

# *Rereading Prophecy Revisited*

## Chapter Nine B

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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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Church, the Pope having no part, no place in any of Daniel's visions. The shadow of these visions extends from Daniel's day to the Ptolemaic and Seleucid Empires, with physical sons of light under *the Hammer* defeating multiple armies in a differing way than spiritual sons of light will defeat demonic kings through not confronting them. However, in the geometry of *headship*, what then was still is, in that the earthly Babylonian, Persian, and Greek Empires (and Greece's two major divisions, the Ptolemaic and Seleucid Empires) were together the self-similar representation of spiritual Babylon and the reigning hierarchy of the Adversary that exists in the Affliction as the chiral image of the Son of Man, Head and Body, that will receive dominion over all living creatures in the Endurance and into the Millennium. This will have the Adversary and his angels, in a self-similar structure to the Babylonian, Persian, and Greek Empires, reigning when Nebuchadnezzar and Daniel saw the same vision and reigning ever since, with the only significant difference coming from the breaking of the first horn/king of Greece at the Second Passover liberation of Israel, and the emergence of four horns/kings from the stump of this first king, with two of these four kings represented by the iron legs of the image seen in the vision. The other two are not seen as kings, for one rules in the Abyss and the other comes with the mind of a man as the false prophet. This false prophet comes to the office of *prophet* that is already in place to receive him although this office is currently occupied by a second-born so some event will occur between now and the Second Passover that briefly leaves the office vacant.

The image of the woman on whose forehead is written, *Babylon the great*, as seen in the Endurance, has as her head the spiritual King of Babylon, the Adversary. The chiral image of this woman will be the Body of Christ, whose Head is the glorified Christ Jesus. And the Body of Christ will, in the Affliction—that is before dominion is taken from the Adversary and his angels and given to the Son of Man—sit atop the seven named churches as the great Whore sits atop the seven-headed scarlet beast. And as this great Whore is drunk with the blood of the saints, the Body of Christ will experience martyrdom on an unprecedented scale ... the blood on which the great Whore is drunk comes from the Body of Christ, not from the seven named churches the Body of Christ rides.

In the geometry of self-similarity, the seven named churches equate to the seven pair of clean beasts that entered the Ark in Noah's day, with Noah representing Christ and the seven with Noah representing the angels to the seven named churches. These seven pair of clean animals are also representative of Joshua, who along with Caleb (in whom was a different spirit), of all Israel numbered in the census of the second year, entered into the Promised Land of God's rest. This will have Caleb being representative of the single pair of all other species that entered the Ark.

It is, in the geometry of self-similarity, Noah's single pair of all unclean species that represents the Body of Christ that sits atop the seven named churches in the Affliction, as the great Whore sits atop the seven demonic kings whose authority is as *hills* in relationship to the mountain of God in the Endurance. From the martyrdom of spirit-filled Christians who are not counted among the Commandment-keepers comprising the seven named churches, the great Whore as the body of the Adversary will become drunk. Spiritual Cain will be incorporated into this great Whore as will be all who have marked themselves for death through taking upon themselves the tattoo of the cross.

Now, to an issue that I need to address: I regularly receive unsolicited articles written by someone not called to reread prophecy, someone having little or no spiritual understanding but having a strong desire to teach others whatever the person thinks he or she knows. I used to answer those who wrote, but since late July last year, my back has prevented me from spending fourteen, sixteen hours a day on the keyboard. One supporter, knowing the problem, sent a copy of *Dragon* software, but the computer I use has neither microphone nor sound cards and is far too slow to use the software that will be held until I get a faster machine (the machine I use was old technology in 2005, when it was then Dell's bottom of the line desktop); however, I greatly appreciate the supporter's desire to help ease the pain caused from hunching over the keyboard hour after hour and I will, God willing, get a newer machine. So if you are one who would send me your understanding of Daniel's vision, or of John's vision, do not be offended if I don't answer ... you really don't want me to answer; for I'm not interested in arguing with children.

My youngest sister lived with my wife, two-year-old daughter, and myself when she was fifteen years old, a difficult age for many teenagers, especially when both parents are deceased. My first cousin, a decade older than myself, had legal custody of her, and they were not at the time getting along. In fact, my cousin had put my sister in boarding school, the same one that Patty Hearst then attended (they were in the same grade and are about the same age).

While living with me that year, my sister would argue with my very bossy daughter. I was amused: my adult sized sister arguing with a roughly three foot tall two-year-old, and losing, day after day. And by arguing with my daughter, my sister brought herself down to the level of my daughter: child arguing with child.

I didn't then, back in 1970, argue with either my sister or my daughter. I didn't have to get things done. And I'm not about to change course now, more than forty years later. ... My sister and oldest daughter have been friends since that year, having a relationship more akin to that of sisters than of aunt and niece.

So, in an earlier chapter I cited Paul: "If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. If anyone does not recognize this, he is not recognized" (1 Cor 14:37-38). I again cite Paul.

There are some within the Sabbatarian Churches of God that question whether Paul was genuine; there are some who question whether I'm genuine, for I do not have nor show material prosperity. When Paul wrote, "To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless ... . We have become, and are still, like the scum of the world, the refuse of all things" (1 Cor 4:11, 13), he wrote the reality of what it means physically to serve God in the Adversary's world.

