenant sins will be remembered no more; whereas under the Passover covenant, as modified by Christ Jesus on the night that He was betrayed, drinking from the blessed Cup was for the forgiveness of sins (Matt 26:28) — the death angel passing over the houses of Israel in Egypt on which the blood of a paschal lamb was smeared on doorposts and lintels was a type of forgiveness of sin.

Sabbatarian disciples who are today confident of their righteousness will not escape either dying in faith if they do not possess the spirit [breath] of prophecy, or rebelling against God. The two witnesses are clothed in sackcloth (mourning garb/rough clothing) because they know, from the moment their ministry begins, that disciples who outwardly profess to love the Lord will rebel against the Father and the Son, and cannot avoid rebelling because they do not and did not believe the truth before the Second Passover.

In many cases, the two witnesses will personally know the rebels. Their mourning will be real, and will be ongoing as the dead continue to die. But they will be hated because of what they say: *repentance is no longer possible!* Once a Christian filled with spirit and thereby liberated from indwelling sin and death returns to sin, no sacrifice remains for the Christian. Not even the fleshly body of the disciple is an acceptable sacrifice. For the Father will send a strong delusion over the Christian so that he or she will believe what is false and thus be condemned (2 Thess 2:10–12).

The above is, from a human perspective, extremely fatalistic: what is the benefit to keeping the commandments, especially the Sabbath, if the act of keeping them will get the person killed?

Frankly, the Affliction is about the *great multitude* (from Rev chap 7) seeing enough death that these human beings will do whatever it takes to end death, even if that “whatever” is keeping the commandments of God when faced with the loss of their own physical life. The Affliction is about preparing [as in plowing under] this *great multitude* for harvesting, and the Endurance is about this *great multitude* believing that God will deliver them, whether in simply supplying their daily needs when they cannot buy or sell, or when facing the Adversary who will claim to be the messiah.

Jeremiah wasn’t excited about telling Judah and Jerusalem that the Lord was bringing the king of Babylon against them to destroy the land and to take the people captive; Jeremiah understood what the destruction of Jerusalem entailed. But he was given a job to do, and he was told by the Lord, “They will fight against you, but they shall not prevail against you” (Jer 1:19). And so it will be during the Affliction for the two witnesses.

For 19 years, Jeremiah preached repentance to the inhabitants of Jerusalem, and for five of these years, the Book of the Law was not even known to the temple priesthood. He then preached repentance for another three and a half years before he received the word that repentance would no longer be allowed: Jerusalem and the cities of Judah were going into captivity as the house of Israel had gone into captivity more than a century earlier.

Once the Affliction begins saints will be killed; will be sacrificed as Jesus was sacrificed for the disciple is not above his teacher (Matt 10:24–25). There is no escaping being killed for any saint other than those who comprise the Remnant. And this is definitely not what the splintered Sabbatarian Churches of God want to hear. They want to be told what Herbert Armstrong told them about going to Petra where the saints will live somewhat comfortably while the world suffers, or what Ellen G. White told them about going to heaven for a thousand years. They do not want to be told the truth, and they will not believe the truth when told.

Unless today’s Christian keeps the commandments and holds the testimony of Jesus, with this testimony being the spirit of prophecy, the disciple is not included in the Remnant and will therefore die before or at Christ’s return, with most of the righteous dying physically between day 220 and 580 of the Tribulation. Most of the righteous will no longer be alive when the wrath of the Lamb begins: the righteous, with the exception of the Remnant will be sealed in death and resurrected when Christ returns. Not even *Philadelphia* will escape physical suffering ... *Philadelphia* will be kept from the hour of trial, the last seven months before the kingdom is given to the Son of Man, that is coming upon all of humankind; *Philadelphia* will be kept from this hour of trial because *Philadelphia* did a work that other Sabbatarian disciples were unwilling to do, a work that mainstream Christian theologians will deem as that of a madman.

Shamaiah of Nehelam would have had Jeremiah of Anathoth labeled a madman (Jer 29:26–27), but it was Jeremiah whom the Lord vindicated.

Sabbatarian disciples are today a divided group, with every disciple doing what is right in his or her own eyes. There is no unity of message, nor even unified acceptance of a calendar. But the cure for disharmony is death: the Father and the Son will not permit disciples who do not keep the commandments and hold the testimony of Jesus to bear witness to the *great multitude*, but will, rather, send these disciples to the grave. And the previous cannot be overly emphasized: “the testimony of Jesus” is the spirit [πνεῦμα] of prophecy (Rev 19:10). Therefore, if Sabbatarian disciples (disciples who keep the commandments) do not also possess this breath of prophecy, these disciples will die during the Affliction and will not enter into the Endurance. They will not be allowed to confuse or mislead the *great multitude*.

The Lord used many signs and wonders to show that He was working through Moses, but Israel was not impressed by signs even though they feared hearing the voice of the Lord. Thus, with endtime Israel entering into “life” in the middle of the on-going tenth plague, with the Passover Lamb of God already sacrificed and with Israel roasting the lamb with its fiery sins, circumcised of heart Israel will not be sufficiently impressed by miracles to believe God. The nation will be afraid of God, but its “fear” will pass as the nation determines for itself not to “submit again to a yoke of slavery” (Gal 5:1), with this *yoke* formed from obedience to God.

The artistry of computer graphics and animation on the big screen has allowed an unbelieving non-Christian generation to see *miracles* that are not real but appear so real as to be believable. Because this unbelieving generation knows better than to accept what seems real in a world of *avatars* and galactic wars, werewolves and androids, this unbelieving generation will not believe godly miracles. This generation will believe nothing throughout the Affliction, which will ultimately be the salvation of these unbelievers. For when the spirit is poured out on all flesh, their unbelief will become belief—and this generation will not understand why parents and grandparents simply did not *get it*.

Regardless of when the Christian is born of spirit (1<sup>st</sup>-Century through 21<sup>st</sup>-Century), the disciple is “born” after the paschal Lamb of God is slain; thus the disciple finds him or herself living during the first six hours of the long spiritual night that began at Calvary. The last six hours of this long night contain the opening of the seven seals of the Scroll, with the hour of trial that is to come being the first and second woe, the last hour of the six *hours* between midnight and dawn. The seventh Trumpet Plague of the seventh seal will see the dawn of the new day, with the Light returning to fight on “a” (note the indefinite article) day of battle (Zech 14:3–4). This returning to fight begins the third woe for the unbelieving inhabitants of this world.

The visible separation of Israel from Egypt that came with plagues four through ten (Ex chaps 5–11) will again be seen in the Affliction, when the Lord makes a distinction between the three parts of the little ones (Zech 13:7–9) ... no outward separation is presently being made, and *inward separation has already been made, with this separation seen by drinking from the cup on the night that Jesus was betrayed*. Israel drinks and those who are of the world, including biological Israel, do not drink from the cup on the night that Jesus was betrayed—and the burden that God places upon the two witnesses will be to mourn for the living as well as the dead ... understand, genuine disciples separate themselves from those who are false today through genuine disciples

drinking from the cup on the dark portion of the 14<sup>th</sup> of *Aviv* whereas those who are false do not drink on the night that Jesus was betrayed. However, once the Second Passover occurs, the first covenant ends. The New Covenant will be implemented. And distinction will be made between who is and who isn't genuine in a manner foreshadowed by plagues four through nine that separated Egyptian and Israelite.

It will be the Lord who makes the distinction between genuine and false, a distinction rooted in the words of Moses.

As the ten plagues that came upon Egypt are played out in reverse order, no distinction between Israel and the world will be made in plagues one through three for Israel will be mostly dead after day 580, with plagues four through nine having identified those disciples who form righteous Abel, an identification rebelling Christians who are of "Cain" will use to slay their righteous brothers.

John dates his vision: "I was in spirit in [ἐν πνεύματι ἐν] the Lord's day" (Rev 1:10). In John's usage of the identifying phrase, *the Lord's day*, this "day" isn't a day of the week, but the day of the Lord; i.e., when the kingdom of this world is given to the Son of Man, with <day> having its dark period followed by its light period. And as has been previously asserted, the kingdom is not given to the Lamb on many different days, but given only one time on one day, with the kingdom's effective beginning occurring when the two witnesses are raised from death (Rev 11:11) at the end of the second woe.

The fourth beast, Death, is dealt a deadly wound when the two witnesses are raised from the dead. The timing for when the fourth king is dealt this wound in Daniel's vision and for when the two witnesses are resurrected in John's vision is identical. Thus, the public resurrection of the two witnesses is the testimony needed to establish that Death and Hades shall not prevail over humankind as Death and Hades did not prevail over Christ Jesus two millennia earlier ... a matter is established on the testimony of two or three witnesses; hence, the public resurrection of two or three witnesses establishes that Death no longer has dominion over human beings. And if Death no longer has dominion over the fleshly bodies of men and women, then Death has lost its sting and has been dealt a mortal wound from which it cannot recover; for resurrection from death can again occur at any time thereby negating the very existence of Death.

In order for a person to be dead, the person must necessarily have lost his or her breath of life. If that breath can be returned to the person, then the person is not really "dead" but merely asleep. The contention of human beings has been that the breath of life cannot be returned once it is lost; whereas the essence of Christianity has been that death is no more final than is sleep.

Fleshing out the narrative account of the one-time transfer of dominion over the kingdom of this world from the presently reigning prince of this world to the soon to be reigning Son of Man requires that the characters involved again be identified:

The first beast of Daniel chapter 7 is the first horseman of Revelation chapter 6, and is the false prophet. This first beast/king doesn't reign as a king in the Affliction, but will come to the office of *prophet* that already exists, and will come claiming to be the angel Joseph Smith, after the example of the prophet/warrior Moroni having come to the man Joseph Smith as an angel.

The second beast is the king of the bottomless pit, Abaddon, and the second horseman. This second beast/king will not reign over Israel in this world even though this beast will kill the two witnesses.

The third beast is Sin, king of the South, and the third horseman. Except for those saints who are the oil and the wine, the processed firstfruits of God's rest, this king will make merchandise of the saints, buying and selling them as if they were commodities.

The fourth beast is Death, king of the North, and the fourth horseman. It is on this king's head that the little horn will sprout, with this little horn being the man of perdition, a human being possessed by the Adversary. This man of perdition will be an Arian Christian in league with the false prophet

These four are the horns that come up around the stump of the broken first horn of the king of Greece; they are collectively, after the first horn is broken, the king of Greece that is seen as the first beast of Revelation chapter 13.

These four are not the metal kingdoms of Daniel chapter 2, but are from the bronze belly and loins—

The division of the humanoid image Nebuchadnezzar sees occurs in the bronze or Greek portion of the image;

The legs of iron of Nebuchadnezzar's image are represented in type by the Ptolemaic and Seleucid empires, not by Rome or anything Roman.

Nebuchadnezzar's image is broken when the kingdom of this world is given to the Son of Man on the doubled day 1260 of the seven endtime years of tribulation.

The beast that is dealt a mortal wound and has its body destroyed by fire is the fourth beast of Daniel chapter seven. The three other beasts or kings (Dan 7:17) that, along with the fourth king, previously had dominion over the kingdom of this world—the same kingdom that is given to the Son of Man—remain alive after having been taken, their lives spared for a season and a time, with a “season” representing a fruiting season that is two years or most of two years long (a flower bud is set on the new growth of a fruiting spur in the first year, then blooms and bears fruit in the second year). Therefore, because all four kings or beasts are present when dominion is taken from them and this dominion given to the Son of Man, the kings cannot represent sequential kingdoms but are concurrently reigning kings.

The four kings or beasts of Daniel chapter seven are not the metal kingdoms of chapter 2; i.e., the gold, silver, bronze, and iron that are simultaneously present when broken by a stone cut from a mountain by no human hands. Even though the time-setting is the same (i.e., “And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people” — Dan 2:44), the context is not: the metal kings, along with the miry clay, form one human-appearing image that reigns from (or before) Nebuchadnezzar's day until the end of the age; whereas the four beasts that jointly reign do so for a time, times, and half a time (Dan 7:25) before dominion is taken from them. They do not reign sequentially, for dominion is not given to the first or second or fourth beast, but to the third beast (v. 6) ... although the argument can be made that the dominion given to the third beast is the same authority to rule over the earth that is given to the bronze kingdom (2:39), the first beast (7:4) is not given the authority the head of gold is given to rule over men wherever they dwell (2:37–38). Plus, the four beasts collectively share the dominion that is given to the third beast (7:12), and have their collective dominion taken from them when the court of the Ancient of Days sits in judgment whereas the silver kingdom of the image Nebuchadnezzar saw is trampled and cast down by the King of Greece (Dan 8:7) before

the first king of the King of Greece is broken and the four horns or kings appear around the stump of the broken first horn.

Sin and Death are both white metals—iron—whereas the bronze belly and loins of Nebuchadnezzar’s image are bronze, a yellow metal, again with the color of the metal disclosing mindset that comes from reflecting the light that is God. The silver chest and arms and the iron legs and feet disclose that these demonic kings represent a false presentation of the Most High God, with this falseness manifested in both greater Christendom and Islam, the cover crop planted by the angel Gabriel to keep the fallow mental topography of a third of humankind from figuratively growing star thistles and tumbleweeds. The yellow metals make no attempt to represent the Most High, but elevate humanism and the appetites of the flesh and a creation without God. So the war that is waged in the Abyss for control of the mental topography of living creatures is between yellow metals and white metals, with the yellow metals as foreshadowed by Alexander the Great defeating the white metals. It is only because of the Second Passover breaking of the first king of the King of Greece, an act manifested in this world by the sudden death of firstborn human beings—a third of humankind—that the otherwise yellow *Greek* legs and feet of Babylon are transformed *white*, in a false representation of the Father and Son.

The Apostle Paul wrote, “For God has consigned all to disobedience, that he may have mercy on all” (Rom 11:32), and “Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to life” (Rom 6:16). It is through disobedience that Satan has deceived the world (Rev 12:9). Thus, dominion over all has been given by God to Sin (and by extension, to Death) so that He could have mercy on all, with this dominion given when Adam was driven from the Garden of God before he, Adam, could eat of the Tree of Life (Gen 3:22–24). Fire in the form of the flaming sword prevented Adam from returning to the Garden where Life hung as fruit to be picked and eaten.

Because God has given Sin dominion over humankind, sin is not counted as sin where there is no law (Rom 5:13); for it is God who delivered humankind into the hand of the Adversary for the destruction of the flesh as Paul commanded the saints at Corinth to do with the man who was with his father’s wife (1 Cor 5:5). Therefore, before the Law comes human beings are under “natural grace,” or the *covering* of being bondservants to the Adversary. Paul writes, “And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind” (Eph 2:1–3). Paul does not exclude himself from the category of being a son of disobedience even though he was a Jew, brought up in Jerusalem, and “educated at the feet of Gamaliel according to the strict manner of the law of [Israel’s] fathers, being zealous for God” (Acts 22:3).

*Being zealous for God wasn’t enough, and is not now enough to prevent a person from being a son of disobedience, consigned to Sin, and the faithful bondservant to Sin.* Only receiving a second breath of life (i.e., being truly born of spirit) frees a person so that Sin/sin no longer has dominion over the person (Rom 6:14); frees the person so “that the righteous requirement of the law might be fulfilled in [disciples], who walk not according to the flesh but according” to spirit (Rom 8:4) ... walking according to the

righteous requirements of the law is obeying the law, or the obedience that leads to life of which Paul speaks in Romans 6:16.

Because all human beings are consigned to disobedience or to Sin, dominion over human beings has been given to Sin, with sin personified in the king that appears as the four-headed leopard to whom dominion over the kingdom of this world has been given. And the wages of sin is death (Rom 6:23), with Death personified in the fourth horseman of the Apocalypse. So Death follows Sin to break, trample, and devour all who sin, for death is exceeding strong and not easily escaped. Until the resurrection of firstfruits at the Second Advent, with Christ Jesus being the First of the firstfruits, only Jesus Himself and the two witnesses will have escaped death ... again, these three are the three ribs in the mouth and between the teeth of the second beast (Dan 7:5) that this king of the bottomless pit (Rev 11:7) is unable to kill and keep dead. And it is by the resurrection of the two witnesses that Death is dealt a mortal wound, with his body being given over to be burned being a declaration about the fate of the two witnesses once resurrected, an oblique means of saying that the two witnesses will be resurrected to life that can cross fire.

From the head of the fourth king emerges the little horn that comes before the throne of the Ancient of Days and speaks blasphemy: no human being will come before the throne of the Ancient of Days, for flesh and blood cannot enter the kingdom of God; i.e., cannot cross into the supra-dimensional heavenly realm where time does not exist, thereby prohibiting movement of matter due to its apparent solidity. Therefore, the little horn that emerges from the head of the king of the North after the first king or great king of the King of Greece is broken suddenly is not a man, is not the Pope, is not the Prophet in Salt Lake City, is not a Muslim holy man or a European statesman or an American president. The little horn is a powerful demon, and the claim will here be made that the little horn is Satan himself; for in this earthly realm, the little horn will manifest itself *in* the man of perdition, who comes by the working or activity of Satan (2 Thess 2:9).

So there is no misunderstandings, Nebuchadnezzar, the human king of Babylon, sees in vision a humanoid image that has a head of gold, arms and chest of silver, belly and loins or thighs of bronze, legs of iron and toes of mixed iron and miry or soft (unfired) clay (Dan chap 2). Daniel tells the king that he is the head of gold, and that the God of heaven has given into his hand the children of men wherever they dwell, as well as the beasts of the field and the birds of the air ... how is a human king to rule over vultures and eagles? He cannot. And certainly Nebuchadnezzar never ruled over men in China or Chile; so either Daniel spoke hyperbole, or Nebuchadnezzar was merely a type of the spiritual king of Babylon (Isa 14:4), the fallen day star, Satan the devil. And it is this latter claim that's true, for when the kingdom of this world is given to the Son of Man, even the predatory natures of lions, leopards, wolves, and bears will be changed (Isa 11:6–9) for today the spiritual king of Babylon rules over all living creatures here on earth, and rules through being the prince of the power of the air (i.e., Satan reigns by ruling the mental typography of living creatures).

The visions of Daniel were sealed and kept secret until the time of the end: they were sealed by human beings serving as the copy and shadow of heavenly or spiritual beings, with Nebuchadnezzar serving as a type of the spiritual king of Babylon. What Daniel told King Nebuchadnezzar wasn't really true of the human king of Babylon, but is true of the spiritual king that has reigned continuously from before Daniel's day to this present era. And what Daniel tells the king about each of the other metal kingdoms primarily pertains

to spiritual beings (demons) that reign with the Adversary as part of his ruling hierarchy. Therefore, what Daniel tells the king about the silver kingdom arising after him (Dan 2:39) pertains to the shadow just as what Daniel told Nebuchadnezzar about himself being the head pertained to the shadow: the image that Nebuchadnezzar actually sees is not that of four consecutive kingdoms, but that of one human-like being that when toppled would have broken gold, silver, bronze, and iron pieces coexisting in one debris pile, this chaff-like debris pile then being blown away by the breath of God.

***Cyrus' practice of allowing local populations to worship their own gods underlies the change in "color" from gold under the Chaldeans [Nebuchadnezzar insisted that all worship his golden image] to silver under the Medes and Persians. This practice was reversed under the Greeks, with this reversal seen in the Hellenization of Asia even under the Seleucids.*** ... The *whiteness* of silver permitted the rise of Christian denominations and sects in a manner analogous to Cyrus' practice of allowing local populations to worship local gods.

Daniel records that the very night when he "read" the handwriting on the wall, "Belshazzar the Chaldean king was killed. And Darius/Gubaru the Mede received the kingdom" (5:30–31) ... Daniel reads the last character of the handwriting as "PERES," meaning that the Chaldean "kingdom is divided and given to the Medes and Persians" (v. 28). And in Daniel's vision in the third year of the reign of King Belshazzar (obviously occurring before the handwriting on the wall), Daniel sees a ram standing on the bank of the Ulai canal, and this ram had two horns, with both horns high, but the one was higher than the other and the higher horn came up second (Dan 8:1–3), so the higher horn was the Persians. The angel Gabriel tells Daniel "that the vision is for the time of the end" (v. 17), not for the 4<sup>th</sup> or 5<sup>th</sup> Centuries BCE, and "As for the ram that you saw with the two horns, these are the kings of Media and Persia" (v. 20). But—and here is where understanding emerges—in the third year of Cyrus, king of Persia, Daniel receives another vision. And about this vision in which the angel brings Daniel knowledge of what was written in the Book of Truth Daniel records,

Then I heard the sound of his words, and as I heard the sound of his words, I fell on my face in deep sleep with my face to the ground.

And behold, a hand touched me and set me trembling on my hands and knees. And he said to me, "O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you." And when he had spoken this word to me, I stood up trembling. Then he said to me, "Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. The *prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia, and came to make you understand what is to happen to your people in the latter days. For the vision is for days yet to come.*" (Dan 10:9–14 emphasis added)

In this passage, the prince [*sar*] of Persia and the kings of Persia are not human beings, but powerful demonic beings that require the intervention of the archangel Michael ... no human king could stand before the angel any more than Daniel could stand; none could have withstood the angel for even a moment, let alone for 21 days.

Thus, what's recorded in the Book of Truth isn't a story about human beings, but an accounting of what happens between angels that affects the course of human history.

Daniel's vision of what would happen to the people of God in the latter days (10:14) was sealed and made secret (12:4, 9) until the time of the end, when the understanding was given that the course of prophesied history seen in chapter 11, history that stretches from Alexander's defeat of Darius to the defiling of the temple by the forces of Antiochus Epiphanes IV, forms the seal that has kept secret an ongoing war in the heavenly realm [i.e., in the inter-dimensional portion of the heavenly realm, the portion identified in Scripture as the Abyss], a war that occurs at the end of the age, a war that begins when the demonic king [*sar*] of Greece (10:20; 8:21) flies out of the west without touching the ground (8:5 — he doesn't touch the ground for he is not in their world) to trample the demonic kings of Persia.

