

Rereading Prophecy Revisited

The Book

Homer Kizer

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Introduction

In late January twelve years ago (2002), a publishing house offered to print free a POD book if I could get a manuscript to the publisher by the end of March. I had just started the manuscript of *A Philadelphia Apologetic (APA)* for a different publisher, and I doubted that I could complete a second manuscript by the end of March. However, I finished *APA* in early March, and had draft copies out for comments with more than half of the month remaining. So I hastily dashed off a little book titled, *Rereading Prophecy (RP)*: I had an electronic draft of its manuscript in the publisher's hands on the last day of the month.

The cover photo was one I took of Eastside Cook Inlet setnetters, the sons of friends working gear in 1986.

In revisiting *RP*—and to offer a visible demonstration of growth in grace and knowledge—I have in this manuscript set a time limit on its production, the limit of approximately the same length of time as I took in 2002 to write *RP*: *Rereading Prophecy Revisited (RPR)* will be completed in under a month. If I don't get to a prophecy or a concept, explication of that prophecy or concept will have to await the crafting of another text. *RPR* will appear serially on the website <www.rereadingprophecy.com> as chapters are written. This book will be a compilation of the chapters with some redundancies deleted.

Early in *RP*, I addressed the issue of auditors [readers] assigning meaning to words for words do not come with little backpacks telling readers what meaning should be assigned to them: readers and hearers must assign a meaning to a word based upon the context in which the word [sign or signifier] is encountered. So a word can mean whatever an auditor says the word means, thereby bringing into question whether real communication between people is possible.

At Babel, we find,

Now the whole earth had one language and the same words. And as people migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name [*shem*] for ourselves, lest we be dispersed over the face of the whole earth." And [*YHWH*] came down to see the city and the tower, which the children of man had built. And [*YHWH*] said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. Come, let us go down and there confuse their language, so that they may not understand one another's speech." So [*YHWH*] dispersed them from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there [*YHWH*] confused the language of all the earth. And from there [*YHWH*] dispersed them over the face of all the earth. (Gen 11:1–9)

The bricks being made—the linguistic object or *signified* for the English word *bricks*—remained unchanged after utterances were *confused*. What changed was the linguistic icon or *signifier* used to represent the bricks; for even the utterance made by a speaker was unchanged in the speaker’s hearing. So the miracle that occurred was the separation of linguistic icon *as heard* from the linguistic object the icon previously represented. In other words, utterance was separated from meaning, thereby permitting an uttered word to represent any number of meanings, with the example I have used before being that of the word <*Sabbath*> ... in Southeastern Idaho where I spent nine years, the *Sabbath* was Sunday, and *the church* was the meeting hall for the local Latter Day Saints’ ward. In the rural communities of Bannock, Oneida, Franklin, Bear Lake, Caribou counties, there was little diversity of theological belief. There was one church, one baptism, and one Sabbath—and that Sabbath wasn’t the seventh day of the week, but *te mia ton sabbaton* (*the first [after] the Sabbath*).

However, in the area around Canyonville, Oregon, where there are many Seventh Day Adventists, the *Sabbath* could only be the seventh day of the week. It could not be “the day after the Sabbath,” the day on which Jesus was resurrected as the reality of the ancient Wave Sheaf Offering (see Lev 23:9–14). Although 1st-Century CE Sadducees and Pharisees differed as to when the Wave Sheaf Offering was to occur, for Christians, Christ Jesus as the Offering’s reality eliminated ambiguity: the first handful of the barley harvested and waved before the Lord was to take place on the morning of the day after the weekly Sabbath that falls within the Feast of Unleavened Bread. And in Christ’s Ascension as the reality of the Offering, Christ demonstrated the chirality of physical and spiritual about which Paul said that the invisible things of God were made known through the visible things created (Rom 1:20), with the visible, physical things preceding the invisible, spiritual things (1 Cor 15:46).

Rabbinical Judaism has the Wave Sheaf Offering occurring on a fixed calendar date, the 16th day of *Aviv*, the wrong day-after-the-Sabbath. And Latter Day Saints have the wrong *Sabbath* day. But within their respective reading communities, their assignment of meaning to inscribed words makes sense to them and can be supported by reasonable arguments. However, what their logic reveals is that these communities do not have the mind of Christ, but remain carnally minded.

Long ago, when inscription of linguistic icons was new and inscription was considered inferior to utterance, another class of linguistic signifiers existed: unpronounced determinatives that gave to readers the context for inscription of an utterance—that gave readers knowledge that a person hearing an utterance would have had simply by being present when the utterance took place. These linguistic determinatives, again, were never pronounced, never uttered, but they told the reader who spoke, when the utterance occurred, where the utterance occurred, and in what language the utterance occurred. Linguistic determinatives are akin to stage directions written in the margins of the text for a play (in translation of cuneiform texts, they are written as lower case superscript). When a reader “reads” the play aloud, the reader doesn’t usually read the stage

directions but skips over them unless these directions are germane to the plot of the play—and even then, they are normally skipped.

Over time, however, all languages change: in his *Preface to a Dictionary of the English Language*, Dr. Samuel Johnson (1755 CE) wrote, “With this hope [of *fixing* the language], however, academies have been instituted, to guard the avenues of their languages, to retain fugitives, and repulse intruders; but their vigilance and activity have hitherto been vain; sounds are too volatile and subtile for legal restraints; *to enchain syllables, and to lash the wind, are equally the undertakings of pride*, unwilling to measure its desires by its strength” (emphasis added).

Hebrew underwent refining-types of linguistic changes during the reigns of the kings, with the language of the Northern Kingdom of Samaria (Israel) departing from the language of the Southern Kingdom of Jerusalem in discernable ways ... the antediluvian stories of Genesis that we have today are, I believe, in the language of 9th-Century BCE Samaria. I suspect when the Book of the Covenant was found in the dilapidated temple during the days of King Josiah (2 Kings 22:8), the outer wraps of the scroll were unreadable. Thus, to recover what was damaged, another scroll had to be found and copied, with this second scroll coming from either Bethel or Samaria when Josiah pulled down the altar Jeroboam had erected at Bethel then removed the shrines on the high places at Samaria (2 Kings 23:15–19). Regardless, the outer wraps of the re-copied scroll that was Book of the Covenant were in the Hebrew of Jeroboam’s kingdom.

But perhaps the most significant linguistic change that occurred under the kings and then during the Babylonian exile was the transformation of linguistic determinatives into regular nouns ...

Technically, a determinative is an ideogram marking semantic categories in logographic scripts. In ancient Egyptian hieroglyphs—Moses would have been schooled in reading and writing hieroglyphs—determinatives included symbols for divinities that aided reading an inscription but determinatives were never pronounced. Nearly every word included a determinative that came at the end of the word and preceded any suffixes. However, when Moses wrote as commanded by the Lord to write “a memorial in a book and recite it in the ears of Joshua” (Ex 17:14), he wrote in a partially alphabetized Semitic language [proto-Hebrew]. If he had written in Egyptian hieroglyphs, there would have been no need for him to recite what he wrote in Joshua’s ears, but because Semitic languages are only partially alphabetized, the reader needs to hear consonant clusters “read” through the insertion of appropriate vowels in the consonant cluster before the text can be read by someone other than the text’s author.

Writing in a Semitic language would have been more efficient than writing in glyphs.

Moses apparently wrote what he was commanded to write in modified Phoenician script: it was not unusual to write several languages using the same script. The tendency not to invent a new script for a language but to use an existing script is seen today in English being written in Latin script, and seen in

the ancient world with the Sumerian, Akkadian, and Hittite languages being distinct languages that were written in the same cuneiform script.

Having been reared in Pharaoh's household, Moses should have been familiar with the languages of the Fertile Crescent whether written in glyphs, hieroglyphs, or in cuneiform script. Moses would have also used determinatives either preceding or following a word that specified the particular semantic group of the word. Again, these determinatives were not pronounced. It would have seemed logical to Moses to use determinatives when writing proto-Hebrew text in borrowed Phoenician script, and it should have seemed equally logical to use a determinative for the God of Abraham, this determinative being the never-pronounced Tetragrammaton *YHWH* that aided reading the text he wrote in partially alphabetized proto-Hebrew.

But with the linguistic changes that would have come from five and more centuries of usage without dictionaries to stay linguistic drift, the language spoken by the people of Israel would have been considerably different from the Hebrew written by scribes (most of Israel would have been illiterate), but the Hebrew written by scribes would have differed from the proto-Hebrew of Moses' generation, with examples of this proto-Hebrew having been found inscribed on cave walls. Thus, scribes then writing in imperial Hebrew would have needed to translate the writings of Moses into the language of the kings in the same way that the Middle English of *Sir Gawain and the Green Knight* (ca 1350 CE) needs to be translated into modern English before most English speakers can read this midlands classic of just seven centuries ago. A few lines from the beginning of *Sir Gawain* will make my point:

Passus I

SIPEN þe sege and þe assaut watz sesed at Troye,
þe bor brittened and brent to bronde and askez,
þe tulk þat þe trammes of tresoun þer wrot
Watz tried for his tricherie, þe trewest on erthe:
Hit watz Ennias þe athel, and his highe kynde,
þat sipen depreced prouinces, and patrounes bicom
Welne e of al þe wele in þe west iles.
Fro riche Romulus to Rome ricchis hym swyþe,
With gret bobbaunce þat bur e he biges vpon fyrst,
And neuenes hit his aune nome, as hit now hat;
Tirius to Tuskan and teldes bigynnes,
Langaberde in Lumbardie lyftes vp homes,
And fer ouer þe French flod Felix Brutus
On mony bonkkes ful brode Bretayn he settez
wyth wyne,

The *thorn* character represents “th”; thus the word <þe> is “the.”

If a modern English speaker phonetically sounds out each Middle English word, *Sir Gawain and the Green Knight* can be read for the sounds of the words remain similar—and this would have been the case when the Book of the Covenant was found in the dilapidated temple in the days of King Josiah, only Moses' writing would not have included vowels. And with losing the Book of the Covenant for some time, exactly which vowels were to be inserted where would have been unknown.

The reason the Lord instructed Moses to read what he, Moses, wrote in the hearing of Joshua was so that Joshua would know what word was to be formed from the inscribed roots [consonant clusters], all that would have been written. So a missing generation between when a Semitic text was inscribed and when it is again read produces approximations of how the text is to be read; for the vowels inserted between the consonants of the root are merely guesses until enough context is established that better assignment of vowels can be made. And in losing the Book of the Covenant then finding it again, the root consonant clusters that Moses would have written and that would have been copied and recopied throughout the time of the judges would have needed to be artfully translated into the root consonant clusters of imperial Hebrew, with less loss of root clusters occurring than in fully alphabetized languages, but with most loss of nuances and linguistic precision.

Imperial Hebrew doesn't use linguistic determinatives; so what were translators [scribes] to do with these extra words found in Moses ... what they did that is of importance to endtime disciples was produce linguistically awkward sentences that seek to mimetically represent the speech of the Lord, the God of Abraham. They gave the God of Abraham a name that was too sacred to pronounce—why was this name too sacred to pronounce? Because it had never been pronounced. It wasn't pronounced in the days of Moses, nor anytime since. Why? Because this "name" was a linguistic determinative and NOT a name: it was an ideogram denoting a semantic category, that of the divine.

After the House of Judah's exile to Babylon, priests and scribes elevated monotheism to the status of an idol, the only idol that Israel was to worship. And the linguistic determinative that identified the divine was treated as a singular noun and assigned singular verbs, thereby creating linguistic nonsense.

Endtime disciples receive an Old Testament text that frequently uses the construction, *YHWH your* [Israel's] *Elohim*, translated into English as *LORD your God*. But *Elohim* [Strong's #H430] is the regular plural of *Eloah* despite being assigned by imperial Hebrew translators linguistic singleness, thereby taking singular verbs. *El* [Strong's #410] is the Semitic singular form of *God*. And *Eloah* is the Hebrew equivalent to the Arabic name for God, *Allah*. Both are cognates, and both deconstruct to <El + ah>, with the /ah/ radical representing aspiration or breath; thus, *Allah/Eloah* deconstruct to <God + His eternal breath>.

Again, *Elohim* is the regular plural of *Eloah*; so *Elohim* deconstructs to <[El + breath] + [El + breath]> an undeterminable number of times, with the number of

times established by the Tetragrammaton *YHWH*, which deconstructs to <*YH* + *WH*>, with the glottal stop again representing aspiration or breath ...

Consonants are formed through the interruption of breath, interruption of the vowel stream. The glottal stop interrupts breath at the very back of the mouth, before the mouth can serve as a sound chamber. Thus, the glottal stop, inscribed as the letter /*H*/, is really a soundless letter used to represent aspiration or rough breathing on a near consonant. Plus, consonants as interruptions of the vowel stream tend toward silence. A consonant cluster is absolutely silent. A vowel stream or several vowels streams have to be added to a consonant cluster before “silence” is transformed into words, with the vowel streams coming from breath that represents life. An inscribed Semitic language text is *lifeless* until read; until a human person inserts his or her breath of life into the text in a manner analogous to *Elohim* [singular in usage] breathing His breath into the nostrils of the man of mud. So a theological reason exists for Moses writing in a proto-Semitic language rather than in hieroglyphs.

Sometime during the Exile, priests and scribes, knowing that the Tetragrammaton *YHWH* had never been pronounced, assigned vowels to the Tetragrammaton that reflected the theological tradition they had received that stood in opposition to their idol of monotheism ... in lieu of pronouncing the Tetragrammaton, they began to sing the word <*Adonai*> when they encountered the always unpronounced Tetragrammaton in Holy Writ. Allegedly, the word *Adonai* represents the vowels that would have been inserted into the Tetragrammaton if the consonant cluster would have been pronounced—and if we were to combine *Adonai* with *YHWH*, we would get (still unpronounced) the following: <*Y^aH^{d-n} W^{ai}H*>, which would read, *Yah^{and} another such WaiH*, with *Yah* now not being a contraction for the Tetragrammaton, but the physical or visible face of the conjoined deities forming the Tetragrammaton that is again, a linguistic determinative denoting a semantic category or class, that which is divine.

No rereading of prophecy is possible without understanding *Hebrew style* poetic construction in which the initial presentation of a thought or of a narrative scene forms the physical shadow and copy [mirror or chiral image] of a spiritual thought or narrative in the manner of “night” preceding “day,” darkness preceding light, the creation of *Yah* preceding the creation of God the Father, the God Israel never knew, with *Yah* being the deity that interacted with humanity as the God of Abraham, the God of the living (Matt 22:32), the Logos [*’o Logos*] that was God [*Theos*] and that was with [*pros*] the God [*ton Theon*] in primacy [*arche*] (John 1:1) and that created all things physical (*v.* 3). It was *Yah* that entered His creation as His unique Son (John 3:16) not to condemn the world but to save it—

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." (John 12:44–50)

The Logos who was God left His word [*o logos which I spoke*] with His disciples as the judge of unbelievers and doubters, but the words that Jesus spoke were the Father's words—and it is these words that determine who receives eternal life, or life outside of space-time.

The Apostle Paul wrote,

Have this mind among yourselves, which is yours in 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.* And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross. (Phil 2:5–8 emphasis added)

Elsewhere, Paul wrote,

Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and *it was put in place through angels by an intermediary.* Now an intermediary implies more than one, but God is one. (Gal 3:19–20 emphasis added)

Who was the "intermediary" that put the Law into place? Was this intermediary not the God that took the fathers of Israel by the hand to lead this nation out from Egypt? About this God, Paul wrote,

For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. Now these things took place as examples for us, that we might not desire evil as they did. (1 Cor 10:1–6)

The author of Hebrews wrote,

For if that first covenant had been faultless, there would have been no occasion to look for a second. For He finds fault with them when He says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more." (Heb 8:7–12)

In this the author of Hebrews cites the prophet Jeremiah,

Behold, the days are coming, declares [*YHWH*], when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband,

declares [YHWH]. But this is the covenant that I will make with the house of Israel after those days, declares [YHWH]: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know [YHWH],' for they shall all know me, from the least of them to the greatest, declares [YHWH]. For I will forgive their iniquity, and I will remember their sin no more. (Jer 31:31–34)

Plus, the author of Hebrews wrote,

Therefore, as the holy spirit [*to pneuma to 'agion*] says, "Today, if you hear His 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)

Again, who was it that led Israel out from Egypt, and who was provoked with the fathers of Israel for forty years, and who declared that they should not enter into His rest—and where is this passage found?

Oh come, let us sing to [YHWH];

let us make a joyful noise to the rock of our salvation!

Let us come into His presence with thanksgiving;

let us make a joyful noise to Him with songs of praise!

For [YHWH] is a great God,

and a great King above all gods.

In His hand are the depths of the earth;
 the heights of the mountains are His also.
 The sea is His, for He made it,
 and His hands formed the dry land.
 Oh come, let us worship and bow down;
 let us kneel before [YHWH], our Maker!
 For He is our God,
 and we are the people of His pasture,
 and the sheep of His hand.
 Today, if you hear His voice,
 do not harden your hearts, as at Meribah,
 as on the day at Massah in the wilderness,
 when your fathers put Me to the test
 and put Me to the proof, though they had seen My work.
 For forty years I loathed that generation
 and said, "They are a people who go astray in their heart,
 and they have not known My ways."
 Therefore I swore in My wrath,
 "They shall not enter my rest." (Ps 95:1–38)

David was a very good poet, and Psalm 95 is in classic *Hebrew style* construction of thought-couplets that themselves reflect the physical/spiritual aspect of *Hebrew style* poetics ... in going from verse 8 to verse 9, the narrating voice of the psalm moves from physical [the voice of David] to spiritual, the voice of the Rock that stood between Israel and the army of Pharaoh, with this Rock being—according to Paul—Christ Jesus, the intermediary that gave Israel the Law, that was the Creator of man and of all things physical, that was the God of Abraham, the God of physically living ones. For again, who was it that loathed a generation?

And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! Why is [YHWH] bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?" And they said to one another, "Let us choose a leader and go back to Egypt." Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes and said to all the congregation of the people of Israel, "The land, which we passed through to spy it out, is an exceedingly good land. If [YHWH] delights in us, He will bring us into this land and give it to us, a land that flows with milk and honey. Only do not rebel against . And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and [YHWH] is with us; do not fear them." Then all the congregation said to stone them with stones. But the glory of [YHWH] appeared at the tent of meeting to all the people of Israel. And [YHWH] 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." But Moses said to [YHWH], "Then the Egyptians will hear of it, for you brought up this people in your might from among them, and they will

tell the inhabitants of this land. They have heard that you, O [YHWH], are in the midst of this people. For you, O [YHWH], are seen face to face, and your cloud stands over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night. ..." (Num 14:2–14)

Again, who said what to whom? To whom did Moses plead for the people's lives? Was it not to the *pillar of cloud by day* and the *pillar of fire by night* that went before the people of Israel? Was it not to the intermediary—in Paul's words—that gave to Israel the Law? Was this intermediary not then the God of Abraham, the God of living ones, not the God of dead ones? Indeed, this is the case, and the reality that the people of Israel screwed up linguistically when imperial Hebrew scribes transformed a linguistic determinative into a naming icon, a noun, singular in number.

God is one, but <one> denotes unity as well as numerical singleness. And in the conjoined Tetragrammaton YHWH, two deities functioned as one deity as a man and his wife were one flesh in the beginning—and are to be one flesh before God as the inner self and the outer self of a human person are one person.

Israel is one nation as a man and his wife are one flesh, with circumcised in the flesh Israel forming the spiritually lifeless shadow and copy of circumcised of heart Israel. These two nations of Israel have the same Head, the Rock that is Christ Jesus and that was the God of Abraham, the Creator of all things physical. So biblical prophecies about Israel pertain physically to the nation that is circumcised in the flesh, but pertain spiritually to the nation that is circumcised of heart, thereby breaking down the barrier of circumcision that separated natural Israel from the remainder of the natural world [from Gentiles].

In *RPR*, I will develop how Hebrew style narration discloses through the things that have occurred knowledge of invisible spiritual things that cannot otherwise be known to mortal man, with those things that *Yah*, the God of Abraham, did revealing those things that God the Father will do in the heavenly realm in dealing with circumcised of heart Israel.

The outwardly circumcised nation of Israel never knew the Father, the God of dead ones and the God that raised the crucified man Jesus from death. Early-on, greater Christendom understood but didn't understand the construction of the Tetragrammaton. You will, if you continue reading, know more than any human teacher of Israel: you will know more than I know, but then, I too will know more than I know as I rewrite a manuscript I constructed in haste twelve years ago.

*

The Argument:

“The testimony of Jesus is the spirit of prophecy” (Rev 19:10)

Fishing in fished out waters—that’s how a treatise explicating biblical prophecy will be received by most Christians even though a Seventh Day Adventist prophecy seminar will fill a meeting hall and bring about another baptism or two.

Herbert W. Armstrong based his eighty million a year corporation [the Worldwide Church of God] on marketing biblical prophecy, not that he understood prophecy and not that he even thought he did after the Treaty of Rome was signed with only six nations being signatories. In fact, by autumn 1961, he realized he didn’t correctly understand biblical prophecy and he scheduled an Advanced Prophecy Seminar for spring semester at Ambassador College, Pasadena. He required all of his senior men headquartered at Pasadena to attend the seminar, and in the first session, he told these men that he had prophecy wrong, that *the Church* had to get prophecy right, that all ideas would be explored, that no idea was off limits. I have a list of the so-called evangelists who attended this Advanced Prophecy Seminar. Most are now dead. A couple remain alive, one of whom confirmed that, indeed, Garner Ted Armstrong who taught the second session of this Advanced Prophecy Seminar and every session thereafter had begun the second session by saying that there would be no new revelation, that his dad had prophecy right, that his dad was just experiencing doubts because world events were not happening as his dad, Herbert Armstrong, believed they should happen. Ray Dick gave me the list of men attending the seminar, men who sat on their hands, not daring to challenge Garner Ted. And over the spring and summer of 2002, I wrote Garner Ted three times to ask if what was reported to me was true. He graciously responded to each letter, but he never answered my question. Confirmation came in a letter from Roderick Meredith who strongly urged me to return to the senior Armstrong’s prophetic teachings about Rome and the Roman Empire, teachings that Armstrong seemed to have borrowed from Ellen G. White.

The prophet Daniel was told to *shut up the words* [of his vision] *and seal the book until the time of the end* (cf. Dan 12:4, 9; 10:14; 8:17; 2:28) ... if the visions of Daniel, especially the long vision of chapter 11, were shut up and divinely sealed until the time of the end—the latter days—then no mortal person could unseal these visions and understand what Daniel understood (Dan 10:1).

If the generic *time of the end* had not begun when Ellen G. White explicated biblical prophecies in the 19th-Century; if the time of the end had not begun when Herbert Armstrong was explicating biblical prophecies in the 20th-Century, then

the prophecies of Daniel were still sealed and kept secret and not understandable by anyone during the ministries of these two prophecy pundits. And without the unsealing of Daniel's visions, John's vision [the book of Revelation] cannot be understood.

But a sealed and kept secret prophecy is of no value to anyone if the prophecy is not unsealed at a specific moment in time.

At the heart of understanding biblical prophecy is living in the time of the end, the latter days, that period shortly before the visions of Daniel pertaining to a spiritual reality that has begun. And for the *time of the end* to have meaning, the time of the end couldn't have begun in the 1st-Century CE, nor in the 16th-Century, nor even in the 20th-Century.

How long can be considered the *time of the end*, especially in light of Paul writing,

For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. Now these things took place as examples for us, that we might not desire evil as they did. Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer. *Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.* Therefore let anyone who thinks that he stands take heed lest he fall. (1 Cor 10:1–12 emphasis added)

Elsewhere, Paul wrote,

But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. *And 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, and so we will always be with the Lord.* Therefore encourage one another with these words. (1 Thess 4:13–18 emphasis added)

We who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air—didn't happen. Paul died without Christ Jesus returning in his lifetime. Paul didn't understand that he wasn't living at the end of the ages ...

If a disciple thinks about what Paul wrote, the disciple won't be encouraged by Paul's words; for Paul sincerely believed that Christ Jesus would return while he remained alive—and Christ didn't return, hasn't yet returned, and will not return

next year or the year after, or in five years. These things we can know with absolute certainty, just as we can know with certainty that Rome, the Roman Church, the Roman See are not mentioned in the visions of Daniel and have no part in his visions. We can know with certainty that the great whore riding the dragon and drunk on the blood of saints is not the Roman Church. The Pope is not the Antichrist although he is a lower-case <a> antichrist; for he does not today (nor in the past) teach *Christians* to walk in this world as Jesus walked (1 John 2:6); to imitate Paul as he imitated Jesus (1 Cor 11:1); to imitate the Churches of God in 1st-Century Judea (1 Thess 2:14), these churches filled with Commandment keepers. He does, however, encourage Catholics to practice good works in this world. He does stand against the needless murder of the unborn, perhaps not realizing that in doing so he comes close to the testimony of Jesus.

Paul was not alone in believing that Jesus would return during the person's lifetime. Paul was not alone in believing that the end of the age was at hand. What is it that Matthew's Jesus tells His disciples to declare:

These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. *And proclaim as you go, saying, 'The kingdom of heaven is at hand.'* Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. Acquire no gold nor silver nor copper for your belts, no bag for your journey, nor two tunics nor sandals nor a staff, for the laborer deserves his food. (Matt 10:5–10 emphasis added)

The kingdom of the heavens [plural] was at hand, but not in the way the declaration would seem to indicate: in Himself, Jesus represented the kingdom of the heavens. Jesus' presence in this world represented the kingdom of the heavens' presence in this world. And Jesus' absence from this world represents the movement of the kingdom of the heavens from here on earth to heaven.

Jesus' continued absence from here on earth represents the continued absence of the kingdom of the heavens from here on earth.

All authority in heaven and on earth has not yet been given to Christ Jesus (see Matt 28:18), and will not be given to Christ until dominion over the single kingdom of the world is taken from the Adversary and given to the Son of Man, Head and Body, halfway through seven endtime years of tribulation, these seven years divided into the Affliction and Kingdom and Endurance of Jesus (Rev 1:9), with the Affliction and Endurance forming mirror images of each other, with each being 1260 days long and with the Kingdom of this world being taken from the Adversary, the spiritual king of Babylon (see Isa 14:4), and given to the Son of Man on the doubled day 1260 that begins with the Adversary still having dominion of this world and concludes forty-eight hours later with Christ Jesus having dominion over this world and with the Adversary being cast into space-time and given the mind of a man as Nebuchadnezzar was given the mind of an ox for seven years ... for the Adversary, his seven years will be the three and a half years of the Endurance plus the short while (another three and a half years) when he is released after the thousand years (Rev 20:7), with the Endurance and *the short while* forming enantiomorphs in a similar manner to how the Affliction and the Endurance are enantiomorphs.

Removal of the Adversary from his present position as prince of this world—prince of the power of the air—is a one time occurrence that is seen in Daniel's vision and seen in John's vision: cf. Daniel 7:9–14; Revelation 11:15–19. This one-time transference of authority to rule brings Daniel's visions into alignment with John's vision as a witness mark or timing marks aligns a rifle barrel to a receiver or cam and cam shaft gears.

The argument that will be made in this treatise is that the time, times, and half a time of Daniel 7:25 equates to the 1260-day-long ministry of the two witnesses, with this one twice-described forty-two month period being identified in John's vision as the Affliction that will be followed by the Kingdom [the transference of the kingdom] and with the transference of authority to rule being followed by the Endurance of Jesus, another 1260 day long period that will see Christ Jesus as the prince of the power of the air and all of the world baptized in spirit so that the endtime gospel—*all that endure to the end shall be saved* (Matt 10:22; 24:13)—becomes an undeniable reality.

Rome, the Roman Empire, the Roman Church, the Roman See, the Holy Roman Empire—none of these entities appear in Daniel's visions, nor belong in Daniel's visions that were sealed through seemingly being fulfilled by the earthly Babylonian Empire, the earthly empire of Media and Persia, the earthly Greek Empire that divided to become the Ptolemaic and Seleucid Empires, the gold, silver, bronze, and iron of Nebuchadnezzar's vision. But Daniel's visions were not about earthly kingdoms: they were about demonic kingdoms and demonic kings, with again the Adversary being the spiritual king of Babylon, the head of gold that ruled/rules men and beasts wherever they dwell, something that Nebuchadnezzar never did. And the body of the Adversary [*Babylon*] are those over whom he exercises dominion, human and angelic.

At no time did Nebuchadnezzar or Darius or Alexander rule the children of men in China, let alone in Chile; so what Daniel told Nebuchadnezzar when interpreting his vision simply wasn't true:

This was the dream. Now we will tell the king its interpretation. 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. (Dan 2:36–38)

But what Daniel told Nebuchadnezzar was/is true of the Adversary, the still reigning prince of the power of the air.

A truly born of spirit Christian is not the fleshly body of a human person, but the resurrected-from-death inner self of the person, resurrected through receiving a second breath of life, the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*]. Israel is no longer the nation circumcised in the flesh, but is the new nation that is circumcised of heart by the soft breath of Christ. The Law no longer pertains to the outer self—to what hands and bodies do—but pertains to the inner self as expressed in the thoughts of the mind and the desires of the heart. Thus, it is only logical that biblical prophecies are about what affects the inner self, not what affects the outer self. And this is the prophetic reality that has been concealed and kept secret until the latter days.

The four beasts/kings of Daniel's vision in the first year of Belshazzar are also the four horsemen of the Apocalypse, with the third horseman being *Sin* and the fourth horseman being *Death* that are still together as the spiritual king of the South and of the North in Daniel's long vision (Dan 11:5). The Second Passover liberation of Israel frees all Christians from indwelling sin and death, thereby separating *Sin* from *Death*. By being filled with spirit [*pneuma*], there will be no place inside of a Christian for sin; yet the Christian will remain mortal and remain subject to *Death*, but only from outside causes such as martyrdom.

But more of this in the ensuing chapters: the time of the end began with the second Passover in 2001, with my calling to reread prophecy coming in January 2002, exactly forty years after Garner Ted, on behalf of his father, rejected divine revelation ... forty years to the day and hour and, I believe, the minute.

As an aside, geographical lands such as Egypt and Assyria are, when moving from physical to spiritual, representations of Sin [the king of the South] and Death [the king of the North]. Geographical lands such as Gog and Magog (presumed to be Russia and Iran by many modern prophecy pundits) are representations of ideologies, notably that of God being one in numerical singularity as found in Arian Christendom, Judaism, and Islam; for when the Adversary is loosed from his chains after a thousand years, he again deceives nations as he gathers them from the four corners of the earth, Gog and Magog, to array them in battle formation against the camp of the saints (Rev 20:7–9). Gog and Magog are no more physical nations at the four corners of the earth than there are corners on a sphere that bulges a little at its waistline, the equator.

The prophet Ezekiel recorded the words of the Lord:

Son of man, set your face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him and say, Thus says the Lord [YHWH]: Behold, I am against you, O Gog, chief prince of Meshech and Tubal. And I will turn you about and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them clothed in full armor, a great host, all of them with buckler and shield, wielding swords. Persia, Cush, and Put are with them, all of them with shield and helmet; Gomer and all his hordes; Beth-togarmah from the uttermost parts of the north with all his hordes—many peoples are with you. Be ready and keep ready, you and all your hosts that are assembled about you, and be a guard for them. *After many days you will be mustered. In the latter years you will go against the land that is restored from war, the land whose people were gathered from many peoples upon the mountains of Israel, which had been a continual waste. Its people were brought out from the peoples and now dwell securely, all of them.* (Ezek 38:2–8 emphasis added)

The modern nation state of Israel does not today dwell in security; so the time specified for this prophecy about Gog and Magog is the *latter years* after God has gathered many peoples upon the mountains of Israel, thereby dating this passage to when the Adversary is loosed from his chains. And the rallying cry that will be used to incite Gog and Magog will be, *God is one!* Whereas it will be the Adversary that is one in number, for the linguistic icon <God> will again represent the divine as a linguistic determinative.

*

Chapter One

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. So they are without excuse. (Rom 1:18–20)

1.

It is usually said that a third of the Bible is prophecy, but all of the Old Testament is constructed as a *Hebrew style* narrative. Matthew's and Mark's Gospels are also *Hebrew style* narratives, and the remainder of the New Testament completes the physically inscribed portion of a single *Hebrew style* narrative that will have the glorified lives of "the holy" forming the physically un-inscribed, spiritual portion of this narrative ... the construction of Holy Writ—physical and spiritual portions—is seen in the annual High Sabbaths, with the High Sabbaths together representing the single harvest of humanity by God, but with the spring High Sabbaths representing the harvest of firstfruits but additionally representing the entirety of the plan of God, and with the latter fall High Sabbaths representing the main crop wheat harvest but also representing in themselves the entirety of the plan of God. Two grain harvests forming one harvest. The physically inscribed Bible and the spiritually inscribed Book of Life—two books that together form one *Hebrew style* narrative, one book, with the prevailing concept of two being one also realized in biblical prophecy.

Biblical prophecy is where politics and theology come together, two roads forming one super highway across ancient Eden, from the Nile to the Tigris. Hot button political issues that are usually off limits for theologians have prophetic implications when Christians realize that physical geography represents spiritual topography, that the geographical Promised Land for Israel forms the visible representation of Sabbath observance by Christians, that Babylon represents the Adversary's administration over the single kingdom of this world, an administration based on transactions (buying and selling), with the world's stock exchanges serving as thermometers by which Babylon's health can be measured. In biblical prophecy, Egypt represents Sin; Assyria, Death. And the landscape of ancient Eden encircles human consciousness: whatever and however a person thinks is represented by a landscape somewhere within the boundaries of ancient Eden. This includes what Christians regard as deviant behavior, and what Jews

regard as blasphemy against the God of Abraham, and even what Muslims struggle against.

In the thousand year long Millennium when Christ Jesus, rather than the Adversary, rules as the *sar* of this world, there will be no economy based on transactions: when Babylon falls, it will never be rebuilt, with this *Babylon* not being the ancient city or kingdom in Mesopotamia but the spiritual kingdom of the Adversary that rules today over the mental topography of living creatures, giving to the great predators their predatory natures (see Isa 11:6–9) and giving to financiers their equally predatory human natures.

Because a biblical prophecy about, say, the physical land of Moab pertains spiritually to a mental landscape near to God but hostile to God, human behavior that is either near or far from God can be described in terms of a particular people or a particular geographical landscape inside of ancient Eden.

There is one “sweet spot” within ancient Eden’s parameters—the Garden—where man briefly dwelt before disobeying God because of unbelief. In this sweet spot was the Tree of Life, a child-like explanation of what it means to be truly born of spirit and to have indwelling heavenly life ... a child with the mind of man thinks like a child; a child with the mind of Christ still thinks like a child. And story books written for young children do not read like adult novels or historical texts. Scripture written for infant sons of God doesn’t read like scientific papers presented for peer review—and even when Scripture is written for infant sons of God, it seems not to be understandable by these infants unless the one reading spends time explicating the equivalent to *Green Eggs and Ham*. That is the essence of what I do in having been called to reread prophecy.

Does not Scripture say that no Moabite will enter the kingdom:

No Ammonite or Moabite may enter the assembly of [YHWH]. Even to the tenth generation, none of them may enter the assembly of [YHWH] forever, because they did not meet you with bread and with water on the way, when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. (Deut 23:3–4)

Yet Ruth was an uncircumcised-in-the-flesh Moabite and she entered into the assembly, and in less than ten generations, she was a mother to King David.

Being a Moabite or an Ammonite, descendants of Lot through his daughters, is a matter of attitude, of thought patterns, of mental topography, not of human biology when it comes to entering the assembly of Christ Jesus, where the barrier of physical circumcision has been broken down for the duration of this present era. For what was the reason given for preventing a Moabite from entering the congregation of Israel: they did not welcome their relatives with bread and water, but rather, hired Balaam to curse their cousins. And is that not an attitude problem? A no-love position taken against a brother? Is this not how Lutherans respond to Jehovah Witnesses, Mormons to Catholics, or how the former Worldwide Church of God treated all Sunday-keepers? They cursed their brothers and cousins when they themselves remained far from God.

2.

In the head citation, the Apostle Paul declares that the wrath of God is revealed—has already been revealed or made known to humanity—against ungodliness and unrighteousness. However, revealed knowledge has been suppressed by latent and active unrighteousness that (from further on in his declaration) caused God to give to those who suppressed the truth debased minds. Paul goes on to list attributes of debased minds, with homosexual relationships the first that he lists. But the man who is gay will claim he was born the way he is, that he didn't choose his sexual orientation. Usually, the man will have tried to suppress his attraction to other men. Likewise for lesbians. But this suppression smothers who the person is inwardly; so the person figuratively leaves the closet where he or she has been hiding and openly displays the debased mind the person has had all along. And yes, homosexuality is a fruit of a debased mind.

The above is a harsh indictment not of the person, but of the Adversary for having caused the person or an ancestor to worship the creature rather than the Creator; for most likely the person tells the truth when the person says that he or she was born with the person's sexual orientation—

Human epigenetic studies have shown human attributes that could be described as "having a debased mind" are inheritable, not through changes in DNA sequencing but through DNA methylation and histone modification that effect gene expression without changing DNA sequencing. So having known God through awareness of the things that have been made [the physical world in which the fleshly body dwells] but rejecting God, worshiping the creature rather than the Creator, was sufficient reason for God to give to those who rejected Him debased minds that they, in turn, passed on to their offspring to three and four generations. But if the offspring then rejects God and worships the creature rather than the Creator, the debased mind would be passed on to the offspring's third or fourth generation. And the cycle of debasement becomes unbroken, all the while those who worship a thing created are without excuse, or so Paul in his treatise to the holy ones at Rome claimed.

Yes, in Acts 17:30, the author of Acts has his *Paul* declare to philosophers on Mars' Hill that God previously overlooked the ignorance of men, but this contradicts what the Apostle Paul stated in his treatise to Romans. But the *Paul* of Acts is a character in a Sophist novel that for too long was accepted as genuine history by the Christian laity.

There is a very narrow but very deep chasm between worshiping the creature rather than worshiping the Creator. A human person can actually step across this chasm. Early English converts to Christianity appreciated the homophones <sun> and <Son> as they allegedly shifted from worshiping the sun to worshiping the Son of Man. And greater endtime Christendom stands on the wrong side of this chasm, worshiping the Son while doing obeisance to the sun by assembling on the day of the sun.

At one point, British Columbia's mighty Stikine River flows through a chute six feet wide and over a falls (known as the Lower Narrows, and close to where the Tanzilla River merges with the Stikine): you as a Christian, imagine yourself

standing on one side of this chute and professing to love one who stands on the other side. How are you going to act upon your love? Are you merely to mouth words of love that are drowned by the river's roar? That would be the safest thing to do. You would be risking your life in any attempt to jump across the chute.

Greater Christendom's feet are firmly planted on the "worshiping the creature" side of the chasm separating idolatry from righteousness; yet because greater Christendom strives to worship the Son, God has been slow to give professed Christians debased minds.

Paul used the phrase, *the mystery of lawlessness* (2 Thess 2:7)—lawlessness itself is no mystery but is simple unbelief; is simply not believing God; is where Adam mentally stood when seeing Eve eat forbidden fruit and not die. If Adam had continued to believe God, he would never have eaten forbidden fruit regardless of what his wife did. But Adam was so certain that anyone eating forbidden fruit would die that when he saw Eve eat—she as his flesh and bone was covered by his obedience—and not die, he became disillusioned and ceased to believe God. His belief that initially led to obedience became unbelief that led to disobedience ... this is a spiritual children's story that serves as biblical prophecy; for the last Adam is a life-giving spirit (1 Cor 15:45). He as Son and the Beloved of God represents both Adam (Rom 5:14) and Eve in one person.

Because of the lawlessness that had entered the early Church, God ceased to draw converts to Christianity forty years after Calvary (ca 71 CE). By seventy years after Calvary (ca 31–101 CE), the Church as the Body of Christ was spiritually dead, having died with the fleshly death of the last person truly born of spirit.

The Body of Christ died as the earthly body of Christ died at Calvary. And as the gates of Hades could not prevail over the earthly body of Christ but surrendered the body that was transformed from perishable flesh to glorious spirit after the body was three days and three nights in the heart of the earth, the gates of Hades will not prevail over the spiritual Body of Christ that will be raised to life on the third day [of the "P" creation account] through the Body being filled-with and empowered by the spirit/breath of God [*pneuma Theou*]. This spiritual Body will then, after seven years of tribulation, be accepted by God as the glorified Christ Jesus was accepted by God as the reality of the Wave Sheaf Offering.

The Body of Christ is the Body of the slain Lamb, not the seven horns on the head of the slain Lamb (Rev 5:6).

The Body of Christ will be raised to life on the third day of the "P" creation account, but won't be glorified until the fourth day, with this "P" account forming the abstract for Holy Writ, both its physical and spiritual portions.

Because Christians as the now dead Body of Christ will be filled-with and empowered by the spirit of God at the Second Passover liberation of Israel and as such will all *know the Lord*, those Christians who return to worshiping the creature rather than the Creator will receive debased minds in the manner that Paul wrote:

Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. Do you not remember that when I was still with you I told you these things? And you know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work. Only He who now restrains it will do so until He is out of the way. And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath [*pneuma*] of his mouth and bring to nothing by the appearance of his coming. The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. *Therefore God sends them a strong delusion, so that they may believe what is false, in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.* (2 Thess 2:2–12 emphasis added)

For God to send a strong delusion over those who once seemed genuine but refused to love the truth; for God to send a delusion over rebelling Christians so that these rebels will believe a lie and thereby be condemned is akin to God giving to those who worship[ed] the creature rather than the Creator a reprobate mind. In both cases, repentance is impossible ... to repent, a person turns from who and what the person is, thereby voluntarily killing the person's former self, and the person becomes a new creature—and this will never happen when the person is fully convinced the person is correct or justified in what the person does. Thus, a delusion denies to a person the possibility of repentance. Possession of a reprobate mind denies to the person the possibility of repentance. And for God to deny to a person the possibility of repentance is contrary to everything greater Christendom teaches about Christ Jesus and the Father, but is what Scripture teaches.

The above is not to say that today's Sunday-keeping Christian cannot repent: no, not at all—the Christian can repent, needs to repent, and I write to encourage the Christian to repent of his or her lawless ways; for Paul wrote, “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” (Rom 2:11–13).

The Christian who, today, is convinced that he or she is not under the Law will nevertheless perish without the Law if the Christian transgresses the Law because of the Christian's unbelief. In application, the Christian who transgresses the Sabbath commandment by worshiping God on Sunday transgresses the Law even though this Christian is fully convinced he or she is not under the Law: this Christian is therefore a sinner who would seem to sin without the Law and will therefore perish without the Law for God shows no partiality, such as requiring physical descendants of Abraham to keep the Law but permitting spiritual descendants to ignore the Law. The reality is that the Christian who by faith believes God will keep the Law out of love for God—will jump that chasm from worship of the creature to worship of the Creator—whereas the observant Jew

who loves God will profess with his or her mouth that Jesus is Lord and believe that the Father raised Jesus from death so that both Jew and Christian stand on the same theological ground. Both will acknowledge that the Father and Son are both (two entities) God, and both will keep the Commandments by faith, by belief of God.

Again, the linguistic icon <God> is a classifier, a determinative representing the divine. A son of God is a son of “the divine.”

Did a gay man, humanly born gay as he claims, do anything wrong to make himself as he is? Not necessarily. He could truly have been born with an “unnatural” sexual orientation, unnatural in the sense that humankind was created male and female, with all of humanity having descended from the womb of Eve, the life-giver. The desire of Adam was for Eve, flesh of his flesh and bone of his bone. They were one flesh as the inner self [soul] and outer self [the fleshly body] of a person are one person. Thus, a homosexual relationship is analogous to one person being of two invisible inner selves or two visible outer selves, and certainly two visible outer selves joined together as one person without an animating inner self would be unnatural; would be a dead two headed monster. Likewise, two invisible inner selves joined together would be as a demon possessing a demon, not something that knowingly occurs in the spiritual realm. So the natural state of a human person is to have a dead [spiritually lifeless] inner self that animates and gives physical life to the fleshly body, the outer self, with this relationship between inner and outer selves being represented in marriage where the man is the head of his wife (1 Cor 11:3) as the inner self is the head of the outer self, with the indwelling of Christ Jesus in the form of His spirit/breath [*pneuma Christou*] giving life to the previously dead inner self, thereby becoming the Head of the inner self and by extension, the Head of the person, now a born-of-spirit Christian.

But in a mystery of God, the inner self of a person [*psuche*] holds the spirit [*pneuma*] of the person (1 Thess 5:23), that is the spirit of man [*to pneuma tou 'anthropou*] (from 1 Cor 2:11), with this spirit of man functioning as a virgin daughter in her father's house, with the father of every son of disobedience being the Adversary. It is this spirit of the person that the spirit of Christ enters as a husband enters his wife when the person receives a second breath of life, the spirit of God in the spirit of Christ.

It is because the inner self of every person is neither male nor female, Jew nor Greek, that Paul wrote,

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. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. (Gal 3:25–28)

The humanly born dead inner self of a person is an unborn son of God: the head of this dead inner self is the spirit [*pneuma*] of the person that causes the person to know the things of a person (as opposed to the things of a beast). And together, spirit and soul [*pneuma & psuche*], the inner self of the person has been consigned to disobedience by God so that He can have mercy on all (Rom 11:32).

With receipt of a second breath of life, the now living inner self of a person—living from receiving the breath of God [*pneuma Theou*] in the breath of Christ [*Christou*—is a son of God.

Physical abortion equates to the spiritual murder of unborn sons of God before they receive life from outside of space-time; hence abortion is a crime against nature and by extension, against God. To advocate for abortion (for reproductive rights of women) is to be as far from God as the person can get; for too often, the woman who aborts a child never forgives herself and as such cannot repent even when Christ dies for the woman while she is still a sinner. The damage done to the woman's psyche is great: the Adversary effectively "aborted" an unborn son of God. Thus, the woman who resisted motherhood needs to understand that if God can forgive her, she can forgive herself even if she can never forget.

How far humanity is from God can be seen not in the number of Muslims or Buddhists in this world, but in the number of Christians who will accept sexual cohabitation outside of marriage; who will accept *women's reproductive rights* as a health issue; who will accept gay marriage as a human right. At some point, humanity can get no farther from God but will, of necessity, turn and begin to move closer to God. That point will mark the midnight hour of the one long spiritual night that began at Calvary—and at this midnight hour, death angels will again pass over all the land, slaying uncovered (by the blood of Christ) firstborns in the Second Passover liberation of Israel (the nation to be circumcised of heart) from indwelling sin and death.

Placing importance on the flesh, on the visible surface of things, on nation states constitutes being physically or naturally minded—and of such mindsets, Paul wrote,

For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the spirit set their minds on the things of the spirit. For to set the mind on the flesh is death, but to set the mind on the spirit is life and peace. For *the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot*. Those who are in the flesh cannot please God. (Rom 8:5–8 emphasis added)

Why can't the mind set on the flesh (the carnal mind) submit to God's Law? Because the mind set on the flesh; the mind whose focus is the surface of things, the appearance of things, is a debased mind, regardless of how this debased mindset manifests itself. Placing importance on the physical attractiveness of self or spouse; placing importance on the accumulation of wealth, the accumulation of the things of this world; placing importance on legalistically keeping the Commandments—all are the fruit of a spiritually debased mind.

John wrote,

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever. (1 John 2:15–17)

Paul also wrote,

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

And,

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)

God consigned all of humanity to disobedience, one way of saying that God gave all of humanity over to having a debased mind through delivering humanity into the hand of the Adversary for the destruction of the flesh, the reality from which Paul drew his instruction to the saints at Corinth:

It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. (1 Cor 5:1–5)

This reality of God delivering Israel into the hand of the Adversary for the destruction of the flesh is also found in Daniel's vision of the first year of Belshazzar, king of Babylon:

Thus he said: "As for the fourth beast, there shall be a fourth kingdom on earth, which shall be different from all the kingdoms, and it shall devour the whole earth, and trample it down, and break it to pieces. As for the ten horns, out of this kingdom ten kings shall arise, and another shall arise after them; he shall be different from the former ones, and shall put down three kings. *He 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. (Dan 7:23–26 emphasis added)

The vagueness of the pronoun <they> in the preceding passage permits the pronoun to reference both the saints and the Law as being given into the hand of the little horn, the Adversary, for the 1260 days of the Affliction. For the present, however, I want to establish that God will give delusions and reprobate minds to human persons so that they cannot repent and turn to Him and thereby be healed of the greatest infirmity of all, death.

One more example,

And I said to their children in the wilderness, Do not walk in the statutes of your fathers, nor keep their rules, nor defile yourselves with their idols. I am [YHWH] your God; walk in my statutes, and be careful to obey my rules, and keep my Sabbaths holy that they may be a sign between me and you, that you may know

that I am [YHWH] your God. But the children rebelled against me. They did not walk in my statutes and were not careful to obey my rules, by which, if a person does them, he shall live; they profaned my Sabbaths. "Then I said I would pour out my wrath upon them and spend my anger against them in the wilderness. But I withheld my hand and acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out. Moreover, I swore to them in the wilderness that I would scatter them among the nations and disperse them through the countries, because they had not obeyed my rules, but had rejected my statutes and profaned my Sabbaths, and their eyes were set on their fathers' idols. Moreover, I gave them statutes that were not good and rules by which they could not have life, and I defiled them through their very gifts in their offering up all their firstborn, that I might devastate them. I did it that they might know that I am [YHWH]. (Ezek 20:18–26)

3.

