

The King of Greece: *Death of a Firstborn*

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. (Dan 8:8)

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. (Dan 8:21–23)

And when he has become strong through his riches, he shall stir up all against the kingdom of Greece. Then a mighty king shall arise, who shall rule with great dominion and do as he wills. And as soon as he has arisen, his kingdom shall be broken and divided toward the four winds of heaven, but not to his posterity, nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these. (Dan 11:2–4)

I.

The king or prince [*sar*] of Greece is specifically mentioned by the angel bringing the prophet Daniel knowledge of “what is inscribed in the book of truth” (Dan 10:21). When this messenger angel left Daniel he would return to fight against the prince [*sar*] of Persia, and the prince [*sar*] of Greece would come, presumably against the angel (v. 20). And here wisdom is required: this prince of Persia is not a human being, for no angel would need the help of the archangel Michael to overcome a human being. Rather this prince of Persia is as or more powerful than the messenger angel; this prince of Persia is a demonic spirit. And the inclusion of this demonic prince of Persia (with “the kings of Persia” — v. 13) in the same context as the prince or king of Greece suggests that this prince of Greece is like the prince of Persia who had withstood the messenger for 21 days or until the archangel Michael intervened.

II.

The visions of Daniel were for the latter days (Dan 2:28; 8:17; 10:14); these visions were sealed and kept secret until the time of the end (12:4, 9; 8:26). They were sealed with their shadow: human kings of Persia pushed against the kingdom of Greece, with one of these “pushes” captured in the story of *the 300*.

Most theologians do not believe that Scripture is true; thus, they teach that the visions of Daniel were written in the 2nd-Century BCE, shortly before the Maccabees defeated the forces of Antiochus Epiphanes IV.

If, however, Scripture is true, then the Book of Daniel was written in the 6th-Century BCE and written by the man Daniel who lived until the reign of Cyrus, king of Persia. And if Scripture is true, then Daniel's visions were not understandable by Israel even following the 2nd-Century BCE Maccabean defeat of the Greek-Syrian Seleucid Empire.

The presumption herein is that Scripture is true, and if true, then no person was able to understand the visions of Daniel until the time of the end, which didn't begin in the 1st-Century BCE or in the 19th-Century CE, or in 1927, 1937, 1957, or in 1987, if the phrase *the time of the end* has an "endtime" assignment of meaning. Yes, the Apostle Paul believed that he was living at the end of the age (1 Cor 10:11), but Paul also wrote, "For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. ... Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord" (1 Thess 4:15, 17). ... Paul wrote (paraphrased) that *we who are alive will meet the Lord in the air*; he wrote from having received *a word from the Lord*. But the Lord didn't come while Paul remained alive. Paul didn't understand *the word* he had received; he couldn't understand this *word*, for understanding required comprehending what Daniel's sealed and secret visions reveal.

III.

Daniel's visions remained sealed and secret until *the time of the end*, a period including and immediately preceding the seven endtime years of tribulation. They were not understandable by anyone earlier than the 21st-Century; i.e., earlier than January 2002 when the return to typological exegesis unsealed these visions. Therefore, whatever has been written about the visions of Daniel prior to the return of typological exegesis and everything since that doesn't originate in typology is of little or no value spiritually.

IV.

The Apostle Paul's "end of the age" is not *the time of the end*, for Paul's "end of the age" began at Calvary when one long spiritual night began, a period of darkness in which disciples as small lights set on a hill could be seen (a candle or lamp is not lit during the day, for its light would be lost to the brightness of the day—a lamp shines brightly only in darkness). This one long spiritual "night" or "twisting away" [from the light that is Christ] will see death angels pass over the world at its midnight hour as the death angels passed over the land of Egypt at the midnight hour (Ex 12:29), with this spiritual midnight hour occurring when humankind is as far from the Father and the Son as humankind can get.

In this earthly realm, midnight is theoretically as far from sunset and from sunrise as the night will get; it is as far from the light as the earth can twist or turn; it is the middle of the darkness. Now, when Christ Jesus is the light of this world, midnight occurs not chronologically halfway between Calvary and the

Second Advent, but spiritually when humankind can not turn farther away from the light [Christ] but must begin to come closer to the light. Just how far humankind can turn from Christ is speculative, but today, the entirety of the visible Christian Church practices lawlessness. Judaism has rejected its Creator. And by its practices, Islam rejects the God of Abraham. The people of the Book have a desire to serve the Most High, but they have been slain by their teachers. They are without knowledge, without faith, without obedience. And the remainder of the world knows even less about the Father and His Christ. So exactly how much farther from God can humankind get?

Today, worship of the creation is culturally mandated in every industrialized nation. Advocates of environmental activism function as Puritan preachers used to function in western societies, a subject to which this paper will return when the bi-colored humanoid image of Nebuchadnezzar is addressed.

V.

On the 10th day of the first month (*cf.* John 19:31; 12:1, 12), Jesus entered Jerusalem as the Passover Lamb of God, a lamb appropriate to the size of the household of God (Ex 12:3–4). He addressed the crowds, saying, “And I, when I am lifted up from the earth, will draw all people to myself” (John 12:32). The crowd asked how the Son of Man could be lifted up if the Christ remains forever (*v.* 34), and Jesus answered, “The light is among you for a little while longer. Walk while you have light, lest darkness overtake you. The one who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light” (*vv.* 35–36).

Darkness overtook those disciples who did not and who now do not walk as Jesus walked (1 John 2:6) or imitate Paul as he imitated Christ (1 Cor 11:1; Phil 3:17).

- Jesus said not to think that He came to abolish the Law and the Prophets (Matt 5:17); Christendom teaches that Jesus abolished the law.
- Jesus said not to think that He came to bring peace to the earth; He came to bring a sword (Matt 10:34). Christendom teaches that Jesus was a man of peace who came to bring goodwill to all men.
- Jesus said that whoever does not take up the stake that tethers the person to this world is not worthy of Him (Matt 10:38). Christendom, with few exceptions, teaches that disciples should participate in the politics of this world, thereby remaining tethered to this world.
- Jesus walked as an observant Jew. Christendom teaches that whoever walks as a Jew is a *Judaizer* and thus a heretic.
- The disciple who does not walk as Jesus walked, who does not walk as an observant Jew is not worthy of Jesus and is not a son of light—and Christendom, virtually without exception, is not worthy of Jesus and its disciples are not sons of light.
- Since the reign of Emperor Hadrian and Israel’s third rebellion against Rome (ca 135 CE), Christians have almost universally walked as Gentiles walk and not as observant Jews walk;

- Therefore, Christians and Christendom are today as far from the Father and the Son as men (and women) can get; they await the midnight hour as revelers in New York's Times Square await the falling glass ball.

The light to which Jesus referred was Himself.

In Jesus is life, and that life is the light of men (John 1:4). Darkness is not able to overcome this light (v. 5) although for three days and three nights following Calvary, total darkness lay over this earth ... the night is darkest just after sunset and just before sunrise. The total darkness following Calvary is the shadow and type of the darkness that overwhelms the earth when the two witnesses will lay dead in the streets of the great city identified as Sin for three and a half days. These two periods of total or near total spiritual darkness mark the beginning and end of one long spiritual night that began at Calvary and will continue until the kingdom of this world is given to the Son of Man (Rev 11:15; Dan 7:9–14) halfway through the seven endtime years of tribulation.

The gates of Hades could not prevail over the earthly body of Christ, resurrected without suffering corruption, and the gates of Hades will not prevail against the spiritual Body of Christ that has been overtaken by darkness. This spiritual Body will be returned to life without suffering corruption.

Darkness cannot prevent the sun from rising, or the Son from coming as the anointed Messiah.

The spiritual darkness that began at Calvary is analogous to the long night of waiting and watching in Egypt when Israel roasted its Passover lambs with fire, with their staffs in their hands and with their loins girded and their feet shod. In Egypt, Israel entered this long night as a slave people, but following the death angel passing over the land, slaying firstborns not covered by the blood of a sacrificed lamb, Pharaoh summoned Moses and Aaron and told Moses to take Israel out from Egypt ... that long night of waiting and watching in Egypt didn't end when the death angel passed over the land, nor had it ended when Pharaoh summoned Moses and Aaron. Israel was not to leave their houses until the morning (Ex 12:22), when the nation went to spoil the Egyptians. So light returned before Israel left Egypt—and for the daylight portion of the 14th day of the first month, Israel looted Egypt before the nation left with its herds and its flocks and the wealth of Egypt. Israel did not leave Egypt as a free people until the night of the 15th of Abib, a night that is to be commemorated with feasting.

Jesus ate the Passover on the dark portion of the 14th of Abib, and was tried, scourged, and crucified on the daylight portion of the 14th, during the hours when ancient Israel had spoiled the Egyptians ... Israel's taking those things that reflected light (gold and silver) and taking the fine clothing of Egypt formed the shadow and copy of the crucifixion when the true light of this world was taken and possessed by spiritually circumcised Israel (i.e., the Church), with the fine garments of Egypt forming a shadow and type of grace, the garment of Christ's righteousness put on daily through morning and evening prayer.

VI.

One long spiritual night of waiting and watch began at Calvary. The midnight hour of this long spiritual night (known to history as the Christian era) will see

the slaying of firstborns not covered by the blood of the Lamb of God, including the slaying of spiritual firstborns in the inter-dimensional realm, where the great horn of the king of Greece (Dan 8:21) is the first “king” of Greece, first as in a firstborn son. This great horn is broken suddenly (v. 8). Why and when he is broken is known: the king of Greece is not a human king or even one demonic prince, but a federation of five kings, four of whom are still to come; for the first king of this king of Greece is broken at the second Passover liberation of Israel, today a nation circumcised of heart (Rom 2:28–29). This first “king” of the king of Greece doesn’t and wouldn’t cover himself with the blood of the Lamb of God. Neither he nor any demon can cover himself with Christ’s blood—and without a covering in the heavenly realm of absolute obedience, all demonic spirits who are “first,” analogous to the first to open the womb of man or beast in Egypt, will perish when the death angels take the lives of men as ransom for Israel (Isa 43:4) as the lives of firstborns were taken in Egypt (v. 3) long ago.

Apparently Paul wasn’t given knowledge of the second Passover liberation of Israel, for he wrote that he did not understand why he did not do the things he wanted to do but did the very things that he hated (Rom 7:15). He realized that sin and death continued to dwell in his fleshly members (vv. 21–25). He didn’t realize that Israel, a nation circumcised of heart (Rom 2:28–29), would be liberated from this indwelling sin and death at a second Passover patterned after the first Passover. He was, however, given knowledge of the Church’s rebellion against the Lord (2 Thess 2:3), but he apparently thought the rebellion already underway (v. 7) would become this great falling away within a short period of time; he knew a rebellion was under way when he wrote to Timothy, “You are aware that all who are in Asia turned away from me” (2 Tim 1:15). He didn’t know, though, that this great falling away wouldn’t occur until after Israel was liberated from indwelling sin and death.

The rebellion that was underway while Paul still lived was like the rebellion of both houses of ancient Israel in that the Church walked in the customs of the nations [ideologies] that the Lord had driven out before Israel (*cf.* 2 Kings 17:8). The practices of the Gentile peoples that Christendom encountered in its cultural expansion were figuratively baptized and proclaimed holy, thereby causing the Church to defile itself in heavenly Jerusalem as the house of Israel and the house of Judah had defiled themselves in the Promised Land. But the rebellion in the great falling away will be like Israel’s rebellion in the wilderness of Paran (Num chap 14), and like Israel’s rebellion in the days of Samuel (1 Sam chap 8), when Israel demand that a human king rule over the nation rather than the Lord. In the great falling away, liberated Christendom will return to its lawless ways (Rom 6:16), especially to Sunday observance, when no sacrifice remains for spiritually circumcised Israel, with this return to sin being analogous to ancient Israel wanting to return to Egypt and rejecting the Lord as its sovereign.

No second Passover slaughter of firstborns has yet happened; humankind has not yet turned as far from God as humanity can get. Therefore, the long spiritual night that began at Calvary has not yet reached its midnight hour; however, getting farther from God than humankind presently is will prove difficult.

VII.

Daniel's phrase, *the time of the end*, doesn't directly correspond to Paul's, "the end of the age," a period two millennia long: if *the time of the end* addresses the events that occur in Daniel's visions, and if Paul's "end of the age" starts with the long spiritual night that began at Calvary, then Daniel's *the time of the end* is not synonymous with Paul's "end of the age," which did not begin with the human king of Babylon or with any king of Babylon or Persia or Greece, but began with Christ Jesus being sacrificed as the Passover Lamb of God. Thus, theologians who would argue that *the time of the end* began in the 1st-Century hence Daniel's visions have been understandable since the 1st-Century walk in darkness as blind men. They know neither where they are going, nor what they teach. And they disclose by their insertion of Rome and the Roman Empire into Daniel's visions just how sealed and secret these visions have been through the end of the 20th-Century CE.

Yes, Daniel's visions were still sealed and secret at the end of the 20th-Century; they were not unsealed until January 2002, seven years ago.

- Daniel's visions were sealed and kept secret by their shadows and copies fulfilling the visions after the visions were received: the earthly shadows of heavenly events fulfilled the visions in sufficient detail that no further fulfillment has been expected.
- The assertion by modern scholars that the Book of Daniel was written in the 2nd-Century BCE is *prima facie* evidence that Daniel's vision were kept sealed and secret until *the time of the end* and were not understood in the 1st-Century CE by the first disciples or by the Apostles.
- The assertion by modern biblical prophecy pundits that the two legs of iron of Nebuchadnezzar's image represent the divided Roman Empire, and that fourth beast of Daniel chapter seven is the Roman Empire discloses the extent to which Daniel visions remained sealed and secret.

Daniel's visions are about the spiritual king of Babylon (Isa 14:4), about the spiritual princes [*sars*] of Persia, and about the spiritual king of Greece, a federation of five kings, not one human king (Alexander the Great) ... the prophetic king of Greece is not an individual, but is the spiritual reality that cast earthly shadows manifested in earthly Babylon as Alexander and his four generals.

The above spiritual entities are represented by two colors: gold and silver. The head and belly and thighs are golden colored, with common bronze (90% copper, 10% tin) being the color of 14 carat gold-copper alloy. The arms, chest, legs, and feet are silver colored. And these two colors represent differing ideologies.

Because the earthly shadow of entities and of events that exist in, and would occur in the invisible inter-dimensional heavenly realm seemed to fulfill Daniel's visions, no further fulfillment has been expected; hence, Daniel's visions were both sealed and kept secret for nearly two and a half millennia through misinterpretation by many false prophets, false prophecy pundits, and secular scholars. Teachers, such as Ellen G. White and Herbert W. Armstrong, built ministries for themselves based on their "interpretations" of Daniel's visions, but prophetically, they were the blind leading the blind. Their intensions might well

have been honorable, but if Scripture is to be believed, they could not understand Daniel's vision which remained sealed and secret throughout their lifetimes. Therefore, those later teachers who retain, say, either Armstrong's or White's understanding of prophecy are today false teachers, deceiving and harming infant sons of God. Unfortunately, though, these many false teachers have so little spiritual understanding that they continue in falsity while sincerely believing that they have been spiritually enlightened by Armstrong or White or Luther or whomever else a person wants to mention.

The man Daniel, greatly loved by the Lord, felt a great trembling so that no strength was left in him when the angel who had been withstood for 21 days by the kings of Persia came to him: Daniel fell on his face in deep sleep (Dan 10:7–9).

- If the prince of Persia or the kings of Persia who had withstood the angel for 21 days were men like Daniel, they too would have fallen to the ground when in the presence of the angel.
- Because the archangel Michael had to intervene so that the message could be delivered to Daniel, the prince of Persia and the kings of Persia were not located in this world, but in the inter-dimensional heavenly realm identified in Scripture as the bottomless pit and *Sheol*.
- The prince or king of Greece is like the prince of Persia who had, for 21 days, prevented the message from being delivered. (Dan 10:20)

In His Olivet Discourse, answering His disciples' questions about the sign of His return and the close of the age, Jesus said, "So when you see the abomination of desolation spoken of by the prophet Daniel standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains" (Matt 24:15) ... the abomination of desolation spoken of by the prophet Daniel is referenced in Daniel chapter 11, verse 31. Thus, Jesus disclosed that the events described in Daniel's long vision were for the time of the end; the vision was not fulfilled by what happened in the 2nd, 3rd, and 4th Centuries BCE. And if Daniel's visions were not for his time although they were seemingly fulfilled within a couple centuries of when Daniel lived, then the apparent fulfillments can only be earthly types or shadows of individuals and events that block the light of God coming from the heavenly realm.

VIII.

Jesus came as the light of this world (John 1:4, 12:35–36 *et al*). He was the light of Day One (2 Cor 4:6) of the Genesis chapter one creation account. And where the light is, there is no darkness, no shadow, no death. But death entered the world through the first Adam (Rom 5:12), for his disobedience of the only command he was given blocked the light of God from shining in men [humankind] — Adam was driven from the Garden of God before he could eat of the fruit of the tree of life (Gen 3:22–24). Because of Adam, all of humankind was consigned to disobedience (Rom 11:32) and death; human beings are born physically as sons of disobedience (Eph 2:2–3), bondservants to sin and death, serfs of the present prince of this world. ONLY BY ONE NAME, JESUS CHRIST OF NAZARETH, CAN MEN BE SAVED OR WALK IN LIGHT (ACTS 4:10–12). BY EVERY OTHER NAME, INCLUDING THE NAME OF THE CONJOINED *ELOHIM* THAT CREATED HUMANKIND

IN THEIR IMAGE, MALE AND FEMALE (GEN 5:1–2), HUMAN BEINGS HAVE NO SPIRITUAL LIFE BUT ONLY THE PROMISE OF INHERITING LIFE UPON DEMONSTRATED OBEDIENCE TO THE LAWS OF GOD.