The Adversary prospers his own, not those who are of God. And while God may or may not materially prosper those who serve Him—and usually doesn't as Paul realized—God sends to those who are His the *Parakletos*, the spirit of truth, so that His sons know what will happen and is happening both inside and outside of the space-time continuum. So if I were not doing this work of rereading prophecy, someone else would be, someone who will build on what I write, not build on a different foundation, not that

there is any other foundation but the one Paul laid. The problem is the one Peter recognized:

And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability. (2 Pet 3:15–17)

So if you send to me your understanding of biblical prophecy, make sure your understanding builds on those things I write as I build on those things Paul laid as the foundation for the temple of God. Enough said, almost. Those who would “teach” me what I know not to be true, I do not recognize as being of God; for I don’t sit hunched over a keyboard, hour after hour, for my benefit. I was called to reread prophecy: I have done that. If I continue in well-doing, my reward is secure. So what I do now is for those who have received me—who send support—so that their reward will be great; so that more will receive the same reward as I will receive (Matt 10:40–42). And occasionally a new person joins with me to receive me, thereby receiving the same spiritual reward as I will receive. If I were to stop and go fishing, putting up nothing new and thereby giving an opening to someone else to replace me, then it would be the person who supported the new work that would get the reward of the one doing the new work ... I’m jealous for [not of] those who have received me, extending support, and I’m not about to permit their reward to be diminished in any way; therefore, I will work as many hours as I’m able to deliver to others those things I know, and those things I don’t yet realize I know. And it is those things I know but haven’t yet realized that I know where work remains to be done. So discussion of the geometry of self-similarity is not a new thing to me, but awareness that the Body of Christ in the Affliction sits atop the seven named churches, with the seven named churches being the continuation of the present spiritually living Elect as opposed to the dead Body [Corpse] of Christ, helps me better verbalize what I have known for a decade.

With spiritual birth, the disciple receives the mind of Christ. But a child thinks as a child. An infant son of God, having the mind of Christ, thinks as an infant, not as the mature man who has run the race, enduring to his end. But because the infant son of God has the mind of Christ, as this son of God matures (only possible outside of heaven because of the dynamics of timelessness) this son of God ceases thinking as an infant and begins to think as a child, a two year old who would argue with a fifteen year old and not back down ever. But when this two year had an infant sister, then as a four year old had a second sister, this child matured and began to imitate her mother, caring for her sisters without trying to boss them around even though they copied her in whatever she did to the best of their limited abilities.

Humanly, the mind matures with age. Spiritually, the mind of Christ in the disciple matures, but not in a time-linked manner. Rather, the mind of Christ in the disciple matures through overcoming trials and adversity; through pushing against the Adversary and his governance of humanity, using the Adversary as a foil to produce spiritual growth. And too many Sabbatarian Christians have in the past and are now hunkering down to avoid growing in grace and knowledge. Why? Because growing in

grace and knowledge will inevitably mean following a man—and the Sabbatarian isn't about to do so, not after the Sabbatarian's experience with Herbert Armstrong. And I can't say that I blame them: Armstrong did more damage to Sabbatarians than he will ever realize, even when judgments are revealed.

Materially, Armstrong had much but he did little spiritually with what he had, and for this he will be held accountable.

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In this present era and in the Affliction, the geography of *headship* will have yellow over white ... color comes from the partially reflected light spectrum: the color of an object is the wavelength of the visible spectrum reflected from the object's surface, or the combination of wavelengths which has the same average value. So two objects can have the same "color" even though differing wavelengths of the visible spectrum are reflected so long as the average of the wavelengths are the same; *e.g.*, common bronze (90% Cu, 10% Sn) and 14 carat gold (14 parts Au, 10 parts a combination of Cu and Ag) are usually the same color.

To review, in fractal geometry, a shape is divided into self-similar shapes over and over again: the yellow/white color combination is divided into self-similar shapes/colors over and over again, with the first division coming in the loins of the humanoid figure, where what begins as bronze [yellow] goes to iron [white] in the repetition of the gold [yellow] and silver [white] pattern of head and chest. The pattern in proportion repeats in its chiral image of itself in going from the iron [white] feet into toes, mixed iron [white] and miry clay [yellow] of unfired humanity. This pattern would repeat again if the gold, silver bronze, iron, and clay were not simultaneously smashed by the stone cut without human hands.

As an aside, introduction of the color red [scarlet] as seen in Revelation 12:3 and 17:3 first comes in Matthew 27:28, where the author of Matthew's Gospel changes the color of the robe Roman soldiers put on Jesus from purple (the color of royalty, and the appropriate color for mocking a perceived pretender) to red, thereby establishing the chirality of the Adversary's reign now and in the Affliction and the reign of the Son of Man in the Endurance and the Millennium.

To return to the review: instead of triangles being divided again and again to produce mountains of the sort Loran Carpenter produced while at Boeing, the humanoid image Nebuchadnezzar saw in vision is divided over and over again to produce a world's population of seven billion, with the head of each being the spiritual king of Babylon, the Adversary; with the chest and arms of each producing good works as silver is the reflection of full spectrum light that is of God; with the yellow of belly and loins in their appetites ruling over the person; with the white of iron legs—iron is considered a black metal, but it is white in color although it transfers welding heat like gold does, not like silver does—not permitting one leg to significantly outdistance the other leg. And in where the person contacts the ground, the person becomes *human*, dust that will return to dust.

Every person whose father was of the first Adam is seen in the human-like image Nebuchadnezzar saw in vision, the image of *Babylon*. Likewise, every person whose Father is God will be seen in the image of the Son of Man. As a person is humanly born as a fractal of Babylon (born as a son of disobedience), a person is spiritually born as a

fractal of the Son of Man (born as a son of God). And as Daniel's people in Nebuchadnezzar's day were sons of disobedience, Christians today, almost without exception, are sons of disobedience who do good works for God but succumb to the appetites of belly and loins. Witness the succumbing of Christians to the appetites of the flesh in the on-line dating site, *Christian Mingle*, and how Christian women used in the site's advertisements appear as women of this world.

The physical is the mirror image of the spiritual: the yellow/white pattern of the spiritual would be repeated in the white/yellow pattern of demonic kings exercising *headship* over Christian pastors, others, who will say to Christ when their judgments are revealed, *Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?* (Matt 7:22). These miry clay (clingly clay) kings will be prevented from reproducing as another division of Babylon; however, they are not the end of the story.

The chirality of physical and spiritual have the direction of authority vectors reversed, with the least serving the great in the physical, but with the greatest serving the least in the spiritual. Thus, in the physical, kings are served whereas in the spiritual, kings do the serving.

