

# *Rereading Prophecy Revisited*

## Chapter Nine A

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

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In 1950s Westerns, Colt revolvers fired fifty or more times without reloading, but the Colts I have had needed to be reloaded when cylinders were empty, five shots if a round wasn't carried under the hammer, six shots if one was. And this chapter is a reload so that additional rounds can be fired into the geometry of *roughness*, of *headship*, of penetration, of marriage:

There is a geometry of *smoothness*, a geometry of circles and squares, spheres and cubes. This is the geometry taught to children. This is the geometry analogous to the *milk* that the Apostle Paul fed the holy ones at Corinth (1 Cor 3:1–3), the *milk* of the Hebrews (Heb 5:12–14). This is the geometry that cannot compute what Paul meant when he wrote to the Thessalonians, “Now may the God of peace himself sanctify you [wholly], and may your whole spirit [*pneuma*] and soul [*psuche*] and body [*soma*] be kept blameless at the coming of our Lord Jesus Christ” (1 Thess 5:23). This is the geometry that can only read *spirit* [*pneuma*] as the holy spirit [*pneuma 'agion*], not as *the spirit of man* [*to pneuma tou 'anthropou*] that is in man and that permits the person to know the things of people (1 Cor 2:11).

In the geometry of marriage, the spirit [*pneuma*] that in man is in the soul [*psuche*] as the *head* of the soul—inner self—in a self-similar way to how the soul is in the fleshly body [*soma*] as the head of the person, with both the spirit and the soul being non-physical entities that cannot be measured or photographed. And in the geometry of marriage, it is the spirit of God [*pneuma Theou*] in the spirit of Christ [*pneuma Christou*] that is the holy spirit [*pneuma 'agion*] that enters the spirit in man [*to pneuma tou 'anthropou*] to give to the person indwelling eternal life as well as knowledge of the things of God.

In the geometry of *roughness*, the violence of a man penetrating his wife and thereby becoming her *head* through the shedding of blood [the ruptured hymen] is the self-similar act to the spirit of God entering the man Jesus and becoming His *Head* (1 Cor 11:3) and the spirit of Jesus entering the spirit of the disciple and thereby becoming the *Head* of the spirit of the disciple that in turn is the *head* of the soul that is the *head* of the fleshly body, both male and female. Hence, the person “born” of God through the indwelling of Jesus is a son of God, regardless of the biology of the flesh. For in the spirit of God entering the spirit of Christ, the geometry of marriage places Christ in the female role as the life-giving spirit that assumes the male role when it penetrates/enters the spirit of the person to give spiritual birth to the person as a son of God that also functions as the wife of Christ [Bride of Christ] that will now, inside a fleshly body [analogous to the body of the whale that swallowed Jonah], give life to the soul [*psuche*] of the person that will receive a glorious new body when judgments are revealed; for the soul is the head of the person as the spirit of God in the spirit of Christ in the spirit of man is the Head of the soul, inner self of the person.

In the geometry of marriage, even as Feminist theoreticians will explain, a gun is a phallic symbol; for a gun shoots bullets as a penis ejaculates sperm into

the female womb—and “shots” are not to be wasted, for only in the movies can a six-shot Colt be fired fifty times without reloading. Only in the movies can a man waste his shots and live to tell about it. Only in the movies can a man bed many women without apparent consequences; for with God, wasted shots carry the death penalty. But then, without a man or a woman knowing the things of God through being born of spirit as a son of God, the person won’t believe God about why the man is not to pull out before ejaculating thereby wasting a shot. In the geometry of marriage, there are no warning shots fired, no practice rounds fired. From the first pull of the trigger, the man is playing for keeps: his life is at stake, as is hers. Perhaps he will be lucky and have the opportunity to reload; perhaps he won’t be, she won’t be. All of us act on a stage in a demonstration in which life outside the space-time continuum is the stake.

In Matthew’s Gospel, Jesus said, “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force” (Matt 11:12) ... the marriage bed witnesses violence, the shedding of blood, blunt force trauma, and the formation of new life through this violence that does not seem violent at all, but tender and caring, such is the nature of words like “love.”

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When horns are kings of lesser authority, lesser power, or of greater authority, greater power than the head on which they appear, seeing one horn-head combination or head-body combination reveals the appearance of the whole according to the geography of *roughness*. Thus, in Nebuchadnezzar seeing the humanoid image of which he, as King of Babylon, was the head of gold, and the arms and chest were of silver and would seem to represent the Medo-Persian Empire, the entirety of the Adversary’s hierarchy is seen, and through chirality, the entirety of the administrative hierarchy of the Son of Man, a statement that will have shadow revealing reality.

