

The Elect

1.

Although this apology cannot, due to length restrictions, be an exhaustive look at Scripture, certain concepts need covered even when the apparent focus of the argument would hold that these things are true: shadows are cast to whichever side of the object blocking the light that is opposite the light, a self-evident statement. In the timeless heavenly realm, disciples have already been glorified (Rom 8:29–30) and Satan has already had fire come from his belly (Ezek 28:18–19), suggesting that the entire course of human affairs has already occurred and that the present heavens and earth have passed away, that in heaven we are where John’s vision concludes: “And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever” (Rev 22:5). But from an in-time perspective, the *time of trouble* has not yet begun. Humankind must still live through the *time of trouble* and the thousand years, with the resurrection of firstfruits preceding the beginning of the thousand years and the resurrection of the great White Throne Judgment following the thousand years. Humankind is still under the rule of the Adversary, the present prince of this world.

Because shadows of heavenly things are cast backwards in time, with one significant exception of when the glorified Jesus as light was with His first disciples for forty days (Acts 1:3)—He projected forward in time the shadow of Him being with His first disciples, with indwelling sin in these first disciples being what blocked the light and permit the 144,000 to be briefly “seen” (they “disappear” into the text when they choose life)—the Lamb leading the 144,000 during the Endurance is the reality of the *glorified* Christ being with His first disciples, with the ten days that He was not with His first disciples representing the short while when He returns to heaven before coming as the Messiah ... this forward projection comes under the rubric of a self-aware text writing itself into future events.

The relationship between hearing and seeing that is common enough in a television set requires synchronization between simultaneous feeds of information, with parallax (the angle at which the image is observed) distorting what can be seen and with “glare” on the TV screen hindering what can be seen. However, neither angle nor outside light harms the quality of what’s heard. A differing set of interferences affects sound. And so it is with hearing the voice of Jesus and seeing in this world what is happening; for to hear the voice of Jesus (to hear sound other than static) requires believing the writings of Moses. To “see” something other than *snow* requires practicing typological exegesis.

To use another analogy, a consonant in an utterance tends towards silence—if the uttered sound, the vowel stream, were fully stopped there would be silence. Only by a consonant interrupting the vowel stream is the consonant heard. Now think of this principle being applied to full spectrum light. A person does not see “light,” yet *light* gives color and visualization to those things that surround the person. Without light (i.e., in absolute darkness), the person would be blind and utterly unable to perceive objects even a few feet or meters away. And the central metaphor of Scripture is that God is light: it is God that allows a person to “see” good and evil in this world, for the light of God illuminates both the things that are good and the things that are evil (for “good” in this world is mixed with “evil” in the single fruit of the Tree of Knowledge). But people do not receive “full spectrum God” when they are sons of disobedience: they live in glare, light reflected off the prince of this world. Plus they are unable to hear the voice of God: they hear the interruptions; they see the interruptions that tend toward darkness, with all of these interruptions representing evil in this world, *evil* that would seem to make life interesting and exciting as Las Vegas seems exciting.

In miniature, the formation of a consonant is a violent act. If the unrestricted breath of God heals or renews (Ps 104:30), then restrictions that function as consonants block healings or renewals, with these restrictions represented by acts of evil, which can be nothing more than simple unbelief: the person hears the many interruptions in the breath of God as spots of evil in this world, but a *difference* exists in how a son of God versus a son of disobedience reacts when hearing these figurative consonants. The son of God is repelled by them whereas the son of disobedience is attracted by them; after all, as the advertising slogan goes, what happens in Vegas stays in Vegas — no, it doesn't. It is the constant companion of the person from henceforth.

The son of disobedience (and unfortunately, most sons of God) fails to realize that the light of this world is not full spectrum, but the reflected light that bounces off the surface of the Adversary—*glare* that prevents the person from seeing the things of God. In this partial spectrum of reflected light, everything takes on an odd color or has a “color-shift,” for *full spectrum* God is not present. And in Nebuchadnezzar's vision, Daniel says the head of gold is the king of Babylon, with Nebuchadnezzar forming the chiral image of the Adversary, the king of Babylon that saints will taunt (Isa 14:4) during the Millennium; thus, everything in this world that's seen with “natural” or carnal eyes has a *gold* cast or hue to it, thereby causing money to be a root of evil, for everything is for sale, including grace, or so the Roman Church advertised for centuries ... a person does not usually think of “greed” as seeing the things of this world through *gold* colored glasses, but the mindset holding that everything can be purchased for a price is central to the Adversary's reign as the present prince of this world.

Carnally minded human beings cannot comprehend that there are things which cannot be bought and sold, with “faith” being at the top of this list; hence, without faith no one can please God. Therefore, those who are carnally minded with a *non-Christian* (i.e., non silver-colored) mindset can see where problems would enter into a community that shares everything in common, such as the early Church did and as the Plymouth Separatists did in spring 1621, but they cannot see what is wrong with democratic ideas (the ideals of Korah) and a free market where no transaction will occur unless both parties benefit; for if the mindset has about it a golden hue from having the rest of the light spectrum absorbed by the Adversary, it is “transactions” that occur between persons, with these *transactions* being relationships without love, thereby making buying and selling pivotal in the Adversary's world.

The linguistic icon “love” is and will remain a signifier for which a plethora of signifieds have been assigned, thereby giving to this word so many meanings that it is virtually without any meaning ... *love* is sexual, brotherly, socially expressed, godly, varying from any feeling of affection or respect to willingness to die for family and country; *love* is held within the person and expressed outwardly toward others. It has been commodified in the virgin/prostitute motif that has tended to define American womanhood for the past three-quarters of a century, a leitmotif repeated in movies and videos in the sexualization of innocence that extends to even pre-puberty beauty contests. *Love* is, in the 21st-Century, bought and sold as if it were a commodity on the futures market; for *love* is no longer what cannot be purchased but what can be via a prenuptial contract, or a signing bonus (for military service), or with Federal healthcare or cap-and-trade legislation. Being *my brother's keeper* when uttered by U.S. President Obama has no meaning when his brother lives in a Kenyan hut on less yearly income than the President would spend on haircuts in a Southside Chicago barbershop.

A person determines whether he or she is of the Adversary and of the Adversary's mindset today and during the Endurance by whether human-interaction occurs in the form of transactions; for now and during those last 1260 days of the seven endtime years of tribulation, no one can buy or sell unless marked by death. No one can today

participate in the commerce of this world unless the person is subject to death [it is only the flesh that buys and sells], and during the Endurance, no one can buy or sell unless the person has the mark of the beast (Rev 13:17), the mark of death, the tattoo of the cross.

A *transaction* is also as a consonant; for without transactions, without consonants in human speech there would be no interchange between persons, no words, no intelligible utterance. Therefore, it is by the arrangement of transactions that meaning is conveyed from one person to another person in this present world, something that the Beat Generation and its wannabes sensed but were unable to adequately express for that generation's want of spiritual birth. For whenever that generation got close to the Truth, the glare reflected off silver Christendom frightened the generation away. But as consonants pertain to uttered speech and not to the groaning of the spirit, transactions are of this world and are not of God—with God there is no *quid pro quo*, no "if you'll do this for me, God, I'll do that for you." There is no bargaining, no gamesmanship, no conditional obedience. Moses pleaded for Israel's life, and except for Joshua and Caleb, the entirety of the nation numbered in the census of the second year perished in the wilderness. Abraham negotiated for the lives of those in Sodom and Gomorrah, but the Lord knew how many righteous dwelt on the plains and cut the negotiations off before Abraham arrived at that number. And so will it be in very case. The Lord's mind will not be changed, but will only seem to change; for it was the intension of the Lord to build a greater nation than Israel from Moses from the beginning, and He has been about His business of doing so ever since ... it is only by believing the writings of Moses that a saint can hear the voice of Christ: the restored Church will be built from the writings of Moses forming the earthly shadow [the echo] of hearing the voice of Jesus. And so there is no mistake, the writings of Moses echo in this world the usually unheard voice of Jesus. Only by believing the echo can disciples determine which small, still voice belongs to Christ Jesus and which voices belong to ministers of the Adversary sowing seeds of rebellion against God.