When mindsets (mental topography) cast shadows as geographical lands and peoples occupying those lands, biblical prophecy is about issues such as gay rights and abortion, income equality and universal suffrage, Sabbath observance and keeping the Commandments. Notice what the author of Hebrews wrote,

Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, who was faithful to Him who appointed Him, just as Moses also was faithful in all God's house. For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. (For every house is built by someone, but the builder of all things is God.) Now *Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later*, but Christ is faithful over God's house as a son. And we are His house if indeed we hold fast our confidence and our boasting in our hope. Therefore, as the holy spirit says, "Today, if you hear His 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.'" (Heb 3:1–11 emphasis added)

Moses testified about things to be spoken later—Moses gave testimony about what hadn't yet occurred, is this not the definition of prophecy, testimony about future events, and of a prophet, one who testifies about what has not yet occurred? So are not the writings of Moses prophetic writings? They certainly are, more so than most theologians realize; for Moses spoke of a prophet like him:

[YHWH] your God will raise up for you *a prophet like me* from among you, from your brothers—it is to him you shall listen—just as you desired of [YHWH] your God at Horeb on the day of the assembly, when you said, "Let me not hear again the voice of [YHWH] my God or see this great fire any more, lest I die." And [YHWH] said to me, "They are right in what they have spoken. *I will raise up for them a prophet like you from among their brothers*. And I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him." (Deut 18:15–19 emphasis added)

Again, in a chiral, *Hebrew style* narrative, the first half or physical portion of the narrative forms the dark shadow-of, or mirror image of the spiritual portion: Moses on the plains of Moab was the shadow and copy of the glorified Christ Jesus in the Endurance, when the 144,000 spiritual virgins follow the Lamb wherever He goes.

Moses' history doesn't begin with crossing the Sea of Reeds and Israel's long circular trek in the wilderness: Moses [his name meaning, *the son*] was born into Israel but reared in the household of Pharaoh. Christ Jesus was born into Israel, but He wasn't reared by his human father, a carpenter. The best reading of the Gospels will have Jesus serving a fiscal apprenticeship to His uncle, Joseph of Arimathea, apparently a prosperous tin merchant, after His natural father died; for Joseph of Arimathea could not have claimed Jesus' body if he were not a close relative, someone in the immediate family. And if Jesus served Joseph of Arimathea, He would not have been in the Galilee during His late teens and twenties: He would not be recognized as one of the locals but as one who had returned. He would have been sailing on the Mediterranean Sea and then trekking up the Rhone and crossing over to Cornwall and Wales, where he would have conducted business for Joseph of Arimathea, thereby permitting Him to see many of the kingdoms of this world. So a storm on the Sea of Tiberius might well have frighten men who had been on no larger body of water, but the worst storm on the Sea of Tiberius would not have concerned someone who had sailed on the Mediterranean ... Moses' time in Pharaoh's household would form the shadow and copy of Jesus being engaged in His uncle's business. And in the physical/spiritual composition of a *Hebrew style* narrative, there is a correspondence between physical slavery and fiscal slavery; between serfdom and engaging in transactions.

Moses didn't suddenly become a prophet on the plains of Moab: in identifying with his people Israel and in the killing the Egyptian, Moses then understood that he was destined to be a judge over Israel and destined to free his people. So when he was rejected as an authority figure by Israel, with his killing of the Egyptian being known to those who would betray him, he fled—and he wasn't about to return; for what he had thought he knew and understood hadn't proven to be true.

Moses actually had prophecy correct, just not when or how the prophecy would transpire. He thought in terms of physically freeing Israel with the weaponry of this world; he understood his predestination in a physical context, not as a shadow of a spiritual reality. For death reigned over humanity from Adam to Moses (Rom 5:14), who entered into the presence of the Lord (Ex 33:14–23), not from Adam to Christ Jesus. It was Moses as the shadow and copy of the glorified Christ Jesus who first ascended the mountain of the Lord to be accepted into the presence of the Lord, thereby entering into the promised “rest” of God. In a spiritually comparable manner, the resurrected Christ Jesus as the reality of the Wave Sheaf Offering entered into the presence-of and was accepted by the Most High God on the fourth day of the Feast of Unleavened Bread in the year 31 CE.

As the people of Israel were assembled around the base of the mountain of God but were prohibited from climbing the mountain or even setting foot on the mountain, human persons not born of spirit through the indwelling of Christ cannot enter into the presence of God. And after Israel rebelled against God at Sinai, the physical equivalent to God sending strong delusions over those who refused to believe the truth (again 2 Thess 2:10–12) was expressed in the command to kindle no fire on the Sabbath (Ex 35:3), with fire representing life and with the Sabbath representing entering into God's rest.

In the natural, life is sustained by the *dark fire* of cellular oxidation of simple carbohydrates, but in the spiritual, life is sustained by the *bright fire* that is the glory of God:

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. Such was the appearance of the likeness of the glory of [YHWH]. And when I saw it, I fell on my face, and I heard the voice of one speaking. (Ezek 1:26–28)

The command not to kindle a fire on the Sabbath was a proclamation of the reality that the natural descendants of Israel could not have life in God's rest (in God's presence) because of their rebellion while Moses was absent from the assembly: it was the outward expression of the Lord saying, "Whoever has sinned against me, I will blot out of my book. But now go, lead the people to the place about which I have spoken to you; behold, my angel shall go before you. Nevertheless, in the day when I visit, I will visit their sin upon them" (Ex 32:33–34).

Remember, God is not a respecter of persons; He shows no partiality. The person who knows not to worship an idol yet worships an idol, whether cultural or theological—with the Bible being the biggest idol Christians worship—is an idolater whose name will be blotted out of the Book of Life if inscribed there. Yes, a Christian is to read the Bible and is to know the Bible well enough that the Christian knows where discrepancies exist, and the Christian should be able to explain these discrepancies when challenged with them (they are all explainable within the context of the spiritual Book of Life), but under no circumstance should the Christian worship the Bible as the infallible Word of God ... the Christian who holds a closed Bible overhead and shouts, *This is my sword, my high tower, my refuge*, when entering into the presence of God is the refuse of every Christian—this Christian will be sorely disappointed when judgments are revealed.

Moses [*the son*] had a mostly unrecorded history until he killed the Egyptian; Christ Jesus has a mostly unrecorded history until His earthly ministry began. Moses had an unrecorded "lifetime" of herding sheep for His father-in-law on the backside of nowhere before the burning bush incident; Christ Jesus has an

unrecorded ministry as spiritual Israel's high priest throughout the nearly two millennia when Christendom has been the dead Body of Christ. Moses reluctantly returned to Egypt where he began ten plagues intended to convince the Egyptian king to let the people of Israel go free so that they could serve their God: the tenth plague was the Passover slaughter of uncovered firstborns. And in the mirror image of these ten plagues, the tenth plague will appear first, with the Passover Lamb of God having been slain at Calvary and with Israel roasting this Lamb with their fiery sins for nearly two millennia, roasting this lamb until the midnight hour of the one long night that began at Calvary.

What happens next is the sudden death of a third part of humanity, all uncovered (by the blood of Christ) firstborns, biological and legal. And the death of so many [approximately 2.4 billion] in a day, with all of this *many* being firstborns, will convince great and small, educated and uneducated that God lives and that He will execute His wrath on humanity, with knowledge of this wrath having been suppressed by the unrighteousness of politicians and theologians ... where is the Christian pastor who will tell his or her parishioners that God is a jealous God, that Christians are to keep the eternal Second Sinai Covenant, it's ratifying sign being the glory that shone from Moses' face from having entered into the presence of the Lord. Neither the Moab Covenant nor the Second Sinai Covenant was ratified by the shedding of blood, thereby making both a copy of heavenly covenants. Both were ratified by a better sacrifice (see Heb 9:22–23) and therefore have no expiration date in this world.

The Moab covenant (Deut 29:1; 30:10, in reference to all of the Book of Deuteronomy) was ratified by a song Moses composed (Deut chap 32) — it is to this covenant that a better mediator was added, Christ Jesus replacing the man Moses.

The Second Sinai Covenant was ratified by Moses entering into God's rest, His presence, as a shadow and type of the harvests of firstfruits entering into the kingdom at the beginning of the Millennium, not after the thousand years when the greater harvest of humanity will appear before the Lord in the great White Throne Judgment.

Rereading prophecy is about moving one's focus from the physical to the spiritual, from physical things and nations and people to the invisible things of God, notably mindsets from which thoughts sprout and grow as weeds or wheat.

*

Chapter Two

I, John, your brother and partner in the Affliction and Kingdom and Endurance in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. I was in spirit in the Lord's day, and I heard behind me a loud voice like a trumpet saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." (Rev 1:9–11 translation of vv. 9 & 10 are modified to better conform to the Greek text)

1.

John the Revelator, probably John the Elder because of the Aramaic syntax used and traditional assignment of authorship, identifies himself as the reader's brother and partner in the three encapsulated, chronological periods incorporated in the vision, the first period being the Affliction; the second, the Kingdom; the third, the Endurance in Jesus [the word for "patient" isn't present in the text, either here or in Rev 3:10]. Thus, the Kingdom becomes the fulcrum that separates the 1260-day-long Affliction from the 1260-day-long Endurance in Jesus ...

I homeschooled my three daughters: the younger two have Bachelor degrees in Chemistry (one has her Ph.D.) and the eldest has a MBA degree in Accounting. None are so-called *math challenged*. But in homeschooling daughters, I realized they did not approach mathematics in the same way I do/did. They wanted to know why they were doing a particular computation before they did the computation. They needed to understand the reason for treating any number with a zero exponent as "one" before they would solve a problem in which there was a number with a zero exponent. And I realized they needed to trust me and do computations without understanding why they were doing what I told them to do; that after completing the computation, they would understand why they had to do it the way I said.

Before using John's chronological structure of his vision as John provides this structure [*Affliction, Kingdom, Endurance in Jesus*], I could devote a chapter of *RPR* to proving that Revelation chapter 4 through chapter 11, verse 14, pertains to the first 1260 days of the seven endtime years of tribulation, the period John labels as the Affliction. However, asserting this is the case will serve my purpose just as well. And note, John does not use a definite article for either *Kingdom* or *Endurance* (I use definite articles because it is awkward to write about them without each having its own article). Both *Kingdom* and *Endurance* share the definite article for the *Affliction*, suggesting all three named periods are in reality

one continuous period, that of themselves *Kingdom* and *Endurance* are not separate, definite periods; for in Greek definite nouns have definite articles, with this link so solid that the article alone can be used like a pronoun. Thus, when a noun is found without an article, the noun either doesn't name a linguistic object and instead functions as an adjective, or the noun shares the definite article of another noun, thereby disclosing that both nouns name the same object. And this aspect of Greek grammar becomes important in understanding John 1:1, *En arche* [no article, thus *arche* should not be translated as *the beginning*, but as *primacy* — *In primacy*] *was* 'o *Logos* [with definite article], *kai* [and] 'o *Logos was pros* [with or of] *ton Theon* [*the God*, objective case with definite article], *kai Theos* [no article] *was* 'o *Logos*.

Because in the third clause, *Theos* is without an article and agrees in number and grammatical case with 'o *Logos*, both *Theos* and 'o *Logos* name the same entity: the Word was God, but was also “with” or “of” the God, a separate linguistic entity. Two deities—both God—are present in the sentence, and it was the deity named as 'o *Logos* that created all things physical (v. 3), not *the God*. And again the principle of two being one as a man and his wife are one flesh or as the inner self and outer self of a person are one person—the principle of two being one is in play, with this principle lying at the heart of why biblical prophecies were about nations of old and are about endtime mental landscapes. So the scholar who argues that biblical prophecies were fulfilled by actual events long ago can support his or her argument, which in turn reveals how little the scholar knows about biblical prophecy.

Now back to why I mention homeschooling my daughters: they had no problems with math either at the high school or university level because they trusted me to tell them “truth,” which in Greek means a revealing of what has been concealed. The person who comes to *RPR* with the intention of challenging everything I say will find that if they stick with the book, enduring to the end, struggling through my convoluted prose, I will prove the points I make. However, the person who trusts me enough to accept what I say until I break the person's suspension of disbelief will take much more from this text. But trusting me requires the person to take a second journey of faith within the boundaries of Sabbath observance, a journey of faith analogous to Abraham's second journey of faith to Mount Moriah [Jerusalem] where he was to sacrifice Isaac. The reader must “sacrifice” what the reader thinks he or she knows about biblical prophecy; for if I am correct, the remainder of Christendom is wrong, the reality of being truly called to reread prophecy.

Enough said about the subject ... my middle daughter took her doctorate at UC Irvine, where as an incoming [from University of Alaska Fairbanks] graduate student she taught a section of first-year Chemistry rather than a lab because she had a strong enough math background to do so.

The Affliction begins with and immediately follows the Second Passover liberation of Israel, but where in Scripture can a second Passover be found—

The prophet Israel wrote in thought-couplets [*Hebrew styled poetry*] the following:

But now thus says [YHWH],
 He who created you, O Jacob, [physical/physical – couplet #1]
 He who formed you, O Israel: [spiritual/physical – couplet #1]
 "Fear not, for I have redeemed you; [physical/spiritual/physical – couplet #2]
 I have called you by name, you are mine. [spiritual/spiritual/physical – couplet #2]
 When you pass through the waters, I will be with you; [physical/physical/spiritual – couplet #3]
 and through the rivers, they shall not overwhelm you; [spiritual/physical/spiritual – couplet #3]
 when you walk through fire you shall not be burned, [physical/spiritual/spiritual – couplet #4]
 and the flame shall not consume you. [spiritual/spiritual/spiritual – couplet #4]
 For I am [YHWH] your God, the Holy One of Israel, your Savior.
 I give Egypt as your ransom, [physical/physical/physical – couplet #5]
 Cush and Seba in exchange for you. [spiritual/physical/physical – couplet #5]
 Because you are precious in my eyes, [physical/spiritual/spiritual – couplet #6]
 and honored, and I love you, [spiritual/spiritual/spiritual – couplet #6]
 I give men in return for you, [physical/spiritual/spiritual – couplet #7]
 peoples in exchange for your life. [spiritual/spiritual/spiritual – couplet #7] (Isa 43:1–4)

Seven thought-couplets to complete the concealing of a prophesied phenomenon that because Israel was spiritually blind and hard of hearing, Israel could never understand—

There are Sabbatarian Christians who, even today, do not understand.

As there was a first Passover liberation of Israel from physical slavery to a physical king in a physical land, there will be a Second Passover liberation of a second Israel from spiritual bondage to a spiritual king in a spiritual land. This Second Passover liberation will be of all who profess to be Christians, and this liberation will be from indwelling Sin and Death (about which Paul wrote in Rom chap 7) through being filled-with and empowered by the spirit of Christ. And at the Second Passover liberation of circumcised-of-heart Israel, God will again give the lives of people as ransom for the liberation of this second Israel.

Because all firstborns belong to God, with Israel to have consecrated (redeemed by sacrifice) the firstborn of the people (Ex 13:2, 12–13), all firstborns not covered by the blood of the Lamb of God are today as the firstborn of Egyptians (both of man and beasts) were in the days of Moses. They are alive because God has not yet given their lives as the ransom for not-yet-born-of-spirit Christians ...

Christ Jesus at Calvary paid the ransom price for the Elect, not for all of humanity, with the continuation of the Elect forming the seven named churches, the seven horns of the slain Lamb.

If Christ would have paid the ransom price for all humanity, no one would have their sins counted against the person when resurrected from death. What Jesus told Jews seeking His life would not be true: “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).

Greater Christendom teaches much that simply is not true: no person can come to Christ—no person can make a decision for Jesus—unless the Father first draws the person from this world by giving the person to Jesus as He gave the first disciples to Jesus (*cf.* John 6:44, 65; 17:2, 6–10, 12, 20–24). And liberation of a group is not an individual drawing and calling and justification.

The person who hears the word of Jesus and believes the God who sent *the Logos*, His Beloved, into this world has indwelling eternal life (John 5:24) and does not come under judgment but passes directly from death to life: to know the Father and the Son as two separate divine entities that function as one entity comes from having indwelling eternal life (John 17:3), but no person can hear the voice of Jesus if the person doesn’t believe the writings of Moses (John 5:46–47). No person has indwelling eternal life unless the person hears the voice of Jesus. And no person can have indwelling eternal life without being truly born of spirit, thereby passing from death to life without coming into judgment—

Being saved by grace is salvation without judgment, but salvation without judgment means the person is not free to fail, not free to rebel against God, not free to pursue the things of this world, but rather, is the bondservant of righteousness, doing what the person knows is “right” even when the fleshly members of the person rebel against the mind; for it is true, *all of the girls are prettier at closing time* as hormones produced in the flesh take control of thoughts.

Ask yourself, do you believe Moses’ writings? If you truly do, you will be keeping the Law by faith; you will keep the Law out of love for God, not out of legal or social necessity. For you will know that under the New Covenant, the Second Passover Covenant, the Law will be written on your heart and placed in your mind so that you *know the Lord*. Your sins will not be remembered; for it isn’t what the hand and body do—either good or bad—that matters, but the contents of your heart. If the inside of the cup (you are a vessel of clay, a cup) is clean, the entire cup is clean and acceptable to God. But if the inside (your inner self) is filthy, the cleanliness of the outside doesn’t matter; the color of the outside doesn’t matter; the wealth attached to the outside doesn’t matter; nothing about the outside matters regardless of what greater Christendom proclaims. The cup will be broken into sherds for it is filthy inside. You will perish when judgments are revealed.

Simple? Your thoughts and the desires of your heart matter; for the fleshly body of a person—because it possesses mass—cannot leave space-time; cannot inherit the kingdom; cannot enter the kingdom. Only the non-physical inner self can possibly escape from space-time, and then only if it is given life (a breath of life) that comes from outside of the physical creation. No person is humanly born with life that comes/came from the supra-dimensional heavenly realm. To say otherwise is to teach a lie, the lie of the serpent, the lie that the first Eve believed: *You shall not surely die* (Gen 3:4).

Teaching that a human person is humanly born with an immortal soul makes the one teaching an agent-of, a spokesperson for the Adversary.

Because of the structure of *Hebrew style* narratives, God has concealed in plain sight those things He intends to do. Because in chirality, the natural left hand reveals a natural right hand that is the non-symmetrical mirror image of the left hand. Only one hand needs to be seen to know about the other hand. And *Hebrew style* narratives are chiral narratives, with their non-symmetrical nature coming from the left hand occurring in the natural world and the right hand in the spiritual realm. Thus the visible things that have been made reveal the invisible things of God (again Rom 1:20). So only the Passover of Moses' day needs to be seen to know about the endtime Second Passover liberation of Israel. Only Moses' instructions to Israel need to be heard:

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. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. 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. Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is [YHWH]'s Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am [YHWH]. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. This day shall be for you a memorial day, and you shall keep it as a feast to [YHWH]; throughout your generations, as a statute forever, you shall keep it as a feast. (Ex 2:2–14)

The last clause of verse 12 (*I am [YHWH]*) is an easily seen example of where scribes translating Moses' proto-Hebrew inscription into imperial Hebrew didn't know what to do with the linguistic determinative and not wanting to lose it, made it part of an utterance when it doesn't fit in the utterance for Moses knew who was speaking to him. He didn't need to be repeatedly told. Those who would read Moses' inscription, however, might well need to be told so the determinative made clear who commanded Israel to keep the Passover and the Feast of Unleavened Bread forever [from age to age]. Plus, Moses wasn't taking notes when the Lord spoke to him. He was listening and remembering, but it would be most unlikely that he could, days or months later, remember the Lord's words verbatim. Certainly a close paraphrase would be possible. But few individuals

speaking of themselves in the third person; so what was most likely said to Moses was, *You shall eat it in haste. It is my Passover [the Passover of me]. For I will pass through the land of Egypt ...* . No one changes an utterance from first person to third person (*It is YHWH's Passover*) then back to first person, especially when linguistic determinatives are being employed, with the possible exception that the Passover isn't of the speaker but belongs to another divine entity, which would then be contradicted by the identifying declaration: *I am YHWH*.

A structural analysis of the Masoretic Text would disclose when the Tetragrammaton *YHWH* went from being an always unspoken linguistic determinative to being an unspoken name; for redaction of the official text didn't initially include the prophet Ezekiel's inscription, where the determinative was, in most cases, merely glossed without Ezekiel's inscription being recomposed.

Moses gave instructions about a physical second Passover,

And there were certain men who were unclean through touching a dead body, so that they could not keep the Passover on that day, and they came before Moses and Aaron on that day. And those men said to him, "We are unclean through touching a dead body. Why are we kept from bringing [*YHWH*]'s offering at its appointed time among the people of Israel?" And Moses said to them, "Wait, that I may hear what [*YHWH*] will command concerning you." [*YHWH*] spoke to Moses, saying, "Speak to the people of Israel, saying, If any one of you or of your descendants is unclean through touching a dead body, or is on a long journey, he shall still keep the Passover to [*YHWH*]. In the second month on the fourteenth day at twilight they shall keep it. They shall eat it with unleavened bread and bitter herbs. They shall leave none of it until the morning, nor break any of its bones; according to all the statute for the Passover they shall keep it. But if anyone who is clean and is not on a journey fails to keep the Passover, that person shall be cut off from his people because he did not bring [*YHWH*]'s offering at its appointed time; that man shall bear his sin. And if a stranger sojourns among you and would keep the Passover to [*YHWH*], according to the statute of the Passover and according to its rule, so shall he do. You shall have one statute, both for the sojourner and for the native." (Num 9:6–14)

The second Passover was/is to be kept by those who are spiritually "common" [unclean] and thereby prevented from eating the Passover on the dark portion of the 14th day of the first month ... Christians believing themselves to not be under the Law live as spiritually common humanity lives; so would it not be appropriate for Christians of the greater Church—Christians who do not today take the Passover sacrament of blessed bread and drink on the dark portion of the 14th day of the first month, this month beginning with the first sighted new moon crescent following the spring equinox—to keep the second Passover because they are spiritually common?

Pertaining to a Second Passover liberation of Israel, consider what the prophet Isaiah wrote,

The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over

the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of [YHWH] as the waters cover the sea. In that day the root of Jesse, who shall stand as a signal for the peoples—of Him shall the nations inquire, and His resting place shall be glorious. *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. ... And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt. (Isa 11:6–11, 16 emphasis added)

The prophet Jeremiah wrote,

Therefore, behold, the days are coming, declares [YHWH], when it shall no longer be said, “As [YHWH] lives who brought up the people of Israel out of the land of Egypt,” but “As [YHWH] 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 [YHWH], when they shall no longer say, “As [YHWH] lives who brought up the people of Israel out of the land of Egypt,” but “As [YHWH] 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)

The prophet Ezekiel wrote,

As I live, declares the Lord [YHWH], surely with a mighty hand and an outstretched arm and with wrath poured out I will be king over you. I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out. And I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. *As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you*, declares the Lord [YHWH]. I will make you pass under the rod, and I will bring you into the bond of the covenant. I will purge out the rebels from among you, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel. Then you will know that I am [YHWH]. (Ezek 20:33–38 emphasis added)

And,

Therefore say to the house of Israel, Thus says the Lord [YHWH]: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am [YHWH], declares the Lord [YHWH], when through you I vindicate my holiness before their eyes. I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. *And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.* And I will put my spirit within you, and cause you to walk in my statutes and be careful to obey my rules. You shall dwell in the land that I gave to your

fathers, and you shall be my people, and I will be your God. (Ezek 36:22–28 emphasis added)

The prophet Joel wrote,

Fear not, O land; be glad and rejoice, for [YHWH] has done great things! Fear not, you beasts of the field, for the pastures of the wilderness are green; the tree bears its fruit; the fig tree and vine give their full yield. Be glad, O children of Zion, and rejoice in [YHWH] your God, for He has given the early rain for your vindication; He has poured down for you abundant rain, the early and the latter rain, as before. The threshing floors shall be full of grain; the vats shall overflow with wine and oil. I will restore to you the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent among you. You shall eat in plenty and be satisfied, and praise the name of [YHWH] your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I am [YHWH] your God and there is none else. And my people shall never again be put to shame. And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my spirit. And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of [YHWH] comes. And it shall come to pass that everyone who calls on the name of [YHWH] shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as [YHWH] has said, and among the survivors shall be those whom [YHWH] calls. (Joel 2:21–32)

In Matthew's Gospel, John the Baptist said, "I baptize you with water for repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with holy spirit [no definite article] and fire" (Matt 3:11).

The Adversary remains the prince of the power of the air (Eph 2:2). It is his nature, his mindset that he broadcasts and that the great predators receive to give them their predatory natures. However, when dominion over the single kingdom of this world is taken from him and given to the Son of Man, Christ Jesus will be the new prince of the power of the air. He will baptize the world in holy spirit, His holy breath [*pneuma Christou*]*—baptism in fire will come after the Thousand Years—and the base natures of all breathing creatures will be radically changed, including rebellious human nature and its desire for self-rule.*

Liberation of Israel will precede liberation of the world by the duration of the Affliction; by 1260 days, the *time, times, and half a time* of Daniel 7:25. The two witnesses in the Affliction will be a reality of Moses and Aaron, two natural brothers, neither of whom were born of spirit but one of whom [Moses] entered into God's rest, His presence. The two witnesses will be two natural brothers, one of whom will be born of spirit and will be as Moses was; the other will be as Aaron was, but without indwelling sin. And the two witnesses in the Affliction will form the shadow and copy—the non-symmetrical mirror image—of the Lamb (from Rev 14:1–5) and the Remnant (from Rev 12:17) in the Endurance, with the Lamb and the Remnant being the ultimate reality of Moses and Aaron and of the

two witnesses, the Lamb being the glorified Christ Jesus and the Remnant being born-of-spirit disciples that form the Body of the Son of Man. The Remnant keep the Commandments and have the spirit of prophecy. They would seem to be what remains of the Elect when the Kingdom is given to the Son of Man, plus a few reinforcements, but in reality, the remains of the Elect form the seven named churches that are the seven horns on the head of the Lamb, with the vector of authority going from greater (the one who serves the most) to least, or from Head to horn, whereas under the Adversary, the vector goes from horn to head, then from head to body, pointing downward, not upward.

The pattern for what will be seen in the Affliction is similar to the Apostle Paul telling the holy ones at Corinth to deliver the man who was with his father's wife to the Adversary for the destruction of the flesh (1 Cor 5:5) and of the holy ones being delivered into the hand of the little horn [also the Adversary] in Daniel 7:25 ... Christ Jesus will deliver greater Christendom—because of its lawlessness—into the hand of the Adversary for the destruction of the flesh immediately after liberating Christians from indwelling sin and death so that no Christian will have an excuse for transgressing the Law. Yet as Israel, camped around the base of Mount Sinai, rebelled against the Lord in the matter of the gold calf when they had no reasonable excuse for rebelling, greater Christendom will rebel against Christ Jesus on day 220 of the Affliction, this rebellion being the Apostasy about which Paul warned holy Thessalonians (2 Thess 2:3), with this rebellion being foreshadowed in Israel's rebellion in the wilderness of Paran (Num chap 14).

Today, a Christian can be a "Christian" in the flesh but not a *Christian* in spirit, regardless of whether the Christian does or does not keep the Sabbath. But a Christian cannot be a *Christian* in spirit after being filled with spirit and thereby liberated from indwelling sin and death if the Christian continues to, or returns to sin, the fruit of unbelief. Thus, the Christian in the Affliction who returns to the *Christianity of his or her fathers* will be to Christ Jesus as the nation of Israel numbered in the census of the second year was to the God of Abraham. Except for Joshua and Caleb, in whom was a different spirit (Num 14:24), none of the men numbered in this census crossed the Jordan and physically entered into God's rest. Moses entered into God's rest, but he did so atop Mount Sinai and not by crossing the Jordan, a prophetically important point to remember.

Now, some will say that no man can know when Christ Jesus will return as the Messiah:

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. Let the one who is on the housetop not go down to take what is in his house, and let the one who is in the field not turn back to take his cloak. And alas for women who are pregnant and for those who are nursing infants in those days! Pray that your flight may not be in winter or on a Sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short. Then if anyone says to you, 'Look, here is the Christ!' or 'There

he is!' do not believe it. For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. See, I have told you beforehand. So, if they say to you, 'Look, he is in the wilderness,' do not go out. If they say, 'Look, he is in the inner rooms,' do not believe it. For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. Wherever the corpse is, there the vultures will gather. Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send out his angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of heaven to the other. From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. So also, when you see all these things, you know that He is near, at the very gates. Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my words will not pass away. 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, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. (Matt 24:15–39 emphasis added)

Noah crossed from one age into the next age when the world was baptized [submersed] in water for the death of the old self and the resurrection of the new self, new creature, this new creature being Noah and his sons and their wives, eight persons in all. Noah was a preacher of righteousness and his sons were, therefore, sons of righteousness. Together, they formed a nucleus of righteousness that was subverted in forthcoming generations as *righteousness* will be compromised during the millennial reign of Christ Jesus so that after a thousand years, the Adversary when loosed from his chains, will again bring Sin and War to life, these two demonic kings not thrown into the lake of fire when Christ Jesus returned as the Messiah and the Adversary was bound with chains.

The story of Noah and the Flood is in a *Hebrew style* narrative that doesn't demand absolute veracity from its natural presentation; so questions of whether the whole earth was flooded in the days of Noah are not germane. In the narrative, the whole earth is flooded. And it isn't the Flood itself but ***the story*** of the Flood that forms the non-symmetrical mirror image of a non-physical reality that sees Christ Jesus and the angels to the seven named churches—eight in all—crossing from this present age of soiled righteousness to the new age [the Millennium] when the Son of Man shall rule here on earth and in heaven. Therefore, the seven named churches of Revelation chapters two and three equate to the seven pair of clean animals that Noah transported in the Ark he built. Converts from greater Christendom—converts that have a different spirit about them as Caleb had a different spirit—equate to the single pair of every other species of animals that Noah transported from one age to the next age, with the

unit [number] that converts being unassigned. The unit that equates to one pair of common animals in Noah's day could be as small as an endtime married couple, or could be as large as a denomination. Regardless, not every and certainly not most of Roman Catholicism will convert and begin to keep the Commandments. Few will convert (see Matt 22:14). And because neo-Arian Christendom will have physically prevailed over Trinitarian Christendom in their Affliction-long war, even fewer Latter Day Saints will convert than Catholics will convert even though all Latter Day Saints as well as all Catholics were filled with spirit and thereby liberated from indwelling Sin and Death at the beginning of the Affliction. The demonic false prophet will come to the office of "prophet" that is today being held for this fallen angelic king by a man who is a second born.

What can be said about the Noah story is that Noah was faithful in constructing an ark of wood that he entered on the 10th day of the second month, the day when the Passover lamb would be selected for the second Passover according to the statute of the Passover given to Moses:

Then [YHWH] said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground." And Noah did all that [YHWH] had commanded him. Noah was six hundred years old when the flood of waters came upon the earth. And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood. Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, as God had commanded Noah. And after seven days the waters of the flood came upon the earth. In the six hundredth year of Noah's life, *in the second month, on the seventeenth day of the month*, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. And rain fell upon the earth forty days and forty nights. (Gen 7:1–12 emphasis added)

In Matthew's Gospel, Jesus said, "For as were the days of Noah, so will be the coming of the Son of Man" (Matt 24:37) ... the foundations of deep burst forth in the days of Noah on the 17th day of the second month. When will the Lamb of God be selected and penned for the Second Passover liberation of Israel: on the 10th day of the second month. And when does the 10th day and the following Sabbath, the 17th day, of the second month occur this year, 2014? May 10th and May 17th, respectively. And this will have Christians who need to take the second Passover taking the sacraments of bread and wine on the dark portion of Tuesday night going into Wednesday, with the 14th day of the second month being May 14th, and the 15th day being May 15th, a Thursday.

Christ Jesus gave only one physical sign that He was of God, the sign of Jonah: as Jonah was three days and three nights in the belly of the whale [great fish], Jesus would be three days and three nights in the heart of the earth, with in Hebrew "day" describing the hot or light portion of a twenty-four hour period,

and with “night” being the twisting away or turning away from the light, the dark portion of the twenty-four hours. So *inclusive* counting doesn’t matter with reference to Jonah, who died in the belly of the whale and then was brought back to life in the whale so that the fleshly body of the whale was to Jonah as the human fleshly body is to the living inner self that has been brought to life through receipt of a second breath of life, the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*].

Endtime disciples have only one hard day-to-date link from the time of Jesus’ ministry: the 18th day of the first month was the day after the Sabbath ... Jesus entered Jerusalem on the 10th day of the first month, this established from the author of John’s Gospel writing, “Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead” (John 12:1), and, “The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, ‘Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel!’” (*vv.* 12–13).

The Passover as Pharisees observed it was on the 15th day of the first month; thus, one day before the Passover would have been the 14th day; two days, the 13th; three days, the 12th; four days, the 11th; five days, the 10th; six day, the 9th.

According to John’s Gospel, Jesus entered Jerusalem on the 10th day, and He was crucified on the 14th day, the Preparation Day for the high Sabbath day, the 15th day of the first month.

If Jesus is to be believed about the sign of Jonah, then the body of Jesus was hastily placed in the Garden Tomb by Joseph of Arimathea and Nicodemus at sunset beginning the 15th day of the first month. Jesus would then have been in the heart of the earth all of the 15th day, the high Sabbath, all of the 16th day (the second day and night), and all of the 17th day (the third day and night). Jesus would have been resurrected and gone from the tomb at the end of the 17th day, the beginning of the 18th day; so that when Mary came to the tomb in the predawn hours of the day after the Sabbath [*te mia ton Sabbaton*], the first day of the week, she found the tomb empty.

This will now have the weekly Sabbath being the 17th day, Friday being the 16th day, Thursday being the 15th day, and Wednesday being the 14th day ... Jesus was crucified mid physical week (on Wednesday) and resurrected from death and received by God the Father mid spiritual week [on the 4th day of the seven-day-long Feast of Unleavened Bread, with leavening equating to sin for these seven days]. What was physical and pertained to the flesh [the seven day week] became spiritual and pertained to righteousness [the seven days of the Feast of Unleavened Bread].

With this day-to-date correspondence in hand, we can now date the year when Jesus was crucified with certainty. In a survey of the possible years when Jesus could have been crucified, there is only one match: 31 CE.

In establishing when the Passover is to occur—the date of the Passover—the beginning of the sacred year has to be established. For Jerusalem in the 1st-Century CE, while Herod’s temple still stood, the shadows cast by the two pillars

confirmed when the spring equinox occurred, with the new year to begin with the first new moon crescent following the equinox, that is if the barley was developed enough that there would be a ripe handful by the Wave Sheaf Offering and if roads leading to Jerusalem would be dry enough to permit travel. So the beginning of the sacred year for as long as the temple stood would have been determined by temple officials based on the model of Israel's exodus from Egypt occurring on the dark portion of the 15th day of the first month, under a full moon (a moon that fully reflected the glory of the sun). Israel's three day journey into the wilderness would have been on the 15th day, the 16th day, and the 17th day of the first month: Israel journeyed from Rameses to Succoth on the 15th day, then from Succoth to Etham on the 16th day, then from Etham back to in front of Pihahiroth, between Migdol and the sea, so that the Lord could bring Pharaoh and his army against Israel ... on the 18th day of the first month, Israel crossed the Sea of Reeds dry shod, as the shadow and copy [left hand enantiomer] of Christ Jesus ascending to His God and our God as the reality of the Wave Sheaf Offering; as the reality of the first ripe handful of barley waved before God and accepted before the harvest of firstfruits could begin.

The exodus of Israel, the firstborn son of the Lord (Ex 4:22), forms the physical shadow and copy of the exodus of a second Israel (the nation to be circumcised of heart) from indwelling sin and death: this second Israel will leave Death behind as the first Israel left Egypt, a representation of Sin, behind. The ancient land of Assyria represents Death; so this second Israel's exodus will be from the north country and will be of such magnitude that Israel shall no longer remember its exodus from Egypt, the current standard to which any return of Jews to the modern nation-state of Israel is compared. The prophecies of Jeremiah will come true; for the Lord will send fishers of men and hunters after His lost sheep (Jer 16:16), and He shall doubly repay Israel for its iniquity and sin (v. 18).

While the temple stood, the Passover would only have occurred after the spring equinox—and so it is today. However, while the temple stood, the Passover would only have occurred mid-month on the first month beginning after the spring equinox. And when aligning the date-to-date correspondence of Jesus ascending to the Father as the reality of the Wave Sheaf Offering on the 18th day of the first month, the new moon crescent that would have begun the first month of the sacred year in 31 CE would have occurred on April 12th, Julian, a Thursday, with this date being *Iyyar* 1st on rabbinical Judaism's calculated calendar that was not then in existence. Thus, what was the 10th day of the first month of the sacred calendar in 31 CE becomes the 10th day of the second month on endtime Judaism's calculated calendar, with this 10th day of the second month being the day when Noah, selected for his righteousness, entered the Ark.

By Jesus linking His return to Noah, Jesus established a correspondence between Him being sacrificed as the selected Passover Lamb of God (penned in Jerusalem until sacrificed on the 14th day, dying at the hour, 3:00 pm, when Pharisees sacrificed the Passover lamb for Israel), and Noah entering the Ark. This correspondence will additionally link the second Passover to Israel's exodus

from Egypt through the foundations of the deep erupting on the same day as Pharaoh came against Moses—this will have Noah's escape in the Ark being analogous to Moses' escape across the Sea of Reeds and Jesus' escape from death. And this is a subject that will be fully explored in a latter chapter.

From God's perspective, a *time, times, and half a time* can represent three and a half millennia as well as three and a half years ... three and a half millennia ago, Moses left Egypt.

*

Chapter Three

As I [Daniel] 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 was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. *As for the rest of the beasts, 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)

1.

A season and a time—repeating the last line of chapter two, “from God’s perspective, a *time*, *times*, and *half a time* can represent three and a half millennia as well as three and a half years” ... because God remains outside of time and its passage that can be written as a mathematical function of gravity, units of time even as large as galaxy rotations do not effect God and the mountain of God.

The kingdom of all peoples, nations, and languages given to the Son of Man is of this physical world—one kingdom, not many—but the dominion given to the Son of Man has no physical boundaries and is outside of time, or better, space-time. The dominion and glory given to the Son of Man include the kingdoms of all peoples, but extends beyond the creation of all things physical. So it is here in Daniel’s visions where “all authority in heaven and on earth” (Matt 28:18) being given to the Son of Man can be seen; for as long as dominion rested individually with the third beast (Dan 7:6) and collectively with the four beasts, demonic kings (*v.* 17), the glorified Christ Jesus could not receive *all authority in heaven and on earth*. What Matthew’s glorified Jesus told the Eleven could not be true. Only when dominion is taken from the four beasts and the little horn can the glorified Lamb receive what Matthew’s Gospel claims Jesus already has. Hence, Matthew’s

Jesus exists in a narrative perspective outside of space-time; outside of the creation.

Matthew's Gospel exists in the same narrative perspective as *a season and a time*, the amount of time that the three beasts [the lion, the bear, the leopard] collectively have before they lose their lives.

The preceding claim introduces a dilemma; for Matthew's Gospel seems to present the historical claim that Jesus was a descendant of Abraham through King David, Solomon, Zerubbabel, and Joseph, husband of Mary, in three sets of fourteen generations. But this claim is genealogically bogus. More ancestors, more generations than the author of Matthew's Gospel lists appear in the redacted books of the judges and the kings of Israel.

As is true of all principally oral cultures, genealogical lists omit seemingly unimportant ancestors: the genealogy found in Moses, in Judges, in Kings and Chronicles have too few generations of Israel being remembered. And the author of Matthew's Gospel doesn't include all of the generations that are named; thus Matthew's historical claim isn't "historical," but it should not be dismissed simply because it is not factually true, a tendency of academics. The problem with Matthew's Gospel seems to be in how this gospel has been read: when all authority in heaven and on earth is give to the Son of Man can be dated to the end of the age. Matthew 28:18 dates itself to the end of the age, not to the 1st-Century CE. And Matthew's Gospel straddles the line between fictional and factual, historical and prophetic.

Academics have, for the past centuries, considered both the Book of Daniel and Revelation as political commentary disguised as prophecy while regarding the Gospels of Matthew and of Luke as historical but based on differing source texts ... the gospel bearing the name *Luke* was crafted by a Greek Sophist from the cultural traditions and oral gospel in circulation in the late 1st-Century. The book identified as *Acts* was crafted as a Sophist novel loosely based on the historical Apostle Paul—more 1st and 2nd Century Greek novels need to be read by Christians; for in doing so, Acts would be recognized for what it is. But Matthew's Gospel is a special case; for it is no more factually true than Luke's Gospel and Acts, but it conveys *truth* under the guise of being historical, but the *truth* it conveys is about the indwelling Christ Jesus that dies for the disciple while the disciple remains a sinner (Rom 5:8), a blurring of the space-time continuum that morphs past, present, and future into the unchanging heavenly moment that presently is.

Time and its passage occurs inside the creation, not outside the creation. So when a vision or a prophecy is humanly received has significance; for this "when" conveys sequence in the supra-dimensional heavenly realm that will have what occurs erasing what previously existed in an unperceived manner analogous to how Christians have not realized or perceived that what Matthew's Jesus tells His disciples in chapter 28 takes place in the Endurance of Jesus, the last 1260 days of the seven endtime years, that the author of Matthew's Gospel transported his 1st-Century reader nearly as far forward in the space-time continuum as the reader of Revelation is transported, with the messages entrusted to the prophets

of old having similar morphing of past, present, and future, often inside the same sentence.

A Christian should not dismiss what the Christian doesn't understand, but should hold what the Christian doesn't understand until the Christian resolves whatever difficulties the text presents. If this means holding a passage for forty or fifty years, so be it. Haste to resolve what is not easily grasped denotes spiritual infancy. Haste to dismiss what is easily perceived as factually wrong doesn't indicate greater individual or collective intelligence, but loss of perception for why the text was initially valued enough to be preserved.

The man Daniel could have received the vision about the four demonic kings emerging from the sea while Nebuchadnezzar lived, but he didn't ...

Nebuchadnezzar was—as Daniel told him—the head of gold of a single humanoid personage that represents “what will be in the latter days” (Dan 2:28), not necessarily *what will be between now and the latter days*; for what Daniel declares to the king simply wasn't true of Nebuchadnezzar:

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.* This was the dream. Now we will tell the king its interpretation. 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. 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. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold.* A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure. (Dan 2:31–45 emphasis added)

The gold, silver, bronze, iron, clay—all coexist at the same moment in time, and they together shall be broken and blown away by the breath of God. The gold

does not pass away when the silver kingdom appears. Dominion over all the earth is given to the bronze king/kingdom while the head of gold remains as the head of a single humanoid image that shall, collectively, be broken in the latter days ...

Prophecy pundits have been far too quick to declare that the concealing shadow [the human kings of Babylon, Persia, Greece] was the substance of the thing seen when that simply is not the case. Endtime scholars use the concealing shadow as “proof” that the book of Daniel was written in the 2nd-Century BCE; for the concealing shadow doesn’t end with the Maccabees defeating the Seleucid Empire, an end that wasn’t known to the author of the book of Daniel when scholars believe the book was written. So returning to what the still youthful Daniel told 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.
(Dan 2:37–38)

Who is the “you” to whom Daniel speaks? The *you* would seem to be Nebuchadnezzar, but Daniel’s visions—and Daniel knew Nebuchadnezzar’s vision, for Daniel received the same vision—were sealed until the time of the end. And what is it that the Apostle Paul wrote about saints and the Adversary: “And you [holy ones] 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).

Solomon wrote, “For the living know that they will die, but the dead know nothing” (Eccl 9:5) ... the holy ones, when *dead*, knew nothing spiritually.

Who is the “head” of sons of disobedience? What spirit reigns over the passions of the flesh, the desires of the body and mind, before conversion? Who is this prince of the power of the air, the prince of this world, the master of all sons of disobedience? Who rules over the mental topography of living creatures in the latter days? Is it not the *sar* 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 the children of men wherever they dwell*? Indeed, it is. But the spiritually *dead* know nothing spiritually; they don’t even know they are *dead*.

Daniel speaks to the Adversary, who—because of what the prophet Isaiah recorded that Daniel would have known—was personified by Nebuchadnezzar ... momentarily place yourself in Daniel’s position: he is coming before the one who ordered him and his friends to be castrated in an unpleasant manner. According to Moses, no one whose testicles are crushed or whose penis is cut off can enter the assembly of the Lord (Deut 23:1); thus Nebuchadnezzar not only took Judah and Jerusalem captive, but Nebuchadnezzar personally prevents Daniel from entering into the assembly of the Lord. Now consider the faithfulness of Daniel and his friends in serving Nebuchadnezzar, faithfulness coming principally from belief that God had delivered Israel into the hand of Nebuchadnezzar because of

Israel's idolatry, that Nebuchadnezzar was in fact the personification of the Adversary. So even if Daniel knew the head of gold was the Adversary, he would have told Nebuchadnezzar that he was the head of gold; for the king had just ordered that he, Daniel, and his friends as well as all wise men in Babylon be killed because they couldn't reveal to the king what couldn't humanly be known.

When only one breath of life is present, enslavement of the person equates to the death of the person without the person really dying. Enslavement of Israel in Egypt forms the shadow and type of Christians with dead inner selves prior to the Second Passover liberation of Israel. Enslavement of Israel [of all that remained of Israel in the Promised Land] by Nebuchadnezzar forms the shadow and type of latter day Christians who have rebelled against God and whose inner selves have been condemned to the lake of fire while their fleshly bodies still live in the Affliction and Endurance.

But Daniel and his friends—because of what Nebuchadnezzar had done to them—were not part of the assembly of Israel then in Babylon, this separation seen when Nebuchadnezzar ordered all people to worship the gold image he set up on the plain of Dura. The assembly of Israel worshiped this image, but not the friends of Daniel: Shadrach, Meshach, and Abednego, Jews appointed over the affairs of Babylon (Dan chap 3). They, like Daniel, would have been eunuchs, and thereby excluded from the assembly. Thus, when they were thrown into the fiery furnace, they served as the representation of living inner selves of Israel, with the fiery furnace serving as the representation of the “fire” that separates the unfurled dimensions from the supra-dimensional heavenly realm. The inner self of the person who is faithful in this world, exercising responsibilities given while remaining loyal to God, shall pass through the fire as the prophet Isaiah declared in the explicated passage in chapter two (see Isa 43:2).

If Daniel and his friends would not have been castrated, they may well have been as Moses was in Egypt, a little too quick to avenge wrongs done to their people. But for theological reasons, Daniel and his friends had to become without gender as the living inner self of a human person baptized into Christ is neither male nor female, Jew nor Greek, free nor slave (Gal 3:28). Daniel and his friends had to serve Nebuchadnezzar as inner selves of all sons of disobedience serve the Adversary, the true king of Babylon (Isa 14:4).

When called to reread prophecy, my understanding of Daniel's visions was pretty much that of Sabbatarian Christian orthodoxy. I never considered the possibility that Daniel's visions pertained to the inner selves [souls] of spiritual Israelites. But today, a dozen years after being called to reread what I had read before, my reader needs to realize that Daniel was excluded from the assembly of Israel. Nebuchadnezzar had made certain that Daniel could not be part of the physical assembly. Readers need to understand in Daniel telling Nebuchadnezzar that he was the head of gold in his and Daniel's vision, Daniel was speaking figuratively but truthfully to the Adversary, telling the Adversary what would happen in the latter days when dominion would be taken from him and delivered to the Son of Man. And this telling the Adversary what would happen to him wasn't to be done until the time of the end, when it would be too late for the

Adversary to modify his governance of this world and thus prevent what is certain to occur: *The dream is certain, and its interpretation sure* (Dan 2:45). The vision was not to be unsealed until after the die was cast.

In his feeding of the lambs of God, Peter wrote, “It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news [to] you [by] holy spirit having been sent from heaven, *things into which angels long to look*” (1 Pet 1:12 emphasis added).

Angels long to look—angels do not inherently understand the mysteries of God. They cannot *read* or comprehend a sealed and secret prophecy. They can only know what they have observed; for angels, created as sons of God to be servants not heirs, know the business of their master as a human employee knows the business of his or her employer; as a Wal-Mart checker knows the business of the Walton family. Thus, the Adversary as the anointed guardian cherub in whom iniquity was found doesn’t know the end of a matter from its beginning. This anointed cherub was cast from Eden, the Garden of God; was cast into the Abyss in which the universe was created. This fallen angel knows the things of the Abyss, not the intentions of God, Father and Son. But for even a rebellious son with no hope of redemption God will declare in advance what will happen, but God will also send over the rebel a delusion that causes the rebel to sincerely believe that the rebel is correct and that God is wrong, thereby preventing the rebel from repenting.

A warning must be made regardless of whether any possibility exists of it being heeded, and Daniel, speaking directly to Nebuchadnezzar but also speaking through this human king as if he were not there and therefore speaking to the Adversary, says, *You are the head of gold that rules wherever living creatures dwell, and you and your angels’ dominion over the kingdom of this world shall be taken from you and given to the Son of Man, whom you tried to kill. Laugh if you want. You are doomed! forever.*

Daniel doesn’t write about what happened to him and his friends when castrated:

Then the king [Nebuchadnezzar] commanded Ashpenaz, his chief eunuch, to bring some of the people of Israel, both of the royal family and of the nobility, youths without blemish, of good appearance and skillful in all wisdom, endowed with knowledge, understanding learning, and competent to stand in the king’s palace, and to teach them the literature and language of the Chaldeans. The king assigned them a daily portion of the food that the king ate, and of the wine that he drank. They were to be educated for three years, and at the end of that time they were to stand before the king. Among these were Daniel, Hananiah, Mishael, and Azariah of the tribe of Judah. And the chief of the eunuchs gave them names: Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego. But Daniel resolved that he would not defile himself with the king’s food, or with the wine that he drank. Therefore he asked the chief of the eunuchs to allow him not to defile himself. ... As for these four youths, God gave them learning and skill in all literature and wisdom, and Daniel had understanding in all visions and dreams. At the end of the time, when the king had commanded that they should be brought in, *the chief of the eunuchs*

brought them in before Nebuchadnezzar. And the king spoke with them, and among all of them none was found like Daniel, Hananiah, Mishael, and Azariah. Therefore they stood before the king. And in every matter of wisdom and understanding about which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his kingdom. And Daniel was there until the first year of King Cyrus. (Dan 1:3–8; 17–21 emphasis added)

Why were Daniel, Hananiah, Mishael, and Azariah of the tribe of Judah placed under the care of the chief of the eunuchs? Because they were eunuchs, castrated when still youths so they didn't develop the facial hair of a man or the muscle mass of a man. Again, they were born male but were made by other men into a genderless male—and this should never be forgotten when reading the visions of Daniel, who received these visions as the inner self of a born-of-spirit son of God receives knowledge of the mysteries of God through the *Parakletos*, the spirit of truth.

