The Second Exodus

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Preface:

This book is not intended to be a study focused on the religious, political, social, or economic conditions that will prevail leading up to (and during) the tribulation. Even though many changes will occur in each one of those aspects of daily life, they are merely the result of something that occurs in the spirit realm; under the direction and influence of God Almighty. That is where our main focus should be. I hope this book will serve a different purpose and possible change your perception of what lies ahead. Rather than placing the entire Revelation prophecy in some sort of chronological order (along side of current events); I want to focus primarily on our walk with Christ, and most importantly; what we should expect from him (according to his promises).

There were two disciples of John the Baptist, who one day heard John say, “Behold the lamb of God.” After hearing those words, they began to follow Jesus.

*Then Jesus turned, and seeing them following, said to them, "What do you seek?" John 1:38 NKJV*

That question is the same one he asks each one of us today, in a deep and personal way, “What do you seek?”

In the last few years, while studying the gospels; I began to see (within the real life ministry of Jesus) a number of allegories being projected onto end time prophecy. These allegories became a clue, to be used in solving a puzzle. This was unique in my own experience of studying the scriptures, and very intriguing. The Book of Revelation has always posed a mystery to the reader. But the closer we get to the start of the Tribulation, the more this book calls out to the family of God to be understood. There’s been much speculation made in the past regarding the last days; such as, the rebuilding of Solomon’s temple, the Battle of Armageddon, who are the 144,000, and when is the rapture of the Saints. In my estimation, much of it was premature. I hope to show you, by use of the scriptures, that Jesus has made a way to escape all the things that are surely coming to pass. According to the promise of our Messiah, there is a group of believers who are going to be removed from this plane of existence at the beginning of the great Tribulation.

*"And to the angel of the church in Philadelphia write, 'These things says He who is holy, He who is true, "He who has the key of David (10), He who opens and no one shuts, and shuts and no one opens": "I know your works.* ***See****, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name….Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the* ***whole world****, to test those who dwell on the earth* Rev 3:7-10 *NKJV*

After this promise is made to the believers in Philadelphia, Jesus addresses the Church at Laodicea, which is usually referred to as the “Lukewarm church.” In contrast to the Church at Philadelphia; this church sits behind a closed door, with Jesus standing on the outside, knocking on the door to be let in.

*Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. Rev 3:20-21 NKJV*

Because this church, as a congregation, has said to itself;

*'I am rich, have become wealthy, and have need of nothing' Rev 3:17 NKJV*

They don’t see the door (or portal) that Christ has opened for the Philadelphia believers. They are satisfied with the things of this world, and their leadership lacks vision and spiritual insight concerning the signs of the times (Matt 16:3). Jesus appeals to each individual member of this congregation on a one to one basis;

“If **any** (single) **person** hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

The scriptures reveal that those who do not leave with the Philadelphia believers will come out of the Tribulation in intervals; whenever an individual ‘hears the voice of Jesus and opens the door.’ This idea of ‘coming out in intervals’ is indicated in the original syntax of the text; by the (Greek) future progressive tense (in Revelation Chapter Seven). This progression terminates at the mid point of the Tribulation when those who remain, are caught up to be with Christ forever. This why Jesus admonished us to;

*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass (the Great Tribulation), and to stand before the Son of man. Luke 21:36 KJV.*

With that saying in mind the question becomes, what must I do to be accounted worthy?

*Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (Teacher), "where are You staying?" He said to them, Come and see. John 1:38-39 NKJV*

After these two disciples heard the testimony of John the Baptist (concerning Jesus), and then heard Jesus speak, they believed in him and followed him. This left them with only one thing to seek - the place where Jesus lives.

I pray that each one of us will come to this same place in our walk with Christ; where there’s only one thing left to seek – the place where he lives.

Introduction

I firmly believe we are the last generation of the last days. We are the ones the Revelation of Jesus Christ was intended to reach. If there is one interpretive event in the scriptures that can help us understand the end times and especially the rapture, it is the Hebrew Exodus from Egypt. This remarkable and supernatural event was nothing less than a dress rehearsal for the one that is coming soon (in these last days). Have you prepared yourself - to leave? I’m sure you’ve heard the phrase, “Time is of the essence.” That would be an understatement in this case. In terms of human suffering, Jesus said that the Great Tribulation would be like no other time that has ever taken place on earth. How do you prepare for something as grievous as that? Of course Jesus didn’t make that statement to cause fear and terror. It was made with the intention to inspire every believer to take action.

In addition to that statement, Jesus gave us three specific warnings, which are in fact End Time prophecies. I covered them in more detail in my book, “A Beautiful Delusion,” but I’ve included a short summary of these warnings below:   
  
1. Time is short (Matt 24:22). By this I mean, not only your perception of time, or the quantitative aspect of time (which is measured by a clock). I’m referring to the qualitative aspect of time, which determines the “useful space” in which work can be performed in a given day. This qualitative aspect is a force, and acts against the quantitative passage of time. The original Greek text for Matt 24:22 conveys the idea that the useful space of a day will be “docked,” meaning a portion will be deducted. This does not mean that sixty minutes (or more) will be chopped off the standard 24 hour day. It means that somehow, this unseen (qualitative) force will oppose our efforts to perform work within each 24 hour period; and ultimately – reduce our total daily output. Your watch may be ticking 60 times a minute, but the day is shorter than it was 10 years ago. It is much shorter than it was 100 years ago. Man has sensed this “shortening of time” (Matt 24:22) for the past 100 years or more. This is why most of the inventions and innovations of the Industrial Revolution have been made in the name of saving time.

2. His return will unfold quickly (Rev 22:7). Jesus said four times in the Book of Revelation, “I come quickly.” Obviously, he knew that almost 2000 years would pass before that prophecy would come to light, so what did he mean to say? The Greek text lends itself to the idea of something occurring at a quick pace, in rapid succession. In a similar way that dominos fall over on a table top. This is a warning to the Saints; that we should understand the times we live in, realign our desires and expectations, and get our house in order. The time of sorrows (Matt 24:8), rapidly evolves into the start of the Great Tribulation, where events will quickly unfold, up to the appearing of Christ Jesus in all his glory.

3. Do not be ensnared. A worldwide trap has been set, that will befall all of mankind in a single moment of time.

*For as a snare shall it come on all them that dwell on the face of the whole earth. Luke 21:35 KJV*

The original Greek conveys the idea that this trap will;

**Come upon** – (epeiserchomai, #1898); to rush in suddenly and forcibly (found only in Luke 21:35).

**all** – (pas, #3956); every single person; that is, anyone and every one.

**that dwell** – (kathemai, #2521); reside.

**on the whole** (entire) **face** (surface) **of the earth.**

Of all the religious, political, social, and economic situations that impact our daily lives; the one force that inextricably connects the entire modern world is economics. It would therefore be reasonable to presume; that “the trap” ready to ensnare the world; is a collapse of the worldwide fiat monetary system. Such a collapse would most likely lead to a shutdown of all commerce (for an unknown duration of time). The daily services we’ve come to expect; including the food delivery system most of us depend on, would grind to a complete halt. This could be the precise moment in time, when the second horseman of the apocalypse is sent out to take peace from the earth, so that people will kill each other. The scriptures don’t say how many will die, but this horseman is given a great sword (Rev 6:4).

It is time for all believers to understand the Revelation of Jesus Christ. God gave this Revelation to Jesus, so that he could warn his church, and especially change their expectations regarding what lies ahead, in the last days.

Pray for wisdom and discernment; knowing that God will not let you be deceived.

Chapter One

Have you noticed or wondered why there’s been an interest among many Christians to understand the Hebrew roots of our faith? I wondered about this very thing 30 years ago. I can now say with certainty, that many of the insights and answers we are looking for (especially regarding end time prophecies) are rooted in the language and culture of the Hebrew people. Such is the case surrounding the Rapture. Will some believers entirely escape the tribulation while others are persecuted until the middle (or even the end)? That one question is at the heart of a complex theological debate that has been ongoing for centuries. I did not want to continue the debate by listing the details and typical reasoning behind each viewpoint (and then the opposing view). Neither do I want to justify my position by using scripture for my own purposes. I live by the creed expressed by the Apostle John, when it comes to studying the word of God and sharing my thoughts or insights with fellow believers;

*“the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.” 1 John 2:27 NKJV*

It is the Holy Spirit who leads us in the truth. Each child of God is taught by God, and cannot be deceived. Believers should meet together not to be instructed solely by one person; but rather to share their thoughts and compare their insights. The truth will be made known. This is not only God’s will, but his good pleasure.

Is it with this understanding, and under the premise outlined above I say to you, there a way to reconcile the differences between the rapture theories. There is scripture and other indicators within the Hebrew culture that support the thesis that two distinct gatherings of the Saints will occur. The first gathering will happen at the beginning (or just before) the start of the tribulation. The second one will occur at the middle of the tribulation when all believers are caught up to heaven. The evidence tells me that this is the prominent message we are being shown. It is from this vantage point that I ask you to review the evidence and decide for yourself. Bear in mind; there already exists a “Partial Rapture Theory” which is similar in nature to what I just outlined (yet different). It states that believers will be raptured before, during, and at any time leading up to the end of the tribulation. This theory proposes that the timing of an individual’s departure from here will depend upon; at what point in time that person is perfected in their faith. Though I disagree in part with this theory, and specifically with the idea that there will be converts to the faith right up until the last day of the tribulation; I do not put a limit on God’s ability to save. There are several examples in the scriptures that have left me wondering, and may even refute my position. I’ve listed two of them here for your consideration.

In the parable of the lost sheep, Jesus gives the example of how he would put ninety nine sheep in the wilderness, while he looked for one that was lost. This could be precisely what happens during the Tribulation. While the ninety nine have been taken out of this world (by the middle of the Tribulation), Jesus continues to search for one lost sheep. In the parable of the lost sheep, Jesus does indeed find – the one that was lost. This could be exactly what happens after the mid Tribulation rapture of the Saints.

Also, compare the destruction of Jericho, which occurs after the Hebrews come out of the wilderness (at Gilgal); to the war which takes place at Jerusalem during the Battle of Armageddon. At this battle, the Saints are gathered from the four corners of heaven and earth, to be with Christ in the Army of heaven.

*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Matt 24:29-31 KJV*

Mindful of the comparison between Jericho and Armageddon; think about the story of Rahab and her family, who remained in Jericho right up until it was destroyed. In the midst of the destruction, they were supernaturally protected and then brought to safety. That event could be a simile for the Battle of Armageddon, pointing towards those who might be in Jerusalem during the battle, and subsequently saved (even up until the last day of the Great Tribulation).

Regarding the popular theory of a pre-tribulation rapture of all the Saints, ask yourself the question, if all believers were leaving in a worldwide rapture before the Tribulation, why was the book of Revelation written? Why would Jesus give us numerous prophetic insights into an event that would have no impact on our lives? I suppose one could argue that after the rapture, unbelievers will begin to read the Bible and start to understand what has happened. However, the scriptures seem to indicate that once all believers are sealed with the seal of God, repentance does not even enter into the mind of the unbeliever:

***All the world*** *marveled and followed the beast. So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" Rev 13:3-4 NKJV*

*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Rev 13:8 KJV*

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Proceeding under the premise that the rapture of all remaining believers occurs at the middle of the tribulation, consider the following points:

1. In the middle of the tribulation (Revelation 12: 9-10) Satan (and his angels) are cast down to the earth. The Apostle John says;

*“I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ:…”*

In the Greek text, John is saying,

“(Just) **Now..”**  [#737, arti (ar'-tee)]; through the idea of suspension; just now.

**is come** [#1096, ginomai (ghin'-om-ahee)] come into being.

**Salvation,** [#4991,soteria (so-tay-ree'-ah); rescue or safety.

**and strength,** [#1411, dunamis (doo'-nam-is); force; specially, miraculous power.

**and the kingdom,** [#932, basileia (bas-il-i'-ah); rule or reign.

**of our God, and the power of His Christ.**

Of course, we understand (as believers) that we received our salvation when we first believed in Christ, and confessed our faith. So then, what is the salvation that John is referring to as “Just Now” coming? It is the salvation that was “suspended until now,” namely the redemption of our bodies. The fullness of God’s salvation is a two part plan; first there is a spiritual rebirth (being born again), and then the physical transformation into an immortal state.

The Apostle Peter wrote of this same thing;

*To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 Peter 1:4-5 KJV*

The salvation being revealed in the last time is the “completion,” that is; the redemption of the body (the resurrection). The Author of the letter to the Hebrews understood this same tenet when he wrote to the Church about believers (in the past); who;

*“…were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.” Heb 11:37-40 KJV*

All of those who have gone before us, will be with us at the mid-point of the Tribulation; to be made perfect through the resurrection (or regeneration) of our bodies into an immortal state.

1. Revelation 12: 10 says;

“..the accuser of our brethren is cast down, which accused them before our God day and night.” Rev 12:9-10 KJV

Why is the accuser thrown down from heaven; simply because we have gone up - to heaven! I dare say that God will not suffer Satan to accuse us before him, while we are clothed in the righteousness of Christ, and wearing his covering of light.

[Notice also that the angel speaks in the completed past tense, when he says; “the accuser…..which accused them…” This action (of accusing) has come to an end.]

The first gathering of the Saints will occur when a certain number of believers will leave this domain (the world ruled by men) through an open door into an overlapping dimensional plane of existence. I’m not referring to a parallel dimension, as if each dimension is separated by a wall. Neither am I referring to an astral plane of existence, or an alternate state of consciousness. The scriptures allude to (if not directly point to) the existence of twelve overlapping dimensions that share the same space and interact with one another at the same time. I illustrated this point in my book, “A Beautiful Delusion,” by showing that God’s name, which is spelt in Hebrew, YHWH, has twelve permutations (or distinct forms). Each one contains a present participle borrowed from the Hebrew verb hayah, which means “to exist.” This verb form is being used as an adjective to modify the noun. The noun in question is a form of His sacred name, Yah (Strong’s #3060). His name means “the self existent One,” and the twelve permutations of His name indicate that he is present in all twelve dimensions of His Creation. Furthermore, an overlapping dimension would explain why these believers will be on the earth, but entirely out of the reach of the anti-Christ. This is the promise made by Jesus to the Church in Philadelphia; he said that He would keep them from “the hour of temptation” (Rev 3:10). Yet in verse 12 we are told that they will still be required “to overcome” some adversity in their circumstances. I take this to mean that they have not been raptured to heaven, but rather, they are still on the earth patiently waiting for the mid point of the Tribulation.

This is why we are admonished by Jesus to;

*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21:36 KJV*

He does not say; watch and pray always that your names be written in the Book of Life, so you will be accounted worthy to escape all these things; as if he is addressing a group of mixed people (some who are saved and others who are not). He is addressing all those who are saved, but at different places in their walk of faith. Some of us may be caught up in worldly cares and concerns (like the Church in Laodicea), and not living our lives as if we expect him to return any time soon. It is this group that he is admonishing to watch (for his coming) and pray (for his return). Do not be concerned with the things of this world. Christ himself, our model for living, came to this point in his own life, when he told the Apostles;

*I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. John 14:30-31NKJV*

That saying, “He has nothing in me,” refers to a state of being. Satan had no hold over Jesus; directly or even remotely. He had nothing that Jesus wanted. This same situation is available to each believer. If there is nothing in this world that I want; then Satan has nothing he can use to allure me, or to bargain with me, to sway me from my purpose in life (which is to serve the living God). When our complete attention is focused on Jesus (Yeshua), I believe we will see the door he opens for us – so that we can leave. Those who do not leave with the “Church at Philadelphia” will be;

“…purified, and made white, and tried; Dan 12:10 KJV

To be tried is to have your understanding tested, and your will power challenged. This does not necessarily mean that you must suffer a Martyr’s death. As I pointed out in the book “A Beautiful Delusion,” when Satan offers the world his counterfeit version of immortal life, it will be a statement of faith to turn down his offer – and die a natural death. (The Immortal Life Therapy is further explained below)

It is interesting to note that Jesus told the Church at Philadelphia; that he opens a door no man can shut. I take this to mean that once the doorway (or portal) for the second Exodus is opened, a believer can leave through that door at any time, he or she - SEES THE DOOR. In the same way that Enoch;

*“…went on in God's ways: and he was not seen again, for God took him.” Gen 5:24 BBE*

Those who remain until the middle of the Tribulation, will be raptured in the same manner that Elijah was taken away;

*“…suddenly a chariot of fire appeared with horses of fire,…and Elijah went up by a whirlwind into heaven.” 2 Kings 2:11NKJV*

In fact, the language used (in the scriptures) lends itself to this interpretation. There is a verb tense in the English language known as the present progressive (or present continuous). It also occurs in the Greek scriptures. In the Hebrew language it is called the present consecutive, also conveying the idea of a continuous action. A good example of the Hebrew present consecutive can be found in Gen 2:6;

*(And) there went up a mist from the earth, and watered the whole face of the ground. (KJV)*

If I write this sentence in its long form, illustrating the point that is being made by using the present consecutive tense, it would look like this;

(And) there went up, and went up, and went up; a mist from the earth, and watered the whole face of the ground.

This tense is being used to describe the hydrologic cycle. The mist that goes up during the day returns each morning in the form of dew. This is the same verb tense being expressed in the Greek, in Revelation 7:13-15;

*Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. NKJV*

The present continuous tense is actually conveying the idea;

“these are the ones who come out, come out , and come out, of the great tribulation.

One way to interpret the meaning of this verse is to say that believers will leave this earthly domain, the world controlled by the spirit of Anti-Christ, at any time during the first 3½ year period of the tribulation. They will either believe that God had granted them an escape through a supernatural portal, or they will die without taking the Anti-Christ’s immortal life therapy.

When the angel answered John (regarding those who were arrayed in white robes), he could have used the past perfect tense of the verb, ending the action (by saying);

‘these are the ones who have come out of the great tribulation.’

Meaning a group of people, who came out of the great tribulation, all at one time in the recent past. Instead, the angel chooses to express a continuing action that spans a certain amount of time.

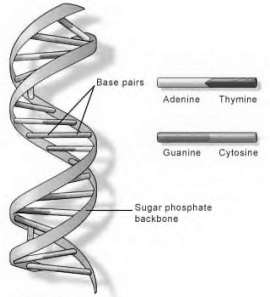
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Footnote #1

The Immortal Life Therapy

In the book, A Beautiful Delusion; I compared certain scripture verses with different current events about advancements in genetics and bio-technology. Quoting from research scientists and leaders in the field, it is apparent that many are on a quest for immortal life. Some scientists have said publicly, they expect to achieve that goal soon. For all we know, they may have already achieved it, but there’s been no public announcement. This is an important factor; a key indicator that we are in the end times. In order to validate his claim, and have the people accept him as the true Messiah; The Anti-Christ will use this advancement to become immortal. He will offer a version of his immortal life - to his followers. The therapy itself will alter the user’s genome into the likeness of the Anti-Christ. Any person who takes the therapy will be marked, as belonging to the beast (forever). There is no coming back from changing your genome into that of the Anti-Christ (Beast).

In the spring of the year 2000, I read an interview that Reader’s Digest magazine did with Dr. Francis Crick. In 1953, he and Dr. Watson were credited with discovering the double helix structure of DNA. At the time of the Reader’s Digest interview, the Human Genome project was well underway. In the interview, Dr. Crick was asked about how many genes they had identified so far. He answered, ‘140,000; and we expect to find 4,000. more.’ At that point I almost fell out of my chair. How could anyone who has read the Bible miss the significance of that number? In the Book of Revelation, 144,000 are sealed with the seal of God (in their foreheads). 144,000 stand on Mount Zion with Christ, having the name of God written in their foreheads. What if this number, instead of referring to a number of individuals, actually refers to the immortal life genome? In other words, to be sealed by God is to have your genetic code supernaturally sequenced back to an immortal state. Since the human body (in its homeostasis) is a closed system, Adam and Eve did not destroy the genes that enabled immortal life, they reorganized the sequence. This proprietary information was not annihilated, it was only suppressed.



Life Extension Magazine interviewed Dr. Michael D. West about a breakthrough published in the journal Regenerative Medicine. He said (regarding immortality):

*“The goal of gerontology for many years has been to find the reason that our reproductive lineage continues to make babies generation after generation while the other cells in our body, called somatic cells, have a finite life span and are mortal,... The answer is that we come from a lineage of cells that have been proliferating since the dawn of life on earth. The cells that made us have no dead ancestors.” In other words, we come from immortality.*

Let’s say the original immortal life genome consisted of a double helix structure (duplex) with 144,000 genes Each strand of the double helix is attached to a single base pair (A,C,T, or G); as shown in the drawing on the previous page). If the base pairs are “unzipped” (or separated) such as occurs during cell replication; each individual strand is connected to 72,000 individual bases. In a 2010 article featured in New Scientist Magazine, Linda Geddes writes;

*“Scientists at the University of Cambridge have created a new way of using the genetic code, allowing proteins to be made with properties that have never been seen in the natural world. According to Jason Chin and his colleagues from the university, the breakthrough could eventually lead to the creation of new or ''improved'' life forms incorporating these new materials into their tissue.”*

I’ve been following Dr. Jason Chin’s research, as well as a number of other scientists in the field of microbiology. It seems like their technological advances are aimed at creating a triple helix structure, as featured in the **Scientific American** magazine headline shown below”

Triple Helix: Designing a New Molecule of Life Peptide nucleic acid, a synthetic hybrid of protein and DNA, could form the basis of a new class of drugs—and of artificial life unlike anything found in nature.

There are three strands in the triple helix structure (triplex). If I apply the same formula I used previously on the double helix, by separating the 144,000 genes into two strands (with 72,000 individual bases each); only this time, I times that number by three (for the triplex) I arrive at the number **216,000**.