Even Moses didn't realize the seriousness of the Lord when He said, "Now therefore let me alone, that my wrath may burn hot against them [Israel] and I may consume them, in order that I may make a great nation of you" (Ex 32:10) ... Abraham's faith was not complete until he offered up Isaac, and a disciple's faith is not complete until he or she keeps the commandments of God, the commandments the Lord spoke to Moses. All of Israel overheard what the Lord spoke to Moses, but it was the Lord's intension from the beginning to build a great nation from Moses, born a Hebrew but raised as an Egyptian, and who by faith identified himself with the Hebrews who rejected him as a prince and judge over them (Ex 2:14). Moses' flight into the land of Midian is analogous to Jesus, whom the Hebrews rejected as their prince and Lord, returning to heaven. Therefore, the Lord commanding Moses to return to Egypt to lead His people out from the land is analogous to the Father commanding Christ to lead His people out from sin and death, with the two witnesses before and during the Tribulation functioning as types of Moses and Aaron. The thirty day period between the first Passover and the second Passover in the year of the second Passover liberation of Israel will see the two witnesses functioning in this world as Moses and Aaron interacted with Pharaoh and with the Hebrews before the liberation of Israel on the 15th of Abib a time, times, and half a time (three and a half millennia) ago.

Yes, a time, times, and half a time separate the first and second Passover liberations of Israel—the three days journey into the wilderness has become a three millennia long journey through the *wilderness of sin*.

In the macro fulfillment of Daniel's chapter seven prophecy, the Adversary has worn out the saints and has changed times and the law for a time, times, and half a time, with

the wearing out of the saints beginning under Moses. In the prophecy's micro fulfillment, the man of perdition—an Aryan Christian possessed by Satan (this Aryan believes the angel inside him is the glorified Jesus)—will wear out the saints and will seek to change times and the law throughout the 1260 days of the Tribulation. And as Israel rejected the Lord at Sinai and in the wilderness of Paran, and did not enter into the Promised Land, God's rest, and as Israel again rejected the Lord in the days of Samuel and again when Jesus came down from heaven, Christians as circumcised of heart Israel rejected the Lord in the 1st-Century and will (except for a remnant analogous to Joshua and Caleb) again reject the Lord in the 21st-Century through the Rebellion or great falling away of the Tribulation's day 220. And as Israel at Sinai was prevented from receiving "life" when commanded not to kindle a fire on the Sabbath and again prevented from receiving life when the nation rejected Jesus, Christians were prevented from receiving life once the nation rejected Moses in the late 1st-Century and will be prevented from keeping the life the Church received at the second Passover when the Rebellion occurs on day 220.

During the forty days when the glorified Jesus was with His disciples, there was no question about whether Moses should be believed. Nor did any question immediately arise after these forty days ... about these forty days we know what Luke records in Acts:

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight.

(1:1-9)

What disciple has been, today, baptized with spirit as Jesus' first disciples were?

To be baptized in spirit (i.e., the divine breath of God — πνεῦμα θεοῦ) is not to be born of spirit or born of God, but is to be filled with or empowered by the breath of God in a manner analogous to being immersed in the breath of God. To be baptized in water is not to be sprinkled with water as if caught in a rainstorm, but to be submersed or immersed in water so that a person would drown (for want of breath) if not raised from the water. It is inversely so when baptized in spirit: a person is immersed in the breath of God so that the person would live forever (not die) if the person does not return to sin; i.e., if a minister of the Adversary doesn't convince the person that keeping the commandments, especially the Sabbath, is legalism and something to be avoided. This ministry of the Adversary will say something like *Christians are saved by faith alone*. But to repeat, as Abraham's faith was not complete until he offered up Isaac, a disciple's faith is not complete until he or she keeps the commandments of God, the commandments the Lord spoke to Moses.

Who, since the first disciples on that day of Pentecost, has been baptized in spirit? None have been, a simple statement of truth that will be vigorously denied by spiritually lifeless “Christians” who have no concept of what it means to be even born of spirit, let alone baptized in spirit ... truly born of spirit disciples are today as the first disciples were during the fifty days between when Jesus breathed on the ten and said, “Receive the Holy Spirit” (John 20:22), and when the disciples were baptized in spirit on that first day of Pentecost (Acts chap 2). Thus, the shadow of those first disciples is additionally projected forward from disciples in the 1st-Century to endtime disciples who await the restoration of the Church (when the Christian Church will again be baptized in spirit)—and as only ten received the spirit through direct transfer by Jesus breathing on them (John 20:22), everyone present with Peter was baptized in spirit on Pentecost, and three thousand were added to the Church that day through the preaching of Peter.

Jesus with His first disciples casts forward in a time a split image that can be likened to both a shadow and the fracturing of light into the visible spectrum in a way analogous to how a water droplet fractures light to cast multiple rainbows ... were the three thousand baptized on that day of Pentecost equally filled with spirit as the first disciples were filled so that their shadow falling on someone would heal the person (as was the case with Peter and John)? They were not; so were they to leave Jerusalem, or were they to remain in Jerusalem (Luke 24:49) until they too received power from the spirit, for again, the three thousand were as the first disciples were during the fifty days between the Wave Sheaf Offering and Pentecost. They were as endtime disciples now are.

As it turned out, many of the three thousand “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread [eating together] and the prayers” (Acts 2:42). But Jesus was no longer with the first disciples; He had not been with them for ten days prior to that day of Pentecost and He won’t return until He fights on a day of battle when His feet stand on the split Mount of Olives (Zech 13:3). He is now with His disciples in the heavenly realm, a statement that does not mean what Christendom would have it mean. He is where those human beings who have received a second breath of life have spiritual “life”; He is not among the dead that await resurrection, their *souls* [ψυχὰς — used metonymically] asleep under the altar. And from His present location in the timeless realm of heaven, endtime disciples stand between Him and the first disciples who shared everything in common, with indwelling sin within these endtime disciples manifesting itself as the complaints the Hellenists had against the Hebrews (Acts 6:1) ... when Jesus goes to sit down at the right hand of the Father, He is no longer inside of time, so He no longer casts a time-linked shadow. Rather, He awaits the resurrection of the saints. He is both the beginning and the end, for both are equal distance from the Most High, a concept that is as difficult for a person confined in time to comprehend as it would be for a fish to comprehend living on dry land. Thus, it will be simply asserted that the acts and actions of endtime disciples are visibly seen in the acts and actions of 1st-Century disciples, with chirality presenting the end of the Book of Acts as the shadow and copy of endtime saints at the beginning of the Tribulation, and with the beginning of Acts forming the shadow and mirror-image copy of endtime saints when the fifth seal is removed from the Scroll. And since the 1260 day long Tribulation forms the chiral image of the 1260 day long Endurance, the images straighten themselves up so that the 40 days when the first disciples are with Christ Jesus are seen with the 144,000 following Jesus wherever He goes, and are seen in the relationship of the Remnant (from Rev 12:17) with the third part of humanity at the end of the Endurance.

The shadow and copy of disciples sharing everything in common appears early in the Tribulation and late in the Endurance, but the shadow and copy of Jesus being with the first disciples is cast forward and appears at the beginning of the Endurance with the 144,000 following the Lamb wherever He goes ... the person not used to thinking in

abstract realities will, most likely, throw up his or her hands in despair, claim that this is gibberish, and get on with living his or her life. Perhaps that is as it should be for this person.

At some point, comprehending the principles of chirality is easily grasped; for the cross dimensional casting of light and shadows—with lawlessness serving as consonants that tend toward silence, or the interruption of the Kingdom that would end the Kingdom if held for too long as silence ends utterance—could not be observed without lawlessness being mingled with goodness. Without some light, sin would not be seen as sin but would only be darkness as in death. Therefore, Adam and Eve ate fruit of the Tree of the Knowledge of Good and Evil, not the fruit of Evil that would have immediately produced silence and absolute darkness.

The question of what happens to the saints during the Tribulation and during the Endurance is not easily resolved in Scripture; for Scripture forms the shadow and type (is the left hand enantiomer) of what is written in the heavenly Book of Life, in which the lives of disciples are epistles (2 Cor 3:3). And because disciples in whom there is no lawlessness are “light,” and because *light* casts no shadow, what disciples who keep the commandments do during the Tribulation is not recorded in Scripture. It is, rather, what those who are of the Rebellion do that is recorded. Therefore, it is through two sources that endtime saints are seen: (1) by how others respond to the saints, and (2) by what is written to the angels of the seven churches.

There is a third source but not a source that reveals anything about genuine pre-second-Passover disciples or about those who were filled with the spirit immediately following the second Passover. This third source is Revelation chapter 7.