The demonic King of Greece is not one king, but a federation of kings. And it is this demonic King of Greece that forms the bronze belly and loins of the humanoid image seen by Nebuchadnezzar; it is this demonic King of Greece that would rule over all the earth (Dan 2:39) through the appetites of the belly [food] and loins [sex], with this seen by where this king is placed in the humanoid image that represents the reigning hierarchy of the Adversary.

About the king of Greece, Daniel records, "And the goat had a conspicuous horn between his eyes. ... 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 toward the four winds of heaven" (8:5, 8). Now, take this image of the King of Greece having one conspicuous horn coming from between his eyes back to the belly and loins of the humanoid image Nebuchadnezzar saw and what do you see: the single horn appears as an erect penis. Again, the King of Greece rules by controlling the appetites of the belly and loins; he rules through the passions of the flesh (Eph 2:3). Is this world not today being ruled by the appetites, the passions of the flesh?

The single great horn is the first king of Greece (Dan 8:21). He is a demonic king, not Alexander, and as the first king, he is a spiritual firstborn of the King of Greece, and he will not and cannot cover himself by drinking from the cup on the night that Jesus was betrayed. Thus, he will be suddenly broken at the Second Passover.

Babylon, the reigning hierarchy of Satan, falls when the kingdom of this world is given to the Son of Man; dominion is taken from the four kings of Daniel chapter seven when the kingdom of this world is given to the Son of Man. Dominion is taken from Sin through the world being baptized in spirit (Joel 2:28; Matt 3:11) and given the mind of Christ when Satan is cast into time. Thus, Babylon falls when dominion is taken from the four kings or beasts—but it wasn't the head of gold that ruled over the earth, but the bronze belly and loins ... and the question sure to be asked by Christian traditionalists: how can the head of gold rule over men wherever they dwell and the bronze belly and loins rule over the world if their rule is not sequential rather than simultaneous? The answer to traditionalists is in these kings/kingdoms being all together and all broken to pieces at one time, with their chards commingled, when God sets up His kingdom; hence, they really cannot be sequential kingdoms. And the gold head rules through the golden-colored bronze belly and loins of his reigning hierarchy.

*The head of gold rules Babylon as the Head of Christ rules His Body, with His mind being placed in His disciples—*

How does Christ rule the Church, His Body? How does a man, the head of his wife, rule his wife ... usually, he doesn't: the conflict between the sexes predates Euripides [Εὐριπίδης — ca 480 to 406 BCE], who had the women of Athens withhold sex from their husbands until their husbands quit making the war, with the attempt to enforce peace moving *war* from the battlefield to the bedroom.

The problem the Adversary has encountered as *head* of spiritual Babylon in ruling over his angelic hierarchy is seen in the struggle between the sexes for equality in marriage, this struggle making visible the Adversary's rebellion against the Most High God ... as a man can impose his will on his wife but cannot have peace in his home if he does so, the Most High God can impose His will on rebelling angels, but cannot have peace in heaven if He does so: He had to cast the rebels from heaven and into the Abyss.

To personify the dilemma of the head ruling over an unwilling body, the Lord has delivered the sons of men [all of humankind] into the hand of the Adversary for the destruction of the flesh, then has selectively called a few of these individuals out from this world by giving the person a second breath of life, the breath of God in the breath of Christ that makes alive the inner self which now is in the position of *head* of the fleshly body that remains consigned to disobedience—and as *head*, the now living inner self has as many problems ruling over the flesh as the Adversary has ruling over the hierarchy of spiritual Babylon. And what's quickly discovered, as Paul learned, is that the head that wants to obey God cannot well rule the flesh in which dwells sin and death. Sin and Death must be purged from the flesh, cast from the flesh as Satan and his angels are cast from heaven (Rev 12:7–10), the reason for the Second Passover liberation of the firstfruits, followed 1260 days later by the kingdom of this world being taken from the Adversary and given to the Son of Man, with the world then baptized [submerged] in the life-giving breath of God.

Satan as the head of gold and king of Babylon can no more rule his firstborn son, the first king of the king of Greece, than the authority of Babylon held by Darius, a Persian, could rule over Alexander, the Greek.

However, the head of gold—the color, not the metal—as reflected light indicates a mind set that does rule over the bronze belly and loins, but doesn't rule over the silver arms and chest ... Satan created his rebellion against God through an argument for democracy, an argument that is inherently “Greek” (Hellenistic) in substance; thus Satan as the spiritual king of Babylon (Isa 14:4) and head of gold shares a similar color of reflected light as the bronze king of Greece, whereas the kings of Persia reflect a different light spectrum as indication of a different mindset, the mindset that has empowered Christianity throughout the interregnum. Hence, “traditional” Christianity has been severely weakened as war is fought between the ram and the he-goat. This weakening of Christianity is beneficial to the Body of Christ that will be collectively resurrected at the Second Passover, for the devout adherent to Christendom's bastardized pagan theology would not, even when filled with the breath of God, entertain the idea of keeping the commandments of God by faith and thereby “covering” him or herself with the garment of obedience.

It is absolutely essential that humanism and multiculturalism win their wars against Christian heterodoxy; for the *Christianity* that has come to the world as reflected light off the silver arms and chest of *the authority of Babylon* will keep the sons of Adam from entering the kingdom of God.

Let's better clarify the above: in the past century, the number of children of *Christian* households that continue in the faith of their parents has declined to a single digit percentage, with this decline being a necessary precursor to any of these children entering the kingdom of God as sons rather than as sacrificial livestock. Today's expressions of faith within greater Christianity are universally false. None are faithful. None are without sin/unbelief. None walk as Jesus walked. All come short of the glory of God. But the lawlessness of greater Christendom is covered by death; for where there is no indwelling eternal life, there is no sacrifice necessary for sin. Therefore, until the Second Passover liberation of Israel from indwelling sin and death, Christians within greater Christendom are as Israel was in Egypt when that ancient nation refused to listen to the Lord and rebelled against Him, not casting away the detestable things upon which their eyes feasted (Ezek 20:7–8). Christian leaders, however, are as the Pharisees were who said that they *see* (John 9:40–41).

Christians represent the firstborn son of God as Israel in Egypt was the firstborn son of the Lord (Ex 4:22), but Christians are as far from God as ancient Israelites in Egypt were. Christians serve a different master other than the Most High God as Israel in Egypt served Pharaoh. Therefore, unless Christians *leave* their present belief paradigms and after the Second Passover follow the two witnesses out from sin as Israel followed Moses out from Egypt, with the ancient nation of Egypt being the visual representation of sin, Christians will perish in the lake of fire. And what can be said with certainty is that the vast majority of older Christians will not leave their present belief paradigms even when firstborns among themselves are slain by God. However, some of their children, because the ideologies of these recently matured children have not calcified, will utterly reject the belief paradigms of their parents and will follow the two witnesses as Israel followed Moses and Aaron—and it will be the children of Christians that enter into the kingdom.

If it is not today the habit of a Christian to believe God and keep the commandments by faith, the Christian will not believe God even when filled-with and empowered by the spirit of God. Not even the writing of the Torah on hearts and placing the Torah in minds so that all *Know the Lord* will cause greater Christendom to believe God. There really is nothing that anyone can do to cause the collective Christian Church to keep the commandments ... yes, an individual Christian here and one there will believe God and by faith choose to do those things that are pleasing to God. And it is for the recovery of that one-here and one-there that God will fill all of Christendom with spirit at the Second Passover. The Father and the Son are unwilling to lose any disciple. But God is equally unwilling to create another Adversary; therefore, He requires that His sons knowingly rebel against the Adversary before they enter heaven.

The Father and the Son will, in those Christians who are glorified, have turned Satan's broadcast of rebellion against Satan so that these human sons of God overcome Satan by rebelling against him. In simplistic terms, God uses Satan's rebellion as a weapon against Satan in a manner analogous to multiplying two negative numbers together and having a positive answer.

The fact is that today's Christians who are comfortable in their theological beliefs [i.e., in how they worship God] will not change even after the Second Passover liberation of Israel. They will, instead, join the rebellion against God when their only "covering" for unbelief is obedience to God. They will form the reality of Israel in the wilderness of Paran, when the nation was going to stone Moses and Aaron, Joshua and Caleb ... once all Christians are filled-with and empowered by the spirit of God, the daily sacrifice of

Israel will be daily obedience. So when the Apostasy occurs, “the daily” will end, with this rebellion against God coming 2300 days before the restoration of all things (Dan 8:14), making this rebellion to come on day 220 of the Affliction.

Remember there are now hard time markers in play:

1. The single great horn that appears as an erect penis is broken at the Second Passover liberation of Israel; he is broken because he is first, and because his unbelief is not covered or coverable by the blood of the Lamb of God. He is broken at the beginning of the Affliction.
2. The four beasts have dominion taken from them and given to the Son of Man 1260 days later when the kingdom of this world is given to the Son of Man. They have dominion taken from them when Babylon falls and humankind is no longer consigned to disobedience.
3. In the three day period between the 15<sup>th</sup> and 18<sup>th</sup> of *Iyyar* in the year of the second Passover, the four horns emerge from around the base of the broken great horn (Dan 8:8), and emerge on the compass points. Out of the north horn or king of the North comes the little horn that threw some of the host and some of the stars to the ground. It is to this little horn that “a host will be given over to [him] together with the regular burnt offering because of transgression” (v. 12).

There are not many little horns in Scripture: there is only one other that is the same one, with this one other located in Daniel chapter seven, and with this little horn appearing on the fourth king, the king that is dealt a death wound; thus the following can be asserted:

The fourth king of Daniel chapter seven is the king of the North of Daniel chapter 11 and is the fourth horseman of Revelation chapter 6;

The little horn is the power behind the lawless one (2 Thess 2:3–10), with the lawless one being the man of perdition. This power is Satan himself, and the lawless one is a human being possessed by Satan;

The third king of chapter seven is the king of the South of chapter 11 and is the third horseman of Revelation chapter 6. This horseman, Sin, makes merchandise of both the firstfruits of God, the early barley harvest, and the later main crop wheat harvest, but cannot harm the oil and the wine, the processed fruits of the Promised Land (i.e., God’s rest or presence).

1. Those *Christians* born filled with spirit following the second Passover are firstfruits, represented in the Affliction by the early barley harvest.
2. The great multitude (the third part of humankind) that comes out of the Endurance are also firstfruits, the early barley harvest.
3. But non-Christians that die during the Affliction are part of the main crop wheat harvest that will be resurrected in the great White Throne Judgment: they had no spiritual life when they died and they will not receive a second breath of life until resurrected in the great White Throne Judgment.
4. Those few Christians who are born of spirit prior to the Second Passover and who take the Passover sacraments on the night that Jesus was betrayed are the processed fruit, the oil and the wine that Sin cannot harm. These Christians are also firstfruits.

Throughout the Tribulation, Sin will be separated from Death because of the Second Passover liberation of Israel from indwelling sin while the flesh

remains mortal: this is the reality of the separation of the king of the North from the king of the South seen in Daniel 11:5.

Because the first king of the King of Greece is broken at the Second Passover, and because disciples are liberated from Sin but remain mortal, with the first Passover forming the shadow and type of the Second Passover, the short while between when the death angel passed over Egypt and when Pharaoh summoned Moses and Aaron (Ex 12:29–31) represents in type the period between when firstborns are slain and when Sin is separated from Death (the period described in Dan 11:4–5).

The lawless one is revealed 220 days (2520 days minus 2300 days) after the Second Passover liberation of Israel; for with liberation Israel covers itself with its obedience in lieu of *the daily* sacrifice, and when Israel's obedience ends in its rebellion against God, the daily sacrifice ends.

Therefore the four kings of Greece emerge from around the stump of the first king on or by the 17<sup>th</sup> day of *Iyyar*, the day when the foundations of the deep erupted (Gen 7:11). The time of the end shall indeed be as it was in the days of Noah.

Again, in John's vision the four horsemen of the first four seals (Rev chap 6) emerge soon after the Second Passover liberation of Israel: these four horsemen are the four kings that emerge from around the stump, and the fourth horseman or king, named Death, is the king of the North, and is represented in prophecy by Assyria. The king of the South represents sin and is represented in prophecy by Egypt. The wages for sin is death (Rom 6:23), thereby Sin and Death are today linked as if they are one entity, and they function as one entity under the first horn of the King of Greece until this first king is broken.

Most of Revelation's timeline has now been declared.

Beginning on day 220, 1290 days are counted before the effectiveness of the Adversary's deception runs its course. This will be 250 days after Satan and his angels are cast from heaven, and will occur in July of the fifth year of the seven endtime years. Thus, before the Fall Feast occurs at the end of the first full year of the Endurance, those disciples who have not taken the mark of the beast (i.e.,  $\chi\xi s'$  — the tattoo of the cross) will be blessed. Although they must still endure for another two and a half years, they will by the end of the first year know that they can trust the Father and the Son to supply their needs. They only have to hang on to be individually saved as one of the firstfruits.

Following the Second Passover and in the first days of the Affliction, the world will want to “get right” with God, but the confusion of voices, all claiming to speak for God, will create the basis for the Rebellion. Thus, the two witnesses—the ones who will actually speak for the Lord throughout the Affliction—will seem a curse to the world, and the world will hold against the two witnesses every ill feeling that the house of Judah held against Jeremiah and the house of Israel held against Elijah. These two witnesses are “a torment to those who dwell on the earth” (Rev 11:10).

When dominion is taken from the four kings (Dan 7:11–12) and when they, as Satan's angels (Rev 12:7), are cast to the earth, these four kings or beasts, collectively identified by the angel Gabriel as the King of Greece (Dan 8:21–22), constitute the first beast of Revelation chapter 13. Their dominion has been taken from them; the fourth king has been dealt a mortal wound when the two witnesses were resurrected from death and his cross-shaped body has been burned. But the lives of the first three have been spared for a

season and a time. The second beast of Revelation chapter 13 is Satan himself, and his great (elevated) authority when cast from heaven lies entirely in him coming claiming to be the messiah ... the dragon's power and throne and great authority that he gives to the first beast is usurped power and authority. The dragon comes as the true Antichrist, of whom the man of perdition in the Affliction was a copy and shadow.

The man of perdition as the left hand enantiomer of the Antichrist is a human being, an Arian Christian, possessed by Satan the devil. He will know that he is possessed, but he will sincerely believe the spirit being within him is Christ Jesus; thus he will feel no guilt in declaring himself God. But, whereas the left hand enantiomer is a human being possessed by the devil, the right hand enantiomer is the true Antichrist, Satan the devil having been given the mind of a man (as Nebuchadnezzar, king of Babylon, was given the mind of a beast) when he is cast into time.

The Endurance forms the chiral image of the Affliction. As saints are marked with the sign of God (Sabbath observance — from Ex 31:13) in the Affliction for they are aliens in the wobbling and soon to fall kingdom of Babylon, in the Endurance the seed of Satan are marked for death with the tattoo (in the mind and on the hand) of the cross for they are aliens in the kingdom of the Son of Man. As the sons of God in *Philadelphia* are sealed so that they do not suffer the hour of trial, the seed of Satan (Rev 16:2) is sealed in destruction (i.e., they cannot escape) so that they suffer the wrath of God (Rev chap 16) that occurs in the Endurance.

The first year of the Endurance is part of the narrative division of Revelation known as the Kingdom [i.e., the transference of the Kingdom], and the last year of the Affliction will also be part of the Kingdom, thereby making the three woes that occur during the transference analogous to the messages the three angels deliver.

Approximately a third of humankind will be uncovered firstborns when the death angels pass over all the land at the midnight hour of the Second Passover, with the death of these firstborns plunging the world into chaos and immediate concern to “get right” with God. And the death of these uncovered firstborns immediately precedes the liberation of Israel from indwelling sin through all who claim to be Christians being filled with spirit ... the mirror image of the death of a third of humankind at the Second Passover is the death of a third of humankind in the sixth Trumpet Plague, for all of remaining humanity will be firstborn sons of God when the world is baptized in spirit. Therefore, the sixth Trumpet Plague does not occur a long while before the kingdom of this world is given to the Son of Man, but within a period analogous to the days between the 14<sup>th</sup> of *Iyyar* and the 17<sup>th</sup> of *Iyyar*, with these three days typologically representing the three week period between the 1<sup>st</sup> of the seventh month and the 21<sup>st</sup>-day of the seventh month of the fourth year of the seven endtime years.

The chirality between the Affliction and the Endurance will have:

1. As the reality of the Wave Sheaf Offering (the first ripe sheaf of barley in the Promised Land, the sheaf waved by the priest on the morrow after the weekly Sabbath in Unleavened Bread — see Lev 23:9–11; 15–16), Christ Jesus ascended to the Father on the mid-week day of Unleavened Bread. The harvest of the firstfruits of God could not begin until He was waved and accepted.
2. The harvest of firstfruits began when Jesus breathed on ten of His disciples on the same day that He had ascended to the Father (John 20:19–24), and directly transferred to them a second breath of life.

3. The Church as the Body of Christ was crucified with Christ and died as Jesus' physical body died, and was resurrected from death after the example of Christ in the form of the two witnesses. In between Jesus and the two witnesses are the deaths of many disciples born of spirit and slain by the prince of this world. It is only the remnant of these "many disciples" that bodily enter into the Endurance.
4. But the giving of the kingdom of this world to the Son of Man mid-week in the seven endtime years is analogous to Jesus ascending to the Father mid-week of Unleavened Bread in the year 31 CE.
5. Thus, the harvest of firstfruits could not truly begin until the kingdom of this world is given to the Son of Man ... the Christianity of the Adversary (that has been a curse to this world) has seen some but few saints harvested in the past two millennia—the saints harvested are the harvesters for the harvest of firstfruits.

As many have been called but few chosen (Matt 22:14) over the past two millennia, many will be chosen from the third part of humanity that is born of spirit when the world is baptized into spirit after Babylon falls; for all who endure to the end shall be saved (Matt 24:13). And it is this good news (gospel) that must be taken to the world as a witness to all nations before the end comes ... the end can now come.

#### 4.

Who, since the first disciples on that day of Pentecost, has been baptized in spirit? Who since Cornelius; who since the twelve baptized with John's baptism at Ephesus has been baptized in spirit? None have been, a simple statement of truth that will be vigorously denied by spiritually lifeless "Christians" who have no concept of what it means to be even born of spirit, let alone baptized in spirit.

Truly born of spirit disciples are today as the first disciples were during the fifty days between when Jesus breathed on the ten and said, "Receive the Holy Spirit" (John 20:22), and when the disciples were baptized in spirit on that day of Pentecost following Calvary (Acts chap 2).

For forty of the fifty days, the glorified Jesus was with His first disciples, with the number forty disclosing a unit of completeness. The forty days that Jesus was with His disciples represents in type the seventy years [ca 31–101 CE] between the formation of the Church through Jesus breathing on His first disciples and when the Church died with the death of the Apostle John. The ten days that followed—ten days when Jesus was not with His disciples--represents in type the decade immediately preceding the Second Passover liberation of Israel, with these ten years possibly beginning with the second Passover in 2001 when the spiritual king of Persia pushed against the King of Greece, with the spillover of that supra-natural push recorded in the intelligence traffic that caused then President Bush to direct his Vice-President to establish a commission to oversee a national response to terrorist attacks:

May 8, 2001: In a brief statement, President Bush announces that Vice President Dick Cheney will oversee a "coordinated national effort" aimed at integrating the government's plans for responding to the use of a chemical, biological, radiological, or nuclear weapon within the United States. Bush declares, "Should our efforts to reduce the threat to our country from weapons of mass destruction be less than fully successful, prudence dictates

that the United States be fully prepared to deal effectively with the consequences of such a weapon being used here on our soil.” Bush says a new agency within the Federal Emergency Management Agency (FEMA), known as the Office of National Preparedness, will be “responsible for implementing the results of those parts of the national effort overseen by Vice President Cheney that deal with consequence management.” The Office of National Preparedness appears to be a reincarnation of FEMA’s old National Preparedness Directorate (NPD), which was disbanded by the Clinton administration in 1993. During the 1980s and early 1990s, the NPD secretly spent billions of dollars preparing for nuclear war and other national emergencies as part of the highly classified Continuity of Government (COG) program. Under the Bush administration, the Office of National Preparedness (ONP) will apparently take over where the National Preparedness Directorate left off. According to Bush, the ONP “will coordinate all Federal programs dealing with weapons of mass destruction consequence management within the Departments of Defense, Health and Human Services, Justice, and Energy, the Environmental Protection Agency, and other federal agencies.” Cheney, who played a central role in the COG program during the Reagan administration, informs CNN, “[O]ne of our biggest threats as a nation” could be “domestic terrorism, but it may also be a terrorist organization overseas or even another state using weapons of mass destruction against the US... [W]e need to look at this whole area, oftentimes referred to as homeland defense.” According to FEMA, the ONP will be up and running as early as the summer of 2001. President Bush says he “will periodically chair a meeting of the National Security Council to review these efforts.” [from [http://www.historycommons.org/entity.jsp?entity=office\\_of\\_national\\_preparedness](http://www.historycommons.org/entity.jsp?entity=office_of_national_preparedness) retrieved 18 December 2010]

Although it is doubtful that the 9/11 attack on the twin World Trade Towers was foreknown, American interception of communications between terrorist organizations was sufficient for the nation to *feel* the activity that was occurring between the demonic kings of Persia and King of Greece—

Paul writes, “For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places” (Eph 6:12) ... disciples wrestle with demonic princes, and are not unaware of what these demons do in a realm in which flesh and blood cannot enter. When the *Sar* of Persia stirred “all against the kingdom of Greece” (Dan 11:2), this King of Greece flew out of the west “across the face of the earth, without touching the ground” (Dan 8:5), and it was this *stirring all against the demonic King of Greece* that produced in this world ciphers taken to the President for immediate action that caused Bush to appoint Cheney to oversee a national response to a terrorist attack on not any day in history, but on the second Passover [the 15<sup>th</sup> of *Iyyar*] a decade before the Second Passover liberation of Israel from the dominion given to [taken by] these demonic *sars*.