In the earliest Greek manuscripts, Rev 13:18 describes the number of the beast as 600, and 60, and 6. Some manuscripts draw a line over the 666 instead. But if we use the earlier form of the verse, and multiply 600 times 60 times 6, we arrive at the number **216,000**. This is the number of “the beast.” He is not a man, in the order created by God. The anti-Christ is a wild beast, a triple helix creation of Satan. This is why he is called (in the Greek) a therion (#2342); which means, a dangerous animal.



The science is irrefutable. In the triple helix structure one strand binds to the double helix, and the nucleotides (base pairs) form a base triplet (thus, 3 x 72,000).

[In technical terms; the triple-helical DNA uses Hoogsteen pairing which consists of two homopyrimidines and one homopurine, and the homopyrimidine third strand is parallel to the homopurine strand.]

*And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Rev 14:11KJV*

The Greek word being translated as “receiveth” is “lambano” (#2983); and means, to take, or to get hold of (accept and obtain). It is not a passive word. The Greek word for “mark” is charagma (#5480), which is derived from (#5482); a scratch or etching, a stamp (as a badge of servitude). The Greek word, “charax” [#5482] means to sharpen to a point; (akin to #1125) through the idea of scratching. The Greek word “grapho” [#1125] means to "grave," especially to write.

The idea being conveyed is that of a mark received in the forehead or in the hand; that could easily be interpreted as an engraved writing; such as a “rewriting of the genome.”

Even though I refer to this re-written genome as the immortal life therapy; it will be a counterfeit. The Anti-Christ will achieve only a certain level of success in replicating the immortal life sequence; and only for God’s purpose of presenting the “strong delusion” of 2 Thess 2:9.

**Chapter Two**

Where are we now on the Tribulation time line?

After Jesus rose from the dead and presented himself to the Father, he took the scroll from the Father’s right hand and opened it. When the Apostle John first saw the scroll, he heard; “…a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" Rev 5:2-3 NKJV  
  
Take special notice of this saying made by the angel. The seals themselves are not an external seal which prevents the scroll from being opened. Quite the contrary, the scroll must be opened to gain access to what has been sealed. The seals are a hindrance to the contents of the scroll, and must be dealt with. (The identity of the scroll itself is of the utmost importance, and will be examined in detail later).

“…when the Lamb opened one of the seals; I heard one of the four living creatures (beings) saying with a voice like thunder, "Come (and see)." Rev 6:1-2 NKJV  
  
The wording used by John to describe this single event is significant. He doesn’t say the lamb opened “the first” seal, using the ordinal number, “first (or 1st).” He says only that he saw the lamb open one of (the seven) seals. There is a difference. After the first seal is opened, he then begins to use the ordinal numbers in sequence, adding succession to the chain of events that follows;

And when he had opened the second seal,… Rev 6:3 KJV

And when he had opened the third seal,… Rev 6:5 KJV

And when he had opened the fourth seal,… Rev 6:7 KJV

And when he had opened the fifth seal,… Rev 6:9 KJV

And I beheld when he had opened the sixth seal,… Rev 6:12 KJV

And when he had opened the seventh seal,…Rev 8:1 KJV  
  
By omitting the ordinal number “first,” when describing the beginning action of a specific chain of events (the opening of the seven seals), he deliberately took this seal out of succession. It is not part of the seven year period known as the Great Tribulation. The opening of this seal releases;  
  
*“…a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. Rev 6:2 KJV*  
The rider of this horse is the Holy Spirit. When Jesus opens this seal, the Apostle John doesn’t say Jesus got on a horse and rode out. Because Jesus said, that after the resurrection he would send “the helper” (who is the Holy Spirit). The phrase “…and he went forth conquering,” is written in the present progressive tense, describing an on going action.

He went out, and went out, and went out conquering….

The last part of that sentence, “and to conquer,” is in the simple active – past tense; and means to complete the preceding action. Meaning, the objective has been realized and the campaign (in operation for almost two thousand years) has come to a close. This is why the seal that was initially opened was deliberately “disconnected” from the sequence that begins with the opening of the second seal. The remaining seals, two through seven, occur in rapid succession (over a period of seven years). The first seal was all about fulfilling the great commission of Matthew 28, which has always been a priority with the Church. But once the objective has been “conquered,” the campaign is over, and the work of the Holy Spirit is complete. I realize there will always be an opportunity to win one more convert to Christ. However, according to the text, the mission of the rider on the white horse is deemed a success and comes to an end. This point in time will undoubtedly coincide with the “mystery of lawlessness” (that is at work in the world) – being revealed in the person of the Anti-Christ. The restraining influence of the Spirit of God will be “…**taken out of the way**.” 2 Thess 2:7 KJV

*And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. 2 Thess 2:3-9 NKJV*

Can you imagine a world devoid of the influence of God’s Holy Spirit? Yet we could be, at this very instance, living just before that exact point in time; with only moments left before the second seal is opened and the rider of the red horse is sent out to wreak havoc upon the earth.

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The Exodus from Egypt

The entire journey which took place at the first Exodus lasted about forty two years. It was at that point, the Hebrews entered the Land of Canaan and began to take possession of the Promised Land. There is much symbolism being expressed behind the first seven days of the Exodus that relates to the seven year tribulation, and in a greater sense; to our journey from Eden into the slavery of a mortal life, and then back to the Paradise of God. The twelve tribes of Israel left Egypt on the evening of the first Passover, and arrived at Elim (Eleem) seven days later. \* At Elim, there were twelve springs of water (one for each tribe) and seventy palm trees. The diagram of the Menorah (shown on the next page) depicts the first seven days of their journey.



The prophet Isaiah compares the second Exodus, which is the gathering of the twelve tribes (the Israel of God) in the last days, to the first Exodus gathering at Elim.

*There will be a highway for the remnant of His people, Who will be left from Assyria, As it was for Israel, In the day that he came up from the land of Egypt. And in that day you will say: "O Lord, I will praise You; Though You were angry with me, Your anger is turned away, and You comfort me. Behold, God is my salvation, I will trust and not be afraid; 'For Yah, the Lord, is my strength and song; He also has become my salvation.” Therefore with joy you will draw water From the wells of salvation. Isa 11:16-12:3 NKJV*

They will “draw water from the wells of salvation” (Isaiah 11) is a reference back to the Hebrews who drew water from the 12 wells at Elim; and points to the end of the Tribulation, when the children of God will drink from the water of life;

*And let him who thirsts come. Whoever desires, let him take the water of life freely. Rev 22:17 NKJV*

After crossing the Red Sea, (at the mid point of the Exodus); Moses sang a song unto God;

*“(God) is become my salvation,…” Exodus 15:2*

In the same way, at the mid point of the second Exodus, the Saints declare;

“*Salvation belongs to our God…” (Rev 7:10).*

Footnote #2

Regarding the illustration of the Menorah, and my use of the term, “the first seven days of the Exodus,” a further explanation is required.

When the Hebrews left Egypt from the city of Ramesees (in the province of Goshen) they first camped at Succoth. Next they camped at Etham, and then at Pi-hahiroth. After leaving Pi-hahiroth, they crossed over the Red Sea. The scriptures do not tell how much time elapsed between each encampment; but there seems to be a supernatural element at work. I’ve taken the following excerpts from the Book of Exodus (chapters 12-14) in order to focus primarily on the encampments.

*That night the people of Israel left Rameses and started for Succoth. There were about 600,000 men, plus all the women and children. A rabble of non-Israelites went with them, along with great flocks and herds of livestock. Ex 12:37-39 Holy Bible, NLT*

In between traveling from Succoth to Etham, God gives Moses instructions regarding the seven day Feast of Unleavened Bread, and how it is to be kept as a memorial of the Exodus.

*The Israelites left Succoth and camped at Etham on the edge of the wilderness. The Lord went ahead of them. He guided them during the day with a pillar of cloud, and he provided light at night with a pillar of fire. This allowed them to travel by day or by night. And the Lord did not remove the pillar of cloud or pillar of fire from its place in front of the people. Ex 13:20-22 New Living Translation ®, copyright © 1996, 2004 by Tyndale Charitable Trust. Used by permission of Tyndale House Publishers. All rights reserved.*

The scriptures do not say how long it took to get from Ramesees to Succoth, and then from Succoth to Etham. Neither do they tell us how long it took to get from Etham to Pi haHiroth.

*Now the Lord spoke to Moses, saying: "Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea. For Pharaoh will say of the children of Israel, 'They are bewildered by the land; the wilderness has closed them in.' Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the Lord." And they did so. Ex 14:1-4 NKJV*

In fact the exact location of the three settlements is still unknown even to this day. But some new and interesting archaeological discoveries have been made that give credence to a route that includes crossing the Red Sea at the Gulf of Aqaba, and proceeding to the Mountain of Al-Lawz (located in Saudi Arabia); which is in fact, the true Mount Sinai. A hypothetical journey along this route would mean that the Hebrews traveled from Ramesees approximately 150 miles to Succoth. From Succoth approximately 150 miles to Etham. From Etham they back tracked about 25 mile to Pi haHiroth.

The pillar of cloud and the pillar of fire enabled them to travel by day and by night, and the angel of the Lord went before them and then behind them. At this point in the hypothesis, it’s up to you to decide whether they traveled supernaturally and made it to each location in one day. (Perhaps this was made possible by the pillar of cloud and the pillar of fire, as well as the presence of the angel of God.) Or, they traveled at 30 miles per day and it took several days to reach each successive encampment. Either way, bear in mind;

*“ the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.” Ex 14:19-20 KJV*

The darkness being spoken of in the verse (above) is the same darkness that God brought over Egypt in Exodus 10:21-23;

*And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. KJV*

Notice the darkness in Egypt lasted for three days. Those three days of darkness are a picture (or likeness) of a future event. During the Exodus, in three days, under the cover of a supernatural darkness, the children of Israel will camp at three locations. Then the darkness will be lifted and Pharaoh will be allowed to catch up to them on the banks of the Red Sea. The three days of darkness over Egypt, serves as an indicator to me, that they did indeed move between their first three encampments, supernaturally, in three days.

The darkness being described here (in the Hebrew) is;

choshek (kho-shek'); (#2822) from (#2821); the dark; darkness and obscurity.

It is the same darkness of Genesis 1:2; which was over the face of the deep, before God created light. This was a supernatural darkness.

Once they crossed over the Red Sea to the wilderness of Shur, they were three days in the wilderness when they came to Marah; where the bitter waters were made sweet. From there, before the end of the day, they went on to Elim.

Numbers 33:5-9 gives us an account of their journey;

Day 1 - They left Rameses and camped at Succoth;

Day 2 - left Succoth and camped at Etham at the edge of the wilderness;

Day 3 - left Etham, circled back to Pi Hahiroth east of Baal Zephon, and camped near Migdol;

Day 4, 5, and 6 - left Pi Hahiroth and crossed through the Sea into the wilderness; three days into the Wilderness of Shur they camped at Marah;

Day 7 - left Marah and came to Elim where there were twelve springs and seventy palm trees; they camped there… (from THE MESSAGE: The Bible in Contemporary Language © 2002 by Eugene H. Peterson. All rights reserved.)

This is why I superimpose the seven day journey of the first Exodus, against the seven bowls of the Menorah. The Menorah is being used as an allegory, to represent the second Exodus (which occurs during the seven year tribulation). In the same way that the Hebrews left during the night of the first Exodus, a number of the Saints will leave on the eve of the Tribulation. At the middle of their journey from Egypt, the Hebrews crossed the Red Sea. At the middle of the Tribulation, the rest of the Saints will depart this earth – to the other side.

**Elim**

The Hebrew word, “Elim;” has a deeper meaning than that of just a place in the desert. The ending “eem” is used to form the plural tense, which is the reason for the translation of palm “trees.”

(#362) ‘Eylim (ay-leem'); plural of #352; palm-trees.

Elim is derived from Strong’s word No. 352; “'ayil” (ah'-yil); which means strength; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree.

Ayil (#352) comes from the archaic root word No. 193, which is; 'uwl (ool); meaning to twist, i.e. (by implication) be strong; the body (as being rolled together); also powerful, mighty.

“UL” is the oldest known Hebrew word used to express strength and might; especially when used of the Creator, who is – The Mighty One. The word “Ul” was gradually replaced by the word “EL.” EL is the name of the Chief God of the Canaanite Pantheon, and not the title of the Creator. The circumstances behind the transition from Ul to El is a separate course of study that is covered in my upcoming book, “(For) Thou Hast Not Forgotten My Name.”

*[The Hebrew worship of the god, “El,” is well documented by Werner Keller in his book, “The Bible As History.”]*

This circumstance aside, the point is, Eleem can be translated as the plural of EL (or more precisely, UL) to mean “many mighty ones (or chiefs),” which is a reference to the angelic host The arrival at Eleem on the seventh day of the Exodus from Egypt, is a picture of the arrival of the Saints (At Ulim) at the end of the seven year tribulation (Rev 7:9-17) which is describe in the scripture verses below:

*After this I beheld, and, lo,* ***a great multitude****, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And* ***all*** *the* ***angels*** *stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. KJV*

Notice that there is an innumerable number of people gathered here, as well as, “all of the angels” (mighty ones). The people, who are standing before the throne with palms in their hands, is a reference back to the first Exodus (and Lev 23:40) when the Hebrews were instructed to wave palm branches in celebration of the Exodus (during the Festival of Booths or Sukkot).

There is also a play on the Hebrews words used to name the first three encampments before the crossing at the Red Sea. They describe our journey from the Garden of Eden, to the land of slavery (mortal life), and then back to the Paradise of God. In the extra-Biblical (gnostic) book of Adam and Eve, Adam and his wife are sent out from Eden to live in the “Cave of Treasures.” The cave has a brow over the opening, made of over hanging rock. Adam and Eve are compelled to live in this cave. I see this story, and the description of the cave, as allegory for mankind’s fallen position. The cave represents the human skull that houses “the treasure” (which is the mind). The brow of the cave represents the brow of the skull, below which are located the eyes. To live in this cave is to be alienated from the mind of God (Ezekiel 23:17-18) and cut off from his presence. Peering out from under the brow, a natural man views the world from his own perspective, using his five senses and relying on his own intellect (without any help from the Spirit of God). Living in this cave is a death sentence. After leaving Egypt, they first camped at Succoth, which means (#5523), booths. The Hebrews built temporary shelters (or booths) from tree branches and other scrap material on the ground, and spent the night in these shelters. This practice continues today during Sukkot. The booth is symbolic of the body of mortal flesh, the temporary house we live in (in this life). This is the “booth” built by Adam and Eve.

“*For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns (bodies), broken cisterns, that can hold no (spiritual) water”. Jer 2:13 KJV*

Next, they camped at Etham (ay-thawm). (#864) which is an Egyptian derivation of the Hebrew word, 'eythan (#386,ay-thawn'). It means to continue (and permanence). This reference is a statement about our separation from God because of our mortality – it is permanent.

The third encampment was at Pi-haHiroth (#6367, pee hah-khee-roth'); mouth of the gorges. It is a compound word composed from (#:6367) “peh” meaning the mouth, and the feminine plural of (#2356) “chowr” meaning a cavity, socket, den, cave, hole, and cell of a prison

Figuratively speaking; the names Sukkot, Etham, and Pi-haHiroth; are saying that we are slaves living in a temporary (mortal) shelter, permanently cut off from the presence of God; destined to live in, die in, and be buried in our own cave (or skull). This is the state of man living on the west side (or Egyptian side) of the Red Sea. However, glory be to God and his Messiah! Once the last group of Saints leaves this fallen world; just like the Hebrew Nation that crossed over the Red Sea, we will meet together at Elim (Uleem) in complete and absolute victory. No longer cut off from God and his presence; or the rest of his family.

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It’s interesting to note that the English word “Hebrew” is a transliteration of the Hebrew root word; ‘abar, and means “to cross over.” The complete etymology is as follows:

No. 5680, `Ibriy (ib-ree'); from No. 5677; an Eberite (Hebrew).

No. 5677, `Eber (ay'-ber); the same as No. 5676; Eber, the name of two patriarchs and four Israelites:

No. 5676, Eber (ay'-ber); a region across, on the opposite side (especially of the Jordan; usually meaning the east).

The word Hebrew itself describes someone who has crossed over. This means more than just someone who has crossed over the Jordon River, or the other side of the Red Sea. This term is a reference back to Adam and Eve, who “crossed over” from a spiritual/physical plane of existence, to live in a physical plane of existence only. We believers are from the other side. We are out of place in this world. For this reason God told the Hebrews;

*“…you are strangers and sojourners with Me.” Lev 25:23 NKJV*

After crossing the Red Sea, the Hebrews spent over forty years in “the wilderness.” This term, “the wilderness,” is used to describe some type of overlapping dimension which allowed the Hebrew people to be on earth; yet at the same time, some of the laws of Physics were suspended. This place was an anomaly, and the mechanics behind how it worked is a mystery.

In the book, A Beautiful Delusion, I listed several unusual (or mysterious) occurrences that happened along the 35th Meridian, (approximately 30’20” east). This Meridian bisects the middle of the Sea of Galilee, travels south over the Jordon River and continues down to the Red Sea and over the Gulf of Aqaba (in Saudi Arabia). It is generally accepted (among scholars) that Noah’s ark landed somewhere in the Mountains of Ararat, east of the 35th Meridian (shown in the drawing on the next page). Abraham left from this area when he travelled to Judea. It is known today, from archeological digs at the city of Ebla; that the city Abraham left from was Ur of the Khaldis (which is northwest of Haran) He was living in Haran, when God told him to leave that place. Before the discoveries at Ebla, he was thought to have migrated from Ur of the Chaldeans, but the word “Chaldean” was a mistranslation of the word, “Khaldis.”

[The word “Khaldis” was used to designate the pantheon of over 70 gods that belonged to the Uraritan and Hurrian people who lived near Lake Van (in the Armenian Highlands) in the region of the Ararat Mountains.]



God called Abraham to move from Haran, to Canaan. Abraham, Isaac, and Jacob (Israel) settled on the west side of the 35E Meridian. Jacob and his twelve sons traveled to Egypt, where they eventually became slaves. Egypt is a metaphor for the fallen world, the place where the children of God went to live, after being sent out from the Garden of Eden. Slavery is a picture of our separation from God, and servitude to a mortal body. When the Hebrews left Egypt during the Exodus, they crossed over the Red Sea (at the Gulf of Aqaba), over the 35E. Meridian, and entered “the wilderness.” Their shoes and clothing did not wear out. Their feet did not get sore after miles of hiking. They ate “manna” which miraculously fell from heaven.

After Moses died, Joshua led the people in their conquest of the Promised Land. They migrated north (while in the wilderness), and then crossed back over the 35th meridian heading west to Gilgal (just north of the Dead Sea). On the west side of the 35th Meridian, the supernatural power that suspended some of the laws of physics ceased to operate. The people no longer ate the manna that fell from heaven. What is being illustrated by these events is a circular route that tells of a story. Noah and his family inherit a pristine new earth, almost like the one given to Adam and Eve. His children leave the ark and migrate to a new land, just like the children of Adam, who were sent out from the Garden of Eden. Noah’s descendants become slaves in Egypt, just as Adam and his descendants became slaves to a mortal body. Only the story of Noah’s descendants has a dual meaning; one of which is meant for the last days. They leave their Egyptian oppressors, pass through “the wilderness;” and coming full circle conquer the Promised Land; to make Jerusalem their capitol city. This is a simile for the end time Saints; who will come out of the tribulation and away from the oppression of the Anti-Christ (Pharaoh), to posses forever the Promised Land; beginning at Mount Zion - Jerusalem.

There is something supernatural at work here, at and near to this meridian; that I can’t explain scientifically, but I believe it will also be at work in the last days. There is some sort of breech, schism, or anomaly that allows for a supernatural force to exert itself in this region. Not only right over this meridian, but also within a close proximity (see footnote #3). This is a picture of what the Philadelphia believers will experience in the last days; as well any other believer who leaves the tribulation through the door opened by Jesus. What has happened in the past along this meridian serves as an example of something that God is able do; a door that only he can open, to reveal an overlapping plane or dimension. This type of theme; a circular route that signifies the completion of an action (as shown above), can also be seen at work in the geography of the seven churches named in the book of Revelation. Only, instead of a circular route that is centered on the 35th E. Meridian (and over the Middle East), this circular route takes place in Asia Minor (modern day Turkey).

In the book of Joshua, the Hebrews leave the wilderness and cross over the Jordan to camp at Gilgal. The Hebrew word Gilgal (#1536) is a variation of the word galgal (#1534), which means a wheel, or whirlwind. It is from the archaic root of galal (#1556), which means to roll (or to roll away). God uses this word to give meaning to the event that is taking place;

*And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. Josh 5 KJV*

The reproach that Egypt imposed on the Hebrew people was their captivity and slavery. This is the same reproach experienced by God’s children who are held captive (so to speak) in a mortal body. Our reproach of mortality will also be rolled away during the Tribulation. In the Book of Revelation, seven churches receive a letter dictated by Jesus to the Apostle John. Those seven churches roughly form a circle, beginning with Ephesus at the 7 o'clock position, going clockwise to Laodicea at the 5 o'clock position .



It is believed by scholars that the letters were delivered in the same clockwise route, beginning in Ephesus. This is a simile for the first Exodus, with one variation. When the Hebrews left Egypt on their counter clockwise sojourn, they were all located in the same geographic area - Egypt. When the Tribulation Saints leave on their Exodus; they must be “gathered up,” because they are scattered over the whole earth. This gathering of the Saints is a progressive action. They are being “rolled up,” as pictured by the circular route of the seven churches; and revealed in the definitions of the Hebrew words; gilgal, galgal,and galal (to roll away in a whirlwind).