The visions of Daniel mark the transition between humanly received visions from God because the inner self of the person is without life, without the indwelling of Christ Jesus, and spiritually received knowledge of the truth that comes via the *Parakletos*, the Comforter, because the inner self of the person has been resurrected from death through receipt of a second breath of life, the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*].

For truly born-of-spirit sons of God, visions come from Christ Jesus (as in the case of John's vision, the Book of Revelation) or they do not come at all. However, without the inner self of a person having life of its own, the Father has no way to communicate directly with the person except through visions; for the person will be unable to hear the voice of Christ, let alone the voice of the Father that at best will sound like thunder to the person.

It should also be understood that any vision from God will be twice delivered, either as the two visions Joseph received that caused family problems, or as the visions of Pharaoh's chief cupbearer and chief baker were one vision twice delivered, or as the two visions of Pharaoh were (Gen chaps 37, 40–41). Daniel's visions of chapters 7 and 8 are one vision selectively repeated and amplified ... there are not many "little horns" showing up in Scripture: there is one who appears in two visions that again, are one vision. Thus, by laying *little horn* over *little horn*, the two visions found in Daniel 7 & 8 can be aligned; for both visions are for the time of the end, when the single kingdom of this world is taken from the Adversary and his angels and given to the Son of Man.

The giving of the kingdom to the son of man is twice seen, the first time in the head-quote for this chapter, and the second time in John's vision:

Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever." And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying, "We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the

prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth." Then God's temple in heaven was opened, and the ark of His covenant was seen within His temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail. (Rev 11:15–19)

Noah's Ark on which Noah crossed from one world/age into the following world/age was a shadow and copy of the Ark of the Covenant on which sons of God cross from this present age into the Millennium, the age to come when there shall be no harm in all of God's holy mountain—and when humanity shall not learn war ... humanity will not learn war for Abaddon, the bear (and Sin, the four-winged leopard) will be bound in the Abyss along with the Adversary until the Thousand Years are complete. Then all three will be loosed upon unsuspecting humanity, whose human natures became the nature of Christ Jesus through receiving the mind of Christ by the world being baptized in spirit when the glorified Christ Jesus is given dominion over this world on the doubled day 1260 of the seven endtime years.

Because many threads have to be woven into one tapestry; because biblical prophecy has been poorly explicated through the centuries when the visions of Daniel were sealed and kept secret; because the unsealed vision (Rev 22:10) of John hasn't really been unsealed for the described phenomena were not soon to occur or near in time when the vision was received—

John's vision has been sealed by John outwardly receiving the vision in the 1st-Century but being transported within the vision to the 21st-Century, when the seals on the Scroll written within and without are removed. Until these seals are removed and the four horsemen appear, the Scroll remains sealed and the contents of the vision kept secret.

—for all of these reasons, rereading biblical prophecy has meant rethinking my relationship to the text; to the stories of the Bible; to how I perceive the Bible as the infallible word of God.

Because a vision from God is twice given, alignment of the visions of Daniel and of John discloses a complete revelation that will have a single demonic king, the ideological firstborn of the Adversary, being the head of a federation of demonic kings, with this first king of the King of Greece being broken because he is “first,” an uncovered firstborn. From around his stump come four kings that are the four beasts of Daniel chapter seven as well as the four horsemen of the Apocalypse, with the fourth king/beast being named Death, hence unlike the other kings:

- The lion shall become the false prophet, coming conquering and to conquer;
- The bear is Abaddon, king of the Abyss;
- The four-winged leopard is Sin, the King of the South who makes merchandise of humanity, except for the Elect;
- The fourth beast appears as a cross, his image seen in his mark: *chi xi stigma* [the tattoo <*stigma*> of Christ's <*chi*> cross <*xi*>]. He is named Death; he is the King of the North.

Once Sin is separated from Death by the Second Passover liberation of Israel from indwelling sin and death, Sin will be weakened to where every Christian can defeat this demonic king, but Death retains its power to kill until the middle of the seven endtime years of tribulation ... it is this fourth beast who is dealt a mortal wound when dominion over the single kingdom of this world is taken the four kings and given to the Son of Man; it is this fourth beast who has his body burnt (Dan 7: 11).

Sabbatarian Christian orthodoxy holds that the third horseman is famine, a societal state that the two witnesses will bring against orthodox believers within greater Christendom (see Rev 11:6). Yes, the witnesses that are of God will use famine as a sword against Christians who return to sin, lawlessness; for *no, we cannot all just along*. Righteousness has no fellowship with unrighteousness, especially when the unrighteous are determined to kill their brothers as Cain murdered righteous Abel. The two witnesses will resist and will anger greater Christendom to the point that orthodox and Arian believers both seek the lives of the two witnesses, who testify with their lives that Death has been defeated ... neither Sabbatarian orthodoxy nor 8th-day orthodoxy grasp that the three ribs in the mouth of the bear are the three witnesses that testify against the bear and the cross. These three are Christ Jesus whom the grave couldn't hold and the two witnesses who are called forth from death ... a thing is not established by the testimony of a single witness, even when this witness is Christ. It takes the testimony of two or three witnesses to establish the defeat of Death; to show that Death has lost its sting.

If Christ Jesus would have been killed with an AK47, would Christians hang miniature AK47s around their necks and from their ears? Would Christians place AK47s on fronts of pulpits or on building marquees? Or would the appearance of an AK47 grieve Christians? You know the answer; so why do Christians hang on themselves the means Romans employed to kill Christ?

Christ had to die on a cross; for the *cross* and *Death* represent the same demonic king—

But let me place quotes before you:

Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, "Come!" And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer. When he opened the second seal, I heard the second living creature say, "Come!" And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword. When he opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand. And I heard what seemed to be a voice in the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!" When he opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" And I looked, and behold, a pale horse! And its rider's name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth. (Rev 6:1–8)

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In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter. Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. And four great beasts came up out of the sea, different from one another. The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it. And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.' After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it. After this I saw in the night visions, and behold, a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped what was left with its feet. It was different from all the beasts that were before it, and it had ten horns. I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. (Dan 7:1–8)

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In the third year of the reign of King Belshazzar *a vision appeared to me, Daniel, after that which appeared to me at the first.* And 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. 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. (Dan 8:1–10 emphasis added)

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And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. One of its heads seemed to have a mortal wound, but its mortal wound was

healed, and the whole earth marveled as they followed the beast. And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?" And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation, and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain. (Rev 13:1–8)

When collective dominion over the single kingdom of this world is taken from the four kings and the little horn, their head, the body of the fourth king is burned with fire, never to be seen again except as the Adversary, once cast to earth, makes an image of the body of this demonic king and causes all, small and great, rich and poor, slave and free to worship this image. The Adversary is allowed to give breath [*pneuma*] to the image so that it might speak and condemn those to be slain who will not worship this image—

John's unsealed vision was actually sealed by two literary tropes, the first being that the context of the vision has not yet occurred and will not occur until the Second Passover liberation of Israel. The second trope insures that the vision will not be unsealed: the appearance of a "thing" in the vision is how the thing functions in the plan of God. This trope is perhaps most easily seen in the description of the slain Lamb: "And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, *with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth*" (Rev 5:6 emphasis added).

A lamb slain and raised up to be skinned/dressed is hung by its head or neck so it appears as a man standing—

Christ Jesus spiritually functions as the sacrificed Passover Lamb of God; so in the concealing trope, He appears as a slain Lamb when this isn't how He initially appears to John: .

Then I [John] turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands *one like a son of man, clothed with a long robe and with a golden sash around His chest. The hairs of His head were white, like white wool, like snow. His eyes were like a flame of fire, His feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters.* In His right hand He held seven stars, from His mouth came a sharp two-edged sword, and His face was like the sun shining in full strength. When I saw Him, I fell at His feet as though dead. But He laid His right hand on me, saying, "Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. Write therefore the things that you have seen, those that are and those that are to take place after this. As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, *the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.* (Rev 1:12–20 emphasis added)

The glorified Christ, one like a Son of Man, with seven stars that are the seven angels of the seven churches in His right hand, becomes a slain Lamb with seven eyes that are identified as the seven spirits of God—the seven angels to the seven churches, thereby making the seven horns the seven churches, which is how both the seven angels function (as eyes for the glorified Christ) and how the seven churches, as horns like the horns of Daniel chapter eight in that they are kings over whom the glorified Christ will be King of kings.

In refining understanding, the body of the Lamb is the Body of Christ, with the seven horns not a part of the body of the Lamb: the seven named churches are spiritually alive before life is returned to the Body of Christ. But the seven named churches do not hold *headship* over the Head of the Lamb; for in the spiritual, the greater serves the lesser. The vector of authority isn't from top down—with the Adversary, authority is top down even though the Adversary's rebellion was based on self-rule, with this apparent dichotomy producing the yellow/white color pattern seen in Nebuchadnezzar's vision, a pattern that is reversed in the Lamb that has white representing the Head.

When He opened the fifth seal, I saw under the altar the souls [*tas psuchas*] of those who had been slain for the word of God and for the witness they had borne. They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" Then *they were each given a white robe* and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been. (Rev 6:9–11 emphasis added)

The living inner selves of martyred 1st-Century saints will reign with the glorified Christ as indicated by being given white robes—and consider,

Then he showed me Joshua the high priest standing before the angel of [*YHWH*], and Satan standing at his right hand to accuse him. And [*YHWH*] said to Satan, "[*YHWH*] rebuke you, O Satan! [*YHWH*] who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?" Now *Joshua was standing before the angel, clothed with filthy garments*. And the angel said to those who were standing before him, "Remove the filthy garments from him." And to him he said, "Behold, *I have taken your iniquity away from you, and I will clothe you with pure vestments*." And I said, "Let them put a clean turban on his head." So they put a clean turban on his head and clothed him with garments. And the angel of [*YHWH*] was standing by. (Zech 3:1–5 emphasis added)

What's seen is iniquity as filthy, not-white but discolored garments, with this image of not-white garments appearing in Joseph's coat of many colors that leads to Joseph's brothers selling Joseph into slavery and into Egypt, a land of many colors but a land representing Sin.

In Daniel's vision, the four-winged leopard, a spotted cat of black on yellow, represents Sin, the demonic king of the South. The yellow lion becomes the false prophet, and the bear is of an unspecified color, but most likely is not a white polar bear for the bear is of the darkness of the Abyss.

*

After John is called up into heaven ("After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, 'Come up here, and I will show you what must take place

after this” — Rev 4:1), everything John sees and describes is how the entity functions in the plan of God, including the two witnesses and the red dragon, the woman arrayed in purple and scarlet and unclean spirits like frogs [that as amphibians live in two realms, physical and spiritual].

The two witnesses are clothed in sackcloth, rough clothing, mourning garb ... their appearance is, again, how they function; so a witness in mourning garb would be a person who testifies about the amount of death to occur, not necessarily about the amount that occurred following the Second Passover liberation of Israel [the third of humanity that perishes as uncovered firstborns]. And rough garb can be the garb of a workman rather than the attire of a king or his counselors. Peter and those who went fishing with him (John chapter 21) returned to being workmen, whose work was to become fishers of men, not earthly kings or popes arrayed in purple and scarlet, gold and scarlet.

A workman doesn't walk on red carpets, nor should any person, especially a Christian, as Agamemnon discovered upon returning as a conquering hero from Troy. Whereas the late Garner Ted Armstrong in a student assembly at Ambassador College, Big Sandy, criticized the late King Hussein of Jordan for not walking on red carpets but walking beside them, the hubris of walking on a red carpet can only be exceeded by the hubris of believing that the person has the right to walk on such a carpet. President Obama has this sort of hubris as do many others that exercise top down authority. But the greater who will serve the lesser will walk beside the carpet and thereby avoid being ambushed by ego and vanity.

Death befalls the person who walks and the person who doesn't walk on red carpets, but life beyond death is not extended to the person who believes he or she is justified in walking on red carpets.

Throughout the Affliction, the beginning 1260-day-period of the seven endtime years, the Adversary will be the still reigning prince of this world. To worship God rather than the Adversary requires rebelling against the Adversary; requires turning the Adversary's broadcast of rebellion against him—a Christian rebels against sin and disobedience by keeping the Commandments. However, keeping the Commandments in and among many sons of disobedience marks the person as different, thereby attracting attention to the person—unwanted attention from the Adversary, who will now pressure the person to return to his fold of disobedient sons, martyring the Christian who will not “voluntarily” return. And on day 220 of the Affliction, the man of perdition, an Arian Christian possessed by the Adversary, will take his seat in the temple [the Church] and claim to be God. The man of perdition will sincerely believe that the angel inside him is Christ Jesus.

In the Affliction, genuine disciples will be marked by Sabbath-observance, and will be hunted as if they were rabid dogs: they will be hunted as both the Roman Church and the Reformed Church hunted down my Anabaptist ancestors in the 16th-Century. And of Sabbatarian Christendom, only a Remnant (from Rev 12:17) will remain physically alive by doubled day 1260, when dominion over the

Kingdom of this world is taken from the Adversary and his angels and given to the Son of Man, Head and Body.

When dominion over the Kingdom of this world is taken from the Adversary, and the Adversary and his angels are cast to earth, the Adversary will come claiming to be the returning Messiah—and he shall temporarily deceive many.

*

Chapter Four

In the third year of Cyrus king of Persia a word was revealed to Daniel, who was named Belteshazzar. And the word was true, and it was a great conflict. And he understood the word and had understanding of the vision. In those days I, Daniel, was mourning for three weeks. I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all, for the full three weeks. On the twenty-fourth day of the first month, as I was standing on the bank of the great river (that is, the Tigris) I lifted up my eyes and looked, and behold, a man clothed in linen, with a belt of fine gold from Uphaz around his waist. His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the sound of a multitude. And I, Daniel, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them, and they fled to hide themselves. So I was left alone and saw this great vision, and no strength was left in me. My radiant appearance was fearfully changed, and I retained no strength. 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. (Dan 10:1–9)

1.

The word revealed to Daniel—the long vision of chapter eleven—was of a great conflict. Daniel understood the word and had understanding of the vision. Apparently what Daniel didn't understand was when the contents of the vision would occur ... this long vision was about the same matter as Nebuchadnezzar's vision (chap 2), the same matter as the vision Daniel had in the first year of Belshazzar, and the same matter as the vision he had in the third year of Belshazzar, each vision being about what would happen to Daniel's people in the latter days, the time of the end; each vision giving additional detail so that Daniel truly would have understanding of the vision. And because Daniel had four visions (counting Nebuchadnezzar's) addressing the same matter, Daniel would have been perplexed about *when* what had been revealed would happen. In addressing that question, he was told to go his way, "Many shall run to and fro, and knowledge shall increase" (Dan 12:4). He wasn't to know *when*; he was only to know *what*. But he must have assumed he knew *where* and *why* for he gives his location in giving the summation of each vision; plus, in his prayer when he

perceived that Jeremiah's seventy years were complete, he asks that the Lord's anger and wrath be *turned away from Jerusalem* (Dan 9:16). He realized Judah was in Babylon because of Judah's transgressions.

Before the giving of the spirit post-Calvary, two visions about the same subject were necessary to establish that the visions were of God. Four visions would suggest that the visions were doubly of *YHWH*, and were not of human or demonic origin.

Despite leaving matters unfinished in chapter three, I want to begin this fourth chapter with Daniel declaring that he "was mourning for three weeks," with mourning involving eating no delicacies, no meat, drinking no wine, not washing and anointing himself with oil. The converse of mourning would then be eating delicacies and meat, drinking wine, bathing ... the two witnesses in the Affliction shall wear sackcloth, mourning garb, with the appearance of the two witnesses in sackcloth revealing how these two function in the plan of God

In Daniel mourning for three weeks, Daniel functioned as the inner selves of the two witnesses will function in the Affliction, when these two spurn delicacies and the finer things of life for three years, from day 220 until they are martyred.

Unleavened bread is the bread of affliction, the "bread" Israel is to eat following the Second Passover liberation of Israel from indwelling sin and death, with leavening representing sin. This "bread" is embodied in Christ Jesus, the true bread that has come from heaven. Therefore, being filled with spirit at the Second Passover begins for circumcised-of-heart Israel a journey that is to made without taking sin [unbelief that leads to transgressing the Law] back inside the Israelite.

To walk on a red carpet would be to take sin back inside the Christian.

Eating unleavened bread during the First Unleavened (from Matt 26:17) followed by the seven days of the Feast of Unleavened Bread is fully encapsulated in afflicting one's soul on *Yom Kipporim*, when the Israelite fasts [goes without food or drink] for one day. "Mourning" will now, as Daniel understood the concept, entail affliction of oneself. To mourn, then, would be to live without sin; to live by faith, by belief of God.

Living without sin distinguishes the two witnesses from other Christians in the Affliction, the first 1260 days of the seven endtime years ... there is a concealed element in play—and what has been concealed is the theological *plainness* in which people will live in the Millennium, during which there will be no transactional economies.

The vision of the wonderful *world tomorrow* that Herbert Armstrong and his disciples had and that many still have was a fiction rooted in ignorance. There will indeed be peace, but not prosperity as presently understood or defined ... what sort of prosperity does a lamb have? Good grass to be eaten today, and clean water to be drunk today? And so will it be in the Millennium, when every person shall live under his or her own vine and tree, living for the day, being provisioned by God for today, the day that is as a type of the unchanging heavenly moment.

In Christian theology, *<plain>* has a specific meaning: the shunning of ornamentation, modest apparel, deemphasizing the flesh, wealth, appearances,

with wives wearing headcoverings and husbands beards. But the concept of <plain> is larger than, say, cape dresses and drop-front trousers, or the surface of the *plain* person. The concept is an anti-establishment mindset, a rejection of the ways of this world and a fidelity to God and righteousness as the person understands *righteousness*. The concept is one of legal pacifism and spiritual zeal. The *plain* person should be a spiritual zealot; however, this enthusiasm is easily lost when facing determined persecution. Protection of one's life and liberty tends to silence enthusiasm. *Plain folk* become *silent folk* when they are hunted as if they were rabid beasts.

The surviving sects of 16th-Century Anabaptists are mostly *plain folk*: Old Order Mennonites, Amish, Old Order German Baptists, Hutterites. They are on their surface *plain*; some beliefs they hold are *theologically plain*. Their ancestors—my ancestors—started a journey of faith that they haven't completed ... if they do not complete this journey of faith before the Second Passover liberation of Israel occurs, their uncovered firstborns will perish, thus joining their firstborns to other such firstborns as President Obama and Vice President Biden.

There will be no force in heaven or on earth that can prevent all uncovered firstborns from perishing in a day. Pharaoh's army couldn't help Egyptians; the Secret Service and Homeland Security cannot help Americans; nor can the IFD [Israeli Defense Force] help the modern nation state of Israel. Ultimately, all that matters is whether the firstborn took the sacraments of blessed bread and drink on the night when Jesus was betrayed. If the answer is, *yes, the person took the sacraments by faith as Israel in Egypt smeared the blood of their Passover lamb on the doorposts and lintels of their houses* then the firstborn is "covered by the blood of Christ" and the firstborn shall live physically into the Affliction. If the answer is, however, no, the firstborn's next conscious moment will be in the great White Throne Judgment.

Beginning with the two witnesses in the Affliction, faithful Christians will not be permitted to buy or sell—makes transactions—without paying for this privilege with their physical lives. Today, while time exists, Christians need to plan an exit strategy for how they will escape from spiritual Babylon as this economic landscape turns into fiscal quicksand; for with two hard, below-the-belt blows, the Lamb will topple Babylon. And the first blow will certainly be a below-the-belt punch that suddenly breaks the first horn, the great horn of the demonic federation known as the King of Greece.

Four visions that can be put together as one vision, with each vision's context locating the vision within the cluster—the third kingdom, the bronze kingdom that "shall rule over all the earth" (Dan 2:39), is the he-goat that is the "the king of Greece" (Dan 8:21), with, again, this he-goat being a federation of kings, with its first and great king (represented in shadow by Alexander the Great) appearing as an erect penis on the humanoid image seen in Nebuchadnezzar's vision: this great horn comes out from between the eyes of the goat and would, when placed on the humanoid image Nebuchadnezzar saw—the belly and loins of image being bronze—indeed appear as an erect penis, the hip sockets serving as eye sockets.

And since the bronze kingdom rules the earth, it can be said that the belly and loins of humanity rules over humanity, not a particularly insightful revelation when national fast food chains use sex to sell their hamburgers.

In Daniel's vision of Belshazzar's third year, the first and great king of the federated King of Greece is suddenly broken (Dan 8:8) ... he is an uncovered firstborn, a demonic king that cannot be covered by Christ Jesus' blood and can only be covered by his absolute obedience to God, which is what Christ's blood represents and which, for this demonic king, ceased to exist when iniquity was found in an anointed guardian cherub:

- The first horn of the federated King of Greece is broken because he is "first";
- He is broken at the Second Passover liberation of Israel when all uncovered firstborns, biological and legal, in heaven and on earth shall suddenly perish.
- The Second Passover liberation of Israel begins the seven endtime years, with the Adversary and his angels retaining dominion over the mental topography of living creatures for 1260 days or for a *time, times, and half a time*, the same length of time in this case.

When the first demonic king, the great king of the King of Greece is suddenly broken, four kings sprout from the stump of this first king, with four as a number having spiritual [non-physical] significance. These four kings are the four kings/beasts that Daniel sees in his vision in Belshazzar's first year; these four demonic kings are also the four horsemen of the Apocalypse. And from these four, two that were conjoined [Sin and Death] separate and emerge as the King of the South—Sin, the third horseman, the four-winged leopard—and the King of the North, Death, the beast that devours. Again, the emergence of these four kings is seen in Daniel 8:8 and Daniel 11:4, and the separation of Death from Sin in Daniel 11:5. This separation comes about through every Christian being filled with spirit so that there is no longer "room" or space inside the Christian for disobedience, personified as Sin, and death to dwell even though the Christian remains mortal and subject to death from outside [martyrdom].

Before preceding, permit me to say that it would be easy to *spiritualize* the visions away, believing that Sin isn't a real demonic king and that Death is merely separation from God. Such *spiritualizing* will, however, also make God a figment of human imagination that sprang from the foreheads of primitive man as Athena sprang from the forehead of Zeus. While such *spiritualizing* might well prove satisfactory to Atheists, such *spiritualizing* doesn't and won't account for only uncovered firstborns suddenly perishing in a day, the means by which God, Father and Son, will firmly establish the reality of their existence to all persons worldwide. It is by this means that God will demonstrate His ability to seal prophecies so that their content cannot be *read*, then unseal prophecies so that they can not only be read but can also forewarn those persons who truly hear the words of Christ Jesus.

To state unequivocally that endtime biblical prophecies are about mindsets, mental topography, is a *spiritualizing* of prophecies that would seem to be about natural peoples in physical nations or nation states, but when human birth forms a shadow and copy of spiritual birth; when a man and his wife form a shadow and copy of a person's inner and outer selves; when the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*] gives life as a second breath of life to the inner self of the person, entering the person's spirit [*pneuma*] to bring to life to the person's soul [*psuche*], then endtime biblical prophecies are logically spiritual. When the endtime nation of Israel is circumcised of heart rather than circumcised in the flesh; when disciples individually and collectively form the Body of Christ (1 Cor 12:27); when the Body of Christ is the temple of God (1 Cor 3:16–17; 2 Cor 6:16); when those things that happened to Israel in Egypt and in the wilderness serve as examples for endtime disciples “that we might not desire evil as they did” (1 Cor 10:6), the basis for *spiritualizing* biblical prophecies was actually laid by the Apostle Paul. But in mentally moving from physical to spiritual, a Christian should never *spiritualize away* angels who truly are spiritual beings—

The author of Hebrews wrote, “And again, when He brings the Firstborn into the world, He says, ‘Let all God's angels worship him.’ Of the angels He says, ‘He makes his angels winds [*pneumata*— spirits], and his [servants] a flame of fire” (Heb 1:6–7).

If God exists—and He does—then angels as spirit beings also exist. And if angels exist, then rebelling angels [demons] also exist. And if the Adversary, an anointed guardian cherub created outside of Eden but elevated and placed in Eden, the Garden of God, is the present prince of the power of the air and prince of this world—and he is—then he and his fellow rebels currently reign over the single kingdom of this world and will continue to reign over the children of men wherever they dwell until this dominion over living creatures is taken from him and his angels ... no human person will stand before the throne of the Ancient of Days and speak great words (Dan 7:11). How did Daniel act in the presence of an angel? He was without strength and fell on his face in deep sleep (Dan 10:8–9). So how would a human pontiff act before the throne of the Ancient of Days and a million plus more angels: he would not speak great words. He wouldn't be there because flesh possesses mass and therefore cannot enter into heaven.

Visions by their very nature are not physical; so a vision given four times transforms the subject matter of the vision from being about a “physical” thing such as famine to being about spiritual things and entities, not simply being about the mental topography of living creatures ... there is only one cluster of visions given four times, those of the prophet Daniel, with these visions being about what will happen to Israel in the latter days, the time of the end. Now, there are additional visions given to other prophets that belong in this cluster, notably visions about reconstruction of the temple and the coming of New Jerusalem, the Bride of Christ and the temple of God: the life-giving breath of Christ in which is the breath of God gives life to New Jerusalem, thereby making New Jerusalem analogous to the fleshly body of a human person as well as to the wife of a man,

her head. Therefore, the Bride of Christ as the Body of Christ is the living Temple of God, a relationship I didn't understand when called to reread prophecy; for in the past I have written that a man doesn't marry his body, but is already "one" with his body, which is true. I then went on to write that a separation from Christ need exist so that the Body of Christ can morph into the Bride of Christ. What I didn't grasp was that the body of man was to the inner self of the same man as the wife is to her husband, the two persons forming one person, with the husband being the *head* of the one person, and with the wife—the *body* of this one person—bringing forth offspring from penetration by her husband in a manner analogous to Christ Jesus bringing forth offspring for God through the breath of God entering into [*eis* — from Mark 1:10] the man Jesus and into His spirit [*pneuma*].

- God the Father and Christ Jesus the Son, the Beloved of the Father, form one spiritual entity [God] as a husband and his wife form one fleshly entity.
- The indwelling of the breath/spirit of the Father in the breath/spirit of the Son is analogous to a husband penetrating his wife for the purpose of procreation.
- The indwelling of the breath/spirit of Christ [in which is the breath/spirit of the Father] in the spirit [*pneuma*] of a human person gives spiritual life to the inner self [*psuche*, or "soul"] of the person as a husband gives life to an ovum in his wife's womb.
- The glorified Christ Jesus is a life-giving spirit (1 Cor 15:45) as Eve was the physical life-giver to all of humanity;
- Thus, the glorified Christ is both the last Adam and the last Eve even though He created from Himself a type of Himself when He breathed His breath onto ten of His disciples and said, *Receive spirit holy* [*Labete pneuma 'agion*] (John 20:22). *Of whomever you forgive the sins they have been forgiven to them; of whomever you hold they have been held* (v. 23).

The *Eve* that the glorified Jesus created of Himself—analogueous to the first Eve, created from the flesh and bone of the first Adam—was spiritually as the first Eve was physically. And as the first Eve believed the lie of the Adversary and ate forbidden fruit, the *Eve* Jesus created of Himself believed the lie of the Adversary [*you shall not die; you have an immortal soul*] and therefore as the Body of Christ died spiritually as the physical body of Christ died physically, with the spiritual death of the Body coming about through the Father drawing no more persons from this world after 70–71 CE; giving the earnest of life to no one after the razing of Herod's temple, thus when the last person born of God died physically (ca. 100–102 CE), the Body of Christ was dead and would await resurrection until the end of the age, the time at hand; for the gates of Hades cannot prevail over the body/Body of Christ.

At the end of the age, Christ Jesus as a life-giving spirit shall give birth to three sons of God, a spiritual Abel consisting of all filled-with-spirit Christians who maintain their righteousness through the death of their fleshly bodies, a

spiritual Cain consisting of all filled-with-spirit Christians who take Sin back inside themselves and thereby commit blasphemy against the spirit, and a spiritual Seth when dominion is taken from the Adversary and his angels and given to the Son of Man. This spiritual Seth—the third part of humanity from Zechariah 13:9—only has to endure to the end to be saved, but enduring will mean not taking upon themselves the mark of Death, the tattoo of the cross.

When the Kingdom is delivered to the Son of Man, righteous Abel will be physically dead, except for the Remnant (from Rev 12:17). Murderous Cain will be spiritually dead but physically alive. And Seth will be newly born through the Son of Man baptizing the world in holy spirit (Joel 2:28).

As the majority of greater Christendom rebelled against God, Father and Son, in the great Apostasy 220 days into the seven endtime years [the birth of Cain], the vast majority of the third part (again, from Zech 13:9) will rebel against the Adversary cast to earth and claiming to be the Messiah 250 days into the Endurance in Jesus, thereby making the thirty days between the Passover and the second Passover in the year of the Second Passover significant but unknowable (because it is outside the shadow, outside the visions of Daniel).

2.

A Christian need not trust me before taking the Passover sacraments of bread and wine on the night that Jesus was betrayed, the dark portion of the 14th day of the first month. The Christian need only to believe the writings of Moses, and to believe the writings of Paul—the writings of these two providing the frame in which Jesus ate the Passover as Israel in Egypt ate the Passover, then during the day portion of the 14th, became the sacrificed Passover Lamb of God as Pharisees sacrificed the Lord's Passover. We as believing disciples are to eat the Passover as Jesus ate the Passover, as Israel in Egypt ate the Passover; then as the Body of Christ (the Body of the Lamb), we are to be sacrificed as Jesus was sacrificed. However, the blood of believing disciples will be insufficient to redeem [because of how many Christians rebel against God in the great Apostasy of day 220] the third part of humanity (from Zech 13:9) when dominion over the single kingdom of this world is taken from the Adversary and given to the Son of Man, Head and Body, on the doubled day 1260. Therefore, a third part of the half of humanity remaining alive thirty days before dominion is given to the Son of Man will be randomly slain in the Second Woe, leaving only one third of humanity alive before the Second Passover to cross from the Affliction into the Endurance, with these numbers in agreement with what the prophet Zechariah records (13:7–9).

In real numbers, roughly 2.4 billion of the 7 billion alive today will perish as uncovered firstborns; another billion-plus will die in the following months (from Rev 6:8, the fourth part of humanity) so that 3.5 billion remain alive thirty days before dominion is taken from the Adversary and his angels. Then of this 3.5 billion, a third is randomly slain when the four angels are loosed, leaving one third of humanity's original 7 billion number alive to enter the Endurance in Jesus. And of this third part left alive, a third will be slain when Christ Jesus returns as the Messiah, the Kings of kings and Lord of lords.

Overpopulation will not be a problem when the Millennium begins. If anything, under-population will prevent the collectivization of labor needed to support a global transactional economy. Every person will truly live under his/her own vine and tree, suggesting that private property will remain in the hands of individuals.

There was no “spiritualizing away” the firstborn of Egypt—of man and of beast—having been slain at the midnight hour of the long night of waiting and watching when Israel roasted with fire their Passover lambs ... Israel ate with staffs in hand, loins girded, and feet shod even though the nation was commanded to remain in their houses until dawn. The nation ate in symbolic haste: the people roasted their lamb and ate while they remained enslaved by Pharaoh, with Christ Jesus being the reality of the bleating lambs Israel ate in Egypt. Circumcised of heart Israelites “roast” Christ Jesus with their fiery sins while remaining enslaved by indwelling sin and death.

At the midnight hour when the death angel passed over the land of Egypt, there was, among Egyptians, much wailing and great sadness for dead firstborn children and dead livestock, the firstborn cow with her firstborn calf. There will be, in the households of this present world, great sadness and pleas to God, challenging questions asked of God when death angels pass over the land at the spiritual midnight hour when humanity can get no farther from God and has started a turn back to God. Christians will demand of God to know why their firstborns were taken when they have, in their minds, been doing everything right: they aren’t like their sinning neighbors who didn’t even put up a Christmas tree.

How shall I answer questions certain to be asked? Shall I say that worshiping a triune deity—the Trinity—is *prima facie* evidence that they never knew God, that they were not, are not born of spirit, that they have no indwelling eternal life (see John 17:3)? Shall I say that because they do not believe the writings of Moses, they have never heard the voice, the words of Jesus (*cf.* John 5:24, 46–47)? Shall I say that none of them ever covered their sins with the blood of Christ Jesus, that because they intentionally didn’t take the Passover sacraments of blessed bread and drink on the night Jesus was betrayed they were to the Body of Christ as Egyptians were to the congregation of Israel in Egypt? How am I to comfort the wailing mother who lost her firstborn husband and her firstborn son, her firstborn father, firstborn grandson? What’s to be said to the grieving husband who lost wife, son, grandson? They shall rail against me for not doing enough to warn them. Indeed they will. Yet what more can I do today than I am doing? I have no material wealth, no credibility among the Adversary’s ministers ... Jesus said that if they wouldn’t believe Him, they won’t believe those whom He sends forth—and this is true. The Adversary’s ministers will believe each other, will stand with each other, will even warn Christians that the end of the age is at hand, but they will not teach parishioners to take the Passover sacraments on the night that Jesus was betrayed. They absolutely will not! So how is a Christian layperson to know to keep the Passover? Maybe this layperson isn’t supposed to know.

Because a Christian layperson doesn't today believe the writings of Moses—the *Old Testament is for Jews, not Christians*, words spoken by a pastor to a disciple I personally know—this layperson wouldn't believe God even if God had a heart-to-heart conversation with the person. This layperson isn't about to believe me even if I were the layperson's brother, father, uncle, nephew until the Second Passover liberation of Israel occurs. And if a relative wouldn't believe, what chance is there that a stranger would believe, unless the stranger is truly born of God and as such is a son of God born out of season.

The breaking of the great horn of the King of Greece as the uncovered legal firstborn of the Adversary discloses a relationship reflected in "color," reflected light, with this *light* being God ... 14 carat gold and common bronze—the 90% Cu/10% Sn alloy—are the same yellow color. Silver and iron are white metals, and miry clay is usually thought of as gray and not a metal (miry clay is unfired clay: fired clay is vitrified and as such can whet even hardened iron), but humanity is not made from gray mud but red mud, red clay that is yellow-red rather than true red.

The third part of humanity that is refined as silver is refined (in fire) and tested as gold is tested (pressed against a touchstone) (from Zech 13:9) will wear away the two legs of iron of the human image Nebuchadnezzar saw. But the miry clay that represents present day Christian leaders and theologians will be to Christ as chaff blown away by the wind.

With the breaking of the first king (the great horn) of the federated King of Greece, a lie that the Adversary had told rebelling angels will be exposed as a lie: angels can die, perish, in the Abyss ...

A dynamic of timelessness must be fully appreciated: the presence of life and the absence of life cannot coexist in the same entity in the same moment. If an entity has life in the heavenly moment, the entity will always have life in the moment. If an entity has no life in the moment, the entity will never have life in the moment. Angels are spirits [*pneumata*] (again, Heb 1:7) created by God inside the supra-dimensional heavenly realm, but angels—because they are created—do not have life in the same heavenly location [the same moment] as God: they are as Israel was when camped around the base of Mount Sinai and prohibited from climbing the mountain that Moses, the *son*, ascended to enter into the presence of the Lord. Thus, angels are by their creation lower than the Father and the Son, who have life in the same moment, with this "life" or breath of life being given to human sons of God. Hence what the author of Hebrew writes is true:

Long ago, at many times and in many ways, [the] God spoke to our fathers by the prophets, but in these last days He has spoken to us by His Son, whom He appointed the heir of all things, *through whom also He created the world*. He [the Son] is the radiance of the glory of God and the exact imprint of His nature, and He upholds the universe by the word of His power. After making purification for sins, He sat down at the right hand of the Majesty on high, having become as much superior to angels as the name He has inherited is more excellent than theirs. For to which of the angels did God ever say, "You are my Son, today I have begotten you"? Or again, "I will be to Him a Father, and He shall be to me a Son"?

And again, when He brings the firstborn into the world, He says, "Let all God's angels worship Him." Of the angels He says, "He makes His angels winds, and His [servants] a flame of fire." But of the Son He says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions." And, "You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like a garment, like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end." And to which of the angels has He ever said, "Sit at my right hand until I make your enemies a footstool for your feet"? Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation? (Heb 1:1–14)

Again, Moses was a prophet, but not the prophets referenced by the author of Hebrews who reveals his/her biases in what is written: 1st-Century Hebrew converts—even Paul himself—knew intellectually that the deity who entered His creation as His unique Son was the deity who created heaven and earth and all that is in them, but they failed to realize that it was also this deity, not the Father, *the God*, who spoke to the prophets of old and who brought Assyria against the northern kingdom of Samaria and who brought Nebuchadnezzar and the Chaldeans against the southern kingdom of Jerusalem. It was the Creator who entered His creation, not *the God*. It was the Creator who was the Beloved of *the God*. It is the Creator whom both Islam and Judaism worships even today. It is the Creator who—as the Son, the unique Son of Himself and the First of the firstborn sons of *the God*—communicates with His younger siblings via visions rather than through the *Parakletos*, the spirit of truth that *the God*, the Father, uses to reveal knowledge to His sons, with angels being the first sons of *the God* as Ishmael was the first son of Abraham and as natural Israelites are the firstborn son of the God of Abraham (see Ex 4:22), and unfortunately, as Esau was the firstborn son of Isaac.

Because angels were created inside of heaven, a second timeless moment inside of heaven also needed to be created—the moment when angels who didn't before have life, would receive life with no knowledge of their prehistory: from the perspective of angels, everything began with them, for the moment in which they received life began with them collectively receiving life. Everything that had gone on before didn't exist for them and was actually unknowable to them for what occurred before occurred in a differing location/moment. In analogy what happened in Siletz, Oregon, in September 1965 was unknowable by someone living in Vienna, Illinois, in September 1965. Nothing of enough significance occurred in either place to cause someone living there to know about events in the other place, or to even know of the other place. But I lived in Siletz in 1965, then lived near Vienna in 2000, with the passage of time permitting me to dwell in both places. Without the passage of time, the problem of a paradox would exist—and the nature of paradoxes require that a second moment (as a second location) in the heaven be created ... we cannot establish whether only two

moments exist or if more moments exist as Mormons and Muslims contend in the *layering* of heaven.

Again, the image of Israel around the base of Mount Sinai needs to be remembered; for Israel at Sinai formed the shadow of angels in heaven who could not ascend the mountain of God. Moses as the *son* could ascend, and could/did enter into the Lord's Rest. But no angel could ascend to where God is in heaven; only the Son ...

How you [king of Babylon — from v. 4] 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.

Those who see you will stare at you
and ponder over you:

'Is this the man who made the earth tremble,
who shook kingdoms,
who made the world like a desert
and overthrew its cities,
who did not let his prisoners go home?'

All the kings of the nations lie in glory,
each in his own tomb;

but you are cast out, away from your grave,
like a loathed branch,

clothed with the slain, those pierced by the sword,
who go down to the stones of the pit,
like a dead body trampled underfoot.

You will not be joined with them in burial,
because you have destroyed your land,
you have slain your people.

"May the offspring of evildoers
nevermore be named!

Prepare slaughter for his sons
because of the guilt of their fathers,

lest they rise and possess the earth,
and fill the face of the world with cities." (Isa 14:12–21)

The Adversary as the anointed guardian cherub in whom iniquity was found attempted to do what was impossible for him: enter into where he didn't have life and couldn't have life. He would have been as an Israelite captain over a hundred attempting to scale Mount Sinai when the Lord stood atop the mountain.

Because human persons are creatures possessing mass and hence imprisoned in space-time and subject to the passage of time, we understand “past,” “present,” and “future” in ways that angels do not and cannot. We cannot easily think in terms of only the *present* existing; of activity in the moment erasing activity that previously happened so that no knowledge or evidence of what previously occurred remains. In this way, we are like God and not like angels. And in this way, it was essential for the Beloved of the God to enter His creation and to experience firsthand the reality of one moment passing into the next moment, with the moment decaying into nothingness from which the moment initially came.

For Jesus to be “tempted” as all men are, Jesus had to experience time and its passage as well as the Death having reigned over His fleshly body. Jesus was not, however, humanly born consigned to disobedience as all other men are (because their father is the first Adam) so Jesus wasn’t *tempted* in how the word is normally used. He was tempted to escape from death/Death; to escape from the confines of decaying moments as all men are, with the majority of humanity mentally escaping through sincere belief that they have indwelling immortal souls when this is not the case. Jesus would have known that until He received a second breath of life, He could die as other men have died—and that would have been a truly sobering thought for the unique Son of the Creator.

If a person doesn’t know that he or she has no indwelling immortal soul; if a person is willing to blow him or herself apart in *jihad* so that the “believed” immortal soul will go to heaven and there behold the face of Allah, then the person mentally escapes from the finality of death without really escaping as the character Sam Lowry (played by Jonathan Pryce) in the movie *Brazil* (1985) escapes the city in his delusion.

A delusion is “real” to the person who is deluded ... theology is a game of delusions, with only one ideology being real. The person who sincerely believes he or she has an indwelling immortal soul will claim that I am deluded because I don’t believe the person’s delusion. But what is it that John records about his vision:

Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, ***the deceiver of the whole world***—he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, “*Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!*” (Rev 12:7–12 emphasis and double emphasis added)

The person who loves his or her physical life to the extent that the person accepts the Adversary's lie that *you shall not surely die* (from Gen 3:4) is willingly deceived ...

All authority in heaven and on earth cannot be given to the glorified Christ Jesus until the Adversary and his angels—the deceiver of the whole world—are cast into the creation, from which they cannot escape. What the author of Matthew's Gospel claims (chap 28, verse 18) Jesus said (and will say) does not happen until after Satan is cast into space-time, where he will know that his time is short. He will want to escape but because he has been given the mind of a man as his shadow, Nebuchadnezzar, was given the mind of an ox, he will no longer know how to escape—and even if he did know how, he wouldn't do what is necessary to escape.

Returning now to what I said in chapter two: if I am correct (if you hear Jesus' voice in my words), then everyone else who explicates prophecy is wrong: salvation for firstfruits is not a many-spoke wheel. There is one Body of Christ; one spirit; one Way; and one reading of biblical prophecy. And the Remnant of righteous Abel that will cross into the Endurance in Jesus will “keep the commandments of God and hold to the testimony of Jesus” (Rev 12:17), with the testimony of Jesus being “the spirit of prophecy” (Rev 19:10).

It is my desire to correctly reread biblical prophecies, the task to which I was called, but I wasn't told what to say; I wasn't given words to speak. I write my words as the knowledge of truth delivered by the *Parakletos* percolates from my inner self into my conscious mind; so I do not claim to speak the exact words of Jesus, a declaration that can (and will) be used by detractors to say what I write is the imaginations of my mind. Sobeit. I do not sign correspondence, *In the name of Christ*, as many do; for to do so would be presumptuous. But if I do not write the words of God the Father as Moses wrote the words of the God of Abraham, then do not believe what I write and merrily go your way. If the Second Passover of Israel doesn't happen in your lifetime, then for you it doesn't happen. You will die without knowing what it means not to be the serf of the Adversary. Again, sobeit. Your fate will be determined in the great White Throne judgment. If you have manifested genuine love for neighbor and brother, you shall be fine. If not, you will perish. Thus, your fate is, even today, in your hands. It certainly isn't in my hands if you do not believe what I write.

But I am not wrong about biblical prophecy, or about a Second Passover liberation of Israel. I know the essence of what Daniel knew—and Daniel didn't know *when*. What I know is that 2014 is a likely year, as was 2011. But nothing much happened in 2011. What appeared as a beginning, the setup for the Second Passover, faded into nothing by the Passover. And if I am still writing about the Second Passover liberation of Israel after May 18th this year, then I will most likely still be writing about the Second Passover in spring 2017. I won't quit. Jeremiah didn't quit when more time passed than he expected between when he declared a matter and when the matter occurred.

Once the Second Passover occurs, internal dating of events will be precise to within five days of accuracy; for with the giving of dominion over the single kingdom of this world to the Son of Man, the *time, times, and half a time* of Daniel 7:25 can be laid over the 1260 day-long-ministry of the two witnesses during the Affliction and aligned with certainty. And because the erect penis isn't visible on the humanoid image that Nebuchadnezzar saw and because the two legs with their ten toes are visible, the dating of Nebuchadnezzar's vision is to this same 1260-day-long period. Because the Endurance in Jesus is the reality that casts as its time-linked shadow the Affliction, the Endurance is also 1260 days long and is the *time, times, and half a time* when the Woman is hidden in the wilderness (Rev 12:16); it is the forty-two months when the seven-headed beast utters blasphemous words against the Most High.

In John's vision, 1260 days (the time period reckoned from the perspective of men) equates to forty-two months (the period reckoned from the perspective of angels) as well as equates to a *time, times, and half a time* (the period reckoned from God's perspective); therefore, the six remaining hours between midnight and dawn of the one long night that began at Calvary, with the Second Passover occurring at the midnight hour of this one long night, are each seven thirty-day months long. Half an hour (from Rev 8:1) would then be 105 days long.

Permit me to give a timeline overview of the Affliction and Kingdom and Endurance in Jesus: the Affliction begins with, or begins immediately following the Second Passover liberation of Israel. The count for the Affliction begins with day 1 and goes through day 1260, the last day when the Adversary and his angels will hold dominion over the single kingdom of this world.

Because a prophesied month is thirty days long, and a prophesied year is 360 days long, seven prophetic years (2520 days) are thirty-five (35) days shorter than seven solar years, with thirty (30) of these thirty-five days being accounted-for in the difference between the second Passover at the beginning of the Affliction and the Passover at the end of the Endurance in Jesus, or day "o" of the Endurance ... the five (5) days that are unaccounted-for produce the wildcard that doesn't permit endtime disciples to know the exact day and hour when Christ Jesus will return at the beginning of months for the year beginning the Millennium. These five days are incorporated in the sentence: "And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short" (Matt 24:22). How Jesus' declaration is read affects knowing the exact hour and day of Jesus' return.

Again, taking dominion over this world away from the Adversary and his angels is a one-time occurrence. Giving this dominion to the Son of Man is a one-time occurrence, with this one-time occurrence representing crossing from one world/age into the next world/age and with the last 1260 days of the Adversary's reign forming the mirror image [chiral image] of the first 1260 days of the Son of Man's reign; i.e., the fall of Babylon and the rise of Righteousness are each enantiomers that together form an enantiomorph. To see one is to see the other in reversed image analogous to seeing a person's left hand and from the left hand knowing what the right hand looks like.

Based on the 2300 morning and evening sacrifices of Daniel chapter 8 — the evening and morning sacrifice are in Hebrew known as the *daily* — counting backwards from Christ will return, the abomination of desolation that take takes away *the daily* does so in day 220 of the Affliction:

Out of one of them [the four horns] came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land [to do so, the little horn is on the north horn, or the King of the North, Death]. 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. It became great, even as great as the Prince of the host. And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown. And a host will be given over to it together with the regular burnt offering because of transgression, and it will throw truth to the ground, and it will act and prosper. Then I [Daniel] heard a holy one speaking, and another holy one said to the one who spoke, "For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?" And he said to me, "For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state." (Dan 8:9–14)

The regular burnt offering was taken away by King Nebuchadnezzar when his soldiers razed Jerusalem and burned the temple. It was restored after Jeremiah's seventy years transpired, but the glory of the Lord did not return to the temple Zerubbabel built, nor did the Ark of the Covenant or the *Urim and Thummim* (light & truth). Thus, priests and temple officials engaged in a charade throughout the period of the second temple, or until 70 CE when Roman soldiers pulled down Herod's temple, effectively ending *the daily* until briefly restored by Simon bar Kokhba (dod 135 CE). Since then, *the daily* has never been the morning and evening burnt offerings: in reality, *the daily* has not been the sacrifice of bleating lambs since the days of Nebuchadnezzar, for Daniel, a man who could not have entered the temple because of castration, practiced *the daily* as it was to be practiced until the coming of Christ Jesus:

When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. *He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously.* Then these men came by agreement and found Daniel making petition and plea before his God. Then they came near and said before the king, concerning the injunction, "O king! Did you not sign an injunction, that anyone who makes petition to any god or man within thirty days except to you, O king, shall be cast into the den of lions?" The king answered and said, "The thing stands fast, according to the law of the Medes and Persians, which cannot be revoked." Then they answered and said before the king, "Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or the injunction you have signed, but *makes his petition three times a day.*" (Dan 6:10–13 emphasis added)

For Christians, *the daily* is putting on the garment of Christ Jesus' righteousness morning and night.