The color white comes from the reflection of full spectrum light as the moon normally reflects sunlight and appears *white* or silvery. What casts shadows [*e.g.*, the "face" of the moon] is what blocks light, either full spectrum or partially reflected as color. Light itself casts no perceivable shadow of itself. And what blocks the light when *light* is God is sin, unbelief manifested as transgressions of the Law, with sin being theologically represented as leavening that is killed in the baking process (killed by fire, the fire that separates dimensions).

In moving from spiritual to physical, death becomes life and yellow goes to white. Sin goes to righteousness. Now, let us consider the following:

Then the goat became exceedingly great, but when he was strong, the great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven. Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. It grew great, even to the host of heaven. And some of the host and some of the stars it threw down to the ground and trampled on them. It became great, even as great as the Prince of the host. ...

And the goat is the king of Greece. And the great horn between his eyes is the first king. As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his nation, but not with his power. And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise. His power shall be great—but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints. (Dan 8:8–11, 21–24)

The little horn on the head of the King of the North [north being the only compass point not south, east, or west] is the "head" of the horn that is named Death, the horn that does not appear as a beast of the field [lion, bear, leopard] but as a cross. And once the great horn that is the first king of the King of Greece is suddenly broken because he is "first," an uncovered firstborn at the time of the Second Passover liberation of Israel, the dynamics of *Babylon* change; for all Christians will be liberated from indwelling sin and death, thereby breaking the power Sin had through controlling the appetites of the

belly and loins of every person. The Christian remains mortal; so Death continues to have dominion over the Christian, but only through outside causes.

Being liberated from indwelling sin and death causes the Christian to no longer be a son of disobedience; however, if the Christian takes sin—transgression of the Law—back inside him or herself, the Christian will commit blasphemy against the spirit, the unforgiveable transgression for no more sacrifice will remain for the Christian but loss of the Christian’s spiritual life.

Those wannabe prophecy pundits that write me tend to ignore the chirality of the physical and spiritual ... since the *Enola Gay* on August 6<sup>th</sup>, 1945, dropped “Little Boy” on Hiroshima, one prophecy pundit after another have proclaimed that humanity had entered the prophesied *time of the end*, the latter days. But the Apostle Paul wrote in the 1<sup>st</sup>-Century, “Now these things [what happened to Israel during the Exodus] happened to them as an example, but they were written down for our instruction, *on whom the end of the ages has come*” (1 Cor 10:11 emphasis added). So prophecy pundits do not have a particularly good record when it comes to understanding when the prophesied *time of the end* comes upon humanity. Daniel’s visions were sealed and are to be kept secret until the latter days, the *time of the end*. If humanity still has not entered this specific time period, then I, along with all who came before me, fart in the wind. But if my call to *reread prophecy* on Thursday, January 17<sup>th</sup>, 2002, was genuine, then we have entered the *time of the end*. And my argument for genuineness is the same as that of the Apostle Paul, my understanding of the mysteries of God.

The four horns that emerge from around the stump of the first king of the King of Greece have seven heads, and on the head of the north horn or kingdom or king—in the geometry of *headness*, a king equates to his kingdom for he is the head of the kingdom and his people—are ten horns that are already in place when the little horn, unlike the others horns, emerges and uproots three ... I have previously said that this little horn was the Adversary, but the question should have arisen in readers’ minds, how does the Adversary go from being the gold head of the humanoid image Nebuchadnezzar sees in vision to being a little horn on the head of Death, the King of the North, especially when the silver arms and chest of the image Nebuchadnezzar sees would seem to represent the ram that the he-goat tramples?

And I saw in the vision; and when I saw, I was in Susa the capital, which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal. I raised my eyes and saw, and behold, a ram standing on the bank of the canal. It had two horns, and both horns were high, but one was higher than the other, and the higher one came up last. I saw the ram charging westward and northward and southward. No beast could stand before him, and there was no one who could rescue from his power. He did as he pleased and became great. ...

As for the ram that you saw with the two horns, these are the kings of Media and Persia. (Dan 8:2–4, 20)

The kings of Media and Persia symbolized by the ram are not human kings, nor is the he-goat or the four horns that come from the broken first horn of the goat, nor is the little horn. However, the ten horns on the head of Death could be human kings, which would explain why the little horn so easily uproots three, leaving seven simultaneously together.

In the geometry of *headship*, the gold/silver color pattern of the head and chest/arms of the humanoid image Nebuchadnezzar sees is repeated in the yellow/white pattern of the bronze belly/loins and iron legs/feet. This pattern will now be repeated in the ten toes that are of miry clay and iron ... Adam was of red mud, red clay, not gray mud. But “red” clay is really more yellow-red than true red in the same way that bronze is yellow-red from being 90% copper. So the yellow/white color pattern is repeated in the ten toes of the image Nebuchadnezzar and Daniel saw in vision, with this same color pattern being repeated in Nebuchadnezzar’s and Daniel’s personages.

Red is the color of mortality, the color of blood and shed blood. The living entity condemned to death is seen as being *red*; the red dragon is condemned to death. The red beast is condemned to death. The great Whore is arrayed in purple and scarlet garb, the color of royalty and of mortality. And Christ, when being mocked, is condemned to death, a statement the author of Matthew’s Gospel emphasizes through the color of the robe he, not Roman soldiers, puts on Jesus ... when Matthew’s and Mark’s Gospels are taken together, Jesus, whose Head is God, is arrayed in purple [Mark] and scarlet [Matthew] as is the great Whore, whose head is the Adversary, when she is mocked and condemned to death—she is mocked because she is drunk.