Footnote #3

About 15 miles west of the 35th meridian, in the Judean Mountains; is the town of Hebron. This town is a few miles south of the Plains of Mamre, where Abraham met the three heavenly visitors that descended from heaven right in front of his eyes. Hebron is also the place where David reigned for seven years over the tribe of Judah - and only the tribe of Judah. This happened even though he was chosen by God to be the King over all of Israel. Yet, it wasn't until seven years after David was anointed King, did he finally rule in Jerusalem over the Nation of Israel. This story has a dual meaning. The first seven years of King David’s reign is a likeness of the first seven years of the reign of Jesus, which begins at the start of the Tribulation. Just as David waited seven years before entering Jerusalem as the King of Israel; Jesus will wait seven years before assembling the Army of heaven on Mount Zion, to take possession of Jerusalem as King over all Israel. (The term “Israel” means all of God’s elect.) I realize that Jesus has already destroyed the power of Satan, and has sat down at the right hand of his Father (Heb 10:12). Yet, the Father’s perfect is not fully realized on earth. But once the Tribulation starts, it will begin a chain of events that will culminate with Christ defeating (once and for all) the enemies of God.

*For He must reign till He has put all enemies under His feet. 1 Cor 15:25 NKJV*

His reign will bring about a renewed creation;

*“…the earnest expectation of the creation eagerly waits for the revealing of the sons of God.” Rom 8:19-20 NKJV*

The word being translated as “revealing” is the Greek word (#602); apokalupsis (ap-ok-al'-oop-sis) also means appearing, and manifestation. In other words, the revealing of the sons of God is a progressive action (or manifestation); and once the seven year limited reign of Christ is complete;

*“…the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.” Rom 8:21 NKJV*

Chapter Three

Come Out Of Her

Jesus said he will come for us "as a thief" in the night.

*For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. 1 Thess 5:2-3 NKJV*

This is the same time of day the Hebrews began their Exodus from Egypt – at night. This occurred most likely between the hours of 1:00 a.m. and 3 a.m.; on the day of the first Passover. The term “as a thief in the night,” is meant to convey the idea that he is coming;

*“…at an hour you do not expect.” Matt 24:44 NKJV*

With that in mind, we should keep this saying in our heart, and remember always to watch and pray. We may not know the day or the hour of his return; but we should be able to discern the signs of the times (Matt16:3). It is with that understanding that I even try and attempt to understand where we are on God’s prophetic timeline.

At this point, I’ll be comparing certain scripture verses, with the theory I mentioned at the beginning of this book regarding the rapture of the Saints.

1. The Church at Philadelphia believers will be called out first, at (or just before) the start of the Tribulation.
2. Other believers will be taken away during the first 3 ½ years of the Tribulation.
3. Finally, at the middle of the Tribulation, the Rapture will occur, and Satan is thrown down to earth. This begins the wrath of God, the great and dreadful, “Day of the Lord.”

I have found throughout the course of my studies, that a good way to gain a better understanding of the prophetic timeline is to look for a time marker. By that I mean, something within the context of a passage in scripture that places an event before or after the mid point of the tribulation (which is the main event). By doing this, I’ve noticed key events begin to line up in relation to each other. The Book of Revelation is laid out in such a way that the main events are first summarized (beginning with the Seven Seals), and then certain features (within the main events) are explained in more detail. It is within these details that I look for key points that create the time marker.

Serving to give us an insight into the meaning of Revelation (and specifically the tribulation) are certain real life events recorded in the Bible (and especially the Gospels) that contain allegories about the tribulation and rapture. I mentioned one such example (of this type of allegory) found in lives of Enoch and Elijah. They give us a clue about the two different times that Saints will leave this earthly domain during the tribulation.

*“Enoch was not seen again,…” Gen 5:24 BBE*

This event is descriptive of the Philadelphia believers who will leave just before or at the start of the tribulation. In the same way that no one actually saw Enoch leave (yet it was known that God took him); these believers will leave and their absence will be noticed.

*Elijah went up by a whirlwind into heaven. 2 Kings 2:11 NKJV*

This event is descriptive of the mid tribulation rapture of the Saints. It will occur out in the open, for everyone to see. Included in the group being raptured are the two witnesses who were killed in Jerusalem, and then resurrected for everyone on earth to see (via satellite T.V.)

*Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their enemies saw them. In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people (named human beings) were killed, and the rest were afraid and gave glory to the God of heaven. Rev 11:11-13 NKJV*

Several unique things are happening in these verses. First, the two witnesses lay dead in Jerusalem for three and a half days. The number 3 ½ is being used as a simile for the mid point of the seven year tribulation. Secondly, notice (in the same hour) that seven thousand are killed in an earthquake. The original Greek conveys the idea that seven thousand named (#3686) human beings (#444) were killed. That statement sheds a totally different light on an event that might otherwise be overlooked, if read only in English.

The Hebrew word for “seven” is, sheba` [#7651]; and means; the cardinal number; seven (the sacred full number). It also means seven times (7x), a week; and by extension, an indefinite number. This same term, “seven thousand” is used by God when he talks to the prophet Elijah after he fled from Jezebel.

Elijah says to God;

*I alone am left; and they seek to take my life." 1 Kings 19:14 NKJV*

To which God responds;

*Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him." 1 Kings 19:18 NKJV*

God is telling Elijah there is a certain number (of believers) that he has kept to himself. They are known by their names, only to him. The seven thousand believers (in Israel) of Elijah’s day; are a simile for the seven thousand believers in Israel that “die” at the middle of the tribulation during an earthquake (in Jerusalem). This is why Rev 11:13 refers to these (7000) individuals as “named.” They are not obscure, or casualties of an accident; they are sealed by God. It may look as if they were “killed;” but they only left this plane of existence. What happens next confirms the interpretation of the allegory;

*He (Elijah) departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. 1Kings 19:19 KJV*

Elijah finds Elisha, whose name in Hebrew (#477 'Eliysha’) is contracted from the Hebrew name; #474 'Eliyshuwa`; which is from #410 and #7769; meaning, “God of supplication (or of riches).”

[#410 backs up to #352, and then to #193; which is “Uwl”].

The root word #7769, is shuwa’.and means; a halloo, a cry out loud (a shout) for help and freedom from some trouble. Elisha was the son of Shaphat (#8199); which means, “to judge and pronounce sentence.” The names are symbolic for what takes place at the middle of the tribulation. Shaphat represents the judgment coming upon the world. Elisha represents the “halloo,” the shout made by the Saints to be rescued from the judgment. The prophet Elijah passes by and casts his mantle (which means his large and powerful glory) onto Elisha (who represents the Saints) bringing them out of the Great Tribulation.

There is also a play on the words used in 1Kings 19:19; to describe Elisha plowing with twelve pairs of oxen, and Elijah casting his mantle upon Elisha. In the book, A Beautiful Delusion; I wrote about the hidden meaning behind the Molten Sea (1Kings 7:23), which is compared to the firmament that divided the waters in Genesis 1:6. The firmament which separated the waters from the waters, has a dual meaning. Not only does the firmament represent the sky above the earth which separates the atmosphere from the surface water; it also separated the water that flows in the spirit realm (Rev 21:5), from the waters that flow in the physical realm (in the rivers and streams of earth). This definition finds its meaning in the symbolism behind the Molten Sea. The Molten Sea (or Laver) was a large circular basin (45’ in diameter) that represented a cross section of the earth. It was supported at the base by twelve large oxen, and filled with about 15,500 gallons of water. The rim of the basin was about seven inches thick. The basin itself represents the dimensions that comprise the physical realm of God’s creation. The twelve bulls represent the strength which God possesses to sustain his creation. The water in the basin represents the dimensions that make up the spirit realm. The rim, which is the “firmament,” serves a dual purpose; it not only separates the physical from the spirit realm, it also holds both of them in place.



When Jesus was crucified he quoted from the Messianic Psalm of the suffering servant; My God, My God, why hast thou forsaken me? (Psalm 22) This Psalm is literally an account of his circumstances and surroundings while nailed to the cross. One of the verses has a special significance in regard to the firmament;

*Many bulls have compassed me: strong bulls of Bashan have beset me round. Ps 22:12 KJV*

This is a direct reference to the Molten Sea which stood before the entrance of the Temple. Verse twenty-two calls our attention to the crucified Messiah, who will leave his body and (symbolically) plunge through the water (firmament) into the spirit realm, and into the presence of God the Father. Only the sinless Messiah could accomplish this feat of re-opening the dimensional doorway closed by Adam and Eve. In fact, his resurrected body became the door, for all of God’s children to enjoy his creation;

*I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10:9 KJV*

The reference to Elisha plowing with twelve yoked (pairs) of oxen and “he himself (walking) with the twelfth,” is also allegoric. In addition to the meaning of the twelve oxen holding up the Molten Sea; the naming of twenty four oxen is a metaphor for the twelve Patriarchs and the twelve Apostles (that are seated around the thrown of God in Rev 4:4). By “walking with the twelfth,” the scriptures are indicating that he is a perfected believer in the faith. By extension, Elisha serves as a metaphoric symbol for the believers who have been perfected during the first 3 ½ years of the tribulation, and are then raptured through the firmament (the barrier between the two worlds, heaven and earth). When Elijah passed by Elisha and cast his mantle upon him, the Hebrew word used for “passed” is;

(#5674); `abar (aw-bar') and means, to cross over. The is the same root word used to describe a “Hebrew” person as one who has “crossed over.” This allegory is a picture of Elijah crossing over from the spiritual realm to gather the Saints on earth. The imagery portrayed behind his powerful and large mantel is the power to bring them back across the divide, into the presence of Christ. John the Baptist came in the spirit of Elijah, to announce the coming of the kingdom of heaven and point the penitent sinner to Christ. In the same way, one of the two Tribulation witnesses will be like Elijah, preaching repentance before he leaves this earth and takes all the faithful with him to meet Christ in the air.

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Consider this vision that John saw; which lends further credence to a mid tribulation rapture;

*I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Rev 14:6 KJV*

The “hour of his judgment” is equivalent to the “Day of the LORD,” and the day of His wrath. This angel is announcing the beginning day of the “wrath of God,” just before the appearance of the;

*“…seven angels having the seven last plagues; for in them is filled up the wrath of God.” Rev 15:1 KJV*

This event must occur at the mid point of the seven year Tribulation. Notice too, that an angel is preaching the everlasting gospel to the people of earth. I can’t think of another time (in the scriptures) when an angel is seen preaching the gospel. This privilege was originally given to men (by Jesus himself). It stands to reason that if an angel is preaching the gospel, there are no human believers left on earth to do the task.

Sometime before the day of Babylon’s destruction, when that great city is utterly burned with fire and destroyed in one hour, a voice from heaven says;

*"Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities. Rev 18:4-6 NKJV*

Does the saying "Come out of her, my people." mean only to separate ones self from the Anti-Christ’s Socio-economic, political, and religious system? As if to say; you can live in Babylon, without being a part of its system? Or, is this Jesus calling to his people living within the geographic area known as Babylon to leave in the rapture? It seems quite clear to me, based on the level of destruction, that believers would not entirely escape this judgment without leaving this earthly plane of existence. The total destruction of Babylon (in one hour) seems to indicate nuclear annihilation. The other alternative would be natural disasters, such as multiple volcanic eruptions and earthquakes of a scale large enough to destroy Babylon. The reason why I believe it is man made and not a natural occurrence comes from my understanding of these verses;

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth. Rev 17:16-18 KJV*

Volcanic eruptions, earthquakes, and other natural disasters, are generally thought of to be “acts of God.” But in the verses above, the large scale destruction inflicted upon Babylon comes from a power that Man has control over. Rest assured that even if it is nuclear annihilation, the Saints will certainly be preserved from the destruction; in the same way Shadrach, Meshach, and Abednego were kept from the burning fire (which coincidently was a fire located in Babylon).

*And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. Rev 15:2 KJV*

Notice that the believers are standing **on** the sea of glass mingled with fire, and not **in** the fire.

To the Saints living in Babylon, when you hear the plea, "come out of her my people” look up for your redemption draws nigh! Jesus warned us to remember Lot's wife and do not look back on Babylon’s destruction! Take those whom you love and leave. There is nothing here for us. We look forward to a city whose builder and maker is God.

[Have you ever wondered, who is the whore of Babylon? You need only answer this one question, who is; *“…that great city, which reigneth over the kings of the earth.” Rev 17:18 KJV]*

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Before looking at the symbolism behind Yom Kippor and the rapture, it’s important to take note of the Biblical meaning of Israel. Despite some things I’ve heard to the contrary; the scriptures support the idea that the House of Israel includes all those who believe that Jesus is the Messiah, the Son of the living God (who has come in the flesh; 1 John 4:2). There is no distinction to be made between Hebrew or Greek. Among the Hebrews; there is no distinction between the natural olive branches and the wild (or grafted in) olive branches. There is one House of Israel, and God refers to his people as - Israel.

*And thou Bethlehem, in the land of Judah, art not the least among the princes of Judha: for out of thee shall come a Governor, that shall rule my people Israel. Matt 2:6 KJV*

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*And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. Ex 4:22-23 KJV*

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*For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. Gal 6:15-16 KJV*

This means more than just the modern day political State of Israel. This is not replacement theology, meaning that the church (at large) has replaced the Nation of Israel (in prophecy). This is simply the belief in something that Jesus made perfectly clear. When you place your faith in him as your Savior; you become a child of Abraham and an heir to the promises of God. Jesus differentiated between those who had only a natural claim as descendants of Abraham; and those who by faith inherited the promises made to Abraham (John 8:33-39);

*They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?....I know that ye are Abraham's seed (*descendants*); but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children (*sons and daughters*), ye would do the works of Abraham. KJV*

Jesus clearly makes a distinction between those who are merely genetic descendants of Abraham (yet do not believe), and those who have become children of Abraham by faith (who can be either descendants of Abraham, or Gentiles).

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The Church at Philadelphia leaves first.

There is in the scriptures, a reoccurring theme of “threes,” which has a hidden significance. It can also be found in the Hebrew culture. Take for example Yom Teruah, which is known as the Feast of Trumpets (in Christianity) and Rosh Hashannah (the New Year) in modern Judaism. Yom Teruah basically means a day of noise and blasts. It begins a ten-day period leading up to the holiest day of YHWH's calendar, Yom Kippur -- the "Day Of Atonement." In modern Judaism, these ten days are called the 'Days of Awe.' Traditionally, the Baal Tekiah (shofar blower) begins with one held blast called **Tekiah**; followed by three broken blasts called **Shevarim**; followed by nine even faster broken blasts called **Teruah**. The traditional meanings are:

1. TEKIAH - The tekiah called the people to attention and to gather unto Moses; to listen to God, to receive from Him the orders for the day. The Tekiah blast is followed by:

2. SHEVARIM - Three broken, staccato, trembling sounds, followed by;

3. TERUAH - A wave-like sound of alarm calling upon man to stand by the banner of God. Teruah in Hebrew means "to break," such as in the breaking of camp (by striking the tents). At the mid tribulation rapture, it will signal the last breaking of camp – when the Saints leave their earthly “tents” for a permanent dwelling place (in an eternal body). The historic meaning of these blasts from the Shofar actually point to the Great Tribulation and the rapture of the Saints. Just as the tribes of Israel numbered twelve, so are there twelve blasts from the Shofar (after Tekiah).

The Tekiah will sound first. It is the “Wake Up Call to Attention.” Believers in Messiah who have made themselves ready, will hear this blast! The next sound to follow will be the Shevarim, the first three short blasts (of the twelve) which signals the departure of the Philadelphia believers. Pray that you are counted worthy to leave with this group (Luke 21:36). At the mid point of the tribulation, the remaining nine blasts (3x3) will be heard and the remainder of the Saints will be raptured.

The grouping together of “threes,” occurs several times in the New Testament. Jesus, on three separate occasions, selected Peter, James, and John to accompany him (without the other nine disciples). The first time this occurred was at the Synagogue ruler’s house:

*And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. Luke 8:51 KJV*

Then at the Mount of Transfiguration;

*“…Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,…” Matt 17:1 KJV*

And at the Garden of Gethsemane.....

*And he took with him Peter and the two sons of Zebedee (James and John), and began to be sorrowful and very heavy. Matt 26:37 KJV*

There is an allegoric meaning behind the three occurrences, and there is also a hidden significance behind the names Peter, James, and John as well (which I’ll point out first).

The hidden meaning behind Peter’s name begins with the Hebrew word for book or scroll, which also ties in with the name, “Lucifer.” The word Lucifer is first found in a fourth century translation of the Bible known as The Latin Vulgate. This translation was commissioned by Pope Damasus l in 382 A.D., and completed by the Roman Catholic Priest and Church Historian Jerome in 405 A.D. The word appears as a proper name for Satan, in Isaiah 12:14 of the King James Version;

*“How art thou fallen from heaven, O Lucifer, son of the morning!”*

This name does not come from the Greek (Septuagint) or Hebrew (Masoretic) translation. The Masoretic text uses the Hebrew word; “heylel” (#1966); which means “the morning-star” (in the sense of brightness). The root of this word is from “halal” (#1984) and means; to shine, to make a show, and to boast. Some theologians believe that Jerome translated the Hebrew word “halal” into the Latin word “Lucifer,” as a translation of the Greek word for “Venus,” which is the Morning Star.\* Others believe (as I do) that Jerome had access to manuscripts from the Vatican library that have not been seen since his finished the Latin Vulgate translation.

[\*In ancient times Venus was thought to be a star rather than a planet.]

As I mentioned early (and in the book, “A Beautiful Delusion”), the original title for God is the Hebrew word “UL” (#193), and means, “Mighty One.” Suppose for a moment that Jerome is looking at a Hebrew text that uses the word “SafaraUl” in Isaiah 12:14 to describe the “fallen One;” and Jerome transliterated this word as Lucifer (Lu-cepher). In the Hebrew, “cepher” (say'-fer); (#5612) means a book or scroll. It is derived from the Hebrew word caphar (saw-far') (#5608); and means to score with a mark as a tally or record, to inscribe, to enumerate; and to recount.

SafaraUl (or CefaraUl, which is the phonetic pronunciation) is a “mighty one,” with a lower case “m.” He is an archangel. His name is a composite name, made by joining two nouns; Ul and cepher. Used as a proper name, it means “Scroll of God.” This etymology is of the same order as;

1. Michael the Archangel, whose name in the Hebrew is Miyka'el (me-kaw-ale' #4317).

Bible scholars, Gesenius and Strong, render the ending “ale” (#410, pronounced “el”); as a word that is shortened from #352; 'ayil (ah'-yil); which is from the same word # 193; 'uwl (ool). The correct ancient Hebrew pronunciation of this name is, “Me-kaw-ul,” and means, “Who is like (the true) God!” [This is in direct opposition to the popular rendering, “Miyka’el;” which means, who is like the Canaanite God, “El.”]

1. Gabriel the Archangel; who is called in Hebrew, Gabriy'el (gab-ree-ale' #1403).

The ending of his name, once again; is derived from the noun, “Ul,” and means man of God (Ul); and not man of El, the fictitious Canaanite deity.

Apply this same etymology to the composition of Ul-cepher, renders the Hebrew meaning, “scroll of God.” This same method of discovery can be applied to the names, Peter, James, and John; because they were all originally Hebrew names that were transliterated into Greek, and then Anglicized.

In John 1:42, Simon is given a new name by Jesus;

*And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. KJV*

His original name Simon, is from the Hebrew proper name, Shim’own; who was one of the sons of Jacob (and the Tribe descended from Jacob). The name Shim’own (#8095) is derived from the Hebrew root word, “shaw mah” (#8085) which means to hear intelligently, be attentive, obedient; and causatively, to tell. Peter’s name alone is descriptive of what actually took place in his life. He obeyed the call of Christ. He received the revelation that Jesus is the Christ; the Son of the living God. Later he received the power of the Holy Spirit and spent the remainder of his life telling others about Christ. In short; he heard the call, was obedient, and told others about the news.

But there is something lost in the transliteration of Simon’s name, into “Cephas.” (John 1:42) Did Jesus first call him the Aramaic word for stone or rock; then in Matt 16:18, change Peter’s name from Cephas to “Petros,” the Greek word for rock? I have to wonder, why use Cephas at all only to change it later into the Greek word Petros? Suppose for a minute that when looking at an original Aramaic (or Hebrew) text of John 1:42; the translator actually saw the root word “**cephar**,” (meaning scroll) and transliterated the word as “Cephas” (meaning rock\*).

[\*The word for rock in Aramaic is actually “Cepha,” without the “s” at the end. So translating Cephas as rock is an interpolation.]

This transliteration would be in keeping with the Roman Catholic theological tradition of the day; that Jesus called Peter “Petros” (a rock) upon which he would build his church (making him the first Pope).

But if the original word used was the Aramaic word (in the infinitive) “cephar” (sef-ar' #5609) it has the same meaning as the Hebrew word “cepher (say'-fer” #5612); which is a book (or scroll) Both words are derived from the same root word; caphar (saw-far' #5608) which means to score with a mark as a tally or record, to inscribe This is the same word used to describe a person who is a scribe.

Now, the Protestant understanding of Matthew 16:18 is quite different than the Roman Catholic view. Peter confesses to Jesus that he is not only the Messiah, but he is also the son of God. It is this revelation (and understanding) which comes directly from God; that will become the foundation of the church of Jesus Christ. If I conjugate the verbs, and apply the Hebrew meaning of “cephar” (scroll) and “saw-far’” (scribe) in place of the traditional view of the Greek words Petros and Petra (rock); this verse might read:

And now (Simon Peter) I'm going to tell you who really are. You are Caphara, (the) scribe; and by this (revelation) I will write the kacepher (scroll) on which I will build my church, a church so expansive with energy that not even the gates of hell will be able to keep it out. Matt 16:18 (from THE MESSAGE: The Bible in Contemporary Language © 2002 by Eugene H. Peterson. All rights reserved.)