- A spiritual shadow is the darkened chiral image of the reality that casts the shadow.
- Light casts no shadow; only those things that block the light cast shadows.
- Those things that block the light of God are sin [lawlessness, from 1 John 3:4] that leads to death;
- Thus, obedience to God casts no shadow in this world; only disobedience casts a shadow.
- Therefore, Michael and Gabriel cast no shadows whereas Lucifer, the prince of this world and the spiritual king of Babylon, casts a non time-linked shadow when in the inter-dimensional heavenly realm and will cast a time-linked shadow when cast to earth.

Every person who walks in lights walks as Christ Jesus walked. If no sin or death dwelt in the fleshly members of the person, he or she would cast no shadow but would be “light,” an awareness that explains why the first Adam was created as an adult and not as a child ... the first Adam is the shadow and type of the last Adam, Christ Jesus (Rom 5:14), who was without the indwelling of sin or death until He entered Jerusalem as the selected Passover Lamb of God. Thus, the first Adam, Jesus’ shadow, is created as an adult outside of the Garden of God, with the Temple in Jerusalem represented by the Garden.

The born of spirit Christian who truly walks without indwelling sin and death (the status of every Christian immediately after the second Passover liberation of Israel) casts no shadow in this earthly realm. However, sin and death does, today, dwell in the fleshly members of born of spirit disciples (Rom 7:21–25), so Christians in this era cast spiritually lifeless shadows ... the born-of-spirit Christian who practices sin and/or who hates his [or her] brother [or sister] walks in darkness, not in light—and when walking in darkness, a person also casts no shadow. Those *Christians* who openly practice sin are the children of the Adversary (1 John 3:10); they are only able to cast a spiritual shadow when they are among the children of God, where they are bathed in the light of God. When they are among their own, they dwell in darkness and are indiscernible from the spiritually lifeless of this world. They look like this world, walk like this world, have the interests of this world, but judgment is now upon them whereas the world does not come under judgment until born anew or born of spirit.

IX.

Biological procreation only occurs in this world among biological species. The Adversary is not of this world. The sons of God that shouted for joy when the foundations of this world were laid (Job 38:7) were not of this world. They existed when this world was created; thus, they were not biological creations, but heavenly creations, angels, ministering spirits sent out to serve (Heb 1:14). ... Any living entity whose only parent is the Most High God is a son of God; hence, angels as well as disciples of Christ Jesus, born of spirit [πνεῦμα] received from

the Father, are sons of God without biological gender, whereas the first Adam was an earthly son of God for he had no parent but the *Logos*, who created all things made physically.

God the Father is the parent of every son of God, but the *Logos* as *Yah* was the man Adam's parent ... Adam and Eve together form the image and likeness of *YHWH Elohim*—

Elohim is the regular plural of *Eloah* or *Allah*, and when *Elohim* created man, he made him in the likeness of *Elohim*; male and female he created them (Gen 1:26–27; 5:1–2), and when Adam [man] “had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth” (5:3) ... to be in the image of *Elohim*, humankind was created male and female. And when Adam fathered Seth, Adam did not give birth to this son after his image, Eve did. Adam through Eve produced a son in Adam's own likeness. Likewise, the Father through the *Logos* produced a Son in the Father's likeness (John 14:9; Heb 1:3).

The above is underappreciated: when Adam fathered a son in his own likeness, after his image, and named him Seth, Eve actually conceived and bore this third son of Adam (Gen 4:25) as she had conceived and borne Cain and Abel (vv. 1–2). To produce a son in his own likeness and after his image, Adam needed Eve: Seth replaced righteous Abel; an endtime Seth (the third part of humankind — Zech 13:9) replaces the saints liberated from indwelling sin and death at the second Passover, replaces those saints who will be slain for the word of God and for the witness they bear during the first 1260 days of the Tribulation as 1st-Century saints were slain and now sleep under the altar (Rev 6:9–11), replaces those saints that constitute spiritual Abel.

The Christian Church as the last Eve will give birth to two sons, a spiritual Abel and a spiritual Cain, in an inverted birth order, with *Abel* born when all of spiritually circumcised Israel is filled with the Holy Spirit at the second Passover liberation of Israel, and with *Cain* born 220 days later when the great falling away (2 Thess 2:3) occurs. And this *Cain* will slay those disciples who keep the commandments of God, especially the Sabbath commandment, but this *Cain* will wander far from God as *he* pursues a remnant of this *Abel* that will remain until Babylon falls—and it is this remnant that Satan goes after when he is cast from heaven (Rev 12:17) and the last Eve gives birth to a third son, a spiritual *Seth*. This remnant that keeps the commandments and has the spirit of prophecy (from Rev 19:10) will be, during the last 1260 days of the Tribulation, witnesses to the third part of humankind, spiritual *Seth*, as the two witnesses were witnesses to Israel during the first 1260 days of the Tribulation, and they will cast no shadow for there will be no darkness within them.

The Father, to produce a Son in His image, needed the *Logos* as a man needs his wife to produce a son. And the Son, the glorified Jesus, to produce additional sons of the Father, needed the Church as the first Adam needed Eve. The great theological error of visible Christendom is its construction of a closed godhead: the *Christ* [Messiah] is not restricted to the man Jesus of Nazareth, what Jesus tried to tell His disciples when He commanded them not to tell anyone that He was the Christ (Matt 16:20). The *Christ* is not limited to one man, but is the descriptive identifier for the firstborn sons [plural] of the Father, with Christ Jesus being the First of these firstfruits ... Judaism has always looked for too

small a Messiah, looked for a human lord [*adoni*] and not for a heavenly Lord to come as its Anointed One. Its monotheism has prevented Judaism from even considering that the Creator-of-all-that-is could come as the Son of Himself to bear Israel's sins. And while here on earth as the Son of Himself, the man Jesus of Nazareth received a second breath of life, a second birth, the divine breath of the Father [πνεῦμα θεοῦ] (Matt 3:16), Israel's Unknown God, the deity concealed by the creation [Heb: *olam* — Eccl 3:11] so that Israel could not know the end from the beginning. This receiving a second breath of life while still a living human being is what establishes the pattern for righteousness that Jesus fulfilled with His baptism (Matt 3:15); for the firstfruits of God must “bear fruit” when it is not the season for fruit as Jesus commanded the fig tree to produce fruit when it was not the season for figs (Matt 21:18–19 *et al*). It is not the season for “fruit” until the kingdom of this world becomes the kingdom of the Father and His Christ (Rev 11:15–18; Dan 7:9–14); nevertheless, disciples must bear the fruit of the spirit in darkness, not in light—and fruit borne in the shade lacks the sweetness and richness of flavor as fruit receiving full light. Fruit borne in the shade takes longer to ripen, but for fruit to ripen at all in darkness is a miracle.

The third part of humankind born of spirit halfway through the seven endtime years (again Zech 13:9) will account for most of God's harvest of firstfruits: this third part of humankind will bear fruit while shaded by Satan coming claiming to be the Messiah. It is disciples in this present era that must bear fruit in near total darkness, and not much fruit is now being borne. Even during the 1260 days between the second Passover liberation of Israel and when the Holy Spirit is poured out on all flesh halfway through the seven endtime years of tribulation—in a period analogous to the hours of a day between midnight and dawn—not a lot of fruit will be borne by faithful disciples who will be like righteous Abel, leaving no seed of himself.

It was Eve's body that conceived and gave birth to Adam's third son, Seth: for the sake of pedagogical redundancy, Adam's third son was the son that was fathered after his image; i.e., after the likeness of God [*Elohim*]. Righteous Abel produced no offspring before he was slain by his brother, and “Cain went away from the presence of God and settled in the land of Nod, east of Eden” (Gen 4:16), where he knew his wife and she conceived Enoch. Thus, the descendants of Seth were “sons of God,” in that they were in the image and after the likeness of Adam, who was created in the likeness of *Elohim*; whereas the descendants of Cain were the sons and daughters of man (Gen 6:1–2). Therefore, when “the sons of *Elohim*” saw that the daughters of men were attractive and began to take them as their wives, the sons of Seth and daughters of Cain abolished distinction between righteousness and unrighteousness so that the Lord [*YHWH*] was grieved that He had made humankind (vv. 6–7).

X.

Biological gender is an attribute of this world that reflects a relationship in the heavenly realm. The *Logos* [ὁ λόγος], seen in the Old testament as *Yah* (Ps 146:1a *et al*), was the Helpmate or Spokesman for the Most High before He entered His creation as His only Son (John 3:16). As *Yah* [*YH*], the *Logos* was conjoined to the Most High, the Unknown God of ancient Israel, in the Tetragrammaton

YHWH as these two functioned as one deity as a man and his wife are one flesh (Gen 2:24). Before entering His creation (John 1:3) as His only Son, the *Logos* functioned as a “wife” to the Most High, but with the *Logos*’ entry into this world as His only Son, the relationship shifted to that of a father and his firstborn son. And it is this father-son relationship that is confirmed when, following Jesus’ baptism to fulfill all righteousness (Matt 3:15), the Father says, “This is my Son, my Beloved, with whom I am well pleased” (v. 17).

XI.

A shadow exists in one less dimension than does the reality that casts the shadow. A three-dimensional object casts a two-dimensional shadow. And to understand what is meant when it is said that an individual or an event blocks the light of God, a person needs to realize that heaven is a timeless dimension in which there is neither mass nor matter; light equates to life. In this earthly realm, light has characteristics of both mass and energy; thus, light serves as an earthly metaphor for life in the heavenly realm, with life in heaven having characteristics of solidity without possessing mass.

Human beings cannot physically enter either heaven or the inter-dimensional heavenly realm to make observations or to take measurements (1 Cor 15:50). There are no means by which a person can know what happens in heaven or in the inter-dimensional heavenly realm except through revelation ... someone or some entity has to reveal to a person what has happened and what will happen if the person is to “know” more than what can be discerned through observation, measurement, and reason.

Concerning the day and the hour when the earth will pass away (Matt 24:35), Jesus said that no person knows these times, not even the angels, that only the Father knows when the heaven and earth will pass away (v. 36). However, when Jesus asked who people said He was, Peter answered, “You are the Christ, the Son of the living God” (Matt 16:16). Jesus then told Peter, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven” (v. 17). Thus, through revelation given by the Father, those things that only the Father knows can be [and will be] known by disciples.

XII.

A point on a two-dimensional plane would (if it could) perceive a cylinder as a circle: none of the cylinder’s height would be discernable for by being limited to existence on a two-dimensional plane, the point would be unable to see or measure the height of objects. Likewise, three-dimensional objects in a fourth dimension (space-time, a dimension necessary to allow for movement of entities possessing mass) will be unable to see or measure objects in an inclusive dimension, heaven. Life in a timeless dimension will be to life in the unfurled four dimensions like height would be to a point on a two-dimensional plane. This heavenly life can co-exist with life in the unfurled dimensions without being detected or detectable by life in the unfurled dimensions, with one exception.

Heaven is a timeless supra-dimensional realm in which the four known forces exist as an unfurled primal force. It is the dimension that exists on the other side of a sudden creation, a dimension in which all living entities must function as one

entity in a similar way to how cells in a human being function together to produce one person. Timelessness dictates that “what-is” must co-exist with “what-was” and “what-will-be,” and in this analogy, disobedience or lawlessness is like a cancerous tumor. Because of conflicting values, disobedience produces paradoxical gridlock in a timeless realm, and as such, must be eliminated whenever found.

Because a point on a two-dimensional plane perceives a cylinder as a circle doesn’t make the cylinder any less tall: calling a cylinder a circle merely reveals the limitations that have been placed upon the point. And it would be fruitless for two points on a plane to argue about the nature of the cylinder that they sincerely believe to be a circle.

Again, that point on a two dimensional plane when encountering a cylinder would not be able to perceive any of the cylinder’s height. Only by the cylinder casting its shadow onto the two dimensional plane could this point determine the cylinder’s height, and this determination would be made by observing where the light was and where the light was absent (or where it was dark). And if this point did not know to attach significance to the presence and absence of “light” then the cylinder’s shadow that reveals the height of the cylinder would have no meaning to this point.

When it became time to unseal and make known the previously sealed and secret visions of the prophet Daniel, the Father caused disciples to begin attaching significance to the presence and absence of the light that is Christ Jesus: the Father caused disciples to return to taking meaning from Scripture through typology ... human beings are not points on a two dimensional plane, but rather, they are enlivened jars of clay in four dimensions. But human beings will have no more knowledge of what occurs in another dimension—heaven—than a point on a two dimensional plane has of height. Only through shadows can human beings “see” into the heavenly realm, but these shadows are not cast upon the earth’s geography. Rather, shadows made in the heavenly realm are cast upon the mental topography (mental landscape) of humankind, with this mental topography revealed through the actions or acts of fleshly human beings. Unrighteousness is, now, spiritual darkness stemming from something or someone in the heavenly realm blocking the “light” that is God. And it is the prince of this world that blocks that light, with the blockage occurring in the inter-dimensional realm.

Only those entities that have within themselves indwelling death [disobedience] are able to block the light of God and thus cast a shadow in one less dimension than themselves.

XIII.

The essence of biblical typological exegesis is that ancient Israel forms the enlivened shadow of the Christian Church, with the lawlessness of the Church manifested in the acts and action of Israel in the Promised Land ... ancient Israel did not have indwelling spiritual life received through possession of the Holy Spirit; therefore, ancient Israel existed in one less dimension than does the Church, composed of those disciples that have been born of spirit [πνεῦμα θεοῦ] thus having real heavenly life dwelling with them. But again, the Church would be

unable to cast a shadow if it did not also have indwelling disobedience, a mystery that the Apostle Paul said he didn't understand (Rom 7:15).

John the Baptist was not born of spirit as a son of God. Life via receipt of the Holy Spirit was not given prior to Calvary, and John died before Calvary; hence, as no earthly life preceded the creation of the first Adam (Gen 2:4–7), no spiritual life here on earth preceded the creation of the last Adam. No one prior to Christ Jesus, who was “light,” was able to cast a spiritual shadow. And Christ Jesus, as light, cast no shadow until He took on the sins of Israel, thereby allowing the first Adam, created as an adult, to be His shadow.

Jesus took on the sins of Israel when He entered Jerusalem on the 10th day of Abib as the chosen Passover Lamb of God. In shadow, Jesus' entry into Jerusalem (Matt 21:1–11) denotes when the first Adam is created in Edom, but outside of the Garden of God. The first Adam being placed in the Garden forms the shadow of when Jesus entered the temple. The first Adam naming the animals from which no helpmate was found is the shadow and type of Jesus naming the Pharisees hypocrites and vipers. When in a deep sleep, a rib is taken from the first Adam, and *Elohim* creates Eve—Jesus died at Calvary, and from a wound in His side, the Church was created when Jesus breathed on ten of His disciples and said, “Receive the Holy Spirit” (John 20:22). And the first Adam and Eve became one flesh as the Church, the Body of Christ (1 Cor 12:27), was one with Christ Jesus (John 17:21–23).

The first Adam and the first Eve together became one flesh (Gen 2:24) as the *head* of a person and the *body* of the person forms one flesh when the *head* represents the *conscious self-awareness* of a person while the *body* represents all of the person's fleshy body; therefore, Jesus as the glorified Head of Christ and disciples as the spiritual Body of Christ together form one flesh analogous to the Apostle Paul's body in which his mind delighted in the law of God (Rom 7:22), but in his members another law waged war against the law in his mind (v. 23) for another law rules Christendom, a law that wages war against the law of God. The Body of Christ today does what Christ Jesus hates. Because of the Body's lawlessness, when disciples are liberated from indwelling sin and death, they will be separated from Christ by being delivered into the hand of the lawless one (Dan 7:25) for the destruction of the flesh in the same pattern as Paul employed when he commanded the saints at Corinth to deliver the man who was with his father's wife to Satan for the destruction of the flesh that his spirit might be saved when judgments are revealed (1 Cor 5:5). Only at the Wedding Supper will disciples again be one with Christ Jesus. Throughout the entirety of the seven endtime years, disciples' only covering will be their obedience—they will figuratively live on their own in the transition between Body and Bride.

XIV.

The reason the first Adam had to be created as an adult male, with no infancy or adolescence, is that the last Adam cast no shadow until He took on the sins of Israel when about 33 years old ... if someone asks how old Adam was when he was created, the answer is that he was an adult male equivalent in age to a man in his early 30s in this era. And the same analogy pertains to the last Eve, who will

give birth before she is in labor (Isa 66:7), with delivery of her first son coming at the second Passover liberation of Israel.

To the first Eve were born three sons, Cain, Abel, and Seth; to the Church will be born three sons, a spiritual Cain and a spiritual Abel at the beginning of the seven endtime years of tribulation, and a spiritual Seth halfway through these seven endtime years, with this spiritual Seth seen in prophecy as the third part of humankind (Zech 13:9) that will be born of spirit when the Holy Spirit is poured out on all flesh (Joel 2:28). As stated earlier and for readers desiring technical accuracy, spiritual Abel will be born first, born at the second Passover liberation of Israel, and spiritual Cain will be born 220 days later on the day of the great falling away, with the birth of these two forming the chiral image of the birth of the first Cain and Abel. And without assigning meaning to shadows, an activity to which Plato objected—and an activity to which biblical literalists will still object—what the Father has revealed to endtime disciples (as the Father revealed to Peter that Jesus was the Christ) would be lost amidst the babble of dead spirits and demons.

The chiral image of a prophet-of-old delivering the words of the Lord to Israel is a person rereading long sealed and kept secret visions and assigning to the words of the visions the meanings that unseal the visions.

XV.