There is considerable pedagogical redundancy in what I write: I know I repeat myself, then circle back to hammer the point home again. I know that I present matters in prose that are at times difficult to read. But the subject matter spans heaven and earth; the

concepts have not previously been expressed; and when the Second Passover occurs, there will be no room for misunderstandings and barely over seven months before Christian fates are sealed as the fate of the men of Israel numbered in the census of the second year was sealed when the ten spies convinced Israel to return to Egypt. Out of love for Christians that I do not know and will probably never meet, I have to express both a *Christianity* alien to the greater Church and the logic for this *Christendom* that uses the same text, but reads the text radically differently. And I have to make the case for why traditional Christian paradigms are of the Adversary in a timeframe too short for the case to be made, meaning simply that the collective fate of greater Christendom is already sealed and that what I write is merely a witness against Christians.

Note the preceding: *what I write is merely a witness against Christians* ... there is already one witness testifying against Christians, Moses. What I write is, therefore, the second witness that establishes the guilt of Christians who say that they *see*, that they understand the mysteries of God, the sacraments of the Church, but who continue in lawlessness, mocking the Father and the Son. Hence, what I write, my message, serves as the lesser of two witnesses against all of Christendom and will condemn Christians to the lake of fire, not what I want but what has to be.

For most every day since mid-summer 2004, my writings, my message that meaning should be taken from Scripture via typology—typological exegesis—has held the top position in Google searches for the term. Usually I have half or more of the first ten listings. Yet, the number of Christians interested in reading Scripture as double-voice discourse have been small: as Moses' writings have been large, mine have been small, which is as it should be. But the availability of this message, not the delivery, causes Christendom to be responsible for its contents. A second witness against Christians exists. Thus, it has become the appropriate hour for these two witnesses to be personified in two brothers who form the mirror image of Moses and Aaron, but a spiritual *hour* is a time period that is not defined by the passage of time in this world.

The shadow of the first disciples was projected forward from disciples in the 1<sup>st</sup>-Century to endtime disciples who await the restoration of the Church (when the Christian Church will again be baptized in spirit)—and as only ten received the spirit through direct transfer by Jesus breathing on them (John 20:22), everyone present with Peter was baptized in spirit on Pentecost, and three thousand were added to the Church that day through the preaching of Peter. ... Jesus with His first disciples casts forward in time a split image that can be likened to both a shadow and the fracturing of light into the visible spectrum in a way analogous to how a water droplet fractures light to cast multiple rainbows.

Were the three thousand baptized on that day of Pentecost equally filled with spirit as the first disciples were filled so that their shadow falling on someone would heal the person, as was the case with Peter and John? No, they were not. So were the three thousand to leave Jerusalem, or were they to remain in Jerusalem (Luke 24:49) until they too received power from the spirit, for again, the three thousand were as the first disciples were during the fifty days between the Wave Sheaf Offering and Pentecost. They were as endtime disciples now are.

As it turned out, many of the three thousand “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread [eating together] and the prayers” (Acts 2:42). But Jesus was no longer with the first disciples; He had not been with them for ten days prior to that day of Pentecost and He won’t return until He fights on a day of battle

when His feet stand on the split Mount of Olives (Zech 13:3). He is now with His disciples in the heavenly realm, a statement that does not mean what Christendom would have it mean. He is where those human beings who have received a second breath of life have spiritual “life”; He is not among the dead that await resurrection, their *souls* [ψυχὰς — used metonymically] asleep under the altar. And from His present location in the timeless realm of heaven, endtime disciples stand between Him and the first disciples who shared everything in common, with indwelling sin within these endtime disciples manifesting itself as the complaints the Hellenists had against the Hebrews (Acts 6:1) ... when Jesus goes to sit down at the right hand of the Father, He is no longer inside of time; He no longer casts a time-linked shadow or any shadow for He is light. Rather, He awaits the resurrection of the saints for He is both the beginning and the end, both being equal distance from the Most High, a concept that is as difficult for a person confined in time to comprehend as it would be for a fish to comprehend living on dry land. Thus, it will be simply asserted that the acts and actions of endtime disciples are visibly seen in the acts and actions of 1<sup>st</sup>-Century disciples, with chirality presenting the end of the Book of Acts as the shadow and copy of endtime saints at the beginning of the Affliction, and with the beginning of Acts forming the shadow and mirror-image copy of endtime saints when the fifth seal is removed from the Scroll. And since the 1260 day long Affliction forms the chiral image of the 1260 day long Endurance, the images straighten themselves up so that the 40 days when the first disciples are with Christ Jesus are seen through the 144,000 following Jesus wherever He goes, and are seen in the relationship of the Remnant (from Rev 12:17) with the third part of humanity at the end of the Endurance.

The shadow and copy of disciples sharing everything in common appears early in the Affliction and late in the Endurance, but the shadow and copy of Jesus being with the first disciples is cast forward and appears at the beginning of the Endurance with the 144,000 following the Lamb wherever He goes ... the person not used to thinking in abstract realities will, most likely, throw up his or her hands in despair, claim that this is gibberish, and get on with living his or her life. Perhaps that is as it should be for this person.

At some point, comprehending the principles of chirality is easily grasped; for the cross dimensional casting of light and shadows—with lawlessness serving as linguistic consonants that tend toward silence, or interruptions of the Kingdom that would end the Kingdom if held for too long as silence ends utterance—could not be observed without lawlessness being mingled with goodness. Without some light, sin would not be seen as sin but would only be darkness as in death. Therefore, Adam and Eve ate fruit of the Tree of the Knowledge of Good and Evil, not the fruit of Evil that would have immediately produced silence and absolute darkness.

The question of what happens to the saints during the Affliction and during the Endurance is not easily resolved in Scripture; for Scripture forms the shadow and type (is the left hand enantiomer) of what is written in the heavenly Book of Life, in which the lives of disciples are epistles (2 Cor 3:3). And because disciples in whom there is no lawlessness are “light,” and because *light* casts no shadow of itself, those things that disciples who keep the commandments do during the Tribulation is not recorded in Scripture. It is, rather, what those who are of the Rebellion do that is recorded. Therefore, it is through two sources that endtime saints are seen: (1) by how others respond to the saints, and (2) by what is written to the angels of the seven churches.

There is a third source but not a source that reveals anything about genuine pre Second Passover disciples or about those who were filled with the spirit immediately following the second Passover. This third source is Revelation chapter seven.

Because so little is truly understood about Scripture—despite nearly two millennia of commentary and explication, less is known about Christ Jesus today than the Apostle John knew in the 1<sup>st</sup>-Century CE—matters outside of John’s vision must be addressed before his vision can be discussed. The Christian Church that today broadcasts worldwide on satellite television 24/7 is spiritually dead. Although many well intended individuals have committed their lives to Christ Jesus, in *committing* their lives to Him they have chosen by either omission or commission not to believe Him. In *servicing their Lord*, they serve the Adversary, not what they want to hear or be told; for the Christianity that is of this world is not of God, but is a 2<sup>nd</sup>-Century heresy that has grown large through its partnering with the prince of this world. The “Christianity” that is of Christ Jesus will have disciples walking as Jesus walked (1 John 2:6), and imitating Paul as he imitated Jesus (1 Cor 4:16; 11:1; Phil 3:17; 1 Thess 1:6), and imitating the churches of God that were in Judea (1 Thess 2:14); thus, if the *Christianity* of the person who has committed his or her life to Christ doesn’t cause the person to live as Jesus (an observant Jew) lived, then the *Christianity* of the person is not of God and the person’s worship is in vain, a mocking shadow of what it means to sincerely worship God by faith.

Paul identifies the Church as the Body of Christ, with disciples individually and collectively making up this Body (1 Cor 12:27). As such, again applying the principle of chirality, Jesus’ physical body forms the shadow and type of His spiritual Body. Paul supports this principle when he writes to the Romans: “We know that our old self [man] was crucified with him [Jesus] in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin” (6:6–7).

Earlier, Paul writes, “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his” (*vv.* 3–5).

Those things that happened to Jesus’ body in His crucifixion, death, burial, and resurrection will happen to His spiritual Body, the Christian Church, both individually and collectively, and it is the application of the collective Body being crucified, dying, being buried, and then resurrected from death that has eluded disciples, for historically disciples have interpreted what Jesus said about the gates of Hades not prevailing against the Church He would build (Matt 16:18) as meaning that the Church would not die. Yet if the Church is the collective Body of Christ, then the Church has to die, has to be buried, and has to be resurrected or returned to life. It cannot be the Body of Christ unless it dies. ... Even though Jesus’ physical body died and was buried and lay in the heart of the earth for three days and three nights, the gates of Hades did not prevail over His physical body for the Father raised Him from the dead after the third day, and so will it be for the collective Body of Christ, with the “third day” being the third day of the Genesis “P” creation account.

The Church of Christ Jesus was built on the receipt of the divine breath of God [ $\piνεῦμα Θεοῦ$ ]: it was made alive (or brought into existence) when the glorified Jesus breathed on ten of His disciples and said, “Receive the Holy Spirit” (John 20:22), and it

would live for as long as disciples possessed a second breath of life received from the Father through Christ Jesus. But it would also die when a generation of disciples were not born of spirit—and how would this generation know that it wasn't born of spirit? The generation would never have had a second breath of life, so it would lose nothing and would not know what it was missing.

The seven endtime years of tribulation are 2,520 days long, with day 1,260 being a doubled day. If the 2,300 evenings and mornings that take place before “the sanctuary [is] restored to its rightful state” (Dan 8:14) are 2,300 days as the identifying phrase *evenings and mornings* suggest, and if the rightful state of the sanctuary is the covering of righteousness given by God, then the Second Advent represents the return of this rightful state ... when the temple goes from being a structure of quarried stones to being a structure of living stones, the *daily* goes from being the evening and morning sacrifice of bleating lambs to being the sacrifice of the Lamb of God, with this *sacrifice* being the righteousness of Christ that disciples put on *daily* as the garment of Christ, the garment of grace. Thus, with grace ending when the Son of Man is revealed or disrobed (Luke 17:30) at a time like the days of Noah, the *daily* would end if liberated and empowered disciples did not then *daily* cover themselves with their own obedience. Hence, when the rebellion or great falling away occurs (2 Thess 2:3), the *daily* will end and will not be restored until there is again an earthly sanctuary following the coming of the Messiah.

The Adversary has anticipated the Church's return to life as a sect of endtime Judaism in or through the Sacred Names heresy, which has Sabbatarian disciples using bastardized Hebrew utterances for the names of those things that are of God. However, by placing importance on the pronunciation of words the Sacred Names heresy reveals itself to be witchcraft ... if the Hebrew letter 'Ayin [ʔ] is treated as a silent letter, then the name of Jesus cannot be pronounced in Hebrew regardless of the contortions the Sacred Names heretic subjects his or her mouth. If pronunciation is important for salvation then salvation is denied to Occidentals, who have difficulty pronouncing the letter 'Ayin (a deep guttural sound) that is seen with the eye but ignored by the tongue.

But despite anticipating the restoration of the Church, the Adversary cannot prevent Zion giving birth to a “son” when disciples are liberated from indwelling sin and death: Zion does not give birth to two sons at the Second Passover, but to one son, a righteous Abel, that does not “breathe” on his own prior to the liberation of the Church from bondage to Sin and Death. This son has no indwelling spiritual breath of life until the Son of Man is revealed; rather, this son has been, and is presently being sustained by the “breath” of the last Eve—and it is not *Eve* that raises the dead, but the Father (John 5:21). So *Eve* has never been able to give a second breath of life to Christians. And the Christian Church, consisting today primarily of disciples not drawn by the Father from this world, will therefore be made alive (i.e., given a second breath of life — πνεῦμα Θεοῦ) when liberated from indwelling sin by being filled with spirit at the Second Passover.

Because most *Christians* are not today spiritually alive and don't know that they are not alive, there are few true sons of God within visible Christendom that must be covered by drinking from the cup on the night that Jesus was betrayed, with most of these *few* not taking the sacraments on the night that Jesus was betrayed ... the irony of what will happen at the Second Passover is that today's lawless Christians will be born fully empowered by spirit so that they are well able to keep the commandments whereas most disciples now drawn from this world to do work for the Father and the Son do not or will not cover the inner firstborn son of God by drinking from the cup on the night that Jesus

was betrayed. Thus, the “saved” of today shall be condemned and the “condemned” shall be saved, but that is not how it has to be: both those who are now born of spirit and those who will be born of spirit can join together as witnesses to testify that all who practice righteousness are righteous and will be saved. Unfortunately, the testimony of Scripture is that most *Christians* will rebel against the Father and the Son when the man of perdition (i.e., the lawless one — 2 Thess 2:3) is revealed. And the “saved” that rebel will be condemned because they did not love the Truth. They didn’t love what is true before they were truly born of God, and they will not love the Truth after they are so born. They simply will not obey the Father and the Son.

Those Sabbatarian disciples who are today actual sons of God [not all Sabbatharians are] and who do not now take the sacraments on the dark portion of the 14<sup>th</sup> of *Aviv* will be condemned because of their unbelief at the Second Passover. The inner new self that is a firstborn son of the Father will perish because this son was not covered by the blood of the Lamb; hence, salvation will be lost. But the Southern Baptist or Methodist or Old Believer who is not today born of God (as evidenced by the person’s lawlessness and unwillingness to repent of this lawlessness) will be born of God and born filled with the spirit, with the Torah written on hearts and placed in minds, following the second Passover. This person, who will then know the Lord, only has to continue in well doing to be saved; whereas the Sabbatarian disciple who is today invited to the Wedding Feast will perish, as the nation of Israel numbered in the census of the second year perished because of unbelief.

Unbelief (i.e., not believing the writings of Moses and the words of Jesus) is rebellion against God, with unbelief forming the foundational construct of sin.

The testimony of Scripture is that the Father will not accept the mishmash of customs concerning taking the sacraments of bread and wine that have developed over the past two millennia ... if a person has truly been born of God, the person needs to drink from the cup on the dark portion of the 14<sup>th</sup> of *Aviv*. However, for the person who professes Christ but who has not been drawn from this world—this person having no indwelling firstborn son of God within the person’s fleshly body—whenever and however the person takes or does not take the Lord’s supper doesn’t matter. The person is spiritually lifeless, and will not receive a second breath of life until after death angels again pass over all the land, slaying uncovered firstborns as the firstborns of Egypt were slain so long ago. Therefore, taking the Passover sacraments on the night that Jesus was betrayed is only of concern for those disciples who have truly been born of spirit in this era of spiritual darkness.

What, now, is the benefit of having been drawn from this world prior to the Second Passover liberation of Israel? The benefits are many, for we have practiced walking uprightly before God under the cover (mantle or garment) of grace so that when the Son of Man is revealed and disciples are filled with spirit, we can walk in righteousness before the Father and the Son. We have had opportunity to store up treasure in heaven, and we stand as pillars on the foundation that Paul laid in heavenly Jerusalem. The mysteries of God have been committed to us; so in many ways we benefit from having been drawn from this world prior to life being returned to the Christian Church.

*The mysteries of God have been committed to us* ... when Paul used this expression, he referenced his people, natural Jews; but when I use this expression, I reference my people, Sabbatarian Christendom—and as natural Israel largely rejected the gospel of

Paul, Sabbatarian Christendom has largely ignored the good news of why *all who endure to the end shall be saved*.

We, as Christians, are to bear fruit in the darkness of this world so that when the glorified Christ Jesus looks for fruit He will find what He seeks, but fruit borne in darkness lacks sweetness, and so it is with those of us who explicate the mysteries of God. We don't deliver a message that is sweet in the stomach, but a message that is bitter; for *the message is that as the fathers of Israel that left Egypt perished in the wilderness because of their unbelief, today's Christian Church will perish in the Affliction because of unbelief*. And as, in a virtual man for man replacement, the children of Israel replaced their fathers and entered into God's rest behind Joshua [Ἰησοῦ — from Acts 7:45], the third part of humanity (Zech 13:9) that constitutes the *great multitude* and the 144,000 will replace the Christian Church and enter into salvation as they follow Jesus [Ἰησοῦ — from Acts 4:10] across dimensions.

Does it not leave bitterness in the belly to look across the greater Christian Church, steeped in lawlessness but also manifesting goodness in an utterly corrupt world, and know in advance that with very few exceptions (a Joshua and a Caleb), all of the Church will perish in the lake of fire? Doesn't looking at friends and family members who will this coming Sunday be in the services of a Christian Church and knowing that they will, most likely, rebel against God when truly born of spirit produce great bitterness? For why are they in services on Sunday other than they are in active rebellion against God?

Eating this message about salvation coming to us is sweet in the mouth, but in the stomach, there is bitterness when we realize just how many seemingly good people will be condemned to the lake of fire because of their unwillingness to believe the truth. The Adversary is truly a murderer.

Those Sabbatarian disciples who are today overly concerned about what happens to the saints during the trumpet plagues, all of which occur after the seventh seal is removed, really need not worry about what happens if they do not have the spirit of prophecy; for they will be bodily dead, resting in their graves, waiting for the resurrection when judgments are revealed. Thus, those disciples who do not today take the Passover sacraments at all; or who (as Latter Day Saints do) substitute taking, weekly, white bread and water for the annual taking of unleavened bread and wine on the night Jesus was betrayed; or who quarterly take crackers and grape juice in a celebration of the Lord's Supper will form the core of the great falling away—not because they did not cover a non-existent inner new self, but because they have not practiced walking uprightly before God and will quickly take sin back inside themselves, thereby committing blasphemy against the spirit. These disciples do not presently believe the truth; they will not believe the truth next year; and most of them will not believe even after they have been filled with spirit. Hence they will eagerly rebel even when they know they should keep the commandments. For them, keeping the commandments will not seem important, or at least keeping the Sabbath commandment will not seem important.

Exactly how much of Christendom is today born of God cannot be known, and will not be knowable until after Christ returns, but typology suggests that very few Christians are actually born of God. Very few are not hostile to God; very few do not today worship demons in the name of Christ. And most will not change between now and the Sixth Trumpet Plague about which John writes, “The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or

walk, nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.” (Rev 9:20–21)

Visible Christendom will vigorously deny that, today, it worships demons; it will take great offense even at the suggestion. But Scripture either is or isn't the basis for a person's faith—and sloppy readings of Scripture constitute ignorance at which God once winked, but this will not be the case following the Second Passover liberation of Israel ... roughly two billion firstborns will be dead following the Second Passover, a number that is staggering and not really conceivable. Governmental leaders will be dead. The nation of China will be devastated; Europe will be devastated. Only the local church will have any credibility, and local fellowships will be divided, Arians against Trinitarians, with these fellowships making war against one another until the end of the Affliction.

The temple of God is presently being cleansed: spiritual livestock is being driven from it. And within the Church factions exist to show who is genuine, with every faction believing that it is genuine and everyone else is part of an apostate fellowship. But every faction cannot be genuine: the Church is one Body, not many miniscule competing bodies. And by three tests a disciple can determine whether he or she is of the Body or attached to the Vine, or whether the disciple worships demons, being tutored in rebellion against God by ministers of that Adversary that appear as ministers of righteousness.

1. “The mind set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot” (Rom 8:7) — does the fellowship with which you attend teach disciples to keep the commandments the Lord spoke to Moses from atop Mount Sinai? Does the fellowship add to or subtract from Moses' words?
2. “I [Paul] preached God's gospel to you free of charge ... what I do I will continue to do” (2 Cor 11:7, 12) — does the fellowship ask for tithes and offerings? If the fellowship asks, the fellowship is false (*vv.* 12–15); for no one working for God needs to ask for support from other men or women, not that the person isn't eligible to receive support.
3. Does the fellowship insert Rome, the Roman Empire, the Roman Church, or the Roman See into the visions of Daniel? If the fellowship does, the fellowship teaches falsely and either never was of, or has been cut off from Christ Jesus.

It is sons of the Adversary that teach disciples not to keep the commandments of God (1 John 3:8–10); that ask for support (they do not work for God so they must ask to be supported); that ignorantly insert the Rome Church into Scripture wherever this synagogue of Satan can be forced between narrative cracks. And within fellowships in rebellion to God are some few genuinely innocent sons of God who will, following the Second Passover, be liberated from indwelling sin and death and given the chance to follow Christ Jesus, and live as Judeans in a world committed to eradicating Israel from the face of this earth.

The world is not prepared for mass death: caskets markers and crematoriums have very limited capacity in industrialized nations. So immediately after the Second Passover, burying the dead will overwhelm individual consciousnesses and governing agencies, leaving survivors stunned and without organized guidance except for that of local churches.

The “birth” of a spiritual Cain occurs when the lawless one is revealed (2 Thess 2:3), with the birth of *Cain* occurring 220 days after the Second Passover: removal of the fifth seal of the Scroll (Rev 6:9–11) signifies the birth of *Cain*. And a year later (360 days, or on day 580 of the Affliction) the sixth seal is removed from the Scroll, and the world,

great and small, perceives the sixth seal to be the wrath of the Lamb (Rev 6:15–17) — why would Christ’s wrath suddenly be poured out with fury if newly born sons of God are not slain wholesale by *Christians* who have rebelled against God? And the preceding is plain enough: in the scriptural lacunae between the opening of the fifth and sixth seals, pre-Tribulation saints as well as faithful newly born saints, except for the Remnant, have disappeared from Scripture for they are sealed in death. And what sets the Remnant (from Rev 12:17) apart from other saints is that they hold the testimony of Jesus, which is the spirit of prophecy (Rev 19:10). They know what will happen during the remainder of the Affliction and throughout the Endurance; thus, they will be witnesses to the third part of humankind during the Endurance as the two witnesses are witnesses to Israel during the Tribulation ... this book, this manuscript is, today, a witness against Christendom and a witness for the third part of humankind: it functions today and into the Affliction as the Remnant will function in the Endurance.