Jesus' righteousness functions as a garment, a cloak of blood; thus when the Son of Man is revealed [disrobed], disciples will no longer garment [used as a

verb] or clothe themselves in Christ's righteousness, but must dress themselves in their own obedience ... the Son of Man consists of uncovered Head and covered Body. The Head is without sin and needs no covering for sin, but the Body remains subject to indwelling sin and death and therefore must clothe itself in the garment of Christ (Gal 3:27), what it means to *put on Christ*. However, at the Second Passover liberation of Israel, the Son of Man will be disrobed, revealed. Christ Jesus will no longer bear the sins of Israel. There will be no need for Him to bear Israel's sins; for Israel will then be liberated from sin, will have no sin unless this nation returns to sin (to its former lawless ways). This holy nation will be as righteous Abel was. This people will be garmented in their own obedience to God—

That is, until the Apostasy occurs, and Israel turns against God, rebels against God, and returns to the *Christianity* of its ancestors.

After the Second Passover liberation of Israel, when Christian no longer *daily* cover themselves with obedience to God, *the daily* will be taken away, with this day known: 2300 days before the sanctuary is restored through Christ Jesus returning as King of kings and Lord of lords, the great Apostasy occurs, with this day being day 220 of the Affliction.

If the Second Passover were to occur this year, the Apostasy would occur on Sunday, December 21st, the winter solstice. If the Second Passover had occurred in 2011, the Apostasy would have occurred on Sunday, December 25th, Christmas day 2011. If the Second Passover were to occur on the second Passover in 2017 (May 11th), the Apostasy would occur on Sunday, December 17th. In each case, the Apostasy will occur on Sunday, the day of the sun—and in 2011 and this year, the birthday of the sun as anciently celebrated.

With the Apostasy, the fifth seal (Rev 6:9–11) of the Scroll will have been removed—and spiritual Cain [birth order reversed in the mirror image] will be born to the last Eve. Sin seeks to devour these spirit-filled Christians through the man of perdition convincing the majority of Christendom to return to the beliefs of Christian ancestors, notably, worship on Sunday. He does so for things have not gone well for humanity during the 220 days following the Second Passover liberation of Israel: the man of perdition will publicly say what a remnant of Israel told Jeremiah when this remnant fled to Egypt:

Then all the men who knew that their wives had made offerings to other gods, and all the women who stood by, a great assembly, all the people who lived in Pathros in the land of Egypt, answered Jeremiah: "As for the word that you have spoken to us in the name of [YHWH], we will not listen to you. But we will do everything that we have vowed, make offerings to the queen of heaven and pour out drink offerings to her, as we did, both we and our fathers, our kings and our officials, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, and prospered, and saw no disaster. But since we left off making offerings to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine." (Jer 44:15–18)

The man of perdition will use all that has happened to Christians since the Second Passover liberation of Israel to convince the majority of greater

Christendom to return to the *Christianity* of forefathers; to the *Christianity* when times were better and Christians were not consumed by war and plagues.

For approximately a year [until day 580 of the Affliction], Christians operating under of rubric of being spiritual Cain will hunt down and murder their spiritual brother, righteous Abel:

When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" Then *they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.* (Rev 6:9–11 emphasis added)

Remember the Remnant whom the Adversary pursues when he is cast into time and goes after those holy ones who keep the Commandments ... no one who worships on Sunday keeps the Sabbath commandment.

Sabbath observance in the Affliction will "mark" those Christians who are of God as the tattoo of the cross will mark those "Christians" who are of the Adversary in the Endurance in Jesus. Christians who belong to the then-reigning prince of this world—the King of Babylon in the Affliction or the Son of Man in the Endurance—need not be marked (denoted as different).

Consider the question, will Christians murder Christians *en mass*? They certainly have in the past; so why wouldn't they in the future? And what's disclosed prophetically is that Trinitarian Christendom comes under the dominion of the demonic King of the South whereas Arian Christendom comes under the dominion of the King of the North. And yes, Arianism is alive and well in this present world.

Daniel's long vision (chap 11) is sealed by the war between the Ptolemaic Empire and the Seleucid Empire seemingly fulfilling the prophecy, but this prophecy is about the spiritual war between these two enslaving ideologies, with dominions of each fighting against the other following the Apostasy, in which both will participate. Again, this war was foreshadowed by the sparring between the Ptolemaic and Seleucid Empires, the concealing shadow of the two legs of iron of the humanoid image Nebuchadnezzar saw that kept the vision from being understood until the time of the end.

What history novices don't seem to understand is that the Roman Empire was not a divided Empire in the 1st-Century CE. It was not a divided Empire until the days of Constantine. And it never captured the eastern territories of the Seleucid Empire that Chinese diplomats at the time (3rd-Century BCE) said was the rival of the Chinese Empire, an Empire that was as large and as powerful and as technologically advanced as the Roman Empire. So Rome, not mentioned in Daniel's visions, doesn't belong in prophetic explications of Daniel's visions. In fact, inserting Rome into Daniel's visions discloses that the one who added Rome understands nothing physically or spiritually about that period's history while being an exceptionally poor reader of the text.

After the fifth seal is opened and after a year of faithful Christians being hunted and slain by their lawless brothers, the sixth seal is removed. Between day

580 and day 940 of the Affliction, humanity will sincerely believe that the world is coming to an end as the Lamb executes His wrath on humanity for having murdered so many of His younger siblings:

When He opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale. The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place. Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, "Fall on us and hide us from the face of Him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?" (Rev 6:12–17)

From the middle of December approximately a year and a half year after the Second Passover liberation of Israel and continuing for a year, humanity will question whether life can survive on this planet ... the Lamb won't be mocked: the Adversary and his agents cannot kill saints without provoking a fight the Adversary cannot win. Most of righteous Abel will already have been martyred; so the Lamb can turn loose of His wrath without concern about killing His younger brothers—the Father and the Son will avenge their murder. And humanity hasn't yet arrived at the point when the Adversary and his angels will be cast from heaven.

Humanity receives a brief rest after a year-long assault from the heavens, a hundred five (105) days of rest before carnage again begins:

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. Then I saw the seven angels who stand before God, and seven trumpets were given to them. ... Now the seven angels who had the seven trumpets prepared to blow them. The first angel blew his trumpet, and there followed hail and fire, mixed with blood, and these were thrown upon the earth. And a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up. The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea, and a third of the sea became blood. A third of the living creatures in the sea died, and a third of the ships were destroyed. The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. The name of the star is Wormwood. A third of the waters became wormwood, and many people died from the water, because it had been made bitter. The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light might be darkened, and a third of the day might be kept from shining, and likewise a third of the night. (Rev 8:1–2, 6–12)

There are 320 days between the opening of the seventh seal and the seventh trumpet, of which 270 days are taken up by the half hour of silence and the first woe of five months duration (the fifth trumpet plague) ... all that needs accomplished in the first four trumpet plagues and in the second woe occur in fifty days. Things will be happening fast enough that if time were not cut short, no flesh would be saved alive as event after event pile up and build upon previous

events. Then, after when it seems like things cannot get worse, Satan and his angels are cast to earth and come to devour the holy ones of God. But here is where the good news that must be proclaimed to all the world as a witness to all nation comes into play: because the single kingdom of this world has been given to the Son of Man, who in turn baptizes the world in spirit, all who from this point forward endure to the end shall be saved (Matt 10:22; 24:13–14). Like Seth—the remaining third part of humanity will collectively be spiritual Seth—they will be accepted as sons of God. Created out of trauma and tribulation, they will believe God, and collectively, they will rebel against the Adversary 250 days into the Endurance in Jesus.

If the Second Passover were to occur this year, the Adversary's last day as the prince of this world would be on or about October 26th, 2017 ... this is not to say that the Second Passover will be this year. This is to show that once the Second Passover occurs, much more is known about when sequential events will occur than greater Christendom now suspects.

4.

As a writer who began to craft my first novel while tied to the Old Sub Dock at Dutch—timeframe, Thanksgiving 1979 (the bridge between the islands was still under construction as well as APL's dock)—I realized that to *pull* the reader into a scene, into a room, I needed to describe three aspects of the room, each aspect farther into the room in a high right, low bottom, midlevel left position that sort of *screwed* the reader's consciousness into the scene. This might not have been a creative way of gaining the reader's attention, but it was an effective way, a mechanical way, a seemingly universal way for Indo-European language readers, and it worked even better than I initially realized.

Description of three elements of a physical thing establishes the thing in the mind of readers, something writers either instinctively or intellectually know. But to establish the similitude of a non-physical thing such as "insurance" requires describing four elements or aspects of the non-physical thing. This three/four relationship has been long known—

Solomon wrote,

Three things are never satisfied; four never say, "Enough" (Prov 30:15);

Three things are too wonderful for me; four I do not understand (Prov 30:18);

Under three things the earth trembles; under four it cannot bear up (Prov 30:21)

Three things are stately in their tread; four are stately in their stride (Prov 30:29).

It was, however, the prophet Amos who made the most use of this physical/spiritual three/four relationship:

Thus says [YHWH]: "For three transgressions of Damascus, and for four, I will not revoke the punishment, because they have threshed Gilead with threshing sledges of iron. (Amos 1:6)

Thus says [YHWH]: "For three transgressions of Gaza, and for four, I will not revoke the punishment, because they carried into exile a whole people to deliver them up to Edom. (Amos 1:6)

Thus says [YHWH]: "For three transgressions of Tyre, and for four, I will not revoke the punishment, because they delivered up a whole people to Edom, and did not remember the covenant of brotherhood. (Amos 1:9)

Thus says [YHWH]: "For three transgressions of Edom, and for four, I will not revoke the punishment, because he pursued his brother with the sword and cast off all pity, and his anger tore perpetually, and he kept his wrath forever. (Amos 1:11)

Thus says [YHWH]: "For three transgressions of the Ammonites, and for four, I will not revoke the punishment, because they have ripped open pregnant women in Gilead, that they might enlarge their border. (Amos 1:13)

Thus says [YHWH]: "For three transgressions of Moab, and for four, I will not revoke the punishment, because he burned to lime the bones of the king of Edom. (Amos 2:1)

Thus says [YHWH]: "For three transgressions of Judah, and for four, I will not revoke the punishment, because they have rejected the law of [YHWH], and have not kept his statutes, but their lies have led them astray, those after which their fathers walked. (Amos 2:4)

Thus says [YHWH]: "For three transgressions of Israel, and for four, I will not revoke the punishment, because they sell the righteous for silver, and the needy for a pair of sandals— (Amos 2:6)

In Amos, you can again see how imperial Hebrew handled Moses' linguistic determinative. And you can hear the finality of the Lord's judgment when "four" is introduced into the prophecy that will now pertain to mental landscapes.

Amos didn't set out to be a prophet, nor did I (with Amos I share much). He produced the words of the Lord; I produce meaning for these words so that they are not incomplete.

Daniel's four visions of the same matter establishes the finality of the fall of spiritual Babylon. John's vision picks up Daniel's four visions and carries them forward into a previously undisclosed 1260-day-long period that John calls the *Endurance in Jesus*, with the Endurance forming the mirror image of the Affliction about which Daniel had knowledge from receiving the word of the Lord.

In the Affliction, the man of perdition—the abomination of desolation about which Daniel wrote (Matt 24:15; Dan 11:31)—will be an Arian Christian (more specifically, a Latter Day Saint) possessed by the Adversary and therefore able to perform supernatural phenomena such as calling fire down from heaven. He will convert Muslims *en mass* to Arian Christianity [one-God Christendom]. He will look and sound like a cherub. He will be liked by most Christians before the Second Passover liberation of Israel occurs. He will be a seemingly good guy.

This man of perdition will not be possessed by the Adversary until day 220 of the Affliction, when bitterness rooted in losing his son, an uncovered firstborn, in the Second Passover liberation of Israel ripens and casts forth its bitter seed. Actually, his loss will be greater than one son: he shall lose firstborn daughters [from a first and from a second marriage] as well as a grandson he loves—and he will not accept the reality that he is at fault for his losses by himself not taking the Passover sacraments of blessed bread and drink on the night when Jesus was

betrayed, this night being the dark portion of the 14th day of the first month of the sacred year.

Denial is a real aspect of the grieving process, and the human person who will be possessed by the Adversary will internally deny that he is at fault for not teaching his grown family members to take the Passover sacraments. He will be at fault for believing the tales of men; for believing the parlor game of a man and his wife; for not listening for the voice and words of Christ Jesus who said that no one can come to Him unless the Father draws the person. He will be at fault for compromising with the truth, accepting as true the grievous lie that the U.S. Constitution is a divinely inspired document ... democracy in all of its manifestations is of the Adversary, with the United States of America being the Adversary's best hope to prove that self-rule can work when properly crafted. The only problem is that self-rule never works for much longer than a couple of centuries—and no economy based on transactions will long endure. No culture based on irrigated agricultural will long endure. No society based on the redistribution of wealth will endure. When it comes down to crunch time, it is surprising that the United States of America has endured for as long as it has.

The inherent nature of a transactional economy produces divisions between the *haves* and the *have-nots*, with the *have-nots* eventually wresting power from the *haves* in a bloodbath.

When dominion is taken from the Adversary and his angels—when dominion over the single kingdom of this world is given to the Son of Man on the doubled day 1260—the Adversary is not slain for the Adversary still has a work he must do for Christ Jesus, the work of forcing the holy ones of God to cease buying and selling (engaging in transactions). The Adversary, claiming to be the returned Messiah and thus usurping the authority of the Son of Man, compels all who would buy and sell to mark themselves with the tattoo of Christ's cross, *chi xi stigma* [Strong's word #G5516] (Rev 13:18), the mark of death through being the image of Death, the fourth horseman. However, the faithful, those who hear Jesus' words and believe the One who sent Jesus into this world, will not take upon themselves any tattoo, let alone the tattoo of the cross ... body art (cuttings, piercings, tattoos) is placing importance on the flesh, the surface of things, and as such is contrary to Scripture: "You shall not make any cuts on your body for the dead or tattoo yourselves: I am [YHWH]" (Lev 19:28). Thus, by simply believing the writings of Moses, no Christian would take upon him or herself the mark of the beast.

Consider how little respect a Christian has for Moses and by extension for Christ Jesus when the Christian takes upon him or herself the tattoo of the cross so that the person can buy food, fuel, clothing after two parts of humanity has already perished and only a third part remains alive. *For three things and for four*: the Christian who takes upon him or herself the tattoo of the cross becomes part of rebellious humanity, the fourth part [not one-fourth] condemned to the lake of fire; the fourth part to whom God denies repentance by sending a strong delusion over these rebels.

Yes, the Adversary when cast to earth unwittingly still has a work to do for God, Father and Son. By the Adversary requiring all who would buy and sell (engage in transactions) to bear the mark of death, the tattoo of the cross, the righteous will be separated from the unrighteous; for the righteous will shun making transactions—and not being able to engage in transactions during the Endurance will cause believers to create the basis for a millennial culture that will see a man dwell under his own vine and fig tree in subsistence agriculture.

The *Wonderful World Tomorrow* as Herbert Armstrong identified the Millennium will not have cell phones and I-pads, Facebook and Twitter, or things that are bought and sold. And the *distance* between how life is lived today and how life will be in the Millennium will be used by the Adversary to deceive the cultural edges and corners of the *World Tomorrow* when he is loosed from his chains after the Thousand Years.

When the Kingdom is taken from the Adversary and he and his angels are cast into space-time (Rev 12:7–9, 12–13), the Adversary will be given the mind of a man as King Nebuchadnezzar was given the mind of a beast for seven years. The Adversary, claiming to be the Messiah, will have the power of an archangel but a mind inferior to human sons of God who have been given the mind and nature of Christ Jesus ... the Body of the Son of Man will have the ability to outmaneuver the Adversary, but will not have the power to engage him in a belly bumping contest. Thus genuine disciples cannot succeed in taking the Adversary on physically, but can overcome him by enduring to the end in faith and thereby being saved—

Satan will have his fangs pulled 250 days into the Endurance:

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

If Satan kills a saint from this point on, the saint will be sealed in death and will be glorified. The only way for the Adversary to possibly prevent a holy one from entering the kingdom is to permit the holy one to live and possibly screw up. Thus, the principle weapon Satan can employ against a holy one—the threat of death—will no longer possess a stinger. And a mutual accommodation will develop: physical life without engaging in transactions, or taking upon the person the mark of death so that the person can buy milk for the person's child (if milk is still available). And God will see what is of most importance to the person, the creature or the Creator.

Besides, if a person trusts God, believes God, obeys God, not taking upon the person the mark of death, how does the person know that milk will not be provided to the person's child without engaging in a transaction? Is not God capable of providing for His own? He is; He has in the past and He does now and He will in the future. But the trial of not knowing for sure what God will do establishes in the person's mind whether the person truly believes God, or whether the person believes when it is convenient to believe.

The personification of faith is seen in a person continuing to obey God, to believe God when it would make more physical sense to abandon God. This means that the trials of the righteous will be many and will be grievous. In these trials, it will appear as if God has forgotten the person. But this is not so: God is merely watching to see what you will do.

In the song ratifying the Moab Covenant, Moses wrote,
But Jeshurun grew fat, and kicked;
you grew fat, stout, and sleek;
then he forsook God who made him
and scoffed at the Rock of his salvation.
They stirred Him to jealousy with strange gods;
with abominations they provoked Him to anger.
They sacrificed to demons that were no gods,
to gods they had never known,
to new gods that had come recently,
whom your fathers had never dreaded.
You were unmindful of the Rock that bore you,
and you forgot the God who gave you birth.
[YHWH] saw it and spurned them,
because of the provocation of his sons and his daughters.
And He said, "I will hide my face from them;
I will see what their end will be,
For they are a perverse generation,
children in whom is no faithfulness.
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 32:15–21)

Note the juxtaposition: Israel made God jealous with their worship of idols; so God will make Israel jealous by bringing near to Him a people who were not before a people, a nation.

*

Chapter Five

Then I looked, and behold, on Mount Zion stood the Lamb, and with Him 144,000 who had His name and His Father's name written on their foreheads. And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth. It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever He goes. These have been redeemed from mankind as firstfruits for God and the Lamb, and in their mouth no lie was found, for they are blameless. (Rev 14:1–5)

1.

In a chiral narrative, the left hand or natural portion of the narrative forms the non-symmetrical mirror image of the right hand or spiritual portion of the narrative. What occurs in the natural portion is repeated in the spiritual portion, with the ultimate expression of chirality being a man, created in the image and likeness of God, looking up at God who in turn looks downward at the man. Therefore, by knowing what happens in either half, the reader knows what happens in the other half, albeit at a higher or lower level as God is higher than man, and man is lower than God. And with man created a little lower than the angels, readers can additionally know what happens at a transitional level, a physical/spiritual hybrid level, with the two witnesses filling this transitional level between Moses & Aaron and the Lamb & the Remnant (from Rev 12:17).

It can be declared with certainty that as Moses and Aaron were natural brothers, neither of whom were born of spirit but with Moses entering into God's rest, the two witnesses will be natural brothers, one of whom will be truly born of spirit and the other will be his spokesman. And the Lamb and the Remnant will be spiritual brothers, with the Lamb being the glorified Christ Jesus and with the Remnant being truly born-of-spirit sons of God, filled with spirit. What Moses and Aaron did at a natural level in leading Israel out from physical slavery to a physical king in a physical land, the Lamb and the Remnant will do at the spiritual level, with the Lamb leading the 144,000 and the Remnant leading the third part of humanity (again from Zech 13:9) into the Promised Land of God's Rest, this Promised Land being heaven itself.

The Remnant (again from Rev 12:17) will be what remains of the Elect from this present era, with this present era represented by the First Unleavened (from Matt 26:17 — read the passage in Greek without adding extra words). The Elect are those disciples foreknown by the Father, predestined, called, justified through Christ being crucified for them while they remained sinners (Rom 5:8), and glorified through their inner selves having received indwelling eternal life via receipt of a second breath of life, the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*]. The Elect will have glorified inner selves housed in fleshly bodies, and as such stand in the middle (are in the transitional position) between the natural and the spiritual.

The 144,000 are all natural Jews ... as Peter went to the Jews and by extension to Jewish converts and as Paul went to the Gentiles and to Gentile converts, the Lamb leads righteous, natural Jews into the Kingdom whereas the Remnant leads peoples from the nations [Gentiles] into the Kingdom. Thus, the physical portion of a *Hebrew style* narrative leaps over the two witnesses and land squarely on the Lamb and the Remnant. The two witnesses do not lead spiritual Israel into God's rest—like Moses and Aaron who did not lead the children of Israel into the Promised Land but died before Israel crossed the Jordan behind Joshua [in Greek, *Iesou* — *Jesus*], the two witnesses die physically before they cross from the Affliction into the Endurance in Jesus. Then after three days, they are publicly resurrected whereas Jesus was privately resurrected. Their public resurrection (and being called forth into heaven) will be their testimony that Death has been defeated; that Death has lost its sting. And their testimony will be true.

Again, *Hebrew style* narratives are chiral narratives. The Book of Revelation is a chiral vision, with chapters four through eleven verse fourteen [the Affliction] forming the left hand presentation of chapters thirteen through nineteen [the Endurance in Jesus]: what happens when the seals are removed is repeated when Satan and his angels are cast into space-time.

There is in the Holy Day calendar the essence of the transitional physical/spiritual model: in the harvest year of ancient Judea, there was a spring barley harvest and a main crop wheat harvest, which together represented the grain harvest of Judea and as such were the focus for the seven annual High Sabbaths, three in the spring and four in the fall. However, in the spring are also two assemblies that do not rise to the status of High Sabbaths: the Passover and the Wave Sheaf Offering. These two assemblies give to the three spring High Sabbaths theological equality with the four fall High Sabbaths, with the seven days of the Feast of Unleavened Bread equating to the seven days of the Feast of Tabernacles, and with First Unleavened that precedes the Feast of Unleavened Bread making for a spring eight-day assembly that forms the mirror image of the seven days of Tabernacles and the Last Great Day, making for a fall eight-day assembly.

The First Unleavened precedes the seven days of the Feast of Unleavened Bread as the Last Great Day follows the seven days of the Feast of Tabernacles,

making each long feast the mirror image of the other; hence, we find in Ezekiel's visions concerning the Millennium the following:

Thus says the Lord [YHWH]: In the first month, on the first day of the month, you shall take a bull from the herd without blemish, and purify the sanctuary. The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, the four corners of the ledge of the altar, and the posts of the gate of the inner court. You shall do the same on the seventh day of the month for anyone who has sinned through error or ignorance; so you shall make atonement for the temple. In the first month, on the fourteenth day of the month, you shall celebrate the Feast of the Passover, and for seven days unleavened bread shall be eaten. On that day the prince shall provide for himself and all the people of the land a young bull for a sin offering. And on the seven days of the festival he shall provide as a burnt offering to [YHWH] seven young bulls and seven rams without blemish, on each of the seven days; and a male goat daily for a sin offering. And he shall provide as a grain offering an ephah for each bull, an ephah for each ram, and a hin of oil to each ephah. In the seventh month, on the fifteenth day of the month and for the seven days of the feast, he shall make the same provision for sin offerings, burnt offerings, and grain offerings, and for the oil. (Ezek 45:18–45)

Today in the spring, there is no celebration of the new year; in the fall, the 1st day of the 7th month is a High Sabbath, why? Because in this era the spring calendar is representative of the period when the Adversary still reigns over the kingdom of this world. The reality of Passover—Calvary—occurs while the Adversary still reigns. The reality of the Wave Sheaf Offering—the Ascension—occurs while the Adversary still reigns. Israel's exodus from Egypt was the physical fulfillment for the first High Day (the great Sabbath of the Sabbath — John 19:31), with the spiritual reality of this High Sabbath being the Second Passover liberation of Israel from indwelling sin and death. The seven days of the Feast of Unleavened Bread now represents the seven endtime years when Israel will live without sin. The last High Sabbath of Unleavened Bread will now represent when the Messiah returns. And the seven weeks between the Wave Sheaf Offering and the Feast of Weeks, the third annual High Sabbath, also represents the seven endtime years when Israel—two nations, the two loaves of bread baked with leaven that are waved on the High Sabbath—lives without sin and is therefore accepted by God ... during the First Unleavened, the Preparation Day for the great Sabbath, the Elect live without sin through having their transgressions covered by grace, the righteousness of Christ and the garment of *Christ*. During the Feast of Unleavened Bread Israel will live without sin through Israel's own obedience to God, made possible by the nation being filled-with and empowered by spirit.

For firstfruits, the Feast of Weeks completes their harvest; for the seven weeks represents the same spiritual reality as the seven days of Unleavened Bread but these weeks can be read differently. The counting of the seven weeks followed by the annual High Sabbath (Feast of Weeks) can be read as the Millennium that will be represented on the fall calendar by the seven days of Tabernacles, with the third High Sabbath representing the Last Great Day. Therefore, the entire harvest calendar is completely accounted-for by the spring Holy Day calendar. Likewise, the entire harvest calendar is completely represented by the fall Holy Day

calendar, with *Yom Kipporim*, the Day of Coverings on which all Israelites afflict their souls by fasting, representing the First Unleavened and the Feast of Unleavened Bread, the eight days on which the bread of affliction (unleavened bread) is eaten. The first High Sabbath of Tabernacles will now represent the beginning of the Millennium, the Second Advent. The seven days when Israel dwells in temporary shelters will represent the Thousand Years that doesn't end with a High Sabbath for the Adversary will be loosed from his chains and will deceive far too many as the Adversary deceived the whole world (Rev 12:9) prior to dominion over living creatures being taken from him ... as the 1st of the sacred year is not now celebrated, the end of the Millennium is not celebrated, both for the same reason, that of the Adversary deceiving the people. The Last Great Day will now represent the great White Throne Judgment (Rev 20:11–15), when humanity represented by the main crop wheat harvest in ancient Judea appears before God.

Note: in the Millennium, the first day of the first month will be observed as the first day of the seventh month, *Rosh Hashanah*, is observed: the Second Advent will occur on or about the first day of the first month, with the missing days incorporated in *time being cut short for the Elect's sake*.

For Christians, the Feast of Trumpets—*Rosh Hashanah*—the fourth High Sabbath, reaches into the seven days of Unleavened Bread and stands on the fourth day, the day of Christ's Resurrection and Ascension, the day that began the reality of the First Unleavened on the 18th day of *Aviv* in year 31 of the Common Era, the day when Jesus breathed His breath on ten of His disciples and said, *Receive spirit holy* (John 20:22).

Jesus was crucified mid-week, on Wednesday, the fourth day of the natural week. Jesus was resurrected and ascended to the Father mid-spiritual-week, the fourth day of Unleavened Bread. As such, Jesus bridged the natural/spiritual paradigm, with Jesus' earthly ministry representing the transition between physical [before He received heavenly life in the form of the breath of God] and spiritual.

The entirety of the twin harvests of God are fully represented by the spring Holy Day calendar, and fully represented by the fall Holy Day calendar. They are also represented in an umbrella-like manner by all seven annual High Sabbaths.

For nearly a century, Sabbatarian Christians have understood that the seven annual High Sabbath represented the plan of God. What they haven't understood is that the spring high Sabbaths and the fall High Sabbaths are enantiomorphs. Thus, details omitted in either the spring or the fall calendar can be "understood" by closely reading the calendar for the other season; i.e., for the other harvest of God. And this principle applies to Moses & Aaron, the two witnesses, and the Lamb & the Remnant.

2.

The 144,000 that follow the Lamb wherever He goes are spiritual virgins, meaning that since their spiritual birth, they have never sinned. They had no spiritual life prior to their spiritual birth, and since their birth, they have

remained without sin for they believe the Lamb and follow Him, walking in this world as He walked. They constitute the remnant of natural Israel that will be saved. They were chosen in the Affliction, where they separated themselves from their peers by professing with their mouths that Jesus was Lord and believing in their hearts that the Father raised Jesus from death. Therefore, when dominion is taken from the Adversary and given to the Son of Man, who in turned baptized the world in holy spirit so that even the animal natures of the great predators were changed, they were filled-with and empowered by spirit. But unlike the third part of humanity, they were also born of spirit as sons of God, their spiritual birth making them younger siblings to Christ Jesus. Thus, they will be to Christ Jesus as David's mighty men were to him.

Because of what happened at Mount Sinai when Aaron was left in charge—the gold calf rebellion against God—natural Israel cannot collectively enter into God's rest; cannot receive spiritual life in the presence of God, the meaning of the prohibition against kindling a fire on the Sabbath (Ex 35:3). But the dynamics of timelessness would preclude natural Israel from receiving life [kindling or starting a fire, with fire representing life] in the presence of God, with the Sabbath representing entering into the presence of God (from Heb 4:1–10, in which the Sabbath [spiritual] is linked to the Promised Land in the Hebraic physical/spiritual paradigm).

The dark fire of cellular oxidation sustains physical life and forms the shadow and type of the bright fire that is the glory of God sustaining spiritual life. In a similar manner, the physical Promised Land that becomes Judea is the shadow and copy of the spiritual *Promised Land*, heaven, with the Sabbath and Sabbath observance forming the physical/spiritual transitional level.

Sabbath observance is for Christians what receiving a second breath of life in a physical body is—both are transitional states between being fully physical [carnal] and being fully spiritual, head and body. Thus, Sabbath observance should, if not corrupted by the Adversary, disclose which Christians are truly born of spirit as sons of God and which Christians are still wannabe sons of God. But because Sabbath observance as a sign (Ex 31:13) was corrupted, God permits Christians to sort themselves out, with Sabbath-observing disciples not born of spirit declaring that they are, indeed, not born of spirit, and with Sunday-observing Christians denying that they will become, when glorified, younger siblings of Christ Jesus and therefore God (used as a species classifier, or linguistic determinative), “one” with the Father and the Son (John 17:11, 21–23). In fact, to Trinitarian Christendom, it is blasphemy to say what Jesus says in John's Gospel; for Trinitarians know that despite claiming spiritual birth through regeneration of an immortal soul [that they do not have], they are not really born of God as *sons*, as a biological son is of the same human species as his father and mother. They know they are not God—and their belief in a closed triune deity prevents them from even imagining that they are sons of God. But knowing that they are not of God doesn't prevent them from arrogantly condemning what they don't know and don't understand.

The Father, in sending His spirit/breath in the bodily form of a dove (from Mark 1:10) to penetrate the man Jesus, His Beloved, became one with the man Jesus. And in a single long night of procreation that began at Calvary, the Son as a life-giving spirit, an *Eve* spirit, brings forth sons of God that are “real” sons of the Most High God.

In moving Moses and the children of Israel from physical to spiritual, the physical man Moses entering into the presence of the Lord atop Mount Sinai becomes analogous to the resurrected Jesus entering into the presence of the Ancient of Days as the First of the harvest of firstfruits, the accepted Wave Sheaf Offering. The 144,000 are analogous to the children of Israel born in the wilderness, not the nation of Israel that left Egypt, with the children of Israel crossing the Jordan behind Joshua/*Jesus* and entering into the Promised Land, God’s rest.

In moving from physical to spiritual, Joshua/*Jesus* and Caleb, in whom was a different spirit from the remainder of Israel (Num 14:24), initiate the transition from Moses and Aaron to the Lamb and the Remnant; therefore the two witnesses in the Affliction are to greater Christendom as Moses and Aaron were to the nation of Israel numbered in the census of the second year (Num chap 1). The Lamb and the Remnant are to the 144,000 and the third part of humanity as Moses & Aaron and Joshua & Caleb were to the children of Israel numbered in the census of the 40th year (Num chap 26).

There is a difference between the Commandments given at Sinai and the Commandments given on the plains of Moab, with this difference most easily seen in the Sabbath Commandment and the reason for keeping the Sabbath:

Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to [YHWH] your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. *For in six days [YHWH] made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore [YHWH] blessed the Sabbath day and made it holy.* (Ex 20:8–11 emphasis added)

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Observe the Sabbath day, to keep it holy, as [YHWH] your God commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to [YHWH] your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. *You shall remember that you were a slave in the land of Egypt, and [YHWH] your God brought you out from there with a mighty hand and an outstretched arm. Therefore [YHWH] your God commanded you to keep the Sabbath day.* (Deut 5:12–15 emphasis added)

The children of Israel did not receive the same reason for keeping the Sabbath as was given to the people of Israel that left Egypt, with this difference reflected in the movement from Moses and Aaron as types of the two witnesses to Moses and Aaron, Joshua and Caleb being types of the Lamb and the Remnant ...

Remember, a sign takes its meaning from its context—the context in which it is received—not from an unknown context. The cross is a sign: in this era, the cross or tattoo of the cross doesn't mean the same thing as the cross and tattoo of the cross will mean in the Endurance. The Sabbath is a sign (again Ex 31:13) that didn't mean the same thing at Mount Sinai as it meant on the Moab Plain. The Sabbath is today a sign of less Christian significance than it will have in the Affliction and Endurance. And Matthew's Jesus makes this point when He says,

And the Pharisees and Sadducees came, and to test Him they asked Him to show them a sign from heaven. He answered them, "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." So he left them and departed. (Matt 16:1–4)

One sign—that of a red sky—has two opposing meanings, with the meaning to be given to the sign determined by the context in which it is received: dusk or dawn. The meaning of the sign of Jonah, the only sign Jesus gives that He is of heaven, is also context specific: dusk (going into the one long spiritual night that began at Calvary) or dawn, going into the Light when dominion over the single kingdom of this world is given to the Son of Man.

In Matthew's Gospel, written in *Hebrew style* prose according to Bishop Papias, Jesus twice gives the sign of Jonah as evidence He is of heaven. Besides the above citation, Jesus said,

Then some of the scribes and Pharisees answered him, saying, "Teacher, we wish to see a sign from you." But 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." (Matt 12:38–40)

The context for Jesus saying, *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*, is the physical portion of Matthew's *Hebrew styled* narration; whereas the context for Jesus giving the red-sky sign is the spiritual portion of the narrative, with the division between physical and spiritual coming in the following antidote:

And behold, a Canaanite woman from that region came out and was crying, "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon." But He did not answer her a word. And His disciples came and begged Him, saying, "Send her away, for she is crying out after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before Him, saying, "Lord, help me." And He answered, "It is not right to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly. (Matt 15:22–28)

The lost sheep of Israel became, with this Canaanite woman, all who have faith ... everything preceding the Canaanite woman coming to Jesus is *physical*

regardless of how spiritual it might seem to be; everything after is spiritual, regardless of how physical the thing might seem. Thus, the feeding of the five thousand is *physical* whereas the feeding of the four thousand is *spiritual*—but what is the difference, two fish morphing into a few small fish as two nations of Israel prior to the Second Passover become the seven named churches and the single unit of every other Christian denomination or ideology? Is that the difference: leavening as the representation of sin [transgression of the Law — 1 John 3:4] becoming the teachings of Pharisees and Sadducees, their teachings being spiritual sin [explication of their unbelief or disbelief]?

Physically, the sign of Jonah represents Jonah's three days and three nights when he was in the belly of the whale [great fish] (Jonah 1:17 in English translations), but spiritually, the sign of Jonah represents the movement of life-giving breath from the nose, the front of the face, to inside the person and to where the dove entered Jesus—to where the blowhole of a whale is located.

The physical/spiritual transition state of a son of God is seen in the sign of Jonah:

Now when Jesus came into the district of Caesarea Philippi, He asked His disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He 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. And I tell you, you are Peter [*Petros*], and on this rock [*petra*] I will build my church, and the gates of [Hades] 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." Then He strictly charged the disciples to tell no one that he was the Christ. From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. (Matt 16:13–21)

Peter was not the son of Jonah [*Iova*], but the son of John [*Toavvou*] (John 1:42; 21:15–17) — and Jesus knew that Peter was the son of John, but Jesus didn't misspeak for in Peter knowing that Jesus was the Christ, Jesus identified Peter as a son of God through having a second breath of life, one that enters Peter not through his nose, represented by the nasal consonant /n/ (in Greek, /v/) but behind the nose, behind the nasal consonant, with this "breath" represented by the linguistic radical <ah>, usually written as an /h/...

- The name <John> [*Toann*] has aspiration preceding the nasal consonant;
- The name <Jonah> [*Iona*] has aspiration following the nasal consonant.

In Matthew's Gospel Jesus confirmed the movement of the breath of life that is of importance by pronouncing Peter's name, <*Petros*>, with the singular masculine case ending, the /os/ ending, requiring the speaker to exhale breath through puckered lips. Jesus then tells Peter that upon this rock <*petra*> He would build the *ecclesia* of Him—with this rock not being a stone in a physical

sense, but being the movement of breath from nose to inside the person; for to utter the word *petra* the speaker must open the mouth, producing the aspirated vowel sound, /a/, in the middle of the mouth.

The Church that Jesus will build will be built on the movement of the breath of record from the air that lungs inhale to the spirit/breath of God received through the indwelling of Christ Jesus. This is a simple deduction when the reader realizes that a *Hebrew style* narrative is a chiral narrative with the physical portion and the spiritual portion being enantiomorphic.

The 144,000 natural Israelites (from Rev 7:4–8) have received a second breath of life: they are those who follow Jesus through the split granite monolith, the Mount of Olives, when pursued by the Adversary's human armies. Again, this 144,000 are all spiritual virgins. They are sons of light, and they essentially disappear from the text; for they cast no shadow of themselves. And while they are all seen at the beginning of the Endurance, they are not seen again until shortly before the Second Advent.

Jesus said in the spiritual portion of Matthew's Gospel,

Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all became drowsy and slept. But at midnight there was a cry, "Here is the bridegroom! Come out to meet him." Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, "Give us some of your oil, for our lamps are going out." But the wise answered, saying, "Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves." And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other virgins came also, saying, "Lord, lord, open to us." But he answered, "Truly, I say to you, I do not know you." (Matt 25:1–12)

All ten are virgins, spiritually without sin. All ten are there to meet the Bridegroom, but half were not prepared for a long delay in the coming of the Bridegroom ...

As is the case with every metaphor [parables are a special form of metaphors], there is more than one possible reading: in understanding that Christ Jesus, the Lamb, doesn't come again from heaven unless He first leaves the 144,000 that came to Him when He stood on the Mount of Olives as on **a** day [indefinite article] of battle (Zech 14:4), is the explanation of the ten virgins ... the resurrected two witnesses will not precede the remainder of glorified saints to the throne of God to be accepted by God, but these two shall be throughout the Endurance as Jesus was for the missing fifteen hours between when He was resurrected from death and when He ascended to the Father as the reality of the Wave Sheaf Offering. These two will be with Christ Jesus for as long as the glorified Jesus remains with the 144,000, but at some point—roughly a year before the end of the Endurance—Christ Jesus will return to heaven from which He will come as King of kings and Lord of lords at the end of the seven endtime years. Therefore, it seems the two witnesses will remain with 144,000 that

represent the ten virgins. And as the two witnesses will be two brothers, one born of spirit and analogous to Moses and one filled with spirit but not born of spirit prior to the Second Passover (this one being analogous to Aaron), half of the ten virgins (again, all without sin) will enter heaven as the Bride of Christ but the other half shall physically go into the Millennium. This second half (also without sin) shall be like the second witness, the one like Aaron.

*

Chapter Six

Then I [John] saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. And he said with a loud voice, "Fear God and give Him glory, because the hour of His judgment has come, and worship Him who made heaven and earth, the sea and the springs of water." Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality." And another angel, a third, followed them, saying with a loud voice, "If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God's wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name." (Rev 14:6–11)

1.

Before the Affliction, the endtime good news that *all who endure to the end shall be saved* will only be weakly proclaimed to all nations as a witness to all peoples (Matt 24:13–14). This endtime gospel is now being proclaimed to all the world, but it is barely heard amid the din of Christian orthodoxy ...

Most of Christendom believes that someone of this “most” has a word of knowledge, a prophetic understanding, and has been called to be a minister of the Word. This “most” invests large amounts of money to make itself heard, but Christ doesn’t speak with many voices. He is not a puppeteer giving His voice to every dummy on stage. Rather, He speaks with one voice, a reality Paul addressed when he wrote, “If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. If anyone does not recognize this, he is not recognized” (1 Cor 14:37–38).

Elsewhere, Paul wrote,

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one spirit. (1 Cor 12:12–13)

There is one body and one spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. (Eph 4:4–6)

One body with one spirit doesn't speak many differing messages. And returning to what I previously declared: if I am correct, everyone who disagrees with me is wrong—and I am bold enough to unequivocally declare that I am correct in stating the biblical prophecies about ancient physical lands and peoples spiritually pertain to endtime mental landscapes and the inner selves of peoples; for when the circumcision of record is of the heart rather than the foreskin, the Law has moved from hand to heart, body to mind and the Promised Land from physical Judea to heaven.

Paul wrote with a boldness he apparently didn't have in person. He probably would not have fared well in the rough and tumble world of endtime Christian theology and televangelism, where anointed believers fall backwards away from God and where too many pastors appear on stage as pimps. Paul didn't fare well in his own day, the reality underlying his epistles to the Corinthians and to the Galatians. Yet Paul set the standard for those who produce the *white noise* of endtime Christendom, with its serious want of biblical understanding ... parishioners *want* knowledge; pastors *want* to milk their parishioners as if wallets were udders; and I don't *want* to deal with collapse of spiritual Babylon for I know what it is like to do without, to live as if I were in a third world nation, to pack water, kindle a fire when the ice on the inside of cabin windows is a quarter inch thick, to dig a new outhouse hole in frozen ground. Of course I will deal with whatever comes, but I wouldn't be opposed to a little global warming and a lot less snow between the house and shop—and this with the long range weather forecast calling for a third polar vortex cold front to descend upon us in February.

For most Christian pastors, preaching the Word is a chosen vocation, one of soft hands and softer voices—unless, of course, the pastors are the four who haggled in a downtown Shakey's Pizza Parlor over how to divvy up the City of Anchorage: they had appeared together in a televised special that Sunday morning, and at noon, they were seated behind me in a booth. And in raised voices, they fought over hapless sheep ...

In 1977, I entered into a contract with a local pastor on the Kenai Peninsula to deliver 7100 lineal feet of 6x8 inch three-sided house logs at \$1.75 a foot. The contract for me was a significant amount of money. I wanted to make early delivery for I needed the dollars to bring in outboards before salmon began running: I had a chainsaw-outboard dealership on Poppy Lane, off K-Beach Road and across from where the Red Diamond Shopping Mall would be built when I finished logging the quarter section.

I was working with a commercial fisherman who had to interrupt sawing logs to set anchors for his nets on the highest tides of the year. He hadn't yet returned from Ninilchik; so I was a little behind my agreed-upon delivery schedule when the pastor came by the shop and confronted me. The pastor was angry; his behavior, ugly; his words, not fit for reproduction. I listened without saying

anything. And out of the corner of my eye, I saw one of his parishioners, upon seeing him, stop on the road and hurry toward us. My parking lot was muddy (it was breakup) so the parishioner swung wide and the pastor caught a glimpse of him approaching. Without apparently realizing that his countenance changed, the pastor's voice became soft, and he was all smiles when the parishioner got to where we were standing. The parishioner had come to tell the pastor that the mud on the corner before reaching the jobsite had swallowed one of their pickups, that no one could get to the jobsite. And I told the pastor that I would deliver as soon as the road dried up, that it was too muddy for me to get a truck to his jobsite, which was true but not the truth. The truth was that we needed to saw for another week before we finished the order.

No, I don't look forward to the Second Passover liberation of Israel: I don't want to see a third of humanity, all uncovered firstborns including my own, die in a day. But I was audibly called to do a particular task, reread prophecy. And in doing this task, I have to honestly state what I know to be true, even if this truth isn't what I like or want to declare. And I will borrow from Paul's words: *If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are the inspired assignment of meaning to words delivered long ago ...*

All of the Remnant that cross from the Affliction into the Endurance will acknowledge what I write is true. Not a brag, simply fact. And fact that I understand but am not excited about because of the rebellion of greater Christendom on day 220, when the fangs of Christian pastors will again show, revealing that they are really wolves that have boldly walked into the sheep pen to devour as many of the flock as possible. I will try to stop their slaughter of innocents, but the slaughter cannot be stopped. Preventing Christians from committing blasphemy against the spirit cannot be done on the collective level and can only be done with an individual here and one there. And this realization is inherently sad.

There is no excited anticipation of failure; of not being able to get firstborns in Israel to cover themselves with the blood of Christ; of not being able to prevent the great Apostasy of day 220 from occurring ... in the physical, of all Israel numbered in the census of the second year, only Joshua and Caleb crossed the Jordan and entered into the Promised Land. In the days of Noah, only the eight on the Ark crossed from the antediluvian world into this present age. And in the spiritual, only the 144,000 that follow the Lamb plus the Remnant and the third part of humanity that follow the Remnant cross from this present age, ruled by the Adversary, into the Endurance, ruled by the Son of Man.

In the Remnant are the seven named churches (equivalent to Joshua) and the single unit from every other Christian denomination or sect (equivalent to Caleb), with these single units having in them a different spirit from their brothers who have committed blasphemy against the spirit.

Of both the 144,000 and the third part of humanity that follow the Remnant, half will not take judgment upon themselves—hence, Jesus doesn't know them (Matt 25:12)—and though they are spiritual virgins in that they are without sin,

these two “halves” will physically live into the Millennium and will not be part of the Bride, disciples who receive glorified outer selves upon Christ’s return, with the Millennium serving as the hybrid physical/spiritual shadow of entering into God’s Rest, heaven.

Almost without exception, Christian pastors and priests are ruthless men [and women] ... what was it that was said about Cathars in Languedoc during Pope Innocent III’s crusade against them? The Cathars were pacifists, but their Catholic neighbors were not and their neighbors resisted the northern army of the French crown, employed by Pope Innocent III to eliminate dissent, and when crusaders inquired about killing fellow Catholics, they were told, *Kill them all and let God sort them out.*

There is a shortage of Christian love in any such statement. There was a shortage of Christian love in four pastors dividing Anchorage up as if it were conquered territory, with boundaries drawn so approximately the same amount of wealth would be in each quadrant. There was a shortage of Christian love in a pastor who, in his business dealings, behaved as if he were the son of the Adversary.

In the Endurance, mortal men will not deliver to the third part of humanity the good news this third part needs to hear. And for this third part, the standards and procedures of Christian worship in place today will be modified or abolished ... no Christian will be under grace; for with the Second Passover liberation of Israel, Christ Jesus will no longer bear the sins of Israel. Instead, He will liberate every Christian from indwelling sin and death so there will be no reason for any Christian not to cover him or herself with obedience to God; with the garment of the Christian’s own righteousness.

Kill them all and let God sort them out—this is what will be said about Sabbatarian Christians and their neighbors in the Affliction ... should I want this slaughter to begin in the near future? No! I harbor no animosity against neighbor or brother. It is my desire that both live, but I know in advance that this will not be the case. It cannot be the case.

2.

Because the Endurance in Jesus—when the 144,000 follow the Lamb wherever He goes—is the non-symmetrical mirror image of the Affliction, the last of the Adversary’s reign as prince of this world, those things that Christians think they know about the plan of God have to be adjusted to reflect the non-symmetry of left to right hands. During His earthly ministry, according to John’s Gospel, Jesus said that the Father judges no one but has given all judgment to the Son (John 5:22), who in turn judges no one but has left the word [*o logos*] of Him with His disciples as “judge” of unbelievers (John 12:48) ... this is in the physical portion of a physical/spiritual pattern, the fulcrum of which is the Kingdom, the taking from the Adversary and his angels dominion over the kingdom of this world and the giving of this dominion to the Son of Man, seen in Daniel 7:9–14 and Revelation 11:15–18. Thus, the Endurance comes about in the 1260 days following the transference of dominion as God and Christ “employ” the Adversary

and his angels to do work for them, that of testing the faith of the final third part of humanity and of compelling this third part to create and construct the non-transactional foundation for the Millennium. Could the Father and the Son simply give knowledge of how to create a society that is not based on transactions to the third part? They already have.

Whereas in the Affliction the two witnesses proclaim the endtime good news that all who endure to the end shall be saved, in the Endurance angels proclaim the age-ending good news that all peoples are to worship the Father and the Son, for the hour of His judgment has come:

Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. And he said with a loud voice, "Fear [the] God and give Him glory, because the hour of His judgment has come, and worship Him who made heaven and earth, the sea and the springs of water." (Rev 14:6–7)

Because the hour of His judgment has come—Jesus told His disciples that all judgment had been given to Him (again, John 5:22) but that He hadn't come to the earth to judge men, that He had left *the word of Him* with His disciples as the judge of unbelievers (John 12:47–48); yet in John's vision, the angel announces—after dominion over the single kingdom of this world has been given to the Son of Man—that the hour of the God's judgment has come ... there will be, in this present age, a tendency for Christians to read *Fear God* and *worship Him* as clauses referencing the same deity, such is the aversion to acknowledging that spiritually, two are one as a man and his wife are one flesh, or as two births produce one spiritually living person, with the outer self remaining physical [male or female] and with the living inner self being spiritual [neither male nor female].

In the physical and pertaining to the fleshly outer self, Jesus' death at Calvary paid the penalty for every transgression of the Law that Israel had committed. Paul wrote, "For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—but God shows his love for us in that while we were still sinners, Christ died for us" (Rom 5:7–8).

Because Calvary began one long spiritual night of which the midnight hour has not yet been reached, Christ dies for each foreknown and predestined Christian on the same night: He dies [present tense] for us while we were/are still sinners. He dies through bearing our sins. He dies because we, Israel, killed the Passover Lamb and roasted this Lamb in our fiery sins. And with His blood, evidence of His righteousness and His willingness to die not for a good person but for His brethren, His younger siblings, Christ garments us [clothes us] in His righteousness, the reality of grace. Hence, we who are foreknown and predestined pass from death [of the inner self] to life without coming under judgment; for in the physical, death follows life, but in the mirror image spiritual, death precedes life: every human person is humanly born with a dead inner self.

A person is humanly born physically alive but spiritually dead. In the natural, death will come to the human person and the fleshly outer self will be no more [will return to dust], but in the spiritual, death came to the person when Adam and Eve were driven from the Garden before they ate of the Tree of Life. In the

spiritual, a humanly born person has no life and can have no life unless God the Father returns the person to the Garden where the person eats of the Tree of Life. Therefore, all judgment though given to the Son remains with the Father; for no person can come to the Son unless the Father metaphorically draws the person back into the Garden and there waits for the person to eat of the Tree of Life. The reality of being foreknown and predestined is this drawing of the person out from this present world and back into the Garden where the person can rethink the decision the first Adam made.