King Nebuchadnezzar, the king of Babylon went to Jerusalem, besieged it, and the Lord gave Jehoiakim king of Judah into his hand. Nebuchadnezzar took some of the vessels of the house of God, and he took some of the people, both of the royal family and of the nobility, youths without blemish (Dan 1:1–2) and made of them eunuchs so that they were defiled in Israel, for “No one whose testicles are crushed or whose male organ is cut off shall enter the assembly of the Lord” (Deut 23:1). Therefore, as the vessels of the Lord were defiled by Nebuchadnezzar placing them in the house of his god in Shinar, the human vessels he took were also defiled. And a chiral correspondence results: the gold and bronze vessels of the temple form types of the youth of Israel, separated from the Assembly of Israel by castration as the metal vessels of the temple were separated from House of God by geographical location. The Israelite youth serving Nebuchadnezzar, Daniel being chief among them, were made unclean; they were made into Gentiles, but by their faith in the Lord when in a far land, Daniel (Belteshazzar), Hanniah (Shadrach), Mishael (Meshach), and Azariah (Abednego) were circumcised of heart according to the terms of the Moab covenant. Thus, these four young men and later grown men become shadows and types of Israel (now a nation circumcised of heart — Rom 2:28–29) under the reign of the spiritual king of Babylon, the present prince of this world.

The basis for Paul identifying disciples as either vessels for honorable usage or vessels for dishonorable usage (Rom 9:21–23) comes from the juxtaposition of Nebuchadnezzar taking to Babylon the vessels of the House of the Lord and the youth of the House of Judah. Daniel was a vessel for honorable usage. Likewise, endtime disciples will be vessels for honorable use if these disciples do not dine on the delicacies of the spiritual king of Babylon, nor drink his wine (seen in

Scripture as *abominations* and *impurities of sexual immorality* — Rev 17:4). Then, they, too, will be greatly loved by the Lord as Daniel was greatly loved.

Daniel's refusal to eat from the king's table and to eat only vegetables and to drink only water doesn't translate spiritually as a command to endtime disciples to be vegetarians and to abstain from wine, but rather, Daniel's refusal to eat from the king's table is the shadow and type of endtime disciples refusing to pursue the desires and pleasures of this world, refusing to place "the desires of the flesh" (1 John 2:16) before obedience to God. It might be that all of the food of the king's table as well as the king's wine was defiled by having been offered to idols, but no such defiling is seen in Scripture. Therefore, the presumption must be that Daniel abstained from eating the good things of the king to fulfill typology; that Daniel abstained as the visible manifestation of faithful disciples abstaining from feasting in Satan's house where they have been emasculated by disobedience. Throughout the entirety of the period between when God formally delivered the Church into the hand of the prince of this world at the Council of Nicea (ca 325 CE) and when a remnant of the Church left spiritual Babylon to rebuild the House of God in heavenly Jerusalem (beginning with the Radical Reformers, ca 1525 CE), faithful disciples left no seed of themselves in this world. There is no *natural* second generation of the Church in this era. Every disciple is individually called by the Father to be of the firstfruits; i.e., to be a firstborn son of God. No person biologically inherits the Holy Spirit and indwelling eternal life.

Daniel's castration and physical exclusion from the assembly of the Lord, followed by his acceptance by the Lord because of his faith opens the theological door for acceptance of physically uncircumcised Gentiles into the assembly of the Lord when these Gentiles by faith keep the precepts of the law (Rom 2:26–29).

XVI.

In the second year of the king's reign, Nebuchadnezzar had dreams or a dream that the magicians, enchanters, sorcerers, and the Chaldeans of his court could not interpret because the king would not tell them what the dream was. What the king asked of his wise men could not be done by mere mortal men (2:11). Nevertheless, the king was determined to slay his wise men who presumed to speak for his god. But Daniel went before the king and asked for time for the God of heaven to reveal to him the king's dream, which the Lord did; thus, Nebuchadnezzar's dream also became Daniel's dream.

Nebuchadnezzar's capture of Jerusalem formed the shadow and copy of the spiritual king of Babylon's (Isa 14:4) capture of the Church in the inter-dimensional heavenly realm; his capture of Jerusalem wasn't a complete razing of the city when he appointed Zedekiah king in the land of Judah (Jer 37:1). Nor was the prince of this world's capture of heavenly Jerusalem a complete razing of the city when the Church, because of its lawlessness, initially became a vassal ideology of the Adversary's. It is only when the Church rebels against the prince of this world as King Zedekiah rebelled against Nebuchadnezzar that the Church as heavenly Jerusalem (Rev 21:2, 9–10) is razed with fire, not the fire of the Adversary but the future delivery of saints into the lake of fire; for as the Lord delivered earthly Jerusalem to the human king of Babylon, the Lord delivered the

Church into the hand of the spiritual king of Babylon beginning in the 1st-Century and concluding at the Council of Nicea (ca 325 CE).

The Church's rebellion against the king of Babylon is not complete until the Reformation, when the silvery kings of Persia direct the Church to build a house for God in heavenly Jerusalem.

All of Scripture forms that shadow and copy of heavenly events that block the light of God from shining on humankind, beginning with Day One of the spiritual creation and continuing through to the seventh day when the new heavens and new earth replace the existing physical or lifeless heavens and earth. Therefore, it will be consistently asserted that Nebuchadnezzar's capture of Jerusalem forms the shadow and copy of the Adversary taking the Church (the future heavenly Jerusalem) captive as the serpent deceived the first Eve in the Garden of God. And as *Elohim* drove the first man and woman, the two forming one flesh, out from the Garden, the Father and the Son will deliver the Church (spiritually circumcised Israel) into the hand of the spiritual king of Babylon for the destruction of the flesh as the Lord delivered physically-circumcised Israel into the hand of Nebuchadnezzar, with this delivery occurring in two parts:

- Nebuchadnezzar took the land of Judah captive in his first year, early 599 BCE, thereby requiring that Judah's king Jehoiakim (Josiah's second son to be king over Judah) pay Nebuchadnezzar tribute.
- But Jehoiakim quit paying tribute at the end of 597 BCE and was killed by Nebuchadnezzar the following March.
- Jehoiachin, Josiah's grandson, reigned over the land of Judah for three months in 596 BCE before being taken captive by Nebuchadnezzar.
- Then Nebuchadnezzar made Zedekiah king over the land of Judah for 11 "artificial" years (596 to 586 BCE) before Jerusalem, after an 18 month siege, fell to the armies of Nebuchadnezzar and the people of Judah were taken to Babylon.

After making Jerusalem and the land of Judah pay tribute to him as Nebuchadnezzar had made every other land¹ pay tribute to him, the kings of Judah did not remain loyal to him so Nebuchadnezzar returned to raze the city in 586 BCE, leaving the city charred rubble. God delivered the Church into the hand of the spiritual king of Babylon in 325 CE, who then set up a puppet Church in the Catholic Church, Latin and Greek, that has not remained fully faithful to the spiritual king of Babylon. This *Christian* Church worshiped the creation (i.e., the sun), and was golden in color from taking its identity from its head, but after 1200 years, a remaking of the *Christendom* occurs beginning with the Reformation and continuing through the Council of Trent. This remade Christian Church reflects light as if it were a silvered mirror; thus, the spiritual king of Babylon will devastate the Church during the first 1260 days of the Tribulation, the period when God will fully deliver the Church into the hand of the Adversary (Dan 7:25) as the Apostle Paul commanded the saints at Corinth to deliver the

¹ The light of God shone only on the Promised Land, and from the perspective of God, only the lands of pre-Flood Eden represent the mental typology of humankind; so lands west or north of Asia Minor or east of the deltas of the Tigris and Euphrates or south of the Nile do not geographically represent the conscious thoughts of humankind. Therefore, lands beyond the pre-Flood boundaries of Eden are excluded from biblical prophecy.

man who was with his father's wife into the hand of Satan for the destruction of the flesh (1 Cor 5:5) ... the movement from gold to silver discloses rebellion against the spiritual king of Babylon, rebellion within Babylon itself.

The above can seem convoluted and logically fuzzy: while the Apostle Paul still lived, the "mystery of lawlessness" (2 Thess 2:7) was already at work. As some scholars have shown, a portion of the Church had already ceased keeping the commandments, especially the Sabbath commandment, in the 1st-Century. This portion of the Church that practiced lawlessness wasn't of Paul, but had abandoned what Paul, Peter, John taught. And it is to this lawless faction that Catholic theologians and historians look to find support for their continued lawlessness. But this lawless faction was serving the prince of this world, paying tribute to the Adversary as Judah under Jehoiakim paid tribute to Nebuchadnezzar. But when Jehoiakim ceased delivering the Lord's increase to Nebuchadnezzar though not ceasing his lawlessness but continued in evildoing, Nebuchadnezzar killed Jehoiakim as the Adversary *killed* the Church that was crucified with Christ—and the Universal Church that was set up and propped up by the Adversary was like Zedekiah's reign over Jerusalem, about all that remained of the land of Israel. But as Zedekiah rebelled against Nebuchadnezzar and trusted in the Egyptians, the early Universal Church rebelled against the prince of this world but did not turn to God in obedience, but rather, continued in its lawless ways by separating itself from Judaism, itself steeped in lawlessness and an ideology that had returned to spiritual Egypt ... the Circumcision Faction with which Paul contested throughout his ministry taught an ideology of spiritual Egypt.

Because the Christian Church in the 4th-Century CE had neither returned to God in obedience by faith nor had remained faithful to the paganism of Rome or Persia but instead bickered as barnyard hens with a snake, each trying to be first to swallow what was too large to ingest, God delivered the Church into the hand of the spiritual king of Babylon so that this spiritual king could completely empty the heavenly city of Jerusalem by taking the Church to *Babylon* where it would serve this spiritual king of Babylon as the people of the land of Judah served Nebuchadnezzar in Babylon. The Catholic Church, Greek and Latin, is the Christian Church in spiritual Babylon, and for centuries, the Catholic Church served the Adversary as his loyal and faithful servant.

But a second dynamic is at work: after serving the Adversary for 1200 years, a remnant of the Church returned to heavenly Jerusalem in the turmoil of the Protestant Reformation. This remnant returned to keeping the commandments by faith, with the remnant's faith outwardly manifested in Sabbath observance. But it is the Protestant Reformation that serves as a type of Zedekiah's rebellion against Nebuchadnezzar ... the Protestant Reformation was rebellion against the prince of this world, rebellion that forms the chiral image (as the left hand is the non-symmetrical image of the right hand) of the Circumcision Faction's rebellion against the prince of this world. Therefore, as the Lord delivered Zedekiah and the people of Jerusalem into the hand of Nebuchadnezzar in 586 BCE, the Lord will deliver the empowered Church into the hand of the spiritual king of Babylon following the second Passover liberation of Israel, with this delivery seen in vision by the prophet Daniel (7:25) and declared by the prophet Zechariah (13:7–8) and

mentioned by the Apostle Paul in his second epistle to the Thessalonians when he writes that the one who has been restraining the lawless one will get *out of the way* (2:7).

The Lord will deliver the Church into the hand of the Adversary for the same reason that the Apostle Paul commanded the saints at Corinth to deliver the man with his father's wife to Satan for the destruction of the flesh so that possibly the spirit might be saved when judgments are revealed (1 Cor 5:5). The greater Christian Church in the Tribulation will be guilty of the same type of adultery as was the man with his step-mother; for when liberated from indwelling sin and death, the Christian Church will return to its present lawlessness, the handmaiden of the Adversary. Today, visible Christendom is not of God, but of the devil (i.e., of spiritual Babylon) ... John writes, "Whoever makes a practice of sinning is of the devil No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this [sinning or not sinning] it is evident who are the children of God, and who are the children of the devil" (1 John 3:8–10).

Christendom, if for no other reason than its transgression of the Sabbath commandments, shows the world that is it of the devil. Its lawlessness or disobedience is the helpmate of the devil, and if helpmate, then wife. So when, following the second Passover liberation of Israel, empowered disciples return to disobedience, they (as the children of the last Eve) figuratively commit adultery with their step-mother, the wife of their adopted father, Satan the devil.

XVII.

In his vision of his second year, Nebuchadnezzar saw a humanoid image, head of gold, arms and chest of silver, belly and loins of bronze, legs from mid-thigh down and feet of iron, toes of mixed iron and miry clay, with all four metals and the soft clay present when the image is destroyed by a stone not cut by human hands. Each of the metals represents a king or kings; men are made from soft clay.

Daniel tells the king that he, into whose hand God has given all men regardless of where they live, is the head of gold ... Nebuchadnezzar never ruled all men, let alone the beasts in the field and the birds of the heavens (Dan 2:37–38). He ruled most or all lands of pre-Flood Eden, but he never ruled Chile or China, where another great kingdom was taking root. So Daniel either speaks hyperbole, or Nebuchadnezzar serves as the visible representative of the invisible spiritual king of Babylon who as the prince of the power of the air does rule men, beasts, and fowl wherever they dwell.

As mentioned earlier, Scripture is about where the light of God shines in this world's darkness. The focus of this light is the Promised Land and earthly Jerusalem as shadows and copies of entering into God's presence and heavenly Jerusalem. The lands of pre-Flood Eden are the boundaries of this light that is reflected in the mental landscapes of human beings; therefore, the king that rules the lands of pre-Flood Eden rules as a type of the spiritual king that rules the mental landscapes of all of humankind. Nebuchadnezzar as king over the Babylonian Empire forms the shadow and copy of the Adversary who remains the

present prince of this world, with Babylon serving as the shadow and copy of the kingdom of this world. Thus, endtime Babylon is not an earthly kingdom; is not a united Europe or a revised Holy Roman Empire. Rather, endtime Babylon is the entirety of human civilization. Its boundaries stretch to wherever the children of men dwell. And the dominion given to the king of Babylon and to his princes to rule humankind will be taken from them at a specific moment halfway through the seven endtime years of tribulation (Dan 7:11–12), and this authority to rule the kingdom of this world will be given to the Son of Man (Rev 11:15–18; Dan 7:13–14). Hence, THE MESSIAH'S REIGN OVER HUMANKIND WILL NOT BE LIKE ANY HUMAN KING'S REIGN, BUT WILL BE THROUGH CONTROLLING THE MIND AND THOUGHTS OF HUMAN BEINGS.

When the kingdom of this world is taken from Satan and Satan is cast to the earth, the single kingdom of this world will be given to the Son of Man. The Holy Spirit will be poured out on all flesh (Joel 2:28), and every person will have the mind and nature of Christ Jesus ... the Messiah will reign over humankind by placing in every human being His nature and His mind.

Spiritual Babylon and its king are, therefore, the chiral image of the Son of Man and its king or head, the Lord Jesus Christ.

XVIII.

The glorified Jesus of Nazareth is the Head of the Body of Christ; the Head and the Body are one (John 17:20–23). The Head and the Body together are Christ, for in the Head all of the Body is represented. The Head, then, becomes the fractal image which is replicated by each disciple who walks as Jesus walked (1 John 2:6), and who imitates Paul as he imitated Jesus (1 Cor 11:1; Phil 3:17). Thus, every disciple who walks like Jesus walked is *Christ*.

The above also pertains to Nebuchadnezzar's humanoid image called *Babylon*, after its head. The kings of Persia are *Babylon*, as is the king of Greece.

The head of spiritual Babylon is the king of Babylon, the present prince of this world who has been disqualified to rule but who has not yet been removed from his throne. The head of Babylon and the body of Babylon are one, written with some qualifications for Satan is not able to fully rule over his band of rebels, the reason why the silver arms and chest do not look like the head and the reason why the belly and loins are of "golden" colored bronze ... a kingdom divided will not stand long so a bi-colored kingdom is, from its beginning, doomed to fall.

The spiritual princes of Persia cause the rebellion that leads to Babylon's destruction. The king of Greece lacks the "quality" of the golden head, but looks like the head whereas the princes of Persia do not; so the Persian pushing against the king of Greece that causes him to fly out of the west (Dan 8:5–6; 11:2) was foreshadowed in what the angel told Daniel, "And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him" (11:1). The Persian kings or princes of Babylon in their rebellion against the Most High bear a different relationship to the Most High than does Lucifer or the first king of the kingdom of Greece, with this difference forming the shadow of the angel bringing Daniel the word of knowledge having stood up for the human king, Darius the Mede.

It was Cyrus, king of Persia, that ordered a house for the Lord to be built in Jerusalem, and it was Darius, king of Persia, that ordered work to continue on this house ... the acts of Cyrus and Darius *as shadows and types of the acts of the spiritual kings of Persia* reveal that the Protestant Reformation as well as the Radical Reformers come from these spiritual kings' desire to build for the Most High a house, indicating a rebellion within the Adversary's rebellion, a rebellion that the spiritual king of Greece stamps out.

Jesus said a house divided will not stand, and Babylon is a house divided, with this division disclosed by the difference between gold and golden-colored bronze versus silver. The bright gray iron legs are not visually manifested until after the second Passover liberation of Israel and the breaking of the first king of the king of Greece.

XIX.

The usual interpretation of Nebuchadnezzar's image has the image representing a succession of human kingdoms, beginning with ancient Babylon, ancient Persia, ancient Greece, and ancient Rome, with Rome never mentioned by the prophet Daniel. The ten toes will be, in this usual interpretation, ten restorations of the Roman Empire. But this "usual" interpretation originated at a time when the visions of Daniel were still sealed and secret and thus not understandable by anyone. So this usual interpretation needs to be rejected out-of-hand ... in fact, any teacher of Israel who finds Rome, the Roman Empire, or the Roman Church in the endtime visions of Daniel is false! Rome was, until entering Asia Minor, too far west to be included in biblical prophecies—and the human kingdoms that represent spiritual entities blocking the light of God had run their course with the Syrian-Greek Seleucid Empire.

XX.