The visions of Daniel were sealed and kept secret through the spiritually-lifeless, physical shadow of spiritual entities and events seeming to fulfill Daniel’s prophecies, with an accuracy that has caused most scholars to conclude that the Book of Daniel was written two or more centuries nearer to the present than when this book would have Daniel living. But if Daniel’s visions saw their fulfillment occur in the 4<sup>th</sup> and 5<sup>th</sup> and 6<sup>th</sup> Centuries BCE, there was no reason to seal these visions and keep them secret until the time of the end. Likewise, if the referenced *time of the end* had begun when Paul wrote his epistle to the holy ones at Corinth, the visions of Daniel would have been understood by Paul but not by those who came much earlier than Paul—and Paul gives no evidence of having understanding of the visions beyond the succession of earthly kingdoms that would have the Roman Emperor being of God:

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do

wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. (Rom 13:1–6)

Was Hitler a terror to good conduct? Certainly he was, to which six million Jews and approximately an equal number of Slavs, Communists, Christians would attest if they had survived. Was Stalin a terror to good conduct? Certainly he was, to which forty million of his citizens could attest. Was Pol Pot a terror to good works? Certainly he was from 1975 through 1979, when one of every four Cambodians perished in the Killing Fields, approximately two million persons. So Paul really didn't understand that the Adversary remained the prince of this world even though he knew that God had consigned all of humanity to disobedience so that He could have mercy on all (Rom 11:32); that all persons are humanly born as sons of disobedience (Eph 2:1–3). Paul didn't understand that the Roman Emperor was an agent of the Adversary, that the Roman Emperor held his authority to govern through all of humanity having been consigned to disobedience, consigned to being serfs of the Adversary that could be bought and sold as if they were agricultural commodities. Paul didn't realize exactly how evil Rome was; how evil *Pax Romana* was; how evil the Roman Emperor was. But apparently he found out.

All authority in this world and over this world was given by God to the Adversary, with an upper time limit placed on the Adversary's dominion over living creatures; so that Adversary has known since at least the days of Isaiah, the days of Ezekiel, the days of Daniel that his days were finite. A count was on. His end was near. A successful demonstration of self-rule's viability was his only hope of vindication, of returning to the Garden of God. If he couldn't show that as the head of physically created creatures, his wisdom and knowledge and transactional economies produced better results than the ways of the Most High, he would be without hope. After iniquity was discovered in him, his only chance of avoiding utter destruction was in proving the superiority of "trade" and tradecraft, which was found wanting in Isaiah's day.

Beasts of the fields were the control: the difference between a chimp that lives out in the open and lives for today and a college student who after voting to reelect President Obama plays *Grand Theft Auto 5* on the student's electronic tablet is "proof" to the Adversary of the superiority of his way over God's way, proof that he will use again at the end of the Thousand Years when he is released from his chains to once again deceive as many as he can.

Any experiment, any demonstration needs a "control" from which deviation can be measured: beasts of the field live as hunters-gatherers, as primitive humans lived according to anthropologists. Agrarian man emerged from the veil of prehistory only shortly before written records began to be kept—and agrarian man accumulated enough goods that incentive emerged for robbers and thieves to murder and plunder other men. Walled cities were built, cities that supported a warrior-class from which kings were chosen, with farmers becoming the serfs of these kings who were their heads. War between cities broke out, and one city

subjugated another city, and another until empires emerged. And deviation existed between lions, bears, leopards who do not hunt and prey upon their own kind and humanity that does figuratively and occasionally *eat their own*, with the patriarch Abraham neither breaking ground with plow nor building a city, but being content to look for the coming of a city whose designer and builder was God (Heb 11:10) while living as a sojourner under the oaks of the Amorite Mamre, not fighting over ownership of a well his servants dug but digging well after well until none claimed the fruit of his labor.

In Abraham, deviation from humanity at large could be seen. In Abraham, deviation from the beasts of the field could be measured; for Abraham worshiped God without worshiping the creation and lived as a herdsman, lived closer to how primitive man lived, without coveting either herds that were not his or cities built by other men. And what has been missed by greater Christendom is that since the days of Moses—death reigned over humanity from Adam to Moses (Rom 5:14)—the Sabbath and Sabbath observance has been a second “control” by which deviation can be measured; for no beast of the field observes the Sabbath, nor did primitive man. And after Israel dwelt in Egypt, Israel would not return to being a nation of herdsmen: Israel in Egypt became a *civilized*, agrarian people even though the nation continued to tend their herds, an activity reserved in Egypt for those whom Egyptians regarded as the lowest of the low.

