

The following Scripture passages are offered to aid beginning fellowships. The readings and commentary for this week are more in line with what has become usual; for the following will most likely be familiar observations. The concept behind this Sabbath's selection is the death of a king.

Weekly Readings **For the Sabbath of January 10, 2009**

The person conducting the Sabbath service should open services with two or three hymns, or psalms, followed by an opening prayer acknowledging that two or three (or more) are gathered together in Christ Jesus' name, and inviting the Lord to be with them.

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 sealed and kept secret until the time of the end (Dan 12:4, 8; 8:17, 26 *et al*). 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. But if Scripture is true, 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 Daniel’s visions were not understandable by Israel even following the 2nd-Century BCE Maccabean defeat of the Greek-Syrian Seleucid Empire.

If Scripture is true (the presumption herein is that it is), 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.

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.

III.

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 day 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? From God's perspective, the born-of-spirit Christian who transgresses the Sabbath commandment by attempting to enter into God's presence on Sunday is as far from God as is the spiritually dead gay activist marching through downtown San Francisco in drag.

IV.

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, that 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 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 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.

V.

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; 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.

VI.

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.

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.

VII.

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 4:10–2). 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 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.

VIII.

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 man 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).

IX.

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).

X.

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 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). 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.

XI.

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.

XII.

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.

XIII.

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) will 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.

IVX.

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 as unclean as were Gentiles (were made into Gentiles), but by their faith in the Lord when in a far land, Daniel (Beltshazzar), 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.

XV.

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 as 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).

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 land [\[1\]](#) 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. 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 man who was with his father's wife into the hand of Satan for the destruction of the flesh (1 Cor 5:5).

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 delivery 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 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, where it serves 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 manifest 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).

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 ... 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 it is 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.

XVI.

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, 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 the most or all lands of pre-Flood Eden, but he never ruled in Chile or in 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 is, therefore, the chiral image of the Son of Man and its king or head, the Lord Jesus Christ.

XVII.

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 are, together, 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).

The above also pertains to Nebuchadnezzar's humanoid image called *Babylon*, after its head.

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 his body 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.

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).

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 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 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.

XVIII.

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.

Daniel tells the king 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 brown 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. 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, 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.

XIX.

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).

XX.

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 Israel 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 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, represented by the two arms of silver (Dan 2:32) and by 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. 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 Christian Church is as spiritually lifeless as clumps of self-organized, random molecules. Christendom has become a theological slurry in which newly born sons of God too often drown.

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.

XXI.

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.

XXII.

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).

XXIII.

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.

XXIV.

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.

The above is the initial draft of an uncompleted article that will be posted on *The Key of David* website when completed. It is sufficiently long for a Sabbath Bible Study ... questions are invited.

*

The person conducting the Sabbath service should close services with two hymns, or psalms, followed by a prayer asking God's dismissal.

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¹¹ 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.