Because so little is truly understood about Scripture—despite nearly two millennia of commentary and explication, less is known about Christ Jesus today than the Apostle John knew in the 1st-Century CE—matters outside of John’s vision must be addressed before his vision can be discussed. The Christian Church that today broadcasts worldwide on satellite television 24/7 is a spiritually dead organization. Although many well intended individuals have committed their lives to Christ Jesus, in *committing* their lives to Him they have chosen by either omission or commission not to believe Him. In *servicing their Lord*, they serve the Adversary, not what they want to hear or be told; for the Christianity that is of this world is not of God, but is a 2nd-Century heresy that has grown large through its partnering with the prince of this world. The “Christianity” that is of Christ Jesus will have disciples walking as Jesus walked (1 John 2:6), and imitating Paul as he imitated Jesus (1 Cor 4:16; 11:1; Phil 3:17; 1 Thess 1:6), and imitating the churches of God that were in Judea (1 Thess 2:14); thus, if the *Christianity* of the person who has committed his or her life to Christ doesn’t cause the person to live as Jesus (an observant Jew) lived, then the *Christianity* of the person is not of God and the person’s worship is in vain, a mocking shadow of what it means to sincerely worship God by faith.

Paul identifies the Church as the Body of Christ, with disciples individually and collectively making up this Body (1 Cor 12:27). As such, again applying the principle of chirality, Jesus’ physical body forms the shadow and type of His spiritual Body. Paul supports this principle when he writes to the Romans: “We know that our old self [man] was crucified with him [Jesus] in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin” (6:6–7).

Earlier, Paul writes, “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his” (*vv.* 3–5).

What happened to Jesus' body in His crucifixion, death, burial, and resurrection will happen to His spiritual Body, the Christian Church, both individually and collectively—and it is the application of the collective Body being crucified, dying, being buried, and then resurrected from death that has eluded disciples, for historically disciples have interpreted what Jesus said about the gates of Hades not prevailing against the Church He would build (Matt 16:18) as meaning that the Church would not die. Yet if the Church is the collective Body of Christ, then the Church has to die, has to be buried, and has to be resurrected or returned to life. It cannot be the Body of Christ unless it dies.

Even though Jesus' physical body died and was buried and lay in the heart of the earth for three days and three nights, the gates of Hades did not prevail over His physical body for the Father raised Him from the dead after the third day—and so will it be for the collective Body of Christ, with the “third day” being the third day of the Genesis “P” creation account.

The Church of Christ Jesus was built on the receipt of the divine breath of God [πνεῦμα θεοῦ]: it was made alive (or brought into existence) when the glorified Jesus breathed on ten of His disciples and said, “Receive the Holy Spirit” (John 20:22), and it would live for as long as disciples possessed a second breath of life received from the Father through Christ Jesus. But it would also die when a generation of disciples were not born of spirit—and how would this generation know that it wasn't born of spirit? The generation would never have had a second breath of life, so it would lose nothing and would not know what it was missing.

Disciples can historically identify when the Christian Church died as Jesus' natural body died; for when the Church accepted the lie of the old serpent, Satan the devil, and began to believe that (1) the Church wouldn't die, and that (2) men are born with immortal souls inherited from the first Adam, the Church was dead. Thus, when the doctrine of the harrowing of hell entered Christian dogma (about 105 CE), the collective Church had lost the spirit of God [πνεῦμα θεοῦ]; had collectively lost the second breath of life and was a spiritual corpse that would be resurrected by the last Elijah as the son of the widow of Zarephath was returned to life. And as it took three attempts for the first Elijah to return breath to the boy, it will be on the third attempt that “life” is returned to the Church, with the first attempt occurring at the time of the Protestant Reformation and specifically in the ministry of Andreas Fischer (dod 1540 CE), and with the second attempt beginning with the Great Awakening and ending when Herbert W. Armstrong rejected revelation in 1962. The third attempt began in 2002, forty years to the day after Armstrong's ministry was condemned for its unbelief ... as it wasn't all of the Reformers that attempted to walk as Jesus walked but Fischer and disciples following him, and as it wasn't all of the Great Awakening that attempted to walk as Jesus walked but Sabbatarian disciples that continued to trek closer to heavenly Jerusalem with Armstrong beginning to keep the high Sabbaths as well as the weekly Sabbath, it will not be all of Christendom filled with spirit at the second Passover that attempts to walk as Jesus walked. Few will walk as Jesus walked; few will be chosen (Matt 22:14), for once filled with the breath of God [πνεῦμα θεοῦ] and after having tasted of life, most of Christendom will rebel against God when the lawless one is revealed (2 Thess 2:3). The vast majority of today's Christianity when liberated from indwelling sin (Rom 7:15–25) at the second Passover, the event that begins the Tribulation, will return to sin (e.g., to Sunday observance) on day 220 of the first year, with this rebellion being the reality of the ending of the *daily*, usually identified as the regular burnt offering.

The seven endtime years of tribulation are 2,520 days long, with day 1,260 being a doubled day. If the 2,300 evenings and mornings that take place before “the sanctuary [is] restored to its rightful state” (Dan 8:14) are 2,300 days as the identifying phrase

evenings and mornings suggest, and if the rightful state of the sanctuary is the covering of righteousness given by God, then the Second Advent represents the return of this rightful state ... when the temple goes from being a structure of quarried stones to being a structure of living stones, the *daily* goes from being the evening and morning sacrifice of bleating lambs to being the sacrifice of the Lamb of God, with this *sacrifice* being the righteousness of Christ that disciples put on *daily* as the garment of Christ, the garment of grace. Thus, with grace ending when the Son of Man is revealed or disrobed (Luke 17:30) at a time like the days of Noah, the *daily* would end if liberated and empowered disciples did not then *daily* cover themselves with their own obedience. Hence, when the rebellion or great falling away occurs (2 Thess 2:3), the *daily* will end and will not be restored until there is again an earthly sanctuary following the coming of the Messiah.

Those disciples that rebel against God on day 220 will be like the majority of disciples in the Reformation and like the majority of the disciples in the Great Awakening only they will be born of spirit as liberated sons of God, with no indwelling sin. Therefore, they will squander their only chance for salvation when they return to sin, thereby again making themselves bondservants to sin that leads to death (Rom 6:16).

The Apostle John lived as long as the Church Jesus built lived: the Church lived about 70 years, and has since been a spiritually lifeless corpse that would be returned to life after the third day—and when returned to life, those disciples that believe Jesus will live their lives as an outwardly uncircumcised sect of Judaism and not as Gentiles. The Christian Church will be returned to life following the second Passover liberation of Israel, and this resurrected Church will hold the doctrines of the first apostles, meaning, again, that it will be a recognizable sect of Judaism, the sect of the Nazarenes.

The Adversary has anticipated the Church's return to life as a sect of endtime Judaism in or through the Sacred Names heresy, which has Sabbatarian disciples using bastardized Hebrew utterances for the names of those things that are of God. However, by placing importance on the pronunciation of words the Sacred Names heresy reveals itself to be witchcraft ... if the Hebrew letter '*Ayin* [ʾ]' is treated as a silent letter, then the name of Jesus cannot be pronounced in Hebrew regardless of the contortions of which the Sacred Names heretic subjects his or her mouth. If pronunciation is important for salvation then salvation is denied to Occidentals, who have difficulty pronouncing the letter '*Ayin* (a deep guttural sound) that is seen with the eye but ignored by the tongue.

But what the Adversary cannot affect is Zion giving birth to a "son" when disciples are liberated from indwelling sin and death: Zion does not give birth to two sons at the second Passover, but to one son, a righteous Abel, that does not "breathe" on his own prior to the liberation of the Church from bondage to Sin and Death. This son has no indwelling spiritual breath of life until the Son of Man is revealed; rather, this son has been, and is presently being sustained by the "breath" of the last Eve—and it is not *Eve* that raises the dead, but the Father (John 5:21). So *Eve* has never been able to give a second breath of life to Christians. And the Christian Church, consisting today primarily of disciples not drawn by the Father from this world, will therefore be made alive (i.e., given a second breath of life — πνεῦμα θεοῦ) when liberated from indwelling sin by being filled with spirit at the second Passover.

Because most *Christians* are not today spiritually alive and don't know that they are not alive, there are few true sons of God within visible Christendom that must be covered by drinking from the cup on the night that Jesus was betrayed, with most of these *few* not taking the sacraments on the night that Jesus was betrayed ... the irony of what will happen at the second Passover is that today's lawless Christians will be born fully empowered by spirit so that they are well able to keep the commandments whereas most disciples now drawn from this world to do work for the Father and the Son do not or will not cover the inner firstborn son of God by drinking from the cup on the night that Jesus

was betrayed. Thus, the “saved” shall be condemned and the “condemned” shall be saved, but that is not how it has to be: both those who are now born of spirit and those who will be born of spirit can join together as witnesses to testify that all who practice righteousness are righteous and will be saved. Unfortunately, the testimony of Scripture is that most *Christians* will rebel against the Father and the Son when the man of perdition (i.e., the lawless one — 2 Thess 2:3) is revealed. And the “saved” that rebel will be condemned because they did not love the Truth. They didn’t love what is true before they were truly born of God, and they will not love the Truth after they are so born. They simply will not obey the Father and the Son.