The scroll being referred to by Jesus, is the book (or scroll) of life. Peter, and eventually the other Apostles (and many disciples that followed) are reckoned as “scribes” adding names to the scroll of life, by preaching the revelation that Jesus is the son of God who came in the flesh.

I believe this to be the true meaning behind the use of the name Cephas (sometimes written as, Kepha) It is a play on words, that relate to the two different scrolls. The first cepher is the Scroll (or Book) of Life. The other cepher is Lucifer’s scroll, which is Satan’s counterfeit of God’s “Book of Life.” Satan’s book contains the names of all those who are not written in God’s book of life.

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Of the three disciples that Jesus took aside separately from the other nine; Cephas (Peter) is symbolic of the Scroll of Life. James’ Hebrew name is Ya’aqob (#6117); the same name as the Patriarch Jacob, who was the progenitor of the twelve tribes of Israel. James represents the House of Israel. John’s Hebrew name is Yowchanan (#3110) and means “God has favored.” In others words; the names Peter, James, and John have an additional meaning of – “Written in the Book of Life is Israel, favored of God.”

*And now abide faith, hope, love, these three; but the greatest of these is love. 1 Cor 13:13 NKJV*

Peter represents faith in Christ, who is the deliverer sent by God. James represents the hope of Jacob, who did foresee the salvation of the House of Israel (Gen 49:18). John who is called the Apostle of Love, represents the love of God. James and John were the sons of Zebedee; which in the Hebrew means, “a gift.”

All of this; faith, hope, and love; is the gift of Almighty God.

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Let’s go back to the meaning of the three circumstances named earlier;

1. Jesus bringing the synagogue Ruler’s daughter back from the dead,
2. the Mount of Transfiguration, and
3. the Garden of Gethsemane, on the night Jesus was betrayed.

What significance do these three events have in relation to the first departure of the Saints, at the start of the Tribulation? Peter, James, and John are emblematic of the Philadelphia believers. They are represented by the first three (short) blasts from the shofar, called the Shevarim. Only Peter, James, and John follow Jesus at the synagogue Ruler’s house (Jarius), to the bedside of his daughter;

*While He was still speaking, some came from the ruler of the synagogue's house who said, "Your daughter is dead. Why trouble the Teacher any further?" As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe." And He permitted no one to follow Him except Peter, James, and John (Zebedee) the brother of James. Mark 5:35-38 NKJV*

What they witness (in real life) is the first person to be brought back from the dead by Jesus. Allegorically, the young maiden represents a group of believers that will come out, at the mid point of the tribulation.

*“one of the elders (said to me), "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation,…”Rev 7:13-15 NKJV*

She is reckoned to be dead, but Jesus assures us that she is only sleeping (more about this in the next chapter). The second example occurs at the Mount of Transfiguration.

*“…Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them. His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them. And Elijah appeared to them with Moses, and they were talking with Jesus. Mark 9:2-5 NKJV*

Once again, this is the mid point of the tribulation, when the rest of the believers leave this earth, before the wrath of God begins. Moses and Elijah are a likeness of the two witnesses who are killed in the middle of the Tribulation and then resurrected 3½ days later. At the same time as their resurrection from the dead, all remaining believers are raptured.

[I will explain in greater detail the meaning behind the two groups represented by Jarius’ daughter; and the son of the widow at Nain; who meet at this Mountain with Jesus and the two witnesses, in the next chapter]

This is witnessed by Peter, James, and John (the Philadelphia believers) who have already come out of the Tribulation. This is why we see them on the mountain top with Jesus, when the two witnesses appear (with the rest of the raptured Saints). This real life event (the transfiguration) must have occurred during the Festival of Tabernacles (which is symbolic of the first Exodus); based on the question Peter asks Jesus;

*Then Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah;” Mark 9:5-6 NKJV*

The building of Tabernacles (or Booths) is part of the annual seven day feast. If Moses and Elijah had arrived on the mountain top at the end of the real time Feast (and symbolically, at the end of the tribulation), there would be no need for Peter to build tabernacles (the feast would have been over). Therefore I speculate, they arrive in the middle of the tribulation.

The third example in this allegory takes place in the Garden of Gethsemane. On the night Jesus was betrayed, he left his disciples to pray alone. Three times he returns to find them sleeping. This is a picture (or likeness) of the three times he appears on earth during the tribulation. At first, Jesus tells all of the disciples to sit (at a certain place) while he prays. But then he takes Peter, James, and John with him, a short distance away from the other nine disciples..

*Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray." And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed. Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch." Mark 14:32-34 NKJV*

He returns from praying to find the disciples asleep.

*He said to Peter, "Simon, are you asleep? Couldn't you watch with me even one hour? Keep watch and pray, so that you will not give in to temptation. For the spirit is willing, but the body is weak." Mark 14:37-38* [Holy Bible, New Living Translation ®, copyright © 1996, 2004 by Tyndale Charitable Trust. Used by permission of Tyndale House Publishers. All rights reserved.]

This is a warning. We are being told in advance (here and in other paces in the scriptures) that when he comes at the beginning of the tribulation for the Philadelphia believers – he will find them asleep (because he came at a time they did not expect).

The scriptures go on to say;

*Jesus left them again and prayed the same prayer as before. When he returned to them again, he found them sleeping, for they couldn't keep their eyes open. And they didn't know what to say (to him, as an excuse). Mark 14:39-40* Holy Bible, New Living Translation ®, copyright © 1996, 2004 by Tyndale Charitable Trust. Used by permission of Tyndale House Publishers. All rights reserved.

At this point, when Jesus returns the second time; he finds “them” sleeping. It does not say in the text, that upon his return he confronted Peter alone (as he had the first time). Neither does it say that he confronted the three (Peter, James, and John) separately. Most likely, since Mark uses the word, “them,” he said this in front of all the disciples. This appears to be another warning. As if to say, when he comes back in the middle of the tribulation for the remainder of the Saints, he will finds them asleep (also).

Upon his third return, he finds them asleep again. Before drawing a conclusion about the significance of that situation; consider the difference in how Mark 14:41 is being translated in three different versions (shown below). Take note of the idea each one is trying to convey:

1. *And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. KJV*
2. *And he cometh the third time, and saith to them, 'Sleep on henceforth, and rest — it is over; the hour did come; lo, the Son of Man is delivered up to the hands of the sinful; Mark 14:41 YLT (Young’s literal translation of the Bible, 1862)*
3. *He came back a third time and said, "Are you going to sleep all night? No — you've slept long enough. Time's up. The Son of Man is about to be betrayed into the hands of sinners. (from THE MESSAGE: The Bible in Contemporary Language © 2002 by Eugene H. Peterson. All rights reserved.)*

The Greek word “now” (as in, “Sleep on now”) is loipon (#3063) and means, something remaining. This is why the YLT version translated this phrase as “Sleep on henceforth and rest.” The English word “henceforth,” meaning, from this time forward. The next Greek word (apechei, #566) conveys the idea; “it is enough,” “it is over,” or; “time’s up.”

In the real life occurrence, Jesus returns the third time to find the disciples asleep, his betrayer in the Garden, and a small army ready to take him captive. In the allegory, we’re being shown that when he comes the third time (at the end of the tribulation);

**It is over - times up!**

You will see in other allegories to follow, this is a reoccurring theme (Time’s Up). Whoever is “asleep” at this point in time (the end of the tribulation) will not escape the lake of fire. This time, Jesus will not surrender to Roman soldiers, or Satan and his Anti-Christ; he is there to destroy the Army of the Anti-Christ and put away forever the enemies of God.

The message is clear - stay awake and pray for a sense of expectation and anticipation. Look forward to his coming! Be among the first who hear his voice and leave this world before the tribulation.

*"But of that day and hour* (the time of the great Tribulation) *no one knows, not even the angels in heaven, nor the Son, but only the Father. Take heed, watch and pray; for you do not know when the time is. It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. Watch therefore, for you do not know when the master of the house is coming — in the evening, at midnight, at the crowing of the rooster, or in the morning — lest, coming suddenly, he find you sleeping. And what I say to you, I say to all: Watch!" Mark 13:32-37 NKJV*

**Three times we are admonished to watch!**

In the parable of the ten virgins (or maidens); all ten of them fall asleep waiting for the bridegroom. Then the midnight cry is heard, “behold the bridegroom is coming!” The bridegroom is so gracious, he sends someone to announce his arrival (Matt 25:6) because he knew they will all fall asleep. (This is the same message we are being shown in the Garden of Gethsemane). In this parable, only five of the maidens brought an extra vessel filled with oil. Once they entered the wedding hall, the door was shut (Matt 25:10). In other words, it is over – time’s up. Jesus would not re-open that door, even when the other five virgins returned. In my mind, this story is one of the most telling and ominous parables in the New Testament. The oil purchased by the five foolish virgins, from the merchants of oil - ran out! The other five (who were wise) were given the oil of God, the Holy Spirit (which cannot be purchased).

Once we come to a point in our lives where Christ is first in everything, we will not be distracted or enticed by the adversary to seek after the things of this world. Every true believer can be supernaturally tuned to the voice of the Holy Spirit, and never have to go to the merchants who sell oil.

*He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John 12:25 KJV*

Footnote #4

With regard to the two witnesses mentioned earlier; only two men from the original group that left Egypt during the Exodus (Joshua and Caleb) were allowed by God to lead the children of Israel into the Promised Land. Joshua and Caleb are a likeness of the two witnesses from the Book of Revelation. At the start of the tribulation, they will sound the alarm, to awaken the elect. They are most likely the ones who give the midnight cry, “the bridegroom cometh”

Joshua and Caleb had to wait before entering the Promised Land, even though they trusted in God and gave a good report. In a similar way, the two tribulation witnesses will preach against the Anti-Christ and wait until the middle of the Tribulation before leaving this earth (on the journey to the Promised Land).

Chapter Four

**“…a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.** John 11:1 KJV

The raising of Lazarus from the dead was not only a real life event, but it also serves as an allegory that relates to the two different times in which the Saints will be called out of this world. Within the Lazarus allegory, there is also a certain duality being expressed by his resurrection (from the dead). First, Lazarus is brought back to life when Jesus calls him out of the tomb, and miraculously he appears! But, he is bound hand and foot in grave clothes. Jesus commands those standing about Lazarus to “Loose him (of his grave clothes) and let him go (free).” This miracle is deliberately being shown to us as a two part event. It is a picture or likeness of two related events that take place in the last days. First, the Philadelphia believers are called out of the Tribulation, in the same way that Lazarus is called out from among the dead. They are required to wait patiently until they are joined by the rest of the Saints, before receiving the fullness of the promise – an eternal body.

This is symbolized in the allegory (brought out in the next chapter) when Lazarus is first called out of the tomb, and then separately loosed from his grave clothes; meaning, he was set (eternally) free.

Footnote #5(a)

According to the scriptures, Jesus raised three people from the dead; Lazarus, Jarius’ daughter (a young woman), and the widow’s son (a young man). Lazarus is called out of the grave by name. But notice in the other two cases (the young woman and young man) the individuals themselves remain nameless. Jesus uses only the categorical term of “young woman and young man.”

*And when he thus had spoken, he cried with a loud voice, Lazarus come forth. John 11:43 KJV*

Lazarus is an archetype of the Philadelphia believers, who have been found worthy to escape the tribulation. This group of believers leaves through an open door (or portal) in the same way that Lazarus walked out of his grave (the cave) through a portal made by rolling the stone away from the entrance. But in the next two instances, Jesus makes a certain physical contact before raising the dead; first by touching the young woman, and then by touching the young man’s coffin.

*He (Jesus) took the damsel by the hand,.. Mark 5:41 KJV*

*Then He (Jesus) came and touched the open coffin,..Luke 7:14 NKJV*

Suppose for a moment that the physical contact (with the young women) is a picture or likeness of those who are going to be transformed at his return (in the twinkling of an eye), at the mid point of the tribulation. While those who are dead in Christ are pictured by the widow’s son (a young man) lying in a coffin.

*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess 4:16-17 KJV*

All of this happens at the same time the two witnesses are raised from the dead in Jerusalem. We all meet together, as symbolized by the events at the Mount of Transfiguration. The young woman, the young man, along with the two witnesses, meet Jesus on the Mount of Olives, who is there with the believers called out before the middle of the tribulation. I can’t help but see a certain continuity this allegory shares with the others. The young man was from the city of Nain (#4999), which means (in the Hebrew), a home. It is from the root word (#4998) which means; to be at home, to be pleasant, to be beautiful. In other words, a young man is raised from the dead to be at home. Then a damsel (or maiden) is raised by Jesus to be at home. Her father’s name Jarius, is from the Hebrew name (#2971) Ya'iyr (yaw-ere'); and means enlightener (from #215) 'owr (ore); to be luminous. It is also translated at other places in the scriptures to mean; break of day, to show light and shine. There is a play on the names, Nain and Jarius; that allude to the mid tribulation rapture of all young men and women as being a “beautiful dawn,” the bringing forth of a shining light (as everyone is made luminous). This is the grand meeting of all Saints, with the angels, and the Lord of Glory.

[Notice also in this allegory; it is a young man and a young women who is raised up by Jesus. This is symbolism which points to the fact that when the resurrection occurs; there won’t be any one who is aged. Everyone will be restored to their youth. This is an important point to consider because part of the temptation believers will face during the first part of the tribulation; will be to take the Immortal Life Therapy. This therapy will undoubtedly promise to restore the aged back to a youthful life.]

Footnote #5(b):

Jesus called Lazarus out by name, because he only wanted that specific person to come back from the dead. The name Lazarus comes from the Hebrew name (#499) 'El`azar (el-aw-zawr'); from #410 and #5826; God (is) helper. #410 (El) has its root meaning in #193 (Ul), and the root word for #5826 [`azar (aw-zar')]; means, to surround, protect, and give aid.

The meaning behind the name, Lazarus describes what will happen at first to the Philadelphia believers. They will be surrounded and protected from the Anti-Christ at the start of the Tribulation (for 3 12/ years).

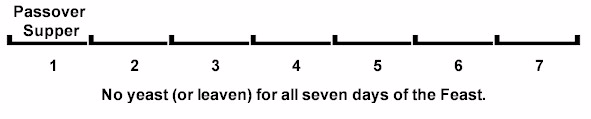
*"Because you have obeyed my command to persevere, I will protect you from the great time of testing that will come upon the whole world to test those who belong to this world. Rev 3:10*

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There is another interesting allegory being offered in the event found in John 12:1-2.

*Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. KJV*

Why even mention the term - six days? It really has not to do with anything being presented in the narrative that follows. But, it does outline a specific timeframe of one week. Six days before Passover would mean that the seventh day is the Passover day. The interesting thing is, the timeframe being noted in John 12:1-2; is in direct contrast to the Feast of Unleavened bread, which occurs six days after Passover. The celebration of Passover takes place on the first day of the seven day feast known as the Feast of Unleavened Bread (Exodus 12) as shown in the graph on the next page.



Most believers in Christ know that the feast of Unleavened Bread is a metaphor for the eradication of sin, and the Passover lamb is a metaphoric symbol for the Messiah. Like the Passover lamb, the Messiah must be eaten by sinners to eradicate sin from their lives. This is figurative language, and used by Jesus himself;

*"Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. John 6:53-54 NKJV*

If I were to rephrase this in a modern way, with terminology that would not be understood in the first century B.C., I would write it in this manner:

‘…unless you eat the DNA of the son of man and drink his plasma (water)…’

The terms DNA and plasma are a metaphoric symbol for the flesh and blood of the immortal life body. In human physiology, plasma is the watery fluid of the blood and lymph that contains no cells, but in which the blood cells are suspended. This is the symbolic theme being offered, that in the Messiahs resurrected body, there is no mortal DNA, and no mortal blood cells in his plasma. His plasma was made up of spiritual water. This truth was shown to us in the miracle of the water changed into wine (at the marriage of Cana, which is covered later).

Of course, Mosaic Law forbids the eating of raw flesh (flesh with the blood still in it) and the drinking of blood itself.

*Whoso eateth my flesh, and drinketh my blood, hath eternal life; John 6:54 KJV*

Which is why this was a hard saying for many to hear, and at the time it was said:

*“…many of His disciples went back and walked with Him no more.” John 6:66 NKJV*

But there is an Old Testament basis found in the Hebrew language, for interpreting this saying to mean “DNA and plasma.”

*And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. Gen 2:9 KJV*

The Hebrew word being translated in both instances; as the tree of life and the tree of knowing evil, is the Hebrew word;

`ets (ates); (#6086) from (#6095); a tree (from its firmness); hence, wood (plural sticks):

‘Ets can also be translated as “sticks.” It is translated this way in the book of Ezekiel; when God tells Ezekiel to write on two sticks, hold them together in his hand, and God will turn the two sticks into one staff.

*Again the word of the Lord came to me, saying, "As for you, son of man, take a stick for yourself and write on it: 'For Judah and for the children of Israel, his companions.' Then take another stick and write on it, 'For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.' Then join them one to another for yourself into one stick, and they will become one in your hand. Ezek 37:15-17NKJV*



The two sticks entwined together.

Are Ezekiel’s two sticks a likeness for the tree of life?



Were the “sticks” referred to in the Garden of Eden as the “tree of life,” the DNA of eternal life? In other words, to have eternal life we must choose to eat from this tree. God said that the tree of life “was good for food” (Gen2:9). Yet, Adam and Eve choose not to eat of it.

We see another picture of the tree of life, being good for food, in the Book of Revelation, when we are brought together in the Father’s kingdom;

*In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. Rev 22:2 KJV*

To eat this fruit, and the leaves from this tree, is to be healed of mortal life forever!

Back to my original point; which is the allegory being shown to us by the appearance of Jesus at Mary’s house in Bethany, six days before Passover. This seven day event is meant to be a likeness of the seven years of the Great Tribulation. Let’s say, just for the purpose of this illustration; that the Passover being spoken of (allegorically) in John 12:1-2 is not only a celebration of the first Passover which took place in Egypt; but it also foretells of the last Passover to come, which is – **the marriage supper of the lamb**.

Figure 1.



The reason why the Final Passover (the Marriage Supper of the Lamb) is not followed by six days of leaven is because sin is no longer accounted to those who are called to this supper. They have washed their robes in the blood of the lamb. Jesus said at his last Passover on earth; that he would not partake of the Passover supper again until we eat of it together in his Father’s kingdom.

*Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." Luke 22:15-16 NKJV*

Jesus is speaking of two different suppers; the Passover Seder he is eating with his disciples, and the marriage supper of the lamb, which occurs at the end of the Tribulation.

In the allegory, the guests begin to sit at the supper table (beginning with Lazarus) **six** days before the supper. Lazarus is seated first because he is a picture of the Philadelphia believers, who are the first ones to arrive at the marriage supper of the lamb. What occurs next has a significant hidden meaning;

*“Mary, taking a pound of perfumed oil of great value, put it on the feet of Jesus and made them dry with her hair: and the house became full of the smell of the perfume.” John 12:3 BBE*

The perfumed anointing has a parallel event that occurs in the Book of Revelation; when the seventh seal is opened. Before the mid point of the Tribulation, just as Mary anointed the feet of Jesus with perfume;

*“another angel came and stood at the altar, having a golden censer; and there was given unto him much incense (fragrance, perfume), that he should offer it with the prayers of all saints upon the golden altar which was before the throne. Rev 8:3 KJV*

The prayers of all Saints are offered to God, and then this same angel fills his golden censer with fire and throws it to the earth (Rev 8:5). In the allegory, Mary offers the perfume to Jesus, just before the mid point of the tribulation, when the remaining Saints are raptured.

There is another symbolic message being presented in John 12:3, when Mary washes Jesus’ feet with her hair; and in John 13: 2-6, when Jesus washes the Apostle’s feet (at the last supper);

*“supper being ended,…(Jesus) rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. John 13:2-6 NKJV*

Jesus did not allow anyone to wash his feet at the Last Supper. This was a lesson in humility directed at the disciples. In spite of his position and authority before God; Jesus came to serve others. But in John 12:3, he allows Mary to wash his feet because (in the allegory) his time as a servant is ended. He is now about to come in power; to claim his kingdom and bring about the reign of God on earth.

What occurs next in the real time story of John 12:9 and 12:12 (shown below) is that a great number of Jews (Hebrews) as well as some Greeks; come to see Lazarus and Jesus. They represent the Saints who are raptured at the mid point of the tribulation.

*Then* ***a great number of the Jews*** *had news that he was there: and they came, not only because of Jesus, but so that they might see Lazarus who had been dead and to whom he had given life. John 12:9 BBE*

[Notice first that this group is specifically said to be –only- a great number of Jews]

What is particularly interesting about this group of Jews is not only did they come to see Jesus, but they also came to see Lazarus! We are being shown here (in the allegory) that the first group of believers to come out of the tribulation (after the Philadelphia believers leave) actually realized the Philadelphia believers (represented by Lazarus) had been taken away. This is why they came to Mary’s house in Bethany to see Jesus and Lazarus. When the Philadelphia believers departed in the same manner as Enoch, their departure did not go unnoticed.