Jesus said to Nicodemus,

For [the] God so loved the world, that He gave His [unique] Son, that whoever believes in him should not perish but have eternal life. For [the] God did not send His Son into the world [that He might judge] the world, but that the world might be saved through Him. [The one believing in Him is not judged], but [the one not believing already has been judged], because he has not believed in the name of the only Son of [the] God. And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But [the one doing] what is true comes to the light, that may be clearly seen his works have been carried out in God. (John 3:16–21 citation has been modified to better reflect the Greek text)

People have a judge and have already been judged: if a person hears the word of Jesus and believes the One who sent Him into this world, the person passes from death to life without coming under judgment (John 5:24). It is only those who do not believe the word of Jesus or who do not believe that *the God* sent His Beloved into this world to save it who shall be judged. It is only those that hide from God because they know their works are evil that will be judged—and they were judged when their evil deeds were manifested. And what is the definition of *<evil>*?

And [YHWH] God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (Gen 2:16–17)

Evil comes attached to *knowledge* that produces unbelief of the sort that Adam, observing Eve eat forbidden fruit and not dying [did Adam even know what death was], no longer believed God that on the day when he ate forbidden fruit he would die; for it was out of disbelief that he ate what he was commanded not to eat. And again speaking of eating, Paul wrote, "But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith [*pisteos* — *belief*] is sin" (Rom 14:23).

In seeing with his eyes Eve eat forbidden fruit and not die, Adam ate apparently without doubts but was nevertheless condemned or judged, because he ate what was not "food" for him ... if an Israelite, physical or spiritual, or a Muslim eats a ham sandwich, the Israelite or Muslim eats what is not food for him [or her]. A hog is food for a person of the nations [a Gentile], but a hog is not food for a person of the Book. And the majority of Christendom have, by eating what is not physical or spiritual food for them, separated themselves from *people of the Book*.

Peter wrote to spiritual lambs [newly born sons of God],

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." And ***if you call on Him as Father who judges impartially according to each one's deeds, conduct yourselves with fear*** throughout the time of your exile, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. (1 Pet 1:14–19 double emphasis added)

If the Father has given all judgment to Jesus so that all can honor the Son as they honor the Father (John 5:22–23), then whom does the Father judge *impartially according to each one's deeds*? Or is something being lost in translation? For the Son left the word [*o logos*] of Him with His disciples as the judge of unbelievers, with the words that the Son left being the words that the Father gave Him to speak:

Whoever believes in me [Jesus], 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. (John 12:44–50)

Now, back to the angel delivering the good news, “Fear God and give Him glory, because the hour of His judgment has come” (Rev 14:6) — a person, every person, who does not believe God is judged by the words of God left in this world by the Creator of all things, His Beloved, and if the person comes under judgment (by believing God, the person doesn’t come under judgment) the person will both condemn him or herself and justify him or herself by the things the person did while alive physically. The person who has never believed God through never having known God will nevertheless be judged by those things the person did, with this reality being 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 gospel, God judges the secrets of men by Christ Jesus. (Rom 2:14–16)

God judges by holding up the yardstick of Christ Jesus: if the person is not a fractal image of Christ Jesus, the person shall perish. If the person is a fractal of Christ—even if the person never heard the name, Jesus the Nazarene—the person shall be glorified. And how does a person become a fractal of Christ?

When the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate people one from another as a shepherd separates the sheep from

the goats. And He will place the sheep on His right, but the goats on the left. Then the King will say to those on His right, "Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer Him, saying, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?" And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me." (Matt 25:31–40)

A Christian is to feed the hungry, give drink to the thirsty, clothe the naked, give shelter to the homeless, visit the sick and the imprisoned. But so too is the Gentile to do these same good works; for as Paul wrote,

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. (Rom 2:11–13)

The person who is a Christian but who has not previously believed the writings of Moses or heard the words, the voice of Jesus, will be given the opportunity to hear and believe during the Affliction, with the Christian who will be saved not becoming a murderer as Cain was, but a person who willingly gives his or her physical life to feed the hungry and give shelter to the homeless—becomes a person who would give shelter to an *Anne Frank*.

The person of the nations—the Gentile—who remains alive when dominion over the single kingdom of this world is given to the Son of Man actually ceases to be a Gentile when the world is baptized in spirit (Joel 2:28). This person has now come under judgment, and if this person endures to the end in faith, in belief of God, this person shall be saved. This person now cannot help but take judgment upon him or herself; thus the person will not only be saved, but will be glorified as one of the firstfruits of God, a younger sibling of Christ Jesus if the person confirms his or her judgment through baptism ...

From the third part of humanity in the Endurance, none of whom identified themselves as *Christians* before the Second Passover, will come the majority of the God's harvest of firstfruits. But from this third part will also come those human persons who physically live into the Millennium, with the separation between those who become part of the Bride and those who live physically into the Millennium being made through a transaction; through figuratively having to go buy oil for their lamps when the coming of the Bridegroom is near (Matt 25:9–10).

Solomon's sin against the Lord was his many foreign wives. The fault found in those who enter the Millennium as physical men and women will not be transgressions of the Law or even unbelief, but the holding of alien ideologies as Solomon held foreign wives. The young person who likes the technology that gives to the world cell phones and I-pads will not necessarily purge this "like" from his or her mental topography during the Endurance, but will keep wanting

to return to a transactional economy even when unwilling to take upon him or herself the tattoo of the cross so that the person can buy and sell in the Endurance. In other words, the person is not fully committed to living under his or her own vine and tree, and will have to learn why all transactional economies are to be spurned.

Today, Christians tend to feign love for each other, and to gleefully chortle at the prospect of their heathen neighbors frying in hell forever. More likely, it will be their heathen neighbors who, in sadness, figuratively laugh last. It is their heathen neighbors that can be likened to the day laborer hired in the last hour of the day of the parable Matthew's Jesus used:

For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the marketplace, and to them he said, "You go into the vineyard too, and whatever is right I will give you." So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing. And he said to them, "Why do you stand here idle all day?" They said to him, "Because no one has hired us." He said to them, "You go into the vineyard too." And when evening came, the owner of the vineyard said to his foreman, "Call the laborers and pay them their wages, beginning with the last, up to the first." And when those hired about the eleventh hour came, each of them received a denarius. Now when those hired first came, they thought they would receive more, but each of them also received a denarius. And on receiving it they grumbled at the master of the house, saying, "These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat." But he replied to one of them, "Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what belongs to you and go. I choose to give to this last worker as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?" So the last will be first, and the first last. (Matt 20: 1–16)

The third part of humanity is the last that shall be first, the firstfruits, whereas today's Christians, with far too few exceptions, will not enter the kingdom of the heavens but will perish in the lake of fire; for today's Christians have Moses as the shadow and copy of Jesus, and they have Jesus but they do not believe Jesus, and the majority make God's breath His equal in a triune concept of divinity. None of these things do non-Christians have or engage-in.

In prophecy of Zechariah that Jesus cited (*cf.* Matt 26:31; Zech 13:7), it is neither the first of humanity nor the two third parts of humanity that will be tested as gold is tested or refined as silver is refined. It will be the last third part that will be accepted by God (Zech 13:9).

What does God seek from men, created as shadows of His image and likeness? Nothing physical, and nothing spiritual except for His sons to believe Him and to act upon their belief. Explain, *Christian*, if you can how it is that you believe God yet worship Him on the day after the Sabbath? In doing so, do you not make yourself the equal of Christ Jesus, the reality of the Wave Sheaf Offering and His only Son who lived without needing forgiveness of unbelief that led to

transgressing His Law? Indeed, you make yourself the equal of Christ—and you would have the Body of Christ ruling its Head. You would be ruled by women; by the grotto, a type of the Abyss. You would have Dionysus [Bacchus] as your god.

Stand, *Christian*, and give an account of yourself while there is still time to repent. Who is it that you really worship? An effeminate long-haired man-woman that is like the early, bearded representations of Dionysus, a white god come from the east or a black god from the south, depending upon the cult? Does not your god figuratively wear the *bassaris* symbolizing a new life? Does he not protect those who do not belong to conventional society? Does he not represent an overturning of the status quo? Does not his logic escape human reasoning? Is he not a dying god? Indeed, he is all of these things. So now turn to your side and embrace your young son or daughter who has been taught in the public school system to worship Gaia, mother earth, rather than Dionysus, the god of an orgiastic religion that celebrates the fertility of nature ... six of one and a half-dozen of the other, and neither is of God the Father.

Since God is not a respecter of persons, the same standard of righteous is expected of an endtime Christian as was expected from a 1st-Century Christians as was expected from Noah, Abraham, Isaac, Jacob, Moses, Joshua, David, Daniel, others. This standard is simply belief of God; belief of the words spoken by the God of Abraham, by Moses, by the prophets, by Jesus, by His disciples. If the person “believes” to the point of obedience, then the person doesn’t come under judgment. If the person doesn’t believe for whatever reason, the person comes under judgment, with those things the person has done either standing the person in good stead or condemning the person to the lake of fire; for God isn’t in the business of creating additional adversaries, sons of God that judge Him. And the person who doesn’t believe God—the person’s unbelief originating from judging God and finding that He hasn’t told the truth as far as the person is concerned—after hearing His words is an adversary.

The Christian who worships on Sunday doesn’t believe God, and is a judge of God. This Christian, however, has probably never heard the words of God even though the Christian owns and reads a copy of the Bible. Therefore, in an extraordinary display of mercy, the Christian will be filled with spirit at the Second Passover liberation of Israel. Christians will have the Law written on hearts and placed in their minds so that all *know the Lord* and will be without excuse: Christians will either believe God or not believe God. Their judgment will be upon them; for they will no longer be cloaked in the garment of Christ’s righteousness. They will either live or die spiritually by whether they continue without sin, continue without committing blasphemy against the spirit. And, unfortunately, most will rebel against God in the great Apostasy of day 220.

In the Affliction, when Christians are filled with spirit and have to do nothing but continue to live without taking sin [unbelief] back inside themselves, most will return to sin, the reality concealed in Moses compelling the people of Israel to continue onward toward the Promised Land when this people wanted to turn back and return to Egypt. The two witnesses—types of Moses and Aaron—in the Affliction will strive to convince liberated Christians not to return to sin, not to

return to Sunday observance or Christmas and Easter observance, not to walk in feigned freedom as Gentiles walk as children of disobedience. The two witnesses will strive to convince liberated Christians to be holy as God is holy (from 1 Pet 1:15–16; Lev 11:44–45), spurning what isn't food for Israel even though Gentiles are free to eat *common* meats. The two witnesses will not, however, be successful: they will not be widely believed even though God has given them His credibility through bringing the Second Passover liberation of Israel to fruition.

In the Endurance, God will judge men by whether they believe Him. If they don't, they will be condemned. If they do, they will be tested, even to the point of death. They will be tested through not being able to buy or sell without taking upon the person the mark of Death. Their belief of God will necessarily be strong for hungry bellies are not easy to ignore the first day, or the second day, or the third day. By the fourth day, hunger weakens and becomes an enemy that can be defeated. Hence, the Adversary can make hunger work to his advantage by permitting believing disciples to eat every third or fourth day.

But how will the Adversary, cast to earth and claiming to be the returned Messiah, be in a position to permit believing disciples to eat?

What doomsday prepper will be prepared for a fourth, fifth, sixth, seventh year of not buying and selling? Who will have stored before the Second Passover and defended throughout the Affliction enough food to go into the Endurance with ample reserves? No one. For once it is known in the Affliction that a cache of food exists, the person holding the cache will not have enough ammo to defend the cache. Thus, worldwide, humanity will be hungry when the Endurance begins. And the only way for a person numbered in the third part to survive is to trust God to provide for the person as Elijah trusted the Lord during the drought of Ahab's reign.

In the Affliction, the Christian who has food will be under obligation to feed the hungry, even if doing so will bring about the death of the Christian's fleshly body through martyrdom ... could Jesus have escaped the cross? Yes, He could have. He, however, chose to die so that others could live. He chose to take upon Himself the sins of Israel. Therefore, the Elect in the Affliction will [must] choose to feed the hungry and give shelter to the homeless to the extent of their abilities to do so. No holding back. No greed. No greater concern for self than for neighbor and brother. And in the Elect's willingness to sacrifice themselves for others, they shall live forever.

Latter Day Saints, by command of their Great Depression prophet, are to be able to provide for themselves for a year. This means not just food but toiletries and clothing, boots and laundry soap ...

I lived in rural Alaska where winter groceries were secured and stored before winter began. From experience, I know that a year's worth of groceries will be consumed in seven months because these foodstuffs are at hand. Hence, those foodstuffs that Latter Day Saints believe will last a year will be gone or mostly gone when the Apostasy of day 220 comes. But the foodstuffs that most of Christendom has on hand will be gone in less than a month. Thus, Latter Day

Saints will be in the seemingly enviable position of being able to leverage food into discipleship before the great Apostasy occurs.

The two witnesses will be in the less enviable position of calling plagues and famines into existence so that larders cannot be replenished ... can't we as Christians all get along, especially in a time of universal distress? No, we cannot; for righteousness has no fellowship with unrighteousness. The Christian filled with spirit who keeps the Law through belief of God has no fellowship with the Christian, also initially filled with spirit, who takes Sin back inside him or herself, thereby committing blasphemy against the spirit. And it will be the two witnesses' responsibility to make visible the distinction between righteousness and unrighteousness, between saints and sinner.

Even among eighth-day Christians [those who worship on Sunday] war will emerge as the ranks of Latter Day Saints [neo-Arians], swollen by conversion of hungry Muslims (*Allah will provide*, and He does through the local LDS Ward), successfully wage war against Trinitarian Christendom, which was no better prepared for the Affliction than Islam was. The victory of Arian Christendom over Trinitarians—foreshadowed in the war fought by the Seleucid Empire against the Ptolemaic Empire, the king of the North against the king of the South, or Death against Sin—will come shortly before the wrath of the Lamb (Rev 6:16–17) begins.

In the Affliction, the two witness—analogous to Paul judging saints (see 1 Cor 5:3–5, 12–13)—will judge liberated Christendom, with their judgment being evident in where and when they use the power and authority they have: “They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire” (Rev 11:6). And the criteria they will use to make their judgments is simple: do liberated Christians believe God, or believe their ancestors, their Christian forefathers? Will these liberated Christians keep the Commandments by faith, by their belief of God that leads to their obedience? Or will these liberated Christians take sin back inside themselves, thereby committing blasphemy against the spirit and causing Christ to send over them strong delusions so that they cannot repent, cannot return to God, but must suffer the judgment of the two witnesses, with the two witnesses using hunger as the Adversary will use hunger in the Endurance.

In the Endurance, God will judge the third part of humanity, using the same criteria as the two witnesses used in the Affliction: will this third part believe Him. And the answer is, yes, they will, with half holding no reservations and the other half, mostly younger, having some reservations, some flirting with the prevailing ideologies of this world.

If you can, place yourself in the position of a *millennial*: you have never known a world without the Internet, without cell phones, with near instantaneous communication, without foreign wars, without talk of global warming, without abundant food, without flush toilets and running water, without automobiles, without GPS tracking, without school shootings, without social safety-net programs, without perceived freedom—the list can go on for farther than I want

to take it. *Millennials* don't understand how my Old German Baptist/Mennonite ancestors lived, and try to continue to live, with horses and cash and quiet evenings eating pie on front porches, Hence, *millennials* will have a much more difficult time committing to living their lives in the quiet of their vines and orchards. God will, therefore, give them a thousand years to experience and learn to appreciate what I sometimes took for granted as I anchored up in isolated coves and bights, hearing nothing but the slaps of small waves against the hull and the call of gulls as I watched cross foxes and bears scour beaches ... at times, I would like to return, but the reality of this world is *change*. Everything changes. Nothing remains the same. And I think that is what I dislike the most as I age and remember what life was like before my physical body changed for the worse.

*

Chapter Seven

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

1.

In the Endurance, the last 1260 days before the Second Advent, saints—*the holy* [*ton 'agion*]*—*are those persons who keep the commands of God and the faith of Jesus, with the faith of Jesus being His belief of God that produced obedience to God ...

It is easy for a Christian to claim that he or she has “faith” when everything goes well for the Christian, but what sort of “faith” does the Christian really have when the person is tested by adversity? Does the Christian really believe God; really trust God with his or her life? The Christian will answer, *Yes, of course*, but is the Christian faithful in little things, such as keeping the Sabbath? Where is the Christian’s evidence of “trusting” belief? What does the Christian do today to convince God that, indeed, the Christian believes Him, with the Greek word <*pisteos*> [Strong’s #G4102 and twice used by Paul in Rom 14:23, translated as “faith”] incorporating the concept of “belief” as in entrusting oneself to another. Do Christians collectively believe God enough that they trust Him to supply their needs? Certainly some do, but most do not.

The concept of *faithful in little, faithful in much* places importance on today’s Christian using the cover of the garment of Christ’s righteousness to practice individual “righteousness” in small things—and this concept is directly related to biblical prophecy through the principle of two being one that will cause the Christian to be a fractal of Christ Jesus, a 20th-Century expression of Paul saying that disciples were to imitate him as he imitated Jesus, or of John saying that a Christian ought to walk in this world as Jesus walked.

Did Jesus trust the Father to resurrect Him from death and to return to Him the glory He had before the world was created (John 17:5)? Before Jesus called Lazarus forth from death (John chap 11), did Jesus know for certain that resurrection was possible? Certainly Jesus would have known the story of Elijah breathing life back into the son of the widow, and of Elisha twice returning life to a dead person, but how true were these stories? True enough to trust His life to them? Or did Jesus need evidence to augment His faith, His belief of God? For Lazarus wasn’t called forth from death after four days to bolster His disciples’ faith. They still didn’t believe when Jesus was crucified.

When Jesus was taken and He was committed to dying on the cross, Jesus' faith was based on evidence, not on fanciful hope. When Christians are liberated from indwelling sin and death through being filled-with and empowered by spirit, they will have had set before them sufficient evidence that they are without excuse if they do not believe God. And if they believe God as righteous Abel believed the Lord, why would they cease to believe in less than 220 days? Why did natural Israel at Mount Sinai cease to believe in less than forty days? Natural Israel's unbelief at Sinai forms a shadow and type of greater Christendom's unbelief following the Second Passover. And at Sinai, the Lord told Moses, "Whoever has sinned against me, I will blot out of my book" (Ex 32:33).

At Sinai, Israel was not permitted repentance. After the Second Passover liberation of Israel, Christians will not be permitted repentance: if they transgress the Law, they will have committed blasphemy against the spirit that filled them.

So why did Israel at Sinai rebel? The *why* is in the insistence that Aaron make for them an idol—the gold calf—to go before them. It had been their practice in Egypt to worship the idols of Egypt. Even before Israel, seventy in number, went down into Egypt, Rachael worshiped the idols of her father (Gen 31:30–35); so Israel's worship of the Lord was not pure but was long tainted with idolatry before the Passover liberation under Moses. So in the people insisting that an idol (the god of the people) go before Israel because the people did not know what happened to Moses, Israel did then what greater Christendom will do following the Second Passover.

Do Christians today trust God? How about when He doesn't seem to answer the Christian's prayer? How about when the Christian is hungry? Or will the Christian in America place greater trust in Food Stamps [Bridge Cards] and Social Services and now, the *Affordable Care Act* than the Christian places in God? Will the Christian trust God to heal the Christian? Perhaps, but more likely, the Christian won't. Even when life is at risk, the Christian will pray to God then take him or herself to the Emergency Room, not that the Christian who desires to physically live ought not to seek help from medical professionals. But from where does a desire to live physically come? Does not this desire come from the flesh? Does not prayer augmented by surgery, by radiation, by chemotherapy, by daily taking drugs minimize the Christian's trust of God, and actually reveal the Christian's distrust? For far too many Christians in America, *the daily* constitutes counting out pills that will be taken that day.

In chapter six, I didn't address the message of the third angel:

And another angel, a third, followed them, saying with a loud voice, "If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God's wrath, poured full strength into the cup of His anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name." (Rev 14:9–11)

Because taking the mark of the beast (*chi xi stigma* — from Rev 13:18) in John's vision is thematically placed next to—and in opposition to—keeping the Commandments, Sabbatarian Christendom has, for a couple of centuries, held

that the mark of the beast was Sunday worship, thereby making the Roman Church the beast. This, however, is not the case. Taking the mark of the beast so that the holy person can, in the Endurance, engage in transactions signifies that the person—when the Kingdom has been taken by God and delivered to the Son of Man (Dan 7:9–14; Rev 11:15–18)—is not a son of the King; is not of God, Father and Son. For what is it that Jesus said,

When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, "Does your teacher not pay the tax?" He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?" And when he said, "From others," Jesus said to him, "Then the sons are free. However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself." (Matt 17:24–27)

This passage will again be cited for it has not been read as it should have been.

The mark of the beast [from Rev 13:18] is the mark of Death, the tattoo of the cross, *chi xi stigma*. Every person in this present world is marked for death without being outwardly “marked” because the person has indwelling sin and death through being humanly born consigned to disobedience (Rom 11:32) by being a son of disobedience (Eph 2:2–3). But liberation of all Christians at the Second Passover from indwelling sin and death through being filled with spirit while the Adversary remains the prince of this world separates circumcised-of-heart Israel from uncircumcised neighbors, and will cause Christians to be *marked* from having the Law written on hearts and placed in minds. The outward manifestation of this marking will be Sabbath observance, with marking denoting *difference*: by being filled with spirit, the Christian differs from his or her neighbors. But when a marked Christian takes sin back inside the Christian, the Christian will cease being marked and will have committed blasphemy against the spirit. The Christian now is without forgiveness, for God will send over the Christian a strong delusion that will prevent the Christian from repenting through the Christian sincerely believing that what he or she does is “right” and “good” before God.

Halfway through the seven endtime years, dominion over the single kingdom of this world is taken from the Adversary and given to the Son of Man. Now, those who are to be consigned to the lake of fire will be “marked” with the tattoo of the cross; for they differ from everyone else who has been filled-with and empowered by spirit through the world being baptized in holy spirit (Joel 2:28) and thereby liberated from indwelling sin and death ... what happens to Christians in the Affliction happens to the third part of humanity in the Endurance when this third part will become sons of the King. And as most Christians will rebel against God on day 220 of the Affliction, most of the third part will rebel against the Adversary 250 days into the Endurance.

The Endurance will divide humanity into sons of the King and others, all marked for death. But sons of the King are free: it is not necessary for them to

engage in transactions so that toll or tax can be paid. Others are not free: it is necessary for them to engage in commerce so that they can pay toll or tax.

Today, the Adversary reigns as prince of this world; therefore, his sons as pastors and priests in this world are free from having to engage in commerce. It is his sons who stand in pulpits and collect tithes and offerings from their parishioners. But when dominion is taken from the Adversary and given to the Son of Man, it is sons of God who will be free to take from nature their sustenance, thus eliminating the need for them to engage in any transactional economy.

Again, when dominion is taken from the Adversary and given to the Son of Man, the “king” of this world will no longer be the Adversary. His sons as miry clay clinging to iron toes will be transformed into “others” who will have to engage in transactions and therefore take upon themselves the mark of death, the tattoo of the cross. The third angel’s message is specifically to them and to those who would continue to follow them.

In the latter days of the Affliction, hundreds of millions of Muslims [plus others] will have recently converted to Arian Christendom thanks to work done by the man of perdition and the demonic false prophet. These new converts will have abandoned their former ways before dominion is given to the Son of Man; thus, they are as *primed* metal, ready for paint—and they will be painted with righteousness when they are filled with spirit through the world being baptized in spirit.

The sons that are of the then-reigning Son of Man are free—

They are not free to take from their brothers their substance, but they are free to take from nature those things they need, things that the King will provide to them because they are His sons. Therefore, no son of the King will have to engage in commerce to supply basic needs. None will have to take upon him or herself the mark of the beast, the mark of Death. A distinction between who is a son of the King and who is “other” will be made by those who are “other” marking themselves for death in the lake of fire, but not before they experience the wrath of God at the end of this present age.

And who are the sons of the King? Those human persons who keep the Commandments and their trust in Jesus, their *trust* being His trust of God, His Father and our Father.

If a Christian doesn’t have absolute faith that God will heal the Christian—faith of the sort that will have the Christian willing to die if not healed—the person needs to seek help from medical professionals. And if the Christian has faith of the sort that permits the Christian to die without second guessing him or herself, then there is no reason for the person to die. Death—the fourth beast and the fourth horseman—has lost its power over the Christian. And God knows what the Christian will do when faced with death: the Christian will continue to keep the Commandments because the Christian believes God to the extent that the Christian truly trusts God with the Christian’s life.

There are lawless Christians who also believe what they hold to be true to the extent that they will die for what they believe ...

For the Muslim *jihadist*, death has lost its sting: Islamist suicide bombers in theory fear death less than they desire to see the face of *Allah*. In practice, this is not necessarily so, and will be seen as not true following the Second Passover liberation of Israel when there is mass conversion of Muslims to Unitarian/Arian Christian sects (there will be little or no conversion to Trinitarian sects).

In practice lawless Christendom will, in their prayers when confronting death, promise God that they will do whatever He requires of them, but when danger passes, they will mostly return to their lawless ways.

It is said there are no Atheists in foxholes, but when Christians climb out of foxholes, few become Sabbatarian Believers. Most are content to return to whatever belief they previously held ... I knew one, Elder Stambaugh (spelling uncertain), pastor of the Seventh Day Adventist congregation in Oceanlake [now Lincoln City], Oregon, in the late 1950s, early 1960s, who didn't return to his lawless ways.

Stambaugh was a bush pilot in Alaska when he walked away from his fourth plane crash, this one in the mud of Turnagain Flats, with the tide incoming so that he couldn't walk to shore a half mile away [the mud turns to quicksand on the incoming tide]. He climbed onto the tail of his plane and waited and watched as rescuers on shore waited for the incoming tide to reach them so that they could come get him in a boat (this was before statehood). He tried to figure whether the incoming tide would reach him before it reached the shore, and he concluded that it would, that he would be swept into the bore tide and drowned in the muddy water. The tail of his plane on which he was perched was lower than the shoreline. And he promised God if he got to shore he would devote the remainder of his life to serving God, a promise he kept, unlike the soldier in Hemingway's short story. And because to me, then a twelve year old high school freshman when I met and got to know him, Elder Stambaugh represented a real man—and because I wanted to prove my Seventh Day Adventist stepfather wrong about Sabbath observance—I entered into serious Bible study for a few months before concluding that, indeed, if a person were to be a Christian, the person was under obligation to keep the Sabbath.

The New Testament cannot be honestly read in any other way; for when the Law moves from hand to heart, from body to mind, the Sabbath doesn't move to the 8th day but moves from regulating the flesh to regulating the inner self, the soul, made alive through receipt of a second breath of life, the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*].

Elder Stambaugh insisted that the water around the tail of his plane—water that had reached his feet—quit rising when the incoming tide was still fifty yards from the shore, that the water stayed where it was as the tide reached the shore, that the water stayed where it was as a skiff was launched, that the water stayed where it was as the skiff bucked into and through the incoming bore tide, that the water stayed where it was, just touching his feet, until the skiff reached him and he was safely aboard. Then the tide immediately engulfed and swallowed his plane.

I obviously wasn't there to witness what he said happened, but in going from a bush pilot to a poorly paid pastor, his life was his testimony that what he claimed as true was true.

In the Affliction, engaging in transactions does not mean rebellion against God; for the Adversary remains the prince of this world. In the Endurance, engaging in transactions will mean for previous Unbelievers that they take upon themselves the mark of Death when the fangs of the Adversary have been or shortly will be pulled ... who fears a toothless lion? His roar will still frightening, but he hasn't much more than his roar.

The prophet Amos wrote,

Hear this word that [YHWH] has spoken against you, O people of Israel, against the whole family that I brought up out of the land of Egypt:

You only have I known
of all the families of the earth;
therefore I will punish you
for all your iniquities.
Do two walk together,
unless they have agreed to meet?
Does a lion roar in the forest,
when he has no prey?
Does a young lion cry out from his den,
if he has taken nothing?
Does a bird fall in a snare on the earth,
when there is no trap for it?
Does a snare spring up from the ground,
when it has taken nothing?
Is a trumpet blown in a city,
and the people are not afraid?
Does disaster come to a city,
unless [YHWH] has done it?
For the Lord [YHWH] does nothing
without revealing His secret
to His servants the prophets.
The lion has roared;
who will not fear?
The Lord [YHWH] has spoken;
who can but prophesy? (Amos 3:1-8)

Amos was sent to the natural House of Israel, but here he spoke to all of natural Israel, not to merely the northern kingdom of Samaria. And what he spoke is the left-hand half of a chiral prophecy that also pertains to the circumcised-of-heart nation of Israel.

As an aside, perhaps the most idiotic concept advanced by greater Christendom is "Christian avoidance of so-called *replacement theology*," this avoidance preventing Christians from being able to read any *Hebrew styled* narrative ... to avoid reading a Hebrew narrative as it was written to be read is as theologically negligent as the drug manufacturer *Chemie Grünenthal* was legally and morally negligent in October 1957 when it first marketed the trade-named

drug *Contergan*, Thalidomide, which became an over-the-counter drug in Germany on October 1st of that year. Drug chirality was then known, but chirality's effects were not appreciated and were ignored. The result was the birth of approximately 10,000 malformed children, of which half survived. The results of greater Christendom ignoring the chirality of Hebrew narratives will be the spiritual death of half or more of greater Christendom.

The essence of Amos' prophecy is that nothing happens in isolation, that time and chance have boundaries for Israel, boundaries set by the Lord/God, who does nothing in secret but reveals His secret things to His prophets who can no more resist speaking than a person can resist feeling fear when a nearby lion roars ... when the Second Passover occurs and all of Christendom is filled with spirit, will not Christians feel fear? But in love, there is no fear: "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love" (1 John 4:18).

Following the Second Passover liberation of Israel, most Christians, having lost an uncovered firstborn, will be afraid; will be terrified; will not understand what has happened; will be spiritually as German mothers were physically when their children were born without limbs or with only stumps for limbs.

So the question must be rephrased: following the Second Passover who will most fear God, Christians or non-Christians? Who will know what has happened? Who will believe that God would take the lives of innocents simply because they had not taken the Passover sacraments on the night that Jesus was betrayed? Who will believe that all unredeemed firstborns belong to God for Him to do with them as He pleases, including giving their lives as ransom for the freedom of spiritual Israel, today enslaved by the Adversary through the indwelling of sin and death?

Will not Christians and non-Christians tremble at the prospect of additional deaths from seemingly unexplainable causes? Indeed, they will. But what happens when a person feels fear day after day? What happened when America lived under the threat of nuclear annihilation during the Cold War years? Did life not go on as if the threat of nuclear war was not a *real* threat? Did America not go into denial, even during the 1962 Cuban Missile Crisis when nuclear holocaust was a burp away? I was a high school senior on the Oregon Coast in October 1962, when the Columbus Day Storm took the roof off the high school: every place the wind made a bend, the wind dumped a million boardfeet of timber. The wind torn down barns and uprooted orchards, and generally brought commerce to a halt. Then two days later, with school still out because of storm damage, U-2 overflight photos of Cuba confirmed the presence of missiles that would reach all of the continental United States except the devastated Pacific Northwest.

Living with fear produces psychological denial.

Indeed, does the person who daily feels fear not go into denial, the person telling him or herself that there is nothing to fear, no reason to be afraid? Does the Christian who lives with indwelling death not tell him or herself that God will accept the person just the way the person is? The Christian knows that he or she will die, and intellectually knows that what the Christian believes as true is a lie.

The Christian tells him or herself that generations of *Christians* cannot have gotten Christianity so terribly wrong that the Christian, now filled with spirit and knowing the Lord, has to live like a Judean. But the Christian will also tell him or herself that the Second Passover liberation of Israel was not supposed to occur—and because it occurred, everything the Christian has always believed must be rethought. Scripture must be reread. Prophecy must be reread. And that is what will happen.

But the lawless one, the man of perdition, bitter at the loss of daughters and son and grandson, will be possessed by the Adversary and will tell Christians that they have to return to the foundational principles of Life, Liberty, and the pursuit of Happiness, and that they must take these self-evident and unalienable principles to all peoples everywhere.

Leaderless and rudderless but filled with spirit, greater Christendom will seek meaning and purpose—the call for a crusade against perceived unrighteousness and ungodliness here and abroad will serve to distract Christians and cause them to forget about their past lawlessness. Hence, greater Christendom will rebel against God and will be condemned to the lake of fire, but will manage to “convert” the world to one-god ideology.

As with Israel at Sinai where the nation’s past idolatry prevented Israel from truly believing the Lord, post Second Passover Christendom’s past idolatry, past lawlessness will prevent Christians from truly believing God to the extent that they trust God. Their trust will be in what they can then do to take *Christ* to the world with force of arms, even to Christian fighting against Christian, martyring fellow Christians as Cain killed righteous Abel.

But the third part of humanity in the Endurance has no tradition of Sunday worship, of observing Christmas and Easter, of claiming grace as unmerited pardon of transgressions, now and forever. Thus, this third part will come to Christ filled with spirit and knowing the Lord and desiring to obey the Lord. This third part will want to keep the Commandments for their “faith” will not be a vain hope; will not be their assurance of things desired, but will be based on evidence, the reality of the Second Passover and the Second Woe and heavenly signs revealing that the world has indeed been baptized in spirit. They will come to God truly fearing God for cause.

Faith based on evidence is what I have, what Elder Stambaugh had ... as an aside, my youngest brother Ken [Doctor Kenneth W. Kizer] attended the Seventh Day Adventist school at Oceanlake for two years; so he will have known Elder Stambaugh, and will have known him better than I knew him.

For the third part of humanity at the beginning of the Endurance, faith/belief will come via fearing the God of whom they have seen evidence of His existence. This third part will spiritually be as Job was physically—and as Job was perfect in all of his ways out of fear of God, this third part will be perfect out of fear. And as Job had to move beyond his understanding of God and start to obey God out of trust and love for God, the third part will have to move beyond fear of God and arrive at trust and all that “trust” entails. It is partially for this reason that the Adversary will be employed by God to prevent holy ones from buying and selling

(engaging in transactions) during the Endurance; for when a person cannot enter into a transaction to obtain food and shelter, the person must trust God to supply the person with basic needs. A day spent trusting God to supply the person's physical needs will become a week, then a month, a year, a second year, a third year, and trusting God has become the person's habit. The person "knows" that God will provide for the person; the person trusts God with the person's life, with this trust not diminishing ever.

The person as a son of the King is free, and again, as a son of the King, the person doesn't pay toll or tax but goes where he will and when he will as he wants. The person is free not to engage in transactions, and the Adversary guarantees this freedom by not permitting anyone without the mark of Death to buy or sell.

Physically, a person is to toil six days a week and rest on the seventh day, the Sabbath. The Millennium forms the transitional model of heaven; thus, the Millennium represents the physical/spiritual hybrid of the seventh day, when those who are of God do no mundane work as is done today. The Millennium is when sons of God do not engage in commerce, but rather, live under their own vine and tree. The Millennium isn't about putting figurative frosting on the cake that is this world, what Herbert Armstrong taught about the *World Tomorrow*.

What the man of perdition will fail to understand is that he actually opposes God by clinging to human philosophies of the past. He will not grasp that what he is about is forging the world into a form of American constitutionalism when God is about destroying the world as it is in all of its forms and starting over again with a new way to organize society, a way based upon manifestation of love for neighbor and brother.

Americans in particular tend to believe that advanced societies are organized along Utilitarian principles. Consider the *Declaration of Liberty*:

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. ...

The laws of Nature and of Nature's God—who is the God of "nature," of natural things? To whom has this present world been given? Who is the prince of this world, the prince of the power of the air? Is not this prince the Adversary from whom dominion will be taken when the single kingdom of this world is

given to the Son of Man? Indeed, it is. Nature's God isn't the Creator, as most Americans have assumed. Rather, Nature's God is the one who rules Nature and whom Nature worships. So consider, now, what the prophet Isaiah wrote,

There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the [*ruwach* — breath] of [YHWH] shall rest upon him, the [breath] of wisdom and understanding, the [breath] of counsel and might, the [breath] of knowledge and the fear of [YHWH]. And his delight shall be in the fear of [YHWH]. He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of [YHWH] as the waters cover the sea. In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. 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 11:1–11)

Nature's God is not the Lord, but is the one who reigns before the animal natures of the great predators are changed. Nature's God will have the wolf devouring the lamb; will have the lion eat the ox; will have the cobra strike dead the nursing child. It will be these natures that are changed when the Lord extends His hand a second time to recover the remnant of His people. So Nature's God today is the god of deadly predators, the god of the predatory bear that hunts down and kills moose calves, the god of all who hurt and harm others, the god who conceals knowledge of the Lord ... Paul wrote, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth" (Rom 1:18). It is the unrighteous and the ungodly who suppress knowledge of God. And the ultimate suppressor of truth, of knowledge of God, is the Adversary, the present prince of this world, Nature's God.

And where is the origins for the clause, *the pursuit of Happiness*, to be found? Or the origin for the clause, *to effect their Safety and Happiness*? Nietzsche wrote, "Man does not strive after happiness; only the Englishman does that." Only the Englishman and the American of Anglo descent.

Perhaps no other expression so dramatically effected 20th-Century America than *the pursuit of Happiness*: social safety-net, social welfare programs have a curious way of using the *pursuit of happiness* as justification for their creation and continued existence—and all of this relates to the principle that *the ends justify the means*. Therefore if a program or an administrative decision is for the public good, the program or decision justifies itself: private property can be taken

from a person, either through taxation or *eminent domain*. A person's life can be taken if the loss of life is for public good, or for public happiness, as in abortion. Regardless of whether the reason for taking a life is because a crime has been committed or for the harvest of the person's organs, society in the pursuit of collective happiness is justified in taking the person's life, a reality seen in China executing minor criminals and then selling their organs to people in need of an organ transplant.

If any societal act is deemed for the public good such as forcing a person to work on the Sabbath, what was done to members of the Snow Hill Community, the governing entity is justified in its actions—and justified by the phrase, *the pursuit of Happiness* ...

The pursuit of Happiness as a co-equal right with Life and Liberty is the product of philosophical *Utilitarianism*, a child of English Enlightenment and a response to then emerging industrialism, self-determinism, democratic governance, and rebellion against tyrannical sovereigns, secular or theological. The principle of *utility* undergirds the pursuit of Happiness. Jeremy Bentham (1742–1832) is credited with the origin of utilitarian thought: he argued that *the pursuit of pleasure* and *the avoidance of pain* were the two masters ruling human conduct; he reasoned that human persons resolve ethical questions by maximizing pleasure while minimizing pain. And to Bentham, *happiness* and *pleasure* had the same meaning.

Bentham wasn't the first to emphasize happiness: both Plato's and Aristotle's ethical theories as well as Thomas Aquinas' *natural law* were based on an inherent human desire for happiness. However, utilitarian thought insists that only consequences matter; that any ethical standard must be based on how a person's conduct affected others. Therefore, a man lying with another man as he would with a woman does not adversely affect the heterosexual man and his wife and is therefore *ethical behavior* regardless of what God or Moses or anyone else says ... the widespread application of utilitarianism within a society is the pinnacle of rebellion against God.

America's *Declaration of Independence* documents our founders' rebellion against God under the banner of Utilitarianism.

In the pursuit of Happiness, what philosophically makes conduct ethically wrong is not prohibition by a deity or by a sovereign of such conduct, as in the Lord through Moses declaring,

You shall not lie with a male as with a woman; it is an abomination. And you shall not lie with any animal and so make yourself unclean with it, neither shall any woman give herself to an animal to lie with it: it is perversion. (Lev 18:22–23)

but the effects of the conduct upon others. And the juxtaposition between homosexuality and bestiality to which gay activists have recently protested was initially made by Moses as he recorded what the Lord told him; thus, the protest of these activists is against Moses, not against Phil Robertson.

Bentham devised a mathematical metaphor (later dubbed, the *Greatest Happiness Factor* — *GHF*) to determine ethically good conduct that expands individual as well as communal Liberty; hence, Bentham linked *Liberty* to

Happiness using pseudo-math, thereby avoiding strict hedonism that has no concern for anyone other than the self and substituting for strict hedonism *hedonistic utilitarianism* that supposedly maximized communal happiness and minimized communal pain.

John Stuart Mills (1806–1873) as a student of Bentham refined Happiness by rejecting Bentham's perception that all pleasure differed only in quantity, not in quality. Mills, in *On Liberty*, advanced the concept that a pleasuring agent could be of a high order or of a low order, a concept post-modern grammar instructors have adapted to the construction of prose. Mills held that there was no qualitative value in the pleasure a sadomasochist experiences while whipping a victim. Mills held that the love a husband holds for his wife does not have less qualitative value if he derives less pleasure from her following her double mastectomy. Mills held that the pleasure a person mentally experiences while dreaming of athletic successes, sexual experience, receiving critical acclaim does not qualitatively differ from pleasure actually experienced when achieving such successes even though the dreamt pleasure is experience-deficient because the pleasure comes from being delusional (consider the movie, *Matrix*).

As an aside, I occasionally reference concepts and ideologies found within the Bible but that are more easily seen or explained in outside source material. Unfortunately, too many Sabbatarian Christians have read nothing but Scripture for multiple decades and as a result are unable to quickly access the referents used. This is a fault that Herbert Armstrong, in particular, encouraged: his disciples had no basis for reading Scripture in any manner except as Armstrong, himself, read Scripture; therefore, his disciples had no real means for escaping theological fossilization. They became mired in thick mud that has or will swallow them ... on the Turnagain mud flats, a falling tide leaves the mud saturated in water and semi-solid in structure so a person can walk on the flats, but a rising tide pulls water from the mud, thereby changing the structure of the mud by removing its semi-solid base, thus turning the mud into what is essentially quicksand. This is something I know, something most every Alaskan knows (same thing pertains to broad, braided channel mud of Interior rivers), but this isn't necessarily common knowledge in the Lower Forty-Eight. Likewise, when I reference a short story by Hemingway about a trench soldier whose promises to God were meaningless after the day's shelling was over, I do so because Hemingway compressed "natural" human behavior into a few lines, behavior to which Christians will return between the opening of the fifth Seal and the opening of the sixth Seal—and I don't here give the reference passage for the fifth and sixth Seals for you ought to know them.

If I make a mistake and assume you know more or less than you do, especially concerning Jefferson's use and modification of the clause, *the pursuit of Pleasure/Happiness*, when he almost singlehandedly drafted the *Declaration of Independence*, forgive me ... when teaching at Paducah Community College (ca 2001), I laid out the plot structure for the movie *Matrix* on the chalkboard for the class. I was running a little late, so the next class was waiting outside to come in when I dismissed. And the instructor for the next class, a drama professor, looked

at what I had written on the board as I began to erase it, and He said, *So that's what that movie is about*. He understood the movie as soon as he saw its plotting outlined, but he hadn't understood it before: he had missed the cultural significance of being the chosen one.

Some readers of Scripture will take longer than others to understand chirality and the polarized light necessary for chirality to be seen. This I cannot help, but if you have been reading what I have been writing for years and still don't grasp the difference between dead water [still water, a pond or lake] and living water [moving water, a stream or river], I don't really know how I can help you. The difference between dead and living water should have been realized in grade school through exposure to the maxim, *a rolling stone gathers no moss*. A "rolling stone" is a living stone and as such differs from a "dead stone" or motionless stone on which moss grows, with this being a realization of young children (at least when I was in school).

If, however, such links do not seem to come "naturally" to the reader, there might well be another problem in play, that of continuing to assign importance to those things that have been created rather than to the Creator. In the concept of *faithful in little, faithful in much* is imbedded the *two are one* principle: if a person is faithful when it comes to seemingly insignificant matters, such as tithing, the person will be faithful in significant matters such as exercising the spirit of God to move mountains. The first reveals the second, with the first and the second being fractals of a single image, the person's faithfulness. And in an example I have been reluctant to introduce because of its self-serving nature, the person who legitimately claims that he or she cannot afford to play tithes or give offerings because of the person's financial problems has his or her priorities set on things physical rather than on things spiritual ... one of the things Herbert Armstrong had correct was the importance of tithing although he didn't really understand the concept. But by a Believer paying a tithe, especially when it hurts to do so, the Believer tells God that He, God, is more important to the Believer than are the person's fiscal obligations. And because this person has put God first in his or her life, God pays attention to this person. The person becomes foreknown by God, thereby putting into play what will ultimately result in God sending to the person the *Parakletos*, the spirit of truth.

The history of Israel, physical and spiritual, discloses that God isn't much interested in the person who has one toe in the kingdom and the other nine in this world, a differing way to say that the person is spiritually lukewarm. It is in the fully committed person that the mind of Christ develops and begins to think the thoughts of Christ.

Admittedly, tithing and giving offerings can seem not to make sense when paychecks don't reach to the end of the month, but until a person surrenders to God, the person will not experience the liberty of being a son of the heavenly King. All the person will experience is the wrath of the Adversary who has the ability—to the extent that God permits—to make things difficult for the alleged Believer. Therefore, the greater the financial problems of the alleged Believer, the

greater the need for the Believer to begin tithing, with the tithe belonging to God as all firstborns belong to God.

So there is no misunderstanding, in a seven year cycle, the tithe of a person's increase—not gross income—on the first and second, fourth and fifth years are paid to the temple, with the temple today being where the Body of Christ is. On the third and sixth years, the tithe is held locally to support widows and orphans and the local Levite who had no inheritance in the land. On the seventh year, Israel as sons of the King does no harvesting so no increase will occur and no tithe will be paid. And there is only one tithe, of which a tenth as a second tithe will be returned to the tithe payer by the priests so that the Israelite can eat at Feasts, meaning that on the third and sixth years, the tithe becomes the "third tithe" for it is not given to the temple but is held locally and the tithe payer has to cover his or her own expenses at Feasts. Again, paying one tithe [10% of the person's increase] which represents both the first and second tithe becomes a matter, like keeping the Sabbath, of being faithful in little. And the endtime adaption of ancient Israel's agrarian tithing gives to the one who would pay the tithe discretion on how to handle the tithe, with the understanding that it matters to God whether the person is faithful in little. It really doesn't matter to me; for God has repeatedly demonstrated that He will supply my needs, sometimes through others, sometimes through sale of the production of my hands.

Enough said: tithing actually works whenever the tithe is given to the person or organization the tithe payer believes is doing the work of God. Heavenly rewards, though, only come when tithes and offerings are left with those who are doing a work for God

2.

The definition of faith found in Hebrews 11:1 changes when dominion over the single kingdom of this world is given to the Son of Man. Instead of faith being the assurance of things hoped-for as it is now for the vast majority of Christians, in the Endurance faith/belief will come via demonstrated evidence that God will provide what the person cannot supply for him or herself. And when faith is based on evidence, the bar for obedience is set high.

Do two walk together unless they have agreed to meet, the rhetorical question Amos asked ... in the Endurance, the third part of humankind will walk in this world as Jesus walked, and what transaction did Jesus ever engage-in?

Again, for pedagogical reasons, the earlier cite:

When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, "Does your teacher not pay the tax?" He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?" And when he said, "From others," Jesus said to him, "Then the sons are free. However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself." (Matt 17:24-27)

When—not whether or if—it is no longer necessary for sons of God to engage in transactions to take from this earth those things needed to sustain lives, these

sons are truly free. And they are free because their Father and His Firstborn Son rule in the Endurance. They do not presently rule over the single kingdom of this world—"Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever'" (Rev 11:15)—but rule when dominion is taken from the Adversary and his angels on the doubled day 1260 halfway through the seven endtime years of tribulation. Then, there will be absolutely no need for the third part of humanity to take upon themselves the mark of Death, the tattoo of the cross. Only doubters, unbelievers, will take upon themselves the mark of the fourth beast, his image and likeness. Sons of the Kings will not do so, unless of course these sons reject adoption.

Zechariah says of this third part,

They will call upon my name,
and I will answer them.

I will say, "They are my people";

and they will say, "[YHWH] is my God." (Zech 13:9)

The third part will be truly free from having to pay toll or tax, euphemisms for engaging in transactions. But in the Endurance, they will not be able to belly bump with the Adversary so while free, they will have to exercise their freedom with wisdom, something the Sabbatarian Churches of God have sadly lacked.

Permit me to again digress and return to a seemingly abandoned subject: what is wrong with homosexuality is its physical anticipation of the genderless state of inner selves and outer selves after the Bridegroom marries His Bride, with the Bridegroom being the last Adam as well the life-giving *Eve* spirit. Thus, homosexuality is of a debased mind that initially worshiped the creation rather than the Creator, Paul's declaration (Rom chap 1). And the same applies in worshiping the Son on the day of the sun: it is mock spiritual worship. It is actually worship of the creature [the created] rather than the Creator. And whether greater Christendom wants to admit the reality, homosexuality is the physical counterpart to the spiritual practice of worshiping the Son on the day of the sun, or on the birthday of the sun — the winter solstice has traditionally been celebrated as the birthday of the sun, with the date for the winter solstice when Moses led Israel out from Egypt being December 25th, Christmas.

In Sir Thomas More's *Confutation of Tyndale's Answer* (1532/33 CE), More makes a reasonable case for the Catholic Church holding preeminence over Christ due to the Church preexisting Christ's birth; therefore, the teachings of Christ cannot be used to refute or change Catholic dogma. Luther and Tyndale held, according to More, an inverted concept of ecclesiastical authority for the Catholic Church by its antiquity was the safeguard of civilization against tyranny and error ... how can the Catholic Church preexist Christ? It does through its teaching of the ancient mysteries, or so More seemed to believe.

