

Rereading Prophecy Revisited

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 recorded 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 individual 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)

Note, 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 the LORD 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 six thousand years old as exceedingly ignorant 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 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 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 of 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).

Now, 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 equals forty-two months from the perspective of angelic sons of God equals 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 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. Salvation 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 exemplified 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*? 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 each 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 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 Ashtaroth 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 Ashtaroth, 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)

Physical land forms the shadow and type of spiritual land, or spiritual topography, 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.

Now, 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 the 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*.

When taking away the temple's *daily* is read as taking away Christendom's garment of obedience, thereby leaving the Son of Man disrobed and naked except for every Christian's personal garment of obedience, this *taking away obedience* is rebellion against God, 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 of 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 he will secure the person a 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 them 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 to 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.

*

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