The next thing to occur in John’s story (figure 1, day three, on the chart on page 91) is;

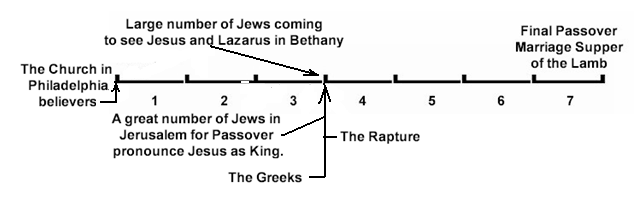
*The day after,* ***a great number of people*** *who were there for the feast (Passover), when they had the news that Jesus was coming to Jerusalem, Took branches of palm-trees and went out to him, crying, A blessing on him who comes in the name of the Lord, the King of Israel! John 12:12-13 BBE*

This passage starts out with the term, “the day after;” which could very well mean the difference of only an hour (the half hour before midnight, and the half hour after). Notice, this group is made up of a great number of people, not specifically Jews. Something interesting is happening (in the allegory); “when the believers get the news that Jesus is coming to Jerusalem.” This group has realized the other believers have just left, and it is time for them to leave. It is the midpoint of the tribulation, and they know Jesus is coming to Jerusalem. When these two groups leave in succession, it is the rapture of the Saints. In John 12:13 they are seen waving palm branches just like the Hebrews did after they had “crossed over” the Red Sea. This is the long promised re-gathering of Israel (and companions). Among them are not only the natural branches, but also the wild branches (who have been grafted in). Separately named in the following verses are the “Greeks” who also come to “see Jesus.” They represent the Gentile nations that God promised, would see the light (Isaiah 9:2,Mal 1:11).

Just like the two previous groups mentioned above, these Greeks have also come for the feast (Passover); which means they are believers who have also been invited to the marriage supper of the lamb.

*Now there were some Greeks among the people who had come up to give worship at the feast (Passover): They came to* ***Philip****, who was of* ***Beth-saida*** *in* ***Galilee****, and made a request, saying, Sir, we have a desire to see Jesus. Philip went and gave word of it to Andrew; and Andrew went with Philip to Jesus. And Jesus said to them in answer, (Time’s up) The hour of the glory of the Son of man has come. John 12:20-23 BBE*

As shown in the timeline below, this is the mid tribulation rapture of the Saints:

**

In the previous (and parallel allegory) of the Garden of Gethsemane, upon his third return to find the disciples sleeping, Jesus said (Mark 14:41) “…it is enough, the hour is come;” (time’s up). In like manner, just before the Saints come out of the tribulation; Jesus says to Andrew and Phillip, (time’s up) the hour of the glory of the Son of man has come (John 12:23).

**[** As a side not; there is something else being suggested in all of this concerning the last church to receive a letter from the Apostle John, the Church at Laodicea. Jesus admonished this church by saying;

*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev 3:20 KJV*

The use of the term, “sup with him” is most likely a symbolic reference to the same supper table that Martha and Mary prepared for Jesus and his disciples. This is the same table that Lazarus is seated at six days before the Passover (marriage supper of the lamb). This means (symbolically) any man who hears my voice, and lets me in; I will bring him to the supper table being set in preparation of the marriage feast of the lamb. This is an appeal to the individual. I wanted to make sure that while naming the groups listed above it’s understood, an open invitation has been made to every individual.

*"Look at me. I stand at the door. I knock. If you hear me call and open the door, I'll come right in and sit down to supper with you. Conquerors will sit alongside me at the head table, just as I, having conquered, took the place of honor at the side of my Father. That's my gift to the conquerors! Rev 3:20-21*

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There is a word play hidden in the title, “Phillip of Bethsaida in Galilee,” which underlines the “seven day” allegory (shown on page 96) and includes the premise that the (remaining) Saints are raptured at the middle of the Tribulation. Phillip’s title suggests that this will occur at (or just before) the time of the fourth rider of the Apocalypse; when the fourth living creature says “Come and See,” (which is covered in the next chapter).

[There is also a hidden meaning behind Andrew’s name, which we will also explore.]

Phillips name is a composite of two Greek words;

Philippos (fil'-ip-pos); (#5376) from #5384 and #2462; which means,

1. philos (fee'-los); (#5384) properly, a friend; an associate, a neighbor.
2. hippos (hip'-pos); (#2462) of uncertain affinity; a horse.

The hidden meaning behind his name is that he is associated with a horse; or more precisely, the fourth horseman of the Apocalypse.

The Saints will be protected from this horseman, in the same way that God drowned the Huntsman (Pharaoh) and his horsemen in the Red Sea;

*Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Ex 15:1 KJV*

Phillip was from Bethsaida, which is also a composite word;

Bethsaida (bayth-sahee-dah'); (#965 Greek); from the Hebrew words #1004 and #6719:

1. bayith (bah'-yith); (#1004) a house (in the greatest variation of applications, especially family, etc.).
2. tsayad (tsah'-yawd); (#6719) from the same as #6718; a huntsman.
3. tsayid (tsah'-yid); (#6718) from a form of OT:6679 and meaning the same; to catch an animal, the chase; also game.

The meaning is clear. This is the house (or family of) the huntsman who catch animals (which figuratively means, men). Not only are the Saints raptured away from the catastrophic events of the last horseman of the Apocalypse, they are also taken out of the reach of the Huntsman, that is Satan (and the anti-Christ), who has pursued them like prey;

*“And it was given unto him (the Anti-Christ) to make war with the saints, and to overcome them:” Rev 13:7 KJV*

Phillip was from Bethsaida, in Galilee; which means;

1. Galilaia (gal-il-ah'-yah); (#1056) of Hebrew origin [#1551]; Galiloea (the heathen circle), a region of Palestine. It is from the Hebrew word,
2. Galiyl (gaw-leel'); (#1551) or (prolonged) Galiylah (gaw-lee-law'); the same as #1550; **a circle** (with the article); Galil (**as a special circuit)** in the North of Palestine.
3. galiyl (gaw-leel'); (#1550) from #1556; a ring (as round); which is from,
4. galal (gaw-lal'); (#1556) a primitive root; to roll (literally or figuratively):

This word brings us back to the circular routes I described earlier. In the first Exodus; Moses left Egypt (heading east) crossing the 35th Meridian into a supernatural place, where some of the laws of physics were suspended. Joshua headed north and eventually west (to camp at Gilgal). He crossed back over the 35th meridian and the supernatural forces ceased to operate. This entire route was made in a counter clockwise (circular) fashion. God named the encampment, “Gilgal” (meaning, to roll) because he rolled away the affliction of Egypt’s slavery. The same root word for Gilgal appears in the name, “Galilee.” It’s being used to describe the “rolling away” of mortal life; which is the affliction of the Tribulation. For those who choose not to take the Anti-Christ’s immortal life therapy (and remain human and mortal); God will “roll away” their mortality as the Saints leave this world. This promise we have from God;

*For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee. 2 Cor 5:4-5 NKJV*

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At this point in the story, I want to bring up an important point regarding the names of Andrew and Dan; and how they relate to the second and fourth horseman of the Apocalypse. Of all the allegories from this book that I apply to different stories in the New Testament; there is always one similarity that remains the same. It’s the one I mentioned at the beginning of this book, regarding the Partial Rapture theory. There are two groups of individuals that leave this domain in a supernatural way; one before and the other at the middle of the tribulation. These two individual groups are represented (in allegory) at different times by different people; but the result is always the same; the Philadelphia believers leave first, and then the rest of the Saints leave at the mid point of the Tribulation.

In the same way that the name Phillip relates to a certain horse of the Apocalypse, so does the tribal name of Dan (which I cover in detail in Chapter Eight). The patriarch Jacob (Israel) prophesied over the tribe of Dan, saying that in the last days; they would be like a snake that bites the horse’s heels, causing the rider to fall off backwards. Notice that the snake bites the horse on its front legs, causing it to rear up on its hind legs, dislodging the rider. This means the snake bites the horse while it is approaching (as opposed to biting it after it has passed by). This horse is the second (or red) horse of the Apocalypse; which rides out at the beginning of the tribulation. Jacob also foretold that the tribe of Dan would judge the rest of the tribes of Israel; which means - the rest of the believers in Jesus Christ (whether Jew or Gentile). I take this to mean that the entire tribe of Dan will be removed before the tribulation (before the second horseman arrives), while others are left to work out their own salvation (Php 2:12) during the first three and a half years of the tribulation. The tribe of Dan also represents the Philadelphia believers (of Rev 3:7). Phillip of Bethsaida in Galilee represents the believers who are raptured when the fourth horseman of the Apocalypse rides out. This is where the name “Andrew” comes into play. Andrew is an Anglicized version of the Greek name “Andreou.” But the Apostle named Andrew originally had a Hebrew name. Scholars cannot agree about which possible Hebrew name was transliterated into the name “Andreou.” I can speculate about the one Hebrew name that makes the most sense. The Hebrew proper name AriyUwl (ar-ee-ool) [#739] is a compound name that means “lion of God,” (and heroic). It is also translated as “lionlike men” (in 2 Sam 23:20, and 1 Chron 11:22). Ariy is from the root word ‘arah (#717); and means to gather and pluck. This is a perfect and descriptive name for the Apostle Andrew. He was the **first** Apostle to follow Jesus (John 1:40); and the first person to “gather in” another Apostle, his brother Peter (John 1:41). I leave it for you to decide, did Ar – ee – uwl, become An dre oo?

In the allegory illustrated on page 96, regarding the six days before Passover, two groups of believers are mentioned. The first group is a large number of Jews who come to see Lazarus and Jesus. The second group is a large number of people (not specifically Jews) which include the Greeks who are named separately;

*“…there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus*. *John 12:20-22 KJV*

Shown in these verses (in an allegoric sense) is the correct order of assembly and subsequent departure of the Saints (with respect to the tribulation). A large number of Hebrews and other people (including Gentiles); are pursued by the Anti-Christ for refusing to take his mark (inject his genetic code). Perceiving the times (the fig tree has blossomed\*\*), and realizing that the fourth horseman of the Apocalypse approaches, they come to Phillip to escape the horseman and the Anti-Christ. Phillip brings them to Andrew (the gatherer) and together they go on to meet Jesus.

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[\*\* As a side note - The fig tree has blossomed (an alternative interpretation).

*And when he (Jesus) saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. Matt 21:19 KJV*

In the book, A Beautiful Delusion), I point out in detail the Fig Tree and Olive tree metaphor. On pages 116 through 130 (coming up) I make the same point (in summary) that the fig tree represents mankind, and specifically, the rule of fallen man. God enjoined Adam to walk in his Torah, to see his vision and become a part of the whole; to eat from the tree of life, and live forever (Gen 2:16). Instead, Adam chose his own way. When God called out for Adam in the Garden of Eden, instead of being covered in light, God found Adam covered in fig leaves. He had become like the fig tree of Matt 21:19 (above), cursed with mortality, never to produce the fruit of eternal life. In Matt 24, Jesus says;

*Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.*

“When ye shall see all these things (happening)” is a reference to the dead fig tree that Jesus cursed in Matt 19:21; and by extension the dead fig tree called “Adam.” What is so special about seeing a fig tree in the springtime of a new year, starting to bud and then sprouting leaves? Nothing really. But what does it mean when you see the body of man (cursed with mortality); in the process of being healed by a genetic therapy, that begins to extend his life (make his branches tender), then heal all of his afflictions (his branches bud and then grow leaves), until he is finally healed of his mortality (and summer arrives). That is exactly what we’re being shown in the parable of the dead fig tree starting to come back to life. When the summer arrives, (as Jesus warned us) so does the Immortal Life Gene Therapy. All of this is connected to what Jesus is telling the disciples about the Great Tribulation (in Matt 24). Jesus refers to the time of Noah, as being another indicator for the appearance of the Anti-Christ. What could possible link the time of Noah’s flood to the Tribulation? It is the reappearance of the fallen angels (the Nephillim), and their attempts to alter the genome of mankind.

*Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Matt 24 KJV*

We are the generation who has seen the development of Genetic manipulation and the nanotechnology needed to create the Immortal Life Therapy, which will bring about the advent of the Anti-Christ (the Son of Perdition).

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Chapter Five

Come and See

There are four times in the Book of Revelation when the Apostle John is told to “Come (and see).” Curiously enough, there are four times in John’s gospel when the same phrase is also used. It is not coincidental. When the “Come and See” phrases are paired up (in chronological order); the first one from the book of Revelation, paired along side of the first one from John’s gospel (so on and so forth); there are certain aspects and circumstances in each pair that link them together (in prophecy). What I plan to illustrate in the “Come and See” allegories is that beginning with the second seal, sometime just before this seal is opened (or shortly thereafter); the Philadelphia believers (represented by the Apostle Nathaniel in this allegory) will leave this physical plane of existence. They will be on the earth, but out of the reach of the Anti-Christ. This is a likeness of what happened to the Hebrews just before the first Exodus. They were in Egypt during the plagues, but the effects of each plague did not befall them. After this, sometime just before (or shortly thereafter) the fourth seal is broken, and the fourth horseman rides out; the prayers of the Saints of God are answered (Rev 8:4) and they are raptured away from the Tribulation. Listed next is a summary of the eight “Come and See” references (from both books) that we will compare and explore.

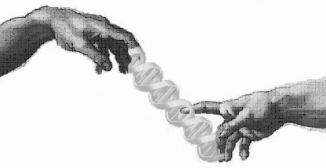
1. Rev 6:1; Come and see… the rider of the white horse is sent out from heaven to evangelize the world. In John 1:37; two disciples follow Jesus who tells them to “come and see” where he lives.
2. Rev 6:3; Come and see…the rider of the red horse causes a worldwide financial collapse. In John 1:46; Phillip says to Andrew, Come and see (the Messiah).
3. Rev 6:5; Come and see…the rider of the black horse measures the economic depression. In John 4:5; the Samaritan women says; Come, see a man who told me all things.
4. Rev 6:7; Come and see… the rider of the pale horse and massive worldwide death and destruction. John 11:32, Jesus asks Mary (Lazarus’ sister) where did you lay his body, she replies, “come and see.”

The fourth “come and see” is the last time (in the Book of Revelation) that the four living creatures tell the Apostle John to come and see (something). This is for a specific reason. When John is called up to the heavens through an open door, and sees the first four seals opened; he is standing in heaven. But each time one of the four living beings tells John, “Come (and see);” John is brought back to the earth, and views that event from an earthly perspective. Finally, when the four seals are broken, beginning with the fifth seal, the living beings no longer tell John to come and see; because, the “Day of the Lord” has begun, the rapture has taken place; and all of the Saints have been brought up to heaven. The Saints will assemble with Christ Jesus on Mount Zion, to serve in the Army of Heaven. Christ will slay the wicked and destroy the kingdom of the Anti-Christ; putting an end to Satan’s deception once and for all.

[Notes about the doctrine of the Millennium are at the end of the book]

The First Seal

John sees a door opened in heaven. This door is the same door that Jesus (Yeshua) opens for the church at Philadelphia. A voice tells John, “Come up here,” and he is taken to the throne room of heaven. There he saw him who sat on the throne, holding the (DNA) scroll of eternal life. No one was worthy to open that scroll except for Christ. He was the only one ever to posses a flesh and bone immortal body, that did not commit sin. Even when he subjected his body to death, it was not allowed to see decay (Ps 16:10). By means of the self existent energy of God, he raised this body from the dead and then presented himself to his father, who gave him the scroll of eternal life.



*“I saw in the right hand of him that sat on the throne a book (scroll) written within and on the backside, sealed with seven seals...” Rev 5:1*

*And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain,…Rev 5:6*

In these verses, the Apostle John sees;

1. the place where Jesus lives; and he sees;
2. Jesus as the lamb of God.

*And he (Jesus) came and took the book out of the right hand of him that sat upon the throne. Rev 5:7 KJV*

[As a side note; The word being translated as “loose” is the Greek word (#3089) luo (loo'-o); which not only means to loosen, but also to break (up), destroy, dissolve, and put off. How did the scroll of life come to be sealed with seven seals (that need to be destroyed)? It was sealed by sin. Adam and Eve changed their immortal bodies into a mortal form, and immortality was sealed forever. They corrupted the genetic code (or sequence) for immortal life, and it became hopelessly lost. Only the Messiah of God could break the seals and reverse the corruption of Adam’s curse.]

The Apostle John relates the first “come and see” of Revelation, to the first “Come and see” of his gospel by comparing what he saw (in heaven) to what the two disciples of John the Baptist see (on earth):

*Then Jesus turned, and saw them (two disciples) following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou (where do you live)? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. KJV*

Just before they followed Jesus, both disciples heard John the Baptist testifying of Christ saying;

*"Behold the Lamb of God!" John 1:35-36 NKJV*

They are the first disciples to hear Jesus proclaimed, “the lamb of God, and to see where he lives. This is exactly what happened to the Apostle John, when he was taken up (in the spirit) to heaven.

By no coincidence, John starts the first one of his four (Come and See) allegories, with the sound of a trumpet; only this trumpet is the voice of Jesus. His voice is symbolizing the first blast from the Shofar (called “Tekiah”) that precedes the other twelve trumpet blasts (explained on page 61).

*After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." Rev 4:1 NKJV*

In other words, John sees a portal, hears a trumpet (voice) and was immediately in heaven. In the same way, the Philadelphia believers will hear the Tekiah blast, see the open door, and then hear three shorts blasts (shevarim) of the Shofar. They will depart this plane of existence.

[Please note: One of the two disciples of John the Baptist, listed in the narrative above, is Andrew (Peter’s brother). The other unnamed disciple is most likely Matthias, who was chosen to replace Judas Iscariot (in Acts 1:23) as the twelfth Apostle. More about this in the supplemental notes at the end of the book.]

Footnote #6

Matthew Henry wrote in his commentary (about John 1:39); when the two disciples follow Jesus;

*“It was about the tenth hour. Some think that John reckons according to the Roman computation, and that it was about ten o'clock in the morning, and they staid with him till night; others think that John reckons as the other evangelists did, according to the Jewish computation, and that it was four o'clock in the afternoon, and they abode with him that night and the next day. Dr. Lightfoot conjectures that this next day that they spent with Christ was a sabbath-day, and, it being late, they could not get home before the sabbath.”*

Most likely Dr. Lightfoot is right, Andrew and the other disciple spent the Sabbath with Jesus. This part of the story alludes to yet another symbolic meaning, that has a special meaning for us in the last days. There is a Sabbath coming after the tribulation, when everything in Creation is made new, the wicked are destroyed, and all those who dwell in the kingdom of God, will rest from their labors. These two disciples (symbolically) follow Jesus to where he lives, and stay there for a Sabbath that lasts forever.

The Second Seal

At this junction I want to point out briefly, the allegoric symbolism behind each real life person named in the next three “Come and See” phrases from John’s gospel. The first two names we just looked at (from John 1:37) were Andrew, and I speculate (with good reason), the other is Matthias. Andrew is “the gatherer,” and the name Matthias is from the Hebrew name MattithYawhu (#4993) and means “gift of God.” So the first action to take place in the first “Come and See,” is the Tekiah blast of the shofar, Attention! Jesus Christ is setting out on his journey to gather up his elect, to give them the gift of God. The next person (of the second “Come and See”) is Nathaniel who represents the Philadelphia believers who have been \*perfected in their faith (and leave first). The third person (of the third “Come and See” is the Samaritan women at the well who represents all those who will leave at the middle of the tribulation. She is part Hebrew and part Gentile, and represents those who have been \*perfected during the first part of the tribulation. The fourth person is Lazarus who serves to summarize these events by representing all those who have left since the start of the tribulation. They came out of their mortal life, in the same way that Lazarus came out of the cave. They will be given an eternal life body, in the same way that Lazarus was loosed (of his grave clothes) and set free.

[\*Perfected in their faith means quite simply, they want nothing from this world, they want only Christ and his kingdom. One of the best examples of “being perfected” that I have found in the N.T., resulted from the work Jesus did in the life of Mary Magdalene. I explain this in further detail on page 227.]

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*When He opened the second seal, I heard the second living creature saying, "Come and see." Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword. Rev 6:3-4 NKJV*

When this seal is broken, it most likely signifies the start of the tribulation. The corresponding “Come and See” is from John’s gospel, when Phillip finds Nathaniel.

*Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. John 1:43-50 KJV*

This saying by Jesus, has a particularly interesting meaning;

*“Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite* indeed, *in whom is no guile!” John 1:47 KJV*

**Behold** (the imperative tense; gaze upon as something remarkable) **an Israelite indeed** (truly, for certain) **in whom there is no guile** (deceit).

A casual reading of this saying may leave someone with the impression that Nathaniel was a religious man, and Jesus was impressed by his dedication. However, by dissecting this sentence and putting it into context, a better understanding comes into view. At first, Nathaniel was unimpressed at the prospect of meeting a Messiah from Nazareth, even if his friend Phillip thought it was important. His opinion immediately changes when Jesus knew something about him that only Nathaniel knew about himself. Nathaniel was so greatly moved and stirred in his spirit by Jesus, that he declared him to be the Son of God, and the King of Israel! What was it that Jesus saw Nathaniel doing under the fig tree? Jesus identified Nathaniel as unique, an Israelite “in whom there is no guile.” The word guile is being translated from the Greek word (#1388); dolos (dol'-os); which is from the word, dello (to decoy). The KJV translators also use the synonyms; craft, deceit, guile, trick, and subtlety for this word.

[In Greek mythology, Dolos is the spirit of trickery and guile, a master at deception. His parents were Titans.]

In other words, when Jesus saw Nathaniel he said; “Look, something remarkable, a genuine true Israelite who is not a decoy. This is somewhat of a peculiar statement. How could someone pose (as a decoy) for a true Israelite? Jesus tells John in Rev 2:9, there are certain men in authority who say they are Judaean (Israelites) - but are not;

*“but are the synagogue of Satan.” KJV*

[This statement actually brings up an entirely separate course of study that I can’t go into at this time (due to space limitations). However, Jesus clearly defines the existence of two different groups; true Israelites, and Satanic pretenders.]

Jesus told Nathaniel;

*"Before Philip called you, when you were under the fig tree, I saw you." John 1:48 NKJV*

The Greek word being translated as “before” is (#4253); pro (pro), a primary preposition meaning, "fore,” (in front of, prior to). This word is being used to express “fore-knowledge,” as opposed to the Greek word (#4250) prin (prin); which is the adverbial from of #4253; and means before (that) or moments before.