Daniel tells Nebuchadnezzar that "there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days" (2:28), and "A great God has made known to the king what shall be after this [image is destroyed]" (v. 45) ... the humanoid image that Nebuchadnezzar sees in vision is a revealing of *what will be in the latter days*, not a revealing of world empires between the 6th-Century BCE and the 21st-Century CE. It is a revealing of what happens to spiritual Babylon in the latter days, and in this disclosure, the king sees the destruction of the image that comes when the kingdom of this world is given to one like the Son of Man (Dan 7:13). In the latter days—"in the days of those kings" (Dan 2:44)—God shall set up a kingdom that shall never be destroyed, nor left to others. The kingdom over which the metal kings and miry clay kings, together, rule through the golden luster of bronze and with the hardness of iron will be given to the Son of Man on one specific day, the day when the kingdoms and the metal kings are broken and become like chaff blown by the wind. They are broken by the breath [πνεῦμα] of Christ Jesus (2 Thess 2:8); for the kingdom of this world is only given to the Son of Man on one day, the mid-point day 1260 of the seven endtime years of tribulation (*cf.* Rev 11:15–18; Dan 7:9–14).

Again, when Satan and his angels are cast to the earth (Rev 12:7–10), the kingdom of this world over which Satan now reigns as the prince of the power of the air will be given to the Son of Man. This is a one-time occurrence. Except where disobedience occurs in this world, the kingdom of Christ Jesus will cast no shadow in this world, for Christ is light and His kingdom is a kingdom of light. Therefore, shadows of events in the inter-dimensional heavenly realm end halfway through the seven endtime years.

The above is of tremendous theological importance, but is not commonly explicated: the kingdom of the Son of Man casts no shadow, but begins halfway through the seven endtime years of tribulation. The only shadow cast during these last three and a half years is by the Adversary who has been cast to earth; thus, Scripture will be and is silent about most of what occurs during these 1260 days. All that will be seen is the demise of Babylon ... except for the reference in chapter 12 verse 2, the reality of events recorded by the prophet Daniel end halfway through the seven endtime years of tribulation. And though the events described in Revelation are mostly chronological, with the events described in chapters 13 through 19 occurring during the last 1260 days [42 months] of the seven endtime years and with the events described in chapter 4 through 12 occurring during the first 1260 days, the saints in the last 1260 days cast no shadow that can be seen as darkness in this world. Only those “Christians” who take upon themselves the mark of death, the mark of the beast, the tattoo of the cross cast a shadow that can be seen in Scripture. Hence, again, Scripture is silent about what happens to the remnant (Rev 12:17) that Satan goes after when he is cast to the earth. Scripture is also silent about what happens to the 144,000 after they begin following the Lamb (Rev 14:1–5). They cease casting shadows.

- The chronology of Daniel’s visions end when the kingdom of this world is given to the Son of Man; thus with the exception of the resurrection of the saints, nothing of what Daniel writes directly pertains to the last 1260 days.
- What Daniel records are shadows, with King Nebuchadnezzar serving as the shadow of the Adversary, the spiritual king of Babylon.
- Thus, what Daniel records in chapter 3 about the king ordering that Shadrach, Meshach, and Abednego be cast into the fiery furnace becomes a shadow and type of what will happen when “if those days had not been cut short, no human being would be saved [alive]” (Matt 24:22).

In Jesus’ Olivet Discourse, time markers are noted, but Jesus doesn’t call attention to them: the second Passover liberation of Israel causes Zion to give birth to a spiritual Cain and Abel, with those things that occur immediately after Zion gives birth described in Matthew 24, verses 9 through 12. Those things described in verses 5 through 8 happen immediately before the second Passover liberation of Israel, and those things described in verses 21 and 22 occur at or near the end of the first 1260 days of the seven endtime years, occur during the period when the “lawless one” declares himself god (2 Thess 2:4). In Jesus’ Discourse, Satan will be cast to earth and will come claiming to be the Messiah in verse 23. Christ, Himself, will return in verse 27.

The abomination that desolates referred-to by Daniel (Matt 24:15) is seen in Daniel chapter 11, verse 31.

The time markers are sufficient for those to whom the Father has given understanding to assert that when Satan is cast to earth, he is given the mind of a man as King Nebuchadnezzar was given the mind of a beast for seven years. Three and a half of the seven years that Satan has the mind of a man will be the last 1260 days of the seven endtime years of tribulation. Then since the reign of Christ Jesus will cast no shadow, the other three and a half years are the short while after the 1,000 years when Satan is released from his prison and deceives the nations that are at the four corners of the earth (Rev 20:7–10). In these two periods' shadowing, the entirety of the 1,000 years passes without being seen.

XXI.

Because the king of Babylon is a representation of the entire humanoid image called Babylon for its head, Daniel chapters 2, 3, and 4 cover the end of Babylon beginning in the latter days and continuing through the seven endtime years of tribulation and to the short while after the 1,000 years. The vision of chapter 2 is not an outline of history from Nebuchadnezzar to the United Nations, for if it were then the greatness of China would be ignored. And China has been and is now a great nation in this world. It was an empire comparable in size, power, and technology to the Roman Empire; it is today a nation perhaps second only to the United States in economic and military power. And to write a history of this world that excludes China is not to write a history of this world.

The usual reason the churches of God give for excluding China from the history of this world is that the Bible gives history from the perspective of Jerusalem and the Israelite peoples ... Scripture doesn't prophetically mention Rome, or nations west of Greece; so the Bible really doesn't give an accounting of history from earthly Jerusalem's perspective. It gives an accounting of what produces darkness and death where light should be: Jerusalem should be a city of light. So in those areas where there is only spiritual darkness, such as China and Rome, there are no shadows for there is no light. Within darkness a shadow merges seamlessly into more undefined darkness. Yet endtime teachers of Israel wander as blind men in Roman darkness while seeking to convert eastern darkness into its western counterpart—shadowy clergymen joust with shadows in an indeterminable play of death with darkness.

In chapter 5 and 6, Daniel records earthly shadows that pertain to the kings of Persia—this includes Daniel's overnight visit to the lions' den, when the king of Persia sought God's favor for Daniel but his underlings wanted Daniel dead ... the house of God is rebuilt by decree of Cyrus, king of Persia (Ezra 1:1–2), so there are aspects of history in the inter-dimensional realm that human beings haven't well understood, especially the role of the spiritual kings of Persia who brought humanity the Protestant Reformation as well as the Radical Reformers, with (as previously mentioned) the Reformation being a rebellion against the spiritual king of Babylon that is like Zedekiah's rebellion against Nebuchadnezzar (2 Chron 36:13–14).

XXII.

Because little attention has been theological paid to the silvery sheen of silver, a sheen like that of bright salmon at sea, versus the golden sheen of gold and bronze, the kings or princes of Persia's rebellion against Satan has gone scripturally unnoticed. Glorified disciples will judge angels. The wages of sin is death; therefore, those angels that sinned (2 Pet 2:4) are today under sentence of death through being cast into outer darkness ... angels not cast into darkness will not be judged for without the presence of disobedience, there is no basis for judgment (see John 5:24).

- Judgment and the sentence of death are on all angels who joined Satan in rebellion.
- For disciples to judge angels that are already under the sentence of death, glorified disciples must necessarily function as an appeals board, or as a sentence review board.

Those fallen angels that rebel against Satan after initially going along with Satan are somewhat analogous to ancient Israel in the wilderness of Sin/Zin, in that while still sons of disobedience they must rebel against the devil and turn to God by faith and thereby bring forth fruit worthy of obedience without having been born of spirit (fallen angels are *spirit* thus no second birth awaits them) ... of the nation of Israel that left Egypt and were numbered in the census of the second year, only Joshua, son of Nun, and Caleb, son of Jephunneh, entered into the Promised Land of Canaan, which typologically represented entering into God's rest (Ps 95:10–11). Every other Israelite numbered in the census, including Moses and Aaron, died without crossing the Jordan although Moses did enter into God's rest and presence (Ex 33:14).

Israel in the wilderness of Paran (Num chap 14) forms the shadow and copy of the Church when the great falling away (2 Thess 2:3) occurs 220 days into the Tribulation, but the rebellious Church forms a shadow of Satan's rebellion against God in the timeless heavenly realm. And as the entirety of Israel, with the exceptions of Joshua and Caleb, sought to take Moses and Aaron's life, the entirety of the rebelling Christian Church in the Tribulation (with the exception of fellowships typologically represented by a spiritual Joshua and Caleb) will seek to take the lives of the two witnesses, whose shadows Moses and Aaron are. Therefore, included within the representation of the two arms of silver (Dan 2:32) and the two horns of the ram (Dan 8:3, 20) are those few fallen angels that will rebel against the present prince of this world. They will not be many and most likely they will not turn to God and seek repentance. Rather, the king of Greece will trample on them before the seven endtime years of tribulation begin; before they see death occur among themselves. And they will be no more in relationship to the rebelling angels than Joshua and Caleb were to the twelve witnesses.

Mighty deeds done in the name of God (see Matt 7:21–23) are not substitutes for obedience to God. Commanding that saints should rebuild the house of God does not substitute for repentance and obedience. And rebellion against God is not limited to open defiance, but includes those things that Evangelical Christendom finds perfectly acceptable, such as attempting to enter into God's presence (God's rest) on the following day [Sunday] as Israel attempted to enter into the Promised Land on the following day (Num 14:40).

Shining like silver because of rebellion against Satan might well make a claim for mercy, but no mercy will be granted where lawlessness remains; for no sacrifice can cover the lawlessness of an angel but the loss of the angel's life in the lake of fire.

- Within the heavenly realm, there is no "time," no decay, no change permitted that does not and cannot coexist with what is—
- One moment doesn't become the next moment but remains unchanged: what will be must coexist with what is, and the presence of life is not compatible with the absence of life; thus, what has life has everlasting life for the moment is everlasting.
- But rebelling angels have been cast into outer darkness (2 Pet 2:4); they have been cast into time and are therefore subject to loss of life.

When *Elohim* told Adam, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Gen 2:17), Adam could not have had a conscious awareness of what death was, or what death represented. *Death* was merely a word [linguistic icon] without an object. And so it is or at least was for rebelling angels: *death* has no meaning when no one has seen anyone die.

Death is the absence of life; therefore, in this carnal world death follows life and does not precede life. In this world, before there is life there is nothing but unorganized molecules, a position contested by evolutionary biology that has shown random molecules can organize themselves into complex patterns without possessing the ability to self-replicate. Likewise, human beings that do not possess spiritual life can also organize themselves into complex patterns without possessing "everlasting-life," thereby calling into question the definition of "life" ... to possess life, a living organism must possess the ability to self-replicate. A man and a woman, together, possess the ability to self-replicate and are thereby "one," not two.

A colony of men can form a complex social unit, but biologically are as self-organized, random molecules. They do not have within the social unit the ability to replicate itself without recruitment from outside the unit. A gay community will, necessarily, die out if it doesn't recruit new members.

A eunuch and a woman will lack the ability to self-replicate and are therefore not "one" flesh even though there might well be deep emotional bonding between the two individuals ... these two as a couple do not possess "life." Likewise, two gay men might well feel deep attachment one to the other, but as a couple they do not possess "life" for they lack the ability to self-replicate. Marriage, now, becomes the expression for possessing "life" as in possessing the ability to self-replicate. Humanly, marriage is permitted between couples not capable of reproduction, but spiritually, marriage is about possessing "life" through self-replication. Humanly, divorce ends a marriage, but not so spiritually where neither a man nor a woman are "one," but are as eunuchs until marriage.

Sexual activity outside of marriage is humanly possible and humanly permitted, but is not, nor can ever be permitted within the Church of God where the Church as the Body of Christ is the precursor to the Bride of Christ. The Church must spiritually be as a chaste woman, with this chastity manifested physically within the Church not in abstinence from sexual activity, what the

saints at Corinth thought was good (1 Cor 7:1), but in spurning out-of-wedlock sexual relationships of all sorts, whether between gay or lesbian couples or between unmarried heterosexuals. And while out-of-wedlock sexual activity might or might not harm the flesh, it always harms the “spirit” of a son of God—it is a compromising with what the mind knows is “right,” an accommodating of the flesh, an open expression of weakness. And when the mind comes to accept out-of-wedlock sexual activity as “normal,” the spirit has died even though the flesh continues to live for a while.

When the first Adam and the first Eve were driven from the Garden of God, they “died” even though their flesh lived for centuries ... it is the last Eve (i.e., the Christian Church) that will be saved through childbirth, not physical men and women.

Both angels created as sons of God and human beings born of spirit as sons of God are unable to reproduce themselves. They are as natural eunuchs. Thus, rebelling angels are like self-organized, random molecules: their social networks possess complexity and intelligence, but not the ability to reproduce. The Church, likewise, possesses complexity, intelligence, and an inability to reproduce additional sons of God; so the Church fills pews with whomever can be recruited. TODAY'S VISIBLE CHRISTIAN CHURCH IS AS SPIRITUALLY LIFELESS AS CLUMPS OF SELF-ORGANIZED, RANDOM MOLECULES ARE PHYSICALLY LIFELESS.

Because of the indwelling law of sin and death in the Apostle Paul's fleshly members (Rom 7:21–25), Paul casts a shadow that manifests itself to the “side” away from the light, the reason why Paul had to visit the third heaven: the light is Christ Jesus, who awaits receiving the kingdom of this world (Rev 11:15) as the Son of Man (Dan 7:9–14) halfway through the seven endtime years of tribulation. The light, thus, stands ahead of the portion of the historical narrative in which disciples presently exist; shadows lay behind disciples, or in the historical past. And because Paul lived earlier than endtime disciples, he could not cast a shadow that is manifested in the acts and actions of endtime disciples unless he was transported ahead of disciples in time; unless he stood in the light in the timeless heavenly realm when the Son of Man receives the kingdom of this world. Therefore, the acts of Paul in the 1st-Century have their counterparts in the acts of the liberated Church during the first half of the Tribulation, with the Book of Acts forming the chronological chiral image [mirror image] of saints during the ministry of the two witnesses, with the two witnesses completing the work Paul as a spiritual eunuch began.

Because change is possible and even dictated within time [i.e., space-time], fallen angels can die and will die. Whether they believe this reality doesn't make it any less true; for the first Adam was under sentence of death from the moment his eyes were opened. His breath wasn't then taken away; rather, he was driven from the presence of *Elohim* as fallen angels were cast into outer darkness. Adam had to await his death, perhaps knowing after Cain killed Abel exactly how certain his death was. Fallen angels have had to await their deaths, but perhaps they do not realize how certain their deaths are; for they are today as the first Adam was immediately after he and Eve were cast from the Garden of God.

XXIII.

The shadow of the spiritual king of Babylon animated King Nebuchadnezzar, but Daniel chapter four discloses knowledge of what will happen to this spiritual king that he may not yet believe: beginning halfway through the seven endtime years of tribulation, Satan will be cast from heaven, and will receive the mind of a man, comparable to Nebuchadnezzar receiving the mind of a beast. Following these seven years, Satan as the true king of Tyre will perish when fire comes out from his belly and utterly consumes him (Ezek 28:18–19). And in the middle of these seven years will be the shadowless 1,000 year reign of the Messiah. After these seven years will be the great White Throne Judgment, when every human being not previously born of spirit will be resurrected to judgment.

XXIV.

King Zedekiah and all the officers of the priests and the people were unfaithful to King Nebuchadnezzar as well as to the Lord as they polluted the house of the Lord; the Protestant Reformation is likewise unfaithful to the spiritual king of Babylon as well as to the Lord. Protestant theologians mock the messengers of God; they despise God's words and scoff at His prophets. So as the wrath of the Lord rose against the people of Jerusalem until there was no remedy but to again bring the king of Babylon against Jerusalem, the wrath of the Father and the Son has arisen against the Church and will cause the Father to deliver the Church into the hand of the spiritual king of Babylon for the destruction of the flesh of disciples, the present temple of God (1 Cor 3:16–17; 2 Cor 6:16). Hence, as Jerusalem was seventy years without the temple being present in the city, the Church will be seven years without being the temple, and will be three and a half years separated from the Lord. The Church will experience seven years of tribulation; will experience great tribulation halfway through these seven years; and will experience three and a half years of Satan seeking to devour whomever he can. The seventy years when there was no temple in Jerusalem (586–516 BCE) formed a type and shadow of the 1200 years between when God formally delivered the Church into the hand of the spiritual king of Babylon at the Council of Nicea (325 CE) and when the Protestant Reformation began (1525 CE), but those seventy years are also the shadow and copy of the seven years of endtime tribulation, the seven years when Israel will either live without sin or will be marked for death.

When the saints are delivered into the hand of the Adversary (Dan 7:25), seven years will pass before the Second Advent occurs, seven years that will seem like seven lifetimes.

Shadows only reveal what blocks the light of God: Zedekiah forms a shadow as his rebellious mindset comes from rebellion in the inter-dimensional heavenly realm, comes from the Church's rebellion; for Zedekiah and his officers are visible things, visible human beings that reveal the invisible things of God (Rom 1:20), including the endtime stature and lawlessness of the Church, lawlessness that would otherwise be invisible to "Christians" deceived by Satan's disguised ministers of light (2 Cor 11:15).

Satan's administration is not one, but divided and therefore unable to stand. And part of this division is seen in Daniel's second vision (chapter 8), where the

golden colored he-goat that is the king of Greece tramples the two-horned ram that is the king of Persia.

Horns are kings within federations of kings:

As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And *the goat had a conspicuous horn between his eyes*. He came to the ram with the two horns, which I had seen standing on the bank of the canal, and he ran at him in his powerful wrath. I saw him come close to the ram, and *he was enraged against him and struck the ram and broke his two horns*. And the ram had no power to stand before him, but he cast him down to the ground and trampled on him. And there was no one who could rescue the ram from his power. Then the goat became exceedingly great, but when he was strong, *the great horn was broken*, and instead of it there came up four conspicuous horns toward the four winds of heaven. (Dan 8:5–8 emphasis added)

and

And now I will show you the truth. Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them. And when he has become strong through his riches, he shall stir up all against the kingdom of Greece. Then a mighty king shall arise, who shall rule with great dominion and do as he wills. And as soon as he has arisen, *his kingdom shall be broken* and divided toward the four winds of heaven, but not to his posterity, nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these. (Dan 11:2–4 emphasis added)

The above two passages describe the same event but from differing perspectives: the second passage describes the shadow while the first passage describes the reality. The shadow that is named *the kingdom of Greece* (11:2) is the spiritual reality named the *King of Greece* (8:21) ... a demonic king in the inter-dimensional realm casts a shadow in this physical realm as a kingdom. The cloaked Body of the Son of Man casts a shadow in this physical realm as natural Israel in the Promised Land; the revealed Body (see Luke 17:30) casts a shadow as Israel in the wilderness. So single entities in the heavenly realm or in the inter-dimensional realm cast shadows as collective mindsets or communities or kingdoms in this world. Hence, single entities in the heavenly realm should not be thought-of as numerically singular, but as single in unity.