Those Sabbatarian disciples who are today actual sons of God [not all Sabbatarians are] and who do not now take the sacraments on the dark portion of the 14th of Abib will be condemned because of their unbelief at the second Passover. The inner new self that is a firstborn son of the Father will perish because this son was not covered by the blood of the Lamb; hence, salvation will be lost. But the Southern Baptist or Methodist or Old Believer who is not today born of God (as evidenced by the person’s lawlessness and unwillingness to repent of this lawlessness) will be born of God and born filled with the spirit, with the Torah written on hearts and placed in minds, following the second Passover. This person, who will then know the Lord, only has to continue in well doing to be saved; whereas the Sabbatarian disciple who is today invited to the Wedding Feast will perish, as the nation of Israel numbered in the census of the second year perished, because of his or her unbelief.

Unbelief (i.e., not believing the writings of Moses and the words of Jesus) is rebellion against God, with unbelief forming the foundational construct of sin.

The testimony of Scripture is that the Father will not accept the mishmash of customs concerning taking the sacraments of bread and wine that have developed over the past two millennia ... if a person has truly been born of God, the person needs to drink from the cup on the dark portion of the 14th of Abib. However, for the person who professes Christ but who has not been drawn from this world—this person having no indwelling firstborn son of God within the person’s fleshly body—whenever and however the person takes or does not take the Lord’s supper doesn’t matter. The person is spiritually lifeless, and will not receive a second breath of life until after death angels again pass over all the land, slaying uncovered firstborns as the firstborns of Egypt were slain so long ago. Therefore, taking the Passover sacraments on the night that Jesus was betrayed is only of concern for those disciples who have truly been born of spirit in this era of spiritual darkness.

What, now, is the benefit of having been drawn from this world prior to the second Passover liberation of Israel? The benefits are many, for we have practiced walking uprightly before God under the cover (mantle or garment) of grace so that when the Son of Man is revealed and disciples are filled with spirit, we can walk in righteousness before the Father and the Son. We have had opportunity to store up treasure in heaven, and we stand as pillars on the foundation that Paul laid in heavenly Jerusalem. The mysteries of God have been committed to us; so in many ways we benefit from having been drawn from this world prior to life being returned to the Christian Church.

We are to bear fruit in the darkness of this world so that when the glorified Christ Jesus looks for fruit He will find what He seeks, but fruit borne in darkness lacks sweetness, and so it is with those of us who explicate the mysteries of God. We don’t deliver a message that is sweet in the stomach, but a message that is bitter; for *the message is that as the fathers of Israel that left Egypt perished in the wilderness because of their unbelief, today’s Christian Church will perish in the Tribulation because of unbelief.* And as, in a virtual man for man replacement, the children of Israel replaced their fathers and entered into God’s rest behind Joshua [Ἰησοῦ — from Acts 7:45], the

third part of humanity (Zech 13:9) that constitutes the *great multitude* and the 144,000 will replace the Christian Church and enter into salvation as they follow Jesus [Ἰησοῦ – from Acts 4:10] across dimensions.

Does it not leave bitterness in the belly to look across the greater Christian Church, steeped in lawlessness but also manifesting goodness in an utterly corrupt world, and know in advance that with very few exceptions (a Joshua and a Caleb), all of the Church will perish in the lake of fire? Doesn't looking at friends and family members who will this coming Sunday be in the services of a Christian Church and knowing that they will, most likely, rebel against God when truly born of spirit produce great bitterness? (Why are they in services on Sunday other than they are in active rebellion against God?)

Eating this message about salvation coming to us is sweet in the mouth, but in the stomach, there is bitterness when we realize just how many seemingly good people will be condemned to the lake of fire because of their unwillingness to believe the truth. The Adversary is truly a murderer.

Those Sabbatarian disciples who are today overly concerned about what happens to the saints during the trumpet plagues, all of which occur after the seventh seal is removed, really need not worry about what happens if they do not have the spirit of prophecy; for they will be bodily dead, resting in their graves, waiting for the resurrection when judgments are revealed. Thus, those disciples who do not today take the Passover sacraments at all; or who (as Latter Day Saints do) substitute taking, weekly, white bread and water for the annual taking of unleavened bread and wine on the night Jesus was betrayed; or who quarterly take crackers and grape juice in a celebration of the Lord's Supper will form the core of the great falling away—not because they did not cover a non-existent inner new self, but because they have not practiced walking uprightly before God and will quickly take sin back inside themselves, thereby committing blasphemy against the spirit. These disciples do not presently believe the truth; they will not believe the truth next year; and most of them will not believe even after they have been filled with spirit. Hence they will eagerly rebel even when they know they should keep the commandments. For them, keeping the commandments will not seem important, or at least keeping the Sabbath commandment will not seem important.

To repeat the above, for Sabbatarian disciples who are today truly born of spirit, covering the inner firstborn son of God by drinking from the cup on the night that Jesus was betrayed is absolutely essential; for if these scattered disciples do not drink from the cup on one particular day of the year (the dark portion of the 14th of Abib) of the year of the second Passover, those inner firstborn sons of God will be condemned and will perish. But Sabbatarian disciples already born of God are only a minute fraction of those disciples who will be filled with spirit following death angels again passing over all the land—and since few if any of these liberated disciples will be previously born of God, the failure of these disciples to drink from the cup on the night that Jesus was betrayed doesn't cost them their salvation as it will for Sabbatarian disciples, for these lawless disciples are today the children of Satan and they have their lawlessness “covered” by being consigned to disobedience.

Exactly how much of Christendom is today born of God cannot be known, and will not be knowable until after Christ returns, but typology suggests that very few Christians are actually born of God. Very few are not hostile to God; very few do not today worship demons in the name of Christ. And most will not change between now and the Sixth Trumpet Plague about which John writes,

The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear

or walk, nor did they repent of their murders or their sorceries or their sexual immorality or their thefts. (Rev 9:20–21)

Now what? Two-plus billion firstborns will be dead following the second Passover liberation of Israel, a number that is staggering and not really conceivable. Governmental leaders will be dead. The nation of China will be devastated; Europe will be devastated. Only the local church will have any credibility, and local fellowships will be divided, Arians against Trinitarians, with these fellowships making war against one another until the end of the Tribulation (i.e., the first 1260 days of the seven endtime years) ... it will not take long for rebellion against God to occur, for this rebellion will be an extension of Christendom's present rebellion.

Visible Christendom will vigorously deny that it worships demons; it will take great offense even at the suggestion. But Scripture either is or isn't the basis for a person's faith—and sloppy readings of Scripture constitute ignorance at which God once winked, but this will not be the case following the second Passover liberation of Israel ... the temple of God (i.e., the Church) is presently being cleansed at the end of this 62nd week (the 69th week overall since restoration of the temple began): spiritual livestock is being driven from it. Factions exist to show who is genuine, with every faction believing that it is genuine and everyone else is part of an apostate fellowship. But every faction cannot be genuine: the Church is one Body, not many miniscule competing bodies. And by three tests a disciple can determine whether he or she is of the Body or attached to the Vine, or whether the disciple worships demons, being tutored in rebellion against God by ministers of that Adversary that appear as ministers of righteousness.

1. "The mind set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot" (Rom 8:7) — does the fellowship teach disciples to keep the commandments the Lord spoke to Moses from atop Mount Sinai?
2. "I [Paul] preached God's gospel to you free of charge ... what I do I will continue to do" (2 Cor 11:7, 12) — does the fellowship ask for tithes and offerings? If the fellowship asks, the fellowship is false (*vv.* 12–15); for no one working for God needs to ask for support from other men or women.
3. Does the fellowship insert Rome, the Roman Empire, the Roman Church, or the Roman See into the visions of Daniel? If the fellowship does, the fellowship teaches falsely and either never was of, or has been cut off from Christ Jesus.

It is sons of the Adversary that teach disciples not to keep the commandments of God (1 John 3:8–10); that ask for support (they do not work for God so they must ask to be supported); they ignorantly insert the Rome Church into Scripture wherever this synagogue of Satan can be forced between narrative cracks. And within fellowships in rebellion to God are some few genuinely innocent sons of God who will, following the second Passover, be liberated from indwelling sin and death and given the chance to follow Christ Jesus, and live as Judeans in a world committed to eradicating Israel from the face of this earth.