In other words, instead of saying to Nathaniel “moments before Phillip called you I saw you…,” Jesus is saying,

‘**One day, long before Phillp called you to meet me here**, when you were under the fig tree, **I (saw) foreknew you.**

The word “under,” from the phrase “when you were under the fig tree;” is the Greek word (#5259) hypó (a preposition); often meaning "under authority" of someone, working directly as a subordinate (under someone or something else). This idea of being “under the subordination of something else,” makes an important distinction in the application of this word, and interpretation of the text. This point must be examined more closely before we continue with the allegory concerning Nathaniel.

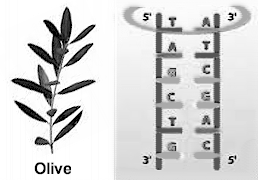
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The Fig Tree Metaphor

This idea is explained in detail in the book, A Beautiful Delusion. What follows is a brief summary that makes a comparison between Adam and Eve wearing fig leaf aprons; and Nathaniel the Apostle standing under the fig tree (John 1:48). In the scriptures, there is a certain symbolism inferred between the olive tree and the fig tree. For example, the two Cherubim that stood fifteen feet tall in the inner sanctuary of Solomon’s temple were made of olive wood, overlaid with gold (1Kings 6:24). This imagery being used of solid gold covering olive wood, is descriptive of a spiritual body. The prophet Zechariah describes two “anointed ones.” that stand before the Master (YHWH) of the whole earth, as two olive trees that drip golden oil into the branches that flow into the Menorah. (Zech 4:10). The golden oil is symbolic of the Holy Spirit. The olive tree is an evergreen (always green) and symbolizes immortal life. It is used to describe the House of Israel.

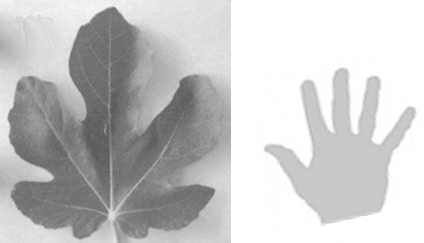
[In Romans Chapter 11, Paul not only compares the Olive tree to Israel; but also describes it as a tree that represents true faith, and belief in Jesus the Messiah.]

Its feather shaped leaves grow directly opposite one another on the branch; and resemble the base pairs (nucleotides) that are attached to a strand of DNA (shown below). Symbolically, the olive tree represents a separate species, with its own unique genome, within the family of beings created by God (I’ll explain this shortly).

 DNA

Olive tree leaves grow directly opposite one another. Shown in the diagram of DNA (above), are the nucleobases; A,C,T, and G; which connect to one another (in forming the double helix).

In contrast, fig leaves are in the shape of a man’s hand, and represent mankind (male and female), who also had their own separate and unique genome. The Fig tree is deciduous (having leaves that fall off each year) and is symbolic of mortal life.



Although the following interpretation does not appear in mainstream Bible translations; the existence of three separate and unique creatures is well documented in the original Hebrew text of the Old Testament. The first group is the Angels. They were created as spirit beings, and referred to as, the “host of heaven.” (Gen 2:1) The second one is mankind, male and female, who were made (from the ground) on the sixth day of creation (Gen 1:27). The Hebrew common noun “adam” is used to indicate mankind (as a group). The word “zakar,” is used to describe (from this group) a male, and “neqebah” to describe a female human or quadruped (animal). Mankind was made, the Hebrew verb ‘asah is used; which means to do or make.

Then there is Adam and Eve. The word “Adam” receives the Hebrew definite article “ha,” (meaning, “the”); signifying a proper name. “The Adam” was an “iysh,” which is a noun that means an “individual, a man.” His wife was an “ishshah;” meaning an “individual, a woman.”

The common noun “adam” (mankind) is used in contrast to the proper name “HaAdam,” Zakar (male) and neqebah (female) is used in contrast to “iysh”(man) and “ishshah” (woman). This is being done to differentiate between the two separate and distinct types of creature.

Adam’s body was composed of the “dust of the world.”

*And the Lord God formed man (The Adam) of the dust of the ground, Gen 2:7 KJV*

This dust was made before the dry land appeared (on the third day of creation), as indicated in the book of Proverbs;

*"The Lord possessed me (Wisdom) at the beginning of His way, Before His works of old. I have been established from everlasting, From the beginning, before there was ever an earth. When there were no depths I was brought forth, When there were no fountains abounding with water. Before the mountains were settled, Before the hills, I was brought forth; While as yet He had not made the earth or the fields, Or the primal dust of the world. Prov 8:22-26 NKJV*

Adam was made before mankind was made on the sixth day. He was formed (“yatsar”) meaning “squeezed into shape” by the hand of God; to be the expressed image of God. The verb yatsar is being used in contrast to the verb ‘asah, which means “to do or make.” God made (‘asah) mankind, but he formed (yatsar) Adam and then Eve by hand.

What was the purpose behind creating mankind (as a separate species) from Adam and Eve? I explore that question in detail in the book, A Beautiful Delusion (The Coming Anti-Christ); but the simplest answer is this one:

Mankind (male and female) was given dominion over the whole earth. Whereas; God made Adam his co-regent to rule over all of creation; in the same way that Pharaoh made Joseph ruler over all of Egypt. Joseph was not Pharaoh, but no man could lift up his hand or foot in all the land of Egypt, without Joseph’s permission (Gen 41:44).

For this reason, when Adam and Eve fell from their place of authority; all of creation fell into a state of futility (having no useful purpose).

The scriptures say plainly;

*“Now the Lord God had planted a garden in the east, in Eden; and there he put the man (HaAdam) he had formed.” Gen 2:8 NIV*

And again;

*“…the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man (The Adam) whom he had formed.” Gen 2:8 Douay-Rheims*

Both of these translations correctly use the past perfect tense (had planted); which refers to a time earlier than some other past time. In other words; God planted his garden (paradise) and then he put Adam there to “dress it” (serve) and “keep it” (protect and guard). The first Adam was the High Priest that forsook his duty, abandoned his post; and failed in his commission. The second Adam, Jesus; perfected the office of the high Priest, and reversed the curse of sin and death imposed on us by the first Adam.

When God formed Eve, he took a “tsala,” which means (in the Hebrew), “a curve” from Adam and made Eve. The curve being referred to is more accurately described as the double helix of DNA, rather than the curvature of the human rib.

[The word “tsala” appears 41 times in the Old Testament. Only in this one instance, when referring to the curve removed from Adam’s body, do the translators use the word, “rib.”]

The comparison between the olive tree leaves and the fig tree leaves; is meant to signify (symbolically) the physiological difference between Adam (and Eve); and mankind. They were two separate species within the family of God. It was the interaction between these two species that brought about the fall of creation. There is a deeper meaning behind the text in Genesis chapter three, when Eve and then Adam eat the fruit from the tree of knowing evil.

Adam and his wife were originally covered in light, just as God uses light as a covering for himself (Psalm 104:2).

[An example of the covering of light can be seen in the twelve differently colored gemstones assigned to each one of the twelve tribes of Israel. When placed together, these gemstones represent the spectrum of white light.]

When Adam and Eve sinned, their covering of light departed from them and they realized they were nude. They were created with an immortal body, and should not have died. But once they transformed their bodies into a mortal form, they were not allowed to eat from the tree of life; and become eternal. This is the hidden meaning behind the olive and fig tree metaphor. Adam and Eve changed their “olives leaves” (symbolic of their spiritual body) into “fig leaves;” symbolic of the natural (or flesh) covering of mankind.

*“…Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.” Gen 3:8 KJV*

What trees did they hide among? This is another allegory. The fig leaf, which is in the shape of a human hand, is being used to represent mankind (male and female human beings). In other words; Adam and Eve hid among the men and women in the garden. The interesting thing is, they were initially successful in hiding from God (among men);

*Then the Lord God called (aloud) to Adam and said to him, "Where are you?" Gen 3:9 NKJV*

*[The Hebrew term “called aloud” means that God called to Adam (at least twice); “Where are you?” Where are you?”]*

It seems evident to me from the narrative, that God did not find Adam until Adam answered his call;

*"I heard Your voice in the garden, and I was afraid because I was naked (nude); and I hid myself." Gen 3:10 NKJV*

Since Adam (at this point in time) is wearing fig leaves to cover his nudity; why is he still referring to himself as naked? Because his covering of light has departed from him, and the new covering that Adam and Eve “sewed together” is no substitute for the original.

How many men and women were there originally in the garden? There is no way to know for sure; there could have been twenty or two hundred others. But the scriptures do say that when Cain was driven out from the presence of God (after he killed his brother Able); he built a city (Gen 4:17). I interpret this to mean, there were many other people alive at that time. Does it sound far fetched to think that God created a separate species called mankind? Many (if not most) Christians believe in the existence of angels, even though most of us have never seen one in person. We believe they exist because the scriptures say they do. All I can say (regarding this interpretation) is that the scriptures unequivocally record the fact that God created a separate species called mankind (see also Romans 9:22, Proverbs 8:31, Luke 3:8, Luke 19:40).

Consider the exchange (of words) that takes place (in Gen 3) between God, HaNachash (translated as “the serpent”), HaAdam, and his wife; after they ate from the tree of knowing evil.

(But keep in mind; the definite article “ha;” meaning “the,” is the most ancient form in the Hebrew language used to indicate a personal name).

Just as the individual (and unique) man that God formed with his own hands was called “HaAdam” (The Adam); the one who is talking to Adam’s wife in the garden is a man by the name of HaNachash. He possesses a certain characteristic that is figuratively compared to a snake. The Hebrew noun for snake is, nachash; and means “to hiss,” as in, “to whisper a magic spell”, and “prognosticate.” This is the same connotation behind the English word, “spellbound,” which means to entice and fascinate with words, for the purpose of directing (and then) holding someone’s attention. This was the tactic HaNachash used when he spoke to Eve. He didn’t put her under a magic spell, he used words to influence her decision. HaNachash said to her;

*Yea, hath God said, Ye shall not eat of every tree of the garden? Gen 3:1 KJV*

In Hebrew; “Yea, hath God said, is written as, “kiy ‘Ap amar.” The word “kiy” (#3588) is used to indicate casual relations of all kinds. This was not the first time that HaNachash and Adam’s wife spoke together.

When God cursed the serpent he said;

*“I will put enmity (hatred) Between you and the woman, And between your seed (posterity) and her Seed (posterity);…" Gen 3:15 NKJV*

In this verse, God is recognizing the two different seed lines (or posterities) that were produced that day, in the Garden of Eden. The hatred that God spoke of would soon manifest itself in the form of murder, when Cain slew his own brother Able.

It was Jesus who abolished (in his unique body) the enmity; by creating one new person from what was formerly –two persons (as explained below):

*For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. Eph 2:14-17 NKJV*

[The Creation story, as well as Adam and Eve’s fall from authority, is a lengthy study that requires much more time than I could dedicate here.]

Even though the man and his wife are clothed in “fig leaves,” God made;

*“…tunics (coats) of skin, and clothed them. Gen 3:21NKJV*

When God made them their tunics of skin; did he slaughter some animals, skin them, tan their hides, make some thread, and then sew together coats for Adam and Eve? Or is it possible that the “coats of skin” being referred to, are the epidermal (or outer) layers of skin (on the human body)? The coats of skin became a necessity, because without their covering of light (energy), Adam and Eve could not survive in the natural world. Consider the meaning of the original Hebrew words of Gen 3:7, part (b):

“And the eyes of them both were opened, and they knew that they were naked; and they sewed together fig leaves and made themselves aprons.

**They sewed together** - #8609, taphar (taw-far'); a primitive root; to sew (specifically women that sew (together).

*[In the book, The Scriptures Defended, by Jacob Mair Hirschfelder; he points out that the verb taphar is more correctly translated as; adjust, to plait; meaning fold, braid, alteration.]*

**fig** - #8384, te'en (teh-ane'); perhaps of foreign derivation; the fig (tree or its fruit).

**leaves** - #5929; `aleh (aw-leh');a leaf (as coming upon a tree); foliage, branch; from #**5927**; `alah (aw-law'); a primitive root; to ascend, intransitively (be high) or actively (mount).

*[In his book, The Dust and The Glory; (The Beginning of Time and History Studies in Genesis), Bible Scholar Earl Cripe points out that the Hebrew word “Aleh,” actually means a coming upon. The only time in the scriptures “Aleh” was translated to mean “leaves,” was this one time, in Genesis 3:7(b).]*

**and made** - 6213 `asah (aw-saw'); to do or make, accomplish, advance.

**themselves aprons**, -2289 chagowr (khag-ore'); from #2296; a belt (for the waist): -apron, armour, gird (-le). 2296 chagar (khaw-gar');to gird on, as a belt, armor.

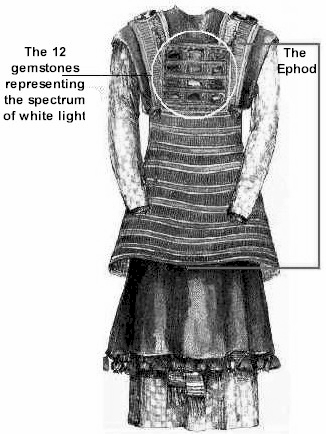
Since actions are defined by the effects they bring about, we can see from the text that the sin committed by Adam and Eve, caused their physical bodies to change. This sentence (Gen 3:7) has an underlying syntactic or semantic structure distinct from its surface form; that is symbolic in nature. When Adam and Eve ate the forbidden fruit, they caused an alteration (taphar), from one form to another; just as if they had sewn this new covering over their own bodies. When their covering of light departed from them, they found that fig leaves (the covering of man) had come upon them; which is exactly the action described by the verb “aleh.” Once Adam handed his authority over to Satan, he found himself under the authority of man.

There is an interesting translation of Genesis 3:7; that appears in the “Testimony of Truth,” a Gnostic writing found in the third tractate of the Nag Hammadi Codex lX. This translation is part of the Jewish Haggadic tradition that was already in existence before the codex was written - before it was editorially inserted into the text of the “Testimony of Truth.” (This codex is dated to the 4rth century A.D.) The Haggadic interpretation of Genesis 3:5-7:

*But (God) came at the time of (evening) walking in the midst (of) Paradise. When Adam saw him he hid himself. And he said, “Adam, where are you?” He answered (and) said,* ***“(I) have come under the fig tree.”*** *And at that very moment God (knew) that he had eaten from the tree of which he had commanded him, “Do not eat.”*

The verb, “taphar” has the additional meaning of, “to plait, or fold over.” This is also significant to the text, regarding the aprons (or girdles) Adam and Eve made (for themselves). Compare the description of the girdles, with the ephod worn by the High Priest.The ephod is the garment worn over the High Priest’s robe, and underneath the Breastplate of Judgment (or “Right Ruling”). It covers the internal organs from the esophagus to the groin. The Breastplate of Judgment is positioned over the High Priest’s heart, and represents the spectrum of white light. It is a reminder of the white light (energy) that once emanated from Adam and Eve; and the promise that one day;

*“The righteous will shine forth as the sun in the kingdom of their Father…”Matt 13:43 NKJV*



The King James Bible describes the ephod as “curious;”

*And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. Ex 28:8 KJV*

The translators of the New King James Bible saw the Hebrew word “chesheb.” (#2805) (translated as “the curious girdle),” to be more accurately described as;

*“…the intricately woven band of the ephod,…”Ex 28:8 NKJV*

Chesheb means a belt or strap (as being interlaced). It is from the root word (#2803); chashab (khaw-shab'); meaning, to plait, to weave, to fabricate. This word takes us right back to the meaning of “taphar,” and when Adam and Eve “sewed together” fig leaves; because “taphar” also means to plait (braid) and fold.

Take special notice that this intricately woven belt (the breastplate of judgment) was to be “folded” over (which was part of the instructions given to Moses);

*And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled (****folded over****); a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: Ex 28:15-17 KJV*

The breastplate of judgment was folded over to create a pocket (estimated to be nine inches square).behind the twelve gemstones. In this pocket, it is believed by many historians, the High Priest would place the Urim and the Thummin.

*And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the Lord. Ex 28:30 NKJV*

There is no Biblical information about how the Urim and Thummin were made, or what they looked like. They are thought to have been either two sticks or two gemstones. There is no record of how they worked. But in the Jewish Haggadic tradition, they caused lights to shin on the gemstones that were set in the breastplate (which contained the names of the twelve tribes of Israel). It’s reasonable to assume that the energy to produce the light flowed from the Urim and the Thummin. Especially since the Hebrew word “Urim” [Uwriym (oo-reem'); #224] is plural for “lights.” It is from the root word, 'owr (ore) [#215] which is translated, “to make luminous,” and also translated as, “lightning.” In the true sense of lightning, it can also be translated as “energy,” or pure electro magnetic energy. ‘Owr is one of the first words God spoke into his creation (Gen 1:3) when he said (in the imperative), “Yawhiy ‘owr;” or “Exist Energy!” The Hebrew word “Thummin” [toom-meem'; #8550]; means, perfections (plural of #8537), which means, completeness.

Picture if you will, the Urim and Thummim as the source of energy that illuminates the gemstones. They are placed behind the fold, and hidden underneath the 12 gemstones (that represent white light). This is exactly what happened when Adam and Eve sinned, and subsequently changed their own physiology. They placed their covering of light (energy) – behind the fold. This term is another accepted application of the Hebrew word “taphar,” being translated as “they sewed together” in Genesis 3:7(b). This idea of folding away light, to reveal the darkness, has a foundational basis in the Hebrew. On the first day of Creation; “God called the light Day, and the darkness he called Night.” Gen 1:5 KJV.

The Hebrew word being translated as “night,” is; layil (lah'-yil, #391). It is from the root word, “luwl” (lool, #3883) and means, to fold back.

Adam and Eve folded back their covering of light, and found themselves covered in fig leaves, and under the fig tree (authority of men). This is why Jesus had to come as the son of man; under the authority of the law; in order to reverse the curse of sin and death imposed on the children of God (by Adam and Eve).

I believe Nathaniel was familiar with the entire premise behind the analogy of the olive tree and fig tree; and everything that I have just outlined (above). He knew the Mishpah, which was the oral tradition of his time, that evolved into the written Mishnah (and Haggadic tradition).This means he knew what Adam meant when he said,“(I) have come under the fig tree.”

This is why Nathaniel was so astonished when Jesus said

**“You are an Israelite, genuine in your pedigree, long before you were** (born and put) **under the fig tree** (authority of man)**, I foreknew you.”** This saying immediately struck Nathaniel in a powerful way (based on his reaction) and he was immediately taken aback.

How does this allegory relate to the sounding of the shevarim, and the Philadelphia believers? Nathaniel (as a figure) represents true Israel. Not in his pedigree alone (although that is also a factor), but because he has been perfected in his faith, and reckoned to be a “true child of Abraham.” In real life, Nathaniel was already waiting for the Messiah; and when he found him, he left everything he had to follow Jesus. There was nothing in this world that he wanted. For the same reason, Jesus has promised to keep the Philadelphia believers from the Great Tribulation.

The Third Seal

When the next (third) seal is broken, we see the effects being suffered by the people of this world because of the economic collapse and wholesale slaughter of untold millions of people. The third horseman rides out to measure the extent of the economic collapse; and the new economy saying (in modern terms);

“two loaves of bread (or three quarts of barley) for a days wage.”

[I mentioned earlier that the Philadelphia believers will not be affected by the plagues, just as the Hebrews were not effected by the plagues God brought upon Egypt. But what about those believers who remain after the Philadelphia believers leave? There are two ways to interpret the last phrase of Rev 6:6; which says “…and do not harm the oil and the wine.” This saying could mean that luxury items (such as olive oil and wine) may still be available to those who can afford it. Or else the expression being used of ”the oil and the wine” is referring to the remaining believers in Christ. The olive tree and olive oil are metaphors used of believers and the Holy Spirit (respectively). The wine (of Rev 6:6) most likely stands for the wine of the New Covenant. In others words, do not harm those believers (the olive oil and the wine) who have been sealed with the seal of God (spoken of in the verses below).

*“I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Rev 7:2-3*]

The third seal is broken;

*When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine." Rev 6:5-6 NKJV*

I compare the third seal with John 4:5, and the story of the Samaritan woman at the well (which is also the third “Come and See” of John’s gospel). During the time of the third seal, the church will be under continued pressure to accept the Anti-Christ, and receive his mark, which is his personal genetic sequence (and also the immortal life therapy).

In the real life event of John’s gospel, Jesus has a conversation with the woman at the well, in which he reveals himself to be the Messiah. In the allegory I’m about to propose, there is a certain duality being expressed regarding the Samaritan woman. She represents the second and third group of believers to come out of the tribulation. Secondly, she stands out in stark contrast to the woman clothed in purple and scarlet, riding the beast in the Book of Revelation (which I’ll explain shortly).

First, I want to reiterate and further clarify the point I started to make on page 112, regarding the three different groups of believers that come out of the tribulation. These groups represent actual posterities in the lineage of Israel (and mankind); while at the same time they are being used to express a certain level of spiritual maturity (and completeness). The three groups are distinctive not for the purpose of classifying people in some order of importance (or rank); they represent the fulfillment of God’s promise to Abraham. The natural olive tree symbolizes the remnant of Israel who believes in the gospel (Romans 11:5). They are exemplified in the person of Nathaniel. The natural olive tree branches that were cut off, and then grafted back in, are the ten tribes of Israel (Romans 11:23). The wild olives tree branches grafted into the natural olive tree are the Gentiles who believe in Jesus. It is these last two groups that are represented by the Samaritan women at the well. Together, all three groups represent Israel (Exodus 4:22).