- The Son of Man is not just Christ Jesus, the First of the firstfruits, but all of the firstfruits.
- The *Christ* is not just the glorified Jesus of Nazareth, but all firstborn sons of God, of whom Jesus is First.
- There is both a Head and a Body of Christ, as there is for the Son of Man.

Likewise Babylon has both a head and a body, with Nebuchadnezzar forming the earthly head and the kings of Persia and the kings of Greece forming the body: the legs of iron are the Egyptian-Greek Ptolemaic Empire and the Syrian-Greek Seleucid Empire. But earthly Babylon is only the shadow and copy of

spiritual Babylon, with Satan as its spiritual king, the demonic kings of Persia as its chest and arms, and the demonic kings of Greece forming its belly, thighs, legs and feet (the iron legs do not appear until after the first horn is broken). Therefore, when the king of Greece breaks the two horns of the ram, this king of Greece breaks rebellion against the head, with this rebellion seen by the differing “colors” of the metals, with *color* used in its technical sense as the aspect of a thing caused by differing qualities of light reflected, defined in terms of the observer or of the light. A *color* seen by an observer is a matter of perception; a *color* as a quality of light makes the observer aware of the object. The silvery kings of Persia will, to some, seem more righteous than the golden kings of Tyre and Greece, but this is merely a matter of perception. What both the golden color of the head and belly and the silvery color of the chest and legs disclose is the existence of this demonic kingdom that presently rules the world through the appetites of the belly and loins (see Dan 2:39).

XXV.

If fallen angels are not one with God and are not one within themselves (for they are not able to replicate themselves), and if the rebellion of angels began with iniquity being found in an anointed cherub (Ezek 28:15), then the “firstborn” of this fallen cherub will not be an actual descendant of this cherub but a convert of this cherub, the *first* convert.

The first converts to anyone’s ideology do not rebel against the ideology, but vigorously support that to which the person converts. A person sees this within the splintered Churches of God: the first converts of Herbert W. Armstrong remained loyal to Armstrong with very few exceptions. Luther’s first converts remained loyal to Luther. Ellen G. White’s first converts remained loyal to her. Joseph Smith’s first converts were loyal to him. And Satan’s first convert will loyally trample the kings of Persia.

The king of Greece that operates under the auspices of the king of Babylon is “first.” He is the great horn that appears on the humanoid image Nebuchadnezzar saw as an erect penis; he is the horn between the eyes, with the king of Greece forming the belly and thighs of Nebuchadnezzar’s image. And at the second Passover liberation of Israel, this great horn or king will be broken because he is *first*.

There is a hard time marker embedded within the prophesies of Daniel: the seven endtime years of tribulation begin with the breaking of the first king or great horn of the king of Greece; begins with the death of a third of humankind, all firstborns not covered by the blood of the Lamb of God. Therefore, the four horns that appear around the base of this first horn appear after the seven endtime years begin.

XXVI.

There are not many little horns in Scripture: there is one, twice described. When the little horn of Daniel chapter 7 is overlaid with the little horn of chapter 8, disciples see that the four beasts of chapter 7 are the four horns of chapter 8—and when the visions of Daniel are coupled to the revelation of John, disciples see that the four beasts of chapter 7 are the four horsemen of the Apocalypse.

The four beasts or kings (Dan 7:17) quickly become two: the first king is made to stand like a man and given the mind of a man and comes riding a white horse as the false prophet, a demonic being like the “beast” and like the dragon that is Satan in that he, too, can spew out of his mouth demonic spirits (Rev 16:13–14). The second beast is the king of the bottomless pit, with this bottomless pit being the inter-dimensional heavenly realm [not *bottomless* from the perspective of the earth, but from the perspective of heaven]. The third beast is the king of the South, the representation of Sin, and the fourth beast is the king of the North, the representation of Death ... sin and Death are separated when disciples are filled with the Holy Spirit and thereby liberated from indwelling sin and death at the second Passover. These disciples are still mortal and can be slain as their fellow brothers were slain (Rev 6:9–11), but Sin has no ability to make merchandise of them. So what is seen in Daniel’s long vision is the contention between Sin and Death when these two demonic kings receive power as the two legs of the humanoid image Nebuchadnezzar saw in vision.

XXVII.

Gold has been perceived as the color of the sun for millennia, with many pagan cultures using gold discs as representations of a sun god, thereby making gold central to the worship of sun cults. For these cultures, gold was the manifestation of their deity here on earth. Thus, the value attached to gold as a unit of monetary exchange comes from the metal’s value within the particular culture, with this value not being reflective of the metal’s utility for the making of tools: within sun cults, gold had great value aside from its properties as a ductile metal for gold became the nearly universal standard for purity, value, royalty, and combinations of these three properties.

With very few exceptions, the ancient cultures of this world worshiped the sun. Even today, “the world” worships the sun but in less obvious ways than in the past: if a culture ceases to work on a particular day, with only two primary exceptions, that day is *the day of the sun*, or Sunday, thereby making gold a representation for idolatry, especially in the golden calf incident (Ex chap 32) and in the case of the king of Babylon (Dan 2:38), who was the head of the humanoid image that Nebuchadnezzar saw in vision. But the most common way by which modern humankind worships the sun is not through direct reverence, but indirectly through so-called *green* initiatives that seek to roll back humanity’s affect upon the *mother* earth: Western culture’s focus on global warming, ozone depletion and species extinction is a blatant attempt to restore the *earth mother’s* fertility so that in her womb the sun can bring forth its strength. Sun worship that was cloaked in superstition now wears a garment cut from the cloth of scientific discovery.

XXVIII.

The size of the image of gold that Nebuchadnezzar made (Dan 3:1), at 90 feet tall and 9 feet in width, most likely was sheathed in gold beaten very thin; for if the image had been solid gold it would have represented thousands of cubic feet of gold and probably more than possessed by the king. Most likely the image was the Chaldean equivalent of an Egyptian obelisk, a phallic symbol representing the

sun placing its seed or strength into the earth to bring forth life, with the gold skin being not much more than condom thick ... today, instead of bowing down to an apollonian phallic symbol representing the sun, Western culture focuses on the Dionysian bower of dark swamps, deformed frogs, and disappearing species as intellectuals, young and old, pay homage to the earth through the non-symmetrical mirror image of ancient Chaldean sun worship.

XXIX.

When beaten very thin, gold leaf becomes translucent, transmitting greenish blue light, because gold strongly reflects the yellow and red portion of the light spectrum ... the color of an object comes from the light reflected from the surface of the object, not from the light that passes through the object if any light does. Color comes from a portion of light's spectrum interacting in the eye with rods and cones, with "corrections" to what is actually seen made in the brain. So color is based on the physical properties of objects and light sources as the distribution of light energy versus wavelength are absorbed, reflected, or emitted. Color is, simply, the portion of the spectrum reflected by an object. Thus, gold is "yellow" because the yellow portion of the spectrum (~ 590–560 nm; ~ 510–540 THz) is not absorbed, but is reflected back to the observer by the metal's surface, with the color varying slightly depending upon the location of the deposit from which the gold has come. Even pure gold (99.999% pure) from differing deposits has a slight color difference, with Alaskan gold being a more pale yellow than South African gold that has a very slight reddish cast.

Gold, cesium, and copper are the only elemental metals with a natural color other than gray or white, with metals' usual gray color dependent upon the "electron sea" [Dirac sea] that is capable of absorbing and re-emitting photons. Gold atoms react differently than do other metals, with this difference in orbiting electrons the subject for *relativistic quantum chemistry*. It is enough here to say that gold's (and copper's) color comes from the atom's electron structure, with a single electron in the atom's uppermost *conduction band*.

Because gold's color comes from its electron structure, and because of its softness when pure, gold is usually alloyed with other metals: 14 carat gold-copper alloy is nearly identical in color to common bronze (90% copper, 10% tin) — and it is here where spiritual understanding must begin.

XXX.

John the Revelator saw the coming of New Jerusalem, a city of "pure gold, clear as glass" (Rev 21:18); "the street of the city was pure gold, transparent as glass" (v. 21) ... New Jerusalem is the Bride of Christ; when the city comes to earth, it will consist of glorified disciples.

If pure gold is as clear as glass, with pure gold forming a sea of glass, and if New Jerusalem is the Bride of Christ (Rev 21:2, 9–10), then glorified disciples will be as pure gold, clear as glass; will be like a sea of glass, meaning that "gold" that appears golden in color, even if chemically or physically pure, contains within itself impurities that are not physical but spiritual.

XXXI.

Gold is perhaps the easiest metal to smelt and purify, or to find in a nearly pure state. Its softness discloses purity: a touchstone is used to test gold and if a smear of gold doesn't easily occur when a gold object is rubbed against the touchstone, the gold is not pure. But gold, now, represents in its physical purity what is lifeless! For the whole creation is created in darkness, consigned to death and disobedience. There is nothing good within the creation, including Jesus Himself, who said to the rich young ruler, "Why do you call me good? No one is good except [the] God [ὁ θεός] alone" (Luke 18:19).

- There is nothing "good" that reflects a portion of the light spectrum.
- What is good is "light" that is invisible or as clear as glass, providing illumination without itself being visible.

The new creature born of the spirit of God [πνεῦμα θεοῦ] is invisible; is physically as clear as glass; is under no condemnation, but set free from the law of sin and death (Rom 8:1–2). The new creature born of spirit [πνεῦμα] is like the wind [πνεῦμα] (John 3:5–8), moving air molecules that are invisible to the eye ... what can be seen when wind blows are the objects the wind carries or moves. Likewise, the blue of *blue sky* doesn't come from seeing air molecules, but from seeing suspended, microscopic dust particles absorbing the red portion of the spectrum and reflecting the blue portion. The pink of sunrises and orange of sunsets come from light passing through the atmosphere at a very shallow angle, thereby increasing the amount of atmosphere through which the light passes, with the additional distance diffusing the shorter blue portion of the spectrum while permitting the longer wavelength red portion of the spectrum to reach the observer.

XXXII.

One major denomination teaches that "purer" eyes are needed to see spirit or the breath of God; that spirit is like human breath but finer, more pure, of smaller particle size. But spirit or the breath of God is not like finely beaten human breath: there is a dimensional separation between the creation and the heavenly realm, not a sieve-like difference of particle size, for the energy of an electron comes not from its size but from its rotational potential; i.e., its spin. It isn't particle size that produces the solidity of matter, but the spin of points of energy of zero radius: the world that every person knows has been spun into existence as a "story" is humanly spun into existence, with the *story* taking on a life of its own as an urban myth or as a folk myth, the inverse image of the physical creation.

XXXIII.

Jesus told Nicodemus, "Truly, truly, I say to you, unless one is born of water and spirit [πνεύματος], he cannot enter the kingdom of [the] God [τοῦ θεοῦ]. That which is born of [the] flesh [τῆς σαρκὸς] is flesh [σάρξ], and that which is born of the spirit [τοῦ πνεύματος] is spirit [πνεῦμα]. ... The wind [πνεῦμα] blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of [the] spirit [τοῦ πνεύματος]" (John 3:5–6, 8).

The spirit of God [πνεῦμα θεοῦ] that descended upon Jesus as a dove would normally have been invisible; i.e., invisible like the mighty rushing wind that filled the room on the day of Pentecost following Calvary (Acts 2:2)². But the spirit descending upon Jesus fulfilled all righteousness (Matt3:15) thereby permitting Jesus in baptism and receipt of the spirit of God to be the earthly type and shadow of disciples receiving a second birth, a second life from receipt of the Holy Spirit [πνεῦμα ἅγιον].

When the invisible becomes visible as in the spirit descending upon the man Jesus, the visibility itself discloses that the occasion is an earthly shadow ... visibility of what is invisible only comes when the event is a shadow and type of a spiritual event. Visibility comes when the invisible actually crosses dimensions to enter into this earthly realm; thus, a disciple's invisible receipt of the Holy Spirit by the invisibility of this receipt discloses that this second breath of life doesn't occur in this earthly realm, but in the heavenly realm (or better, in the inter-dimensional portion of the heavenly realm); so disciples truly have life received from the first Adam in this earthly realm, and life received from the second or last Adam in the heavenly realm where the glorified Jesus bears the sins of disciples but does not pay the death penalty for these sins. It is only in this earthly realm where Jesus' death at Calvary paid the death penalty for the sins of Israel. He will not be crucified again; He will not die in the heavenly realm for the sins of Israel. Rather, He will either give those sins to Satan who will die for them and who is already destined to die, or He will return those sins to the unrepentant sinner when judgments are revealed. Either scenario, someone will die for every sin a disciple commits in the heavenly realm—and disciples can commit sin in the inter-dimensional portion of the heavenly realm, for unacted-upon lust is sin (Matt 5:27–28) but not in this earthly realm. Unacted-upon lust, however, transgresses the laws of God in the realm where disciples have real life that has come through receipt of the breath of the Father.

XXXIV.

Since *living gold* is as clear as glass, the yellow color of pure gold in this world discloses that the metal is of this spiritually lifeless creation; that gold in its physical purity is lifeless. Again, if gold had life, it would be clear as glass.

The above will take a little stretching of the mind: adultery is the reflection of inward lust as murder is the reflection of inward anger (Matt 5:21–22). The actions of the fleshly body of a human being are the visible reflections of inner thoughts. The person who desires to enter into God's presence, God's rest, will keep the Sabbath holy as the outward reflection of this inner desire. Likewise, the person who steals for whatever reason outwardly reflects the person's desire to possess what doesn't lawfully belong to the person; therefore, unless the person's intellect countermands the thoughts of the mind as in the person who lusts after

² On that day of Pentecost, the first disciples were in type baptized with spirit and with fire, the two baptisms with which, according to John the Baptist, Jesus would baptize the world. The sound of the mighty rushing wind foreshadowed the earth being baptized with spirit, and the cloven tongues of fire around the heads of the disciples foreshadowed glorification and the fire with which the earth will be baptized immediately prior to the coming of the new heavens and new earth.

another not acting out on this lust because of, say, marital consequences, what the person thinks is what the person does. A person is what the person does, the philosophical position of Jean Paul Sartre. But the flesh is spiritually lifeless and will not enter the kingdom of God (1 Cor 15:50). A person “lives” in his or her thoughts—and thoughts are invisible unless the flesh acts upon the thought. Then it isn’t the thought that can be seen, but the action[s] of the flesh that reflects the thought, including countermanding lawless thoughts of the person consigned to disobedience.

The *Logos* spoke this world into existence; so it is the light reflected from the spun words of the *Logos* that can be seen by human eyes. These words are, of themselves, now lifeless. But because these spun words reflect light they disclose the things of God that are invisible to human eyes, what the Apostle Paul stated but did not explain (Rom 1:18–20). Thus, the things of this world that reflect light can be likened to the actions of the fleshly body of a human being that disclose the thoughts of the person’s mind.

XXXV.

The prophet Daniel told King Nebuchadnezzar that he was the head of gold of the image he saw in vision (2:28), but the now invisible Adversary is the spiritual king of Babylon (Isa 14:4) ... as the gold of this world is visible, Nebuchadnezzar was also visible. But the spiritual king of Babylon is not visible, and will not be visible until he is cast into time (Rev 12:9–10). He will then become visible and under the irrevocable sentence of death throughout the last 1260 days of the seven endtime years of tribulation and throughout the 1000 year when he is chained in the bottomless pit (Rev 20:1–3). Therefore, Nebuchadnezzar’s visibility becomes the reflection of the Adversary’s invisibility. What Daniel tells Nebuchadnezzar about ruling the children of men wherever they dwelt (Dan 2:38) wasn’t really true of the earthly king, but is true of the Adversary: all of humankind has been consigned to disobedience (Rom 11:32) and death [i.e., delivered into the hand of the Adversary] because of the first Adam’s sin.

King Nebuchadnezzar was a man who died like other men die: his visible death and the visible death of his empire and its successive empires were unavoidable, for his visibility and his empire’s visibility disclosed that they were of this world. As the head of gold of the humanoid image he saw, he formed the shadow and type of the Adversary, the spiritual king of Babylon; the prophesied collapse of Babylon foreshadowed the certain demise of the Adversary’s kingdom that would be taken from the kings of the South and of the North and given to the Sons of Light, with Jesus being the First of these firstfruits. Nebuchadnezzar’s Babylon would be no more forever, but it wasn’t his Babylon that was the subject of the oracle the prophet Jeremiah delivered against Babylon; for “In those days and in that time [when Babylon is destroyed by an army out of the north — Jer 50:3], declares the Lord, the people of Israel and the people of Judah shall come together, weeping as they come, and they shall seek the Lord their God. They shall ask the way to Zion, with faces turned toward it, saying, “Come, let us join ourselves to the Lord in an everlasting covenant that will never be forgotten”” (50:4–5). So no, the oracle is not delivered against Nebuchadnezzar’s Babylon although his Babylon was the shadow and type of the *Babylon* of the Adversary

and was the visible subject of the oracle. But the physical peoples of the house of Israel were scattered in the North Country, the representation of Death, from which they will be gathered following a second Passover liberation of Israel (Jer 16:14–15; 23:7–8; Isa 11:11–16 *et al*). The physical peoples of the house of Judah, except for a remnant, remained in Babylon even after Nebuchadnezzar's death and the destruction of his empire. They were still there when the Babylonian Talmud [*Talmud Bavli*] was inscribed in the 5th-Century CE (it had previously been transmitted orally for centuries). Important "Jewish" populations dwelt in Nehardea, Nisibis, Mohazo, Pumbeditha, and Sura throughout the ten century period between exile and the death of Ravina in 499 CE, when the redaction of the Babylonian Talmud was completed (traditional teaching — some modern scholars argue that the main body of the *Germara* was actually written by the Saboraim and did not achieve its final form until about 700 CE).