Again, the head of every rebelling angel is the Adversary, the gold head of Babylon; the head of every son of disobedience is the Adversary, the gold head. But the Head of every Christian is Christ Jesus, the white Lamb of God, who took upon Himself the sins of Israel and subjected Himself to death by the cross. And when He took upon Himself the sins of Israel, His head was no longer God, the reason why Jesus hollered out, “Eli, Eli, lema sabachthani?” that is, ‘My God, my God, why have you forsaken me?’” (Matt 27:46). For that moment on the cross when Jesus was dying, Jesus’ head was the Adversary. It is for this reason that Peter wrote,

For it is better to suffer for doing good, if that should be God's will, than for doing evil. For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. (1 Pet 3:17–20)

The living inner self of Jesus did not go to heaven when His fleshly body died, but went to imprisoned spirits [demons] and preached to them as Nebuchadnezzar preaches to us today when he said, “Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble” (Dan 4:37). Unlike his human shadow, Nebuchadnezzar, the spiritual king of Babylon will not repent and will never praise and extol the King of heaven; hence, Jesus has to do this job for him so that Scripture is fulfilled even in understandings infant sons of God never have had.

Unless the Adversary briefly became the head of the fleshly body of Christ, the man Jesus would not have experienced death, but would have continued to live physically as the righteous from the Endurance who did not take judgment upon themselves will live physically from age to age, entering the Millennium as physical sons of God and exiting the Millennium a thousand years later as physical sons of God who will then come under judgment. Plus, Jesus could not be tempted in all things as other men [and women] are if He did not experience the Adversary’s broadcast of rebellion against God coming from

inside of Him. So it was absolutely necessary for our salvation that Jesus experience what we experienced prior to Him dying for us while we were still sinners (Rom 5:8). And because we as sons of disobedience experienced the Adversary as our head prior to being born of spirit, we who overcame the Adversary through the indwelling of Christ are qualified to judge angels ... Jesus needed to briefly experience the Adversary as His head so that His judgment of sons of God has standing before God.

## 8.

There are not many seven king, seven horn combines around at the end of the age: there are two, one of the head of the Lamb and one on the head of the King of the North, Death, with both of these seven king combines being yellow on white as time-linked mirror images, one of the other.

There was also a seven king combine that emerged when the first horn/king of the King of Greece was broken: the lion has one head, the bear one, the leopard four, and Death one. But this combine of kings had dominion taken from it (Dan 7:11–12), and the head of Death was dealt a mortal wound with the resurrection of the two witnesses. The cross-shaped body of Death was then consumed with fire. So these four—the false prophet, Abaddon, Sin, and Death—have no real dominion over holy ones in the Endurance even though, except for the body of Death, they are still around to cause mischief and wreak havoc and complain a lot.

But John's vision introduces a complication to the preceding statement:

And I [John] saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And *to it the dragon gave his power and his throne and great authority. One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast. And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"* And the beast was given a mouth uttering haughty and blasphemous words, and *it was allowed to exercise authority for forty-two months.* It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. Also it was allowed to make war on the saints and to conquer them. And *authority was given it over every tribe and people and language and nation, and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.* (Rev 13:1–8 emphasis added)

When all authority—all dominion over living creatures—is taken from the four kings and the little horn (Dan 7:11–12), they have no authority: the Adversary (the dragon) has no authority, except that which he usurps from Christ Jesus by coming claiming to be the Messiah at the hour when humanity, especially the Sabbatarian Churches of God, expect the Second Advent to occur.

- When Satan and his angels are cast from heaven (Rev 12:9), Satan and his angels come to earth claiming to be Christ Jesus with His angels; Christian dogmas and icons will be subverted by the dragon, with the Cross being the principle icon that the Antichrist demands the whole earth worship;

- The dragon that appears as a lamb with two horns will demand that all who buy and sell take upon themselves the mark of the beast [*chi xi stigma*], the tattoo of the cross.
- And God, Father and Son, permit the Adversary to make this demand of humanity that has entered into the Sabbath of the land.

Before proceeding, the chirality of the Affliction and Endurance will have force vectors reversed: now and in the Affliction, authority flows from the head to the body, or from top to bottom. But in the Endurance and in the Millennium, those who are great will serve those who are least, thereby reversing the direction authority flows so that the least ride atop the great.

Now, back to the citation: *The whole earth marveled as they followed the beast. And they worshiped the dragon, for he had given his [usurped] authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"* (Rev 13:3–4) ... who can fight against the beast, Death? New saints can, but they will not fight with the weaponry of this world but will fight through enduring to the end, not engaging in transactions, not trying to do more than live for the day:

Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble. (Matt 6:25–34)

During the Sabbath of the land—the Millennium—humanity is not to take anxious thought about food, drink, shelter; for God through the land resting will provide those things needed to sustain life. It isn't likely, though, that God will provide cell-phone service or satellite television or talk radio or groomed golf course greens anywhere: community organizers won't be golfing while the communities they pretend to represent suffer ... *shovel ready jobs* will be ready as soon as shovels are forged and hafted, each by the person who will use the shovel in a manner analogous to aboriginal Northwest Coast woodcarvers forging and hafting their own adzes and crooked knives.

## 9.

The *body* is to its *head* as a wife is to her husband ... with *Death* having its body burned and destroyed, Death cannot reproduce more *death*: the head alone is sterile. Without a body, *Death* retains its ability to take life, but lacks the means to do so—until the Adversary as the Antichrist,

[E]xercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. It performs great signs, even making fire come down from heaven to earth in front of people, and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain. (Rev 13:12–15)

Because dominion has been taken from the four beasts seen in Daniel chapter seven and the Son of Man exercises this dominion in what is now the Endurance of Jesus, the order of succession is reversed, with Death being the first beast/head, and the lion as the false prophet being the fourth beast/head. And Death, now representing the beast that is permitted by God to “make war on the saints and to conquer them,” with “authority ... given it over every tribe and people and language and nation” (Rev 13:7) so that “all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain” (v. 8).

Regardless of endtime Christian dogma, every person has a known fate established before the foundation of the earth, a tricky juxtaposition when placed along side of *freewill*.

To understand biblical prophecy a person must have the mind of Christ that only comes to the person through the indwelling of Christ that gives to the person *life from before the foundation of the earth ...* it isn't that the soul [inner self] of the person lived before the body was humanly born, what would seem to be implied in having the person's name written in the book of life before the foundation of the earth was laid, but that the spiritual life a disciple receives comes from the Father and His Beloved and comes from before the foundation of the earth was laid.