All worship of the creature/created rather than the Creator is directly or indirectly worship of the Adversary, a created guardian cherub in whom rebellion was discovered. Homosexuality is elevation of physical gender to god-like status. The man who lays with another man as he would lay with a woman worships the male gender: the man either wants to surrender his masculinity to another man,

thereby submitting himself to another created being [to the creature], or he wants to use his masculinity to dominate another man, often a particular man for whom he has emotional attachment. This elevation of the penis materializes in cultural phallic symbols, with the Washington Monument being perhaps the most grievously secular example seen in America, but with church spires being the most commonly seen examples.

Because the third part of humanity never held the teachings of any form of Christendom in high esteem, this third part in the Endurance will be difficult for the Adversary to deceive ... what is a Muslim's reaction to the cross today? Islamists slaughter Christians. So how will an Islamist respond to the Adversary when he demands that the now-former Islamist take upon him or herself the tattoo of the cross, the mark of the beast [*chi xi stigma*], the mark of Death, the fourth horseman and fourth beast/king? The former Islamist, filled with spirit and knowing the Lord, simply won't go there. To an unreasonable degree (considering whom Islamists today worship), Islam and Islamists trust *Allah* to provide, with this "trust" being transferred to the Son of Man when dominion over the kingdom of this world is taken by the Father and the Son. Thus, because Muslims have been ideologically prepared to elevate law over emotions and to trust God to provide, few then-former Muslims will join with the Adversary when he is cast to earth and comes claiming to be the Messiah. Most will have converted to Arian Christendom in the Affliction as the transitional step between their present theology and what they will believe when the spirit is poured out on all the world. And far more of today's Muslims will enter the kingdom as firstfruits that will enter from greater Christendom. Again, the last shall be first.

Did the angel Gabriel really come to Mohammad? Because of what will happen in the Endurance, perhaps he did. But every Muslim is today far from God despite what each believes. Nevertheless, Islam can be likened to a field laying fallow, self-seeded with wild barley, waiting to be put into production with a harvest coming from this field when the sickle is taken to it.

Greater Christendom is a field of tares, false grain that looks like wheat when growing but which produces no useable seed and is fit only for fueling flames.

God, Father and Son, will do nothing without revealing the matter to their servants, the prophets—and a sealed and kept secret prophecy is of no value to either God, who knows the matter, or to friends of Christ Jesus, who need to know the matter. Therefore, faith is tested when a prophecy is unsealed, reread or read again with differing meanings [linguistic objects] being assigned to words [linguistic icons] delivered long ago.

Was Luther, as More contended, an enemy of civilization? Are black chessmen a threat to white chessmen? Certainly they are. But both white and black chessmen are pieces on a game board, with the Adversary controlling the game, playing both sides, pitting yellow [gold and bronze] against white [silver and iron]. The only way for the Elect to truly escape from the Adversary, the reality of Moses escaping from Pharaoh, is in death *until* the single kingdom of this world is given to the Son of Man. Then the game table is overturned: moneychangers and livestock merchants and all who engage in transactions will be driven from

the temple, for the Adversary himself will be cast from heaven and cast into space-time from which he can never escape.

Biblical prophecy is ultimately about the endtime movement from physical to spiritual that reveals the spiritual wickedness [wicked spirits] that are presently engaged in war against each other, thereby making the viability of self-rule, self-governance a lie of the Adversary.

Those Americans who want to stuff the Federal government back inside the bag sewn for it by the Constitution are engaged in a noble goal, but a goal that is an affront to God. All self-rule is rejection of God; is rebellion against God; and is ultimately doomed to failure because it is not of God. Does this mean that *Christians* are not to participate in TEA Party or Patriots In Action groups? Yes, it does; for the Christian's citizenship isn't in this world but in heaven. The Christian is [should be] an alien in an alien land, a sojourner as Abraham was a sojourner in the land of the Hittites and Amorites. And aliens, even resident aliens, have no rights of citizenship that would permit them to engage in the self-governance of the land. Christians have no rights of citizenship that would permit them to vote in elections, unless, of course, they renounce their citizenship in heaven.

The fleshly outer self of a Christian remains in this world and remains a citizen of where the flesh resides, but the living spiritual inner self is not of this world and has no citizenship in this world but is a citizen of heaven. The fleshly outer self of a Christian remains male or female, Jew or Greek, bond or free after baptism into Christ, but the living inner self is neither male nor female. So does the Christian worship the creature/created or the Creator when the Christian claims citizenship where the fleshly outer self resides?

The Christian who participates in this world's governance worships the flesh and those things created.

In an analogy greater Christendom can temporarily ignore, the Christian who votes in this world's elections is as the man who lays with another man: the importance of the flesh overrules all else.

In another analogy that greater Christendom will ignore to its peril, American pastors who join with other pastors—the figurative *black robe brigade*—in attempting to return America to its constitutional roots (that is to the guarantee of unalienable rights: life, liberty, and the pursuit of happiness) are black rooks, knights, bishops, queen and king on the Adversary's chessboard, whereas American progressives who advance the cause for social justice and equality for all are white pawns manipulated by the Adversary, with President Obama being a passed pawn on the seventh rank, with promotion one move away, this one move an executive order putting into place marshal law nationwide. To stop the President many black pieces will have to be sacrificed; for the eighth rank of the file on which the President marches is heavily guarded. So many black pieces will have to be sacrificed that *black* is left without pieces with which to defend its king, the future man of perdition. Thus this *king* will hide in an advancing fortress of pawns, the king preceding the pawns, protecting them, his steps well

timed, the course of the game a potential stalemate until help arrives from off the board.

Paul's "man of lawless, the son of destruction" (2 Thess 2:3); Daniel's "abomination that makes desolate" (Dan 11:31); Jesus' "abomination of desolation spoken of by the prophet Daniel" (Matt 24:15)—all are the same Arian Christian who on day 220 of the Affliction becomes to spiritual Israel what King Saul was to ancient Israel. This man of perdition will be in the temple [the Church] through being the public face of a modern *black robe brigade*. He will actually have to be persuaded by others to take to himself the authority he has long coveted: he will declare himself God without seeming to lie to himself for he will become sincerely convinced that the angel inside, the angel that has recently entered him, is Christ Jesus whereas he has in reality become possessed by the Adversary.

This man of perdition doesn't have to break into the temple for as a Christian he will already be in the temple when all Christians are filled with spirit. It will be the two witnesses that seemingly have to break into the temple.

*

Chapter Eight

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

1.

Same introductory citation as Chapter Seven: in the seven day weekly cycle, with the seventh day being the Sabbath and with the seventh year being the Sabbatical Year, and with the forty-ninth year, beginning at *Yom Kipporim*, being the Jubilee—the Jubilee going from *Yom Kipporim* of the 49th year to *Yom Kipporim* of the 1st year of the following 49 year cycle—those persons who know God and who have understanding of spiritual matters will keep the Sabbath Commandment as well as the other Commandments of the so-called Royal Law. For the weekly Sabbath is a miniature of the Millennium, which in turn is a model of heaven and the war in heaven that produced the wound leading to the Abyss and the Creation of all things physical.

Humanity is the central character in a heavenly dramatization and demonstration of what happened in the timeless, supra-dimensional heavenly realm when iniquity was found in an anointed cherub, the finding of this iniquity *erasing* all that existed before iniquity was discovered. So no record existed of how or why a guardian cherub deceived a third of the angels once this deception and rebellion became known; for in heaven, there is no past tense, no future time, properties that belong to time and its passage, which can be written as a mathematical function of gravity, the production of the attraction of mass to mass. Where there is no mass, there is no gravity. Where there is no gravity, there is no time or passage of time. And where there is no passage of time, all things that happen occur in the same moment, with whatever has happened that resulted in the present arrangement of entities *erasing* the previous arrangement of characters in a dance of *oneness* that requires all entities to function as one entity as the many individuals cells of the human body function together to form one human person, heaven thereby being analogous to a human person, with the wound in Jesus' side (analogous to the wound in the side of the first Adam from which flesh and bone was taken for the creation of Eve) representing the rent torn in the fabric of heaven that produced the Abyss, in which the Universe was created.

Biblical prophecy goes far beyond dreams foretelling what will happen to this people or that people. Biblical prophecy is about the Son of Man revealing to His

friends why they exist, why the world is the way it is, why after millennia of subsistence or near subsistence agriculture the industrial revolution burst forth, spawning today's electronic communications age. Consider, using a millennium as a day and the Millennium over which Jesus will reign as King of kings and Lord of lords as the Sabbath, a "reading" of today's culture from the perspective of God:

[YHWH] spoke to Moses on Mount Sinai, saying, "Speak to the people of Israel and say to them, When you come into the land that I give you, ***the land shall keep a Sabbath*** to [YHWH]. *For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits, but in ***the seventh year there shall be a Sabbath of solemn rest for the land***, a Sabbath to [YHWH]. You shall not sow your field or prune your vineyard. You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. *The Sabbath of the land shall provide food for you, for yourself and for your male and female slaves and for your hired servant and the sojourner who lives with you, and for your cattle and for the wild animals that are in your land: all its yield shall be for food.**

You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan. *That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines.* For it is a jubilee. It shall be holy to you. You may eat the produce of the field. ...

Therefore you shall do my statutes and keep my rules and perform them, and then you will dwell in the land securely. The land will yield its fruit, and you will eat your fill and dwell in it securely. And if you say, "What shall we eat in the seventh year, if we may not sow or gather in our crop?" *I will command my blessing on you in the sixth year, so that it will produce a crop sufficient for three years.* When you sow 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 25:1–12, 18–22 emphasis and double emphasis added)

The land is to keep a Sabbath to God, not just the people, a juxtaposition that will have the land being an organism analogous to a human person, with the person (composed of the base elements of the land) being a special form of the land ... this realization should keep a person humble; for the fleshly body of the person is nothing but dirt, soil, dust, mud soldiers marching off to war. It is the inner self of the person that animates the mud, with this inner self received when *Elohim* [singular in usage] breathed into the nostrils of the first man (Gen 2:7) and man became a *nephesh*, a breathing creature.

In the sixth year, the year before the land keeps a Sabbath, God shall give to Israel sufficient increase/harvest that for the seventh year, Israel shall neither harvest nor plant a crop to be harvested in the eighth year. Israel is to plant in the eighth year and harvest in the ninth year, harvest after the Wave Sheaf Offering is made in the ninth year: there will be no Wave Sheaf Offering in the eighth year

for no crop was planted the seventh year. There is no Wave Sheaf Offering in the eighth year for reasons similar to why the first day of the first month of the year is not observed as a celebration until the Millennium is in place—

No one but the Son who has come from God enters into God's presence on the eighth day, the day after the Sabbath.

Now, treating a day as a thousand years and the Millennium as the seventh day, God will give to humanity (as a type of Israel once the world is baptized in spirit) sufficient increase in the sixth "year" to hold Israel through the Sabbath of the land [the Millennium] and hold Israel through the eighth year when a new crop shall be planted, but not here on this physical earth which has passed away.

A Jubilee will be upon the land, the earth, the mud forming the fleshly bodies of humanity:

In this year of jubilee each of you shall return to his property. And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another. You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops. If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the crops that he is selling to you. You shall not wrong one another, but you shall fear your God, for I am [YHWH] your God. (Lev 25:13–17)

What applies to the Sabbath of the land and to the year of Jubilee for the land also pertains to the Israelite who became poor and had to sell himself into slavery: as the value of the land was reckoned from when the land was sold to when it would be redeemed, the value of a Hebrew slave was reckoned from when he was sold to when he would be redeemed—the fleshly body of a person is but soil, and it is the fleshly body that is sold into slavery for the thoughts of the mind already belong to God or to the Adversary.

The unprecedented prosperity of the 20th and now 21st Centuries—prosperity that ideological Progressives both embrace and fear as they attempt to forge this world into a better world—is the *sixth year* of the cycle in which the Millennium is the seventh year, which doesn't at all mean that the earth is only sixth thousand years old as Christian fundamentalists tend to believe. It does, however, mean that the cycle in which we presently dwell is about to enter its Sabbatical year when the Sabbath of the land provides for the people of God so that no person buys or sells, plants or harvests as they do today.

Millennial prophecies about deserts blooming and a man dwelling under his own vine and tree suggest private property will exist and land will be worked in a sustainable manner ... if the Jubilee causes land to be returned to ancestral ownership and an enslaved Israelite is given liberty, then what should be seen in the Millennium is a collective return to subsistence agriculture, not of the sort that beats down the farmer but of the sort seen in the American Bottoms where it was said that wheat seed cast across the ground grew abundantly with so little effort that Anglos encountering French farmers thought the French were lazy because they partied more days a week than they worked—than they *had to work* to take a crop from the land. (The referent for *American Bottoms* is the

Mississippi flood plain on the Illinois side of the river in the 17th and 18th Centuries, land on which French settlers had established their ribbon farms.)

So regardless of whether a Christian realizes the significance of the Sabbath, it can be accurately said that the weekly seven day cycle prophetically reveals what happens spiritually to sons of God, with Christ's death on the fourth day of the weekly cycle [on Wednesday, April 25th, Julian, in the year 31 CE] and Ascension on the fourth day of a differing weekly cycle [the fourth day of the seven days of the Feast of Unleavened Bread] disclosing the movement between cycles that is indicative of the Jubilee, which is a fiftieth year that doesn't break the forty-nine year cycle as the Feast of Weeks, the fiftieth day, doesn't break the seven day weekly cycle.

It can now be said that Christian prophecy pundits who do not observe the Sabbath do not and cannot comprehend the mysteries of God. However, Sabbatarian disciples who "eat" the leaven of Sadducees and Pharisees also cannot understand the mysteries of God—and disciples eat the leaven of natural Israel when they retain the concept of one weekly cycle, not two, the first physical and the second spiritual; when they retain the concept of one Passover, not two, the first physical, the second spiritual; when they retain the concept of one Israel, not two, the first physical, the second spiritual; when they retain the concept of one leavening ...

Keeping the Sabbath, today, remains the *sign* signifying that the second nation of Israel [the nation to be circumcised of heart] knows that God sanctifies His firstborn sons: movement from the fourth day of the *natural* weekly cycle (the day when the Lamb was sacrificed) to the fourth day of a *revealed* weekly cycle (on this fourth day glory was returned to the Lamb, the glory He had before He created the world) is movement to the transitional physical/spiritual model of the week represented in the "P" creation account, when on the fourth day of this week the remainder of the harvest of firstfruits receive glorified bodies as great [the great light that rules the day] or least [the lesser light that rules the darkness] in the kingdom of the heavens (Matt 5:19).

Repeating for pedagogical reasons a statement made previously, *no one but the Son who has come from God enters into God's presence on the eighth day, the day after the Sabbath*; for the Son, resurrected at the end of the 17th day of the first month and ascending to God at about 9:00 a.m. on the 18th day, the first day of the *natural* week—the fourth day of Unleavened Bread in the year 31 CE—***ascends to God on the fourth day of the week in which Israel will be without sin.***

When Jesus was crucified on the fourth day of the *natural* week, He would have been without sin if He had not taken upon Himself the sins of Israel ... if He would have remained without sin, He would not have died: He would have lived on the cross as the Elect today live though crucified with Christ who takes upon Himself their sins. Hence, the Elect pass from death [figuratively crucified with Jesus] to life [resurrected with Jesus] without coming under judgment; for Jesus, while the person who is of the Elect was still a sinner (Rom 5:8), was crucified for the person who is of the Elect. And all of this is an unnatural way of saying that

Jesus was crucified in lieu of the person who is of the Elect being crucified, with this person numbered among the Elect to be accepted by God on the fourth day as Jesus ascended to God and was accepted on the fourth day, with the Feast of Unleavened Bread being an intermediately positioned shadow and copy of the “P” creation account.

The sun and the moon form the *natural* shadow and copy of the spiritual harvest of firstfruits and main crop harvest of humanity in the great White Throne Judgment, with the intermediate position being the split harvest of firstfruits, with Christ Jesus being the First of the firstfruits and with the harvest continuing for a counted length of time that concludes with the Feast of Weeks, when firstfruit grain is beaten into fine flour, baked with leavening, and waved as two loaves of bread on the day after the weekly Sabbath, this day after the weekly Sabbath to be the seventh day of the week in which Christ ascended to the Father on the fourth day, not the seventh day of the “P” creation account, the “week” when firstfruits are accepted on the fourth day.

Confusing? As much so as 1260 days from the perspective of human sons of God equaling forty-two months from the perspective of angelic sons of God equaling a *time, times, and half a time* from the perspective of the Son of God—one unit of time, three expressions for this one unit. Thus a week is seven *natural* days of 24 hours each from the perspective of human persons, but a week is also seven spiritual days, each a year long, from the perspective of born-again disciples of Christ; however, a week is seven thousand years long from the perspective of the Creator of all things physical, with the fourth day of this latter week beginning roughly with the reign of King Solomon, to whom the Lord gave *rest*, and with the light portion of this fourth day coming when the temple was razed by Nebuchadnezzar, for the temple had presented a barrier that prevented people from coming directly to God:

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 for the present age). (Heb 9:1–9 emphasis added)

For as long as the temple stood, no person could come before God except the High Priest, and then he could only come once a year ... the glorified Christ Jesus is the high priest for the second nation of Israel, and as long as the Body of Christ lived in the 1st-Century, no person could come to God except through Christ Jesus interceding for the person. But once the Body of Christ lost the holy spirit and

died spiritually, the temple collapsed and the way to God was open to all who would come—

Not many came.

As Nebuchadnezzar made eunuchs from Daniel and his friends, thereby preventing them from entering the assembly of the Lord, Nebuchadnezzar also razed the temple at Jerusalem, and thus broke down the barrier that would have prevented Daniel and his friends from coming into the presence of the Lord. The same pertains to the spiritual temple that is the Church, the Body of Christ (*cf.* 1 Cor 3:16–17; 12:27). Once the Body of Christ as the chiral image of the earthly body of Christ died at the end of the 1st-Century (ca 100–102 CE) as Jesus' earthly body died in 31 CE, the way to God was open to all without all going through Christ Jesus as their high priest, a declaration that will not sit well with those Christians who attach importance to Acts 4:10–12. But consider again the citation of Matthew 25:31 through the end of the chapter ... do the sheep know Christ and the goats not know Christ? No, there is no indication that either the sheep or the goats uttered the name of Jesus, with one professing that Jesus was Lord and the other taking Jesus' name in vain. Once the Body of Christ as the temple of God was razed, salvation had/has nothing to do with uttering a name, or with Jesus being the high priest of sheep but not the high priest of goats. Rather, salvation has everything to do with walking in this world as Jesus walked, feeding the hungry, giving shelter to the homeless, comfort to the afflicted. Mother Theresa will lose a few points for worshiping on Sunday, but she exemplifies feeding the hungry and giving shelter to the homeless. She did exactly what she should do as a Christian woman. And whom would you want as a spiritual sibling, a person like Mother Theresa or a person who kept the Sabbath but demanded that others serve him because he was *important to God*, being God's essential endtime man? Both persons will probably be in the kingdom, and both will be embarrassed by what they did in this world and will be thankful more about what each did has been concealed and will remain concealed than has been revealed.

The Body of Christ died so that those who could not otherwise be included in the assembly of Israel could come to God on the basis of indwelling righteousness; could come to God as Daniel and his friends came before the Lord in prayer to petition for righteousness.

In the 11th-Century, European cities routinely collected taxes on goods entering the city—and the honesty of the merchants entering the cities was such that tax collectors took the word of the teamster-merchant for what was in the wagon entering the city and the value of the goods. The merchant wouldn't lie, not even to a tax collector ... is this the case today, when the President of the United States routinely lies to citizens: *If you like your doctor, you can keep your doctor*—

There are too many examples of President Obama lying to get into even a small percentage of them, but the reason I bring this up is that as a culture we are much farther from God now than in the 11th-Century, a *day* ago. As God seems to have blessed humanity with an abundance of food, of metals, of knowledge, an abundance that will carry humanity through the *seventh day*, the Millennium,

humankind seems to have fled from God, seeking out all manner of unrighteousness and ungodliness, heaping one atop the other as if attempting to create another tower of Babel that would take humanity beyond the reach of God. But the efforts of gay activists are doomed to failure; the efforts of advocates for *women's reproductive rights* (a euphemistic phrase for abortion-upon-demand) are doomed to fail. And I have to do nothing, nor will I do anything to encourage these anti-God causes to fail; for I can read the Book. I know how this all ends, and it will not end well for either President Obama or for those causes he promotes. It will not end well for Christian pastors who seek to return the Federal government to the confines of the U.S. Constitution. It will not end well for Sabbatarian Christians who declare the Roman Church to be the Beast of Revelation chapter 17. It will not end well for most Christians within greater Christendom. It simply isn't going to end well for anyone not willing to sacrifice his or her life for others: neighbors and brothers, unknown strangers, even enemies.

However, for the third part of humanity in the Endurance, it will end well even though Satan has been cast to earth and comes as a roaring lion to devour whomever he can; for there is a poorly understood count of days in Daniel's vision that reaches into the Endurance.

2.

He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end. Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand. And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. Blessed is he who waits and arrives at the 1,335 days. But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days." (Dan 12:9–13)

What is translated as "the regular burnt offering" or "the regular" is "the daily," which for Christians is *putting on Christ* (Gal 3:27), the garment of His righteousness in a manner suggestive of *daily dressing oneself in righteousness, in obedience* to God ... rather than spending many words to make the connection between *obedience being a garment* and *obedience being "the daily"* consider what "clothed" Adam before he realized he was naked: his obedience in not eating forbidden fruit. Once he ate, he realized he was naked—he was just as naked before he ate except he was obedient to what the Lord God had told him. Thus, when he ate, he removed his covering of obedience and he knew he was naked.

Now leap forward to the 21st-Century: there is no physical temple of God where *the daily* could be the ritual of slaughtering a lamb morning and evening. Even if there was such a temple, would the world permit public animal sacrifices? No! Muslims would fear such sacrifices and Christians would deplore them and animal rights groups would launch assaults against them ... it was not other mink

ranchers that released ten thousand mink from a ranch near Mount Angel, Oregon, in 1997, but eco-terrorists, who would certainly attempt to stop—permanently interrupt—any daily slaughter of sheep for religious reasons. Thus, since no daily sacrifice of lambs is presently on-going, no *regular sacrifice* of lambs can be taken away and no abomination that makes desolate set up. The last time *the daily* was the sacrifice of lambs was during Simon bar Kokhba's reconstruction of the temple under Emperor Hadrian.

Because truly born of spirit Christians individually and collectively were the Body of Christ (1 Cor 12:27) in the 1st-Century, as well as the temple of God (1 Cor 3:16–17; 2 Cor 6:16), the Body of Christ is the endtime temple of God—

Because filled with spirit Christians in the 21st-Century will individually and collectively rebel against God in the great Apostasy of day 220 of the Affliction, Christians will then no longer cover themselves with obedience to God. The Apostasy of day 220 will, therefore, serve as the taking away of *the daily*, and the lawless one—an Arian Christian possessed by Satan—will declare himself God and thereby become the abomination of desolation that is set up in the temple. This lawless one will be to greater Christendom as King Saul, from the small tribe of Benjamin, was to the people of Israel who had rebelled against the Lord, rejecting the Lord as their king, and wanting a human king like neighboring peoples had:

When Samuel became old, he made his sons judges over Israel. The name of his firstborn son was Joel, and the name of his second, Abijah; they were judges in Beersheba. Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice. Then all the elders of Israel gathered together and came to Samuel at Ramah and said to him, "Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations." But the thing displeased Samuel when they said, "Give us a king to judge us." And Samuel prayed to [YHWH]. And [YHWH] said to Samuel, "Obey the voice of the people in all that they say to you, for *they have not rejected you, but they have rejected me from being king over them*. According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. Now then, obey their voice; only you shall solemnly warn them and show them the ways of the king who shall reign over them." (1 Sam 8:1–9 emphasis added)

Again, when read as a *Hebrew styled* narrative, the story of the selection of Saul as king of Israel, then of the spirit leaving Saul to go to David, and of an evil spirit coming upon Saul—all that happens to Saul forms the shadow and copy of what will happen in the Affliction, with the man of perdition being the physical/spiritual intermediary form of the Adversary, as the spiritual king of Babylon, being cast to earth and given the mind of a man, with the Adversary coming as a roaring lion and claiming to be the Messiah. The small tribe from which Saul comes equates to the neo-Arian sect [today, the fastest growing denomination of Christianity, but still small in comparison to the Universal Christian Church] from which the man of perdition comes. The evil spirit that comes over Saul equates to possession by the Adversary. The unreasonable anger Saul feels toward David equates to the Adversary's interaction with Christ Jesus,

who will in the Endurance be to the 144,000 as David was to his mighty men. Therefore, in the mostly unwritten spiritual portion of a single, *Hebrew style* narrative covering Samuel's time as judge of Israel going into the reigns of Saul and David, we can place a spiritual *Samuel* in this narrative, a person who begins the recovery of a mental or spiritual landscape analogous to what Samuel did:

Samuel said to all the house of Israel, "If you are returning to [YHWH] with all your heart, then put away the foreign gods and the Ashtaroath from among you and direct your heart to [YHWH] and serve him only, and he will deliver you out of the hand of the Philistines." So the people of Israel put away the Baals and the Ashtaroath, and they served [YHWH] only. Then Samuel said, "Gather all Israel at Mizpah, and I will pray to [YHWH] for you." So they gathered at Mizpah and drew water and poured it out before [YHWH] and fasted on that day and said there, "We have sinned against [YHWH]." And Samuel judged the people of Israel at Mizpah. Now when the Philistines heard that the people of Israel had gathered at Mizpah, the lords of the Philistines went up against Israel. And when the people of Israel heard of it, they were afraid of the Philistines. And the people of Israel said to Samuel, "Do not cease to cry out to [YHWH] our God for us, that he may save us from the hand of the Philistines." So Samuel took a nursing lamb and offered it as a whole burnt offering to [YHWH]. And Samuel cried out to [YHWH] for Israel, and [YHWH] answered him. As Samuel was offering up the burnt offering, the Philistines drew near to attack Israel. But [YHWH] thundered with a mighty sound that day against the Philistines and threw them into confusion, and they were routed before Israel. And the men of Israel went out from Mizpah and pursued the Philistines and struck them, as far as below Beth-car. Then Samuel took a stone and set it up between Mizpah and Shen and called its name Ebenezer; for he said, "Till now [YHWH] has helped us." So *the Philistines were subdued and did not again enter the territory of Israel*. And the hand of [YHWH] was against the Philistines all the days of Samuel. *The cities that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath, and Israel delivered their territory from the hand of the Philistines*. There was peace also between Israel and the Amorites. (1 Sam 7:3–14 emphasis added)

Again, ancient physical lands form the shadow and type of spiritual lands, or spiritual topography. The physical land of Israel equates to the mindset of God (euphemistically identified as *having the mind of Christ*); so recovery of *the cities that the Philistines had taken from Israel* moves from recovery of physical lands and cities in the natural portion of the narrative to recovery of ideals and concepts in the spiritual portion of the narrative, thereby making what seems to be straightforward history work in a prophetic manner. But what seems to be straightforward history is not limited by historical faithfulness; for who was the scribe who recorded what Samuel said, especially when he anointed David to be king?

[YHWH] said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." And Samuel said, "How can I go? If Saul hears it, he will kill me." And [YHWH] said, "Take a heifer with you and say, 'I have come to sacrifice to [YHWH].'" And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you." ...

Then Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but behold, he is keeping the sheep." And Samuel said to Jesse, "Send and get him, for we will not sit down till he comes here." And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And [YHWH] said, "Arise, anoint him, for this is he." Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the spirit of [YHWH] rushed upon David from that day forward. And Samuel rose up and went to Ramah. Now the spirit of [YHWH] departed from Saul, and a harmful spirit from [YHWH] tormented him. (1 Sam 16:1–3, 11–14 emphasis added)

Samuel did not write what he said to Jesse or what the Lord said to him for he was afraid of Saul. If he had written what occurred and if what he had written were to have fallen into the hands of Saul, Samuel would have lost his head, or so he thought. So the words we have that seem to be authentic history were written after King Saul died—and in the case of recording generations, it can be shown that Judges, Samuel, Kings, and Chronicles have omitted apparently unimportant generations, a common practice of oral cultures and *orality* (a subject addressed in *A Philadelphia Apologetic, Volume Four*).

So what poses as straightforward history of Israel is a crafted narrative that omits what isn't *shadow* and includes what is, or what has been modified to be the shadow and copy of spiritual Israel and a spiritual Samuel and a spiritual King Saul and a spiritual King David and a spiritual King Solomon who reigns during the Millennium as the son of David.

Nothing that I write should be overly difficult to understand if you are willing to accept the concept that *two are one*: the physical and the spiritual presentation of a story, together, form one story, often told through its intermediate third part, the physical/spiritual hybrid version, seen most vividly in the man Jesus' earthly ministry.

So how much detail can be taken from the physical account of Samuel anointing Saul, of Samuel anointing David, and moved to the spiritual account of the two witnesses and the man of perdition and *David* ruling over third part of humanity before ancient King David is raised from death? In chirality, the left hand is the non-symmetrical mirror image of the right hand; but my left hand isn't that close of an image of my right hand. The joint at the base of my right thumb protrudes as a noticeable bump that is missing from my left hand (I suspect because of how many times I jammed my left thumb playing softball in grade school). On my left hand, my fingers separate, two to the left, two to the right as if I were Jewish (or *Star Trek's* Spock), but this is not the case with my right hand. So while my two hands are images one of the other, they are not identical images. And those things that Samuel does in the *natural* will not be exactly duplicated in the *spiritual*.

3.

When taking away the temple's *daily* is read as taking away Christendom's garment of obedience—Christ's righteousness until the Second Passover, then the righteousness of every Christian in the Affliction—the Son of Man is left disrobed

and as naked as Adam was in the Garden, with the Christian's obedience in the Affliction functioning as Adam's obedience functioned in the Garden.

For as long as the Christian covers him or herself in obedience to God, the Christian's nakedness is not seen. But rebellion against God strips away the Christian's personal garment of obedience: the *daily* is taken away by the rebellion of the great Apostasy of day 220.

If now, a count forward of 1290 days is begun, we arrive 250 days into the Endurance when the mirror image of rebellion against God occurs, this mirror image being rebellion against the Adversary who has come claiming to be the Messiah and requiring all who would make transactions to bear the tattoo of the cross, the mark of Death. And how will a person numbered in the third part of humanity rebel against the Adversary besides refusing to be tattooed? The person would rebel by voluntarily keeping the Law, the Commandments, the commands of God ...

Because time has been cut short in the Affliction for the Elect's sake (Matt 24:22), when the weekly Sabbath occurs in relation to when the Kingdom is given to the Son of Man cannot be ascertained with more than five days of accuracy, four days according to the angel who spoke with Daniel—

If rebellion against the Adversary is keeping the Commandments in both the Affliction and the Endurance, and if rebellion occurs on day 1010 of the Endurance, then every person numbered among the rebels will have kept at least one Sabbath day holy by 1290 days after *the daily* was taken away. Now if these rebels continue to keep six more Sabbath days holy, they will have kept seven Sabbath days holy: they will have counted seven weeks from their rebellion against disobedience and they will have arrived at day 1345 since greater Christendom rebelled against God. And now we can go to Revelation 14:12 & 13, especially verse 13, "And I heard a voice from heaven saying, 'Write this: Blessed are the dead who die in the Lord from now on.' 'Blessed indeed,' says the spirit, 'that they may rest from their labors, for their deeds follow them!'"

Seven weeks of keeping the Sabbath, seven weeks of counting the days of the harvest of firstfruits, seven weeks of avoiding the Adversary—after seven weeks, the third part establishes the permanency of its rebellion against the Adversary. And about this third part that keep the Commandments and have the faith of Jesus, the following will be declared, *Blessed are the dead who die in the Lord from now on*, with the confirming declaration, *Blessed indeed, that they may rest from their labors, for their deeds follow them!*

When it no longer benefits the Adversary to kill a person who will be glorified for dying in faith, the fangs of the Adversary have been pulled. By killing the person the Adversary will secure the person's spot in heaven as a son of God. However, by letting the person live and perhaps grow weary of not being able to engage in transactions, the person might decide to take the tattoo of the cross; for is it not better to eat than go hungry? Is it not better to be able to purchase food than to rustle around on ditch banks, digging burdock and chicory roots, cattail and dandelion roots? Is it not better to buy cheese and peanut butter than leach acorns in wood ashes to make then edible? Is it not better to buy pizzas and gyros

than gather and eat pigweed? Is it not better to simply die when there is nothing more to buy than continue to live on mushrooms and berries?

The sons of the King pay neither toll nor taxes, but live on what the Sabbath of the land provides. The sons of the King have no reason to mark themselves for death in the Endurance; for the Sabbath of the land will provide adequately for them. And beyond the Endurance, fields that have already been cleared will again be planted with seed grown from grain lost in today's combining of fields: volunteers sprout forth every spring, with these volunteers no longer being F-1 hybrids.

During the thousand year long Sabbath of the land, fields will not yield large harvests, but adequate harvests will come when sickles are forged from springs of abandoned cars and put to stalks as a virtually lost art returns to prominence and horses return to the plow. And as human kings can look upon the enchained Adversary, the Adversary, with the mind of a man, can only plot what he will do when he is loosed to claim the remainder of his seven years. Plot and wonder how the third part knew not to take his bait.

*

Chapter Nine

Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great prostitute who is seated on many waters, with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk." And he carried me away in the spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns. The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality. And on her forehead was written a name of mystery: "Babylon the great, mother of prostitutes and of earth's abominations." And I saw the woman, drunk with the blood of the saints, the blood of the martyrs of Jesus. When I saw her, I marveled greatly. But the angel said to me, "Why do you marvel? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her. The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction. And the dwellers on earth whose names have not been written in the book of life from the foundation of the world will marvel to see the beast, because it was and is not and is to come. This calls for a mind with wisdom: the seven heads are seven mountains on which the woman is seated; they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must remain only a little while. As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction. And the ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast. These are of one mind, and they hand over their power and authority to the beast. They will make war on the Lamb, and the Lamb will conquer them, for He is Lord of lords and King of kings, and those with Him are called and chosen and faithful." (Rev 17:1–14)

This calls for a mind with wisdom—the wisdom required for understanding the symbolism of *Babylon the great* goes beyond the trope of appearance-is-function and comes from the iteration of horns as symbols of *headship* ...

Marriage between one man and one woman is the most commonly experienced example of *headship*; for a man is the head of his wife as Christ is the Head of the Church and as God is the Head of Christ (1 Cor 11:3), a fractal relationship revealing the geometry of penetration: the husband penetrating his wife for purposes of procreation [within a marriage, sexual relations are not limited to procreation] is analogous to the spirit of God [*pneuma Theou*] penetrating the spirit [*pneuma*] of Jesus, which repeats in the spirit of Christ [*pneuma Christou*] penetrating the spirit [*pneuma*] of man that is the head of the person's inner self [*psuche* or soul], with the person's inner self also being the head of the outer self, and with the male outer self being the head of the female outer self, his wife. This fractal produces no orphans but produces both spiritual and physical children. This fractal also functions as the chiral image of the Adversary's headship over his presently reigning hierarchy, a hierarchy in which the Adversary as the gold head of spiritual Babylon reigns over lesser kings, "white metal" kings, as their head with fewer repetitions than seen in the kingdom of God.

Fractals mathematically "deconstruct" the geometry of *roughness*, the geometry of the natural world of mountains and hills, streams and valleys, steppes and plains, beasts and human beings. Fractals make visible the geometry of marriage, not something usually perceived as appropriate for geometric exploration; for fractals aren't about producing something new, but about seeing and comprehending what was previously invisible through looking not at "what is" but considering what it took to produce "what is." And what it took to produce marriage was the creation of a man and a woman in the likeness *Elohim*, a regular plural that didn't assume the mantle of being an honorific plural until monotheism became the idol Israel began to worship in the 6th & 7th Centuries BCE.

What it takes/took to deconstruct the geometry of marriage was *Yah* entering His creation as His unique Son, and while in His creation as the Beloved of the Other, the Father, having the spirit/breath of the Other enter into [*eis* from Mark 1:10] Him in an act of divine procreation, an act of penetration analogous to *Elohim* [singular in usage] breathing His breath into the nostrils of the man of mud, thereby giving life to the first Adam, making this first man a *nephesh*, a breathing creature. And *Elohim* penetrated Adam a second time and in an unexpected way: "So [*YHWH*] God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh" (Gen 2:21). To take a rib from Adam's side, *Elohim* needed to place His hand inside the man, then close His entrance hole with flesh ... the first penetration came from *Elohim* breathing His breath into Adam's nostrils; the second was of the sort that should have produced death, represented by the deep sleep that came over Adam. It is of this second penetration that *Elohim* created Eve, the life-giver from then on. But the life-giver only when she was penetrated by her head, her husband.

Without refinement of the marriage model, Moses permitted Israel to divorce, husbands from wives, because of the hardness of the people's hearts. But the geometry of marriage permits no divorce; for can a person's soul [*psuche*] separate itself from the body [*soma*] and the person still live? Regardless of movie presentations of zombies and the living dead, it is the spirit of man [*to pneuma tou 'anthropou*] that animates the flesh of a human person and permits the flesh to know those things that pertain to human beings. It was this spirit that was taken from King Nebuchadnezzar for seven years, and in lieu of this spirit of man, Nebuchadnezzar was given the spirit of a beast—of an ox—for these seven years.

God the Father twice gave life to His beloved, once in the form of His breath, His spirit, entering the man Jesus about where a whale's blowhole would be located. He gave life then a second time when He raised Jesus' fleshly body from death, thereby returning to His Beloved His former glory. By again entering the man Jesus as *Elohim* twice entered Adam to produce first the man and then the first woman, these two being one flesh, God established the model for marriage when there is comprehension of the geometry of marriage. Thus ALL sexual relations outside of marriage is rebellion against God; for a marriage made before God only ends with death of either spouse, the husband representing the inner self [soul] and the wife representing the outer self [body].

But not all marriages are made before God. A marriage made between a man and a man is not a marriage made before God but is a civil union only. Likewise, a marriage made between unbelievers is not a marriage before God but is a civil union only. A marriage between a believer and an unbeliever is a marriage that should not occur, and is analogous to a marriage between an ancient Israelite and Canaanite, a prohibited marriage.

The geometry of marriage, of penetration, of *headship* underlies human sexuality and makes visible the relationship between inner and outer selves in this present spiritual/physical hybrid state as well as in the resurrection and acceptance of human sons of God when they appear before the Father as the spotless Bride of Christ. The concept of reincarnation is outside this geometry of marriage: the soul doesn't return in another body, and the body doesn't live without the soul to animate the flesh. However, the spirit of man that knows the things of man is humanly born dead; yet the person lives physically. The person, though, does not have life spiritually; for the spirit of man in this person is as young woman who is a virgin. The spirit of man in this person has not yet been penetrated by the spirit of Christ. ***This spirit of the person is as a maid in her father's house***, subject to her father being her *head* until she marries, with her father being the prince of this world, the Adversary. Hence, Paul wrote, "For God has consigned all to disobedience, that He may have mercy on all" (Rom 11:32), 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).

Those things that Moses delivered to Israel about sexual relations, about vows, about cleanliness that seem to have nothing to do with biblical prophecy—all come under the geometry of *headship* ... to understand biblical prophesy, it is necessary to understand the geometry of marriage, fractal geometry, with what Hebrew scribes did when idolatrous kings took Israel (northern and southern kingdoms) far from God making the task more difficult through transforming linguistic determinatives into proper nouns and burying the geometry of marriage in worship of the queen of heaven, the *Mary cult* in this Christian era.

An erect penis represents a “horn” for the penis is an instrument of penetration that signifies “headship,” one over the other as in the relationship between a king and his subjects. Thus, a prophetic horn comes under the rubric of the geometry of marriage.

John is told that, “the seven heads are seven mountains,” which will now have “mountains” coming under the geometry of marriage. But mountains are an easily understood fractal:

In the Nova (PBS) broadcast of, *Hunting the Hidden Dimension* (originally aired October 28, 2008, and rebroadcast August 24, 2011), Loren Carpenter (now of Pixar Animation Studios) said, in talking about his work at Boeing,

[Boeing engineers were designing experimental aircraft] “Exotic things, with two wings or two tails or two fuselages ... I would get the data from them and make pictures from various angles, but I wanted to be able to put a mountain behind it [the experimental plane] because every Boeing publicity photo in existence has a mountain being it. But there was no way to do mountains. Mountains had millions and millions of little triangles or polygons or whatever you want to call it, and we had enough trouble with a hundred. ... In 1978, I ran into this book in a bookstore ... within three days, I was producing pictures of mountains on my computer at work. The method is dead simple. You start with a landscape made out of very rough triangles, big ones. And then for each triangle, break it into, into four triangles. And then do that again, and then again and again and again. ... The pictures were stunning. They were just totally stunning. No one had ever seen anything like this. And I just opened a whole new door to a new world of making pictures.” [computer graphics]

The visual complexity of a mountain comes from repetition of self-similarity: millions of similar shapes coming from one shape, or from a few similar shapes ...

Humanity comes from now billions of similar shapes produced via the geometry of marriage. A man lying with another man produces no person similar to himself, same for a woman with a woman. Only through Adam *knowing* his wife Eve, replicated roughly fifty-five billion times, do the seven billion human persons alive come forth, each similar one to another.

From how mountains are naturally *drawn* in pixels, it can be seen why a mountain represents a king and his subjects, with the king being the *head* of his people as a husband is the head of his wife. And today, the Adversary as the gold head of Babylon reigns over living creatures, the billions of self-similar

productions that have come from the geometry of penetration, human and animal.

God is light: light casts no shadow of itself. What blocks the light casts a shadow of itself. Hence deconstructing the geometry of *roughness* inherent to marriage means comprehending the fractal of penetration as light penetrates darkness, disclosing what has been concealed by the darkness. Deconstructing the riddle of the beasts—not simply solving the riddle—but dissecting the riddle so that it can never again be used begins with a figurative running of the bulls.

2.

In ancient Israel, women were necessary for reproduction of the nation, but the social status women held wasn't greater than a slave, than property. This is seen in perhaps the most detested commandment given:

You shall not covet your neighbor's house; *you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's.* (Ex 20:17 emphasis added)

Your neighbor's wife was his property akin to his slaves and his livestock ... move this into the geometry of *headship*: the neighbor was the head of his wife as he was the head of his slaves as he was the head of his livestock, with which he was forbidden to lay [penetrate] in the way that obedient angels are not to *penetrate* [possess, or take *headship* over] human persons. Rebellious angels—demons—will possess human persons, or pigs, or other creatures lower than themselves. So a shepherd with wool in his zipper is analogous to a demon/demons possessing a human being and having headship over the person of the sort a man has over his wife, or the inner self of a person has over the outer self of the person.

For too long, Christians have shied away from discussions of a sexual nature, with this reluctance to confront the geometry of penetration, the geometry of *headship*, keeping biblical prophecies sealed and secret. Thus, what will seem as a graphic discussion of sex is but an aspect of dissecting the riddle of seven heads being seven mountains.

Before going farther, permit me to say I once attended a Bible Study in Soldotna, Alaska [of the Kenai WCG congregation], where Pastor Earl Roemer opened by saying, *Wives don't have to obey their husbands*, which is true of Christians, with the "truth" of Mr. Roemer's statement expressed by the wives of the men present through the lack of secondary headcoverings [their longish hair was their primary headcovering, showing their submission to God, but they had no *sign* on their heads indicating that their husbands were their physical heads]. Christians wives, because they are also inwardly sons of God, will or won't want to submit to their husbands, with those who won't submit being in rebellion against God as a Christian worshiping on Sunday is unknowingly in rebellion against God.

Most of the men present at this Bible Study knew beforehand what Mr. Roemer was going to say; however, I didn't so I wasn't primed to jump on him. Also, because of an inherited audio-dysfunction, I have to roll a person's words

around before I hear an utterance as words, not just noise. And by the time I “heard” what Earl (I had a first name relationship with Mr. Roemer) said, I also heard, *don't have to*, the significance of what was said. Christian wives choose to obey or not obey their husbands, with obedience being a matter of faith just as obedience to God, Father and Son, is a matter of faith for every Christian—and with all of this fitting into the geometry of *headship*.

The Bible Study started at 7:00 pm ... at 1:00am, with the Bible study still going strong, I packed up my three sleeping daughters, my wife and myself and left. After I left, the Study wound down and adjourned with the issue of whether wives had to obey their husbands still unresolved for most of the men present—

Their wives, by not wearing secondary headcoverings, told their husbands what they thought about submitting to husbands as they submitted to the Lord.

However, in ancient Israel wives didn't have the luxury of choosing-to or not choosing not to submit to their husbands, with the classic example of female non-personhood found in the test for hidden real or perceived adultery:

And [YHWH] spoke to Moses, saying, "Speak to the people of Israel, If any man's wife goes astray and breaks faith with him, if a man lies with her sexually, and it is hidden from the eyes of her husband, and she is undetected though she has defiled herself, and there is no witness against her, since she was not taken in the act, and if the spirit of jealousy comes over him and he is jealous of his wife who has defiled herself, or if the spirit of jealousy comes over him and he is jealous of his wife, though she has not defiled herself, then the man shall bring his wife to the priest and bring the offering required of her, a tenth of an ephah of barley flour. He shall pour no oil on it and put no frankincense on it, for it is a grain offering of jealousy, a grain offering of remembrance, bringing iniquity to remembrance. And the priest shall bring her near and set her before [YHWH]. And the priest shall take holy water in an earthenware vessel and take some of the dust that is on the floor of the tabernacle and put it into the water. And the priest shall set the woman before [YHWH] and unbind the hair of the woman's head and place in her hands the grain offering of remembrance, which is the grain offering of jealousy. And in his hand the priest shall have the water of bitterness that brings the curse. Then the priest shall make her take an oath, saying, 'If no man has lain with you, and if you have not turned aside to uncleanness while you were under your husband's authority, be free from this water of bitterness that brings the curse. But if you have gone astray, though you are under your husband's authority, and if you have defiled yourself, and some man other than your husband has lain with you, then' (let the priest make the woman take the oath of the curse, and say to the woman) [YHWH] make you a curse and an oath among your people, when [YHWH] makes your thigh fall away and your body swell. May this water that brings the curse pass into your bowels and make your womb swell and your thigh fall away.' And the woman shall say, 'Amen, Amen.' Then the priest shall write these curses in a book and wash them off into the water of bitterness. And he shall make the woman drink the water of bitterness that brings the curse, and the water that brings the curse shall enter into her and cause bitter pain. And the priest shall take the grain offering of jealousy out of the woman's hand and shall wave the grain offering before [YHWH] and bring it to the altar. And the priest shall take a handful of the grain offering, as its memorial portion, and burn it on the altar, and afterward shall make the woman drink the

water. And when he has made her drink the water, then, if she has defiled herself and has broken faith with her husband, the water that brings the curse shall enter into her and cause bitter pain, and her womb shall swell, and her thigh shall fall away, and the woman shall become a curse among her people. But if the woman has not defiled herself and is clean, then she shall be free and shall conceive children. *This is the law in cases of jealousy, when a wife, though under her husband's authority, goes astray and defiles herself, or when the spirit of jealousy comes over a man and he is jealous of his wife.* Then he shall set the woman before [YHWH], and the priest shall carry out for her all this law. The man shall be free from iniquity, but the woman shall bear her iniquity." (Num 5:11–31 emphasis added)

What if the wife was jealous? ... She had to eat her own jealousy, and be content.

There is a cultural struggle going on between lawless Christendom and Islam over women's *rights*, with the issue being contested being that of whether the wife and the daughter are the property of the husband and the father. If a man is not to covet his neighbor wife or his neighbor's BMW or his neighbor's Lear jet, the wife remains with no more personhood than the auto or plane. The man can buy her and sell her, as has been done in Arab Emirates. But the liberation that comes to women through Christ Jesus is the establishment of personhood as a son of God through receipt of a second breath of life, the breath of God [*pneuma Theou*] in the breath of Christ [*pneuma Christou*], with receipt of this second breath of life occurring within the geometry of penetration, of *headship*.

But the male human person has, with God, no priority over the female human person or over the outwardly enslaved person. In every case, before the *spirit of man* in the person that permits the person to know the things of a man is *penetrated* by the spirit of Christ, thereby producing the indwelling of Christ, the person is before God as the neighbor's virgin daughter was to an ancient Israelite patriarch, with the *neighbor* being in this case the Adversary, from which comes the admonishment to *love your enemies*, this admonishment falling into the geometry of marriage, or penetration, of *headship*.

In ancient Israel, the father of his daughter held *headship* over his daughter as the Adversary (as Babylon's gold head) holds *headship* over the sons of men, the descendants of the first man and first woman, both of whom ate forbidden fruit. And the father of his daughter could deny her hand in marriage, or give her hand in marriage, depending upon what was given as the *bride price*, expressed in Christian parlance as the redemption price of the person.