Death, now, imparts color, for a portion of the spectrum of light—of life—is reflected from the surface of the corpse. The gold and the bronze vessels and fixtures of the tabernacle in the wilderness, and later, of the first temple were lifeless or without life. No reasonable person would argue otherwise. Yet Paul identifies disciples as the temple of God (1 Cor 3:16–17; 2 Cor 6:16), with the new creature or new self born of spirit being a vessel created for honored or dishonorable usage (Rom 9:20–24). Disciples become the living stones, with Christ Jesus being the cornerstone (1 Pet 2:4–5), of the temple of God. The new creature born of spirit dwelling within each disciple is, then, like a gold or bronze vessel of the first temple. However, disciples are also, collectively, New Jerusalem, made of gold as clear as glass.

The fleshly body of a person [Gr: σῶμα] reflects light ... Paul writes, "[F]lesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable" (1 Cor 15:50).

The flesh and blood body of a disciple is spiritually lifeless; it is like gold that reflects the yellow portion of the light spectrum. For it's only those entities that are like light that have spiritual life—and Paul says of Satan, "And no wonder, for even Satan disguises himself as an angel of light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness" (2 Cor 11:14–15).

XXXVI.

If Satan comes today disguised as an angel of light, can he be seen? No, he cannot be seen today for he has spiritual life. He has life for as long as he remains in the inter-dimensional heavenly realm; for the presence of life and the absence of life cannot coexist in the timelessness of heaven. Only when he is cast into time (i.e., cast from heaven — Rev 12:7–10) will he become visible to human beings, for by being cast into time he is condemned to certain death. There is no way out of death for him, just as there is no way for the flesh and blood body of a person to escape death, with one exception only. Those empowered human beings who have lived without sin for three and a half years (for seven years in the case of the remnant — Rev 12:17) will see their flesh and blood bodies changed in the twinkling of an eye at Christ Jesus' return.

When Satan is cast from heaven, he will then reflect a portion of the light spectrum: what appears as a bright light reflects nearly the full spectrum.

A “bright light” is either generated by the source emitting the light as in a welding flash or in the sun, or a bright light comes from the near total reflection of light from another source. Light itself is invisible (a light bulb can be seen, but not the light coming from the light bulb); only when reflected from a mirror-like surface will the invisible light spectrum appear as a bright light or as a flash. Thus, a bright light is either self-generated or is a reflection of a self-generated light source. And Satan is not a self-generating light source. He can only reflect light—and by reflecting light when he comes claiming to be the messiah, he will deceive many. But by reflecting light he discloses that he will then be consigned to death.

XXXVII.

If living gold is as clear as glass, then the gold overlaying the acacia wood ark of the covenant (Ex 25:11), the gold mercy seat (v. 17) and the gold cherubim (v. 18) were lifeless types and shadows of living arks of the covenant under an invisible mercy seat with spiritually living cherubim present ... the new creature born of spirit forms the invisible ark of the covenant—no physical ark of the covenant was returned to Israel by ancient King Cyrus. The invisible mercy seat is grace. The invisible tablets upon which are written the commandments of God are the hearts and minds of disciples. The invisible staff is the promise of resurrection within each disciple, and the invisible jar of manna is the Spirit of Christ [πνεῦμα Χριστοῦ] dwelling within each person.

A person cannot see grace, cannot see the indwelling of Christ Jesus, a life-giving spirit (1 Cor 15:45); nor could an ancient Israelite see what was in the Ark of the Covenant. The ancient Israelite knew what was supposed to be in the Holy of holies, but he could not enter into this holy space. Only the high priest on one day of the year entered into the Holy of holies—and it was this high priest of Israel that perpetrated a fraud in Israel for all of the years of the second temple: the Ark of the Covenant was not returned by Cyrus. The high priest could not make atonement for Israel as Moses had commanded. Hence, the high priest deceived the people as “high” Christian theologians today deceive the peoples of spiritually circumcised Israel.

If a person can see the object or person with his or her eyes, the object or person is spiritually dead ... this might be the surest way of identifying Satan when he comes claiming to be the Christ halfway through the seven endtime years of tribulation: he will be visible. When the glorified Jesus comes as the anointed one, He will come as light brighter than the sun; as light that cannot be observed even though it is not invisible. His *brightness* will be more than human eyes can see.

XXXVIII.

False Christendom will underlie the great falling away that occurs 220 days into the Tribulation; i.e., the seven endtime years of tribulation. This false Christianity comes to disciples as the bright light reflected off the polished silver arms and chest of the humanoid image ancient King Nebuchadnezzar saw in vision, and as the bright light (but less so) reflected off the shiny gray legs of iron of this same humanoid image.

XXXIX.

Christ Jesus came as the light of Day One of a spiritual creation week that has as its type the seven days of Unleavened Bread commonly referenced as Passover week: as Jesus was crucified mid-calendar-week and was resurrected mid-Passover-week [Jesus was crucified on the 14th day of Abib and was resurrected on the 18th day of Abib, three days and three nights after He was laid in the heart of the earth], disciples will be resurrected mid-week in the Genesis chapter one creation account, the so-called “P” account. The greater light that will rule the day is not the physical sun, but glorified sons of God that rule in light; i.e., the sons of God that will be considered great in the kingdom of heaven (Matt 5:19) — the lesser light that will rule the night constitutes those disciples who will be called least in the kingdom of heaven.

Light cannot be seen with human eyes: surfaces that reflect light can be seen. Thus, a mirror will turn nearly the full spectrum of light around. Little of the spectrum is absorbed, but a mirror is not light. And mirrors will never be identified as “sons of light” (John 12:36).

The moon serves as a mirror but emits no light itself: its brightness results from the light that it reflects. Its surface is cold and relatively inhospitable; yet from a distance, visiting the moon has had enough appeal to fuel imaginations for centuries. It wasn’t, though, visited by men until 1969, when a laser target was humanly installed so that its movements could be more accurately measured. Thus, the moon is not a “light” but the reflection of a light, a distinction that Moses may not have made but certainly a distinction the Creator of all things physical would have known and used for His purposes.

XL.

The head of the humanoid image Nebuchadnezzar saw is the king of Babylon; thus, the image can be properly identified as *Babylon* by taking its name from its head. And the prophet Isaiah told Israel that when the Lord [*YHWH*] had given the nation “rest” from its pain, turmoil, and hard service that the Lord had put the nation through, Israel was to take up a taunt against the king of Babylon, who cannot be Nebuchadnezzar but a spirit being (read Isa 14:1–23).

Nebuchadnezzar as a human king is one of the kings of nations that lie in their own tombs (v. 18); he died and was buried. The king of Babylon against which Israel will take up a taunt is not an earthly king, but is Satan himself, who has disguised himself as an angel of light (2 Cor 11:14–15). This king of Babylon is, today, the ruler of this world (John 12:31; 14:30; 16:11), and is the prince of the power of the air (Eph 2:2). He was disqualified to continue as the ruler of this world when the man Jesus died without sin, but he has not yet been replaced—and he won’t be replaced until the kingdom of this world is given to the Son of Man (Dan 7:9–14; Rev 11:15–18) halfway through the seven endtime years of tribulation. So through the second Passover liberation of Israel and through the first 1260 days of the Tribulation, the old dragon, Satan the devil, will remain in power as the invisible spiritual king of Babylon.

But Satan as the king of Babylon, with the name “Babylon” representing the entirety of the humanoid image Nebuchadnezzar saw in vision, doesn’t reign over

a unified kingdom ... as Nebuchadnezzar looked at the humanoid image—golden colored head, belly and thighs, with silver-colored chest, arms, legs and feet—he saw two competing colors that represent the ideological schism that divides Babylon, thereby preventing this kingdom from ever standing long: Jesus said, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand” (Matt 12:25).

- As the single kingdom of this world, Babylon is divided against itself.
- After the sixth Trumpet Plague, when a third part of humankind is killed for a second time, the “rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshipping demons and idols of gold and silver and bronze and stone and wood” (Rev 9:20).

Today’s religions provide the basis for what the third part of humankind (*cf.* Zech 13:9; Rev 9:18) will worship after the sixth Trumpet Plague: today’s religions worship demons and idols while sincerely believing that adherents worship a universally shared god. But salvation is not a many-spoke wheel.

The kingdom of this world worships many gods, collectively represented by *Babylon*. Some of these gods are demons, worshiped as demons; some are idols reflecting the color of gold or the color of silver. Some are idols of wood and stone, with 21st-Century cultural sophistication causing these idols not to be corner deities sitting on shelves but the creation itself (i.e., stone and wood in their organic forms).

Modern Americans or Western Europeans might keep a statue of the Buddha in a kitchen, but it is the environment that they truly care about, with *global warming* being the primary tenet of “a faith” that humankind is destroying the planet. Whether the American, Canadian, or European outwardly professes faith in Jesus Christ or in Buddha or in a more recent guru or in no one at all, it is really the creation that the person worships. With very few exceptions, modern cultures worship the creation as an extension of ancient sun and earth worship bedded together as if wed. Thus, the world does not know the Father whom Jesus came to reveal. It doesn’t even know Jesus, who said, “And this is eternal life, that they know you [the Father] the only true God, and Jesus Christ whom you have sent” (John 17:3).

The world lacks spiritual life. It is a kingdom overtaken by darkness. Sons of light are very rare.

For most *Christians*, Christianity isn’t to be taken too seriously. For them, Jesus was a good person who came to bring peace to humankind. For most, Jesus is the idealized embodiment of peace and good vibrations, universal love and social utopianism. For most, He is the opposite of the harsh God of the Old Testament. And no argument will convince them otherwise, a disturbing reality considering that eternal life is to know the Father and the Son.

Equally disturbing are the schisms that pit one Sabbatarian disciple against another, with each ignorantly clinging to what little spiritual understanding each has:

- The Churches of God are today divided against one another and thus will not stand;

- Yet Paul said, “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ” (1 Cor 12:12).

Although some will argue otherwise, it is not possible for Sabbatarian disciples to be one with *Christians* who attempt to enter into God’s rest on the following day: the differences in ideology are too many to overcome. One person will have to change, with this one too often being the Sabbatarian who is nearly always alone in this world ... a former member of the Sabbatarian Worldwide Church of God in Anchorage, Alaska struggled for years to just survive in the Anchorage basin. When (following the death of Herbert Armstrong) the Worldwide Church of God abandoned the core beliefs upon which it was founded and adopted the beliefs of Evangelical Christendom this member left the Anchorage basin and moved to a parcel of land in the Copper Center area where he and his wife built a small cabin some distance off the main road. They were welcomed to the area by a local Evangelical fellowship. They then gave up Sabbath observance, which had for so long separated them from other community members; they began attending with the Evangelical fellowship. And in September 2008, the husband wrote in a personal e-mail:

I guess people are beginning to think I'm getting too old to cut firewood anymore. Two weeks ago, two young guys from our church showed up with chain saws and axes and said, we're going out behind your place to cut some wood. Several hours later they came back and left, while I was busy doing something else. Next day, I went back there to see what they did. They had cut down a number of dead, dry spruce, and gathered a bunch of down logs that were scattered over the forest floor and piled them up with the trees they had cut. They did that so all I had to do is cut them to length and haul them home. Then, a few days later I got a phone call from another guy who I had just met a couple weeks before. He said he had some firewood he wanted to get rid of, and could I use some? He said he would haul it out to my place. I said, "yes". A couple of hours later he arrived with a pickup pulling a large horse trailer mostly filled with, already, cut-up firewood. He insisted on unloading it himself. Then last Sunday, at church, a young friend of ours told me that he had a problem. I asked him what his problem was. He pointed to a 20 foot tandem axle trailer, loaded with big spruce logs, that was attached to his truck and said..."I need to get rid those old dead spruce logs some place, and I was wondering if you had a good place in your yard where I could dump them". I told him that, he being a good friend and all, I thought I would be able to find a good place -- which of course I did.

Wow. I've probably have 5 or 6 cords of firewood to start the winter with. I've never been in that situation before. It's nice to have friends.

In another e-message, the same fellow writes:

September 30 — woke up in winter — six inches of snow on the ground. Two days later — seven more. Thirteen inches of snow to start out the winter season. We were hoping to get a driveway put in yet this year. Now it looked like it would have to wait till next year...but guess what? We got a phone call Monday night from — saying, "I'm going to start hauling gravel in the morning". I'm writing this Friday night, and as of late this afternoon, we now have a five hundred foot driveway, plus a gravel pad for parking. It will make life a lot easier.

In all of the years this fellow attended with the former Worldwide Church of God (WCG) in Anchorage and in Palmer, no one cut firewood for him, let alone put in a driveway (he walked a half mile into his place there at Peters Creek, not far out of Anchorage) ... maybe everyone in the former WCG congregation at Anchorage lived too far away or was too busy to help, either or both could be true, for there was/is no concentration of Sabbatarian disciples in any one location: there are no lumps of salt. Yet work parties were organized in the mid-1970s to cut wood for the minister that then served the Anchorage and Kenai WCG congregations.

The Sabbatarian disciple who encounters outward displays of love by lawless *Christians* recognizes the love that one disciple should have for another *and recognizes the lack of love that Sabbatarian disciples have one to another* and inevitably gives up what should be retained and joins him or herself to those lawless *Christians* that are presently covered by grace. The disciple that is, today, of unborn Jacob [Israel] joins him or herself to Esau as the reversed image of Caleb, who was of Esau, joining himself to Israel.

Although the lonely Sabbatarian disciple knows to keep the laws of God that have been written on his or her heart and knows that it is hypocrisy to worship on Sunday, the disciple can easily delude him or herself into thinking that as long as a day is kept as the Sabbath, the day doesn't really matter much ... Jesus said that unless a person's righteousness exceeds that of the scribes and Pharisees, who had the law but did not keep it (John 7:19), the person "will never enter the kingdom of heaven" (Matt 5:20). So the Sabbatarian disciple who succumbs to the lure of Sunday worship is a hypocrite who, if Jesus is to be believed, will never enter the kingdom of heaven. The disciple has been slain by the love of Evangelical or Catholic Christendom; however, the ones to be most blamed are the Sabbatarian teachers of God that have placed pharisaical emphasis on keeping the commandments while forgetting to love their brother (1 John 3:10). One without the other—i.e., having love but not keeping the commandments, or keeping the commandments but having no love—marks the person as a child of the devil, with the devil himself appearing as an angel of light (2 Cor 11:14).

The Christian who loves his or her brother enough to do something as simple as cutting wood for the one who is in his seventies needs also to love God as much, with this love expressed outwardly by keeping the commandments in a world dedicated [consigned] to disobedience.

Yes, the Sabbatarian disciple, as a single grain of salt about to be devoured by this world, often feels completely alone and cut off from all other disciples; often feels as if he or she could not be more alone. Sometimes this is literally true,

sometimes only figuratively true. But the lawless disciple can find fellowship about anywhere within the United States. This lawless *Christian* would have to live in a Muslim country to begin to experience what a Sabbatarian disciple experiences every day within a *Christian* nation; for the difference between Sabbatarian Christendom and Evangelical or Catholic Christianity is every bit as great as the difference between Islam and lawless Christianity.

Could this Christian be argued into becoming a Muslim? Probably not, but by the good works of an Evangelical fellowship, a Sabbatarian disciple can be “turned” to lawlessness.

Relationships are built as houses are built, one board at a time. Once a Christian no longer perceives the Muslim as an enemy but as a brother, conversion can occur for it is difficult to maintain individual ideological isolation. After all, the Christian will reason, both he and the Muslim worship the same God. They both seek to enter heaven after death, and the Christian doesn’t really have to cease believing that Jesus is the Son of God—just as the Sabbatarian disciple doesn’t have to quit believing that the seventh day is the Sabbath in order to worship with Evangelicals or Catholics. He or she only has to keep his or her mouth shut.

XLI.

The Sabbatarian disciple, believing that the Body of Christ is one body and not many bodies, will when fellowshipping with lawless Christians begin to worship on the eighth day for it is in this fellowship where the Sabbatarian finds love and acceptance. The Sabbatarian forgets that Israel was not to marry foreign wives for a reason, with “wives” forming the shadow and type of spiritual ideologies. Inevitably, a foreign wife/ideology will cause the spiritually circumcised Israelite to do what King Solomon did when his many wives turned his heart away from the Lord and caused Solomon to build for his foreign wives idols and abominations (1 Kings 11:4–9). The kingdom of Israel, except for one tribe, was torn from Solomon as greatness in the kingdom of heaven will be torn from the disciple who relaxes the least of the commandments of God (Matt 5:19).

Jesus said,

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. 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 5:17–19 emphasis added)

Is the Sabbath the least of the commandments? Most Christians believe that it is; so how would a *Christian* relax this least of the commandments other than to keep Sunday as the Sabbath, doing those things that should be done on the Sabbath on Sunday?

XLII.

The Genesis chapter one creation account is the synopsis of the spiritual creation, not the record of the physical creation which reveals the invisible things of God (Rom 1:18–20). Therefore, it isn't physical trees that bear fruit on the third day (Gen 1:11–12), but disciples that bear fruit as the fig tree was to bear figs when Jesus sought fruit before it was the season for fruit (Matt 21:18–19). It isn't physical trees that bear fruit before the greater light [sun] is created, for this greater light isn't the sun but glorified disciples in the resurrection of firstfruits. The lesser light isn't the moon (the reflection of the sun), but those disciples who will be least in the kingdom of heaven.