Shortly before Jesus was taken, He prayed,

Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. *And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.* (John 17:1–5 emphasis added)

The spiritual life—a second breath of life—that I received came from heaven and came from the same moment in heaven that the Father and the Son have life: their breath of life is in me. I did nothing to receive this second breath of life; however, I have done and am doing a work that could not be done without this second breath of life that came not as a thing earned but as my physical life came to me through an act by my human father and mother. And the fact that I live physically doesn't make me special although it does separate me from garden clay that I dig up when setting fence posts. The fact that I received a second breath of life, however, does introduce an element of specialness that separates me from the vast majority of humanity. So I have life from before the foundations of the world were laid, but I received this life in the late 20<sup>th</sup>-Century, which is where translations fail. To have life from before the foundations of the world were laid is not the same as having life before the foundations of the world were laid—this is what must be understood.

Again, the spiritual life I have come from before the foundations of the world were laid because this spiritual life comes from the Father through His Beloved, but I didn't receive this spiritual life until after Jesus died for me while I was still a sinner (Rom 5:8), and I was still an uncovered sinner in the spring of 1972. So in moving from time into timelessness—from physical to spiritual—Jesus' crucifixion in the 1<sup>st</sup>-Century inside of time occurs in the same unchanging spiritual moment that exists today in the 21<sup>st</sup>-Century as existed in the 1<sup>st</sup>-Century. And this concept is important in understanding the visions of Daniel; for the four beasts/kings of Daniel chapter seven are the four horns/kings of chapter eight, and these four are the four horsemen of the Apocalypse, with these four emerging from the sea of humanity only once outside of time, with this one time simultaneously occurring in the 6<sup>th</sup>-Century BCE and in the 21<sup>st</sup>-Century CE inside of time. Thus, Daniel in vision isn't transported forward in time, but transported outside of time, which is what happened to Paul:

I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told, which man may not utter. (2 Cor 12:1–4)

To be caught up to the third heaven is to be taken outside of space-time, meaning that Paul could not have been in the flesh even if it seemed as if he was; for the flesh possesses mass, and by possessing mass, the flesh is subject to gravity and the passage of time and as such is part of what has been created physically. Heaven is timeless for heaven is not part of the physical creation. The human person, however, is a self-similar fractal of heaven itself, meaning that the wound in the side of the first Adam from which a rib was taken for the creation of Eve, and the wound in the side of the second Adam ensuring death and thereby setting the stage for the creation of the last Eve, the Body of Christ, are similar to the rent in the fabric of heaven that resulted in the formation of the Abyss when iniquity was found in an anointed cherub ...

The human person, created in the likeness and image of God, is self-similar to God and to the person as a glorified son of God, and sons of God will look like God, the Head of all that is in heaven, thereby giving to heaven self-similarity to the human person ...

As God is the Head of Christ and as Christ is the Head of the disciple and as the husband is the head of his wife, God is the Head of heaven—and a human person can have but one head without being a freak that cannot live. Thus when iniquity was discovered in an anointed cherub, this guardian cherub was cast through a rent in heaven and cast into the Abyss as Korah was swallowed alive by the earth (Num chap 16). And once outside of heaven, this guardian cherub became the head of rebelling angels in a manner analogous to the Most High God being the Head of heaven and of all who are or will be in heaven.

The physical creation came into existence in the Abyss as a spoken *ex-nihilo* creation.

Returning to the head of the fourth beast being dealt a mortal wound: being mortally wounded and having recovered is an interesting juxtaposition, for what is mortal is *mortal*. A wound that is not mortal permits the wounded to live albeit maimed or whole, but a mortal wound does not permit the wounded to live without extraordinary medical care being given to the person, and certainly dismemberment—the head cleaved from the body—does not permit the mortally wounded to live unless the wounded happens to

be the *Green Knight* (as in *Sir Gawain and the Green Knight*). So before Death can return to taking the lives of the righteous, he will have to recover his cross-shaped body, and the dragon that appears as a lamb constructs an image of Death's former body which the Antichrist causes to speak (Rev 13:15).

The head of Death has no means of giving birth to additional sons of Death (sons of disobedience); for Death has been separated from Sin, in first Israel (as seen in Daniel's long vision — Dan 11:5) since the beginning of the Affliction, and then separated from Sin in the third part of humanity since dominion over the kingdom of this world was given to the Son of Man. ... A person is the slave, serf, of whomever the person obeys, obedience to God that leads to righteousness, or disobedience that leads to death (Rom 6:16). Every person has a "king" reigning over him or herself; thus every person has a head [inner self, soul] that in turn has been penetrated by its *head*, either Christ or Death. The inner self of a son of disobedience is dead, impaled on the horn of Death. And every person is humanly born with a dead inner self/soul., with the outer self of the person—even of the lawless Christian—being ruled by the first horn or great horn of the King of Greece through the appetites of the belly and loins, food and sex, with sex serving as a metaphor for power, or holding power one person over another.

Prostitution is now a symbol of the body (represented by the woman) holding power over the man; for the man who engages in sexual relations with a "loose" woman comes behind every other man with whom she has had relations, which in a strictly physical sense will have the man subjecting himself to any transmissible disease the woman's previous penetrators had. The man who engages in sexual relations with a prostitute entrusts himself to the prostitute—this is not where trust should be placed. However, the man who focuses on acquiring the wealth of this world is equally ruled by the flesh and its desires: he entrusts himself to the value others have assigned to currencies, commodities, collectibles, real property. This person, male or female, who seeks after the things of this world inevitably neglects the things of God, such as obedience to God in even small things like Sabbath observance. The Christian man who does good works in this world, donating his millions or billions to building cancer hospitals and feeding the hungry, but who neglects Sabbath observance, calling the day after the Sabbath [*to mia ton Sabbaton*] the *Sabbath*, will, when his inner self appears before Christ find that he should have devoted more time to understanding the mysteries of God and less time singing praises. Many are the odes that have been sung to deaf prostitutes.