The *bride price* of the Elect was the blood of Christ Jesus at Calvary. The *bride price* for greater Christendom, however, will be the lives of all uncovered firstborns at the Second Passover liberation of Israel, with the shedding of blood given by God, Father and Son, forming the chiral image of the physical breaking of the hymen:

If any man takes a wife and goes in to her and then hates her and accuses her of misconduct and brings a bad name upon her, saying, "I took this woman, and when I came near her, I did not find in her evidence of virginity," then the father of the young woman and her mother shall take and bring out the evidence of her virginity to the elders of the city in the gate. And the father of the young woman

shall say to the elders, “I gave my daughter to this man to marry, and he hates her; and behold, he has accused her of misconduct, saying, ‘I did not find in your daughter evidence of virginity.’ And yet this is the evidence of my daughter’s virginity.” And they shall spread the cloak before the elders of the city. Then the elders of that city shall take the man and whip him, and they shall fine him a hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name upon a virgin of Israel. And she shall be his wife. He may not divorce her all his days. But if the thing is true, that evidence of virginity was not found in the young woman, then they shall bring out the young woman to the door of her father’s house, and the men of her city shall stone her to death with stones, because she has done an outrageous thing in Israel by whoring in her father’s house. So you shall purge the evil from your midst. (Deut 22:13–21)

And here is where the geometry of *headship* condemns greater Christendom: do Christian woman appear in public as chaste virgins? Do Christian men behave in public as chaste virgins? Or do both Christian men and women appear and behave as spiritual harlots, professing to worship God but living as people of the nations whose God is the Adversary, the prince of this world?

It isn’t necessary for Christian women to wear cape dresses and for Christian men to wear beards, but modest apparel isn’t appearing in public as a prostitute clad in undergarments, hair tousled as if just climbing out of bed. Modest behavior will not have the Christian man looking lustfully at the Christian woman who appears as a prostitute. It is the Adversary who is the father-of and who holds *headship* over both the woman, Christian or otherwise, who does not wear modestly attire (and cover her head), and over the man, again Christian or otherwise, who behaves in inappropriate ways; i.e., not having discernable love for neighbor and brother.

The Adversary remains the father-of and holds *headship* over all who do not keep the Commandments by faith, by belief of God, the faith of Jesus. And the “body” of the Adversary—that which is analogous to the outer self of the person or the wife of her husband—consists of all over whom the Adversary asserts his *headship*. This body of *Babylon* will publicly appear as a prostitute; will appear as a young woman who, at her father’s behest, has committed fornication with the kings of this world.

Israel is to purge evil from its midst: the body of *Babylon* is to be slain at Christ’s return, with this last giving of a third part of humanity [a third of a third, or the death of about 750 million] mainly coming from the portion of greater Christendom that rebelled against God in the Affliction. These are those *Christians* who remain physically alive after committing blasphemy against the spirit. In the Affliction, they were of their father, the Adversary, the still reigning prince of this world. But in the Endurance, when ownership of the house was taken by God, Father and Son, they comprise the Adversary’s whore. They are not of one denomination or one creed. They are not solely Sunday-keepers. They are all whose head is the Adversary. They are the Woman riding the beast.

I saw the woman, drunk with the blood of the saints, the blood of the martyrs of Jesus—the saints, the holy ones, are those who keep the Commandments and have the faith/belief of Jesus ...

In the head quote, we find,

Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great prostitute who is seated on many waters, with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk." (Rev 17:1–2)

Kings exercise *headship* over their subjects. As such, they are horns in the geometry of penetration. And kings of this earth—human kings—can only rule over human persons, not angels, loyal or demonic. It is human kings that have committed *sexual immorality* with *Babylon*, whose head isn't the visible body of the Whore ... the head of the Whore will also be the head of the seven kings, five of whom have fallen when John sees them in the Endurance portion of his vision. One is, and one is to come. And we find, "And on her forehead was written a name of mystery: 'Babylon the great, mother of prostitutes and of earth's abominations'" (Rev 17:5 emphasis added).

The *head* of the Whore is *Babylon*, whose head is the spiritual king of Babylon (Isa 14:4) ... in Greek mythology, Athena sprang from the forehead of Zeus: thoughts spring from foreheads. The personification of a thought in Greek mythology is another god, with Justin Martyr saying of Athena: *They said that Athena was the daughter of Zeus not from intercourse, but when the god had in mind the making of the world through a thought (logos) his first thought was Athena.*

The *head* of a human thought isn't another thought, but is the spirit of man [*to pneuma tou 'anthropou*] that causes a human person to know the things that a human person knows, such as how to factor quadratic equations or how to flirt without seeming to do so. ... Collectively, Christians haven't given much consideration to the possibility of "thoughts" having a *head*. It is understood that thoughts produce fruit, with Microsoft and Apple and Google being examples of fruit born, just as much so as pineapple quince and Burbank Russet potato being the fruit of the thoughts of Luther Burbank. But thoughts come from somewhere, just as human persons come from somewhere. And because thoughts have origins, they will come from a "head," which of course makes logical sense if *head* is used as an equivocation.

I have for a dozen years used the concept of thoughts growing as wheat or weeds from a mental landscape that is initially "owned" by the Adversary, then taken from the Adversary and given to the Son of Man. If now, applying the geometry of *headship* to ownership of mental topography, the Adversary as a spirit is the *head* of every thought sprouting from his garden, the parameters of which is the natural mindset of human persons. Religious idolatry as well a murder, theft, coveting—all have roots in the Adversary's rebellion against God. All have the iniquity found in this anointed cherub (from Ezek 28:14–15) as their *head*.

Those angels that this guardian cherub dragged into rebellion with him (Rev 12:4; Dan 8:10) made his thoughts their thoughts; thus, the geometry of penetration accounts for how this anointed cherub perpetrated his rebellion against the Most High: he caused his thoughts to be the “head” of the thoughts of those angels that joined with him in rebellion. Hence, demons sprang from his forehead as Athena sprang from Zeus’ forehead, with Athena being fully armed and ready for war.

Now, when seen the great Whore is drunk on the blood of Commandment keepers, but a person doesn’t get literally “drunk” on blood. *Drunk*, now, carries a symbolic meaning, as in having killed so many “reason” is lost. Thinking is impaired. Modesty no longer exists. It doesn’t matter to *Babylon* that she is seen exposed in her excesses, and this is not a woman a person would want to marry; for she has dedicated her body to fornication with earthly kings. This is not a woman Christ Jesus would even consider marrying despite this Whore misappropriating the name *Christian* in a manner analogous to the Adversary, when cast from heaven, coming to earth claiming to be the Messiah.

4.

When is *Babylon* seen? After dominion over the kingdom of this world is taken from the Adversary and his angels and given to the Son of Man—and when dominion is taken from the Adversary, *Babylon* falls never to be rebuilt. The King of *Babylon* is cast to earth. So judgment of this great whore in John’s vision takes place in the Endurance in Jesus, when the Son of Man has received all authority in the heavens and on earth.

Because of the referent “seven mountains,” both Arian and Sabbatarian Christendom have traditionally read “the beast” as the Roman Church, but in John’s vision from chapter four on, how a thing appears is how the thing functions in the revelation, with “self-translation” from appearance to function coming when too much ambiguity exists, such as in Revelation 5:6, where “seven eyes” are seven spirits that see those things that the Lamb needs to see, these seven spirits being the angels to the seven named churches. So too are *seven mountains* identified as seven kings ... the four beasts with seven heads that Daniel saw in vision (chap 7) are the four kings that emerge from the stump of the first king of the King of Greece. On the fourth beast, ten horns appear [the dating of this vision is in the Affliction, the first 1260 days of the seven endtime years], with all ten in place when this fourth king appears. Then a little horn, unlike the ten, appears and uproots three of the ten, leaving seven horns that are also seven kings.

A horn functions as a penis functions to establish *headship*. Identification of kings as horns comes from kings being the “head” of an administrative unit, as in the *head* of a people analogous to a husband being the head of his wife or the inner self of a person being the head of the outer self of the same person; so the little horn on the head of the fourth beast (Dan 7:8), on the head of the King of the North (the only direction not east, south, or west, toward the glorious land — Dan 8:9), is the “head” of a *head* as God is the Head of Christ and Christ is the

Head of the Church (1 Cor 11:3): the spirit of God [*pneuma Theou*] penetrated or entered into Jesus (Mark 1:10) when Jesus rose from baptism. The spirit or breath of Jesus then entered into ten of His first disciples when He breathed upon them and said, *Receive spirit holy* (John 20:22), again, the geometry of penetration and *headship*.

Ancient rock art shows male figures with over-emphasized penises that truly appear as a single horn. It would seem that “penetration” to establish dominance was then more prominently displayed than now in this endtime era where phallic symbols still abound but do so without being recognized as such, except by Feminist scholars who find an archer’s arrow to be a phallic symbol.

In this endtime era with its emphasis on appearances, the body—the flesh represented by the woman—has not only obtained liberation from dominance-by the inner self, but has obtained equality with the inner self to the degree that the flesh has pseudo-dominance over the inner self as seen in advertisements for the feminization of men, the making of the metro-male who poses no threat to women, and who even shares bathroom time and skin care with the woman. In the geometry of *headship*, this feminization of the male is seen spiritually in the Roman Church admitting that it, not Christ, changed the day of Christian worship from the Sabbath to Sunday.

For behold, the Lord [*YHWH*] of hosts is taking away from Jerusalem and from Judah support and supply, all support of bread, and all support of water; the mighty man and the soldier, the judge and the prophet, the diviner and the elder, the captain of fifty and the man of rank, the counselor and the skillful magician and the expert in charms. And *I will make boys their princes, and infants shall rule over them*. And the people will oppress one another, every one his fellow and every one his neighbor; the youth will be insolent to the elder, and the despised to the honorable. ...

Tell the righteous that it shall be well with them, for they shall eat the fruit of their deeds. Woe to the wicked! It shall be ill with him, for what his hands have dealt out shall be done to him. My people—*infants are their oppressors, and women rule over them*. O my people, your guides mislead you and they have swallowed up the course of your paths. (Isa 3:1–5; 10–12 emphasis added)

Spiritual infants rule over greater Christendom and are the oppressors of all who would be godly and righteous.

The appetites of the flesh—the appetites of the belly and loins rule not only Christians but the remainder of humanity. Even the righteous succumb to the flesh, as Paul wrote of himself (Rom chap 7).

When the flesh—the woman—rules, Israel is far from God. Consider the following, placing a community organizer as “his brother”:

For a man will take hold of his brother in the house of his father, saying: "You have a cloak; you shall be our leader, and this heap of ruins shall be under your rule"; in that day he will speak out, saying: "I will not be a healer; in my house there is neither bread nor cloak; you shall not make me leader of the people." For Jerusalem has stumbled, and Judah has fallen, because their speech and their deeds are against [*YHWH*], defying his glorious presence. For the look on their faces bears witness against them; they proclaim their sin like Sodom; they do not hide it. Woe to them! For they have brought evil on themselves. (Isa 3:6–9)

America is not a Christian nation [the citation is missing the word “just”]—then Senate candidate Barack Obama said on June 28, 2006: *Whatever we once were, we are no longer a Christian nation – at least, not just. We are also a Jewish nation, a Muslim nation, a Buddhist nation, and a Hindu nation, and a nation of nonbelievers.*

In the prepared text for this speech (what he was to read and what was released to the press), the following appears: *Given the increasing diversity of America's population, the dangers of sectarianism have never been greater. Whatever we once were, we are no longer just a Christian nation; we are also a Jewish nation, a Muslim nation, a Buddhist nation, a Hindu nation, and a nation of nonbelievers.*

Now President, Barack Obama, a constitutional scholar, would have been familiar with Article 11 of *The Treaty of Peace and Friendship between the United States of America and the Bey and Subjects of Tripoli of Barbary (Ottoman Empire)*, 1797:

Art. 11. As the Government of the United States of America is not, in any sense, founded on the Christian religion,—as it has in itself no character of enmity against the laws, religion, or tranquility, of Mussulmen [Muslims],—and as the said States never entered into any war or act of hostility against any Mahometan [Muslim] nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries. ...

Article 11 as appearing above is in the translation of the treaty ratified by the Senate and signed by the President, but it is not in the Arabic version of the treaty. Nothing of the sort appears between Articles Ten and Twelve in the Arabic text.

Nevertheless, since the nation's founding, American has not been a Christian nation, but a nation holding no more affiliation to Christ Jesus than to any other deity the people desire to worship or not to worship. So to make the claim that America has left God is to claim a lie: America denied God when it established the separation of *state from church*. However, the faces of Americans *bear witness against the nation*; for the faces of Americans proclaim their sin that is like the transgressions of Sodom. The faces of Americans bear witness to the evil being brought upon the nation. The faces of Americans—with few exceptions—appear as the faces of women.

The United States of America is not and never was a Christian nation; yet the shaven faces of American servicemen is the image most Muslims have of Christians. So we can deny America's Christian ancestry; we can point to the First Amendment of the Constitution; we can say what we want, but the headstones for American servicemen killed in foreign wars are marked with either a cross or a star of David. Even the graves of unbelievers are denoted with a cross, the default symbol disclosing the Christian ancestry of the nation.

Because America is not a Christian nation—is not *Israel*, descended from the northern kingdom of Samaria that was taken into exile by Assyria (ca 721 BCE)—America is not mentioned in biblical prophecy. Christianity is, though. Endtime prophecies about the people of Israel and the nation of Israel pertain

primarily to greater Christendom. So hurricane *Katrina* didn't strike New Orleans because of the people's lawlessness and lewdness during Mardi Gras. The heavy snowfalls and cold weather afflicting America's eastern regions this year are not of God *per se*; nor do they come from global warming [climate change]. They are merely part of a weather cycle that can be reasonably calculated by mathematical formulas derived from observation, with the *Old Farmer's Almanac* holding priority rights to these formulas.

The head of Americans—again, with very few exceptions—is the Adversary and it is the Adversary who fertilizes developing thoughts in sons of disobedience. It is the Adversary as a spirit that is the *head* of the thoughts of his serfs.

5.

In 1950s Westerns, Colt revolvers fired fifty or more times without reloading, but the Colts I have needed to reload when cylinders were empty, had five shots if a round wasn't carried under the hammer, six shots if one was. And this chapter is a reload so that additional rounds can be fired into the geometry of *roughness*, of *headship*, of penetration, of marriage:

There is a geometry of *smoothness*, a geometry of circles and squares, spheres and cubes. This is the geometry taught to children. This is the geometry analogous to the *milk* that the Apostle Paul fed the holy ones at Corinth (1 Cor 3:1–3), the *milk* of the Hebrews (Heb 5:12–14). This is the geometry that cannot compute what Paul meant when he wrote to the Thessalonians, “Now may the God of peace himself sanctify you [wholly], and may your whole spirit [*pneuma*] and soul [*psuche*] and body [*soma*] be kept blameless at the coming of our Lord Jesus Christ” (1 Thess 5:23). This is the geometry that can only read *spirit* [*pneuma*] as the holy spirit [*pneuma 'agion*], not as *the spirit of man* [*to pneuma tou 'anthropou*] that is in man and that permits the person to know the things of people (1 Cor 2:11).

In the geometry of marriage, the spirit [*pneuma*] that in man is in the soul [*psuche*] as the *head* of the soul—inner self—in a self-similar way to how the soul is in the fleshly body [*soma*] as the head of the person, with both the spirit and the soul being non-physical entities that cannot be measured or photographed. And in the geometry of marriage, it is the spirit of God [*pneuma Theou*] in the spirit of Christ [*pneuma Christou*] that is the holy spirit [*pneuma 'agion*] that enters the spirit in man [*to pneuma tou 'anthropou*] to give to the person indwelling eternal life as well as knowledge of the things of God.

In the geometry of *roughness*, the violence of a man penetrating his wife and thereby becoming her *head* through the shedding of blood [the ruptured hymen] is the self-similar act to the spirit of God entering the man Jesus and becoming His *Head* (1 Cor 11:3) and the spirit of Jesus entering the spirit of the disciple and thereby becoming the *Head* of the spirit of the disciple that in turn is the *head* of the soul that is the *head* of the fleshly body, both male and female. Hence, the person “born” of God through the indwelling of Jesus is a son of God, regardless of the biology of the flesh. For in the spirit of God entering the spirit of Christ, the geometry of marriage places Christ in the female role as the life-giving spirit that

assumes the male role when it penetrates/enters the spirit of the person to give spiritual birth to the person as a son of God that also functions as the wife of Christ [Bride of Christ] that will now, inside a fleshly body [analogous to the body of the whale that swallowed Jonah], give life to the soul [*psuche*] of the person that will receive a glorious new body when judgments are revealed; for the soul is the head of the person as the spirit of God in the spirit of Christ in the spirit of man is the Head of the soul, inner self of the person.

In the geometry of marriage, even as Feminist theoreticians will explain, a gun is a phallic symbol; for a gun shoots bullets as a penis ejaculates sperm into the female womb—and “shots” are not to be wasted, for only in the movies can a six-shot Colt be fired fifty times without reloading. Only in the movies can a man waste his shots and live to tell about it. Only in the movies can a man bed many women without apparent consequences; for with God, wasted shots carry the death penalty. But then, without a man or a woman knowing the things of God through being born of spirit as a son of God, the person won’t believe God about why the man is not to pull out before ejaculating thereby wasting a shot. In the geometry of marriage, there are no warning shots fired, no practice rounds fired. From the first pull of the trigger, the man is playing for keeps: his life is at stake, as is hers. Perhaps he will be lucky and have the opportunity to reload; perhaps he won’t be, she won’t be. All of us act on a stage in a demonstration in which life outside the space-time continuum is the stake.

In Matthew’s Gospel, Jesus said, “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force” (Matt 11:12) ... the marriage bed witnesses violence, the shedding of blood, blunt force trauma, and the formation of new life through this violence that does not seem violent at all, but tender and caring, such is the nature of words like “love.”

*

When horns are kings of lesser authority, lesser power, or of greater authority, greater power than the head on which they appear, seeing one horn-head combination or head-body combination reveals the appearance of the whole according to the geography of *roughness*. Thus, in Nebuchadnezzar seeing the humanoid image of which he, as King of Babylon, was the head of gold, and the arms and chest were of silver and would seem to represent the Media-Persian Empire, the entirety of the Adversary’s hierarchy is seen, and through chirality, the entirety of the administrative hierarchy of the Son of Man, a statement that will have shadow revealing reality.

The visions of Daniel were sealed and kept secret through the spiritually-lifeless, physical shadow of spiritual entities and events seeming to fulfill Daniel’s prophecies, with an accuracy that has caused most scholars to conclude that the Book of Daniel was written two or more centuries nearer to the present than when this book would have Daniel living. But if Daniel’s visions saw their fulfillment occur in the 4th and 5th and 6th Centuries BCE, there was no reason to seal these visions and keep them secret until the time of the end. Likewise, if the referenced *time of the end* had begun when Paul wrote his epistle to the holy ones

at Corinth, the visions of Daniel would have been understood by Paul but not by those who came much earlier than Paul—and Paul gives no evidence of having understanding of the visions beyond the succession of earthly kingdoms that would have the Roman Emperor being of God:

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. For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. (Rom 13:1–6)

Was Hitler a terror to good conduct? Certainly he was, to which six million Jews and approximately an equal number of Slavs, Communists, Christians would attest if they had survived. Was Stalin a terror to good conduct? Certainly he was, to which forty millions of his citizens could attest. Was Pol Pot a terror to good works? Certainly he was from 1975 through 1979, when one of every four Cambodians perished in the Killing Fields, approximately two million persons. So Paul really didn't understand that the Adversary remained the prince of this world even though he knew that God had consigned all of humanity to disobedience so that He could have mercy on all (Rom 11:32); that all persons are humanly born as sons of disobedience (Eph 2:1–3). Paul didn't understand that the Roman Emperor was an agent of the Adversary, that the Roman Emperor held his authority to govern through all of humanity having been consigned to disobedience, consigned to being serfs of the Adversary that could be bought and sold as if they were agricultural commodities. Paul didn't realize exactly how evil Rome was; how evil *Pax Romana* was; how evil the Roman Emperor was. But apparently he found out.

All authority in this world and over this world was given by God to the Adversary, with an upper time limit placed on the Adversary's dominion over living creatures; so that Adversary has known since at least the days of Isaiah, the days of Ezekiel, the days of Daniel that his days were finite. A count was on. His end was near. A successful demonstration of self-rule's viability was his only hope of vindication, of returning to the Garden of God. If he couldn't show that as the head of physically created creatures, his wisdom and knowledge and transactional economies produced better results than the ways of the Most High, he would be without hope.

After iniquity was discovered in him, the Adversary's only chance of avoiding utter destruction was in proving the superiority of "trade" and tradecraft, which was found wanting by Isaiah's day.

Beasts of the fields were the control: the difference between a chimp that lives out in the open and lives for today and a college student who after voting to reelect President Obama plays *Grand Theft Auto 5* on the student's electronic

tablet is “proof” to the Adversary of the superiority of his way over God’s way, proof that he will use again at the end of the Thousand Years when he is released from his chains to once again deceive as many as he can.

Any experiment, any demonstration needs a “control” from which deviation can be measured: beasts of the field live as hunters-gatherers, as primitive humans lived according to anthologists. Agrarian man emerged from the veil of prehistory only shortly before written records began to be kept—and agrarian man accumulated enough goods that incentives emerged for robbers and thieves to murder and plunder other men. Walled cities were built, cities that supported a warrior-class from which kings were chosen, with farmers becoming the serfs of these kings who were their heads. War between cities broke out, and one city subjugated another city, and another until empires emerged. And deviation existed between lions, bears, leopards who do not hunt and prey upon their own kind and humanity that does figuratively and occasionally *eat their own*, with the patriarch Abraham neither breaking ground with plow nor building a city, but being content to look for the coming of a city whose designer and builder was God (Heb 11:10) while living as a sojourner under the oaks of the Amorite Mamre, not fighting over ownership of a well his servants dug but digging well after well until none claimed the fruit of his labor.

In Abraham, deviation from humanity at large could be seen. In Abraham, deviation from the beasts of the field could be measured; for Abraham worshiped God without worshiping the creation. Abraham lived as a herdsman, lived closer to how primitive man lived, without coveting either herds that were not his or cities built by other men. And what has been missed by greater Christendom is that since the days of Moses—death reigned over humanity from Adam to Moses (Rom 5:14)—the Sabbath and Sabbath observance has been a second “control” by which deviation can be measured; for no beast of the field observes the Sabbath, nor did primitive man. And after Israel dwelt in Egypt, Israel would not return to being a nation of herdsmen: Israel in Egypt became a *civilized*, agrarian people even though the nation continued to tend their herds, an activity reserved in Egypt for those whom Egyptians regarded as the lowest of the low.

While Israel dwelt in Egypt, the world became a very dangerous place: armies were needed to defend life and property. Armies required the accumulation of wealth from either trading or plundering; for fields did not produce enough to support so many by so few. And as the logical response to abuses by a professional warrior class, the day of the citizen-soldier emerged, when farmers and yeomen tended fields and flocks and crafts while retaining proficiency with bow, pike, musket so that at a moment’s notice they could leave their fields to fight against enemies foreign and domestic.

No human person before Moses entered into the glorified presence of the Lord as Moses did atop Mount Sinai. And with Moses leaving the flocks of his father-in-law to lead Israel out from Egypt, Israel became the standard from which deviation could be measured, with the “control” being the Sabbath representing entering into God’s rest, the Promised Land. And this control

became defiled so that a first nation of Israel had to be replaced by a second nation of Israel, the nation to be circumcised of heart.

The beasts of the field remained the primary control from which, now, deviance could be measured; for no beast of the field ever killed two million, six million, forty million of its own kind. But because of how far humanity had wandered from being socialized beasts, a second control standard was established as if this second control was the second milemarker on the road from Dawson to Fairbanks, the long road from mud to gold, now mostly covered in asphalt as was the Tower of Babel.

To the Adversary human persons are mere pawns to be played, white against black, in a demonstration of the superiority of self-rule, under him, over the rule of the Most High God.

The Adversary will not want to surrender dominion over living creatures to the Son of Man. This dominion will have to be taken from him:

Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. (Rev 12:7–9)

By the way, between a chimp in the wild and a man in a city, who is more content? The man? Perhaps, but only because the Adversary controls the mental landscape in which and from which the thoughts of the man sprout and grow. But a chimp and a New Yorker are the outer edges of this ongoing demonstration, so backing away from the edges, who is more content, an Amish farmer working forty acres with horses or the manager of an 80,000 acre corporate farm in California? Who sleeps better at night? Who will live longer without becoming a medicine cabinet? Who will relish eating fresh baked pie on the front porch as the sun dips towards the horizon, the farmer in his drop-front trousers or the corporate manager who can't drop what he's doing and head home this early in the evening?

When the Adversary is cast to earth, he will seek to reclaim his former pawns, his former serfs by requiring all who would buy and sell to bear the tattoo of the cross, the mark of Death. He will expect all to comply; for the Adversary himself will not be able to imagine living as a beast in the field, gathering what the Sabbath of the land provides, neither laboring for others nor paying toll or taxes.

Again, in the Millennium, beasts of the field will be the control from which variance can be calculated in the geometry of *headship*. And what did Isaiah write about beasts once the world is baptized in spirit (this citation used previously):

The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of [YHWH] as the waters cover the sea. (Isa 11:6–9)

It is because the beasts of the field will have their natures changed when the world is baptized in spirit that these beasts can again serve as the “control” from which deviation and deviance can be measured; for in the Millennium, all living creatures will be inside the Sabbath, with the weekly Sabbath becoming a Sabbath within the greater Sabbath, analogous to the weekly Sabbath that occurs during the Feast of Unleavened Bread or the weekly Sabbath that occurs during the Feast of Tabernacles.

In the geometry of *headship*, with nature using alpha males as heads of wolf packs, a disciple can observe carnal [*natural*, as produced through the mindset broadcast by the Adversary] behavior in the viciousness of piglets that do not share teats but take ownership of a particular teat; in the cuteness of kittens that, when given a scrap of meat, growl and hiss and fight one another even when far too small to keep the scrap from their mother. Everything human persons do when not checked by the constraints of civilization is seen in animals, even to a sow hog or a bitch dog eating her own new-born young (caused initially by a dietary deficiency), nature’s version of abortion on demand, where the deficiency has been assumed by Christians to be moral rather than mineral.

The expectation that accompanies having the lion lay as a mother with the lamb is that human nature will be similarly changed when the world is baptized in spirit. And when human nature lacks its predatory drive that underlies all transactional economies, the accumulation of wealth, the accumulation of power will cease to have importance.

John wrote,

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever. (1 John 2:15–17)

The desires of the flesh, pride in possessions—these come from the Adversary’s broadcast of his mindset, his broadcast also causing black bears to use their well developed sense of smell to hunt-for, kill, and eat concealed moose calves rather than rich muskeg grasses every spring on the Kenai. Thus, in the chirality that has as its left hand enantiomer bears killing and devouring calves and as its right hand enantiomer cows and bears grazing together (Isa 11:7) can be seen the movement from the Adversary reigning over living creatures as the prince of this world, the prince of the power of the air, to the Son of Man receiving this same dominion over living creatures when it is taken from the Adversary and given to the Son of Man who will, 1260 days later, come as King of kings and Lord of lords over a people negatively prepared by the Adversary to spurn making transactions ... *negatively prepared*—meaning that the Adversary, claiming to be the Messiah, will in the Endurance require all who would buy and sell to take upon themselves the mark of Death, the tattoo of the cross.

Consider the image of the two beasts seen when the Adversary is cast from heaven:

And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. And the beast that I

saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast. And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?" And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation, and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain. ...

Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. It performs great signs, even making fire come down from heaven to earth in front of people, and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain. (Rev 13:1–8, 11–15)

If I haven't yet sufficiently made the case that the four beasts [kings] of Daniel's vision of the first year of Belshazzar (chap 7) are the four horns [kings] that emerge from around the stump of the broken first horn of the King of Greece in Daniel's vision of the third year of Belshazzar (chap 8) as well as the four horsemen of John's vision, humor me and stay with me for a while longer: the four beasts/kings that have dominion taken from them when the Ancient of Days sits in judgment (Dan 7:9–12) are three—the lion, bear, and leopard—with the body of the fourth burnt in fire and the head of the fourth dealt a mortal wound, with this fourth beast/king being Death, who is dealt a mortal wound with the public resurrection from death of the two witnesses when the kingdom is given to the Son of Man. Thus, when these four as the Adversary's angels are cast to earth along with the Adversary (Rev 12:9–11), these four come as three plus the mortally wounded head of the fourth. There is no body for the fourth. Hence the second beast that speaks how the dragon (the Adversary) spoke, makes humanity worship *the first beast, whose mortal wound was healed*, with the first beast now taking its identity from the mortally wounded head of the fourth beast [king] ... in its mirror image, the order is reversed: whereas in Daniel's vision the lion [the False Prophet] had been first and Death last (in the Affliction, the lion had been first and Death last), in the Endurance, the mortally wounded head of Death is first and the lion [False Prophet] is last.

I have written elsewhere about the chirality of the Affliction and the Endurance, the nature of the Adversary ruling as the still-reigning prince of this world in the Affliction, hence those who are of God must be marked by Sabbath

observance; whereas in the Endurance, the Son of Man reigns as the prince of this world and those who are not of the Son of Man—those who are the Adversary—must be marked to distinguish them from those who keep the Commandments and have the faith/belief of Jesus, the unmarked *normal* in the Endurance. This marking in the Endurance will be by the tattoo of the cross [*chi xi stigma*], the mark of Death, whose cross-shaped body was burned when dominion was taken from the four kings.

In the chirality of the Affliction and Endurance, the man of perdition in the Affliction will be a human man, an Arian Christian, possessed by the Adversary; whereas in the Endurance, the Antichrist will be the Adversary, himself, cast to earth and given the mind of a man for the duration of the Endurance and for the short while after the Thousand Years when the Adversary will again be loosed to deceive humanity, these two period equaling the seven years during which Nebuchadnezzar was given the mind of a beast, the control by which humanity's deviation could be measured; the control by which his deviation could be seen as He declared:

At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever, for his dominion is an everlasting dominion, and his kingdom endures from generation to generation; all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done?" At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me. My counselors and my lords sought me, and I was established in my kingdom, and still more greatness was added to me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all His works are right and His ways are just; and those who walk in pride He is able to humble. (Dan 4:34–37)

How much pride does an ox have? The vain sort of pride that caused Nebuchadnezzar to say, "Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?" (Dan 4:30).

Although it took Tristram Shandy four chapters to get himself born (*The Life and Opinions of Tristram Shady*, by Laurence Sterne, 1759 CE), most people do not remember their births or the circumstances of their births—apparently Nebuchadnezzar didn't—so most people assume that it was by their sweat and labor that they have acquired the material wealth of this world, if any has been acquired. Certainly this was the case with Nebuchadnezzar, and this was the case with the Adversary, who was created as "the signet of perfection, full of wisdom and perfect in beauty" (Ezek 28:12) ... a person gets no credit for inherited wealth, beauty, intelligence, social status—for being born an American rather than a Kenyan. Rather, with the receipt of much comes the expectation that what has been inherited will be multiplied, intelligence giving birth to knowledge and wisdom, wealth giving birth to philanthropy. Nebuchadnezzar as the son of a king only built upon what he had inherited from his father. Likewise, as the son of a king, Nebuchadnezzar needed to give glory to God that he, not another man, had the opportunity to give glory in ways far beyond the means of others. His wealth

and power should have produced humility in him—and would have if he were not the shadow and copy of the Adversary, the spiritual King of spiritual Babylon. Thus, he was given the means of experiencing humility. And because he was a man, not a fallen guardian cherub, he repented and walked as a humbled man for the remainder of his days. The Adversary will not repent and fire will come out from his belly to utterly consume him.

6.

The chirality of the Affliction and Endurance, of this present post-Flood era and of the Millennium, shifts *headship* over humanity from greatest to least:

At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" And calling to Him a child, He put him in the midst of them and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven." (Matt 18:1–4)

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You are not to be called rabbi, for you have one teacher, and you are all brothers. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called instructors, for you have one instructor, the Christ. *The greatest among you shall be your servant.* Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. (Matt 23:8–12 emphasis added)

Elsewhere, in speaking of the resurrection, Matthew's Jesus said, "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 5:19). And when the "P" creation account is read with understanding, the greater and lesser light of the fourth day are the great and least in the resurrection of firstfruits:

And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. And God set them in the expanse of the heavens to give light on the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day. (Gen 1:14–19)

No intelligent person can, when reading this "P" creation account, mistakenly believe that the greater and lesser light of the fourth day are the sun and moon, the rising and setting of which denotes a "day." Remember,

These are the generations of the heavens and the earth when they were created, in the day that [YHWH] God made the earth and the heavens. When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for [YHWH] God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground—then [YHWH] God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. (Gen 2:4–7 emphasis added)

The “P” creation account isn’t about a physical creation, but about the spiritual creation of sons of God; about divine procreation that falls under the rubric of the geometry of marriage. And when it is understood—and it certainly should be for Paul made the case that Christ was the light of day one (see 2 Cor 4:6)—that in the “P” creation account, *day* is when the Creator is in His creation and *night* is when the Creator is not, with day one ending at Calvary and with the *day* portion of the third day beginning when Christ stands on the cleaved Mount of Olives (Zech 14:4) and the 144,000 follow Him wherever He goes here on earth (Rev 14:1–5) ... the *night* portion of the third day began when the glorified Christ ascended into heaven and did not return; thus, we presently remain in the *night* portion of this third day.

The fourth day will see the resurrection of the firstfruits, great and less, with the great to rule the light [heaven] and the less to rule the darkness [the creation in the Abyss]. And Christ Jesus shall be King over the kings that rule in heaven and Lord over the lords that rule here on earth, with both these kings and lords being glorified saints.

In the mirror image of the yellow/white fractal representing the geometry of spiritual Babylon, the color combination isn’t necessarily reversed to white/yellow as is seen in Daniel’s long vision that begins with the silvery kings of Persia and goes to the bronze king of Greece (see Dan 10:20; 11:2–3), but the power vector is reversed: authority moves from down to up, from servant to the one served, with the greatest under Christ being the one who serves the most.

Finally, enough foundation has been constructed that the image of the seven horns on the head of the Lamb can be addressed: within the geometry of *headship*, the Lamb has seven horns on His head, horns that are the seven churches: “And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth” (Rev 5:6).

Upon initial inspection, this image of horns functioning as *headship* does not bode well for the seven named churches of God: it would appear that the churches rule over the slain Lamb. But do these horns serve the Lamb, or does the Lamb serve these horns?

In the trope that will have appearance equating to function, a slain lamb is an uprightly hung lamb that would not necessarily have blood showing; so being *covered by the blood of the Lamb* is on its surface a figurative expression, and a metaphor that has a spiritual counterpart, with “blood” not really being *blood* but being the “life” of the Lamb. So now note,

And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for *you were slain, and by your blood you ransomed people for God* from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth." (Rev 5:9–10 emphasis added)

The Lamb reigns in heaven, and His priests (lords) reign on earth, a repetition of the white of the iron legs and feet morphing into the white/yellow patterns of the ten toes, with the Lamb being white, and His kings being of Himself and of

clay not-yet-fired. But backing up to when the kingdom has not yet been given to the Lamb [Son of Man], the white/yellow pattern of the ten toes pertain for Christ is in heaven and therefore outside of time whereas the seven named churches are inside of time and subject to death as the two iron kings are outside of time (before dominion is taken from them) whereas the human persons represented by the miry clay are inside time and again subject to death.

I need to here pickup an image from the Feast of Weeks:

You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to [YHWH]. *You shall bring from your dwelling places two loaves of bread to be waved*, made of two tenths of an ephah. *They shall be of fine flour, and they shall be baked with leaven, as firstfruits* to [YHWH]. (Lev 23:15–17 emphasis added)

Disciples today—the Elect—have indwelling sin and death that is not counted against them, with this sin represented by the leavening that will be killed when these disciples receive glorified bodies and pass through the fire as in bread being baked.

7.

Daniel's visions—all of them—were sealed and kept secret by their shadow (earthly fulfillments) seemingly fulfilling the visions, with Rome, the Roman Empire, the Roman Church, the Pope having no part, no place in any of Daniel's visions. The shadow of these visions extend from Daniel's day to the Ptolemaic and Seleucid Empires, with physical sons of light under *the Hammer* defeating multiple armies in a differing way than spiritual sons of light will defeat demonic kings through not confronting them. However, in the geometry of *headship*, what then was still is, in that the earthly Babylonian, Persian, and Greek Empires (and Greece's two major divisions, the Ptolemaic and Seleucid Empires) were together the self-similar representation of spiritual Babylon and the reigning hierarchy of the Adversary that exists in the Affliction as the chiral image of the Son of Man, Head and Body, that will receive dominion over all living creatures in the Endurance and into the Millennium. This will have the Adversary and his angels, in a self-similar structure to the Babylonian, Persian, and Greek Empires, reigning when Nebuchadnezzar and Daniel saw the same vision and reigning ever since, with the only significant difference coming from the breaking of the first horn/king of Greek at the Second Passover liberation of Israel, and the emergence of four horns/kings from the stump of this first king, with two of these four kings represented by the iron legs of the image seen in the vision. The other two are not seen as kings, for one rules in the Abyss and the other comes with the mind of a man as the false prophet. This false prophet comes to the office of *prophet* that is already in place to receive him although this office is currently occupied by a second-born so some event will occur between now and the Second Passover that briefly leaves the office vacant.

The image of the woman on whose forehead is written, *Babylon the great*, as seen in the Endurance, has as her head the spiritual King of Babylon, the Adversary. The chiral image of this woman will be the Body of Christ, whose Head is the glorified Christ Jesus. And the Body of Christ will, in the Affliction—that is before dominion is taken from the Adversary and his angels and given to the Son of Man—sit atop the seven named churches as the great Whore sits atop the seven-headed scarlet beast. And as this great Whore is drunk with the blood of the saints, the Body of Christ will experience martyrdom on an unprecedented scale ... the blood on which the great Whore is drunk comes from the Body of Christ, not from the seven named churches the Body of Christ rides.

In the geometry of self-similarity, the seven named churches equate to the seven pair of clean beasts that entered the Ark in Noah's day, with Noah representing Christ and the seven with Noah representing the angels to the seven named churches. These seven pair of clean animals are also represented by Joshua, who along with Caleb (in whom was a different spirit) of all Israel numbered in the census of the second year, entered into the Promised Land of God's rest. This will have Caleb being representative of the single pair of all other species that entered the Ark.

It is, in the geometry of self-similarity, Noah's single pair of all unclean species that represents the Body of Christ that sits atop the seven named churches in the Affliction, as the great Whore sits atop the seven demonic kings whose authority is as *hills* in relationship to the mountain of God in the Endurance. From the martyrdom of spirit-filled Christians who are not counted among the Commandment-keepers comprising the seven named churches, the great Whore as the body of the Adversary will become drunk. Spiritual Cain will be incorporated into this great Whore as will be all who have marked themselves for death through taking upon themselves the tattoo of the cross.

Now, to an issue that I need to address: I regularly receive unsolicited articles written by "persons" not called to reread prophecy, persons having little or no spiritual understanding but having a strong desire to teach others whatever the person thinks he or she knows. I used to answer those who wrote, but since late July last year, my back has prevented me from spending fourteen, sixteen hours a day on the keyboard. One supporter, knowing the problem, sent a copy of *Dragon* software, but the computer I use has neither microphone nor sound cards and is far too slow to use the software that will be held until I get a faster machine (the machine I use was old technology in 2005, when it was then Dell's bottom of the line desktop); however, I greatly appreciate the supporter's desire to help ease the pain caused from hunching over the keyboard hour after hour and I will, God willing, get a newer machine. So if you are one who would send me your understanding of Daniel's vision, or of John's vision, do not be offended if I don't answer ... you really don't want me to answer; for I'm not interested in arguing with children.

My youngest sister lived with my wife, two-year-old daughter, and myself when she was fifteen years old, a difficult age for many teenagers, especially when both parents are deceased. My first cousin, a decade older than myself, had legal

custody of her, and they were not at the time getting along. In fact, my cousin had put my sister in boarding school, the same one that Patty Hearst then attended (they were in the same grade and are about the same age).

While living with me that year, my sister would argue with my very bossy daughter. I was amused: my adult size sister arguing with a roughly three foot tall two-year-old, and losing, day after day. And by arguing with my daughter, my sister brought herself down to the level of my daughter: child arguing with child.

I didn't then, back in 1970, argue with either my sister or my daughter. I didn't have-to to get things done. And I'm not about to change course now, more than forty years later. ... My sister and oldest daughter have been friends since that year, having a relationship more akin to that of sisters than of aunt and niece.

In an earlier chapter I cited Paul: "If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. If anyone does not recognize this, he is not recognized" (1 Cor 14:37–38). I again cite Paul.

There are some within the Sabbatarian Churches of God that question whether Paul was genuine; there are some who question whether I'm genuine, for I do not have nor show material prosperity. When Paul wrote, "To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless We have become, and are still, like the scum of the world, the refuse of all things" (1 Cor 4:11, 13), he wrote the reality of what it means physically to serve God in the Adversary's world.

The Adversary prospers his own, not those who are of God. And while God may or may not materially prosper those who serve Him—and usually doesn't as Paul realized—God sends to those who are His the *Parakletos*, the spirit of truth, so that His sons know what will happen and is happening both inside and outside of the space-time continuum. So if I were not doing this work of rereading prophecy, someone else would be, someone who will build on what I write, not build on a different foundation, not that there is any other foundation but the one Paul laid. The problem is the one Peter recognized:

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. 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. (2 Pet 3:15–17)

So if you send to me your understanding of biblical prophecy, make sure your understanding builds on those things I write as I build on those things Paul laid as the foundation for the temple of God. Enough said, almost. Those who would "teach" me what I know not to be true, I do not recognize as being of God; for I don't sit hunched over a keyboard, hour after hour, for my benefit. I was called to reread prophecy: I have done that. If I continue in well-doing, my reward is secure. So what I do now is for those who have received me—who send support—so that their reward will be great; so that more individuals will receive

the same reward as I will receive (Matt 10:40–42). And occasionally a new person joins with me to receive me, thereby receiving the same spiritual reward as I will receive. If I were to stop and go fishing, putting up nothing new and thereby giving an opening to someone else to replace me, then it would be the person who supported the new work that would get the reward of the one doing the new work ... I'm jealous for [not of] those who have received me, extending support, and I'm not about to permit their reward to be diminished in any way; therefore, I will work as many hours as I'm able to deliver to others those things I know, and those things I don't yet realize I know. And it is those things I know but haven't yet realized that I know where work remains to be done. So discussion of the geometry of self-similarity is not a new thing to me, but awareness that the Body of Christ in the Affliction sits atop the seven named churches, with the seven named churches being the continuation of the present spiritually living Elect as opposed to the dead Body [Corpse] of Christ, helps me better verbalize what I have known for a decade.

With spiritual birth, the disciple receives the mind of Christ. But a child thinks as a child. And an infant son of God, having the mind of Christ, thinks as an infant, not as the mature man who has run the race, enduring to his end. But because the infant son of God has the mind of Christ, as this son of God matures (only possible outside of heaven because of the dynamics of timelessness) this son of God ceases thinking as an infant and begins to think as a child, a two year old who would argue with a fifteen year old and not back down ever. But when this two year old had an infant sister, then as a four year old had a second sister, this child matured and began to imitate her mother, caring for her sisters without trying to boss them around even though they copied her in whatever she did to the best of their limited abilities.

Humanly, the mind matures with age. Spiritually, the mind of Christ in the disciple matures, but not in a time-linked manner. Rather, the mind of Christ in the disciple matures through overcoming trials and adversity; through pushing against the Adversary and his governance of humanity, using the Adversary as a foil to produce spiritual growth. And too many Sabbatarian Christians have in the past and are now hunkering down to avoid growing in grace and knowledge. Why? Because growing in grace and knowledge will inevitably mean following a man—and the Sabbatarian isn't about to do so, not after the Sabbatarian's experience with Herbert Armstrong. And I can't say that I blame them: Armstrong did more damage to Sabbatarians than he will ever realize, even when judgments are revealed.

Materially, Armstrong had much but he did little spiritually with what he had, and for this he will be held accountable.

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In this present era and in the Affliction, the geography of *headship* will have yellow over white ... color comes from the partially reflected light spectrum: the color of an object is the wavelength of the visible spectrum reflected from the object's surface, or the combination of wavelengths which has the same average value. So two objects can have the same "color" even though differing

wavelengths of the visible spectrum are reflected so long as the average of the wavelengths are the same; *e.g.*, common bronze (90% Cu, 10% Sn) and 14 carat gold (14 parts Au, 10 parts a combination of Cu and Ag) are usually the same color.

To review, in fractal geometry, a shape is divided into self-similar shapes over and over again: the yellow/white color combination is divided into self-similar shapes/colors over and over again, with the first division coming in the loins of the humanoid figure, where what begins as bronze [yellow] goes to iron [white] in the repetition of the gold [yellow] and silver [white] pattern of head and chest. The pattern in proportion repeats in its chiral image of itself in going from the iron [white] feet into toes, mixed iron [white] and miry clay [yellow] of unfired humanity. This pattern would repeat again if the gold, silver bronze, iron, and clay were not simultaneously smashed by the stone cut without human hands.

As an aside, introduction of the color red [scarlet] as seen in Revelation 12:3 and 17:3 first comes in Matthew 27:28, where the author of Matthew's Gospel changes the color of the robe Roman soldiers put on Jesus from purple (the color of royalty, and the appropriate color for mocking a perceived pretender) to red, thereby establishing the chirality of the Adversary's reign now and in the Affliction and the reign of the Son of Man in the Endurance and the Millennium.

To return to the review: instead of triangles being divided again and again to produce mountains of the sort Loran Carpenter produced while at Boeing, the humanoid image Nebuchadnezzar saw in vision is divided over and over again to produce a world's population of seven billion, with the head of each being the spiritual king of Babylon, the Adversary; with the chest and arms of each producing good works as silver is the reflection of full spectrum light that is of God; with the yellow of belly and loins in their appetites ruling over the person; with the white of iron legs—iron is considered a black metal, but it is white in color although it transfers welding heat like gold does, not like silver does—not permitting one leg to significantly outdistance the other leg. And in where the person contacts the ground, the person becomes *human*, dust that will return to dust.

Every person whose father was of the first Adam is seen in the human-like image Nebuchadnezzar saw in vision, the image of *Babylon*. Likewise, every person whose Father is God will be seen in the image of the Son of Man. As a person is humanly born as a fractal of Babylon (born as a son of disobedience), a person is spiritually born as a fractal of the Son of Man (born as a son of God). And as Daniel's people in Nebuchadnezzar's day were sons of disobedience, Christians today, almost without exception, are sons of disobedience who do good works for God but succumb to the appetites of belly and loins. Witness the succumbing of Christians to the appetites of the flesh in the on-line dating site, *Christian Mingle*, and how Christian women used in the site's advertisements appear as women of this world.

The physical is the mirror image of the spiritual: the yellow/white pattern of the spiritual would be repeated in the white/yellow pattern of demonic kings exercising *headship* over Christian pastors, others, who will say to Christ when

their judgments are revealed, *Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?* (Matt 7:22). These miry clay (clingly clay) kings will be prevented from reproducing as another division of Babylon; however, they are not the end of the story.

The chirality of physical and spiritual have the direction of authority vectors reversed, with the less serving the great in the physical, but with the greatest serving the less in the spiritual. Thus, in the physical, kings are served whereas in the spiritual, kings do the serving.

The color white comes from the reflection of full spectrum light as the moon normally reflects sunlight and appear *white* or silvery. What casts shadows [*e.g.*, the “face” of the moon] is what blocks light, either full spectrum or partially reflected as color. Light itself casts no perceivable shadow of itself. And what blocks the light when *light* is God is sin, unbelief manifested as transgressions of the Law, with sin being theologically represented as leavening that is killed in the baking process (killed by fire, the fire that separates dimensions).

In moving from spiritual to physical, death becomes life and yellow goes to white. Sin goes to righteousness. Now, let us consider the following:

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. It became great, even as great as the Prince of the host. ...

And the goat is the king of Greece. And the great horn between his eyes is the first king. As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his nation, but not with his power. And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise. His power shall be great—but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints. (Dan 8:8–11, 21–24)

The little horn on the head of the King of the North [north being the only compass point not south, east, or west] is the “head” of the horn that is named Death, the horn that does not appear as a beast of the field [lion, bear, leopard] but as a cross. And once the great horn that is the first king of the King of Greece is suddenly broken because he is “first,” an uncovered firstborn at the time of the Second Passover liberation of Israel, the dynamics of *Babylon* change; for all Christians will be liberated from indwelling sin and death, thereby breaking the power Sin had through controlling the appetites of the belly and loins of every person. The Christian remains mortal; so Death continues to have dominion over the Christian, but only through outside causes.

Being liberated from indwelling sin and death causes the Christian to no longer be a son of disobedience; however, if the Christian takes sin—transgression of the Law—back inside him or herself, the Christian will

commit blasphemy against the spirit, the unforgivable transgression for no more sacrifice will remain for the Christian but loss of the Christian's spiritual life.

Those wannabe prophecy pundits that write me tend to ignore the chirality of the physical and spiritual ... since the *Enola Gay* on August 6th, 1945, dropped "Little Boy" on Hiroshima, one prophecy pundit after another has proclaimed that humanity had entered the prophesied *time of the end*, the latter days. But the Apostle Paul wrote in the 1st-Century, "Now these things [what happened to Israel during the Exodus] happened to them as an example, but they were written down for our instruction, *on whom the end of the ages has come*" (1 Cor 10:11 emphasis added). So prophecy pundits do not have a particularly good record when it comes to understanding when the prophesied *time of the end* comes upon humanity. Daniel's visions were sealed and are to be kept secret until the latter days, the *time of the end*. If humanity still has not entered this specific time period, then I, along with all who came before me, fart in the wind. But if my call to *reread prophecy* on Thursday, January 17th, 2002, was genuine, then we have entered the *time of the end*. And my argument for genuineness is the same as that of the Apostle Paul, my understanding of the mysteries of God.

The four horns that emerge from around the stump of the first king of the King of Greece have seven heads, and on the head of the north horn or kingdom or king—in the geometry of *headness*, a king equates to his kingdom for he is the head of the kingdom and his people—are ten horns that are already in place when the little horn, unlike the others horns, emerges and uproots three ... I have previously said that this little horn was the Adversary, but the question should have arisen in readers' minds, how does the Adversary go from being the gold head of the humanoid image Nebuchadnezzar sees in vision to being a little horn on the head of Death, the King of the North, especially when the silver arms and chest of the image Nebuchadnezzar sees would seem to represent the ram that the he-goat tramples?