While Israel dwelt in Egypt, the world became a very dangerous place: armies were needed to defend life and property. Armies required the accumulation of wealth from either trading or plundering; for fields did not produce enough to support so many by so few. And as the logical response to abuses by a professional warrior class, the day of the citizen-soldier emerged, when farmers and yeomen tended fields and flocks and crafts while retaining proficiency with bow, pike, musket so that at a moment’s notice they could leave their fields to fight against enemies foreign and domestic.

No human person before Moses entered into the glorified presence of the Lord as Moses did atop Mount Sinai. And with Moses leaving the flocks of his father-in-law to lead Israel out from Egypt, Israel became the standard from which deviation could be measured, with the “control” being the Sabbath representing entering into God’s rest, the Promised Land. And this control became defied so that a first nation of Israel had to be replaced by a second nation of Israel, the nation to be circumcised of heart.

The beasts of the field remained the primary control from which, now, deviance could be measured; for no beast of the field ever killed two million, six million, forty million of its own kind. But because of how far humanity had wandered from being socialized beasts, a second control standard was established as if this second control was the second milemarker on the road from Dawson to Fairbanks, the long road from mud to gold, now mostly covered in asphalt as was the Tower of Babel.

To the Adversary human persons are mere pawns to be played, white against black, in a demonstration of the superiority of self-rule, under him, over the rule of the Most High God.

The Adversary will not want to surrender dominion over living creatures to the Son of Man. This dominion will have to be taken from him:

Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. (Rev 12:7–9)

By the way, between a chimp in the wild and a man in a city, who is more content? The man? Perhaps, but only because the Adversary controls the mental landscape in which and from which the thoughts of the man sprout and grow. But a chimp and New Yorker are the outer edges of this ongoing demonstration, so backing away from the edges, who is more content, an Amish farmer working forty acres with horses or the manager of an 80,000 acre corporate farm in California? Who sleeps better at night? Who will live longer without becoming a medicine cabinet? Who will relish eating fresh baked pie on the front porch as the sun dips towards the horizon, the farmer in his drop-front trousers or the corporate manager who can't drop what he's doing and head home this early in the evening?

When the Adversary is cast to earth, he will seek to reclaim his former pawns, his former serfs by requiring all who would buy and sell to bear the tattoo of the cross, the mark of Death. He will expect all to comply; for the Adversary himself will not be able to imagine living as a beast in the field, gathering what the Sabbath of the land provides, neither laboring for others nor paying toll or taxes

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Again, in the Millennium, beasts of the field will be the control from which variance can be calculated in the geometry of *headship*. And what did Isaiah write about beasts once the world is baptized in spirit:

The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of [YHWH] as the waters cover the sea. (Isa 11:6–9)

It is because the beasts of the field will have their natures changed when the world is baptized in spirit that these beasts can again serve as the “control” from which deviation and deviance can be measured; for in the Millennium, all living creatures will be inside the Sabbath, with the weekly Sabbath becoming a Sabbath within the greater Sabbath, analogous to the weekly Sabbath that occurs during the Feast of Unleavened Bread or the weekly Sabbath that occurs during the Feast of Tabernacles.

In the geometry of *headship*, with nature using alpha males as heads of wolf packs, a disciple can observe carnal [*natural*, as produced through the mindset broadcast by the Adversary] behavior in the viciousness of piglets that do not share teats but take ownership of a particular teat; in the cuteness of kittens that,

when given a scrap of meat, growl and hiss and fight one another even when far too small to keep the scrap from their mother. Everything human persons do when not checked by the constraints of civilization is seen in animals, even to a sow hog or a bitch dog eating her own new-born young (caused initially by a dietary deficiency), nature's version of abortion on demand, where the deficiency has been assumed by Christians to be moral rather than mineral. Thus, the expectation that accompanies having the lion lay as a mother with the lamb is that human nature will be similarly changed when the world is baptized in spirit. And when human nature lacks its predatory drive that underlies all transactional economies, the accumulation of wealth, the accumulation of power will cease to have importance.

John wrote,

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

*The desires of the flesh, pride in possessions*—these come from the Adversary's broadcast of his mindset, his broadcast also causing black bears to use their well developed sense of smell to hunt-for, kill, and eat concealed moose calves rather than rich muskeg grasses every spring on the Kenai. Thus, in the chirality that has as its left hand enantiomer bears killing and devouring calves and as its right hand enantiomer cows and bears grazing together (Isa 11:7) can be seen the movement from the Adversary reigning over living creatures as the prince of this world, the prince of the power of the air, to the Son of Man receiving this same dominion over living creatures when it is taken from the Adversary and given to the Son of Man who will, 1260 days later, come as King of kings and Lord of lords over a people negatively prepared by the Adversary to spurn making transactions ... *negatively prepared*—meaning that the Adversary, claiming to be the Messiah, will in the Endurance require all who would buy and sell to take upon themselves the mark of Death, the tattoo of the cross.