The lacunae between the opening of the sixth and seventh seals denotes a new beginning, with the grafting of natural Israel to the Root of Righteousness and the sealing of the 144,000 occurring on the far side of the gap. And anchored in the lacunae between removal of the sixth and seventh seals is that intercalary chapter seven, the new beginning for the Church of Jesus Christ: the “great multitude that no one could number, from every nation, from all tribes and peoples and languages” (Rev 7:9) — the *great multitude* that the angel identifies as “the ones coming out of the great tribulation” (v. 14) — is the third part of humankind that calls upon the name of God and the name of the Lamb, the people about whom the Lord will say, “They are my people” (Zech 13:9 — also Rev 18:4).

After its liberation from sin at the Second Passover and before the Rebellion of day 220 occurs, the newly born of God Church will be plied with flattery and leveraged with food into a zombie-like state by the ten horns (theological “kings”) on the silver colored king of the North; for what argument will the saints make against, *what’s really wrong with eating a pork chop if the kingdom is not of food or drink, and isn’t everything created by God good and not to be rejected if it is received by thanksgiving*—and as American fervor to kill Muslim fundamentalists began to subside six, seven months after 9/11, Christian fervor to get right with God will begin to subside as a few things appear as if they might return to normal with the approach of the Christmas season. Certainly the world is at war as nations and peoples fight for diminishing resources, but these ten kings will say some form of *Christmas is the season of peace, and what the world needs right now is peace; the world needs Christmas! It needs Christmas more than ever!* And the vast majority of the liberated Christian Church will rebel against God when the lawless one who comes by the workings of the Adversary is revealed on day 220 ... but the revealing of the lawless one will also set Trinitarians against Arians, with both desirous to kill Sabbatarian disciples that make up the Remnant (from Rev 12:17); for these Sabbatarians will be, without exception, Binitarians.

If the Second Passover would have occurred in 2011, a schism would have emerged between the two witnesses telling Christians not to keep Christmas and the false prophet and the man of perdition (the two witnesses of Satan) encouraging Christians to put Jesus back into Christmas ... in a two-on-two duel, the credibility of the two witnesses, coming from having correctly “called” the Second Passover liberation of Israel, will be challenged by the *miracles* performed by the false prophet and by the man of perdition, who represents those who are today prepared to leverage food into discipleship, and

what will be argued by the man of perdition is that *anyone could have called the Second Passover*, that *calling the Second Passover* doesn't mean anything, for the restoration of the Church occurred in the 19<sup>th</sup>-Century, and didn't begin in the 16<sup>th</sup>-Century. Although Trinitarian disciples will seem to be left out of this conflict, Trinitarians see nothing wrong with celebrating the holidays of this world. They will, figuratively speaking, have a dog in this hunt for righteousness so they will go along with what the man of perdition proposes in this spiritual *Partition of Babylon* that will not hold.

Those Sabbatarian disciples that have invested their energies and their finances in delivering a warning to the world about the Sunday-observing Roman Church will be blindsided by the false prophet and the man of perdition, both of whom will figuratively ride out of the west to conquer the world, including the Rome Church and her *daughters*.

## 5.

John dates the intercalary chapter seven to when after the sixth seal was opened (Rev 7:1); so the first six seals are opened before the 144,000 are "sealed." And only after the 144,000 are sealed does the great multitude come into existence. As such, the 144,000 are sealed during the Affliction and before the Endurance; they are sealed during the first 1260 days of the seven endtime years ... in the construction of a timeline for the Affliction, the Kingdom, and the Endurance, the 144,000 stand on Mount Zion with the Lamb, who comes to fight on a day of battle when nations have gathered against Jerusalem (Zech 14:2–4), both a physical city and after the thousand years, the heavenly city constructed of glorified disciples (Rev 21:2, 9–10) that constitutes the Bride of Christ. The 144,000 follow the lamb from the beginning of the Endurance whereas the great multitude rebel against the Antichrist 250 days after the kingdom is given to the Son of Man. As the spiritual Cain is *born* of the last Eve on day 220 of the Affliction, spiritual Seth is *born* of Zion 250 days into the Endurance: the great multitude (Rev 7:9) that comes out from the great tribulation (*v.* 14) is this spiritual Seth, who only has to endure to the end to be saved.

The 144,000 will flee through the split Mount of Olives to escape the flood that is sent against them (Rev 12:16), with this flood being an army similar to Pharaoh's army that was swallowed by the Sea of Reeds. Only instead of water taking the lives of men as the Sea of Reeds took the lives of Pharaoh and his army and as the Flood in the days of Noah took the lives of men, it will be the split granite monolith known as the Mount of Olives, a stone not cut by human hands (Dan 2:45), that swallows (by closing upon the armies of the man of perdition) the lives of men (Ex 15:12), thereby bringing to *his* end the prince who had come to destroy the city of Jerusalem and the sanctuary (Dan 9:26).

In the days of Noah, the world was baptized into death because of its disobedience. Of humankind, only Noah was selected for his righteousness: though Noah was a righteous man, blameless in his generation [which doesn't reference biological lineage, but being without fault as Job was blameless in his ways — Job 1:8; 2:3] (Gen 6:9) when God told Noah to build an ark for He was about to destroy all flesh with a flood (*v.* 14–17), Noah was not "selected" as a paschal lamb is selected until Noah entered the Ark on the 10<sup>th</sup> day of the second month (*cf.* Gen 7:4, 11) ... to Noah's righteousness, Noah had to add the work of constructing the Ark, built with gopher wood but constructed by faith, with the testing of Noah's faith coming in the construction of the Ark and coming before Noah was selected and penned in the Ark as the lamb for the second Passover is selected and penned on the 10<sup>th</sup> day of *Iyyar*.

Before the children of Israel were selected and penned in God's rest on the 10<sup>th</sup> day of *Aviv* (Josh 4:19), these children of Israel journeyed for all of their adult lives in the wilderness of Sin/Zin, not realizing that their clothing had not worn out or that their sandals had not worn out (Deut 29:5). They had not eaten bread nor drunk wine, the refined and processed fruits of this earth. Those children of Israel born in the wilderness had not taken the Passover for they were not circumcised—after the Passover of the second year followed by the institution of the second Passover, there is no record of Israel or the children of Israel in the wilderness taking the Passover, for the nation was free from oppression but delayed by unbelief from entering the Promised Land. Thirty-eight years were added to Israel's trek through the wilderness because the nation rebelled against God when the ten spies returned from the Promised Land. The nation could have entered into God's rest in the fall of the second year if it had been for unbelief; for by the fall of the second year, the necessary pattern for endtime disciples to enter into God's rest was in place—

But endtime Christians rebel against God after they have been liberated from indwelling sin and death at the Second Passover, with this rebellion seen by the rebellion of the nation numbered in the census of the second year (Num chap 14).

The world was given into the hand of the spiritual king of Babylon, the old serpent, Satan the devil; thus, when the Lord “liberated” Israel from the hand of Pharaoh, who had to have his heart supernaturally hardened so that he could serve as a type of the prince of this world, the Lord delivered Israel from death by crossing the Sea of Reeds on dry land ... this is the beginning of what Paul meant in saying that “death reigned from Adam to Moses” (Rom 5:14), for on the other side of the water Israel received the commandments of God as Adam received a single commandment (Gen 2:16–17) after being placed in the Garden of God, the shadow and type of the temple, thereby establishing the analogy that Adam in the Garden was like Jesus in the temple. It was after crossing the Sea of Reeds and after ascending Mount Sinai that Moses entered into God's presence, the shadowed conclusion of Death's reign over humankind.

Since Adam was expelled from the Garden of God, death had reigned over all living creatures, but after the Flood, death had doubly reigned over air breathing creatures; for the Flood is the mirror image of the world being baptized in spirit into life (Joel 2:28; Matt 3:11). Thus, *when the Sea of Reeds parted for Moses, the death that came with the Flood of Noah's day ended: humankind in the form of Israel could return to God.* But since death doubly reigned over the children of men, humankind (in the form of *Israel*; i.e., those who prevail with God) needed to be twice liberated from death, with each of these liberations requiring an exodus from death that was like Israel's exodus from Egypt. And the first liberation from death comes when a person drawn from this world by the Father (John 6:44) receives a second breath of life via receipt of the divine breath of the Father [πνεῦμα Θεοῦ] in the breath of Christ [πνεῦμα Χριστοῦ] and thus begins, for the disciple, an individual inner journey like that made by Israel from Egypt to Judea. This makes Israel's exodus from Egypt equivalent to the physical breath [ψυχή] the first Adam received when *Elohim* [singular in usage] breathed into the man of mud's nostrils, breath that gives temporary life to mud. Therefore, by demonstrated obedience an Israelite could journey far enough toward God that he (or she) could get behind Adam's rebellion and receive the promise of inheriting eternal life. A Christian, by definition an Israelite who has already received indwelling eternal life, must also walk before God in demonstrated obedience, for God is not a respecter of persons.

The flesh dies [temporarily] because the Israelite must be twice liberated from death, with the Father raising the inner self from the dead in one [the first] *making alive* and with the Son causing the mortal flesh to put on immortality in the second *making alive* (John 5:21), with this second *making alive* coming when judgments are revealed. ... The shadow and copy of this second *making alive* occurs at the Second Passover, when Christians are liberated from indwelling sin and death so that the contents of the Christian's heart can be visibly observed through the acts/actions of the fleshly body of the Christian.

When filled with spirit and therefore liberated from indwelling sin and death, Christians *reveal* their inner thoughts and desires that they have hidden through their acts and deeds, thereby revealing what their judgments will be by whether they love their physical lives and the things of this world more than they love God. Those Christians who love themselves more than they love God will perish in the lake of fire, but the few Christians that truly love God more than their own lives—those Christians who will lay down their lives for their Older Brother as He laid down His life for them—will be glorified.

For most disciples discovery that ancient Israel's exodus from Egypt forms the shadow and type of a Christian's inner walk with God through the wilderness of sin is enough: they are satisfied. They have tasted spiritual meat even if the meat can be likened to liver paste. They have graduated from milk to baby food, and they like the taste of baby food. They have grown enough. But there will be a Second Passover when the Christian Church is made alive through being filled with the breath of the Father—and when filled with spirit, the Christian's walk with God will no longer be inner and personal, but will be outward and known by all. Thus, the Christian will be outwardly persecuted; for what has been, since Calvary, an inner war against sin and death will become an outward war against Death. With liberation from sin, Sin and Death will be separated as the king of the North departed from the king of the South (Dan 11:5).

For Israel and for the children of Israel who crossed over the water on dry land, the journey made with their feet was equivalent to the Ark that carried Noah and those with him to safety; they passed through the water without losing their breath (drowning). The symbolism of crossing over water on dry land (as opposed to walking on water) represents a returning to humankind's pre-Flood status, with the walls of water between which Israel passed being a baptism of the nation (1 Cor 10:2) as the stone walls [the split Mount of Olives] between which the 144,000 pass will be a type of resurrection to life from the tomb. Again, baptism by water is unto the death of the old self, but Israel and the children of Israel were not given a second breath of life. They were only offered the promise of inheriting everlasting life. Thus, their "old self" was not slain or crucified, but remained alive: it was through demonstrated obedience that the children of Israel crucified (killed) their old self and created within themselves a new self that although not spiritually alive received the promise of inheriting everlasting life. Until they passed through the "Flood" on dry land, they were consigned to disobedience and separated from God by their consignment to sin. They were not as Adamic man was in the Garden, but were the slaves of the Adversary as the Hebrews were slaves to Pharaoh ... *Israel in Egypt was doubly enslaved so that the nation could form the left hand enantiometer of the Christian Church, which has two breaths of life and can therefore be doubly enslaved.*

Not only can the Christian Church be doubly enslaved, but the Lord “will doubly repay” (Jer 16:18) spiritually circumcised Israel for its sin and iniquity ... if the wages of sin is death (Rom 6:23), and if one death is enough to end one life, then to doubly repay Israel for its sin would mean that Israel is condemned to the second death: “Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know my name is the Lord [YHWH]” (Jer 16:21), with “my name” [seth — שֵׁט] representing “the source and authority” of the Lord’s power and might.

Adam being driven from the Garden equates to one death, a death that was “covered” by the skin clothing with which the man and the woman were clothed (analogous to the animal sacrifices of ancient Israel). The baptism of this world in water equates to the second death, with the Ark built by Noah, a preacher of righteousness, equating to the Ark of the Covenant. Now moving from physical to spiritual, Christ Jesus is the reality of every animal sacrifice, and the promise of resurrection to life within a disciple equates to ancient Israel’s Ark of the Covenant; thus, the symbolism of the Garden and of the Flood find their reality in a disciple being born of God through initially receiving a second breath of life, then having mortal flesh put on immortality when Christ returns.

Again, Adam remained physically alive when he was driven from the Garden even though the Lord told him that “in the day that you eat of it [the tree of knowledge] you shall surely die” (Gen 2:17); his nakedness (which was realized with his act of unbelief) was covered by skin garments that the Lord had made for the man and the woman (Gen 3:21). Animals were sacrificed by the Lord and were used to cover Adam’s disobedience as animal sacrifices covered the sins of Israel in the Promised Land. Therefore, the Lord making skin garments for Adam and Eve in the Garden forms the left hand enantiomer of Israel sacrificing animals on the altar in first the tabernacle, then on the altar in the temple. But Jesus’ death at Calvary was the reality of sacrifices. Hence, the Lord making skin garments for man in the Garden and Israel sacrificing animals on the altar in the temple are chiral images that together form the left hand enantiomer of Jesus dying on the cross at Calvary, with the Garden of God equating to first the tabernacle, then to the temple.

*If two images are necessary to form the mirror image of Christ on the cross, then Jesus at Calvary is only one of two images of Christ on the cross ... note the preceding! For here is the reason that the Church had to die.*

Liver paste might be meat, but it has as little texture and substance as has Christendom’s iconographic image of a long-haired, effeminate Jesus hanging dead on a hilltop cross. The unseen “other” image is that of the Body of Christ being crucified as Jesus was (Rom 6:6), but the *other* image that is seen or will be seen is that of the resurrected Christian Church being killed by the Cross, the fourth horseman (Rev 6:7–8), Death, during the Tribulation.

As two natural or physical images are necessary to form the left hand enantiometer of Christ on the cross, two images of the Passover exodus of Israel (that are themselves enantiomorphs) are necessary to form the left hand enantiometer of Israel’s exodus or escape from death. As there is an unseen image of the Body of Christ being crucified and killed approximately seventy years after Calvary, there is an unseen exodus from death occurring at the Second Passover when the Christian Church is returned to life: outwardly after the Second Passover Christians will appear the same as they were before the Second Passover. Thus the first visible exodus from death [Christ Jesus’ resurrection was not seen by this world] comes with the resurrection of the two witnesses, and the

second exodus comes at the Second Advent, when Christ Jesus returns to reveal judgments.

But the resurrection of firstfruits at Christ Jesus' return forms the shadow and type of the great White Throne Judgment, with these two large exoduses from death equating to the two grain harvests of Judea, the early barley harvest and the later main crop wheat harvest. Jesus' exodus from death can be seen in Moses' escape from Egypt, with His exodus forming a type of the two witnesses' exodus, with the three of them [Jesus and the two witnesses] represented by the three ribs in the mouth of Abaddon ... the first beast or king of Daniel chapter seven is also the first horseman of Revelation chapter 6. This king is the false prophet, who, along with the fourth horseman, the beast [Death], will be tossed into the lake of fire upon Jesus' return (Rev 19:20). Thus, during the Millennium, when there is no hurt in the holy mountain of the Lord, the long life of the antediluvian age will return: men will live from the beginning of the Millennium to when Satan is loosed from the bottomless pit. The days of man will not be 70 years or 120 years but 1000 years.

The promise of the Lord is that the days are coming when Israel's exodus from Egypt would be forgotten because of the magnitude of Israel's recovery from the North Country, Assyria, the geographical representation of death as Egypt is the geographical representation of Sin; for Israel's exodus from death at the end of the Endurance will forever change heaven and earth—and will be as great of an event as the initial creation of the angels, who will have long awaited the resurrection to glory of the firstfruits. Israel's recovery from the North Country is not the return of Jews from Russia or any such physical event, all of which would be compared to Israel's exodus from Egypt and not cause Israel to forget the Exodus.

Paul writes “that the person who does [keeps] the commandments shall live by them” (Rom 10:5); i.e., the person has passed from death into life without coming under judgment if the person hears the words of the Lord and believes these words (John 5:24) by faith—the negative connotation translators have given to Paul's allusion to Leviticus 18:5 is not in what Moses told Israel about keeping the commandments being the cause for life. Thus crossing the Sea of Reeds on dry land as symbolism of being liberated from death was only the beginning of a journey that would see Israel at Sinai given the living words of the Lord, given these commandments with the expectation that they would be kept; for with the giving of these words, sin is made alive ... just as the promise of inheriting eternal life comes with the Moab covenant, thereby making *life* alive, the antithesis of *life* (i.e., sin & death) was made alive by the first Sinai covenant, death being the traveling companion of sin until the Second Passover when Israel is liberated from Sin but remains subject to Death coming from outside of the person (i.e., the Israelite remains subject to martyrdom).

Israel's trek from sin to life, a journey that once begun would see, with the exception of Joshua and Caleb, the entirety of the nation numbered in the census of the second year perish in the wildernesses of Sin/Zin because of unbelief, functions as the shadow and type of Christendom's journey from sin to life during the seven endtime years of tribulation. And as it was the children of the nation that left Egypt that entered into God's rest, it will be the third part of humankind that will be saved, this third part comprising the greater portion (almost all) of the harvest of firstfruits ... to the chagrin of Christians everywhere, Muslims that do not know God today will constitute a large portion of the harvest of firstfruits when they are born of God when the world is baptized in spirit

whereas today's Christians will rebel against God when they are born of God at the beginning of the Tribulation, giving substance to the saying that the first shall be last (not ever arriving in God's rest) and the last shall be first.

Today's Christendom, with the exception of a spiritual *Joshua* and a spiritual *Caleb*, will perish physically because of unbelief ... following Moses by faith will liberate an Israelite from death by extending to the Israelite the promise of inheriting eternal life: Moses does not give to the person eternal life. Only the Father through Christ Jesus (Rom 6:23) can give eternal life to the person. Thus, the better promises added to the Moab covenant when its mediator became Christ Jesus includes the actual receipt of life, thereby inwardly liberating the disciple from death now, while death still dwells in the fleshly members of the person.

If liberated from death, the person has been made alive, with real life dwelling in a still perishable tent of flesh, meaning that the person still needs to receive life from the Son when judgments are revealed (John 5:21–23). And it is this second giving of life that those human beings not born of spirit do not and cannot understand.

Moses is one witness against all of Israel:

Moses commanded the Levites who carried the ark of the covenant of the LORD, "*Take this Book of the Law [Deuteronomy] and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you.* For I know how rebellious and stubborn you are. Behold, even today while I am yet alive with you, you have been rebellious against the LORD. How much more after my death! *Assemble to me all the elders of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to witness against them.* For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And in the days to come evil will befall you, because you will do what is evil in the sight of the LORD, provoking him to anger through the work of your hands." (Deut 31:25–29 emphasis added)

Jesus told the Jews who sought His life, "Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope" (John 5:45).

The very public and visible Moses stands as a witness against the fleshly bodies of Israel, circumcised in the flesh and/or of the heart, while this message, these words that are barely discernable in this world, stands as a witness against the living inner selves of Christians, now and in the Affliction—and as Moses called heaven and earth to be witnesses against the fleshly bodies of Israel, I call for the Father and Son to be witnesses that these words, this message, have been delivered to Christendom as Jeremiah's words were delivered to the king when they were publicly read. ... A witness testifies before the judge, not to all of the world.

The second giving of life—the second breath of life received by the Christian, followed by the Christian being raised from death a second time when judgments are revealed—has been a mystery beyond the comprehension of lawless Christendom, said with acknowledged exceptions.

Today's under-forty-year-old generation wants to worship an inclusive God, a deity that respects diverse lifestyles and theologies, a deity that is kinder and gentler than the God of their fathers, a deity concerned about the environment, a deity that loves them

even when they are cursing Him, a deity that understands their problems and the change in social mores that has sexual immorality as just another lifestyle choice, a deity that allows them to worship Him or Her on their terms, how and when they deem best. They want to worship themselves; they want to recreate God in their image so that He will relate to them. They don't want to change to be one with Him; they want Him to become one with them. And the Father and the Son look at this under forty generation, now generations [plural], in the same way that God looked at the fathers of the me-first generation of two decades ago; for "Jesus Christ is the same yesterday and today and forever" (Heb 13:8). Christ doesn't change; God doesn't change, and the Christian Church, when resurrected to life, will be raised without corruption, meaning that it will again teach the doctrines of the 1<sup>st</sup>-Century sect of the Nazarenes. And it will be temporarily embarrassed by what Christendom taught for 1,900 years (101 CE » 2001 CE).