- A reflection or a reflected light isn't a "light" at all, but the portion of the spectrum that a dead object or entity doesn't absorb or diffuse.
- Neither the greater nor the lesser light created on the fourth day (Gen 1:16) is a reflection of a portion of the spectrum. Both are "lights"; so the lesser light in its spiritual application cannot be the moon.

It is easy to say that ancient peoples didn't know that the moon reflected the sun's light ... God knew, though. And if Scripture is the inspired word of God, then the presumption must be that inspiration precluded the moon's reflected light from really being a "light." It is this presumption of inspiration, now, that argues for gold representing a different "religion" than silver represents, with silver representing the forms of Christendom seen in the world today.

Every Sabbatarian has to decide whether he or she would rather have acceptance in this world or greatness in the kingdom of heaven. The disciple cannot have both, for the disciple who has tasted greatness cannot "settle" for being least in the kingdom of heaven.

Jesus came to His own but was rejected by them (John 1:11), and a "disciple is not above his teacher, nor a servant above his master" (Matt 10:24). As Jesus was rejected by Israel, the Sabbatarian disciple will be rejected by Christendom, his or her own people. And as Jesus was condemned to death by Israel, the Sabbatarian disciple, with very few exceptions, will be condemned to death by Christianity. Why, then, should the Sabbatarian not cling to his or her beliefs, realizing that to compromise righteousness will cost the Sabbatarian his or her salvation?

XLIII.

The gold color of the humanoid image's head that Daniel tells the king is himself represents the ideology that is seen in the image of gold made by Nebuchadnezzar, a phallic symbol representing the sun's masculine relationship with mother earth ... with few exceptions, Satan doesn't ask human beings to worship him directly. For him, it is enough for human beings to worship the creation; i.e., to worship the sticks and stones of this world.

Earth worship is the feminine form of sun worship, with the gold of Babylon's head being the visible representation of sun worship and the gold color of the alloyed bronze (the only metal of the four that is not an elemental metal) being the representation of earth worship, expressed today in the *green* political agenda.

XLIV.

Biblical prophecy isn't about geographical nations except as these nations serve as shadows and types of religious ideologies; so prophecy isn't about economic or political ideology, but about religious beliefs, with Egypt representing sin (i.e., lawlessness) and Assyria representing death. Babylon represents the kingdom of this world that includes both sin and death, while Judea represents God's rest (Ps 95:10–11), with heavenly Jerusalem representing glorified disciples or life. Therefore, in the first Passover exodus of Israel, the Lord led the people of Israel out from sin by giving to the nation the commandments of God, which didn't stop Israel from committing sin but made the nation aware of what sin was (Rom 7:7–12) so that the nation could “cover” its transgressions of the law with blood. In the second Passover liberation of Israel, now a nation circumcised of heart, the Lord will lead the nation away from death by filling every person with the spirit of God:

- Death reigned from Adam to Moses, for death ceased to reign over Israel when Israel covered itself through obedience to God;
- But Israel as a nation never covered itself with obedience, for sin and death continued to dwell within the fleshly members of the nation;
- So a second liberation of Israel is necessary, a liberation that frees the nation from indwelling sin and death.

The blood of bulls and goats was only a temporary covering of Israel's transgressions of the laws of God; was only a covering lasting until Calvary when the Creator of humankind died for every sin committed by Israel here on earth (all of humankind will eventually be Israel, the single nation promised to Abraham — Gen 12:2). Therefore, the disciple born of spirit as a son of God carries forward no “record of debt ... with its legal demands” (Col 2:14), but is born free (Rom 8:1–2) to keep the commandments of God as Israel in the wilderness of Sin/Zin was free from Pharaoh and free to keep the commandments. But as Israel in the wilderness and in Judea did not keep the commandments but needed to cover the nation's sins with the blood of bulls and goats until the blood of their Creator permanently covered their lawlessness, Israel as a spiritually circumcised nation has not kept the commandments of God but has its lawlessness temporarily covered by the glorified Jesus bearing the nation's sins in the heavenly realm (i.e., in the inter-dimensional portion of the heavenly realm). However, this covering of spiritually circumcised Israel's sins ends when the Son of Man is revealed or disrobed (Luke 17:30) and the spiritual nation is liberated from indwelling sin and death. Then, for seven years, Israel will cover itself with its own obedience. The nation will also bear the death penalty of the second death for sins committed during this period. And what is prophesied is that Israel as a spiritually circumcised nation will, even when liberated from indwelling sin and death, voluntarily return to lawlessness in a great falling away (2 Thess 2:3) 220 days after liberation. This great falling away occurs about Christmas time, and it will involve the wholesale return to the principle tenets of today's visible Christianity: Sunday worship, belief in human beings possessing immortal souls, and the cross serving as the symbol of Christianity.

The mark of the beast, $\chi\xi s'$ (Rev 13:18), can be read as the tattoo [s — *stigma*] of Christ's [χ — *chi*] cross [ξ — *xi*], and it is the taking this mark that distinguishes

who is of the Antichrist during the second half of the Tribulation. It is Sabbath observance that marks who is of God during the first half ... two marks, one to disclose who is of God before Babylon falls, and one mark to disclose who is of the Antichrist after Babylon falls and the kingdom of this world is given to the Son of Man (*cf.* Dan 7:9–14; Rev 11:15–18). The first mark, Sabbath observance, also reveals who is of Israel, physically and spiritually circumcised, today. The second mark, the cross, even now reveals who is of Babylon.

The silver arms and chest of Babylon—the portion represented by the kings of Persia—reflects light even more brightly than the moon does, with the woman Israel having the moon under her feet (Rev 12:1).

The angel bringing Daniel the word of knowledge received in his long vision (chaps 10–12) said, “And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him” (11:1) ... it was Cyrus, king of Persia and king of Babylon, that sent a remnant of Israel back to Jerusalem to build a house for God. So as shadows and types of the spiritual kings of Persia, the human kings of Persia had a more favorable relationship with Israel than did have either Nebuchadnezzar the king of Babylon or the Greek kings of Babylon, with this more favorable relationship reflected in the silver color of the arms and chest of the humanoid image Nebuchadnezzar saw in vision.

XLV.

Satan appearing as a disguised angel of light appears as brightly reflected light in the yellow spectrum. So does the first horn or king of the king of Greece. But the kings of Persia appear as brightly reflected white light, a reflection of nearly the full spectrum—and the kings of the South and of the North will appear as dull silver. Therefore, it can be stated with certainty that the color *gold* represents worship of the creation, the sun and the earth, with the gold color of the bronze oxidizing to *green* or to environmental activism. The color silver represents the revival or reformation of false Christianity beginning in the 16th-Century. The dull silver colored iron legs of Nebuchadnezzar’s humanoid image represent resurgent Arian [Unitarian] and Trinitarian Christianity. And once the second Passover occurs, genuine disciples will be as invisible as full spectrum light.

XLVI.

The spiritual equivalent of Cyrus sending a remnant of Israel back to Jerusalem to rebuild the house of God [i.e., the second temple] occurred (and is still occurring) in the 16th-Century when the Protestant Reformers and the Radical Reformers sought to rebuild Christianity, with the Protestant Reformers seeking to rebuild the Old Church from the Bible and the Radical Reformers seeking to build a new Church from Scripture. Thus, the ongoing battle between the spiritual kings of Persia (the ram of Daniel chap 8) and the spiritual king of Greece (the he-goat) is a battle between religious beliefs represented by the brightness of silver and the brightness of gold/bronze, with the gold to prevail over the silver—and with the silver representing Reformed Christendom, Evangelical and Catholic.

Before the second Passover will occur, the inhabitants of the earth will have to philosophically move as far away from God as they can get, with this distance

representing the midnight hour of the long spiritual night that began at Calvary. All things *Christian* will have to be discredited even if these things belong to the spiritual kings of Persia and not to God. And in the recent American presidential election, the world saw the United States move away from the things of God and move closer to earth worship: the *greening* of America is a move away from God.

How *green* America and the world will have to get before the second Passover occurs cannot be discerned from this side of the midnight hour, but once the second Passover occurs, the first horn or king of the king of Greece will be suddenly broken because he is first—and the emerging four horns or kings of the king of Greece will not be *green* but will be the dull silver color of cold-rolled steel ... false Christianity will reemerge with a vengeance. Both the kings of the North and of the South will support self-proclaimed Christian ideologies. And though *Philadelphia* has been proclaiming that both iron legs represent Christian ideologies since spring 2003, the prophetic certainty that both legs will represent false Christianity, with the king of the North representing Arian or Unitarian Christendom and with the king of the South representing Trinitarian Christendom, comes from the dull silver color of the iron legs and feet.

Those ideologies that are golden colored represent sun and/or earth worship (i.e., the worship of the creation), while those ideologies that are silver colored represent imitation Christianity as demons try to get as close to God as they can without obeying God ... the love that is evident in most every false Christian fellowships is extended toward people and toward self and not extended toward the Father and the Son. Love for God is professed with the mouth as light is reflected off a mirror, but as a reflected flash is nearly blinding, the love of reformed Christendom blinds even Sabbatarian disciples that are as easy to pick off as deer are to shoot when blinded by a car's headlights.

Today, all who are born of spirit are covered by grace, but within the womb of the last Eve are two sons, a Cain [Esau] and an Abel [Jacob]. One is hated by God even before the second Passover liberation of Israel; the other is loved. And it isn't whether the disciple keeps the Sabbath that determines whether the disciple is hated or loved, but whether the disciple loves God enough to keep His commandments by faith and then loves his or her neighbor enough to cut wood or to put in a driveway for the neighbor without being asked or expecting payment.

XLVII.

Exactly what it means to be the greater light that rules the day is not now known, nor is what it means to rule the night as the lesser light known. But the difference between being called great in the kingdom of heaven and being called least is whether the disciple “relaxes” (not breaks) the least of the commandments. And what can be said for certain is that those who teach disciples to break a commandment will not be in the kingdom of heaven (Matt 7:21–23), for those who teach disciples to break commandments are reflected light: they are as the brightness of light reflected off silver—and they are as spiritually lifeless as silver is physically lifeless.

XLVIII.

Christianity as the world recognizes the ideology is about the Father and the Son, but is not of the Father and the Son ... if *Christianity* were of the Father and the Son, then *Christianity* would look like it did in the 1st-Century when the ideology was another sect of Judaism.

All of the foundational tenets of visible Christendom are contrary to what Scripture reveals: human beings are not born with immortal souls, for eternal life is the gift of the Father through Christ Jesus. The Holy Spirit does not have personhood, but is the divine breath of the Father or of the Son. Grace is not unmerited pardon, but the covering of Christ Jesus' righteousness put on daily as if His righteousness were a garment. The Father is not the Creator of all that has been made; the Logos, who entered His creation as His only Son, created everything that has been made. And ancient Israel never knew the Father, nor knew the beginning or the end of the plan of God.

The list of Christendom's false teachings could go on for paragraphs, but the recognition of Christendom's falsity can be reduced to simply saying that there no way that *Christianity* can be mistaken for a sect of Judaism. *Christianity* abandoned the Sabbath prior to the Council at Nicea; it abandoned the Passover at the Council of Nicea. It abandoned observing the law of God even before it rejected the teachings of Pelagius ... modern rabbinical Judaism, clinging to a lifeline connected to nothing, shares with Pelagius the belief that Adam's sin set a bad example for humankind, but did not permanently taint human nature; that human beings can by force of moral-will choose to do good and thereby earn their salvation; thus, early Christendom [i.e., mid 1st-Century Christianity] can never be mistaken for a sect of modern Judaism.

The Apostle Paul wrote that God consigned humankind to disobedience so that he could have mercy on all (Rom 11:32); that every disciple was a son of disobedience (Eph 2:2–3) prior to being born of spirit. It is having understanding of spiritual birth that separates those disciples who know the Father and the Son from visible Christendom and from modern Judaism—and Jesus said that “this is eternal life, that they know you [the Father] the only true God, and Jesus Christ whom you have sent” (John 17:3). To not know the Father and the Son is to lack having eternal life, a simple statement that by its truth denies to both visible Christendom and Judaism possession of eternal life.

A *Philadelphian* should be humbled by the knowledge that he or she knows the Father and the Son whereas the self-identified Christian encountered in the market or over a backyard fence does not know either the Father or the Son and therefore does not have eternal life, but is to the Father and the Son as ancient Israel was to the Father. Given the opportunity to rule the day if the *Philadelphian* keeps the commandments of God and teaches them to others is not something about which one should feel exalted, but something that should cause the person to feel unworthy for the person really is unworthy of such a high calling. The person did nothing of which the person has knowledge to cause the Father to draw the person from this world. But the person has been chosen to be one of the firstfruits and to bear fruit out of season although some disciples are also born of spirit to be vessels of wrath so that Scripture can be fulfilled (*cf.* Rom 9:22–23; John 17:12).

XLIX.

The tenets of visible Christendom are being culturally rejected or politically defeated: church attendance in Europe (with the exception of the Russian Orthodox Church) can hardly fall lower than it is. The same is true for most of North America. Whereas the United States was founded as a Christian nation, the separation of Church and State found in the First Amendment has been used to exclude Christianity from schools and the workplace, from American foreign policy, from political demonstrations. To publicly condemn biblically prohibited activities is now hate speech for which a person can be prosecuted. Even to thank God for a beautiful day is prohibited if the person is a Canadian postal employee. So visible Christianity has been pushed to the margins of Western culture—and this is perhaps where it should be exiled as a people is prepared to believe God and not demons.

The Christianity with which every person has had some personal encounter is not of God, but is of the bright light reflected off the arms and chest of the humanoid image King Nebuchadnezzar saw in vision. Visible Christendom comes from the demonic kings of Persia ruling over the minds of humankind. But the first horn or king of the king of Greece will defeat and trample the king of Persia, with this trampling seen in the marginalization of visible Christianity.

The first horn or king of the king of Greece is the color of 14-carat gold, with his color revealing his ideology: he promotes earth worship, not the false worship of the Father and the Son. He is king of all things *green*, including carbon credits. He stands firmly behind the Obama presidency: it's no wonder that ex-President George W. Bush has been one of the most disliked men in America, for Bush with his "Christian" values and rejection of the Kyoto Protocol was one of the last national leaders fronting for the spiritual king of Persia ... the battle lines along which war is fought between the kings of Persia and the king of Greece are neither static nor represented by a person or a nation. They are manifest in this world as ideas that a person holds; thus, a person can both represent the kings of Persia and the king of Greece, for the kings of Persia and the king of Greece are both *Babylon*, their identity taken from their head, Satan the devil. So ex-President Bush could represent the king of Greece when he sent U.S. forces into Afghanistan in 2001 and into Iraq in 2003, but his refusal to sign the Kyoto Accord was resistance to the king of Greece. His Mexico Agreement that prohibited U.S. tax dollars from funding overseas abortion was resistance to the king of Greece. Therefore, within the thoughts of this one man war was being fought between the kings of Persia and the first king of the king of Greece—and Bush, because of his faith in the Father and the Son (neither of whom he really knows today), would not turn loose of those things that shine like light off silver. He had to be discredited, mocked, and replaced by a national leader *green* to his core.

The *green* movement will temporarily prevail politically and spiritually.

From now until the second Passover liberation of Israel, Evangelical and Catholic Christians will have a difficult time. They have no friend in the White House. They have little or no influence in the American legislative process. They will be hampered in whatever they endeavor, and they will be forced to accept an anti-God agenda. They will know that the Father and the Son condemn the things

that the U.S. does, but the spiritual king of Persia will be utterly trampled by the first king of the king of Greece. So when the second Passover occurs, they will loudly declare the death of a third part of humankind as God's revenge on the lawless ways of this world. Then they will, 220 days later, rebel against God when they have no covering for their sins but their obedience ... they won't believe the Father and the Son now, and they won't believe then.

U.S. President Barack Hussein Obama is the world's president: he looks like the world; he is liked by the world; his ancestry reaches from the desperation of the third world to the prosperity of the first world; and as a firstborn, he will not cover himself by taking the Passover sacraments on the night Jesus was betrayed.

If the election of President Obama portends the triumph of the king of Greece over the kings of Persia, something that cannot now be said with certainty, then few enemies remain for the king of Greece to defeat—and when none remain, the first horn or king of the king of Greece will be suddenly broken ... if this occurs during Obama's administration, utter chaos will grip the United States on the morning after death angels pass over the world for Obama's administration will have ended in a recognizable act of God.

L.

On the morning after the second Passover liberation of Israel, today's visible Christendom will feel vindicated, and will not believe that it should now begin to live as spiritual Judeans. Therefore, IT WILL BE FROM THOSE WHO ARE NOT TODAY *CHRISTIANS* THAT THE MAJORITY OF THE FIRSTFRUITS COME WHEN JUDGMENTS ARE REVEALED. WHAT WAS GOLD WILL BECOME LIVING GOLD WHEN BORN OF SPIRIT AND BORN LIBERATED FROM INDWELLING SIN AND DEATH.

Nebuchadnezzar as a human king is one of the kings of nations that lie in his own tomb (Isa 14:18)., but the king of Babylon against which Israel will take up a taunt is not an earthly king but is the old dragon, Satan the devil, who comes to human beings disguised as an angel of light (2 Cor 11:14–15). And *Babylon* is no longer a physical or earthly empire but the single kingdom of this world that is now ruled by the old dragon, who serves God as Nebuchadnezzar and his armies served God ... the prophet Ezekiel wrote,

In the twenty-seventh year, in the first month, on the first day of the month, the word of the Lord came to me: "Son of man, Nebuchadnezzar king of Babylon made his army labor hard against Tyre. Every head was made bald, and every shoulder was rubbed bare, yet neither he nor his army got anything from Tyre to pay for the labor that he had performed against her. Therefore thus says the Lord God: Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon; and he shall carry off its wealth and despoil it and plunder it; and it shall be the wages for his army. *I have given him the land of Egypt as his payment for which he labored, because they worked for me, declares the Lord God.* (29:17–20 emphasis added)

Nebuchadnezzar and the Babylonian army worked for the Lord, executing His judgment on nations, including Israel; whether Nebuchadnezzar realized it, he

and his army were mercenaries, hired as common soldiers, their wages being the spoils of Egypt.