Consider the image of the two beasts seen when the Adversary is cast from heaven:

And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast. And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?" And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation, and all who dwell on earth will worship it, everyone whose

name has not been written before the foundation of the world in the book of life of the Lamb who was slain. ...

Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. It performs great signs, even making fire come down from heaven to earth in front of people, and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain. (Rev 13:1–8, 11–15)

If I haven't yet sufficiently made the case that the four beasts [kings] of Daniel's vision of the first year of Belshazzar (chap 7) are the four horns [kings] that emerge from around the stump of the broken first horn of the King of Greece in Daniel's vision of the third year of Belshazzar (chap 8) as well as the four horsemen of John's vision, humor me and stay with me for a while longer: the four beasts/kings that have dominion taken from them when the Ancient of Days sits in judgment (Dan 7:9–12) are three—the lion, bear, and leopard—with the body of the fourth burnt in fire and the head of the fourth dealt a mortal wound, with this fourth beast/king being Death, who is dealt a mortal wound with the public resurrection from death of the two witnesses when the kingdom is given to the Son of Man. Thus, when these four as the Adversary's angels are cast to earth along with the Adversary (Rev 12:9–11), these four come as three plus the mortally wounded head of the fourth. There is no body for the fourth. Hence the second beast that speaks how the dragon (the Adversary) spoke, makes humanity worship *the first beast, whose mortal wound was healed*, with the first beast now taking its identity from the mortally wounded head of the fourth beast [king] ... in its mirror image, the order is reversed: whereas in Daniel's vision the lion [the False Prophet] had been first and Death last (in the Affliction, the lion had been first and Death last), in the Endurance, the mortally wounded head of Death is first and the lion [False Prophet] is last.

I have written elsewhere about the chirality of the Affliction and the Endurance, the nature of the Adversary ruling as the still-reigning prince of this world in the Affliction, hence those who are of God must be marked by Sabbath observance; whereas in the Endurance, the Son of Man reigns as the prince of this world and those who are not of the Son of Man—those who are the Adversary—must be marked to distinguish them from those who keep the Commandments and have the faith/belief of Jesus, the unmarked *normal* in the Endurance. This marking in the Endurance will be by the tattoo of the cross [*chi xi stigma*], the mark of Death, whose cross-shaped body was burned when dominion was taken from the four kings.

In the chirality of the Affliction and Endurance, the man of perdition in the Affliction will be a human man, an Arian Christian, possessed by the Adversary; whereas in the Endurance, the Antichrist will be the Adversary, himself, cast to earth and given the mind of a man for the duration of the Endurance and for the



short while after the Thousand Years when the Adversary will again be loosed to deceive humanity, these two periods equaling the seven years during which Nebuchadnezzar was given the mind of a beast, the control by which humanity's deviation could be measured; the control by which his deviation could be seen as He declared:

At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever, for his dominion is an everlasting dominion, and his kingdom endures from generation to generation; all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done?" At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me. My counselors and my lords sought me, and I was established in my kingdom, and still more greatness was added to me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all His works are right and His ways are just; and those who walk in pride He is able to humble. (Dan 4:34-37)

How much pride does an ox have? The vain sort of pride that caused Nebuchadnezzar to say, "Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?" (Dan 4:30).

Although it took Tristram Shandy four chapters to get himself born (*The Life and Opinions of Tristram Shady*, by Laurence Sterne, 1759 CE), most people do not remember their births or the circumstances of their births—apparently Nebuchadnezzar didn't—so most people assume that it was by their sweat and labor that they have acquired the material wealth of this world, if any has been acquired. Certainly this was the case with Nebuchadnezzar, and this was the case with the Adversary, who was created as "the signet of perfection, full of wisdom and perfect in beauty" (Ezek 28:12) ... a person gets no credit for inherited wealth, beauty, intelligence, social status—for being born an American rather than a Kenyan. Rather, with the receipt of much comes the expectation that what has been inherited will be multiplied, intelligence giving birth to knowledge and wisdom, wealth giving birth to philanthropy. Nebuchadnezzar as the son of a king only built upon what he had inherited from his father. Likewise, as the son of a king, Nebuchadnezzar needed to give glory to God that he, not another man, had the opportunity to give glory in ways far beyond the means of others. His wealth and power should have produced humility in him—and would have if he were not the shadow and copy of the Adversary, the spirit King of spiritual Babylon. Thus, he was given the means of experiencing humility. And because he was a man, not a fallen guardian cherub, he repented and walked as a humbled man for the remainder of his days. The Adversary will not repent and fire will come out from his belly to utterly consume him.