When kings as horns penetrate people, these kings are the head of the people and as such have responsibility for the people. This is what's seen throughout the Books of the Kings. The Lord held the king responsible for his own acts, his own idolatry, as well as the idolatry of his subjects; for the king represented the people before the Lord. Even in Egypt, Pharaoh bore responsibility for Israel's lawlessness, with the master responsible for what his slave does. Abraham bore responsibility for entering Hagar and fathering a son by her. Yes, the idea was of Sarai/Sarah, but Abraham had the power to say, No! ... He didn't, and because he represented a type of Christ Jesus and natural Israel a type of Ishmael, he couldn't say *no* without erasing Moses from history.

Once an earthly shadow of an endtime spiritual event is in place, the spiritual event is certain to occur: the third part of humanity in the Endurance is certain to enter into God's Rest, either heaven or the Millennium, for the children of Israel crossed the

Jordan behind Joshua [again in Greek, *Iesou*] and physically entered into God's rest, the Promised Land. Likewise, the majority of today's Christians are certain to be condemned to the lake of fire, for the nation of Israel that left Egypt, except for Joshua and Caleb, perished in the wilderness and did not cross the Jordan.

Who is spiritual *Joshua* and *Caleb* is now important, with the seven named churches representing the seven pair of clean animals on the Ark and with both the seven churches and the seven pairs being represented by Joshua/Jesus.

Caleb was of Esau, but Caleb had joined himself to Israel; thus, in Joshua and Caleb is seen Jacob and Esau, the twin sons of promise, one loved, one hated.

These will be the seven named churches [Joshua] and the decimated Body of Christ [Caleb], analogous to the seven pair of clean animals and the single pair of all other species that crossed from the antediluvian age into this present age.

The relationship between mountains and plains has theological significance apart from atmospheric pressure: the so-called Royal Law was initially spoken by the Lord from atop Mount Sinai, but given a second time as part of a Second Covenant with second reasons for observing it—and given by a second spokesman, Moses—on the plains of Moab. The relationship between *mountain* and *plain* is the relationship between first and second, between *head* and *body*, king and his subjects. This relationship is between roughness and smoothness, and is a relationship that can be expressed mathematically if a person is so interested—the relationship between a Mandelbrot set and Euclidean geometry.

Classical mathematics is, as Keith Devlin once said, only suited to study the world we humans have created. It is not suited to the study of the natural world, or the world the Lord created; for the patterns of nature were outside of mathematics until Benoit Mandelbrot (1924–2010), Polish born, French and American mathematician, developed the means for expressing *roughness* through fractal geometry, with Mandelbrot saying, *Think not of what you see but what it took to produce what you see* (quote from Nova's, *Hunting the Hidden Dimension*, 2008).

Mountains in fractal geometry are a series of self-repeating triangles, each triangle like every other triangle so that in seeing one triangle, every triangle is seen. However, to show this required IBM's computing power in the 1970s.

In three books, each an update and revision of a previous work—the 1975 French work, *Les Objects Fractals: Forme, Hasard et Dimension*; his 1977 book, *Fractals: Form, Chance and Dimension*; and his 1982 book, *Fractals: Form, Chance and Dimension*—Mandelbrot brought *roughness* under the rubric of mathematically replicable entities, a necessary step in reaching, “This calls for a mind with wisdom” (Rev 17:9); for the seven king/horn/beast pattern is repeating, building plains into hills and hills into mountains.

A mountain differs from a hill in merely the number of times the fractal is iterated: the more times, the higher the mountain. So “mountains” become a referent to the magnitude of the king's reign, with the *mountain of the Lord* referring to the location of the throne of the Lord, its great height and majesty, its “elevation” being higher than all other thrones in that Christ Jesus will receive all authority in heaven and on earth as King of kings and Lord of lords.

The branching of a sapling is repeated in the branches of the tree up to the branching nodes of upper most tips; thus, “tree form” is a fractal, with the height and width of a tree representing the number of times the geometry is iterated, with this geometry extending beyond a single tree and to the entirety of an unrestricted forest: pruning a tree, therefore, represents placing boundaries on a forest. Both of which place man-made artificialness onto natural *roughness*, and with a tree being a metaphor for a kingdom because of the iteration present.

Wisdom is needed to avoid the trap of thinking that the seven heads that are seven mountains (Rev 19:7) are the seven hills of Rome ... Rome isn't located on seven mountains but on seven hills, lower than mountains, less than mountains, less *rough* than mountains.

Mountains are kingdoms of great height, great magnitude, but constructed from the same “geometry” of righteousness or unrighteousness found in one person; thus, in one person iterated many times can be seen the entirety of a kingdom—of the Adversary's kingdom or of Christ's kingdom. Natural world's *roughness* versus civilized *smoothness* (the veneer of civilization).

A spiritual king, demonic king, one having reigned under the Adversary's umbrella of dominion over living creatures, will have had a throne higher than any earthly king—and when John sees *Babylon*, five kings have fallen: five reigns are over (which five), one is, and one is to come.

Again, in fractal geometry, only one fractal need be seen to know the whole, or any portion of the whole. And when the first horn, the great horn of the King of Greece is broken, four horns sprout from around his stump ...

When Nebuchadnezzar, as the shadow and copy of the spiritual king of Babylon, was figuratively hewn down by being given the mind of an ox for seven years, figurative metals bands were placed around his stump so that his stump (his kingship) was preserved and returned to him when the seven years passed. But this is not the case when the first king of the King of Greece is broken: the office of this king is not returned to him, but is preserved through the four kings with seven heads that come from him as if these four were root suckers. Thus, the first king of the King of Greek is an eighth horn that had been the “head” of the seven, with both this eighth horn and the seven having a “head,” the little horn, the *head* of gold. And here, color is important: again, both gold and bronze are yellow metals, whereas silver and iron are white metals.