The juxtaposition that hasn't been well explored is that of the 144,000 passing through the split Mount of Olives being analogous to Christ Jesus rising from the rock tomb, with passing through the cut stone symbolizing resurrection from death: unlike the Remnant of the Woman's offspring (Rev 12:17) that either was born of God prior to the Affliction or at the beginning of the Affliction, the 144,000 were not born of spirit when the Affliction began or when the fifth and sixth seals were opened. Prior to being "sealed" by God sometime after the sixth seal was opened, the 144,000 are observant Jews (i.e., of the twelve named tribes) that by faith keep the commandments in a world delivered into the hand of the man of perdition.

Paul, referencing the Moab covenant (Deut chap 29–32), writes that the observant Jew who has by faith returned to the Lord when in a far land has only to profess with the mouth that Jesus is Lord and believe in the heart that the Father raised Jesus from the dead to be saved (Rom 10:6–9). The 144,000 will have so professed or they wouldn't follow the Lamb. Thus, these 144,000 that pass through the split Mount of Olives enter into a new life in Christ—passing through the cleaved Mount of Olives serves as the visible "sign" of entering into a new life in Christ Jesus, with passing through the rock serving as baptism served for the Woman's offspring. Instead of being baptized into water and into the death of the old self, the 144,000 will be baptized into life and into a resurrection like Christ Jesus'. Therefore, passing through the cleaved rock equates to resurrection from death.

All of the world will be baptized into life when the spirit of God is poured out on every living creature (Joel 2:28), with the sign or symbol of this baptism into life being the 144,000 passing through the rock as Israel leaving Egypt passed through the water. Thus, the children of Israel again passing through water (the flooding Jordan River) to enter into God's rest (from Ps 95:10–11) forms the shadow and type of the new selves that are sons of God passing through fire and into glory at the end of the Endurance.

The 144,000 function for the natural descendants of the patriarch Israel as the children of Israel functioned in the wilderness as a replacement for the nation that, because of unbelief, did not enter into God's rest—and a person needs to hold this declaration in tension with the realization that the great multitude that "have washed their robes and made them white in the blood of the Lamb" (Rev 7:14), this great multitude being approximately half of the third part of humanity, functions for Christianity as the nearly man-for-man replacement of Israel (seen between Numbers 1:46 and Numbers 26:51) functioned for that nation ... Israel was formerly a physically

circumcised nation but is now a circumcised of heart (or spiritually circumcised) nation. Approximately a third part of the world professes to be “Christian,” or professes to be circumcised of heart, but this third part is as lawless as the nation of Israel that left Egypt was. Thus, today’s Christianity will perish during the seven endtime years as the nation that left Egypt perished during the forty years Israel wandered in the Wildernesses of Sin/Zin, and Christianity will be replaced by its children, which will be the third part of humankind, born of spirit when the world is baptized in spirit. So the 144,000 is not a replacement number of Israelites for either natural Israel or for the Christian Church, but is rather, the chiral image of those Israelites who will begin the Millennium as human beings filled with inherent “life.” For all of the world will, in the Millennium, follow the Lamb of God wherever He leads, and will learn the song of redemption, and will keep themselves undefiled by sin and the ideologies of this present world. Again, it will be the ideologies of this present world, like the many foreign women Solomon married, that eventually enter into Millennium and cause or allow the saints to be deceived by the Adversary when he is loosed from the Abyss after the thousand years.

For pedagogical clarity let it be said that the 144,000 function as the shadow of those few human beings [actually, about 700 million] that will bodily begin the Millennium. Although the 144,000 will be natural Israelites and will serve as representatives for the biological nation descended from the patriarch, the 144,000 are not a replacement representation for natural Israel but are the chiral image of the Israel that enters into the Millennium. The vast majority of natural Israel will perish in the Tribulation when the saints are delivered into the hand of the man of perdition for the destruction of the flesh; for everyone who then keeps the Sabbath will have to do so by faith. If the natural descendants of the patriarch Israel continue to keep the commandments especially the Sabbath commandment by faith in the Affliction, under the terms of the Moab covenant these natural descendants will be brought near to God and will receive the promise of inheriting eternal life in Christ Jesus. They will be brought near because the temple that is the Body of Christ has again been razed, thereby opening the way into the presence of the Lord.

Except for the 144,000 natural Israelites, the nation of Israel will be killed in a repeat of the Holocaust; so only a few will survive to bodily enter the Millennium, with a tribe of Israel, the tribe of Dan, being missing.

About Dan, his father Jacob prophesied,

Dan shall be a serpent in the way,

a viper by the path,

that bites the horse's heels

so that his rider falls backward. (Gen 49:17)

In the Garden of Eden, the Lord said to the serpent,

I will put enmity between you and the woman,

and between your offspring and her offspring;

he shall bruise your head,

and you shall bruise his heel. (Gen 3:15)

The tribe of Dan is not numbered in the 144,000 because those of this tribe have caused many to fall backwards, away from the Lord, as if they were of the Adversary himself.

When Christ Jesus returns as the Messiah, humankind, with few exceptions, will have taken judgment upon itself and will be slated for glorify or for condemnation in the lake

of fire; thus, the number of individuals who have been born of spirit but who haven't taken judgment upon themselves will be those that bodily enter into the Millennium. Isaiah's testimony is that their number will be few (Isa chap 24), and so will that number be.

As the 144,000 will be "virgins" (i.e., not defiled by sin), the third part of humanity, born of spirit when the world is baptized in spirit, will also be virgins: they are the virgins about whom Jesus said that five were foolish and five were wise (Matt 25:1–12), and when coupled with numerous references to one being taken and one being left, the logic for stating that of the two-plus billion human beings that compose the third part of humankind only half will enter into the kingdom has solid footing. Hence, the great multitude that is separated in John's vision from those saints that must be killed as earlier saints were killed (Rev 6:9–11) is not today Christian and will not be "Christian" at any time prior to the beginning of the seven endtime years. This great multitude is not included in the two parts of the little ones against which the Lord of Hosts turns His hand (Zech 13:7–8). And this great multitude will roughly be a billion people.

The remnant of the offspring of the Woman (Rev 12:17) that the Adversary pursues into the Endurance is all that remains of the "Christian" Church liberated from indwelling sin and death at the Second Passover—this remnant includes both the seven named churches and the single fellowship of every other church that will cross from death to life as the seven pairs of clean animals and single pair of every unclean animal entered the Ark with Noah and crossed from one world into the next world.

As the seven named churches coexisted in the 1<sup>st</sup>-Century, their realities will coexist in the 21<sup>st</sup>-Century when the Body of Christ is resurrected from death and revealed or disrobed (Luke 17:30) by the garment of grace being stripped away from Christians ... once Christians are liberated from indwelling sin and death by being filled with spirit, they will either "cover" themselves by obedience or they will be made naked by disobedience as the first Adam was made naked. Unbelief, whether manifested in action as disobedience or held in abeyance, is sin and will keep a person out of the kingdom of the heavens. The Affliction and the Endurance is about discovering hidden or concealed unbelief within human beings. The Adversary functions as a tool in the Most High's hand, the tool used to open hearts so that everyone can see what is within the person.

Although John received the letters to the seven named churches near the end of the 1<sup>st</sup>-Century, these letters are not delivered to the realities of these seven churches until the beginning of the Endurance; thus, in the delivery of the letters halfway through the seven endtime years, John becomes a partner with the Remnant.

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# Afterward

The following is from *APA – 2011*: This manuscript, *A Philadelphia Apologetic*, was first published in 2002 as a collection of “essays of definition” then republished in 2008 because of significant theological growth having occurred during the intervening years, enough that I knew the first edition needed to be replaced. But publication of a second edition didn’t see an end to the growth: within months of the edition’s release, I knew a third edition would have to be published before the Second Passover occurred. I didn’t know until spring 2009, though, that revelation by realization forms the spiritual equivalent to the physical, *Thus says the Lord*. And now, in December 2010, with the Feast of Dedication coinciding with New Year’s day and in the United States alone, with 30 million New Year’s resolutions to *get right with the Lord*, a fourth edition is needed and almost completed.

That was last year, or eleven months ago. And a new edition, a fifth edition, was needed spring feast 2011.

A collection of *essays that define* does not stand alone in this world: to *define oneself as a Christian*, what it is to be “Christian” must become an agreed upon standard from which deviation can be measured. And biblically, a “Christian” is a person who walks as Jesus Christ walked ... to walk as Jesus walked, the person must inwardly live as an observant Jew, with the actions of the flesh reflecting the inner person’s desire to live as an observant Jew.

When I entered graduate school at midlife, I didn’t think much of *Freudian psychology*, but what I didn’t then understand was that Freud’s observation served as a standard from which deviation could be measured ... the standard for a Christian from which deviation can be measured is, therefore, keeping the commandments of God by faith.

When the inner self desires to keep the commandments, the outer person will strive to keep the commandments; for when the inside of the cup is “clean,” the whole cup is *clean* or holy before God.

Outward circumcision doesn’t make the inner person *clean*; tracing one’s ancestry back to the remnant that returned from Babylon doesn’t make the inner person *clean*. Righteousness is not an attribute of the flesh, or of biology, or even of this world, but righteousness alone does not save the person for Noah was a righteous man, perfect in his generations as Job was perfect in all of his ways—and Noah still had to construct the Ark even though he was righteous before he was *selected* to escape death. Job still had to undergo the loss of everything except his life even though he was perfect in his ways. And Abraham still had to offer up Isaac even though he had his belief of God counted to him as righteousness.

Ancient Israel, collectively, never understood that its ancestry and its circumcision (when the nation practiced circumcision and consecrating its firstborn) did not make the nation righteous. The Lord said to the nation through the prophet Ezekiel, “Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new

spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, declares the Lord God; so turn and live” (18:30–32) ... what the Lord said to ancient Israel also pertains to the endtime Christian Church: *cast away your transgressions, you Christians, for why will you die? Neither the Father nor the Son have pleasure in the death of anyone, especially the death of those of you who identify yourselves as Christians, so turn from your willful lawlessness and live.*

Grace doesn’t cover the transgressions of the Christian who has presented him or herself as an obedient servant to sin (Rom 6:16). *You cannot serve sin and serve God, so why do you “Christians” try so hard to do just this, even to assembling together on the day [one day] after the Sabbath [ἐν τῇ μιᾷ τῶν σαββάτων — from Acts 20:7] ... the 1<sup>st</sup>-Century Church of God reckoned the days of the week from the number of days after or before the Sabbath, which makes no sense unless the Church was keeping the Sabbath as well as the Holy Days, for Greeks had their own reckoning of days. When writing to the obviously Greek Θεόφιλε (Acts 1:1), Luke reckoned when Eutychus fell from the upper window and was picked up dead and restored to life by the number of days after Unleavened Bread (Acts 20:6), then used Yom Kipporim [the Fast — Acts 27:9] as reference for when Paul sailed beyond Fair Havens. So it is open rebellion for you who claim to be individually and collectively the Body of Christ to keep another day other than the Sabbath; it is rebellion analogous to Israel’s rebellion against God when the nation was still in Egypt (Ezek 20:8).*

When sin no longer has dominion over a person (Rom 6:14), it is only the children of the Adversary that continue to willingly transgress the commandments (1 John 3:4–10), calling “evil” righteousness and the freedom they have to keep the law *liberty from the law*. It is Satan’s seed that populates so-called “Christian” churches on Sunday mornings; it is Satan’s servants that pose as ministers of righteousness (2 Cor 11:14–15) from pulpits worldwide; it is Satan and his angels that the vast majority of “Christendom” worships and serves, with these “Christians” being too eager to fight each other and to kill genuine disciples who threaten their lawless ways and godless doctrines.

It is Satan and his angels that all of Islam serves; that most of Christendom and Judaism serves; that every other person in this world serves; for there is only one “name,” one authority by which men (and women) can be saved, and that authority is the stone Judaism rejected, Christendom rejected, and Islam has never known. That *name* or authority is Christ Jesus, whose word or message [ὁ λόγος] He left in this world as the judge of everyone who rejects Him (John 12:48); as the judge of Christians who mock Him by attempting to enter into God’s rest on the following day as Israel tried to do in the wilderness (Num 14:40). To the everlasting shame of Christendom, when truly born of God today’s Christians will (with very few exceptions) rebel against God whereas when born of God a significant percentage of observant Judaism and approximately half of Islam will turn to God and will be saved in the Affliction and in the Endurance respectively ... when Christ Jesus returns, all of the world will profess to be “Christian,” even the “many” slain by the Lord (Isa 66:15–16; Rev 19:11–19), the many who have marked themselves for death by accepting the tattoo of the cross [χξς’].

The task I sought to accomplish in 2002 really couldn’t be done, because all definition of self comes from measuring *difference* from a standard—and for *Christians* no standard apart from Scripture is valid. When all of “Christendom” has rejected the standard then *difference* isn’t measured from “Christendom,” but from the foundation

that Paul laid (1 Cor 3:10–11), with any *difference* causing the person to be rejected by Christ Jesus for the person is not *one* with the Christ as Christ is *one* with the Father.

Permit me to repeat the above: when Christianity has rejected keeping the commandments of God, *difference* cannot be calculated in how far this message is away from Christian orthodoxy, but by whether I stand on the foundation that Paul laid in heavenly Jerusalem—and I stand on that foundation that is Christ. It is Christianity that is far from this foundation, far from Paul, far from Christ, far from my testimony that, indeed, a person can keep the commandments even when alone in Dutch Harbor and everyone else in the building is smoking hash and feasting on a pit-roasted hog.

Jesus said that many are called but few will be chosen (Matt 22:14); 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” (Matt 7:21); Jesus said, “Do not think I have come to abolish the Law and the Prophet” (Matt 5:17); Jesus said, “Truly, truly, I say to you, whoever hears my word [τὸν λόγον μου] and believes him who sent me has eternal life” (John 5:24); Jesus said, “But if you do not believe [Moses’] writings, how will you believe my words” (v. 47); Jesus said, “The one who rejects me and does not receive my words has a judge; the word [ὁ λόγος] that I have spoken will judge him on the last day” (John 12:48); Jesus said, “Whoever has my commandments and keeps them, he is who loves me. ... Whoever does not love me does not keep my words” (John 14:21, 24).

A “Christian” can profess to love Jesus, but unless this “Christian” also believes Moses’ writings, this “Christian” doesn’t hear the voice of Jesus, doesn’t know Jesus, doesn’t love Jesus, and if born of God, has already been cut off from the Body of Christ by the Father ... any *difference* from Christ Jesus is spiritually lethal—and it is this Jesus who said, “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father” (Matt 10:34–35), and Jesus came to set the inner new self against the tent of flesh in which this son of God dwells; for the tent of flesh remains consigned to disobedience because of the first Adam’s transgression. The inner new self, as if Oedipus, must slay the crucified *old man*, with the war fought between the inner self and the fleshly members of the body being the mystery that Paul said he didn’t understand (Rom 7:15 — read verses 7 through 25).

Until the Second Passover, sin and death will continue to have dominion over the tent of flesh in which an inner son of God dwells. And it will be by the inner new self struggling to overcome the passions of the flesh that this inner son of God grows strong through growing in grace and knowledge. Or, as what has apparently happened to all of “Christendom,” the inner new self perishes by being defeated by sin and returning to being its bondservant, with this return leading to the second death ... grace covers the losses the inner new self accumulates as this born-of-spirit son of God fights against indwelling sin. For as long as the tent of flesh in which the new self dwells is consigned to disobedience, a war must be fought between the inner self and the desires of the flesh. Grace is the promised mercy (Rom 11:32), but grace ceases when the inner new self voluntarily submits to sin, with the foremost transgression of “Christendom” being its habitual flaunting of the Sabbath commandment.

There is no way for me to avoid being defined by others as *difference* is quantified, with disobedience being the benchmark for what it means to be a “Christian.” The more I

walk as Jesus walked (1 John 2:6), the less I look like the world's definition of a "Christian," a sad but true statement.

Paul said of himself,

For I think that God has exhibited us apostles as last of all, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. *To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things.* (1 Cor 4:9–13 emphasis added)

Paul didn't look much like the world's definition of a Christian pastor, either.

Efforts by any person to define him or herself will be subject to the opinions of others, for all speech is political—and theological speech is perhaps the most polarizing form of political speech for theology separates the *elect* from the *damned*, with all compass points claiming election when in reality salvation is a matter of doing what a person is told to do when told to do it. Salvation is simple. What's not simple is accepting that "Christians" are not really *Christian*, that the "Christianity" of parents and grandparents is not of Christ Jesus or the Apostle Paul. What's not simple is walking contrary to this world in a self-aware text that has the endtime disciple realizing that he or she forms the shadow [left hand enantiomer] of the Elect in the Endurance ... Jesus knew that those things He did and must do were to fulfill Scripture; He was consciously aware of His position in Holy Writ. But few Christians have been aware that they both cast shadows onto the mental topography of ancient Israel and are themselves shadows cast by fully empowered disciples in the Affliction and the Endurance.

If a faithful endtime Christian wonders why things happen as they do, the disciple needs to realize that the disciple has a role to play that will serve as an example for those who come behind the disciple as ancient Israel in the wilderness served as an "example" (1 Cor 10:6, 11) so that "Christians" could see themselves as God sees them—Paul expresses the concept differently and from the perspective of the Church not yet having rebelled against the Father and the Son. Forty jubilees later, endtime disciples have the *privilege* of seeing that ancient Israel was not only an example so that Christians should not desire evil, but was also the revealing shadow that made visible in this world what was invisible to the eye. The Church has rebelled against God as ancient Israel did, and the Church will, in the Affliction, again rebel against God as Israel did in the wilderness.

When "the many" who disagree with a person for whatever reason cannot support their many positions, they turn to *ad hominem* attacks—and that will be the case with those who disagree with me; for those who place importance on the pronunciation of Jesus' name, or who sincerely but wrongly believe that human beings are born with immortal souls, or who preach another testament of Jesus, or who assign personhood to the breath of God have no other basis for their attacks. There will be others who find fault with me because they believe they should have been called or that they have been called to unseal Daniel's visions. There will be those who know me and who cannot believe that God would use me to do an endtime work for Him. But the evidence that I have been called to reread prophecy is the same as Paul's claim of authority: "When you read this, you can perceive my insight into the mystery of God" (Eph 3:4).

We listen as political candidates are vetted through close examination of their lives—have they ever had a tax lien against them, or a lawsuit, or a speeding ticket? Have they harassed members of the opposite sex, or are they attracted to their own sex? Did they report illegal behavior when they witnessed it? What have they done wrong? Or, is the person smart enough to be President, articulate enough? Does the person read the *right* newspapers, magazines, books? Where did the person go to college ... surely nothing good can come from Idaho, or from Alaska? Does the person have a passport? Is the person well traveled? Who are the person's mentors?

Such are the questions that fuel *ad hominem* attacks, the questions that left Paul appearing as the scum of this world.

Paul writes, "For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery" (Gal 5:1). Although this passage has been used by Evangelicals worldwide as their justification for not submitting to the law of God, they use the passage without any apparent realization that every person is the obedient servant of the one whom the person obeys, "either of sin, which leads to death, or of obedience, which leads to righteousness" (Rom 6:16). And when these many Evangelicals do not submit to the law of God, they serve Sin, the third horseman, as his willing slave ... they may look good in this world, but before God, they are scum.

When born of God, Christians have been set free: Sin has no dominion over the person, regardless of whether the person is born under grace (the first covenant) or born filled with the spirit under the New Covenant, when sin is not remembered but when unbelief condemns the Christian. The mantle of Christ's righteousness will not be needed when sin is not remembered ... grace is needed today because sins are remembered; sins need to be "covered"; there needs to be a sacrifice for them. Jesus' death at Calvary paid the death penalty in this world for the sins of the flesh (for transgressions of the law committed in this world), but Jesus will not be crucified a second time. He will not die in the heavenly realm for sins committed in that realm. He will not die for the sins of other sons of God, either angelic or the inner new selves that are born of spirit. He will cover with His righteousness His younger siblings, but He will not die a second time. The second death will be theirs, will be them being cast into the lake of fire if the sins of disciples in the heavenly realm are not given to their rightful owner, Satan the devil. And it is by whether the disciple believed the writings of Moses and heard the voice of Jesus and believed the One who sent Jesus (whose words Jesus spoke) that the disciple discloses his love for Christ: disciples are all sons of God as angels are sons of God so there are no male or female disciples. But disciples are heirs, whereas angels are servants.

Neither male nor female, disciples are circumcised of heart as male Israelites were circumcised in the flesh, thereby introducing the analogy that as female Israelites didn't seem to count in the ancient nation, whose survival was very much dependent upon these uncircumcised women, angels as servants in the kingdom do not seem to count although there would be no circumcised [of heart] sons of God without the work of angels. And in the interplay of shadows and types—in modern women taking exception to the role of women in ancient Israel, questioning whether they want to serve a God that would allow women to be treated as servants—endtime disciples see the relationship between glorified sons of God that began life as the inner self of a person (made alive by receiving the breath [*pneuma*] of God) and angels who were created to serve God. The apparent invisibility of women in the ancient nation is directly analogous to the invisibility of

angels in this world. The preferential treatment of male Hebrew infants, circumcised in the flesh on the eighth day, is analogous to the preferential treatment of every circumcised of heart son of God, regardless of whether this *son* temporarily dwells in a male or female tent of flesh; for in the kingdom these sons, if glorified, are heirs of the Most High God.

No angel was created as an heir of God, but as the daughters of Zelophehad (Num chap 27) petitioned for an inheritance among their father's brothers (they asked to receive their father's inheritance), some angels will receive an inheritance among the sons of God that began life as human beings. A few angels will inherit as glorified disciples inherit—as women inherited in Israel, even to judging Israel as in the case of Deborah, a prophetess and wife of Lappidoth (Judges 4:4). But as very few women had positions of authority in ancient Israel, very few angels will be in positions of authority in the kingdom of God.