The world is not prepared for mass death: caskets markers and crematoriums have very limited capacity in industrialized nations. So immediately after the second Passover, burying the dead will overwhelm individual consciousnesses and governing agencies, leaving survivors stunned and without organized guidance except for that of local churches.

Following day 220 of the Tribulation, the billion-plus (perhaps two billion) newly born of God Christians will, almost without exception, rebel against God and will seek to kill those Sabbatarian disciples who extended the hand of fellowship to them only weeks earlier. But some (a fellowship or two from each denomination) will join with those Sabbatarians who have been, for decades, keeping the precepts of the law and having

their uncircumcision counted as circumcision (Rom 2:26). And again, because none of these newly born disciples who remain unstained by this world will cast shadows, they are not seen in Scripture so exactly what happens to them is only suggested by what the lawless do and by what Christ Jesus does—and what the lawless do is kill those disciples representing righteous Abel as their brothers were killed in the 1st-Century (Rev 6:11), and what Christ does is inflict His wrath on great and small worldwide (*vv.* 15–17).

Again, the “birth” of a spiritual Cain occurs when the lawless one is revealed (2 Thess 2:3), with the birth of *Cain* occurring 220 days after the second Passover: the fifth seal of the Scroll is removed (Rev 6:9–11). And a year later (360 days, or on day 580 of the Tribulation) the sixth seal is removed from the Scroll, and the world, great and small, perceives the sixth seal to be the wrath of the Lord (Rev 6:15–17) — why would Christ’s wrath suddenly be poured out with fury if newly born sons of God are not slain wholesale by *Christians* who have rebelled against God?

The above is plain enough: in the scriptural lacunae between the opening of the fifth and sixth seals, pre-Tribulation saints as well as faithful newly born saints, except for the Remnant, have disappeared from Scripture for they are sealed in death. And what sets the Remnant (from Rev 12:17) apart from other saints is that they hold the testimony of Jesus, which is the spirit of prophecy (Rev 19:10). They know what will happen during the remainder of the Tribulation and throughout the Endurance; thus, they will be witnesses to the third part of humankind during the Endurance as the two witnesses are witnesses to Israel during the Tribulation.

The lacunae between the opening of the sixth and seventh seals denotes a new beginning, with the grafting of natural Israel to the Root of Righteousness and the sealing of the 144,000 occurring on the far side of the gap. And anchored in the lacunae between removal of the sixth and seventh seals is that intercalary chapter 7, the new beginning for the Church of Jesus Christ: the “great multitude that no one could number, from every nation, from all tribes and peoples and languages” (Rev 7:9) — the *great multitude* that the angel identifies as “the ones coming out of the great tribulation” (*v.* 14) — is the third part of humankind that calls upon the name of God and the name of the Lamb, the people about whom the Lord will say, “They are my people” (Zech 13:9 — also Rev 18:4).

This third part of humankind is not today “Christian,” does not identify itself as “Christian,” and will not claim any association with Christianity prior to the second Passover liberation of Israel. This third part will not be born of spirit until the world is baptized in spirit when the kingdom is given to the Son of Man; thus this *great multitude* comes out of the Endurance. They will be those human beings who, by having endured to the end, will be saved (Matt 24:13; 10:22).

Today’s Christian Church is taking in more money than ever but is shrinking as wool in hot water. People are leaving not so much because they lack faith, but to preserve the faith that they have—and the faith that they have is not of God. They neither know God although they believe otherwise, nor are they willing to submit to God. But they sense more than intellectually understand just how dead the corpse of Christ is: they can smell death whenever they step inside a “church” building; they can feel it in the limp handshake of the pastor. They hear about *life in Christ*, but the aura within *the church* is that of a funeral home.

For Christ Jesus’ purpose, the weakened Christian Church is good news that should be heralded with great acclaim—the visible Christian Church does great harm to potential sons of God, for it teaches them to not believe the writings of Moses and thus not listen to the voice of Jesus. The visible Church worships a different Christ other than the Son of Man and preaches a different gospel other than the good news that the first disciples taught—the visible Church is an apostate religion, a bastardized form of Greek

paganism, a silver colored hoax that has crawled on its belly through history. But God has enough love for this poisonous sidewinder that He will give a second breath of life to all Christendom, for Christianity's rebellion against God on day 220 is the necessary time-linked shadow of the third part of humankind's rebellion against the Antichrist on day 250 of the Endurance. Christianity's rebellion on day 220 will make visible Satan and his angels' rebellion in Eden, the garden of God (Ezek 28:13), with Adam and Eve's rebellion in the garden a type of (1) Satan and his angel's rebellion, and of (2) the great falling away.

After its liberation from sin at the second Passover and before the Rebellion of day 220 occurs, the newly born of God Church will be plied with flattery and levered with food into a zombie-like state by the ten horns (theological "kings") on the silver colored king of the North; for what argument will the saints make against, *what's really wrong with eating a pork chop if the kingdom is not of food or drink, and isn't everything created by God good and not to be rejected if it is received by thanksgiving*—and as American fervor to kill Muslim fundamentalists began to subside six, seven months after 9/11, Christian fervor to get right with God will begin to subside as a few things appear as if they might return to normal with the approach of the Christmas season. Certainly the world is at war as nations and peoples fight for diminishing resources, but these ten kings will say some form of *Christmas is the season of peace, and what the world needs right now is peace; the world needs Christmas! It needs Christmas more than ever!* And the vast majority of the liberated Christian Church will rebel against God when the lawless one who comes by the workings of the Adversary is revealed on day 220 ... but the revealing of the lawless one will also set Trinitarians against Arians, with both desirous to kill Binitarians. Sabbatarian disciples that make up the Remnant (from Rev 12:17) will be, without exception, Binitarians.

If the second Passover occurs in 2011, a schism will emerge between the two witnesses telling Christians not to keep Christmas and the false prophet and the man of perdition (the two witnesses of Satan) encouraging Christians to put Jesus back into Christmas ... in a two-on-two duel, the credibility of the two witnesses, coming from having correctly "called" the second Passover liberation of Israel, will be challenged by the *miracles* performed by the false prophet and by the man of perdition, who represents those who are today prepared to leverage food into discipleship (this preparation began during the great Depression). And what will be argued by the man of perdition is that *anyone could have called the second Passover*, that *calling the second Passover* doesn't mean anything, for the restoration of the Church occurred in the 19th-Century, and didn't begin in the 16th-Century. Although Trinitarian disciples will seem to be left out of this conflict, Trinitarians see nothing wrong with celebrating the holidays of this world. They will, figuratively speaking, have a dog in this hunt for righteousness so they will go along with what the man of perdition proposes in this spiritual *Partition of Babylon* that will not hold.

Those Sabbatarian disciples that have invested their energies and their finances in delivering a warning to the world about the Sunday-observing Roman Church will be blindsided by the false prophet and the man of perdition, both of whom will figuratively ride out of the west to conquer the world, including the Rome Church and those spiritually descended from this early heretical organization.

The last Eve will give birth to a spiritual *Cain*, who would be accepted by God if this son of today's Christianity continues to do well (i.e., keep the commandments), but sin lurks at his door as sin did for the first Cain (Gen 4:7). And Sin, the third horseman, will make merchandise of the nation that is born on day 220 as righteous *Abel* was born on day 1. Sin will buy and sell disciples as Death devours this nation, for it is from rebellion within righteous *Abel* that *Cain* comes as it was from rebellion within righteous angelic

sons of God that the Adversary came when iniquity was found in an anointed cherub (Ezek 28:14–15). And as the Adversary drew a third of the stars of heaven down into darkness, the Son of Man will draw a third of humankind in glory up to God, but very few of this third will come from those disciples born filled with spirit immediately following the second Passover.

The birth of the first Cain and Abel form the chiral image of the Christian Church at the beginning of the Tribulation, and as Seth was born as a replacement for Abel (Gen 4:25), the third part of humankind (again Zech 13:9) will be born filled with spirit as a spiritual Seth at the beginning of the Endurance. It is this spiritual Seth that will be accepted by God through simply enduring to the end in faith. Therefore, cinematically pulling back for a wide angle view of the plan of God, in the liberation of the Christian Church from indwelling sin and death at the second Passover a righteous Abel is created as the Most High created the angels, suddenly giving to the angels life that they previously did not have [remember, Jesus said, “For whatever the Father does, that the Son does likewise” — John 5:19 — and the Son as ὁ λόγος created everything that has been made, including man]. Therefore, the resurrection of the Christian Church to life following the second Passover is the mirror image of the Father giving life to angels outside of time. These two events are analogous to the creation of the first Adam, a man of mud, and the creation of the last Adam, a life giving spirit (Rom 5:14; 1 Cor 15:45), with the resurrection (to spiritual life) of the Church (with the Church comparable to the first Adam) being analogous to the creation of the last Adam, meaning that the Christian Church today has spiritual life to the same degree that mud has physical life. Today’s Christian Church awaits receipt of the breath of life as the man of mud—without consciousness—awaited *Elohim* [singular in usage] breathing life into the corpse’s nostrils (Gen 2:7); thus, today’s Christian Church is without spiritual consciousness and has no knowledge of what will soon occur; i.e., receiving life following the second Passover.