In the humanoid image Nebuchadnezzar saw in vision, the bicolor gold head and silver arms/chest are repeated in the bronze belly/loins and iron legs/feet ... if the middle of this image is removed, the color pattern remains in the gold head [the little horn] and iron legs [Sin and Death, separated by the Second Passover liberation of Israel]. The little horn on the head of Death, the fourth king and king of the North represents the yellow/white base fractal.

There is no erect penis on the image Nebuchadnezzar saw so the king sees *Babylon* after the Second Passover liberation of Israel; i.e., after the great horn that is the first king of the King of Babylon is broken. Nebuchadnezzar sees the image at the breaking of *Babylon* and dominion being given to the Son of Man, Head and Body; thus, Daniel's vision of the third year of Belshazzar (chap 8) begins before the timeframe of Nebuchadnezzar's vision. This vision addresses the breaking of the first horn of the King

of Greece, then seems to step past Nebuchadnezzar's vision and slide all the way to Christ's return, when He will restore the temple.

In Nebuchadnezzar's vision, the head of gold and the arms/chest of silver are visible as well as the bronze belly/loins and iron legs/feet—all are present so the humanoid image that takes its name from its head, *Babylon*, is actually seen after Daniel 11:5 takes place and after Daniel 8:8 takes place, but before Daniel 7:9–14 and Daniel 12:1 occur. ... Daniel's vision of the first year of Belshazzar begins within three days of the Second Passover liberation of Israel and extends to when the kingdom of this world is taken from the four beasts that have seven heads. Daniel's vision of the third year of Cyrus begins at approximately the same time as Daniel's vision in Belshazzar's third year. Both visions begin with the kings of Persia having power (or coming to power), and both cover the King of Greece breaking the power of these Mede and Persian kings, then seemingly out of nowhere being broken himself because he is "first," the uncovered firstborn of the Adversary, his *gold-color* revealing his link to the gold head of *Babylon*.

Marriage between one man and one woman is a fractal: the husband penetrating his wife for purposes of procreation [within a marriage, sexual relations are not limited to procreation] is analogous to—a fractal of—the spirit of God penetrating the spirit of Jesus, which repeats in the penetration in the spirit of Christ penetrating the spirit of man that is the head of the person's inner self [*psuche* or soul], with the person's inner self also being the head of the outer self, and with the male outer self being the head of the female outer self that the man has married.

The above fractal produces no orphans, but produces both spiritual and physical children. The above fractal functions as the chiral image of the Adversary's presently reigning hierarchy that cannot be seen by human eyes, a hierarchy in which the Adversary as the gold head of spiritual Babylon reigns over lesser kings, "white metal" kings, as their head with fewer repetitions than seen in the kingdom of God.

Light casts no shadow of itself. What blocks the light casts a shadow of itself. Hence deconstructing the geometry of *roughness* inherent to marriage means comprehending the fractal of marriage, the fractal of penetration. Deconstructing the riddle of the beasts—not simply solving the riddle, but dissecting the riddle so that it can never again be used—will result in a figurative running of the bulls.

#### 10.

Before preceding further to deconstruct *roughness* as it pertains to spiritual mountains, two passages need considered:

For behold, [YHWH] will come in fire, and His chariots like the whirlwind, to render His anger in fury, and His rebuke with flames of fire. For by fire will [YHWH] enter into judgment, and by His sword, with all flesh; and those slain by [YHWH] shall be many.

Those who sanctify and purify themselves to go into the gardens, following one in the midst, eating pig's flesh and the abomination and mice, shall come to an end together, declares [YHWH]. For I know their works and their thoughts, and the time is coming to gather all nations and tongues. And they shall come and shall see my glory, and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen my glory. And they shall declare my glory among the nations. And *they shall bring all your brothers from all the nations as an offering to [YHWH]*,

on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says [YHWH], *just as the Israelites bring their grain offering in a clean vessel* to the house of [YHWH]. And some of them also I will take for priests and for Levites, says [YHWH]. (Isa 66:15–21 emphasis added)

*Israel* will be more than the outwardly circumcised descendants of the patriarchs when the Second Advent occurs: peoples from all *the nations* [Gentiles] shall bring their brothers to Jerusalem as living offerings, with *Jerusalem* then being a heavenly city that will not settle on earth until the arrival of new heavens and a new earth, ones that are spiritual rather than physical. For heavenly Jerusalem, the Bride of Christ, functions as the Body of Christ in a manner analogous to a man's wife being to her husband as the outer self is to the inner self of the person—

The other passage:

Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness He judges and makes war. His eyes are like a flame of fire, and on His head are many diadems, and He has a name written that no one knows but Himself. He is clothed in a robe dipped in blood, and the name by which He is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following Him on white horses. From His mouth comes a sharp sword with which to strike down the nations, and He will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On His robe and on His thigh He has a name written, King of kings and Lord of lords. Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God, to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great." And I saw the beast and the kings of the earth with their armies gathered to make war against Him who was sitting on the horse and against His army. And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh. (Rev 19:11–21)

Same scene as in Isaiah chapter 66, but seen from a differing perspective: the scene is about the return of the Son of Man in glory and in might—and of the demonic kings that jointly held the dominion consigned to the King of Babylon, only two remain when the Second Advent occurs: the beast and the false prophet. Thus, there are three at the Second Advent, the same three who are seen at the beginning of the hour:

And I saw, coming out of the mouth of *the dragon* and out of the mouth of *the beast* and out of the mouth of *the false prophet*, three unclean spirits like frogs. For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. (Rev 16:13–14)

Demonic spirits don't come from men but from more powerful demons: the dragon, beast, and false prophet are demons, rebelling angels. And the mystery of the seven kings is resolved: the little horn that speaks great words against the Ancient of Days (Dan 7:11) is the gold head of Babylon, the spiritual King of Babylon (Isa 14:4), the one who functions in the Adversary's reign over living creatures as Christ Jesus functions as the uncovered Head of the Son of Man, the uncovered Head of the Body of Christ, the indwelling head of every disciple who has the mind of Christ. The little horn is the

Adversary, who stands on the head of Death, the King of the North, to slay whomever he can. The little horn on the head of Death is a fractal of the red dragon with seven heads and ten horns (Rev 12:3): when you see one, you see the other ... in the same way, every Christian is to be a fractal of Christ Jesus, with the Son of Man, Head and Body being the realization of the fractal.