As there would have been no male Israelite infants in the ancient nation to be outwardly circumcised without the work of scripturally invisible women, there would not be surviving circumcised of heart sons of God without the work of mostly invisible angels, but a shadow is not its reality: Jesus was not an angel before He entered His creation as His only Son (this is a teaching of some Arian Christian sects). Jesus was not the “brother” of Michael and Lucifer. He was *God* [Θεός] and was one with the God [τὸν Θεόν] as Eve was one with Adam. And as Eve was not Adam but was one with Adam, the Logos [ὁ Λόγος] who was *Theos* [Θεός] and who was with the *Theon* [τὸν Θεόν] in the beginning (John 1:1) was still one with His Father [again, τὸν Θεόν] on the day when He was crucified (John 17:3, 21) even though to His surprise, the Father turned His back to Him when He had taken onto Himself the sins of Israel. The resurrected Jesus told Mary that it was to His Father and His God [Θεόν μου — John 20:17] that He still needed to go. And while Greek linguists will point out that τὸν Θεόν is the accusative case of the nominative case ὁ Λόγος, the Apostle John used Greek case endings to establish *difference* between the Logos who was God and who was with the God in the beginning and the Most High, to whom the Logos was equal but did not count this equality a thing to be grasped (Phil 2:5–7). In the beginning there were two who functioned as one [spirit] as Adam and Eve were two who were one [flesh].

The essence of double-voice discourse is that there are two narratives told that are one narrative—

The garment of Christ Jesus' righteousness (i.e., the garment of grace) will be stripped away from disciples when the Son of Man is revealed (Luke 17:30). “Christians” will then be set free, with the Torah written on hearts and placed in minds according to the contractual terms of the New Covenant: the Christian will be well able to cover him or herself with obedience if this is what the Christian chooses to serve. If, however, the Christian chooses to serve sin when sin has no dominion over either the inner new creature or the tent of flesh, both the inner new creature and the tent of flesh will perish because of this Christian's unbelief. Therefore, the person who seeks in Paul's epistle to the Galatians *cover* for continuing in sin is able—by twisting Paul's words—to find that cover, but the person cannot save his or her life. This person today denies Christ, and when judgments are revealed, this person will be denied by Christ Jesus. This person makes salvation into a linguistic game that cannot be won by the person, for Christ Jesus determines whom He will marry by giving immortality to the fleshly tents of His Bride.

Salvation is not a “right”; it is not an entitlement. It is not like a high school diploma that can be earned by completing the required number of courses. It is a gift that is freely given by the Father, and then freely given by the Son. Both the Father and the Son have to give life to a human being before this person can enter heaven as a living entity. It is not enough to be simply born of God, the act of the Father raising the dead by giving to the person [either physically living or physically dead] a second breath of life. The Son must now cause the perishable flesh to put on immortality—and all judgment has been given to the Son, with the word [ὁ λόγος] or message He left with His first disciples being the judge of the disciple who does not hear His voice and believe the One who sent Him (cf. John 12:48; 5:24). And to hear Jesus’ voice, the person must believe the writings of Moses (John 5:46–47).

Regardless of whether a person will accept it, the marriage relationship expressed in the Tetragrammaton *YHWH* ceased to exist when the Logos [ὁ Λόγος] entered His creation as His only Son; thus, the person who has the audacity to assign vowels to the Tetragrammaton and give utterance to it, which Jesus did not do when He cited David [see Matt 22:44], expresses his or her ignorance of Scripture and lack of spiritual understanding whenever the person opens the person’s mouth. The person can be sincere, but the person commits blasphemy against the Father and the Son. Therefore, let it be clearly understood, the person who believes Moses and who hears the voice of Jesus and believes the Father will never give utterance to the Tetragrammaton *YHWH*; nor will this person use bastardized Hebrew pronunciations for the things of God.

Whereas the Christian who rejects Moses is unable to hear Jesus’ voice and is thus condemned because the person claims Christ Jesus as the person’s Savior as Pharisees claimed to see when they were blind (John 9:40–41), the person who gives utterance to the Tetragrammaton denies Jesus and will be denied by Jesus before the Father. Inevitably, this person was born of God through being given a second breath of life, but this person used his or her freedom to fashion for the person a new yoke of bondage to sin, a yoke not of wooden bars but of utterances of the tongue from which there is no escape.

In 2002, I had just heard the command to reread prophecy from the mouth of God, a claim that opens oneself up to being marginalized and ridiculed, not something that is particularly troubling but also not something to seek. Christ hated to be mocked, yet it was mocking that He had to endure that last day of His physical life. He had to remain silent while being mocked; He could not respond—His response will come when He returns, for then “those slain by the Lord shall be many” (Isa 66:16).

The claim of whether I heard words from the mouth of God rests on whether a Second Passover liberation of Israel occurs in a manner foreshadowed by Israel’s liberation from physical bondage in Egypt, a liberation from indwelling sin and death that will see the lives of firstborns again given as the ransom for Israel’s freedom. If such a Second Passover liberation occurs without the born-of-God Christian taking the Passover sacrament on the dark portion of the 14<sup>th</sup> of *Aviv*, it will be too late for the firstborn son of God dwelling within the person: this son of God will be dead, perishing in unbelief.

The Apostle Paul was chosen to routinely hear words from the mouth of God, what it means to have the Holy Spirit [*breath holy*] speak to Paul as one man would speak to another (Acts 22:14). What I claim is that I twice heard words spoken across dimensions, once on that Thursday of the second full week in January 2002, and a second time a few

months later as a four word answer to a question—it will be the pastors of congregations that take my words to their parishioners, not me.

I did not seek the call to reread prophecy; I sought no sign to confirm the calling.

When Jesus was asked for a sign, any sign He would have given would have become a snare for Israel. So He gave only one sign, that of Jonah ... the sign of Jonah isn't a solar eclipse as some would have the spiritually circumcised nation of Israel believe; it isn't being in the grave for two nights and a day; it isn't resurrection Sunday morning. The sign of Jonah is, first, being dead for three days and three nights, then being brought back to life to be the spokesman for God. It is spiritually the movement of "breath" (i.e., the breath of life) from the nostrils to the heart and mind. One sign, two contexts, two meanings.

In believing the Gospels, disciples of Christ Jesus will acknowledge that Jesus was in the heart of the earth [i.e., the grave] for three days and three nights as Jonah was in the belly of the great fish for three days and three nights for to deny the physical aspect of the only sign that Jesus gave is to deny Jesus. But the Church is individually and collectively the Body of Christ and as such is also *Christ* as the head is Christ: what happened to the Head happens to the Body, which will be resurrected to life after the third day.

In the fall of 2009, while teaching a section of a second semester Composition course, with the course readings based on semiotics, I asked the class to comment on Aeon J. Skoble's review of the movie, *Forrest Gump* (1994). The review first appeared in *The Freeman* in 1995. It was anthologized in *Signs of Life in the USA*, edited by Sonia Maasik and Jack Solomon (Boston: Bedford/St. Martin's, 2009). And Skoble, in the review, argues that the movie is *unambiguously anti-intellectual, and subversive in its power to make one enjoy it anyway*. Skoble writes, "This film is subversive. It doesn't subvert the Constitution of the United States, but rather it is subversive of the human spirit" (3<sup>rd</sup> par), and concerning the character, Jenny, Skoble writes, "I've rarely seen a characterization so hostile to inquiry" (5<sup>th</sup> par). About Forrest's role in society, Skoble writes, "This is not about self-esteem for the disabled, it is actually about radical leveling, a devaluation of ability" (7<sup>th</sup> par). About the central metaphor of the movie, Skoble writes, "There's no secret to excelling, the film tells us, just do what you're supposed to do" (8<sup>th</sup> par), and about the movie overall, Skoble says, "The anti-commerce message derives from the more general anti-ability theme. If intelligence and analytic ability are not portrayed in the most popular film of the year as important components of the good life, an intellectually lazy generation will tacitly take this as support for their disengaged condition" (11<sup>th</sup> par).

For the person who has never seen the movie *Forrest Gump*, the protagonist for which the movie is named has an IQ of 75; yet because he runs when he is told to run he obtains a degree (on a football scholarship) from University of Alabama, goes to Vietnam where he wins the Medal of Honor because he won't leave behind his friend, then has a successful shrimp business because his boat is the only one that didn't sink in a hurricane, buys Apple stock when trying to buy into a fruit business. He spends three years running around the country with a cult-like following, but his childhood love Jenny eludes him for she questions authority and becomes the personification of the archetypical *Eve*, giving to Forrest "life" but losing hers to her inquiring nature. And therein lies what *Forrest Gump* is, a late 20<sup>th</sup>-Century morality play, with Forrest representing Everyman, the allegorical protagonist of the 15<sup>th</sup>-Century English morality play named for its lead character.

Everything that happens to Forrest happens to someone somewhere as time and chance befalls every person [every man]. All of these *someones* represent the trees of a forest, as Forrest Gump becomes the metonymical naming phrase for humanity. Jenny, now, represents disbelief as she questions authority, dying an untimely death for doing so. And the subversive aspect of the film to which Skoble objects—the film’s statements about the human spirit—have been generally unrecognized by moviegoers who have so little understanding of what appears before their eyes that they don’t see themselves as the chiral image of Forrest ... generally, moviegoers have IQs higher than 75, so they do not realize that when looking at Forrest, they are seeing themselves from the perspective of a deity possessing greater intelligence than humans have.

Forrest is the left hand enantiomer of Everyman, whom Death summons to give an accounting of himself, with only Good Deeds going with Everyman to testify at his judgment. Forrest and Everyman are enantiomorphs, and all of humankind is represented by either Forrest or Jenny; so the movie is extremely subversive. It challenges the very premises by which the Adversary rules this world. It challenges the value and wisdom of questioning authority. It tells viewers to just do what they are supposed to do, but the film doesn’t push beyond doing what mommas tell their children to do when Forrest’s mother is read as the allegorical representation of the visible Church that dies before Forrest does.

Ultimately, the film is unable to answer the questions it raises just as Everyman is unable to escape judgment.

Jesus gave to His disciples the means for escaping judgment: “Truly, truly, I say to you, whoever hears my word [τὸν λόγον μου — *the word of me*] and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life” (John 5:24). But judgment begins when the person enters into the house [household] of God (1 Pet 4:17). And apparently most of humankind—most of the forest—neither wants to be great in the kingdom of the heavens [the person who would be great in the kingdom keeps the commandments and teaches others to do likewise — Matt 5:19] nor wants to be in the kingdom; for the person who questions authority lacks faith, trusting instead in experience as Jenny does.

It takes faith to do what a person is supposed to do, faith that *truth* is what the person knows is right. It takes faith to trust the words of a man who died two millennia ago, and even greater faith to trust the words of a still living person.

Every person is the obedient servant of the one whom the person obeys, and it doesn’t take the IQ of a professor of philosophy [Skoble teaches philosophy] to have a pure spirit and the favor of God; for intelligence and ability do not produce faith. And without faith, no one can please God, whose ways are higher than man’s by more than Skoble’s intellect is beyond Forrest’s ... the striving for financial success in this world is as spiritually futile as Forrest’s running was economically futile, and college students know as little about God when they graduate as Forrest knew about calculus when he graduated.

Nineteen sixties America spawned many *Jennys*, each hell bent to challenge authority, each as the Adversary was when iniquity was found in this anointed cherub. And therein is why *Forrest Gump* is subversive, for the antithesis of rebellion is doing what a person is told because the one telling the other what to do has greater intelligence, wisdom, and understanding. But how is a person to believe another if the first believes that he or she is the equal of the other. And it is this question that discloses the greatness of Christ Jesus, “who, though he was in the form of God, did not count equality with God

a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men” (Phil 2:6–7). Can we be like Forrest, doing what we know is right because it is right, or must we be like Jenny, questioning authority until that questioning results in death?

In this world (*cosmos*), not questioning the authority of God is subversive, but not really when trees are thrown as if they are broomhandles. The following poem describes an event that happened in 1975:

THAT SNAG—

Threatening skies and snow on the Kenai—  
Not much was happening in Alaska—  
loaded wife and kids,  
her sewing machine and five chainsaws,  
into a decade old pickup,  
started down the Highway  
to look for a cutting job—

found a gyppo logging white pine,  
a selective cut near the Divide—  
all good sticks,  
two bushel a tree or more—

my saws were a little small,  
my bars a little short for timber so large—  
I'd never fallen trees five, six, seven feet in diameter,  
but I needed work so *sure I can do it*,  
but I must confess  
I prayed  
before I started chips flying,  
skiptooth chain gnawing,  
centuries of growing—  
when Lewis & Clark passed by  
these pines were already tall—

a week became a month—  
I still knelt  
a moment or two each morning,  
but I'd become comfortable  
tipping over giants,  
so my concern was where would we spend winter—  
we were then tent camping—

the gyppo skidded with D-6s, skidded treelength—  
a faller and a buckler with each Cat—  
the buckler on the landing,  
the faller setting chokers—

so when I tipped over a pine the Cat couldn't budge  
I put in a Russian coupling at 66 feet—  
for fellows who don't understand,  
a Russian coupling's where a suspended log is cut  
half in-two, then ringed so it breaks when jerked—  
there were twelve feet under this pine,  
still more than four feet across where I cut—

when ringing that pine,  
I cut  
a little too deep—  
heard the crack, threw my saw  
and the log threw me—  
I landed on my saw dogs—  
the wetness of blood, air felt deep in the flesh—  
but I didn't see that the pine had snapped  
a red fir snag three feet across—  
the catskinner hollered, *LOOK OUT*—  
but I couldn't get up—  
felt like I was being held down  
no matter how much I fought—

I rolled over,  
rolled a couple of times—  
looked up to see the snag falling across me—  
flat on my back,  
nowhere to go,  
I put up my hands as if to catch it—

it bounced up maybe twenty feet,  
fell across me a second time  
then took off,  
hurled out over the canyon  
two hundred yards or more,  
rising and falling  
in the same arc I would've given a broomhandle—

I stood—  
blood coming from my thigh,  
both wrists badly sprained—  
the catskinner was ashen,  
looked as if he died,  
but after a minute he said,  
*You've got somebody looking out for you—*

I wanted to tell all  
that had happened to me,

wanted to tell of miracles,  
but the only words that came were,  
*You're right.*

The catskiner's name was Ernie Flodein (the last name spelled phonetically), and I was falling for Vowels Logging of Princeton, Idaho, in October, November of that year. We were cutting out of Clarkia, not far from the Montana line in case someone wants to verify the incident. And after seeing this fir snag thrown as I might hurl a push broom handle, the snag having the same proportional distance, and the same rising and falling motion as a broom handle hurled sidearm, my faith was not based on speculation, or unmaterialized hope ... if I hadn't fought to get up; if I hadn't rolled suddenly and violently to the side, rolling under the snag; if I had remained unable to move, the snag would have fallen to the side of me, and we would have talked about the "close call" for some months before it was forgotten. But as it turned out, the snag fell across the top of me, should have killed me, in the first of several occasions when phenomena occurred that defy physical explanations.

For a very long time and not now based on seeing what I would not have seen if I hadn't rolled directly into the path of the snag in fighting to get to my feet—off Akutan Island's Lava Point, with five feet of green water going over the top of the wheelhouse, I looked toward the shore (about a mile away) and knew I could walk that far whereas two seas earlier I had wondered if I could—I find a *difference* between myself and disciples "leftover" from the Adversary dining upon the Church of God in the early 1990s. When I returned to the university at midlife, entering University of Alaska Fairbanks' graduate English program in 1988 without an undergraduate degree and without any English coursework beyond the Freshman Comp sequence, I knew what would happen to those pastors and faculty members Ambassador College (AC) was then sending to other universities to earn post-graduate degrees in theology. The untested faith of these still young AC faculty members would not withstand the ideological contortions through which their faith must pass without being broken. Even in Alaska, I felt pressure to academically conform to departmental expectations. But my faith had been tested; it had been bolstered by glimpses across dimensions.

Once I became acquainted with the writings of Charles Pierce, I could academically challenge all bipolar schema; e.g., Marxism and theoretical Feminism ... the Linguistics Department at Brigham Young University (BYU), in an unpublished and mostly uncirculated paper, gave me the silver bullet I needed to stop the arguments of Marxist professors, an argument that Herman Melville anticipated in *Moby-Dick* when the narrator demands that the Right Whale and the Sperm Whale heads be turned loose.

What I do, what I write is subversive; for I would have a Christian walk as Jesus walked, not through abstract tokenism, but by living as an outwardly uncircumcised Judean. I would have you do what Jesus said without questioning instructions to keep the commandments or to wash feet at Passover. But today, a while before the Second Passover liberation of Israel, you question authority as Jenny did. You question my authority to write what I do—and that's fine for now, but don't ever say that you were not warned about what is sure to occur.

Moses' authority was not just questioned but challenged repeatedly, and what happened? The Lord determined to build from Moses a nation greater than Israel, not a nation biologically descended from Moses as he [Moses] then imagined, but a nation

constructed from believing his [Moses'] writings. Likewise, Jesus' authority was challenged, and Jesus Himself was rejected by His own people. But the nation that was being constructed from Moses continued forth. The prophet Ezekiel records the Lord telling the exiled elders of Israel that when a land sins against the Lord, if Noah, Daniel, and Job were in the land, these three righteous men could only save themselves; they could not save either son or daughter. The Lord would bring His four disastrous acts of judgment upon the land—sword, famine, wild beasts, and pestilence (Ezek 14:21)—and these three righteous men would then see the reason for what the Lord would do to the land, for in some of the survivors will be the same sort of righteousness as is seen in Noah, Daniel, and Job, a righteousness that comes from the need to *get right with God*.

When Hilkiah found the Book of the Law [the Torah] in the 18<sup>th</sup> year of King Josiah, the biological descendants of the patriarch Israel had rebelled against Moses: as sin at Mount Sinai was given the opportunity to kill the nation that left Egypt when Moses was in the cloud—and did kill the nation (i.e., prevent the nation from receiving life)—sin killed the house of Judah when the Book of the Law was lost in the temple ...

Understand! The lawlessness, the idolatry of generations of Israelites didn't kill the nation, but once the Book of the Covenant was found and Israel [reduced in size to the polis of Jerusalem] again had access to the words of Moses, sin was made alive and sin devoured the House of Judah as sin had devoured the people at Mount Sinai, with the reality of this second devouring by sin coming when Christians, through the development of the printing press in Western Europe, gained access to Holy Writ and could read for themselves the words of Moses and of Christ Jesus. The reality of sin devouring Israel at Sinai will occur following the Second Passover liberation of Israel.

Yes, when the foreknown time came for the Lord to send Israel into national slavery as the shadow and type of dead Christendom rebelling against the Lord in 16<sup>th</sup> through 20<sup>th</sup> Centuries, the Book of Law, lost for centuries, was found in the temple—the Book of the Law, lost for centuries in the bowels of the *Old Church* was made available in vulgar languages to all who could read through the development of the printing press and moveable type. And because the words of Moses were again accessible, every *Christian* became personally responsible for everything written in Scripture: dead Christendom's covering of ignorance was lifted. Therefore, the way into God's presence again had to be restricted by a mouth-to-mouth resuscitation of the Corpse, this resuscitation coming with the Protestant Reformation and through the Anabaptist movement, in particular through the ministry of the Sabbatarian, Andreas Fischer.

Today, when it is the foreknown time for the Second Passover liberation of Israel to occur, Moses, who was lost to the people of ancient Israel, is "found" in the Sabbatarian Churches of God ... it's a shame, though, that Christ Jesus is not also found in these miniscule sects and fellowships.

As the people of ancient Israel descended into a spiritual abyss from which the only escape would have disaster coming upon the people, Christendom has descended into the Abyss from which there is no escape. Christians, today, even when born of God, will be as ancient Israel was when Josiah caused the nation to keep the Passover "as it is written in this Book of the Covenant. For no such Passover had been kept since the days of the judges who judged Israel" (2 Kings 23:21–22). These Christians will, for a while, hold to God before they, too, rebel as Israel rebelled when Josiah was killed by Pharaoh Neco at Megiddo.

Paul's authority was questioned; John's was challenged. And the late 1<sup>st</sup>-Century Christian Church turned away from Moses and by extension, from the word [ὁ λόγος] Jesus left with His first disciples. The Body of Christ died; the Christian Church died. And the theological union that today calls itself *Christian* is an apparition, a relic that has as much connection to the Body of Christ as a pig's bone has to Jesus' physical body ... visible *Christianity* should be understood within the context of the Native American ghost dance of, now, more than a century ago: visible Christendom can be likened to a magic shirt able to stop bullets. Well, no bullets were stopped, and no *Christian* has gone to heaven. For the past 1900 years, all who died professing the name of Christ Jesus are today dead in their graves.

Every person will be saved or condemned by words, by their thoughts being transformed into audibly spoken utterances, or by their silence when they should speak. The person who believes Moses' writings and who hears and believes the words of Jesus will pass from death to life without first coming under judgment, but will be judged while alive, and judged by the person, with the person who is able to righteously judge him or herself then passing from this world to the world to come. However, the person who hears Jesus' words but doesn't keep them—today, that is all of the visible Christian Church—will be judged and condemned by the word Jesus left with His disciples. And this condemnation is certain, for the Father will make alive every Christian, filling every Christian with His breath, thereby causing the Torah (now as lost to Christians as it was to the house of Judah when Josiah first became king) to be written on hearts and placed in minds. But as “the Lord did not turn from the burning of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him” (2 Kings 23:26), the Father will not turn from His wrath and from His intention to deliver all of Christendom into the hand of the man of perdition for the destruction of the flesh. In the days of Josiah, despite his reforms and his turning to the Lord, despite all of the things that Josiah did right, the Lord would not accept national repentance, for He knew the hearts of the nation. “And the Lord said, ‘I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city that I have chosen, Jerusalem, and the house of which I said, My name shall be there’” (v. 27).