And 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. 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 for the ram that you saw with the two horns, these are the kings of Media and Persia. (Dan 8:2–4, 20)

The kings of Media and Persia symbolized by the ram are not human kings, nor is the he-goat or the four horns that come from the broken first horn of the goat, nor is the little horn. However, the ten horns on the head of Death could be human kings, which would explain why the little horn so easily uproots three, leaving seven simultaneously together.

In the geometry of *headship*, the gold/silver color pattern of the head and chest/arms of the humanoid image Nebuchadnezzar sees is repeated in the yellow/white pattern of the bronze belly/loins and iron legs/feet. This pattern will now be repeated in the ten toes that are of miry clay and iron ... Adam was of

red mud, red clay, not gray mud. But “red” clay is really more yellow-red than true red in the same way that bronze is yellow-red from being 90% copper. So the yellow/white color pattern is repeated in the ten toes of the image Nebuchadnezzar and Daniel saw in vision, with this same color pattern being repeated in Nebuchadnezzar’s and Daniel’s personages.

Red is the color of mortality, the color of blood and shed blood. The living entity condemned to death is seen as being *red*; the red dragon is condemned to death. The red beast is condemned to death. The great Whore is arrayed in purple and scarlet garb, the color of royalty and of mortality. And Christ, when being mocked, is condemned to death, a statement the author of Matthew’s Gospel emphasizes through the color of the robe he, not Roman soldiers, puts on Jesus ... when Matthew’s and Mark’s Gospels are taken together, Jesus, whose Head is God, is arrayed in purple [Mark] and scarlet [Matthew] as is the great Whore, whose head is the Adversary, when she is mocked and condemned to death—she is mocked because she is drunk.

Again, the head of every rebelling angel is the Adversary, the gold head of Babylon; the head of every son of disobedience is the Adversary, the gold head. But the Head of every Christian is Christ Jesus, the white Lamb of God, who took upon Himself the sins of Israel and subjected Himself to death by the cross. And when He took upon Himself the sins of Israel, His head was no longer God, the reason why Jesus hollered out, “‘Eli, Eli, lema sabachthani?’ that is, ‘My God, my God, why have you forsaken me?’” (Matt 27:46). For that moment on the cross when Jesus was dying, Jesus’ head was the Adversary. It is for this reason that Peter wrote,

For it is better to suffer for doing good, if that should be God's will, than for doing evil. For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. (1 Pet 3:17–20)

The living inner self of Jesus did not go to heaven when His fleshly body died, but went to imprisoned spirits [demons] and preached to them as Nebuchadnezzar preaches to us today when he said, “Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble” (Dan 4:37). Unlike his human shadow, Nebuchadnezzar, the spiritual king of Babylon will not repent and will never praise and extol the King of heaven; hence, Jesus has to do this job for him so that Scripture is fulfilled even in understandings infant sons of God never have had.

Unless the Adversary briefly became the head of the fleshly body of Christ, the man Jesus would not have experienced death, but would have continued to live physically as the righteous from the Endurance who do not confirm their judgment through baptism will live physically from age to age, entering the Millennium as physical sons of God and exiting the Millennium a thousand years later as physical sons of God who will then have their judgments revealed. Plus,

Jesus could not be tempted in all things as other men [and women] are if He did not experience the Adversary's broadcast of rebellion against God coming from inside of Him. So it was absolutely necessary for our salvation that Jesus experience what we experienced prior to Him dying for us while we were still sinners (Rom 5:8). And because we as sons of disobedience experienced the Adversary as our head prior to being born of spirit, we who overcame the Adversary through the indwelling of Christ are qualified to judge angels ... Jesus needed to briefly experience the Adversary as His head so that His judgment of sons of God has standing before God.

8.

There are not many seven king, seven horn combines around at the end of the age: there are two, one on the head of the Lamb and one on the head of the King of the North, Death, with both of these seven king combines being yellow on white as time-linked mirror images, one of the other.

There was also a seven king combine that emerged when the first horn/king of the King of Greece was broken: the lion has one head, the bear one, the leopard four, and Death one. But this combine of kings had dominion taken from it (Dan 7:11–12), and the head of Death was dealt a mortal wound with the resurrection of the two witnesses. The cross-shaped body of Death was then consumed with fire. So these four—the false prophet, Abaddon, Sin, and Death—have no real dominion over holy ones in the Endurance even though, except for the body of Death, they are still around to cause mischief and wreak havoc and complain a lot.

But John's vision introduces a complication to the preceding statement:

And I [John] saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And *to it the dragon gave his power and his throne and great authority. One of its heads seemed to have a mortal wound, but its mortal wound was healed*, and the whole earth marveled as they followed the beast. And *they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"* And the beast was given a mouth uttering haughty and blasphemous words, and *it was allowed to exercise authority for forty-two months*. It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. Also it was allowed to make war on the saints and to conquer them. And *authority was given it over every tribe and people and language and nation, and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain*. (Rev 13:1–8 emphasis added)

When all authority—all dominion over living creatures—is taken from the four kings and the little horn (Dan 7:11–12), they have no authority: the Adversary (the dragon) has no authority, except that which he usurps from Christ Jesus by claiming to be the Messiah at the hour when humanity, especially the Sabbatarian Churches of God, expect the Second Advent to occur.

- When Satan and his angels are cast from heaven (Rev 12:9), Satan and his angels come to earth claiming to be Christ Jesus with His angels; Christian dogmas and icons will be subverted by the dragon, with the Cross being the principle icon that the Antichrist demands the whole earth worship;
- The dragon that appears as a lamb with two horns will demand that all who buy and sell take upon themselves the mark of the beast [*chi xi stigma*], the tattoo of the cross.
- And God, Father and Son, permit the Adversary to make this demand of humanity that has entered into the Sabbath of the land.

The chirality of the Affliction and Endurance will have force vectors reversed: now and in the Affliction, authority flows from the head to the body, or from top to bottom. But in the Endurance and in the Millennium, those who are great will serve those who are less, thereby reversing the direction authority flows so that the least ride atop the great.

Back to the citation: *The whole earth marveled as they followed the beast. And they worshiped the dragon, for he had given his [usurped] authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"* (Rev 13:3–4) ... who can fight against the beast, Death? Who can fight against Death and prevail? New saints can. *All who endure to the end can.* But they will not fight with the weaponry of this world but will fight by not engaging in transactions, not trying to do more than live for the day:

Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble. (Matt 6:25–34)

During the Sabbath of the land—the Millennium—humanity is not to take anxious thought about food, drink, shelter; for God through the land resting will provide those things needed to sustain life. It isn't likely, though, that God will provide cell-phone service or satellite television or talk radio or groomed golf course greens anywhere: community organizers won't be golfing while the communities they pretend to represent suffer ... *shovel ready jobs* will be ready as soon as shovels are forged and hafted, each by the person who will use the

shovel in a manner analogous to aboriginal Northwest Coast woodcarvers forging and hafting their own adzes and crooked knives.

9.

The *body* is to its *head* as a wife is to her husband ... with *Death* having its body burned and destroyed, Death cannot reproduce more *death*: the head alone is sterile. Without a body, *Death* retains its ability to take life, but lacks the means to do so—until the Adversary as the Antichrist,

[E]xercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. It performs great signs, even making fire come down from heaven to earth in front of people, and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain. (Rev 13:12–15)

Because dominion has been taken from the four beasts seen in Daniel chapter seven and the Son of Man exercises this dominion in what is now the Endurance of Jesus, the order of succession is reversed, with Death being the first beast/head, and the lion as the false prophet being the fourth beast/head. And Death, now representing the beast that is permitted by God to “make war on the saints and to conquer them,” with “authority ... given it over every tribe and people and language and nation” (Rev 13:7) so that “all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain” (v. 8).

Regardless of endtime Christian dogma, every person has a known fate established before the foundation of the earth, a tricky juxtaposition when placed along side of *freewill*.

To understand biblical prophecy a person must have the mind of Christ that only comes to the person through the indwelling of Christ that gives to the person *life from before the foundation of the earth* ... it isn't that the soul [inner self] of the person lived before the body was humanly born, what would seem to be implied in having the person's name written in the book of life before the foundation of the earth was laid, but that the spiritual life a disciple receives comes from the Father and His Beloved and comes from before the foundation of the earth was laid.

Shortly before Jesus was taken, He prayed,

Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. *And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.* (John 17:1–5 emphasis added)

The spiritual life—a second breath of life—that I received came from heaven and came from the same moment in heaven that the Father and the Son have life:

their breath of life is in me. I did nothing to receive this second breath of life; however, I have done and am doing a work that could not be done without this second breath of life that came not as a thing earned but as my physical life came to me through an act by my human father and mother. And the fact that I live physically doesn't make me special although it does separate me from garden clay that I dig when setting fence posts. The fact that I received a second breath of life, however, does introduce an element of specialness that separates me from the vast majority of humanity. So I have life from before the foundations of the world were laid, but I received this life in the late 20th-Century, which is where translations fail. To have life from before the foundations of the world were laid is not the same as having life before the foundations of the world were laid—this is what must be understood.

Again, the spiritual life I have come from before the foundations of the world were laid because this spiritual life comes from the Father through His Beloved, but I didn't receive this spiritual life until after Jesus died for me while I was still a sinner (Rom 5:8), and I was still an uncovered sinner in the spring of 1972. So in moving from time into timelessness—from physical to spiritual—Jesus' crucifixion in the 1st-Century inside of time occurs in the same unchanging spiritual moment that exists today in the 21st-Century as existed in the 1st-Century. And this concept is important in understanding the visions of Daniel; for the four beasts/kings of Daniel chapter seven are the four horns/kings of chapter eight, and these four are the four horsemen of the Apocalypse, with these four emerging from the sea of humanity only once outside of time, with this one time simultaneously occurring in the 6th-Century BCE and in the 21st-Century CE inside of time. Thus, Daniel in vision isn't transported forward in time, but transported outside of time, which is what happened to Paul:

I will go on to visions and revelations of the Lord. 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 12:1–4)

To be caught up to the third heaven is to be taken outside of space-time, meaning that Paul could not have been in the flesh even if it seemed as if he was; for the flesh possesses mass, and by possessing mass, the flesh is subject to gravity and the passage of time and as such is part of what has been created physically. Heaven is timeless for heaven is not part of the physical creation. The human person, however, is a self-similar fractal of heaven itself, meaning that the wound in the side of the first Adam from which a rib was taken for the creation of Eve, and the wound in the side of the second Adam ensuring death and thereby setting the stage for the creation of the last Eve, the Body of Christ, are similar to the rent in the fabric of heaven that resulted in the formation of the Abyss when iniquity was found in an anointed cherub ...

The human person, created in the likeness and image of God, is self-similar to God and to the person as a glorified son of God, and sons of God will look like

God, the Head of all that is in heaven, thereby giving to heaven self-similarity to the human person ...

As God is the Head of Christ and as Christ is the Head of the disciple and as the husband is the head of his wife, God is the Head of heaven—and a human person can have but one head without being a freak that cannot live. Thus when iniquity was discovered in an anointed cherub, this guardian cherub was cast through a rent in heaven and cast into the Abyss as Korah was swallowed alive by the earth (Num chap 16). And once outside of heaven, this guardian cherub became the head of rebelling angels in a manner analogous to the Most High God being the Head of heaven and of all who are or will be in heaven.

The physical creation came into existence in the Abyss as a spoken *ex-nihilo* creation.

Returning to the head of the fourth beast being dealt a mortal wound: being mortally wounded and having recovered is an interesting juxtaposition, for what is mortal is *mortal*. A wound that is not mortal permits the wounded to live albeit maimed or whole, but a mortal wound does not permit the wounded to live without extraordinary medical care being given to the person, and certainly dismemberment—the head cleaved from the body—doesn't not permit the mortally wounded to live unless the wounded happens to be the *Green Knight* (as in *Sir Gawain and the Green Knight*). So before Death can return to taking the lives of the righteous, he will have to recover his cross-shaped body, and the dragon that appears as a lamb constructs an image of Death's former body which the Antichrist causes to speak (Rev 13:15).

The head of Death has no means of giving birth to additional sons of Death (sons of disobedience); for Death has been separated from Sin, in first Israel (as seen in Daniel's long vision — Dan 11:5) since the beginning of the Affliction, and then separated from Sin in the third part of humanity since dominion over the kingdom of this world was given to the Son of Man ... A person is the slave, serf, of whomever the person obeys, obedience to God that leads to righteousness, or disobedience that leads to death (Rom 6:16). Every person has a "king" reigning over him or herself; thus every person has a head [inner self, soul] that in turn has been penetrated by its *head*, either Christ or Death. The inner self of a son of disobedience is dead, impaled on the horn of Death. And every person is humanly born with a dead inner self/soul., with the outer self of the person—even of the lawless Christian—being ruled by the first horn or great horn of the King of Greece through the appetites of the belly and loins, food and sex, with sex serving as a metaphor for power, or holding power one person over another.

Prostitution is now a symbol of the body (represented by the woman) holding power over the man; for the man who engages in sexual relations with a "loose" woman comes behind every over man with whom she has had relations, which in a strictly physical sense will have the man subjecting himself to any transmissible disease the woman's previous penetrators had. The man who engages in sexual relations with a prostitute entrusts himself to the prostitute—this is not where trust should be placed. However, the man who focuses on acquiring the wealth of this world is equally ruled by the flesh and its desires: he entrusts himself to the

value others have assigned to currencies, commodities, collectibles, real property. This person, male or female, who seeks after the things of this world inevitably neglects the things of God, such as obedience to God in even small things like Sabbath observance. The Christian man who does good works in this world, donating his millions or billions to building cancer hospitals and feeding the hungry, but who neglects Sabbath observance, calling the day after the Sabbath [*to mia ton Sabbaton*] the *Sabbath*, will, when his inner self appears before Christ find that he should have devoted more time to understanding the mysteries of God and less time singing praises. Many are the odes that have been sung to deaf prostitutes.

When kings as horns penetrate people, these kings are the head of the people and as such have responsibility for the people. This is what's seen throughout the Books of the Kings. The Lord held the king responsible for his own acts, his own idolatry, as well as the idolatry of his subjects; for the king represented the people before the Lord. Even in Egypt, Pharaoh bore responsibility for Israel's lawlessness, with the master responsible for what his slave does. Abraham bore responsibility for entering Hagar and fathering a son by her. Yes, the idea was of Sarai/Sarah, but Abraham had the power to say, No! ... He didn't, and because he represented a type of Christ Jesus and natural Israel a type of Ishmael, he couldn't say *no* without erasing Moses from history.

Once an earthly shadow of an endtime spiritual event is in place, the spiritual event is certain to occur: the third part of humanity in the Endurance is certain to enter into God's Rest, either heaven or the Millennium, for the children of Israel crossed the Jordan behind Joshua [again in Greek, *Iesou*] and physically entered into God's rest, the Promised Land. Likewise, the majority of today's Christians are certain to be condemned to the lake of fire, for the nation of Israel that left Egypt, except for Joshua and Caleb, perished in the wilderness and did not cross the Jordan.

Who is spiritual *Joshua* and *Caleb* is now important, with the seven named churches representing the seven pair of clean animals on the Ark and with both the seven churches and the seven pairs being represented by Joshua/Jesus.

Caleb was of Esau, but Caleb had joined himself to Israel; thus, in Joshua and Caleb is seen Jacob and Esau, the twin sons of promise, one loved, one hated.

These will be the seven named churches [Joshua] and the decimated Body of Christ [Caleb], analogous to the seven pair of clean animals and the single pair of all other species that crossed from the antediluvian age into this present age.

The relationship between mountains and plains has theological significance apart from atmospheric pressure: the so-called Royal Law was initially spoken by the Lord from atop Mount Sinai, but given a second time as part of a Second Covenant with second reasons for observing it—and given by a second spokesman, Moses—on the plains of Moab. The relationship between *mountain* and *plain* is the relationship between first and second, between *head* and *body*, king and his subjects. This relationship is between roughness and smoothness, and is a relationship that can be expressed mathematically if a person is so interested—the relationship between a Mandelbrot set and Euclidean geometry.

Classical mathematics is, as Keith Devlin once said, only suited to study the world we humans have created. It is not suited to the study of the natural world, or the world the Lord created; for the patterns of nature were outside of mathematics until Benoit Mandelbrot (1924–2010), Polish born, French and American mathematician, developed means for expressing *roughness* through fractal geometry, with Mandelbrot saying, *Think not of what you see but what it took to produce what you see* (quote from Nova’s, *Hunting the Hidden Dimension*, 2008).

Mountains in fractal geometry are a series of self-repeating triangles, each triangle like every other triangle so that in seeing one triangle, every triangle is seen. However, to show this in the 1970s required IBM’s computing power.

In three books, each an update and revision of a previous work—the 1975 French work, *Les Objects Fractals: Forme, Hasard et Dimension*; his 1977 book, *Fractals: Form, Chance and Dimension*; and his 1982 book, *Fractals: Form, Chance and Dimension*—Mandelbrot brought *roughness* under the rubric of mathematically replicable entities, a necessary step in reaching, “This calls for a mind with wisdom” (Rev 17:9); for the seven king/horn/beast pattern is repeating, building plains into hills and hills into mountains.

A mountain differs from a hill in merely the number of times the fractal is iterated: the more times, the higher the mountain. So “mountains” become a referent to the magnitude of the king’s reign, with the *mountain of the Lord* referring to the location of the throne of the Lord, its great height and majesty, its “elevation” being higher than all other thrones in that Christ Jesus will receive all authority in heaven and on earth as King of kings and Lord of lords.

The branching of a sapling is repeated in the branches of the tree up to the branching nodes of upper most tips; thus, “tree form” is a fractal, with the height and width of a tree representing the number of times the geometry is iterated, with this geometry extending beyond a single tree and to the entirety of an unrestricted forest: pruning a tree, therefore, represents placing boundaries on a forest. Both of which place man-made artificialness onto natural *roughness*, and with a tree being a metaphor for a kingdom because of the iteration present.

Wisdom is needed to avoid the trap of thinking that the seven heads that are seven mountains (Rev 19:7) are the seven hills of Rome ... Rome isn’t located on seven mountains but on seven hills, lower than mountains, less than mountains, less *rough* than mountains.

Mountains are kingdoms of great height, great magnitude, but constructed from the same “geometry” of righteousness or unrighteousness found in one person; thus, in one person iterated many times can be seen the entirety of a kingdom—of the Adversary’s kingdom or of Christ’s kingdom. Natural world’s *roughness* versus civilized *smoothness* (the veneer of civilization).

A spiritual king, demonic king, one having reigned under the Adversary’s umbrella of dominion over living creatures, will have had a throne higher than any earthly king—and when John sees *Babylon*, five kings have fallen: five reigns are over (which five), one is, and one is to come.

Again, in fractal geometry, only one fractal need be seen to know the whole, or any portion of the whole. And when the first horn, the great horn of the King of Greece is broken, four horns sprout from around his stump ...

When Nebuchadnezzar, as the shadow and copy of the spiritual king of Babylon, was figuratively hewn down by being given the mind of an ox for seven years, figurative metal bands are placed around his stump so that his stump (his kingship) was preserved and returned to him when the seven years passed. But this is not the case when the first king of the King of Greece is broken: the office of this king is not returned to him, but is preserved through the four kings with seven heads that come from him as if these four were root suckers. Thus, the first king of the King of Greece is an eighth horn that had been the “head” of the seven, with both this eighth horn and the seven having a “head,” the little horn, the *head* of gold. And here, color is important: again, both gold and bronze are yellow metals, whereas silver and iron are white metals.

In the humanoid image Nebuchadnezzar saw in vision, the bicolor gold head and silver arms/chest are repeated in the bronze belly/loins and iron legs/feet ... if the middle of this image is removed, the color pattern remains in the gold head [the little horn] and iron legs [Sin and Death, separated by the Second Passover liberation of Israel]. The little horn on the head of Death, the fourth king and king of the North represents the yellow/white base fractal.

There is no erect penis on the image Nebuchadnezzar saw so the king sees *Babylon* after the Second Passover liberation of Israel; i.e., after the great horn that is the first king of the King of Babylon is broken. Nebuchadnezzar sees the image at the breaking of *Babylon* and dominion being given to the Son of Man, Head and Body; thus, Daniel’s vision of the third year of Belshazzar (chap 8) begins before the timeframe of Nebuchadnezzar’s vision. This vision addresses the breaking of the first horn of the King of Greece, then seems to step past Nebuchadnezzar’s vision and slide all the way to Christ’s return, when He will restore the temple.

In Nebuchadnezzar’s vision, the head of gold and the arms/chest of silver are visible as well as the bronze belly/loins and iron legs/feet—all are present so the humanoid image that takes its name from its head, *Babylon*, is actually seen after Daniel 11:5 takes place and after Daniel 8:8 takes place, but before Daniel 7:9–14 and Daniel 12:1 occur. ... Daniel’s vision of the first year of Belshazzar begins within three days of the Second Passover liberation of Israel and extends to when the kingdom of this world is taken from the four beasts that have seven heads. Daniel’s vision of the third year of Cyrus begins at approximately the same time as Daniel’s vision in Belshazzar’s third year. Both visions begin with the kings of Persia having power (or coming to power), and both cover the King of Greece breaking the power of these Mede and Persian kings, then seemingly out of nowhere being broken himself because he is “first,” the uncovered firstborn of the Adversary, his *gold-color* revealing his link to the gold head of *Babylon*.

Marriage between one man and one woman is a fractal: the husband penetrating his wife for purposes of procreation is analogous to—a fractal of—the spirit of God penetrating the spirit of Jesus, which repeats in the penetration of

the spirit of Christ penetrating the spirit of man that is the head of the person's inner self [*psuche* or soul], with the person's inner self also being the head of the outer self, and with the male outer self being the head of the female outer self that the man has married.

10.

Before preceding further to deconstruct *roughness* as it pertains to spiritual mountains, two passages need considered:

For behold, [YHWH] will come in fire, and His chariots like the whirlwind, to render His anger in fury, and His rebuke with flames of fire. For by fire will [YHWH] enter into judgment, and by His sword, with all flesh; and those slain by [YHWH] shall be many.

Those who sanctify and purify themselves to go into the gardens, following one in the midst, eating pig's flesh and the abomination and mice, shall come to an end together, declares [YHWH]. For I know their works and their thoughts, and the time is coming to gather all nations and tongues. And they shall come and shall see my glory, and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen my glory. And they shall declare my glory among the nations. And *they shall bring all your brothers from all the nations as an offering* to [YHWH], on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says [YHWH], *just as the Israelites bring their grain offering in a clean vessel* to the house of [YHWH]. And some of them also I will take for priests and for Levites, says [YHWH]. (Isa 66:15–21 emphasis added)

Israel will be more than the outwardly circumcised descendants of the patriarchs when the Second Advent occurs: peoples from all *the nations* [Gentiles] shall bring their brothers to Jerusalem as living offerings, with *Jerusalem* then being a heavenly city that will not settle on earth until the arrival of new heavens and a new earth, ones that are spiritual rather than physical. For heavenly Jerusalem, the Bride of Christ, functions as the Body of Christ in a manner analogous to a man's wife being to her husband as the outer self is to the inner self of the person—

The other passage:

Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness He judges and makes war. His eyes are like a flame of fire, and on His head are many diadems, and He has a name written that no one knows but Himself. He is clothed in a robe dipped in blood, and the name by which He is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following Him on white horses. From His mouth comes a sharp sword with which to strike down the nations, and He will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On His robe and on His thigh He has a name written, King of kings and Lord of lords. Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God, to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great." And I saw the beast

and the kings of the earth with their armies gathered to make war against Him who was sitting on the horse and against His army. And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh. (Rev 19:11–21)

Same scene as in Isaiah chapter 66, but seen from a differing perspective: the scene is about the return of the Son of Man in glory and in might—and of the demonic kings that jointly held the dominion consigned to the King of Babylon, only two remain when the Second Advent occurs: the beast and the false prophet. Thus, there are three at the Second Advent, the same three who are seen at the beginning of the hour:

And I saw, coming out of the mouth of *the dragon* and out of the mouth of *the beast* and out of the mouth of *the false prophet*, three unclean spirits like frogs. For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. (Rev 16:13–14)

Demonic spirits don't come from men but from more powerful demons: the dragon, beast, and false prophet are demons, rebelling angels. And the mystery of the seven kings is resolved: the little horn that speaks great words against the Ancient of Days (Dan 7:11) is the gold head of Babylon, the spiritual King of Babylon (Isa 14:4), the one who functions in the Adversary's reign over living creatures as Christ Jesus functions as the uncovered Head of the Son of Man, the uncovered Head of the Body of Christ, the indwelling head of every disciple who has the mind of Christ. The little horn is the Adversary, who stands on the head of Death, the King of the North, to slay whomever he can. The little horn on the head of Death is a fractal of the red dragon with seven heads and ten horns (Rev 12:3): when you see one, you see the other ... in the same way, every Christian is to be a fractal of Christ Jesus, with the Son of Man, Head and Body being the realization of the fractal.

The demonic kings of *Babylon* fight against each other at the end of this age, but they are seen in the fractal that appeared to Nebuchadnezzar as a humanoid image, sans its penis (i.e., the first king of the King of Greece).

What has been discovered is that every tree in a forest is a fractal of the forest: in looking at one tree, the person sees the entirety of the forest at a miniature level, something that is initially difficult to imagine until the person sees three-dimensional satellite photos of unrestricted, unlogged forests.

Likewise, when a person looks at a Christian the person should see Christ Jesus, the essence of what Jesus told Philip:

Philip said to Him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? *Whoever has seen me has seen the Father.* How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. (John 14:8–11)

The person who sees a Christian should see Christ and by extension, should see the Father. If an outside observer doesn't see God in viewing the Christian, perhaps this *Christian* isn't of God, Father and Son.

Now back to *Babylon*: in seeing the whore riding the beast, the person sees the dethroned hierarchal administration of the Adversary; sees the humanoid image Nebuchadnezzar saw after a stone cut without hands [the cleaved in-two Mount of Olives — from Zech 14:4] smashed the gold, silver, bronze, iron, and miry clay image into chaff blown by wind. And no, the whore riding the beast doesn't seem to look like the humanoid image Nebuchadnezzar saw, but then, when standing alongside an oak tree in a forest of oak trees, the oak doesn't look like the forest. The perspective distorts similarity. And being under the administration of the prince of the power of the air, the Adversary—not just standing next to a tree that reaches into the heavens, its crown visible to the ends of the earth—causes sons of Adam to not see that the tree and the whore riding the beast are fractals.

King Nebuchadnezzar serves as the shadow and type of the Adversary, the spiritual King of Babylon—and as *king*, the Adversary is the head of Babylon, with the *body* of the Adversary coming from the Adversary being the head of every son of disobedience.

The great Whore is to her forehead as the outer self of a human person is to the person's inner self, or as the wife is to her husband; as the glorified Bride will be to Christ the Bridegroom. It is the *head* that enters the other, the woman, with the attire of the wife reflecting the contents of the heart of her head. Thus, in the attire of the great Whore that bears the name of her head, Babylon, is seen the desires of the Adversary's heart: *The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality ... idolatry is spiritual fornication. Idolatry by Israel is spiritual adultery. And idolatry in the Endurance guarantees the idolater death in the lake of fire. Plus, only in a gay club could one find a person so garishly adorned in purple and scarlet, the colors of royalty and sacrifice, and then the adorned person would wear face paint and makeup to hide the reality that the person is dead inside.*

Because what happened to Nebuchadnezzar in the *natural* world discloses what will happen to the Adversary, the spiritual King of Babylon, in the non-physical spiritual realm, what is said about Nebuchadnezzar being a tree pertains to the Adversary:

The visions of my head as I lay in bed were these: I saw, and behold, a tree in the midst of the earth, and its height was great. The tree grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth. Its leaves were beautiful and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the heavens lived in its branches, and all flesh was fed from it. I saw in the visions of my head as I lay in bed, and behold, a watcher, a holy one, came down from heaven. He proclaimed aloud and said thus: "Chop down the tree and lop off its branches, strip off its leaves and scatter its fruit. Let the beasts flee from under it and the birds from its branches. But leave the stump of its roots in the earth, bound with a band of iron

and bronze, amid the tender grass of the field. Let him be wet with the dew of heaven. Let his portion be with the beasts in the grass of the earth. Let his mind be changed from a man's, and let a beast's mind be given to him; and let seven periods of time pass over him. The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men and gives it to whom he will and sets over it the lowliest of men." This dream I, King Nebuchadnezzar, saw. And you, O Belteshazzar, tell me the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the spirit of the holy gods is in you. (Dan 4:10–18)

First: was Nebuchadnezzar's kingdom visible to the ends of the earth? Did Nebuchadnezzar's kingdom feed all? Did birds of the heavens live in Nebuchadnezzar's branches? Or did Daniel, as in the case of Nebuchadnezzar's first vision, declare to the King hyperbole; for Nebuchadnezzar never ruled over China, an Empire as great as his own, or over peoples in the Andes, or over peoples of the Kamchatka, or over Hopi, Zuni, the ancient peoples of the cliffs. But the spiritual King of Babylon ruled and continues to rule over all peoples who have not been redeemed as firstborn sons of God. So what Daniel tells Nebuchadnezzar is said to the human king, but is about the spiritual king, a tree who is to be chopped down when dominion is taken from him and he is cast to earth; a tree whose stump is bound with bands of iron, a great chain:

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. (Rev 20:1–3)

Although given the mind of an ox for seven years, Nebuchadnezzar's kingship was held for him. Daniel tells him, "And as it was commanded to leave the stump of the roots of the tree, your kingdom shall be confirmed for you from the time that you know that Heaven rules" (Dan 4:26), an odd expression said to someone who would be given the mind of an ox at the beginning of the seven years, and who would not know the things of man or of God. The expression better fits the Adversary, the spiritual King of Babylon, when he is cast from heaven and given the mind of a man, who would be capable of knowing that Heaven rules from the moment he is cast to earth.

Again, Daniel speaks to Nebuchadnezzar, but what he speaks better pertains to the spiritual King of Babylon rather than the human king of Babylon: in speaking to Nebuchadnezzar, Daniel speaks to the still-ruling prince of this world.

*

Chapter Ten

While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before [YHWH] my God for the holy hill of my God, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you insight and understanding. At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision. Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator." (Dan 9:20–27)

1.

Aware of Jeremiah's prophecy about the seventy-year-long desolation of Jerusalem, Daniel realized that those seventy years had passed (609 to 539 BCE) when he sought the Lord in prayer and with fasting (Dan 9:2–3) ... the seventy years of Jeremiah's prophecy are not the seventy weeks of Daniel's prophecy; however, Jeremiah's seventy years forms the shadow and copy of Daniel's seventy weeks, or seventy *sevens* (feminine gender instead of the expected masculine gender). In the geometry of *roughness*, seeing one is seeing the other, such is their self-similarity.

Before getting into this concluding chapter, concluding because I'm reaching how much time I spent in 2002 to initially write *Rereading Prophecy*, I need to review concepts that apply to all biblical prophecy:

The historical period that includes the First Unleavened and the Feast of Unleavened Bread (i.e., the period between Jesus' Resurrection and when He comes again as the all powerful Messiah, the King of kings and Lord of lords) represents the second and third day of the "P" creation account, with the fourth day encompassing the harvest of firstfruits. For most of this historical period (all but the last 1260 days) authority over this world is consigned to the reigning prince of this world, the prince of the power of the air, the spiritual king of spiritual Babylon, the Adversary, who is and will be the "head" of all sons of disobedience, with these sons of disobedience forming the "body" of spiritual Babylon, the body that sits on seven hills that are demonic kings.

The great Whore of Revelation 17 is a composite of all sons of disobedience who have marked themselves for death in the Affliction and Endurance. The head of this great Whore is named on her forehead.

The antithesis of spiritual Babylon is the slain Lamb of God, whose Head is Christ Jesus and whose Body is the Christian Church—and the head of a lamb cannot be slain without the body also dying. What happened to the man Jesus' earthly body also happened to His spiritual Body, the Christian Church (see 1 Cor 12:27). But when this slain Lamb of God is seen in John's vision, the Lamb lives, Head and Body, and on the Lamb's head are seven horns, with the Lamb having seven eyes that are spirits [angelic beings]. These seven eyes/spirits are the angels to the seven named churches, and the seven horns are the seven named churches that come forward through time from the end of the 1st-Century to the beginning of the 21st-Century in the continuation of the Elect, those disciples foreknown by God the Father, predestined, called, justified, and glorified [made alive spiritually through the indwelling of Christ] without having come under judgment, but passing directly from death to life (John 5:24) as sons of God born out of season, with Christ Jesus being a tree that produces ripe fruit when it isn't the season for fruit—with Christ Jesus being the chiral image of the tree Nebuchadnezzar saw in vision, the tree representing the vain king of Babylon, physical and spiritual.

However, in going from Babylon to the Lamb, the vector of authority is reversed: in physical and spiritual Babylon, the head rules over the body, but with the Lamb, the Head serves the Body, and is the servant of the Body. In Babylon, a horn represents a king; a hill represents a king; an unclean beast represents a king. But with the Lamb, horns represents flocks [species] of clean animals, the seven pair of every clean animal that entered the Ark to cross from the antediluvian age to this present age, which has all flesh having been baptized into death, the reason why human life expectancies shortened and all flesh became food for humanity (Gen 9:3), a condition of life that for Israel changed when Israel was liberated from physical slavery to a physical king in a physical land by the first Passover. Israel ate manna, bread from heaven that was a type of Christ Jesus, the true bread from heaven (John chap 6); thus, Israel in the Promised

Land was only to eat “clean” [not common] animals that in the geometry of self-similarity represented the Lamb of God, so that Israel would be holy as the Lord was holy (Lev 11:44–45; 1 Pet 1:15–16) ... lambs don’t eat flesh, but eat grain and green herbs, with the vegetarianism of Seventh Day Adventists coming as an anticipation of spiritual Babylon’s fall.

For the record, a Christian can today eat the flesh of clean animals for the Adversary remains the prince of this world and the head of the Christian’s fleshly body, what Paul discovered when his mind couldn’t rule over his flesh (Rom chap 7). Until the Second Passover liberation of Christians, the Adversary will remain the head of the flesh although the Christian is to be fighting a war against the Adversary for *headship* of the flesh, in internal war, mind against flesh, logos versus ethos and pathos. And the Christian should be too busy fighting this internal war to worry about affairs of state, such as the lying words of a community organizer who flattered his way into headship of humanity’s last best hope of self-governance. This community organizer is an uncovered firstborn who will perish suddenly in the Second Passover liberation of Israel, a liberation from indwelling sin and death. His second in command is also an uncovered firstborn. In one day, God will take care of the community organizer’s web of lies spun to deceive. Christians do not and should not involve themselves in situations God already has in hand; Christians need to leave the affairs of Babylon to spiritual Chaldeans. For even Daniel and his friends were castrated [made into eunuchs] and as such they could not enter the assembly of Israel before they began to serve the king of Babylon. Christians need not lose their inheritance (the effect of castration) so that, they too, can serve the spiritual king of spiritual Babylon; for Daniel and friends had no choice in what happened to them. Liberated Christians will have a choice, with most of Christendom making the wrong choice and rebelling against God on day 220 of the Affliction. These Christian will then become spiritual Cain, and they will form a significant part of the body of the Adversary, seen in prophecy as the great Whore on whose forehead is written, *Babylon the great*.

The great Whore is not a sect or denomination; is not the Roman Church or the Mormon Church, the main Christian rivals throughout the Affliction, the Roman Church representing Trinitarian Christendom and the Mormon Church representing Arian [or neo-Arian] Christendom. The war these two ideologies will fight against one other in the Affliction has three prototypes, self-similar wars, all won by Arians, with Alaric I leading Visigoths into Rome on 24 August 410 CE: Jerome wrote, *The City which had taken the whole world was itself taken*. For three days, the forces of Alaric plundered Rome, but Alaric’s Christianity caused the Visigoth to treat Rome’s inhabitants humanely: buildings were burned. Wives and children were not slaughtered as was done by the Roman Emperor Honorius who had incited the murder of the wives and children of Goths serving in his army.

The second sacking of Rome was by Gaiseric, king of the Vandals and Alans, in June 455 CE. He, too, was an Arian. The Trinitarian Pope Leo I met Gaiseric outside of Rome and implored him not to destroy the ancient city or murder its

citizens. Gaiseric agreed, and the gates of Rome were opened to him. And despite history recording the Vandal sack of Rome as being extremely bloody, few lives were lost, and the Vandals did not wreak havoc on the city. They did, however, take things: gold, silver, whatever was of value, including important people as hostages to be ransomed.

The third Arian sack of Rome was by the Gothic king Totila in 546 CE, in the war between the Ostrogoths and Byzantium. The city suffered a year long siege before falling with great loss of life.

Prophecy pundits who would have the three uprooted horns on the head of Death being the three administrations of the Roman Empire overturned by the Goths, Vandals, and Ostrogoths are historically clueless ... elsewhere, not in *RPR*, I have written about the divisions of the Greek Empire that weren't neatly divided between four generals following Alexander's death as prophecy pundits would have, but after decades of war morphed into two Greek Empires, one ruling from the border of China/India to Macedonia, and the other ruling Egypt and the Sinai territories.

In the Affliction, the first 1260 days of the seven endtime years of tribulation, Arian Christian will fight against Trinitarian Christians, with Arians initially leveraging food into discipleship and later, being reinforced by mass conversion of Muslims to Arian Christianity [to wit, Mormonism]. Those Sabbatarian Christians who have spent their spiritual lives looking toward Rome and the Roman Church as the endtime beast power [a united Europe in a ten nation combine, led by Germany] will be blindsided by what happens at Salt Lake City; for yes, Goths, Vandals, and Ostrogoths were Germanic peoples, but more importantly, they were all Arian Christians, with the first known translation of the Bible into the Germanic tongue being made by Ulfilas (ca 311–383 CE), of mixed Goth/Greek ancestry who found himself in the middle of the Arian controversy, and was himself an Arian Christian. He was ordained a bishop by Eusebius of Nicomedia and sent out as a missionary to the Gothic tribes. He had to create the Gothic alphabet from Getae script ... Germanic languages are of East Germanic [Gothic], north Germanic [Icelandic, Norwegian, Swedish, Danish], or west Germanic [high and low Modern German, Old and Modern English]. The missionary efforts of Trinitarian Romans to Germanic lands was a poaching of Arian Christians from the Christian tradition established beyond the Roman frontier more so than it was conversion of heathens, non Christians. But when Trinitarians control the writing of history and the printing presses that cheaply and quickly spread their version of history, Arian Christendom would seem to have been a thing of the past, a theology caught up in the spindrift of history. But through the geometry of self-similarity, Arian theology was resurrected in North America, with all of the sects having begun on this continent initially being Arians, a principle reason why these sects have been so despised by Trinitarian sects and denominations. Consider what Baptists have traditionally said about Mormons, or what Lutherans have said about Jehovah Witnesses, or what any of the Trinitarians sects have said about the disciples of Herbert Armstrong, who was trapped halfway between Arian and Trinitarian belief for he never

understood the reality of spiritual birth. Consider what they will say about me, who had to go and live in geographic locations where I realized that both Trinitarian and Arian Christians were the dead Body of Christ that would be resurrected to life at the Second Passover liberation of Israel, the nation to be circumcised of heart. I have seen a greater display of *Christian love* among Arian Christians than I have seen among Sabbatarian Christians, who believe they have the truth in keeping the Sabbath when they reject the greater truth that they are to love their neighbor and brother as they love themselves.

Seventh Day Adventists were at one time Arians, with their Arian beliefs still being taught when I tried to prove my Adventist step-father wrong about keeping the Sabbath. At this time (1959), local Adventist congregations did not keep Christmas, but rather used the Christmas season as a time of *ingathering*, begging contributions from local businesses, something that seemed wrong to me at the time. If Adventists were not to keep Christmas, why use the cultural charity of the Christmas season to collect donations? And Christmas wasn't kept by Adventists at Oceanlake [now, Lincoln City], Oregon, during my high school years.

During the Christmas season 1973, my stepfather brought Christmas presents to my three daughters. I wasn't home at the time. But my wife refused the presents, telling my stepfather that he knew better than to keep Christmas; that we didn't keep Christmas. My stepfather was hurt. My wife was right theologically, but what she said was without love and typified Sabbatarian Church of God behavior. We moved to Alaska shortly thereafter, and my stepfather died before I returned to the Lower 48 and went to look him up and apologize in person for the affront. My loss—and one of the reasons that I had to live among devout non-Sabbatarian Christians to witness firsthand the faith and well-doing of the still spiritually deceased Body of Christ that, again, will be resurrected at the Second Passover for as the gates of Hades could not prevail over Jesus' earthly body, the gates of Hades will not prevail over His spiritual Body.

It is easy to dismiss as false all who do not believe as the person does; it's easy for a Sabbatarian Christian to dismiss all Sundays keepers as false Christians—*Churchianity* as they were called in the former Worldwide Church of God—but to do so will cause the one doing the dismissing being dismissed by Christ Jesus when judgments are revealed ... Jesus dies for every Christian while the Christian is still a sinner, and the Christian who is a self-similar fractal of Christ has to be willing to die for other Christians while they are still sinners, while they transgress the Sabbath Commandment or whatever commandments they transgress, stealing as in not tithing, bearing false witness about Christ, saying that disciples are not to keep the commandments and thereby walk in this world as Jesus walked in this world. It doesn't matter which commandment is broken: to break one makes the person a lawbreaker. To break many actually causes the person to more easily see that the person is a lawbreaker, and has serious need to repent.

Concerning physical Israel, the self-similar form of spiritual Israel, the prophet Malachi wrote,

For I [YHWH] 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 [YHWH] 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 [YHWH] 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 [YHWH] of hosts. Then all nations will call you blessed, for you will be a land of delight, says [YHWH] of hosts. (Mal 3:6–12)

To whom do you, Sabbatarian Christian, pay your tithe today? You say, *there is no temple where tithes are to be paid*. This is not true: are not disciples individually and collectively the temple of God? You know the scriptures. And you know that they are. So are you not a thief? Are you any better than the Christian who transgresses the Sabbath?

Do you, Sabbatarian, deny that you are born of spirit as a son of God? If what you claim is true, how do you differ from other sons of disobedience not yet born of spirit? You either deny your spiritual birth and are therefore a bastard, or you are a bastard through claiming to be of God when you remain a son of disobedience, a bondservant of the Adversary, not seen through transgression of the Sabbath but seen through bearing false witness about God, saying that He doesn’t give spiritual birth to sons in this era when He does.

The seven named churches of Revelation are not seven eras of the Christian Church—this claim made by Armstrong but this claim constituting false witness against God—but are seven churches that simultaneously exist, having simultaneously existed in the 1st-Century and again simultaneously existing in the 21st-Century, with these seven churches being the seven horns on the head of the Lamb, not the Body of the Lamb, meaning that these seven churches exist apart from the presently dead Body of Christ and are analogous to the seven hills/kings upon which the great Whore is seen sitting in the Endurance of Jesus. I am of *Philadelphia*, in that I keep the word of Jesus’ Endurance, the last 1260 days of the seven endtime years, in which all who endure to the end shall be saved; for this “all” will be spiritually born as the spiritual *Seth* through being filled with spirit when the whole world is baptized in spirit (Joel 2:28; Matt 3:11).

Chirality is not a hard concept to understand: what happened when Alice stepped through the looking glass, a children’s story. Fractal geometry is not a hard concept to grasp once awareness of the concept became part of the culture: consider the making of *Toy Story*, again a children’s story. Evidence of the visions of Daniel being sealed and kept secret until the time of the end is their unsealing through rereading prophecy ...

The Christian Church, the Body of Christ that is the temple of God (*e.g.*, 1 Cor 3:16–17; 12:27; 2 Cor 6:16), died spiritually from want of the holy spirit but lived physically to preach to imprisoned sons of disobedience as the reversed image

[chiral image] of the earthly body of Christ dying physically but living spiritually to preach to imprisoned spirits. Thus, as Solomon's temple was razed by Chaldeans and the earthly king of Babylon in the 6th-Century BCE and then rebuilt and dedicated seventy years later (ca 586–516 BCE), not the seventy years spoken of by the prophet Jeremiah as Daniel understood Jeremiah, the temple of God that was/is the Body of Christ was razed by the spiritual king of Babylon and his minions, with God the Father determining whether the Body of Christ lived or died and when the Body would live or die.

Herod's temple was a self-similar copy of Zerubbabel's temple, which was in turn a self-similar copy of Solomon's temple, with Solomon's temple being the physical shadow and type of the spiritual temple that is Christ, and the Body of Christ, a subject I have addressed in other writings. Thus, when Roman soldiers razed Herod's temple in 70 CE as Nebuchadnezzar's soldiers had razed Solomon's temple in 586 BCE, the pattern was established and confirmed for the razing of the spiritual temple by the spiritual king of Babylon, this razing coming via the introduction and acceptance of lawlessness within the Body of Christ ...

Forty years after Calvary (31–71 CE), the Father quit drawing disciples from this world through giving to the person the earnest of the spirit. Those disciples who were born of spirit continued to live physically for another thirty years, with John as the last of these disciples physically dying about 101 CE (ca 100–102 CE), seventy years after Calvary.

The mirror image of the desolation of the temple as spoken by the prophet Jeremiah isn't another seventy years of desolation, but the reverse, the temple going from desolation to life [living] for seventy years. And this happened between 31 CE and 101 CE. So as Daniel saw that the time of Jeremiah's declared desolation was completed in Cyrus ordering construction of a rebuilt temple in Jerusalem (again, this order coming exactly seventy years after Daniel and the important people of Israel were taken captive to Babylon: 609–539 BCE), Daniel received the seventy weeks prophecy, in which the *weeks* are feminine, that is, of the Woman, of the Body.

Physically, Jerusalem and the temple were destroyed for seventy years, with two differing dates for these seventy years: 609–539 BCE and 586–516 BCE, the first recognized by Daniel and Ezra, the second recognized by the Sabbatarian Churches of God. The chiral image of the first dates is 31–101 CE, when the Church had indwelling spiritual life. The chiral image of the second date is the seven weeks between the Wave Sheaf Offering and the Feast of Weeks, with Christ Jesus being the reality of the Wave Sheaf Offering in the 1st-Century CE and with the Resurrection of Firstfruits upon the Second Advent in the 21st-Century being the reality of the Feast of Weeks.

The seven weeks and the sixty-two weeks, and the one week that constitute the seventy weeks will fit inside of nearly two millennia, with argument over when which weeks were which years being a subject that reaches beyond the scope of this manuscript. For the dead Body of Christ was buried by the Council of Nicea (ca 325 CE), and no attempt was made to resurrect this Body until the 16th-Century.

Again, the seven named churches are not of the Body of the Lamb, but support this Body as the seven hills support the great Whore, the body of the Adversary, with the Adversary as the spiritual king of Babylon seen as a lamb with two horns, one present and one there but to come to power for only a short while, the last hour (seven months).

The last week of the seventy weeks is the seven endtime years of tribulation. The one whose end comes via a flood is of the Adversary, the flood being the one the dragon sends against the saints (Rev 12:15–16), and the one about which Moses prophesied (Ex 15:12).

The earth swallows the flood the dragon sends as the Sea of Reeds swallowed the army of Pharaoh. The means by which the earth swallows this flood is as water swallowed Pharaoh; i.e., when the cleaved in-two Mount of Olives (Zech 14:4) comes together again as the Sea of Reeds came together after Israel passed over the water dry-shod.

The chiral image of Death isn't more death, but Life. The chiral image of Babylon isn't more of Babylon, but the Lamb of God who has overcome death/Death, even the death of the cross. The chiral image of Jerusalem isn't another earthly city of Jerusalem, but the heavenly city that is the Bride [as in Body] of Christ. And the chiral image of a prophet isn't another prophet, but the person who assigns meaning to the words of the prophet; the one who rereads sealed and secret prophecies, thereby unsealing them. For the words of a prophet do not carry their meanings around in little backpacks that readers can open, but must have their meanings assigned to them by a person who stands on the other side of the mirror in which a prophet sees his natural face.

Evidence that I can continue in this vein is a little book being transformed into this convoluted text that seems to be without an end. But the count of days I set when beginning this revisit of *Rereading Prophecy* is such that I have now spent as long writing this manuscript as I spent writing *RP* in 2002. So leaving as much still uncovered as I have covered, I rest my case for having been called to reread prophecy. The evidence is, again, in my understanding of the mysteries of God.

As a parting shot, take the Passover sacraments of Bread and Drink on the night when Jesus was betrayed, this night being the dark portion of the 14th day of the first month, with the first month beginning with the first sighted new moon crescent following the spring equinox wherever you live. Beware of the leavening of the Sadducees and Pharisees and the calculated calendar of rabbinical Judaism. It isn't the calendar that will keep you covered year after year by the blood of Christ.

Jesus told those who had ears to hear,

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) Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. Truly, truly, I say to you,

whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. (John 14:10–12)

The works I do today are not greater than those that Jesus did, but the works that the two witnesses will do in the Affliction will be greater. The works that the two witnesses do—these two types of Moses and Aaron—unfortunately will bring death upon most of greater Christendom; for these two will not be sent to the nations, but to the lost sheep of the house of Israel. It will be against these lost sheep that they bring plagues of every sort so that of all peoples, none will be more hated than the two witnesses those task it is to defeat Death through dying, then publicly living again, thereby delivering a mortal wound to Death.

After I get caught up on chores, I will return to rereading prophecy although not in this manuscript. Until then, I say, Enough!

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