## 6.

The chirality of Affliction and Endurance, of this present post-Flood era and of the Millennium, shifts *headship* over humanity from greatest to least:

At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" And calling to Him a child, He put him in the midst of them and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven." (Matt 18:1-4)

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You are not to be called rabbi, for you have one teacher, and you are all brothers. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called instructors, for you have one instructor, the Christ. *The greatest among you shall be your servant.* Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. (Matt 23:8-12 emphasis added)

Elsewhere, in speaking of the resurrection, Matthew's Jesus said, "Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven" (Matt 5:19). And when the "P" creation account is read with understanding, the greater and lesser light of the fourth day are the great and least in the resurrection of firstfruits:

And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. And God set them in the expanse of the heavens to give light on the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day. (Gen 1:14-19)

No intelligent person can, when reading this "P" creation account, mistakenly believe that the greater and lesser light of the fourth day is the sun and moon, the rising and setting of which denotes a "day." Remember,

*These are the generations of the heavens and the earth when they were created, in the day that [YHWH] God made the earth and the heavens.* When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for [YHWH] God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground—then [YHWH] God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. (Gen 2:4-7 emphasis added)

The "P" creation account isn't about a physical creation, but about the spiritual creation of sons of God; about divine procreation that falls under the rubric of the geometry of marriage. And when it is understood—and it certainly should be for Paul made the case that Christ was the light of day one (see 2 Cor 4:6)—that in the "P" creation account, *day* is when the Creator is in His creation and *night* is when the Creator is not, with day one ending at Calvary and with the *day* portion of the third day beginning when Christ stands on the cleaved Mount of Olives (Zech 14:4) and the 144,000 follow Him wherever He goes here on earth (Rev 14:1-5) ... the *night* portion of the third day began when the glorified Christ ascended into heaven and did not return; thus, we presently remain in the *night* portion of this third day.

The fourth day will see the resurrection of the firstfruits, great and less, with the great to rule the light [heaven] and the less to rule the darkness [the creation in the Abyss]. And Christ Jesus shall be King over the kings that rule in heaven and Lord over the lords that rule here on earth, with both these kings and lords being glorified saints.

In the mirror image of the yellow/white fractal representing the geometry of spiritual Babylon, the color combination isn't necessarily reversed to white/yellow as is seen in Daniel's long vision that begins with the silvery kings of Persia and goes to the bronze king of Greece (see Dan 10:20; 11:2-3), but the power vector is reversed: authority moves from down to up, from servant to the one served, with the greatest under Christ being the one who serves the most.

Finally, enough foundation has been constructed that the image of the seven horns on the head of the Lamb can be addressed: within the geometry of *headship*, the Lamb has seven horns on His head, horns that are the seven churches: "And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth" (Rev 5:6).

Upon initial inspection, this image of horns functioning as *headship* does not bode well for the seven named churches of God: it would appear that the churches rule over the slain Lamb. But do these horns serve the Lamb, or does the Lamb serve these horns?

In the trope that will have appearance equating to function, a slain lamb is an uprightly hung lamb that would not necessarily have blood showing; so being *covered by the blood of the Lamb* is on its surface a figurative expression, and a metaphor that has a spiritual counterpart, with "blood" not really being *blood* but being the "life" of the Lamb. So now note,

And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for *you were slain, and by your blood you ransomed people for God* from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth." (Rev 5:9-10 emphasis added)

The Lamb reigns in heaven, and His priests (lords) reign on earth, a repetition of the white of the iron legs and feet morphing into the white/yellow patterns of the ten toes, with the Lamb being white, and His kings being of Himself and of clay not-yet-fired. But backing up to when the kingdom has not yet been given to the Lamb [Son of Man], the white/yellow pattern of the ten toes pertains for Christ is in heaven and therefore outside of time whereas the seven named churches are inside of time and subject to death as the two iron kings are outside of time (before dominion is taken from them) whereas the human persons represented by the miry clay are inside time and again subject to death.

I need to here pickup an image from the Feast of Weeks:

You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to [YHWH]. *You shall bring from your dwelling*

*places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to [YHWH]. (Lev 23:15–17 emphasis added)*

Disciples today—the Elect—have indwelling sin and death that is not counted against them, with this sin represented by the leavening that will be killed when these disciples receive glorified bodies and pass through the fire as in bread being baked.

Because of the weight of the subjects so far addressed, this is enough. There will be a Chapter Nine B.

\*

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