The first Adam as a corpse constructed of mud (red clay) looked like a man before receiving the breath of life, but this corpse was without life. Likewise, today’s Christian Church constructed of physically living human beings looks like the Christian Church after having received life via receipt of the divine breath of the Father [πνεῦμα θεοῦ — from Matt 3:16], but looks are deceiving. Human eyes can see the difference between mud and men, but human eyes are as mud when it comes to seeing God: they do not and cannot see God. Eyes have to be opened as the eyes of the man born blind were opened (John chap 9) so that the works of God might be displayed (v. 3) ... the *displayed works of God* will have the eyes of the world opened.

Therefore, with pedagogical redundancy, let it be said that the restoration of the Christian Church, today nearly two billion strong, to life immediately following the second Passover (a type of the first Passover when Israel left Egypt) is the chiral image of the Ancient of Days initially creating the angels, which gives us much more information than we previously had about the creation of angels. The 220 days before the lawless one is revealed becomes analogous to the period (outside of time) between the creation of the angels and when iniquity was found in an anointed cherub (Ezek 28:14–15). The Rebellion or great falling away that gives birth to a spiritual *Cain* becomes analogous to the Adversary’s rebellion against the Most High, seen in Isaiah 14:13–14. Whereas Christendom labels as heresy any teaching about disciples being true sons of God and one with God, claiming that it is Satan who wanted to be like God, in reality it will be those who rebel against God in the great falling away that are as Satan and his angels are. Thus, spiritual *Cain* has to come from or out of his righteous brother rather than be born as a separate and independent personage; for God did not create the Adversary. He did not create evil. Rather, evil developed when an anointed cherub saw that knowledge was

desirable, good for “food” and a delight to the eye. However, with knowledge came judging God. And as long as the anointed cherub agreed with the acts and actions of God, no rebellion, no iniquity was discernable, but when this cherub found fault with God, the long standing rebellion became known. Iniquity was found. Thus, *unbelief is the absence of faith*; for unbelief comes when God’s words are not accepted as true based on faith in God being all knowing. Questioning the words of God over even seemingly arbitrary matters is “evil”; for this unbelief will inevitably lead to rebellion.

All unbelief leads to rebellion and is, thus, rebellion.

Israel’s unbelief was sufficient reason to keep the nation that left Egypt from entering the Promised Land (Heb 3:19); for to not believe God is to despise God (Num 14:11). Jesus said that to hear His words (He spoke only the Father’s words, so to hear His words was to hear the Father) and to believe the One who sent Him gives the person eternal life. This person “does not come into judgment, but has passed from death to life” (John 5:24). Elsewhere, Jesus said, “Everyone who is of the truth listens to my voice” (John 18:37). The *truth* is, simply, the words of the Father as spoken by the Son. But these words have to be accepted as true by faith, and Christendom absolutely refuses to accept the words of Jesus as true ... Jesus said, “Do not think that I have come to abolish the Law or the Prophets” (Matt 5:17); yet Christendom universally teaches in some form that Jesus abolished the Torah and/or the Prophets.

Because spiritual *Cain* comes out from righteous *Abel* (the liberated Christian Church following the second Passover), and because Cain killed Abel and spiritual *Cain* will attempt to kill *Abel* as disclosed when the fifth seal is removed from the Scroll (Rev 6:9–11), a spiritual *Seth* will replace *Abel* man-for-man as the children of Israel replaced their fathers (*cf.* Num 1:46; 26:51). But in Scripture, there is no angel-for-angel replacement seen; there is no Seth to replace Abel as the third part of humanity (again Zech 13:9) replaces those disciples who were of *Abel* that have been killed by *Cain*. However, what can be seen by chirality is that the harvest of the earth functions as Seth functions, meaning that glorified human beings replace the angels lost to the Adversary’s rebellion. This replacement, though, isn’t of angels with angels but of angelic sons of God (servants) with firstborn sons of God (heirs)—all of the harvest of firstfruits constitute the firstborn son of God, for all will be one with the glorified Jesus through *marriage*.

2.

John dates the intercalary chapter 7 to after the sixth seal was opened (Rev 7:1); so the first six seals are opened before the 144,000 are “sealed.” And only after the 144,000 are sealed does the great multitude come into existence. As such, the 144,000 are sealed during the Tribulation and before the Endurance; they are sealed during the first 1260 days of the seven endtime years ... in the construction of a timeline for the Tribulation, the Kingdom, and the Endurance, the 144,000 stand on Mount Zion with the Lamb, who comes to fight on a day of battle when nations have gathered against Jerusalem (Zech 14:2–4), both a physical city and after the thousand years, the heavenly city constructed of glorified disciples (Rev 21:2, 9–10) that constitute the Bride of Christ.

The 144,000 will flee through the split Mount of Olives to escape the flood that is sent against them (Rev 12:16), with this flood being an army similar to Pharaoh’s army that was swallowed by the Sea of Reeds. Only instead of water taking the lives of men as the Sea of Reeds took the lives of Pharaoh and his army and as the Flood in the days of Noah took the lives of men, it will be the split granite monolith known as the Mount of Olives, a stone not cut by human hands (Dan 2:45), that swallows (by closing upon the armies of the man of perdition) the lives of men (Ex 15:12), thereby bringing to *his* end the prince who had come to destroy the city of Jerusalem and the sanctuary (Dan 9:26).

In the days of Noah, the world was baptized into death because of its disobedience. The world was given into the hand of the spiritual king of Babylon, the old serpent, Satan the devil. Thus, when the Lord “liberated” Israel from the hand of Pharaoh, who had to have his heart supernaturally hardened so that he could serve as a type of the prince of this world, the Lord delivered Israel from death by crossing the Sea of Reeds on dry land ... this is what’s meant by Paul writing that “death reigned from Adam to Moses” (Rom 5:14), for on the other side of the water Israel received the commandments of God as Adam received a single commandment (Gen 2:16–17) after being placed in the Garden of God, the shadow and type of the temple, thereby establishing the analogy that Adam in the Garden was like Jesus in the temple.

Ever since Adam was expelled from the Garden of God, death has reigned over all living creatures, but since the Flood, death has doubly reigned over air breathing creatures; for the Flood is the chiral or mirror image of the world being baptized in spirit into life (Joel 2:28; Matt 3:11). Thus, when the Sea of Reeds parted for Moses, the death that came with the Flood of Noah’s day ended: humankind in the form of Israel could return to God. But since death doubly reigned over the children of men, humankind (in the form of *Israel*; i.e., those who prevail with God) needs to be twice liberated from death, with each of these liberations requiring an exodus from death that was like Israel’s exodus from Egypt—and the first liberation from death comes when a person drawn from this world by the Father (John 6:44) receives a second breath of life via receipt of the divine breath of the Father [πνεῦμα θεοῦ] and thus begins, for every disciple, an inner journey like that made by Israel from Egypt to Judea. And this makes Israel’s exodus from Egypt equivalent to the physical breath [ψυχῆ] the first Adam received when *Elohim* [singular in usage] breathed into the man of mud’s nostrils, breath that the gives temporary life to mud. Therefore, by demonstrated obedience an Israelite could journey far enough toward God that he (or she) could get behind Adam’s rebellion and receive the promise of inheriting eternal life. A Christian, by definition an Israelite who has already received indwelling eternal life, must also walk before God in demonstrated obedience, for God is not a respecter of persons.

The flesh dies [temporarily] because the Israelite must be twice liberated from death, with the Father raising the inner self from the dead in one *making alive* and with the Son causing the mortal flesh to put on immortality in the second *making alive* (John 5:21).

For most disciples discovery that ancient Israel’s exodus from Egypt forms the shadow and type of a Christian’s inner walk with God through the wilderness of sin is enough: they are satisfied. They have tasted spiritual meat even if the meat can be likened to liver paste. They have graduated from milk to baby food, and they like the taste of baby food. They have grown enough. But there will be a second Passover when the Christian Church is made alive through being filled with the breath of the Father—and when filled with spirit, the Christian’s walk with God will no longer be inner and personal, but will be outward and known by all. Thus, the Christian will be outwardly persecuted; for what has been, since Calvary, an inner war against sin and death will become an outward war against Death. With liberation from sin, Sin and Death will be separated as the king of the North departed from the king of the South (Dan 11:5).