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

*So He (Jesus) came to a city of Samaria which is called Sychar,*

[The name of the city, “Sychar,” is from the Hebrew word (#7941) shekar (shay-kawr'); meaning an intoxicant, an intensely alcoholic liquor. This is the same word used to describe someone who is, “drunken.” This city name is being used to draw a parallel between the “drunken” Samaritan city, and the “drunken” woman (Mother of Harlots) of Rev 17:6;

*And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus:…KJV*

[The difference is; the intoxicant of the last days, which makes all of the nations drunk, is Satan’s immortal life therapy.]

*near the plot of ground that Jacob gave to his son Joseph.*

[By mentioning Jacob’s ground, once again, this is Christ going to the House of Israel in the land of Samaria (and Galilee), for a final gathering of those who believe he is the Messiah.]

*Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.*

[The sixth hour is mid day, about lunchtime. This represents the mid point of the tribulation.]

*A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."*

[This exchange of words between Jesus and the woman is obviously about the water of life. The woman then asks Jesus to give her some of this (special) water.]

*The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."*

[Why does Jesus tell her to go get her husband before he gives her the living water? Is he trying to embarrass her? No. The hidden message being presented here is that you must have a husband before you can drink of the water that brings forth everlasting life. Of course the spiritual connotation is, Jesus is the husband; and his believers make up the bride of Christ. To drink of the water of life, the bride must be married to her husband, Jesus. This marriage will take place at the marriage supper of the lamb; when all of us will drink from the river of the water of life.]

*The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father (NKJV). You give worship, but without knowledge of what you are worshipping: we give worship to what we have knowledge of: for salvation comes from the Jews(.BBE). But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth."*

[Jesus is calling her to a higher spiritual level of thinking, and she is receptive to his call. It’s difficult for me to put myself in this woman’s place; but it must have been quite liberating to hear a prophet say that the natural and spiritual boundaries, that she has had to live with her entire life, will one day be dissolved. In fact, they were being dissolved right in front of her eyes.]

*"I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."*

Take special note of this important saying, “He will tell us all things (meaning; thoroughly, everything).” It relates directly to the Messiah and his mission. She repeats this phrase to the townspeople, and I see something controversial regarding the adjective clause attached to end of her exclamation (which I cover in footnote \*7).

*Jesus said to her, "I who speak to you am He."*

Jesus tells her point blank that he is the Messiah. While this is transpiring, his disciples return from town, and the Samaritan woman leaves. As soon as Jesus told her that he was the Messiah, she received a revelation of the truth.

*The woman then left her waterpot, went her way into the city, and said to the men, "Come, see a Man who told me all things that I ever did. Could this be the Christ?" Then they went out of the city and came to Him. John 4:5-30 NKJV*

By returning to Sychar to share what happened to her at the well, she not only demonstrated her newly found faith in Christ; but she also demonstrated her love for her neighbors. See fulfilled the Torah, and her faith was perfected.

\*Footnote #7

Jesus tells the Samaritan woman, “all things.” I take this to mean, all things about him and his mission as the messiah. He told her about the water only he can give her, living water that will quench her thirst forever and give her eternal life. He tells her not to be concerned with tradition, religious formalities, factions, and disputes concerning the correct place of worship; because they no longer matter. He explains to her that a true worshipper of God worships in spirit and truth – from their heart. Without even realizing it, this is the message she has been waiting to hear;

*"I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."*

Not until the woman hears the next words spoken by Jesus does she realize she has just heard “all things.”

*Jesus said to her, "I who speak to you am He."*

At this point, she drops what she is doing, leaves her waterpot at the well and returns to Sychar to tell the men about her conversation with Jesus;

*"Come, see a Man who told me all things, ~~that I ever did.”~~*

Herein lies the problem I mentioned above with the adjective clause, “that I ever did,” which is attached at the end of the sentence (above). The main subject of the discussion between the Samaritan woman and Jesus was the fact that he was the Messiah. He possessed living water, which can give you eternal life, and enable you to be a true worshipper of the Father. I dare say, the main topic of this discussion was not the fact that the woman had five husbands in the past, and is now sleeping with a sixth man.

[In fact; imbedded in this allegory is another hidden facet that will bring to light the meaning behind the five husbands, and the sixth man that is over the woman.]

What do you think might have happened if she went to Sychar and told the men in town;

“I just talked with a visiting Rabbi from the Tribe of Judah at the well, and would you believe, he knew that I had five husbands in the past, and that I now live with a sixth man!” Could he be the Messiah?

Would that kind of testimony make Jesus a prophet, or especially - the Christ?

This woman told the men of Sychar about the things of God that Jesus revealed to her at the well. It was that testimony which challenged them to seek Jesus, and drop what they were doing. So why then does that adjective clause exist? I suspect it was added by a 3rd or 4rth century Cleric to diminish the testimony of a woman; so that she would not appear to be a disciple of Christ. Yet it was to no avail. What probably happened can be discerned by the results of her action. Her personal testimony about Christ was so powerful that she was able to stir the hearts of an untold number of men (Praise God!).

Was the Samaritan woman really just an immoral person who had a habit of living with men? If so, would it make sense for the men in Sychar to listen to her?

Footnote #8

The other allegory I mentioned; refers to the (unnamed) six men associated with the Samaritan woman. In Revelation 17:7-10; an angel explains to the Apostle John the identity of the beast that ascends out of the bottomless pit.

*And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. Rev 17:10-11 KJV*

He is telling John that five world rulers (or Empires) have already come and gone; and the one that is currently in power, the Roman Empire, is the sixth one. In the allegory of the Samaritan woman, Jesus uses the word “husband,” as a metaphor;

*“For thou hast had five husbands; and he whom thou now hast is not thy husband:..” John 4:18 KJV*

The Samaritans, like the rest of the nation of Israel; were living under the sixth empire (or husband); to whom (figuratively speaking) they were not married. This saying is significant to end times prophecy. The six world empires to exist up until this time were:

1. Cain’s Empire.

*“Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.” Gen 4:17 KJV*

His descendant, TubalCain;

*“…was a hammerer and artificer in every work of brass and iron.” Gen 4:22 Douay-Rheims*

1. Nimrod’s Babylon (Gen 10:10)
2. Nebuchadnezzar’s Babylon
3. Medes and the Persians
4. The Greeks
5. The Romans

It is accurate to say that the Roman Empire never collapsed, but rather it dissolved and then transitioned into a number of Countries that were formerly within its boundaries (England, France, Germany, Spain, Portugal, Italy, Greece, and others). These Countries and their former colonies (most notably the United States, Canada, New Zealand, and Australia, operate under a form of government founded on the principles of the former Roman Republic. In effect, these countries exert the same power and influence in this world the Roman Empire (the sixth husband) once exerted.

It’s important to note, regarding the composition of the Book of Revelation, that the main events are first summarized (beginning with the opening of the seven seals) and then progressively explained in more detail. The details (within each main event) create "a time marker," that either places the event within the first 3 ½ years of the Tribulation, or the last 3 1/2 years. When I compare the six husbands to the six world Empires; then apply it to the allegory of the Samaritan women at the well (who represents a group of the Saints being raptured before the tribulation); I see a time marker. When the remaining Saints are raptured at the middle of the tribulation, they are still living under the sixth world empire, or the remnant of the Roman Empire.

According to prophecy, the reign of the sixth world empire comes to an end, when the 10 (powerful) kings of Rev 17:12; receive power for one hour in order to destroy the whore that rides the beast.

*And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. Rev 17:12-13 KJV*

*And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. Rev 17:16 KJV*

*For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city is like unto this great city! Rev 18:17-18 KJV*

With the sixth world empire out of the way; the 10 kings become the seventh world empire, who reign but for a short time, and then give their power over to the beast; who is the eighth world empire. This is according to prophecy;

*“There are seven kings: five are fallen, and one is, and the other (the seventh) is not yet come; and when he cometh, he must continue a short space (a little time).” Rev 17:10 KJV*

The sixth world empire had a significant Christian witness in the world; which had a restraining affect upon the beast and what he wanted to accomplish. Once that empire is destroyed;

*They (the seventh and the eight beast) will make war upon the Lamb, (at the Battle of Armageddon) and the Lamb will triumph over them; for He is Lord of lords and King of kings. And those who accompany Him--called, as they are, and chosen, and faithful--shall share in the victory." Rev 17:14 Weymouth*

*B*efore the seven kings receive their power to destroy the whore (which is Babylon); the Saints in Babylon will be taken away.

Chapter 6

Drunk on Blood

There is a paradoxical comparison being made between the Samaritan woman who comes out of Sychar (the place of intoxication), and the whore who rides the beast; who is intoxicated on the blood of the Saints (Rev 17). The Samaritan woman decides she wants to drink the waters of life being offered by Jesus; and not the intoxicant available at Sychar. This is a picture (or likeness) of the end times Laodicean Church; who will have to choose between Jesus Christ (the living water), or the Immortal Life Gene Therapy being offered by the Anti-Christ.

The immortal life therapy will be made in part from the blood of the Saints, the blood of the Martyrs, and the blood of certain animals (discussed later). This therapy is referred to as being made from blood; but that should point the modern reader to the real subject matter at hand – which is DNA. At the time this was written there was no knowledge of microbiology or DNA. The word blood is being use because in the Hebrew mindset, the source of life was found in the blood (Gen 9:4) I realize this might sound a little odd, but bear with me. There is a certain symbolism being used in the description of the drunken whore (Babylon the Great) that points to the ingredients of the immortal life therapy (intoxicant).

*So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. Rev 17:3-6*

The woman is “drunken” with the blood of the Saints. There are two separate means by which the woman has obtained the blood of the Saints. Not all of the blood she drank is from the martyrs she has slain. The scriptures clearly differentiate between the circumstances by using the Greek conjunctive (#2532) “kai;” meaning a cumulative force (as in ‘also’). The woman is drunk with the blood of the Saints, and also with the blood of the Martyrs. In other words, not only does she drink the blood of those she has killed, but she also drinks the blood of those (Saints) she has not killed (who are still alive). There is an interesting and curious implication being made between those two different set of circumstances. The word “drunken” means to ingest an intoxicant. What if this form of expression is merely a first century A.D. attempt (albeit unscientific) to say she has injected (rather than ingested) the blood of the Saints (and Martyrs). The woman did not actually drink their blood, but rather she has incorporated (or amalgamated) the blood of many into a hybrid that is not her own. It belongs mostly to the Saints, (and partly to animals, like the pig and the mouse). Jesus used this analogy himself (of drinking blood), when he said;

*Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. John 6:54 NKJV*

He is saying that in order to be one with him (and the Father) we must share in his DNA. This is the same eternal life DNA (scroll) that he received from the father. If Jesus were addressing us today, instead of a group of people who had no scientific knowledge of micro biology, he might say instead;

‘Whoever eats (becomes one with) my DNA and drinks my plasma (made of spiritual eternal water) has eternal life.’

*For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. John 6:55 NKJV*

Governments, under the influence of the master deceiver, have been collecting our blood for decades. They are looking for something in our blood that will help them discover the gene sequence for immortal life.

The woman who is drunk and riding the beast, has the appearance of royalty; being dressed in scarlet and purple, wearing gold, gems, and pearls; but it is a corrupt version, stolen from those whom it truly belongs. Written upon her forehead is a riddle, which contains the mystery to her greatness. It is the Anti-Christ, the one understands dark (hidden) sentences (Da 8:23), who alone is able to solve the riddle. The riddle is the gene sequence to immortal life. The woman is made filthy rich by selling her miracle to the people of earth;

*“…the kings of the earth have committed fornication (with the woman), and the inhabitants of the earth have been made drunk with the wine of her fornication. Rev 17:2 KJV*

Being expressed here is another parallel. We have on the one hand, the wine of the new covenant (a symbol of the blood of Jesus and his eternal life DNA); then on the other hand is the wine of fornication, an illicit mingling of the blood of the Saints (and others) used to manufacture a counterfeit version of immortal life. It is the counterfeit version in which the inhabitants of the world gladly drink (inject), in the hope of immortal life. In the hope of avoiding the Day of Judgment, when they meet the Creator they have despised and rejected.

[A look into the Hebrew meaning of the phrase “understanding dark sentences” will be covered on page 196]

The woman, who is wearing only purple and scarlet attire, is missing the color blue.

*And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: Rev 17:4 KJV*

I brought up previously the point that Adam and Eve wore a covering of white light. The twelve differently colored gemstones assigned to each one of the twelve tribes of Israel, represents the spectrum of white light. These twelve gemstones were worn over the heart of the High Priest, on the Breastplate of Judgment (or “Right Ruling”). In the description of the gemstones given to the guardian cherub, Satan, (in Ezekiel 28:13); he was covered in nine of the same twelve gemstones given to the tribes of Israel. The three gemstones that Satan was not given, was the Jacinth (blue), Agate (purple), and amethyst (scarlet). They represent the immortal life body of Adam and Eve; which was also given to the second Adam (Jesus).

When Jesus changed the water into wine (at the wedding at Cana), this was much more than a test of his wine making skills. The six stone (or terra cote) jars were symbolic of the mortal body of man (six being the number of man, made on the sixth day). The water that filled the jars was symbolic of the water Jesus brought with him, when he came down from heaven, at the time of his birth.

*No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. John 3:13-14 NKJV*

This spiritual water became a part of His holy blood (untainted by sin). This is the symbolism behind the water turned into wine at the marriage reception in Cana.

*This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. 1 John 5:6 KJV*

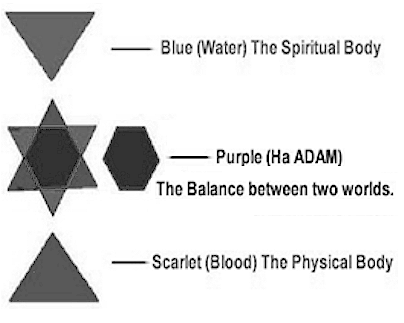
“Not by water only,” means he was not a spirit being (or an angel). Jesus, like Adam, was made from two elements, the terrestrial and the celestial. His body was more than just a place of habitation for his spirit man; it was a plane of existence; a door (or portal) that allowed him to come and go, through each of the twelve dimensions of creation; and to live in ever presence of God.

The diagram shown on the next page is a simple representation of how the immortal body was formed. The blue triangle (at top) represents the spiritual water that comes from the spirit realm. Jesus said;

*Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3:5KJV*

Since God is a spirit, we should understand that when he breathed into Adam’s nostrils; it was actually an impartation of the Holy Spirit (and not just a puff of oxygen).

This is the reason why Jesus went to the cross; not only to redeem us from sin, but also to redeem the immortal body that had been lost. We are of a certain order of being, that finds its fulfillment and completeness in a spiritual/terrestrial form.



*Color picture at www.williamfkinney.com.*

[As I detailed in the book, A Beautiful Delusion; the interior hexagonal shape formed by the overlapping triangles also has a special meaning in the scriptures, and signifies much more than the Star of David]

In the same way that God the Father breathed His Holy Spirit into the first Adam, Jesus is able to impart the Holy Spirit of God upon those who believe in him as the Messiah;

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: John 20:22KJV

The true immortal life body is the result of a certain genetic sequence; known only to God; because it shares a direct connection – with God. It is represented by the colors; blue, purple, and scarlet. The whore of Babylon, which is arrayed in purple and scarlet (only), has been able to synthesize the immortal life body (represented by the purple hexagon on page 150); without using the (blue) spiritual water. This is why I refer to the Immortal Life Therapy as a counterfeit. It will give the user some of the attributes of immortal life, but it will not lead to true immortality, because it shares no direct connection to God.

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The wedding at Cana is also being used as an allegory for the marriage supper of the lamb. Open your bible to John’s gospel, chapter one. In general terms; verses one through five tells us about the word of God (Jesus the Christ). Verses six through nine tells us about John the Baptist’s ministry. Verses ten through eighteen informs us about the mission of Christ. Beginning in verse nineteen; the presentation changes into a historical narrative. I call verse nineteen, “Day One,” because this verse starts with the primary particle, “Now,” coupled with the secondary word, “this;” which has a cumulative force (in effect saying); “hereof.” Hereof means, “the facts presented” (are as follows). From here I count the days leading up to the wedding at Cana:

Day 1- (verse 19); Now this is the testimony of John.

Day 2- (verse 29); The next day John saw Jesus coming toward him,…

Day 3- (verse 35); Again; the next day, John stood with two of his disciples,…

Day 4- (verse 43); The following day; Jesus wanted to go to Galilee…

Day 5, 6, and 7- (Chapter 2, verse 1); On the third day (which is day number seven) there was a wedding in Cana of Galilee,…

Sevens days from when the “facts are first presented,” the marriage in Cana takes place where the water is turned into wine. In the allegory, the seventh day in Cana represents the seventh year (and end of) the Great Tribulation. This is when the marriage feast of the lamb takes place. Just as Jesus turned the water into wine; our bodies will be transformed and we will enter eternal life.

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The gene altering immortal life therapy will be derived (in part) from the blood (DNA) of the Saints. However, geneticists will also use animal genes in its synthesis. There are scripture verses found in Isaiah chapter 66 that allude to this very thing:

*They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. Isa 66:17 KJV*

Now read the same verse, New King James Version:

*"Those who sanctify themselves and purify themselves, To go to the gardens, After an idol in the midst, Eating swine's flesh and the abomination and the mouse, Shall be consumed together," says the Lord. Isa 66:17 NKJV*

The New King James translators link the “abomination,” to the idol (in the midst). The Hebrew word being used for “abomination,” is;

sheqets (sheh'-kets); (#8263) from (#8262); and means, filth (figuratively and specifically) an idolatrous object (an idol).

The word sheqets is from the **same** root word (#8262) as the word “abomination” used in the translation of the phrase “the abomination of desolation,” spoken of by Jesus and Daniel the prophet (referring to the Anti-Christ). The abomination; in both cases, is an idol.

The Hebrew word for desolation is, shamem (shaw-mame'); to stun, grow numb), or figuratively; stupefy. The “abomination of desolation” is an “idol that stupefies;” and amazes (the people), leaving them astonished. This idol is the immortal Anti-Christ who offers immortality to his followers; in order to mimic the work of God’s true Messiah, and his offer of eternal life.]

The New Living Translation translates Isaiah 66 in the following way;

"Those who 'consecrate' and 'purify' themselves in a sacred garden with its idol in the center (midst)—feasting on pork and rats and other detestable meats—will come to a terrible end," says the Lord. (Used by permission of Tyndale House Publishers. All rights reserved.)

Notice the translators use the word garden (in the singular) which is the correct form according to the Hebrew word being used; gannah (gan-naw'); (#1593); feminine of (#1588); a garden (singular). They also make the same connection the NKJV translators did, that the abomination is an idol (in the middle of the garden). All of this has a bearing on the original sin.

Shown on the next page, are the verses for this text, taken from the Majority Text; Sovereign Grace Interlinear Bible (Hebrew is read from right to left);



Beginning with word #6942 (verse 17), a literal translation of the Hebrew would be:

Those who sanctify themselves and purify themselves to (or in) the garden behind one in the midst, eaters of flesh of the swine, and the hateful thing (the idol), and the mouse together they are cut off states Jehovah.

Consider the possibility of a different interpretation (explained momentarily); based on the fact that Human cells (or DNA) have been planted into animals as a matter of routine (as shown in the following articles):

National Geographic

Thanks to human genes spliced into their genome, the mice are the first genetically modified animals to produce lactoferrin. This human breast milk protein protects babies from viruses and bacteria while the infants' immune systems are still developing

[http://news.nationalgeographic .com/news/2009/06/090602-mice-milk-baby-formula.html]

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Mighty Mice

By Andreas von Bubnoff

Scientists are still improving the humanized mouse model but are optimistic about its future role in evaluating AIDS vaccine candidates

[http://www.iavireport.org/Back-Issues/Pages/IAVI-Report-12(5)-MightyMice.aspx]

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Pigs bred to carry human genes

The piglets have human proteins on the surface of their organs which would - in theory - enable surgeons to carry out the first heart transplant from pig to human without serious tissue rejection.

[http://www.independent.co.uk/news/uk/pigs-bred-to-carry-human-genes-1432494.html]

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Why are British scientists creating a human-pig hybrid?

by Julia Layton

Researchers at Shanghai Second University have combined humans and rabbits [source: Telegraph]. Mayo Clinic scientists in Minnesota have already created pigs that have human blood, and a Stanford researcher developed mice whose brains are 1 percent human, with the ultimate goal of creating mice with entirely human brains [source: National Geographic]. It's not actually new in Britain, either: Human-cow embryos have been growing in London for quite some time.

[http://science.howstuffworks.com/life/genetic/human-pig-hybrid.htm]

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Isaiah is writing (in his day) about the flesh of the swine and the mouse being used as an idol; or foods offered to an idol. In our day, we understand this to mean the splicing of pig and mouse genes - with human genes. These verses from Isaiah are not only linked to the Anti-Christ, and the creation of the “amazing idol,” (Dan12:11); but they also relate back to the Garden of Eden (as you will soon see).

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[As a side note; when Noah came out of the ark, God told him that;

*Every moving thing that lives shall be food for you. I have given you all things, even as (I gave) the green herbs. Gen 9:3-4 NKJV*

Did God change his mind during the Exodus and tell Moses to divide the animals into two groups; clean and unclean?

According to what God said to Noah, there is no condemnation in eating a swine or a mouse. Jesus is of the same opinion;

*"Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him, because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?" Mark 7:18-19 NKJV*

It is not the eating of these two creatures that offends God (according to Genesis 9:3-4). It is the alteration and combination of animal and human genes that God specifically hates. He created all things to reproduce according to “their own kind,” as a way to guard and protect the order and integrity of his Creation. There is one plan to redeem creation, and it does not include hybridization or altered and manufactured genes.