The demonic kings of *Babylon* fight against each other at the end of this age, but they are seen in the fractal that appeared to Nebuchadnezzar as a humanoid image, sans its penis (i.e., the first king of the King of Greece).

What has been discovered is that every tree in a forest is a fractal of the forest: in looking at one tree, the person sees the entirety of the forest at a miniature level, something that is initially difficult to imagine until the person sees three-dimensional satellite photos of unrestricted, unlogged forests.

Likewise, when a person looks at a Christian the person should see Christ Jesus, the essence of what Jesus told Philip:

Philip said to Him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? *Whoever has seen me has seen the Father*. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. (John 14:8–11)

The person who sees a Christian should see Christ and by extension, should see the Father. If an outside observer doesn't see God in viewing the Christian, perhaps this *Christian* isn't of God, Father and Son.

Now back to *Babylon*: in seeing the whore riding the beast, the person sees the dethroned hierarchal administration of the Adversary; sees the humanoid image Nebuchadnezzar saw after a stone cut without hands [the cleaved in-two Mount of Olives — from Zech 14:4] smashed the gold, silver, bronze, iron, and miry clay image into chaff blown by wind. And no, the whore riding the beast doesn't seem to look like the humanoid image Nebuchadnezzar saw, but then, when standing alongside an oak tree in a forest of oak trees, the oak doesn't look like the forest. The perspective distorts similarity. And being under the administration of the prince of the power of the air, the Adversary—not just standing next to a tree that reaches into the heavens, its crown visible to the ends of the earth—causes sons of Adam to not see that the tree and the whore riding the beast are fractals.

King Nebuchadnezzar serves as the shadow and type of the Adversary, the spiritual King of Babylon—and as *king*, the Adversary is the head of Babylon, with the *body* of the Adversary coming from the Adversary being the head of every son of disobedience.

The great Whore is to her forehead as the outer self of a human person is to the person's inner self, or as the wife is to her husband; as the glorified Bride will be to Christ the Bridegroom. It is the *head* that enters the other, the woman, with the attire of the wife reflecting the contents of the heart of her head. Thus, in the attire of the great Whore that bears the name of her head, Babylon, is seen the desires of the Adversary's heart: *The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality ... idolatry is spiritual fornication. Idolatry by Israel*

is spiritual adultery. And idolatry in the Endurance guarantees the idolater death in the lake of fire. Plus, only in a gay club could one find a person so garishly adorned in purple and scarlet, the colors of royalty and sacrifice, and then the adorned person would wear face paint and makeup to hide the reality that the person is dead inside.

Because what happened to King Nebuchadnezzar in the *natural* world discloses what will happen to the Adversary, the spiritual King of Babylon, in the non-physical spiritual realm, what is said about Nebuchadnezzar being a tree pertains to the Adversary:

The visions of my head as I lay in bed were these: I saw, and behold, a tree in the midst of the earth, and its height was great. The tree grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth. Its leaves were beautiful and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the heavens lived in its branches, and all flesh was fed from it. I saw in the visions of my head as I lay in bed, and behold, a watcher, a holy one, came down from heaven. He proclaimed aloud and said thus: "Chop down the tree and lop off its branches, strip off its leaves and scatter its fruit. Let the beasts flee from under it and the birds from its branches. But leave the stump of its roots in the earth, bound with a band of iron and bronze, amid the tender grass of the field. Let him be wet with the dew of heaven. Let his portion be with the beasts in the grass of the earth. Let his mind be changed from a man's, and let a beast's mind be given to him; and let seven periods of time pass over him. The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men and gives it to whom he will and sets over it the lowliest of men." This dream I, King Nebuchadnezzar, saw. And you, O Belteshazzar, tell me the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the spirit of the holy gods is in you. (Dan 4:10-18)

First: was Nebuchadnezzar's kingdom visible to the ends of the earth? Did Nebuchadnezzar's kingdom feed all? Did birds of the heavens live in Nebuchadnezzar's branches? Or did Daniel, as in the case of Nebuchadnezzar's first vision, declare to the King hyperbole; for Nebuchadnezzar never ruled over China, an Empire as great as his own, or over peoples in the Andes, or over peoples of the Kamchatka, or over Hopi, Zuni, the ancient peoples of the cliffs. But the spiritual King of Babylon ruled and continues to rule over all peoples who have not been redeemed as firstborn sons of God. So what Daniel tells Nebuchadnezzar is said to the human king, but is about the spiritual king, a tree who is to be chopped down when dominion is taken from him and he is cast to earth; a tree whose stump is bound with bands of iron, a great iron chain:

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. (Rev 20:1-3)

Although given the mind of an ox for seven years, Nebuchadnezzar's kingship was held for him. Daniel tells him, "And as it was commanded to leave the stump of the roots of the tree, your kingdom shall be confirmed for you from the time that you know that Heaven rules" (Dan 4:26), an odd expression said to someone who would be given the mind of an ox at the beginning of the seven years, and who would not know the things of man or of God. The expression better fits the Adversary, the spiritual King of

Babylon, when he is cast from heaven and given the mind of a man, who would be capable of knowing that Heaven rules from the moment he is cast to earth.

Again, Daniel speaks to Nebuchadnezzar, but what he speaks better pertains to the spiritual King of Babylon rather than the human king of Babylon: in speaking to Nebuchadnezzar, Daniel speaks to the still-ruling prince of this world.

And this is enough for one chapter. Chapter 10 will conclude this revisit of *Rereading Prophecy*, a little book hastily written in 2002 in about the same amount of time as this book has been written. And from a side-by-side comparison of the two, a reader can see how far I have come in a dozen years. If I get two more years as Paul had fourteen years, what I write today will seem to be spiritual baby food, such is the growth that has come since just 2011, let alone since 2002.

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