For those who crossed over the water on dry land, the journey made with their feet was equivalent to the Ark that carried Noah and those with him to safety; they passed through the water without losing their breath (drowning). The symbolism of crossing over water on dry land (as opposed to walking on water) represents a returning to humankind’s pre-Flood status, with the walls of water between which Israel passed being a baptism of the nation (1 Cor 10:2) as the stone walls [the split Mount of Olives] between which the 144,000 pass will be a type of resurrection to life. Again, baptism by water is unto the death of the old self, but Israel and the children of Israel were not given

a second breath of life. They were only offered the promise of inheriting everlasting life. Thus, their “old self” was not slain or crucified, but remained alive: it was through demonstrated obedience that the children of Israel crucified (killed) their old self and created within themselves a new self that although not spiritually alive received the promise of inheriting everlasting life. Until they passed through the “Flood” on dry land, they were consigned to disobedience and separated from God by their consignment to sin. They were not as Adamic man was, but were the slaves of the Adversary as the Hebrews were slaves to Pharaoh ... *Israel in Egypt was doubly enslaved so that the nation could form the left hand enantiomer of the Christian Church, which has two breaths of life and can therefore be doubly enslaved.*

Not only can the Christian Church be doubly enslaved, but the Lord “will doubly repay” (Jer 16:18) spiritually circumcised Israel for its sin and iniquity ... if the wages of sin is death (Rom 6:23), and if one death is enough to end one life, then to doubly repay Israel for its sin would mean that Israel is condemned to the second death: “Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know my name is the Lord [YHWH]” (Jer 16:21), with “my name” [seth – שֵׁט] representing “the source and authority” of the Lord’s power and might.

Adam being driven from the Garden equates to one death, a death that was “covered” by the skin clothing with which the man and the woman were clothed (analogous to the animal sacrifices of ancient Israel). The baptism of this world in water equates to the second death, with the Ark built by Noah, a preacher of righteousness, equating to the Ark of the Covenant. Now moving from physical to spiritual, Christ Jesus is the reality of every animal sacrifice, and the promise of resurrection to life within a disciple equates to ancient Israel’s Ark of the Covenant; thus, the symbolism of the Garden and of the Flood find their reality in a disciple being born of God through initially receiving a second breath of life, then having mortal flesh put on immortality when Christ returns.

Again, Adam remained physically alive when he was driven from the Garden even though the Lord told him that “in the day that you eat of it [the tree of knowledge] you shall surely die” (Gen 2:17); his nakedness (that came with his act of unbelief) was covered by skin garments that the Lord had made for the man and the woman (Gen 3:21). Animals were sacrificed by the Lord and were used to cover Adam’s disobedience as animal sacrifices covered the sins of Israel in the Promised Land. Therefore, the Lord making skin garments for Adam and Eve in the Garden forms the left hand enantiomer of Israel sacrificing animals on the altar in first the tabernacle, then on the altar in the temple. But Jesus’ death at Calvary was the reality of sacrifices. Hence, the Lord making skin garments for man in the Garden and Israel sacrificing animals on the altar in the temple are chiral images that together form the left hand enantiomer of Jesus dying on the cross at Calvary, with the garden of God equating to first the tabernacle, then to the temple.

*If two images are necessary to form the mirror image of Christ on the cross, then Jesus at Calvary is only one of two images of Christ on the cross ... liver paste might be meat, but it has as little texture and substance as has Christendom’s iconographic image of a long-haired, effeminate Jesus hanging dead on a hilltop cross. The unseen “other” image is that of the Body of Christ being crucified as Jesus was (Rom 6:6), but the seen *other* image is that resurrected Christian Church being killed by the Cross, the fourth horseman (Rev 6:7–8), also named Death, during the Tribulation.*

As two natural or physical images are necessary to form the left hand enantiomer of Christ on the cross, two images of the Passover exodus of Israel (that are themselves enantiomorphs) are necessary to form the left hand enantiomer of Israel’s exodus or escape from death. As there is an unseen image of the Body of Christ being crucified and killed approximately seventy years after Calvary, there is an unseen exodus from death

occurring at the second Passover when the Christian Church is returned to life: outwardly after the second Passover Christians will appear the same as they were before the second Passover. Thus the first visible exodus from death comes with the resurrection of the two witnesses, and the second exodus comes at the Second Advent, when Christ Jesus returns to reveal judgments.

But the resurrection of firstfruits at Christ Jesus' return forms the shadow and type of the great White Throne Judgment, with these two large exoduses from death equating to the two grain harvests of Judea, the early barley harvest and the later main crop wheat harvest. Jesus' exodus from death can be seen in Moses' escape from Egypt, with His exodus forming a type of the two witnesses' exodus, with the three of them [Jesus and the two witnesses] represented by the three ribs in the mouth of Abaddon ... the first beast or king of Daniel chapter 7 is also the first horseman of Revelation chapter 6. This king is the false prophet, who, along with the fourth horseman, the beast [Death], will be tossed into the lake of fire upon Jesus' return (Rev 19:20). Thus, during the Millennium, when there is no hurt in the holy mountain of the Lord, the long life of the antediluvian age will return: men will live from the beginning of the Millennium to when Satan is loosed from the bottomless pit. The days of man will not be 70 years or 120 years but 1000 years.

The promise of the Lord is that the days are coming when Israel's exodus from Egypt would be forgotten because of the magnitude of Israel's recovery from the North Country, Assyria, the geographical representation of death as Egypt is the geographical representation of Sin; for Israel's exodus from death at the end of the Endurance will forever change heaven and earth—and will be as great of an event as the initial creation of the angels, who will have long awaited the resurrection to glory of the firstfruits. Israel's recovery from the North Country is not the return of Jews from Russia or any such physical event, all of which would be compared to Israel's exodus from Egypt and not cause to forget the Exodus.

Paul writes "that the person who does [keeps] the commandments shall live by them" (Rom 10:5); i.e., the person has passed from death into life without coming under judgment if the person hears the words of the Lord and believes these words (John 5:24) by faith—the negative connotation translators have given to Paul's allusion to Leviticus 18:5 is not in what Moses told Israel about keeping the commandments being the cause for life. Thus crossing the Sea of Reeds on dry land as symbolism of being liberated from death was only the beginning of a journey that would see Israel at Sinai given the living words of the Lord, given these commandments with the expectation that they would be kept; for with the giving of these words, sin is made alive ... just as the promise of inheriting eternal life comes with the Moab covenant, thereby making *life* alive, the antithesis of *life* (i.e., sin & death) was made alive by the Sinai covenant, death being the traveling companion of sin until the second Passover when Israel is liberated from Sin but remains subject to Death coming from without the person (i.e., the Israelite remains subject to martyrdom).

Israel's trek from sin to life, a journey that once begun would see, with the exception of Joshua and Caleb, the entirety of the nation numbered in the census of the second year perish in the wildernesses of Sin/Zin because of unbelief, functions as the shadow and type of Christendom's journey from sin to life during the seven endtime years of tribulation. And as it was the children of the nation that left Egypt that entered into God's rest, it will be the third part of humankind that will be saved, thereby making up the greater portion (almost all) of the harvest of firstfruits ... to the chagrin of Christians everywhere, Muslims that do not know God today will constitute a large portion of the harvest of firstfruits when they are born of God when the world is baptized in spirit whereas today's Christians will rebel against God when they are born of God at the

beginning of the Tribulation, giving substance to the saying that the first shall be last (not ever arriving in God's rest) and the last shall be first.

Today's Christendom, with the exception of a spiritual *Joshua* and a spiritual *Caleb*, will perish physically because of unbelief ... following Moses by faith will liberate an Israelite from death by extending to the Israelite the promise of inheriting eternal life: Moses does not give to the person eternal life. Only the Father through Christ Jesus (Rom 6:23) can give eternal life to the person. Thus, the better promises added to the Moab covenant when its mediator became Christ Jesus includes the actual receipt of life, thereby inwardly liberating the disciple from death now, while death still dwells in the fleshly members of the person.

If liberated from death, the person has been made alive, with real life dwelling in a still perishable tent of flesh, meaning that the person still needs to receive life from the Son when judgments are revealed (John 5:21–23). And it is this second giving of life that those human beings not born of spirit do not and cannot understand.