In the wilderness of Paran, the Lord would not accept Israel's repentance (Num chap 14), but decreed that except for Joshua and Caleb, all of the nation numbered in the census of the second year would perish because of national unbelief (Heb 3:19). Likewise, all of Christendom will be liberated from indwelling sin and death, then stripped of grace, and delivered naked except for the covering of individual obedience into the hand of the man of perdition. Every Christian will have an equal opportunity to reject the Adversary as his or her king, but the great falling away [the Apostasy of day 220 – 2 Thess 2:3] is certain. And this Rebellion is certain because Christians of all flavors have rejected Moses, from whom the Lord intends to build a great nation.

When a remnant of Israel returned from Babylon, Moses was no longer ignored. But Israel, having a law that would have led to righteousness if pursued by faith [the Moab covenant] pursued righteousness through the works of their hands and never obtained the covering the nation sought. And Christendom, which by faith initially found the righteousness that eluded the natural nation, fled from Moses as fast as it could when the prince of this world inserted *family values* into the essentially anti-family *word* Jesus left with His first disciples ... if Noah, Daniel (a eunuch), and Job could not save sons or daughters, then what chance did a Hellenist in Corinth have of saving his or her

children? What chance did a Christian in the late 20<sup>th</sup>-Century have of saving sons and daughters?

If a man (or a woman) loves father or mother, son or daughter more than he (she) loves God, the man (woman) is not worthy of salvation. This now places God before *family*, and the Adversary will use a person's family to erode the person's faith.

Within the context of God showing mercy upon whomever He chooses, having mercy on some, compassion on some, but wrath on others, the Apostle Paul rhetorically asks, *Why does God still find fault with human beings; who can resist His will*. Paul answers himself by going on to ask, *Who are you, O man, to answer back to God?* (Rom 9:19–20). “Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonorable use” (v. 21)?

Where does biological descent enter into an individual salvation?

Does a potter consult the clay before shaping it into a vessel? If the potter does not, and no potter asks permission of the clay before working it, whatever input or influence the clay has in what the potter will do with the lump comes from characteristics inherent to the lump.

Clay is a descriptive term given silicates that are typically less than 2  $\mu\text{m}$  in size, and are distinguished by their flake or layered shape, their affinity for water, and their plasticity. Clay is not silt, or just any stone flour, but one of three or four specific groupings of microscopic stone particles. And to make clay *workable*, clay is wedged or pugged to remove air bubbles and to evenly distribute moisture. Hence, if human beings are as clay in God's hands (Isa 64:8), then human beings can only tell God what He will do with them by their initial *workability* while they undergo wedging and kneading; for once the lump is centered on the wheel head and begins to take shape, God makes from the person what He chooses.

In this age when most potters purchase their clay from common suppliers, the digging and preparing of the clay as part of the process of *throwing* a wheel-spun vessel is lost from the analogy of disciples being vessels created for honored or dishonorable use. For most Christians, the analogy begins with the lump of clay centered on the wheel and beginning to take shape. This is what the prophet Jeremiah saw (Jer 18:2–4) when he went to the potter's house to hear the words of the Lord. But if Jeremiah had arrived earlier and had stayed longer, he would have seen the potter prepare the clay from its rawest form to the firing of the vessel. As it was, Jeremiah saw a vessel spoiled in the potter's hand and reworked into another vessel as it seemed good to the potter.

Disciples made into vessels intended for dishonored use are not vessels that have been spoiled by the Master Potter's hand—this would make Christ responsible for the condemnation of a disciple. Plus, these vessels did not spoil themselves while they were being formed, thereby giving them power over the Potter. Men are not more powerful than Christ. But there are teachers of Israel that use Jeremiah's visit to the potter's house to give human *free will* godlike stature ... no human person by the force of his or her *will* can add an inch to the person's stature; nor can any person compel God to give to the person a second breath of life. No person can come to God unless the Father draws the person, and prior to the Second Passover, there are no sons of God who have not been individually drawn from this world by the Father.

From the same lump of clay, God will make vessels of two kinds, one for honored use and one for dishonorable use (a chamber pot to be broken because of its uncleanness). The Apostle Paul asks, “What if God, desiring to show his wrath and to make known his

power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory” (Rom 9:22–23). Well, what if this is the case? What if God has drawn and called some disciples from this world for the expressed purpose of fulfilling all Scripture (John 17:12), including prophecies about disciples betraying one another? What if God has called some disciples for the purpose of destroying them when the temple is dedicated? Who is to complain (besides the disciples slated for destruction)?

I don't want to leave the above question unattended: the Father would be a respecter of persons if an equal opportunity for salvation is not given to every person. Therefore, disciples who are workable clay are not called for the purpose of condemnation ... the two kinds of vessels are vessels of mercy that will be for honored use, and vessels of wrath that will be for dishonorable usage. Disciples are not today selected and individually drawn from this world to be vessels for dishonored usage, but rather, when selected and drawn the disciple tells the Master Potter what kind of a vessel can be made from the person. The disciple tells Christ what He, Jesus, can do with the person.

Free will begins and ends when the clay is first placed on the potter's wheel.

If God has made of humanity two kinds of vessels, is one of these kinds that portion of humankind with no knowledge of God? Again, there will be teachers of Israel who would have disciples believe that *Christians* are vessels of mercy while every other human person is a vessel of wrath, but these same teachers do not agree among themselves as to which of them are genuine *Christians*, and which *Christians* [along with all Muslims, Buddhists, Hindus and pagans] are also, because of their dead faith, vessels of wrath prepared for destruction from the foundation of the earth. Plus, has the person with no knowledge of God been prepared by God to be spun into either a vessel of mercy or a vessel of wrath? What if the person without knowledge of God turns suddenly to God and pleads for mercy? Will God not grant this mercy? According to what the Lord told Jeremiah, He will, indeed, repent of the harm He had intended.

The teachers of Israel who would have disciples believe that Christians are all vessels of mercy inevitably argue that the clay lying undisturbed in the earth has been prepared for wrath, and this is simply not true. Only the clay on the wheel will become a vessel of wrath, or a vessel of mercy. Until dug, the clay neither knows God, nor has been prepared by God to be spun. Thus, the clay needs knowledge of God before being centered on the wheel head, and spun into either a vessel of mercy or of wrath.

It isn't all of humanity that is presently being made into vessels of wrath or of mercy; rather, it is only those whom the Father has drawn from this world. Everyone else's time has not yet come ... according to the visible Christian Church, anyone can become a Christian by simply saying the *sinner's prayer*, but this is not what Scripture says: only the person to whom the Father has given a second breath of life can come to Christ. Until the Second Passover liberation of Israel, no one else can come to Christ. So genuine Christianity is not only anti-family, it is anti-democratic, what Korah and his friends found out when they challenged Moses. Christianity, as practiced by Christ Jesus, is anti-American (as well as being anti every other government of this world). And Americans don't like any ideology that is intolerant of tolerance, that is seemingly anti-intellectual and prevents challenging authority.

The word [ὁ λόγος] Christ Jesus left with His first disciples is much more subversive than any morality play, Medieval or Modern or Post-Modern.

The consequences of God patiently enduring vessels of wrath created for destruction will have these vessels spoiling the clay, souring the lump from which the clay is taken for vessels of mercy. Logic would have God destroying rather than enduring vessels sculpted for dishonored usage ... if God has endured lawlessness in vessels that He has prepared for destruction for the purpose of demonstrating His wrath, is His wrath reserved for only these vessels? Will the remainder of humankind escape His wrath?

The reality of preparing vessels for wrath is that all of humankind will become either vessels of wrath or vessels of mercy when the kingdom of this world is given to the Son of Man; all of the clay will be dug and brought to the wheel. No person can remain neutral, suffering as a civilian during a war fought in the person's homeland. Therefore, God's patient enduring of vessels of wrath forms the condition necessary for pouring out His breath [πνεῦμα Θεοῦ] on all flesh [i.e., baptizing the world in spirit — Joel 2:28]. His enduring of what He intends to destroy sets the stage for forming every person into either a vessel of wrath or of mercy, but His enduring ends with Christ *coming in fire, with chariots like whirlwinds, rendering God's anger in fury and His rebuke with flames of fire* (Isa 66:15). The slain of the Lord will be many on the day of His return (v. 16). Vessels prepared for destruction will be destroyed, for these vessels of clay cannot contain His wrath.

What if God broke off faithless cultivated olive branches to graft onto the Root of Righteousness wild olive scions, knowing in advance that these wild scions will bear worthless fruit? Does He seek their worthless fruit, small, bitter, all skin and pit? Or does He seek righteousness from both the wild scions as well as from the cultivated branches?

What God seeks when grafting a wild scion onto Righteousness is fruit that grows contrary to nature: domesticated fruit from a wild branch, this fruit produced by faith working against the *natural* ways of fruiting spurs ... if Jesus seeks figs when it is not the season for figs, it is not unreasonable for Him to expect wild scions to produce domesticated fruit. The same working of faith holds true for both.

If wild scions do not produce fruit that will make the broken off cultivated branches jealous (Rom 11:11, 14), faith has not produced its desired fruit—and these wild scions will become vessels of wrath through which God can demonstrate His justice and His power, demonstrating that He will send even His own lawless sons into the lake of fire.

Paul uses several analogies to make a simple point: when God began working with the patriarch Abraham, God selected one man from all of humanity to form from this man a “cultivated” variety of humankind that would be easily worked into vessels for honored use in His household. Abraham bore fruit that God found desirable in the same way that one apple [or olive] seedling in tens of thousands bears fruit worth propagating through continued selection. God did the selecting of a man in the same way that, say, Luther Burbank selected fruit varieties. And God did the propagating through delivering a son of promise to first Sarah, then two sons of promise to Rebekah, with one of Rebekah's sons being hated [or a son of wrath intended for dishonorable use] and one son being loved. Then from the loved son came the cultivar *Israel*, a man and a nation that prevails with God—only one lineage out of all humankind became the selected cultivar; only one lineage would bear the fruit of righteousness, and this lineage rejected the righteousness that is based on faith (Rom 10:6).

What happens to a selected cultivar that grows *branch sports* that bear worthless fruit? Are not these branches sawn off and thrown into the fire? So what happens when most of the branches bear worthless fruit? Are they left on the good trunk, or are they all

sawn off? They are sawn off, and the trunk sets leaf buds where the cuts have been made, and from these leaf buds will eventually grow new branches that will bear fruit true to the cultivar in the *natural* world.

If, however, generation after generation continues to produce worthless fruit, with the faith of Abraham lost through the leafy branches taking pride in being descended from the patriarch; if all of the new growth on a cultivar is leafy branches growing upright as suckering shoots from framing branches, the tree will bear no fruit—suckering shoots grow few fruiting spurs, so they must be pruned away to let sunlight rest on lateral branches. Thus, when these leafy branches, bearing no fruit of righteousness, began to count their uprightness as righteousness, the cultivar is prime for radical pruning, even to God sacrificing the only righteous Branch on the cultivar so that from this branch would come the scions that returned the cultivar to bearing the fruit of righteousness.

Growing upright as a water sprout brings forth no fruit of righteousness, only leaves and bag worms—and Israel in earthly Jerusalem grew upright as a water sprout.

Not all clays will make fine vessels; not all cultivars bear fruit of equal value. And Paul mixes metaphors as he conveys what he has received by revelation: the visible things of this world reveal the invisible things of God, but are only shadows of realities in a supra dimension that bears in complexity to our known world the relationship of clay to flesh. Therefore, only through metaphors can the realities of heaven be described in this world. The means by which life is imparted in the heavenly realm isn't through physical breath; yet, *breath* is used as the metaphor for this means, for through breath life comes to flesh, made from the elemental elements of the earth. Hence the juxtaposition of inert stone and flesh [living stone, made alive through the addition of *breath*] somewhat accurately conveys the relationship between living human beings and glorified sons of God. And this relationship is further refined through employing an additional metaphor, that of seed-bearing vegetation: Jesus said of Himself (John 12:24) that He must die as a grain of wheat dies in order to produce much fruit, with this *fruit* being righteousness in servants (*vv.* 25–26). So the mixing of metaphors is unavoidable, for what is without breath does not reproduce itself. It is, thus, the inclusion of *spiritual breath* [*pneuma 'agion*] that transforms the metaphor of *phyllosilicate* minerals rich in silicon, aluminum oxides, hydroxides, with trapped structural water, in layered stratum, into the clay on the Master Potter's wheel, clay that will bring forth the fruit of righteousness.

But the clay on the Master Potter's wheel will be made into vessels of wrath as well as into vessels of mercy—the same clay dug from the earth, the same spiritual breath added to make the clay workable ... where is the difference? Does the clay have absolutely no say in what it will be? Can it not appeal to the Potter for mercy? And it is the *hard determinism* of the clay having no say in what it will be that causes the visible Christian Church to shy away from *predestination* (προορισμός) as taught by Augustine and Calvin, accepting instead [while rejecting the man] the teachings of Pelagius.

Unfortunately, once the Master Potter begins shaping the clay, the time for decision has passed: the clay has made up the mind of the Master Potter as to what He will make from the centered ball. It was during the centering process that the clay influenced the Potter by the clay's workability.

Both vessels of wrath and vessels of mercy will bring forth the harvest of righteousness, but they will do so through differing means.

If the Lord required of Abraham, to whom the promises were given while he was still uncircumcised, the sacrifice of his firstborn son of promise after circumcision—and if

God willingly sacrificed His firstborn Son at Calvary—then is it beyond the Father’s love to not also sacrifice the Body of His firstborn son as well as the Head, making first the Body perfect through its liberation from the sin that presently dwells in the flesh? Shall the Head live without the Body? Shall the Christ not reign over many kings and lords? Indeed, He will. And who are these kings and lords if not today His students and servants? Is it not enough for the student to be like his or her Teacher, and the servant like his or her Master (Matt 10:24–25; John 12:25–26)?

If the student is like his or her teacher, then will not the student be likewise sacrificed as an acceptable sin-offering “in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit” (Rom 8:3–4)? Is the head only of a lamb sacrificed? Is not the body also sacrificed with the head? Of course it is. Then, if the Body of the Lamb of God was not yet formed when the Head was sacrificed, does the Body escape being sacrificed because it was not at Calvary to physically die on the rocky outcropping as the Head died?

How shall the Body escape if it were to escape?

If sin is condemned in the flesh, is not the flesh then condemned because of the sin in it? Why has the flesh of disciples died if not because liberation through Jesus’ death at Calvary is of the inner new creature and not of the flesh?

The self-conscious life that causes a person to be a human being forms both the *old creature* and the *new creature*. This conscious awareness is not the flesh, is not of the flesh, but derives from an outside cause, a biologically defensible argument as animal *instinct* becomes better understood. The conscious awareness of *creature* dwells in a tent of flesh, and crucifixion with Christ is of the self-aware life that causes a person to be human. Crucifixion is, obviously, not of the flesh, which remains in bondage to sin (Rom 7:21–25). But before the coming of the Lord, the fleshly tents of His Body will, collectively, be liberated from bondage to sin as the natural nation of Israel was liberated from bondage to Pharaoh. Lives will again be given (Isa 43:3–4). The lives given at this second Passover liberation of Israel will be of the firstborns of spiritual Babylon, the reigning kingdom of the world—and the giving of these lives will form a type and shadow of the sixth trumpet plague (Rev 9:13–19). The giving of these lives will not be this sixth trumpet plague although the many false prophets of Israel will claim it is.

I have written it many times in this apology, but I’ll say it one more time so there is no mistake: the seven endtime years of tribulation will begin with the liberation of the Church, the Body of Christ, from bondage to sin through the empowerment of disciples by the Holy Spirit, and immediately preceding this liberation, the lives of men will again be given as ransom for Israel as they were in Egypt. Then approximately three and a half years later, the third part of humanity will be liberated from bondage to sin and death, this liberation preceded by the sixth trumpet plague.

When the collective tents of flesh composing the Body of Christ are liberated from sin, the Body will then form an acceptable sin offering for the condemning of sin in the flesh of Israel—

Just as the sacrifice of the Head that came from heaven to be born of water set *the new creature* free from the law of sin and death, the sacrifice of the Body of Christ that comes from dust and water to be born of spirit will set all of Israel free from sin and death.

But the sin-offering does not set free human beings that are not then of Israel. For them, a ransom still must be paid.

Israel is analogous to the clay in the potter's house, with the remainder of humanity being analogous to undug clay wherever it might be found. Sacrificed together, Head and Body, the Lamb of God will liberate both *the new creature* and the tent of flesh in which *this creature* dwells from sin and death. No longer will the born anew Israelite die from "natural" causes even though this Israelite remains dwelling in a tent of flesh, and this is a mystery that has been poorly understood: when the Body of Christ is liberated from bondage to sin, the death of the flesh will only come from outside the disciple. The empowered disciple can be martyred, that is killed by others. But this liberated disciple will not die from the indwelling of sin in his or her flesh, for no sin will dwell within the person unless the person takes sin back into himself or herself. Then, no sacrifice remains for the person, who has committed blasphemy against the breath of God [πνεῦμα Θεοῦ]. The lawless disciple will die when Christ kills him or her upon His return. The flesh of this lawless disciple will visibly perish, and the spiritual life this disciple had will be cast into the lake of fire.

The whole of humankind is as undug clay, and is as forests of wild olives, with the common element being that God has not intervened to either dig the clay, or to root out the wild rootstock. God consigned the world to disobedience (Rom 11:32) when He drove Adam from His Garden before Adam could eat of the Tree of Life (Gen 3:22–24). A flaming sword kept Adam from returning to the Garden where *Life* grew with *Knowledge of Good and Evil*. It is this juxtaposition around which the mysteries of God have grown as a hedge to prevent the wild descendants of Adam from working their way to salvation. So from then till now, most of humanity has life as spiritually lifeless clay, buffeted by the winds and waves of time, weathered veins eroded by the cares of this world; has life as one tree in a rainforest, roots starved for nutrients, branches striving for height to catch a few rays of light, stretching for fifteen minutes of fame.

Mercy is to wrath as honor is to dishonor.

When every person has been born of God, humankind will be without indwelling sin. But before all of humanity is liberated from sin and death to become the great nation promised to Abraham, lives will again be given as they were before the liberation of Israel from Egypt and the liberation of the Church from sin. For a second time within three and a half years, a third of humankind will be slain by angels of God, or by angels released by God. And it is this second sacrifice of humanity that causes the man of perdition to declare himself God (Dan 12:11; 2 Thess 2:3–4) shortly before the kingdom of the world becomes the kingdom of the Most High and of His Christ.

God is love: so how does the Father enduring with much patience vessels of wrath express this love? How does the Father in creating vessels for wrath express love? Linguistically, to destroy these vessels is why He has endured them with patience. But why prepare vessels for destruction? Where is love in preparing vessels to be broken in the course of their intended use? And the many questions reflect the long standing dilemma of Christianity: if God gave to circumcised Israel the choice of life or death, good or evil (Deut 30:15–20), has He not also given this same choice to uncircumcised Israelites? If God is not a respecter of persons—and He is not—He must give to both the same choice.

When the Apostle Paul wrote to the saints at Rome, the Father had not long-suffered the lawlessness of disciples, but of the circumcised nation that had been cultivated as a tree on Judean hillsides for a millennium and a half. And from this cultivated tree, one Branch only bore righteous fruit, with that fruit set as a flower bud on a fruiting spur that

grew when Israel left Egypt ... it takes a year and a half for a spur to bear fruit. The spur grows from spring to late summer, when it sets a flower bud for the following spring's blossom. That blossom, if pollinated, sets fruit that ripens during the summer and is harvested a year or so after the bud is set. And moving from analogy to spiritual reality, a year can be likened to a thousand years. The approximately 1500 years between when Israel left Egypt (approximately 1450 BCE) and when Jesus began His ministry (ca 27 CE) is analogous to the year and a half from new growth on the fruiting spur to ripe fruit. Likewise, the approximately 1500 years from the beginning of Jesus' ministry to when a remnant of spiritual Israel left spiritual Babylon to rebuild the house of God in the Jerusalem above is analogous to the length of time the circumcised nation was in physical Judea before the physical coming of the Righteous Branch. These three millennia can be represented by the three day journey into the wilderness for which Moses asked, and by the three days that Jesus lay dead in the heart of the earth. The sign of Jonah. Therefore, *employing this analogy, the righteous Body of the Lamb appeared [and has since grown from] when a remnant of the Church left spiritual Babylon with the Protestant Reformers in the same way that the righteous Head of the Lamb appeared among the circumcised nation in the 1<sup>st</sup>-Century CE.* The circumcised nation, here, equates with the Church in spiritual Babylon. But the righteous Body will not be restored to life until the seven endtime years of tribulation begin. Thus, the years between, say, 1527–28 (when Andreas Fischer accepted the Sabbath) and, say, 2018, represent a period of growth for the Body in a manner analogous to Jesus' earthly body reaching physical maturity.

But not all of the Body is the Body (Rom 9:6–8): when the Reformers expelled Radical Anabaptists from the Reformed Church, they expelled the Body from the Body, and there was then twins conceived in the womb of Isaac (Gal 4:28–31), with both twins garmented by Christ's righteousness. But one twin was hated, and one loved. Thus, the Body of the Son of Man became a divided Body, with the glorified Jesus remaining its uncovered Head.

Yes, the Body of Christ is now divided in the womb of Isaac, but this Body cannot remain divided. The hated son shall not inherit with the loved son.

The divided Body must be separated from the Head before it can become the Bride, and when separated, this divided Body will be sacrificed by God as the Bridegroom was sacrificed.

But two cannot marry one Bridegroom; thus, one son must die.

The loved son will live spiritually, but die physically [or be willing to].

The hated son must die spiritually while living for a time physically.

Thus, the loved son is given in sacrifice as the Body of the Lamb, and the hated son will be given in sacrifice as bulls and goats were when the temple was dedicated.

