

Rereading Prophecy Revisited

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 he 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.

Although leaving several matters unfinished in chapter three of *RPR*, I want, however, 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—function as two witnesses who spurn delicacies, the finer things of life.

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 be made without taking sin [unbelief that leads to transgressing the Law] back inside the Israelite.

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. But why would living without sin distinguish 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 it is what's been concealed that needs to be resolved and revealed, and what's been concealed is the theological *plainness* in which people will live in the Millennium, during which there will be no transactional economies.

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 lintel 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) ... why? Because 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 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 base 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 live-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* the glorified Jesus created of Himself—analogue 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 day 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 symbolized

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 worshipping 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, suppose?

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 gray and not a metal. Miry clay is unfired clay: fired clay is vitrified and as such can whet even hardened iron, can wear away iron as genuine disciples will work against the two legs of iron of the humanoid image Nebuchadnezzar saw.

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.

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. It would not have worked for him; it didn't work for Lucifer.

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. Hence, Jesus was a man "tempted" as all men are: Jesus was not, however, 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; 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 is wrong ... salvation for firstfruits is not a many-spoked 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. So be it. 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.

3.

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); 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.

Before returning to the 3/4 correspondence, 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 “0” 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 of the first 1260 days of the Son of Man’s reign; i.e., the fall of Babylon and the rise of Righteousness are enantiomorphs.

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 when 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 morning and evening burnt offerings. And in reality, *the daily* has not been the sacrifice of

bleating lambs since the days of Nebuchadnezzar; for Daniel, a man 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 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—

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 Christians 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.

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 or the Son of Man—need not be marked (denoted as different).

Will Christian 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. Daniel's long vision (chap 11) is about the war these two enslaving dominions will fight against each other following the Apostasy, in which both will participate. 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 the 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. And a fight it will be; for most of righteous Abel will already have been martyred. And the Father and the Son take vengeance on their murderers. 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, and 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) ... can all the needs to be accomplished in the first four trumpet plagues and in the second woe occur in fifty days? Yes, but 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 by the last Adam 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 ... now, 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, 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. His loss will be greater than one son: he shall lose firstborn daughters [from a first and 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 not himself 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. He will be 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 agriculture will long endure. No society based on the redistribution of wealth will endure. When it comes right 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—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 [he usurps the dominion and authority of the Son of Man by claiming to be the Messiah], 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. 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 now just 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 requiring all who would buy and sell (engage in transactions) to bear the mark of death, the tattoo of the cross, 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 Millennial culture that will see a man dwell under his own vine and fig tree in subsistence agriculture, a far distance from cell phones and iPads, Facebook and Twitter, with this *distance* being used by the Adversary to deceive cultural edges and corners 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 and 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 by enduring to the end in faith, disciples shall be saved—and 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 can 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 by bringing near to Him a people who were not before a people, a nation.

This is enough for this fourth chapter.

*

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