Said with acknowledged exceptions, today's under-forty years old generation wants to worship an inclusive God, a deity that respects diverse lifestyles and theologies; a deity that is kinder and gentler than the God of their fathers; a deity concerned about the environment; a deity that loves them even when they are cursing Him; a deity that understands their problems and the change in social mores that has sexual immorality as just another lifestyle choice; a deity that allows them to worship Him or Her on their terms, how and when they deem best. They want to worship themselves; they want to recreate God in their image so that He will relate to them. They don't want to change to be one with Him; they want Him to become one with them. And the Father and the Son look at this under forty generation[s] in the same way that God looked at the fathers of the me-first generation of two decades ago; for "Jesus Christ is the same yesterday and today and forever" (Heb 13:8). God doesn't change, and the Christian Church, when resurrected to life, will be raised without corruption, meaning that it will again teach the doctrines of the 1st-Century sect of the Nazarenes. And it will be temporarily embarrassed by what Christendom taught for 1,900 years (101 CE » 2001 CE).

The juxtaposition that hasn't been well explored is that of the 144,000 passing through the split Mount of Olives being analogous to Christ Jesus rising from the rock tomb, with passing through the cut stone symbolizing resurrection from death: unlike the Remnant of the Woman's offspring (Rev 12:17) that either was born of God prior to the Tribulation or at the beginning of the Tribulation, the 144,000 were not born of spirit when the Tribulation began or when the fifth and sixth seals were opened. Prior to being "sealed" by God sometime after the sixth seal was opened, the 144,000 are observant Jews (i.e., of the twelve named tribes) that by faith keep the commandments in a world delivered into the hand of the man of perdition.

Paul, referencing the Moab covenant (Deut chap 29–32), writes that the observant Jew who has by faith returned to the Lord when in a far land has only to profess with the mouth that Jesus is Lord and believe in the heart that the Father raised Jesus from the dead to be saved (Rom 10:6–9). The 144,000 will have so professed or they wouldn't follow the Lamb; thus passing through the split Mount of Olives serves for the 144,000 as the visible "sign" of entering into a new life in Christ Jesus, with passing through the rock serving as baptism served for the Woman's offspring. Instead of being baptized into water and into the death of the old self, the 144,000 will be baptized into life and into a resurrection like Christ Jesus'.

All of the world will be baptized into life when the spirit of God is poured out on every living creature (Joel 2:28), with the sign or symbol of this baptism into life being the 144,000 passing through the rock as Israel leaving Egypt passed through the water. Thus, the children of Israel again passing through water (the flooding Jordan River) to

enter into God's rest (from Ps 95:10–11) forms the shadow and type of the new selves that are sons of God passing through fire into glory at the end of the Endurance.

The 144,000 function for the natural descendants of the patriarch Israel as the children of Israel functioned in the wilderness as a replacement for the nation that, because of unbelief, did not enter into God's rest—and a person needs to hold this declaration in tension with the realization that the great multitude that “have washed their robes and made them white in the blood of the Lamb” (Rev 7:14), this great multitude being approximately half of the third part of humanity, functions for Christianity as the nearly man-for-man replacement of Israel (seen between Numbers 1:46 and Numbers 26:51) functioned for that nation ... Israel was formerly a physically circumcised nation but is now a circumcised of heart (or spiritually circumcised) nation. Approximately a third part of the world professes to be “Christian,” or professes to be circumcised of heart, but this third part is as lawless as the nation of Israel that left Egypt was. Thus, today's Christianity will perish during the seven endtime years as the nation that left Egypt perished during the forty years Israel wandered in the Wildernesses of Sin/Zin, and Christianity will be replaced by its children, which will be the third part of humankind, born of spirit when the world is baptized in spirit. So the 144,000 is not a replacement number of Israelites for either natural Israel or for the Christian Church, but is rather, the chiral image of those Israelites who will begin the Millennium as human beings filled with inherent “life.” For all of the world will, in the Millennium, follow the Lamb of God wherever He leads, and will learn the song of redemption, and will keep themselves undefiled by sin and the ideologies of this present world. Again, it will be the ideologies of this present world, like the many foreign women Solomon married, that eventually enter into the Millennium and cause or allow the saints to be deceived by the Adversary when he is loosed from the bottomless pit after the thousand years.

For pedagogical clarity let it be said that the 144,000 function as the shadow of those few human beings that will bodily begin the Millennium. Although the 144,000 will be natural Israelites and will serve as representatives for the biological nation descended from the patriarch, the 144,000 are not a replacement representation for natural Israel but are the chiral image of the Israel that enters into the Millennium. The vast majority of natural Israel will perish in the Tribulation when the saints are delivered into the hand of the man of perdition for the destruction of the flesh; for everyone who then keeps the Sabbath will have to do so by faith. If the natural descendants of the patriarch Israel continue to keep the commandments especially the Sabbath commandment by faith in the Tribulation, under the terms of the Moab covenant these natural descendants will be brought near to God and will receive the promise of inheriting eternal life in Christ Jesus.

Except for the 144,000 natural Israel will be killed in a repeat of the Holocaust; so only a few will survive to bodily enter the Millennium, with the 144,000 representing the number that will bodily enter, meaning that a tribe of Israel will be missing, the tribe of Dan, about whom his father Jacob prophesied,

Dan shall be a serpent in the way,
a viper by the path,
that bites the horse's heels
so that his rider falls backward. (Gen 49:17)

In the Garden of Eden, the Lord said to the serpent,
I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel. (Gen 3:15)

The tribe of Dan is not numbered in the 144,000 because those of this tribe have caused many to fall backwards, away from the Lord, as if they were of the Adversary himself.

When Christ Jesus returns as the Messiah, humankind, with few exceptions, will have taken judgment upon itself and will be slated for glorify or for condemnation in the lake of fire; thus, the number of individuals who have been born of spirit but who haven't taken judgment upon themselves will be those that bodily enter into the Millennium. Isaiah's testimony is that their number will be few (Isa chap 24), and so will that number be.

A person's left hand is the non-symmetrical mirror or chiral image of the person's right hand, but this does not mean that the person's left hand is the same size as the person's right hand; so it would be inappropriate to state that 144,000 human beings will begin the Millennium even though the prophet Isaiah records the Lord saying that He will empty the earth and men will be few in number. What can be again stated is that after the earth has been harvested at the end of this era, with most human beings alive when the Endurance begins either glorified or condemned to the lake of fire, it will be only those human beings who have not sinned and who would have not taken judgment upon themselves that will enter into the Millennium—and this will not be a large number. *Whereas the 144,000 referenced in Revelation chapter 14 will be glorified, they form the time-linked shadow of those human beings that will start civilization over again here on earth.*

As the 144,000 will be "virgins" (i.e., not defiled by sin), the third part of humanity, born of spirit when the world is baptized in spirit, will also be virgins: they are the virgins about whom Jesus said that five were foolish and five were wise (Matt 25:1–12), and when coupled with numerous references to one being taken and one being left, the logic for stating that of the two-plus billion human beings that compose the third part of humankind only half will enter into the kingdom has solid footing. Hence, the great multitude that is separated in John's vision from those saints that must be killed as earlier saints were killed (Rev 6:9–11) is not today Christian and will not be "Christian" at any time prior to the beginning of the seven endtime years. This great multitude is not included in the two parts of the little ones against which the Lord of Hosts turns His hand (Zech 13:7–8). And this great multitude will number more than a billion people.

The remnant of the offspring of the Woman (Rev 12:17) that the Adversary pursues into the Endurance is all that remains of the "Christian" Church liberated from indwelling sin and death at the second Passover—this remnant includes both the seven named churches and the single fellowship of every other church that will cross from death to life as the seven pairs of clean animals and single pair of every unclean animal entered the Ark with Noah and crossed from one world into the next world.

As the seven named churches coexisted in the 1st-Century, their realities will coexist in the 21st-Century when the Body of Christ is resurrected from death and revealed or disrobed (Luke 17:30) by the garment of grace being stripped away from Christians ... once Christians are liberated from indwelling sin and death by being filled with spirit, they will either "cover" themselves by obedience or they will be made naked by disobedience as the first Adam was made naked. Unbelief, whether manifested in action as disobedience or held in abeyance, is sin and will keep a person out of the kingdom of the heavens. The Tribulation and the Endurance is about discovering hidden or concealed unbelief within human beings. The Adversary functions as a tool in the Most High's hand, the tool used to open hearts so that everyone can see what is within the person.

Although John received the letters to the seven named churches near the end of the 1st-Century, these letters are not delivered to the realities of these seven churches until

the beginning of the Endurance; thus, in the delivery of the letters halfway through the seven endtime years, John becomes a partner with the Remnant.

[\[Home\]](#)