Except for a remnant (Rev 12:17), both sons will experience death, either physical or spiritual, during the first half of the seven endtime years.

The love of God is not the love of humankind, as God's ways are not the ways of men. Today, the portion of the Church that remains in spiritual Babylon is reckoned as the scribes and the Pharisees were to Christ, and as the beasts were to the first Adam. No helpmate was found among the beasts for the first Adam; no helpmate was found among the hypocrites [spiritual beasts] for the last Adam; and no helpmate is [will be] found within lawless Christendom for the glorified Bridegroom.

The hated son will be a man of the fields: he will be a great evangelizer, well able to engage the ideological beasts of this world, but lawlessness will overtake him and will again take him captive. And this lawlessness will cause him to slay his righteous brother—and the cause of the lawlessness will be the Sabbath commandment, the least of the commandments.

The hated son, today, still in the womb of the last Eve, remains in spiritual Babylon, serving its king while singing praises to Christ Jesus. It is this hated son who, when born in a day, will cover himself with his own hairy righteousness rather than walk uprightly before God. It is this hated son that will slay or attempt to slay his righteous brother as Cain slew Abel ... this cannot be said too many times, for perhaps, the evil this hated son does to his righteous brother will cause the natural branches to, by faith, profess that Jesus is Lord, thereby saving themselves. Both the righteous son and the natural branches will be pursued by this hated son once the seven endtime years begin.

The Bride of Christ doesn't try to enter God's rest on the following day as did the circumcised nation that left Egypt (see Num 14:39–42). But today, the hated son, even while still in the womb, attempts to enter God's rest on the following day, one day after the Sabbath [τῆ μιᾷ τῶν σαββάτων — Acts 20:7; John 20:1; Luke 24:1]. When born in a day, attempting to enter God's rest on the following day will constitute blasphemy against the Holy Spirit.

The Father's love is manifest in His wrath and in His power, and in showing mercy to those vessels He has prepared beforehand for glory. But since He is not a respecter of persons, the lump of clay from which both vessels prepared for honored and for dishonorable use are formed must be offered the choice of life or death. The circumcised nation was offered this choice on a single day (Deut 30:15 — compare with Num 13:25–14:42), not on many days. On one day (evening actually), the nation that left Egypt rebelled against God because of its unbelief, and chose not to enter God's rest but to choose another leader and to return to Egypt (Num 14:4). And when this nation made that choice, God sealed that choice by pronouncing a death sentence upon everyone twenty years old and older when Israel left Egypt.

When the last Eve gives birth to a nation in a day, that nation will be like righteous Abel;

But as iniquity was found in an anointed cherub, iniquity will be found in the nation born in a day;

As iniquity was found in an anointed guardian cherub, iniquity will be found in the man of perdition, a man like ancient King Saul;

On this day when iniquity is found in the man of perdition (i.e., day 220 of the Affliction), the liberated hated son will choose death over life—and God will send a great delusion over the many disciples that constitute the Apostasy so that the hated son cannot repent.

On that same day, the liberated loved son will choose life, and probable martyrdom at the hand of the hated son.

For all disciples, past, present, and future, on one day choice was, is, or will be given and made—and that day is *the day of salvation* for the Israelite ...

*Today* is that day, with *today* representing the person's physical lifetime, the dark portion of *today* occurring before the person is born of God and the light portion of *today* occurring after the person is born of God as a son.

On this one day of salvation—and there can only be one for firstfruits—the Potter lets the clay tell the Potter what the clay can be.

From the dawn of *today* forward, the Potter works the clay into the vessel the Potter desires to make from the clay. From the coming of the light into *today*, the lump becomes a vessel for honored use, or for dishonorable use. The lump becomes a bowl or a chamber pot, a vase or a crock, a lamp or a burial urn. The choice of bowl, vase, or lamp rests entirely with the Potter. Likewise, the choice of a chamber pot, crock, or urn is the Potter's. The clay had all the say in its outcome that it will be allowed on this day, *today*, and whatever the clay said was accepted by the Master Potter when the clay was yet nothing but a lump, a spiritual infant too young to practice guile.

By its workability, the clay tells the Potter what to make from it.

As the nation that rebelled in the wilderness of Paran (Num chap 14) chose its fate through its unbelief on a particular day, and as the disciples constituting the great falling away will choose their fate through their unbelief on a particular day, every disciple through belief or unbelief will choose his or her fate on a particular day, *today*. There were many days on which the nation that left Egypt could have chosen to believe God; there will be 220 days on which the disciples constituting the great falling away could choose to believe God. But eventually, time expires, and as in a sporting event when the clock runs out, *the day of salvation* ends. A decision is forced upon the Israelite—and the decision to choose death is not reversible, for God will not allow repentance after experiencing His goodness. Rather, He will now shape the lump into a vessel of wrath, a vessel for dishonorable use.

Therefore, as a potter takes a ball of clay and places it in the center of a turntable [the wheel head], thereby giving to this lump of clay his or her undivided attention as the wheel begins to revolve rapidly, God draws a human being from the world, centers the person's orientation, and gives to the person His undivided attention. God expects no more from the person than the potter expects from his or her ball of clay, and expects no less.

The clay is pressed, squeezed, and pulled into shape as the wheel head revolves rapidly, with this process of pressuring imparting to the clay rotational symmetry so the clay remains stable and doesn't wobble side to side. The nature of the wheel limits form to radial symmetry along a vertical axis, a facet of visiting the potter's house imbedded within the words of the Lord the prophet Jeremiah received, but missed by Protestant Reformers: events in the visible world occur along the horizontal or "x" axis, for these events form the *shadow* of events in the invisible, timeless heavenly realm. Thus, from humankind's perception of the passage of time, all phenomena have a beginning and an end along an "x" axis time continuum. But from the perspective of the supra-dimensional heavenly realm, movement is along the vertical or "y" axis; for spiritually, no time passes between when a phenomenon begins and when it ends. Hence, shadows of heavenly events (like the shadow of a man standing) lie across history whereas the event itself is like the shaping of a vessel that has radial symmetry, this symmetry remaining constant even though the shape of the vessel changes as the potter works the clay. Therefore, only by observing the shadow cast along the "x" axis can the person confined within time "see" the changing shape of the vessel along the "y" axis.

Practical application of the above concept allows disciples born of Spirit to see how, collectively, they appear to God and to the angels in the heavenly realm. To itself, the

Church will always see itself as the acceptable Body of Christ, loved by the Father for the Head's sake. But when Jeremiah went to the potter's house, the words he heard were,

If at any time I [YHWH] declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it. (Jer 18:7–10)

And in applying these words, the Church collectively looks like the ancient circumcised nation of Israel, which, because of its unbelief, was rejected by God. He who initially declared only *good* toward the Church, a nation that was not before a people, has now declared that the righteous requirements of the law are in force, these requirements demanding that the sinner receive the wages for his or her uncovered sin. But the collective Church, hearing only what it wants to hear from God, scours whatever is good and decent from the consciences of disciples, labeling pursuing *good* as *legalism* that should be avoided in all situations.

Instead of causing its firstborns to pass through physical fire as the circumcised nation did, the Church now collectively erases the laws of God from the hearts and minds of spiritual infants, thereby condemning these infants to the spiritual lake of fire if these laws cannot be rewritten on those delicate tablets of flesh.

The potter first works the raw clay to distribute moisture and force out air. A little water will keep the clay flexible and from cracking; too much and the clay will not hold symmetry. And the Master Potter works the raw clay in a similar manner: He takes a lump of clay and centers that lump on His wheel before shaping a vessel ... God draws a person from the world and centers that person on His potter's wheel. If the clay is too stiff or too wet, the potter is limited as to what he or she can make from the lump. Likewise, if a disciple lacks the faith to hold its shape [i.e., too wet, too much of the world present] the Master Potter cannot make from the lump the same vessel as He can from a more firm lump. And if the lump resists being shaped, the lump becomes common stoneware that, when fired, will whet iron, but is used for purposes without honor.

The analogy circles back upon itself as if it were centered on the wheel head: the broken off branches of the cultivated olive are burned to *fire the clay*, thereby transforming *greenware* that is very brittle and can only be handled with care into a *bisque* or *biscuit ware*, which has ceramic permanency but is still in need of a glaze and a second firing ... when a vessel is shaped for honored or dishonorable use, God sets the vessel back to dry until it is leather hard. The only modification that can be made to the vessel is through a final sanding or scraping prior to firing. The vessel will not become what it is not although the vessel can still be easily broken: the Apostle Paul tells disciples to live lives worthy of their high calling, for even though they have been shaped into vessels of honor, they can still be broken by neglecting the work begun in them.

It is from the remnant of the Church that left spiritual Babylon in the 16<sup>th</sup>-Century that the Body of Christ has grown, its growth ebbing and flooding as seaside tides, with the Body presently experiencing a minus tide that leaves mudflats bare and clam diggers venturing onto these flats in search of breathing holes that betray the disciple ...

When the twelve spies returned and Israel rebelled against God, Moses prayed for the nation, quoting the words of the Lord back to Him, saying ““The Lord is slow to anger

and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and fourth generation.” Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now” (Num 14:18–19). The Lord had said of Himself that He was slow to anger and abounded in steadfast love, but He would not allow any adult of this rebelling nation to enter into His rest, except for Joshua and Caleb (*vv.* 20–23). Enough was enough. No repenting would change His mind (*vv.* 40–42). The nation would die in the wilderness, but not before an uncircumcised nation was raised up to take its place virtually man-for-man (*cf.* Num 2:32; Num 26:2–4, 51).

The wrath of God and His mercy is seen in the Book of Numbers, where a circumcised nation is replaced by an uncircumcised nation because of the unbelief of the circumcised nation (Heb 3:17–19). The preceding is an important point to remember: the circumcised, in Egypt, nation of Israel was replaced man-for-man by that nation’s uncircumcised children as outwardly circumcised Judaism was replaced by uncircumcised Christendom, and as born-of-God Christians will be replaced by the third part of humankind halfway through the seven endtime years.

Wrath fell on vessels that had been prepared for wrath by testing God ten times, and mercy was given to children dwelling in the same tents as their fathers. But this mercy was conditioned upon these children being circumcised once they entered into God’s rest (Josh 5:2–7).

Today, a Jew is not one who is circumcised outwardly, but one circumcised inwardly (Rom 2:28–29); thus, before God no distinction can be made with hands or made through biology (Gal 3:27–29) ... the promise came to Abraham while he was still physically uncircumcised: his faith was counted as righteousness. By faith he left the land of his father and left his father’s household to follow God, so his faith was manifest by those things that Abraham did; for faith without works is dead rhetoric. It was by works [by offering up Isaac] that Abraham’s faith was made complete (Jas 2:21–24); for despite Abraham’s faith being counted to him as righteousness when he believed the Lord about his heirs being as the stars of heaven (Gen 15:6), it wasn’t until his belief was tested—it wasn’t until his belief that his offspring would be like stars was tested through his willingness to sacrifice his promised seed was his righteousness made complete; i.e., established in heaven as an eternal “thing.”

The above pertains to Noah, who was a righteous man before the Lord told him to build an ark of gopher wood. Unless Noah had acted upon his faith and undertaken the construction of the Ark, Noah, too, would have perished. And both of these examples pertain to disciples today who know that time is short and that the end of the age is at hand: unless these endtime disciples act upon their knowledge, laying aside those things that they know they will need when or while Babylon falls, these disciples whose righteousness comes through their belief will die physically in the Affliction when their faith is tested, which is not to say that they die spiritually.

The radio and television personality who will become the man of perdition when he is possessed by the Adversary on day 220 of the Affliction presently warns Americans, and by extension, the peoples of this world, to prepare for what is to occur by having a year’s worth of food and clothing on hand. This is both good and bad advice; for by having a year’s worth of food on hand—food that will not actually last for a year—these Christian saints will not repent when the Second Passover occurs, but will continue in their

mingling of the sacred and the profane, thereby condemning themselves to the lake of fire. It is for this reason that I have not previously written about laying aside physical provisions; for inevitably, the saint will trust in “things stored” rather than in God. However, the saint who truly believes that time is short will have been behaving as if the person believed time was short; therefore, nothing needed to be said to this person—

If you have not been such a person, you might reconsider your ways, trusting in God and not in things but also believing that God has given a warning that should not be disregarded. And if you are among the wise, this is enough said.

The physical precedes the spiritual in all things, including righteousness. Noah’s righteousness that caused him to be perfect in his generation was physical righteousness. Abraham’s faith that was counted to him as righteousness when he believed the Lord about his offspring being like stars was non-physical righteousness in this world, but was still the equivalent of physical righteousness. But in making Abraham’s righteousness complete by offering up Isaac, what was of this world and in this world (his belief that his seed would be like the stars) became established in the heavenly realm, where what is of God will never perish ... Noah demonstrated to God in works that he truly believed God; Abraham demonstrated to God in deed (in works) that he truly believed the Lord—and Christendom today demonstrates in deeds that it truly does not believe God even though it professes faith, professes love, professes a personal relationship with Christ Jesus. Christendom today, with very few exceptions, will not even keep the weekly Sabbath, let alone the High Sabbaths.

Today, the person drawn from the world by the Father—as clay dug from an embankment—must make a choice. Good and evil have been set before this person while he or she remains a shovelful of clay. From this shovelful, God will make either a vessel of wrath to be endured for a season, or a vessel of mercy to be honored in His household.

If by faith, the shovelful of clay chooses to live as a Judean, keeping the commandments of God and walking in all His ways, loving God with heart and mind and neighbor as self, God finds this shovelful of clay to be workable, and makes from this lump a vessel of honor. But if the shovelful tells God that it wishes to remain as it is, a Gentile in a land of Gentiles, then God will make from this latter lump a vessel of wrath to be broken upon Christ’s return.

A disciple can utter words about the love of God, can know Scripture, can sing praises about the glory of God, but if the disciple, by his or her lack of faith, chooses not to live as a Judean when choice was given on the person’s day of salvation, the disciple is now a vessel of wrath—and you can determine which you are, a vessel of honor or dishonor, by whether you will today live as a Judean. If you earnestly contend for the lawlessness of the Church in Babylon; if you will not keep the commandments, but call keeping the commandments *legalism*, then prepare yourself to be broken upon Christ’s return. And you have been warned. God had that much love for you.

The love of God is such that He will work all of the world’s supply of clay into vessels before the world is baptized by fire, thereby turning the world into a very hot kiln where those vessels that were initially fired at Christ’s return will have their glazes set ... *biscuit ware* is normally a plain red, white, or brown, its color coming from the clay used. These vessels are then adorned with glazes and fired again at a higher temperature. Spiritually, the glazes are the rewards that the saints received and that will become a part of the saint when the firstfruits are fired a second time.

This apology is truly a subversive document, for in defining myself I have also defined every other son of God who will be glorified—

In a self-aware text, I have done for saints what the Apostle Paul did for ministers when he placed no burden on those whom he taught, writing about placing no burden when he said,

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)

In what Paul wrote and in how Paul lived, Paul rewrote the role of Christians ministers as the second of the two witnesses in the Affliction will rewrite the role of Aaron. From the time of Paul on, every genuine Christian minister would not ask for support even when in need, but would labor with his own hands (1 Cor 4:12), being “like the scum of the world, the refuse of all things” (*v.* 13).

In 1972, I chose to live as a Judean, walking in this world as Jesus walked ... I haven’t always walked as I should, but it has never been my intention to walk in any other way than how Jesus walked, and about thirty years later, when I was as long in the faith as Jesus was old when His ministry began, the calling to reread prophecy came, and with it this ministry. And because Paul rewrote the role of a Christian minister—a Christian servant of God—the calling to reread prophecy could only go to someone who labored with his own hands.

The essence of Christianity is rebellion within a rebellion: disciples born into disobedience, the rebellion of the Adversary, must rebel against the old dragon, Satan the devil, by turning to God and keeping His commandments by faith. Disciples are to question neither the authority given to the Adversary (they are not to physically rebel as in an armed insurrection) nor the authority of God, but are to choose to obey God while under the dominion of the Adversary, with this obedience to God costing the disciple his or her physical life—if not the premature loss of breath, then the loss of those things for which the servants of Satan strive in this world. If a person is not willing to give up all he or she has in this world, the person is not worthy of Christ, the Bridegroom who will only give mortal flesh immortality if He wants the person as His Bride.

To the *Jennys* of this world; to those who have doctorates in theology, in philosophy, Christianity as practiced by the first disciples will seem anti-democratic, anti-family, anti-Feminist, anti-gay, anti-tolerance. But to *Everyman* (to Forrest), Christianity will ultimately come down to Christ Jesus taking from each person his or her present mindset [a spiritually retarded mindset] and giving to the person His mind and His nature. All who insist upon celebrating diversity and intellectual inquiry and rebellion against God will be made into spiritual livestock destined to be sacrificed when the living temple of God is dedicated at the Wedding Supper. All who, without questioning, do what the person knows is right will become the Bride; so salvation doesn’t depend upon intellect or ability, but upon faith and that faith made complete by being manifested in the actions of the person.

Doing what a person is told is not the way of this world; is not the way human minds work today. And this resistance to doing what a person is told is *prima facie* evidence

that all have been consigned to disobedience (Rom 11:32). This resistance comes from the Adversary, whom this world celebrates as its prince and will continue to celebrate as its prince (Rev 9:20) until the single kingdom of this world is given to the Son of Man halfway through the seven endtime years of tribulation.

As semiotics has taught endtime disciples, a sign is dependent upon its context for its meaning, with this being absolutely the case in the Affliction and the Endurance ... during the first 1260 days of the seven endtime years, Sabbath observance will mark those disciples (i.e., Christians) who are of God; whereas during the last 1260 days, the cross will mark those *Christians* who are of the Antichrist and who have marked themselves for death when Christ Jesus returns. Although not usually realized, the cross represents death today, with the empty cross of Protestant Christendom being for this Christian-variant the sign that Jesus has overcome death and has risen from the dead. The Universal Church has Jesus hanging dead on the cross, with this conjoined sign used to represent that salvation comes to humankind through Jesus' death. So for both Protestant and Catholic, the cross is the sign for death. And to wear a cross as an outward representation that the person is a *Christian* conveys to the world the message that this person is willing to die for Jesus as Jesus died; the person has marked him or herself for physical death.

For one last time let it be remembered that the physical reveals and precedes the spiritual in all things, including especially the sign that marks the person for death. While the cross in this era marks the person for physical death, disclosing to the world that its bearer is willing to die for God as Jesus died (for the disciple is not above his or her teacher — Matt 10:24 *et al*), the cross in the Affliction will identify its bearer as a *Christian* after the order and type of present day Christianity, meaning simply that the cross will identify its bearer as a Trinitarian or an Arian disciple, therefore aligned with either the King of the South or the King of the North, both demonic beasts. When all of Christendom has been truly born of God and born filled with spirit, with the Torah written on hearts and placed in minds so that both brother and neighbor *Know the Lord*, genuine Christians will believe the Lord and will make their belief/faith complete by putting into practice those things that are pleasing to God, even to their willingness to sacrifice themselves as Abraham was willing to sacrifice Isaac, declaring beforehand that he and the lad would return after worshiping the Lord (Gen 22:5). But Christian martyrdom is never suicide: Christian martyrdom will occur when other *Christians*, seeking God's favor, kill genuine disciples that refuse to continue worshiping demons.

The person who kills others in the name of God is a murderer: his or her god is the Adversary; for God, who is slow to anger, does not need help when it comes time to take life from lawless disciples. He doesn't need men to do His work for Him. He has angels at His beck and call who are well able to throw the seed of the Adversary into the lake of fire.

The infamous mark of the beast (Rev 13:18) that the Antichrist will require all who would buy and sell to bear during the 1260 days of the Endurance is written as  $\chi\xi s'$  — *chi xi stigma* — with  $\chi$  (*chi*), since the 4<sup>th</sup>-Century CE, being the agreed upon short form of “Christ,” with this Greek substitution most commonly seen in the linguistic icon *Xmas*. And until the 4<sup>th</sup>-Century, the cross was visibly represented by an “x”; so in  $\chi\xi$  is seen *Christ's cross*.

Again, a sign has meaning within the context in which it appears: to Christians today,  $\chi\xi$  doesn't represent Christ's cross, but it will during the Endurance when all of

humankind will be born of God and will have the Torah (from Jer 31:33) written on hearts and placed in minds. The context for John's vision is the Affliction and the Endurance (the last 2520 days before Christ returns), when he would be a brother and partner to endtime disciples. So the theologian or philosopher who argues today that  $\chi\xi$  doesn't mean or represent Christ's cross argues from ignorance although this highly educated person will concede that *stigma* [s] might well mean a tattoo or a mark made by two sharpened sticks.

The mark of the beast that Satan, when cast from heaven (Rev 12:7–10), will require all of his escaped (because Christ has freed them) servants to take in order to buy and sell is the tattoo of the cross. It is not a person's Social Security number; it is not an implanted microchip; it is not a magical number. It is not any of those things about which disciples today speculate. It is mental subservience to the cross and physical tattooing of a cross on the hand. And the person who, during the Endurance, so marks him or herself has voluntarily marked him or herself for death, both physical and spiritual when Jesus returns; for during the Endurance the cross moves from physically marking a person for death (the first death) to marking the person for the second death, the lake of fire.

Therefore, the sincere disciple who reads this while wearing a cross needs to understand that although marking him or herself as a Christian willing to die as Jesus died, the disciple has not yet marked him or herself for death in the lake of fire. There is still time enough to take off that cross and begin to keep the Sabbath and to celebrate life in God's presence ... the Lord takes no pleasure in your death (Ezek 18:32) so why will you mark yourself for death in this world, let alone in the world to come?

*Of making many books there is no end ... (Eccl 12:12)*

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