In Daniel, Nebuchadnezzar, king of Babylon is identified as the head of the bi-colored humanoid image he saw in vision—and in Daniel, disciples see Darius the Mede receive the Chaldean kingdom (Dan 5:30–31). So the two horns of the ram can now be likened to the two arms of the humanoid image Nebuchadnezzar saw, with the first horn to come up being the Medes and the second longer horn being the Persians (*cf.* Dan 8:3, 20; 5:30; 2:32). As one arm of a man is bigger and stronger than his other arm, one horn of the ram was higher and stronger than the other horn.

The vision Daniel receives in chapter 8 references “the appointed time of the end” (v. 19 — also v. 17 & 26); the vision Nebuchadnezzar receives is of “what will be in the latter days” (2:28). Neither vision was for the 6th-Century BCE, or even the 4th-Century BCE. Both visions are for the period humanity is either in or is about to enter. Neither vision was fulfilled by their shadow or type. Therefore, the trampling of the ram, the king of Persia, occurs at the end of the age or in the latter days. It will here be asserted that this trampling is ongoing and/or about to conclude with the he-goat having unprecedented power.

The first king of the king of Greece appears as a single horn between the king’s eyes. If now, the belly and thighs of the humanoid image Nebuchadnezzar saw is the king of Greece, this single first horn would appear as an erect penis on the humanoid image ... Daniel tells Nebuchadnezzar that there shall be “a third kingdom of bronze, which shall rule over all the earth” (2:39) — sex and the appetites of the belly presently rule over all the earth.

When the first bronze horn of the king of Greece is broken suddenly because he is first, four horns will sprout from around the stump of the first horn (Dan 8:8; 11:4). These four horns or kings are the four kings of Daniel chapter 7, with these four kings quickly reduced to two kings, the king of the South and the king of the North. It is these two kings that form the two iron legs of the humanoid image Nebuchadnezzar saw, and the dull silver color of these two iron legs discloses that both will support forms of false Christianity when the great falling away occurs.

LI.

The Church—Christendom collectively—“died” through separation from God so long ago that *silver* is thought to be *gold*. New Jerusalem is not pure silver, clear as glass, but pure gold clear as glass (Rev 21:18). Silver is worth nothing in New Jerusalem. But what the world perceives as Christianity today shines like light reflected from silver. Following the second Passover liberation of disciples from indwelling sin and death, the silver becomes polished iron as the world’s attention turns towards pleasing God. Visible Christendom will acquire muscles that are hard as iron; however, it will make war with itself, for as one leg of a man is not significantly stronger than the other leg, neither Unitarians nor Trinitarian Christendom will initially be significantly stronger than the other. Nevertheless, they will war with one another from the day the great falling away occurs through the sixth Trumpet Plague, when Unitarians will seem to prevail thanks to the mass conversion of Islam to Unitarian Christianity ... the first half of the

Tribulation isn't about Christendom warring against Islam, but about Christendom warring against itself. The king of the North isn't a *Christian* alliance of nations, and the king of the South isn't an Islamic alliance of nations. No, not at all: biblical prophecy is about Israel and what happens to Israel, now a nation circumcised of heart (Rom 2:28–29) and not a physical nation. So the king of the North isn't the European Union led by the Catholic Church coming against earthly Jerusalem, but rather, the king of the North is the demonic beast behind Unitarian Christianity. This king represents death and is called Death (Rev 6:8). He devours, breaks to pieces, and stomps on what is living—and it is from his head that the little horn sprouts, with this little horn being the man of perdition, a human being possessed by Satan but believing that the angel inside him is Christ Jesus so this man of perdition can with good conscience declare himself God.

Common bronze (90% copper, 10% tin) looks like 14 carat gold-copper alloy. Polished iron looks like slightly oxidized silver.

The earth-worship presently sweeping across the world isn't ideological sun worship in a pure form, but is alloyed with science and humanism and manifests itself in all things *green*. The principle tenet of modern earth-worship that must be accepted by faith is global warming.

The schism that divides the humanoid image King Nebuchadnezzar saw in vision occurs in the bronze portion of the image, not in the iron portion; so disciples can expect to see earth-worship split and take two positions, neither of which are “Christian.” Whether these two positions are global warming versus global cooling, or merely two approaches about how to address global warming remains to be seen, but it is from these two positions that Unitarian and Trinitarian Christendom will emerge separated from each other when the great falling away occurs. Therefore, it is reasonable to conclude that within academic communities this schism already exists, that there is not scientific agreement about global warming, especially since carbon dioxide's affect on the earth's temperature was capped long ago according to Beer's Law—was capped before the Industrial Age began. This schism will push scientists at, say, Brigham Young University (BYU) in a different direction than scientists at, say, Duke are going.

Religious instruction in American public schools is prohibited, but *environmental awareness* is encouraged. Therefore, for the past two generations the youth of America have been taught to passively worship the earth as the only home that human beings have. Some “Christians” have decried the absence of God from public schools and the insertion of humanism and environmental studies into grade school curricula, but this is light reflected off silver protesting the *greenness* of the bronze ... again, New Jerusalem is not made of pure silver clear as glass, but of pure gold clear as glass. Within American classrooms (and in classrooms around the world) are vessels of 14-carat gold as well as vessels of bronze and silver: it is those vessels of 14-carat gold that will be refined during the second half of the seven endtime years of tribulation to form the majority of New Jerusalem from the third part of humankind.

LII.

Vessels of silver, when refined in the fiery trials of the Tribulation, will still not be part of New Jerusalem, a reality visible *Christianity* will vigorously deny ... Jesus said, “Therefore whoever relaxes one of the least of these commandments [the Law, in the Law & the Prophets] 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). The vessels of silver, if they do not break the commandments but only relax one of the least of the commandments, will be in the kingdom of heaven, but will be called least. Refined vessels of silver will rule the night as the moon gives off reflected light of the sun at night. But ruling the night is far less than what these disciples could have been when glorified if they hadn’t swallowed the *Christianity* of the demonic kings of Persia and poisoned themselves on a silver oxide elixir that had them attempting to enter into God’s rest on the following day, Sunday.

LIII.

Jesus identified Himself as “the man who stands next to” the Lord of hosts, the shepherd who would be struck (*cf.* Matt 26:31; Zech 13:7).

If Jesus is the shepherd to be stuck, then it is His sheep that will be scattered ... the first disciples would be and were scattered. But disciples are not sheep; they are only metaphorically sheep. So the scattering should also be read metaphorically, and if metaphorical, the referenced scattering is not geographical but ideological.

How can the first disciples be scattered in any way but geographical, a rhetorical question answered in Jesus’ Olivet discourse, which Jesus begins by saying, Βλέπετε μή τις ὑμᾶς πλανήσῃ (Matt 24:4), which when directly translated reads, *See to it not anyone you deceive*. This is not how the sentence is translated into English; it is translated into English with the opposite meaning. Instead of Jesus warning His disciples not to deceive anyone, what Jesus actually said, usual English translations have Jesus warning His disciples about being deceived.

Who was going to deceive Jesus’ first disciples? Satan? Yes, Satan entered into Judas Iscariot and deceived him, but Jesus adds to His warning not to deceive the fact that many would come in His name and would deceive many (Matt 24:5). And certainly throughout his ministry, Paul fought with the Circumcision Faction, which actually had Scripture on their side, thereby making Paul legitimately subject to the charge that he added to Scripture which of course was done when his fourteen epistles were canonized. But the Great Assembly (הגדה הגדולה), beginning in the generation of Ezra, added to Scripture—so Scripture itself is not a closed canon earlier than the writing of Revelation, and is not even then closed for the admonishment at the end of Revelation is not to add-to or take away from that book, not canonical Scripture. For Scripture forms the earthly shadow and copy of the heavenly Book of Life which will not be closed until Death and Hades are thrown into the lake of fire (Rev 20:15). The Acts of the Apostles as a book is cut off early: its end remains to be written.

LIV.

If the scattering of Jesus' first disciples is metaphorical rather than geographical; and if "those who seemed influential" in Jerusalem (Gal 2:6) added nothing to Paul's gospel that he received directly from the Lord by revelation (Gal 1:12); and if the Circumcision Faction consisted of influential men in Jerusalem, then the many who were to come in Jesus' name to deceive the many didn't wait to come until the 4th-Century CE, but were present from the beginning of the sect of the Nazarenes ... the serpent didn't wait long to deceive the first Eve, and Satan didn't wait long before he deceived the last Eve.

Paul writes, "For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way" (2 Thess 2:7) ... what is meant by, *until he is out of the way*? Christ Jesus is the One who restrains the man of lawlessness so that this man of perdition can be revealed in his time (v. 6), and when this lawless one is revealed and declares himself God, it is Christ Jesus who will kill him with the breath of His mouth (v. 8). But between when Jesus ceases to restrain this lawless one who comes by the workings of Satan (v. 9) and when Jesus destroys this lawless one, Jesus will get *out of the way*. And it is this period that has been overlooked by *Christian* writers and teachers since the beginning, for the sheep were scattered and have had no shepherd throughout a long spiritual night that began at Calvary.

- There will be a period when the lawless one is not restrained by Christ Jesus;
- During this period, Christ Jesus will have gotten *out of the way*, disclosing that a separation of the Head from the Body of Christ has occurred.
- No man can separate a disciple from Christ, but the Lord of hosts can initiate this separation just as He caused the sword to strike the Shepherd.
- It is the Lord of hosts that turns His "hand against the little ones" (Zech 13:7).

Christ Jesus will have gotten out of the way when the lawless one is revealed and the great falling away occurs.

"In the whole land" (Zech 13:8), now, is also a metaphorical expression (like "sheep") that has Judea representing the earth.

- Two parts of the little ones will be cut off and will perish;
- One part shall be left alive [the concepts of *equal thirds* is not directly expressed by Zechariah, but implied].

If the sheep are disciples (this is how Jesus read the passage), then two of three parts of the disciples will be cut off and will perish. And if the saints are given into the hand of the little horn on the head of the fourth beast for a time, times, and half a time (Dan 7:25), then the two parts of the sheep that perish are delivered into the hand of the little horn. But the court of the Ancient of Days shall sit in judgment and dominion shall be taken from the little horn (v. 26), and from the four kings (vv. 9–14, 17), and this dominion shall be give to one like the Son of Man; i.e., to the people of the saints of the Most High (v. 27).

LV.

Dominion over this world is not taken from Babylon, the humanoid image Nebuchadnezzar saw in vision, and given to the Son of Man on many occasions, but on one occasion only. Therefore, the scene in Daniel chapter 7, verses 9 through 14, is the same as what is seen in Revelation chapter 11, verses 15 through 18. And the explanation of this scene that was given to the prophet Daniel discloses that the saints will be given into the hand of the lawless one (by Christ Jesus getting *out of the way*) for the destruction of the flesh so that their “spirit may be saved in the day of the Lord” (1 Cor 5:5) ... the Apostle Paul did not invent a new concept when he told the saints at Corinth to deliver the man who was with his father’s wife to Satan for the destruction of the flesh. Rather, because Paul understood the plan of God, Paul applied a consistent principle of Scripture to a situation that should not have occurred. The saints will be delivered into the hand of the man of perdition by Jesus getting *out of the way* so that their flesh will perish that their spirit might be saved.

But the above is not what visible Christendom in all of its silvery brightness teaches.

LVI.

Following the second Passover liberation of Israel when the now dead Body of Christ is returned to life, suffering no theological corruption despite the present theological stench of the corpse, the saints will be delivered into the hand of the man of perdition for the destruction of the flesh ... a man does not marry his body but is already one with his body; however, a man marries his bride and the two become one flesh, with the husband being the head of the wife as a man’s head is over his body.

Unless a man suffers from a mental defect or deficiency, the man does not abuse his body but sees to it that his body is well fed, clothed, and housed. A man shall treat his wife likewise for she is his body, the body that brings forth his offspring made in the likeness of himself (Gen 5:1–3). Thus, the Muslim fundamentalist that becomes a suicide bomber hates his body as he hates his wife (if he is old enough to have one). The suicide bomber believes the lie the serpent told Eve, “You will not surely die” (Gen 3:4); this bomber believes that he (or she) was born with an immortal soul, when the gift of God is eternal life in Christ Jesus. Thus, this bomber serves Satan, not God. But then, visible Christendom serves the silvery Persian kings of Babylon, not the Father and the Son.

LVII.

The kingdom of this world is taken from Babylon and given to the Son of Man halfway through the seven endtime years of tribulation: the four kings of Daniel chapter 7 constitutes what remains of Babylon’s hierarchical structure after the first king or horn of the king of Greece is suddenly broken because he is first.

The breaking of the first horn of the king of Greece comes at the second Passover liberation of Israel, when the focus of the world is taken from itself and turned toward God.

Every firstborn not covered by the blood of Christ Jesus taken as the sacraments of bread and wine on the night that Jesus was betrayed—every firstborn of man and angel is suddenly slain as the firstborns of Egypt, man and

beast, were suddenly slain! Afterwards the remaining two-thirds of humankind will not worry about global warming, or ozone depletion or energy-saving light bulbs.

Today, about one of every three individuals is a firstborn. And unless these firstborns cover (or will have covered) themselves with the blood of Christ Jesus, they will perish in a very short period of time, in a period represented by a day. This means, simply, that approximately 2.3 billion men, women, and children—including America's President Obama—will be supernaturally slain in what is unmistakably an act of God on about the date of the second Passover (the 14th to 17th of the second month of the sacred year). Of course, there will be those who say that God would never again slay the firstborns of a nation, let alone of the world. But every firstborn belongs to the Father and to the Son to do with as they please, and the best way for the Father to keep from having these firstborns included in the great falling away is for God to seal them in death and then resurrect them in the great White Throne Judgment after the 1,000 year reign of the Messiah.

Consider for a moment the effect of 2.3 billion deaths: no household would be unaffected. The nation of China would almost cease to exist. Europe has a birthrate less than its death rate, so an abnormally high percentage of its population is firstborn. The U.S. birthrate is close to its death rate, so nearly half of the non-recent-immigrant population is firstborn. Thus, those nations upon which prophecy pundits have focused for the past century will be reduced to shells of themselves after the second Passover liberation of Israel. Their strength and vitality will be dead in their streets. And Babylon will have been dealt a below-the-belt blow that staggers Satan's hierarchy, for the first king of the king of Greece appears (on the humanoid image Nebuchadnezzar saw in vision) as an erect penis, broken at the second Passover because he is first.

The vulgar expression commonly used by ranchers, loggers, and miners for environmentalists throughout America's western states has considerable validity. As representatives of the now erect first king of the king of Greece, environmental activists are *green w—*.

After the first king of the king of Greece is broken, Satan remains but only as the little horn on the head of Death, the fourth king or beast of Daniel chapter 7 — this little horn is the same little horn that is seen in chapter 8. There are not many little horns. One is enough.

Following the trampling of the ram by the he-goat, the kings of Persia are broken and are no longer scripturally present. Again, the king of Greece has trampled them, as the *green movement* is presently trampling visible Judeo-Christian teachings: when a postal worker in Cornwall, Ontario, Canada, cannot say, "*Merci Seigneur pour la belle journee* (Thank you Lord for the beautiful day)," for fear of being fired, the he-goat has stomped the ram as political correctness runs amuck. Earth-worship has become prescribed.

The ram that is the silvery king of Persia had both of his horns broken (Dan 8:7), interpreted to mean that no demonic king can any longer stand up for visible Christendom ... visible Christendom is left as a ship without sail or rudder, adrift on the sea of humanity, lost in a fog of scientific inquiry, with a compass

that has trees bearing fruit before the sun is created. If ever a ship deserved to run aground, visible Christendom is the ship.

LVIII.

It is the second Passover liberation of Israel that begins bringing this present age to an end; that changes the focus of humanity from saving the planet to saving their lives; that for Christians ends grace ... once Israel, a nation circumcised of heart, is liberated from indwelling sin and death, Israel has no need for grace, or the mantle of Christ Jesus' righteousness. Rather, every person born of spirit can walk uprightly before God as the man Jesus of Nazareth walked. And if a disciple refuses to walk uprightly before God, the disciple will commit blasphemy against the Holy Spirit, blasphemy that will not be forgiven.

The silvery Christendom of the kings of Persia will end, but not disappear—for 220 days into the seven endtime years (220 days after its liberation from indwelling sin and death) the vast majority of “Christians” will rebel again God and will attach themselves to one tarnished-silver colored iron leg or the other of now doubled-over Babylon, paralyzed by where God dealt Satan's hierarchy a hard blow.

LIX.

Sabbatarian disciples are neither bronze nor silver vessels that await refining, but are vessels of gold, concerned about the environment but not obsessed with it; concerned about the welfare of humanity, but not obsessed with doing human good works; concerned mostly about the things of God and about bringing as many disciples as possible into covenant with the Father and the Son. These gold vessels mark themselves by Sabbath observance; thus, they will be targeted by so-called Christians attached to each iron leg of Babylon. And as Cain slew Abel and as Esau sought Jacob's life, they will kill the fleshly bodies of Sabbatarians until only two remnants remains, the 144,000 natural Israelites (Rev 14:1) and the remnant of the offspring of the woman that is Israel (Rev 12:17).

Once liberated from indwelling sin and death, Sabbatarian disciples will cast no shadow of themselves unless they take sin within themselves as Jesus took the sins of Israel upon Himself. They will then, too, have to die physically so it will be here asserted that the woman's offspring constituting the remnant Satan goes after when cast to earth—the remnant that keeps the commandments and has the testimony of Jesus—is all of today's Christendom that doesn't take sin back inside itself when liberated at the second Passover.

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