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Isaiah 66:17 also refers to “the garden.”

Those who sanctify themselves and purify themselves to (or in) the garden behind one in the midst, eaters of flesh of the swine, and the hateful thing (the idol), and the mouse together they are cut off states Jehovah. Sovereign Grace Bible

Is this saying, “in the garden behind one in the midst” a throw back to the Garden of Eden? The Hebrew word for “midst” (used above) is the same word used for “midst” in Genesis 3:

*But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. Gen 3:3 KJV*

The tree being referred to (above) is the tree of knowing good and evil. Who was the “one” in the “midst of the garden” that told Eve,

*“Ye shall not surely die:” Gen 3:4 KJV*

*“…ye shall be as gods.” Gen 3:5 KJV*

It was Satan, working through haNachash. By telling Eve that she would be as gods, Satan was saying that she could have eternal life apart from God; without reaching out and eating from the tree of life. Remarkably, this will be the same lie that Satan will offer to mankind in the last days! By way of the “amazing idol;” Satan’s son, the Anti-Christ; will offer immortal life (apart from God) to those who are willing to change their genome into his image.

God will allow this to take place, in order to bring about the strong delusion of 2 Thess 2:11.

For this cause God shall send them strong delusion, that they should believe a lie: KJV

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Chapter Seven

The Fourth Seal

Getting back to the “Come and see,” allegories; the first one is symbolic of the Tekiah, the first loud trumpet blast of Yom Kippor - the call to “attention.” Those who believe in the Savior (and follow him in their daily lives) should get ready to leave for the place where Jesus lives.

*At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Matt 25:6 KJV*

The second “Come and See” allegory of John’s gospel is seen in the person of Nathaniel (the Apostle) who is symbolic of those who have been completed (or perfected) in their faith. This is what we’re being shown when Jesus calls Nathaniel, a true Israelite perfect in his pedigree.”

*[If you can receive this message; the idea being conveyed is that everyone who believes in Christ, will eventually be transformed into Israel, for;*

*Thus saith the Lord, Israel is my son, even my firstborn: Ex 4:22 KJV]*

Nathaniel represents the Church at Philadelphia (Rev 3:7); who are the first ones to see the open door (or portal) set before them by Jesus. They leave this plane of existence just before or right at the beginning of the tribulation. They are symbolic of the first three blasts (the shevarim) of the shofar (at Yom Kippor) which marks the beginning of the New Year. Yom Kippor itself is symbolic of the eighth day of creation; when the tribulation is over and the worlds have been made new.

The third “Come and See” is the Samaritan woman at the well. She is symbolic of all those who remain after the Philadelphia believers have left. They are the natural and wild olive branches; which represent the ten tribes of Israel and the gentile nations who have been called out of the tribulation (symbolized by the sounding of the Teruah). They may not have seen the portal (when it was first opened by Jesus); but they have turned down the intoxicant (the immortal life therapy) to find the living water.

When the fourth seal is broken, the pale horse of death rides out;

*And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. Rev 6:8 KJV*

This foretells of a great carnage that comes upon the earth. There’s no way to tell from the scriptures how many people have already died on earth as a result of the second and third horseman of the Apocalypse. The timing of the fourth horseman, leads right into the great and dreadful “Day of The LORD.” The middle of the Tribulation, the wrath of God brought upon a godless world.

I compare this last seal (allegorically) with John 11:32, raising Lazarus from the dead;

John 11:32-42

*When Mary came to where Jesus was and saw him, she went down at his feet, saying, Lord, if you had been here my brother would not be dead. And when Jesus saw her weeping, and saw the Jews weeping who came with her, his spirit was moved and he was troubled, And said, Where have you put him? They said, Come and see, Lord. And Jesus himself was weeping. So the Jews said, See how dear he was to him! But some of them said, This man, who made open the eyes of the blind man, was he not able to keep his friend from death? So Jesus, deeply troubled in heart, came to the place of the dead. It was a hole in the rock, and a stone was over the opening. Jesus said, Take away the stone. Martha, the sister of him who was dead, said, Lord, by this time the body will be smelling, for he has been dead four days. Jesus said to her, Did I not say to you that if you had faith you would see the glory of God? So they took away the stone. And Jesus, looking up to heaven, said, Father, I give praise to you for hearing me. I was certain that your ears are at all times open to me, but I said it because of these who are here, so that they may see that you sent me. Then he said in a loud voice, Lazarus, come out! And he who was dead came out, with linen bands folded tightly about his hands and feet, and a cloth about his face. Jesus said to them,* ***Make him free and let him go****. John 11:43-44 BBE*

“Make him free and let him go.”

I discussed this briefly in Chapter Four, on page 81. It is meant to show us how the completion of salvation, occurs when our bodies are redeemed. First, the Saints who come out of the tribulation receive a white linen robe which is symbolic of the immortal life body. This is illustrated in the allegory when Jesus tells those standing next to Lazarus to “make him free” (meaning, loose or unravel his grave clothes). The next stage comes at the end of the tribulation, at the marriage supper of the lamb, when the children of God eat from the tree of life and drink from the water of life; to become eternal beings of light. This happening is indicated (in the allegory) by the second half of what Jesus said, ”let him go.”

In other words;

“Loose him from the grave clothes (his mortal body), then let him have complete and total freedom, in eternal life.”

*I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10:9 KJV*

I take this to mean, he shall go in and out of all the dimensions of God’s creation, in peace.

Chapter Eight

The Woman

In this chapter, I’ll point out scripture verses that contain a time marker; which gives the reader a direct understanding as to whether the event occurs before or after the middle of the tribulation.

The Apostle John has a vision, in which he is shown a woman, who represents the House of Israel; and by extension, all believers in Christ Jesus. The woman gives birth to the Messiah, who is then brought up to the throne of God. Obviously this is an account of the birth, death, and resurrection of Jesus.

*And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars (Israel): And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon (Satan), having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God. and to his throne.*

At this point in the vision, the historical reference to Jesus being on earth has ended. What follows is a reference to the first three and a half years of the Great Tribulation.

*And the woman fled* ***(as in running)*** *into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days (3 1/2 years). Rev 12:1-6 KJV*

Notice the woman (the posterity of Israel) "flees" by "running into the wilderness” An important point is being made by use of the word, “running” (that is relevant to the tribulation). This is not about an event in Israel’s past. The Apostle John specifically points this out by "placing the woman” within the 1260 days of the first part of the tribulation (“where she hath a place prepared of God”).

Eight sentences later, in 12:14 (below) she is given "two wings" and "flies into the wilderness." In the first instance, by using the word "running," the scriptures are indicating that those (who are running) still have their feet on earth. Yet (at the same time) we’re protected by God (and out of Satan’s reach). [In the same way that Pharaoh could no longer touch the Hebrews once the Exodus began.] This place, where Satan and the Anti-Christ have no domain; is obviously referring to another physical (overlapping) dimension.

Then, at the mid point of the Tribulation, the use of the word "to fly" indicates leaving the earth and going into the spirit realm.

*And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. Rev 12:14 KJV*

Notice also (at this point in time) the serpent mimics the work of God that occurred 3½ days into the Exodus from Egypt; by spewing out water to drown the descendants of the woman (as they are leaving the Tribulation);

*And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Rev 12:15-16*

For 31/2 years “the woman” is hidden by God in a place were she is cared for. At the mid point of the tribulation, the woman flies into heaven to spend another 31/2 years, out of the presence of the dragon (who is Satan). This is the point in time, when Satan is thrown down to the earth.

Footnote #9

I don’t put any faith in the usual contemporary interpretation that says the offspring of the woman are 144,000 messianic Jews living in Israel during the Great Tribulation. Neither do I think of the ruins at Petra, in modern day Jordan, as the place where God. will "hide" the 144,000 Messianic Jews. The number 144,000 is a reference to the Genome of the called out ones (the Elect); and specifically the genetic sequence that produces immortal life, which is known only to the Father. This proprietary sequence is the SEAL of the self existent Creator; the same seal that He uses – to seal His children.

Reaping The Harvest

Notice the difference (in the scripture given below) between the reaping of the earth's harvest and the reaping of the grapes of wrath (which follows the harvest). They describe two separate and distinct actions. The first one (the earth’s harvest) is when the righteous are reaped in full force, at the middle of the Tribulation. What follows is the reaping of the wicked, which commences as soon as the righteous are harvested (raptured) from the earth.

*Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe." So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped. Rev 14:15*

Notice the one doing the reaping in these verses is Jesus (the One like the Son of Man). Jesus is holding a “sharp sickle.” He is "sitting" on a cloud, reaping the righteous from among the inhabitants of the earth. The angel tells him to “thrust in your sickle,” deliberately leaving out the word “sharp.” This is a passive reaping, signified by the fact that Jesus is seated. His sickle is thrust in "on the earth," as in "the surface of the earth." The Greek word being used for "on" is #1909, epi (ep-ee') which is a primary preposition meaning over and upon.

In the very next verses, "another angel" comes out of the temple having a sharp sickle (this is an angel and not Jesus). He thrusts his sharp sickle **“into”** the earth, as opposed to what Jesus did; when he thrust his sickle **“onto”** the earth. When the angel thrusts in his sharp sickle and rips up the (grape) vines, it is a violent action. The wicked, who have woven their wickedness (like a vine) throughout the entire world; will be crushed like grapes in a winepress.

*And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. Rev 14:17-20 KJV*

After the winepress, John sees the last seven angels (with a number of the Saints) standing on a sea of glass mingled with fire;

*And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

The Apostle John, in his description of a “sea of glass mingled with fire;” could very well be referring to the by product of a nuclear war. The extreme heat (10’s of millions of degrees) from a Nuclear blast will (and has in the past) transformed sand into glass. Notice however, that the Saints are standing on the Sea of Glass mingled with fire, and not standing in the fire.

I see a parallel between what is occurring here, with something that takes place in the Book of Daniel. Of course the entire Book of Daniel has numerous prophecies regarding the end times; but there are two specific occurrences that have an allegoric meaning for us in the last days, and a third one that has to do with the name Daniel, which is derived from the Hebrew name Dan (who is one of the tribes of Israel). Jacob (Israel) prophesied before his death, to his twelve sons, saying:

*"Gather together, that I may tell you what shall befall you in the last days: Gen 49:1 NKJV*

To the tribe of Dan, he prophesied specifically;

*"Dan shall judge his people As one of the tribes of Israel. Dan shall be a serpent by the way, A viper by the path, That bites the horse's heels. So that its rider shall fall backward. I have waited for your salvation, O Lord! Gen 49:16-18 NKJV*

Dan will judge Israel, as one of the tribes of Israel. This is yet another symbolic metaphor for the Philadelphia believers (as you will see shortly). The Hebrew word being translated as “judge,” is “diyn” (#1777) and means, to judge as an umpire; and also, to plead the cause. This definition is more suited to the context than the definition of the Hebrew word, “duwn,” (#1779) which is derived from #1775, and means judgment, justice, and tribunal (as in lawsuit). In the second half of the first sentence of Israel’s prophecy; in the phrase, “as one of the tribes of Israel,” the Hebrew word translated for “one” is “echad” (#259), and means “united,” in the sense of, “together.” This action, the removal of the tribe of Dan (before the tribulation) does not place them in an adversarial role with the rest of the believers. Quite the contrary, they will plead the cause of their brethren (who are caught up in the affairs of this world) as represented by the Church of Laodicea. They will perceive that a partial rapture has taken place. [In the same way that others realized God had miraculously taken Enoch.] This occurrence, along with the testimony of the two witnesses (against the Anti-Christ) will cause many believers to fully understand their situation. Even though they must endure for a while, they are by no means abandoned. Their names are written in the book of life, and Jesus has opened a door that no man can shut.

When Jacob prophesied that;

*“Dan shall be a serpent by the way, a viper by the path, that bites the horse's heels. So that its rider shall fall backward;*

This is a direct reference to the last three horseman of the Apocalypse. This is exactly what happens (allegorically) when the Tribe of Dan is called out before the tribulation. Like a serpent, they bite the horse’s heel – that is, the horses of the Apocalypse! Who then (in affect) fall off backward; meaning they have no power over these believers (who have been called out).

The two allegories (from the Book of Daniel) that point directly at the two different raptures are;

1. When the prophet Daniel is thrown into the Lion’s den, it is also a likeness of the Philadelphia believers (Tribe of Dan). They are on the earth (during the first 3 ½ years of the tribulation), but in a hidden place (dimension). They are “circled about” by Lions, but they are out of the reach of the devil.

*“…because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:” 1 Peter 5:8 KJV*

God has shut the Lion’s mouth (for the Philadelphia believers) in the same way he shut them for Daniel.

1. Shadrach, Meshach, and Abednego are a picture of what happens to the Saints at the mid point of the Tribulation. King Nebuchadnezzar had his men heat up the furnace **seven times** hotter. This example of extreme heat most likely indicates Nuclear War.

Just as Nebuchadnezzar sees four men walking around in the fire unhurt (Daniel 3:25); John the Apostle sees the Saints who have come out of the tribulation, standing on a sea of glass mingled with fire; singing a song to God and His Christ.

Chapter Nine

The Feast of Tabernacles (or Booths) which is called Succoth in the Hebrew, is celebrated to commemorate the seven day Exodus. In the evening of the first day, they left Egypt. Between the evening of the third day and the morning of the 4rth day, they crossed over the Red Sea. On the 7th day they reached Elim.

The Gospel of John (Chapter Seven) offers us an allegory regarding the three separate visits that will be made by Christ during the seven year tribulation period; which coincide with the seven day Feast of Sukkoth. In his first visit (at the beginning of the tribulation) Jesus makes a private appearance. At that time, he opens the door (portal) for the "set apart" ones of the congregation in Philadelphia (Rev 3:7). Then he makes a second appearance in the middle of the tribulation, to resurrect his two witnesses, as well as those who have died in the Lord. He will then transform (in the twinkling of an eye) all those the Father has given him out of this world, in order to completely and totally vacate the earth of the righteous in Christ. Upon his third return, he destroys the kingdom of Satan, and the Saints inherit a new earth.

The following scripture verses contain an allegory that portrays that exact schedule of events;

*After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him. Now the Jews' Feast of Tabernacles (Sukkot) was at hand. His brothers therefore said to Him, "Depart from here (Galilee) and go into Judea, that Your disciples also may see the works that You are doing......(Jesus said) I am not yet going up to this feast, for My time has not yet fully come." When He had said these things to them, He remained in Galilee.  But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret.*

At the beginning of the feast Jesus goes to Jerusalem secretly, to the place where his disciples and his brothers are. In a similar way, he comes secretly at the beginning of the tribulation for the Philadelphia believers. The world may not even notice that these believers have left, but other believers will notice they are missing.

*Then the Jews sought Him at the feast, and said, "Where is He?" And there was much complaining among the people concerning Him. Some said, "He is good"; others said, "No, on the contrary, He deceives the people." However, no one spoke openly of Him for fear of the Jews. Now about the middle of the feast* ***(3 1/2 days into the 7 day feast)*** *Jesus went up into the temple and taught. John 7:1-15 NKJV*

At this point, the Jews (or Temple officials) who “sought Him at the feast,” represent the Anti-Christ and his “New World Order” Police, who are looking for the believers in Messiah;

*And it was given unto him (the Anti-Christ) to make war with the saints, and to overcome them: Rev 13:7 KJV*

Notice also, the scriptures say that “no one spoke openly of Him (Jesus) for fear of the Jews (Authorities). Is this how it will be during the first 3 ½ years of the tribulation, with the Church at Laodicea? No one will speak openly of Christ and defy the Anti-Christ?]

Then, about the middle of the seven day feast (or allegorically - 3 ½ years into the tribulation) Jesus is found teaching openly in the temple. It is at this time, the mid point of the tribulation, in front of everyone in Jerusalem, the two witnesses will be resurrected. At the same time, Satan is cast out of Heaven, the remaining Saints are raptured, and the dreadful day of God’s wrath begins on earth.

The scriptures go on to say; that “on the last day, the great (day) of the feast, Jesus stood and cried, saying,”

*If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. John 7:37-38 ASV*

This is the same message he gave to the Samaritan woman at the well (John 4:14) that stirred her to repentance. This is the final appeal; the last call (at the middle of the Tribulation). The Samaritan woman came out of Sychar (the city of intoxication) because she didn’t want the intoxicant (the Anti-Christ’s immortal life therapy). She wanted the true water of life that only Jesus can give. At this point in the timeline, the same question remains that I brought up at the beginning of the book; during the last 3 ½ years of the Tribulation, will there be any believers left on earth? Anyone who does not have the mark of the beast? Jesus asked, “…when the Son of man cometh (to avenge the elect), shall he find faith on the earth? Luke 18:8 KJV

The scriptures point out that after the fourth and fifth bowls (of Gods wrath) are poured out, no one repents;

*And the fourth poured out his bowl on the sun; and it was given to it to burn men with fire. And the men were burnt with great heat, and blasphemed the name of God, who had authority over these plagues, and did not repent to give him glory. Rev 16:8-9 Darby*

*And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues with distress, and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works. Rev 16:10-11 Darby*

Thinking as a man, the only possible reason I can find for someone to appear after the mid point of the Tribulation (who has not been challenged to take the mark of the beast or to be killed); is someone who has successfully hid out from the Beast system. These persons could be individuals (or groups of) survivalists who have successfully disappeared (literally underground). In this day and time, it is somewhat of a phenomena that so many people are feeling the need to prepare themselves for a catastrophe, or even the Apocalypse itself; by storing food, guns, ammo, fuel and other supplies. Whether you feel led to this is between you and God. As for me, I don’t know for certain when “the beginning of sorrows” will start (Matt 24:8), or how long it will last before the Tribulation begins; so I’m taking all of the necessary precautions to protect my family. Hopefully (I pray) that we leave before the beginning of the Tribulation. But whatever does happen, the prophet Daniel has assured us;

*"At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people-- everyone whose name is found written in the book-- will be delivered. Dan 12:1*

The protection of God can be seen in Revelation Chapter 7; when John sees;

“…*four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads."*

Several questions come up at this point. The first one is, why are the four angels holding back the wind from blowing any where on earth (until the servants of God are sealed)? Could the impending disaster involve Nuclear War and radioactive fallout (that will be blown about by the wind)? Is there also the threat of chemical or biological weapons, or a combination of all three?

Notice that the angel having the seal of God says, “Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.” A casual reading of this verse may cause someone to miss an important point. The angel mentions the trees separately (instead of including them as part of the earth). This is because the trees being referred to are the servants of God. The scriptures use the analogy of men and women being the “trees of the field.”

*"For you shall go out with joy, And be led out with peace; The mountains and the hills Shall break forth into singing before you, And all the trees of the field shall clap their hands. Isa 55:12 NKJV*

So the one angel is saying to the other four, do not harm the earth and the sea; indirectly harming the servants [trees] of God, until I seal the servants of God in their foreheads.

*And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed:…” Rev 7 NKJ*

The timing of this event is difficult to place in the tribulation timeline. It most likely occurs at the mid point of the Tribulation, after the second and third horsemen of the Apocalypse have gone out, and the forth rider is about to go out (or has just left). I say this because the effects suffered by the 2nd, 3rd, and 4th horsemen were suffered mostly by mankind; the earth and the sea did not sustain any damage (at least not to a large degree). But these four angels are given power specifically to harm the earth and the sea (as well as a large part of mankind). This is a different type of action than that of the last three horsemen of the Apocalypse.

After the servants of God are sealed, John sees a great multitude of men, as well as all of the angels, gathered around the throne of God *(Rev 7:9-12 KJV)* Also, at this point in the vision, an angel tells John that everyone covered in a white robe, has come out of the Great Tribulation (verse 14). These verses from Revelation chapter seven indicate to me, that the righteous are sealed with the seal of God (which is the gene sequence for real immortal life) just before a great holocaust occurs at the mid point of the tribulation.

Chapter Ten

Who Are The Two Witnesses?

There is only one answer to this question; they will become known when they take up their ministry. At the beginning of the Tribulation, if not the first day, the two witnesses will set out to decry the work of the Anti-Christ. They start at the beginning of the tribulation, so that the elect are not deceived by the Anti-Christ (into taking his immortal life therapy). The testimony of the two witnesses is so compelling to those who have ears to hear; they will not be deceived.

Many believe that Moses and Elijah will be the two witnesses, because the powers used by the two witnesses are similar to those used (in the past) by Moses and Elijah.

*These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. Rev 11:6 (KJV)*

However, those same powers could be granted to two others (besides Moses and Elijah) so there’s no way of knowing for sure (in advance of their presentation). Consider the scriptures:

*"And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth." These are the two olive trees and the two lampstands standing before the God of the earth. Rev 11:3-4 (NKJ)*

The title, "God of the earth" is a unique description of the Creator, used one other time (in the Bible) by Abraham, when he is telling the eldest servant that ruled over his house;

*"I will make thee swear by Yhwh, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:" Gen 24:3 (KJV)*

Here in Genesis 24:3, Abraham makes a distinction regarding the reign of God, which is a two part reign (so to say) over heaven and earth. He does this by using the terms (individually); the God of heaven, and the God of the earth (rather than just saying, “the God of heaven and earth”).

In Rev 11:3-4, the scriptures refers to these two witnesses as standing before the "God of the earth." This leads me to believe that perhaps they are living on earth when the tribulation starts; as opposed to being two angelic beings (or two Saints) that are presently in heaven, who stand before the "God of heaven," who are then sent to earth as the two witnesses.

While Elijah and Moses do qualify, there are two other possibilities that have been spoken of in the past. This is pure speculation but worth considering. John the Apostle is the first one. When Jesus was giving the Apostle Peter his earthly mission, Peter asked Jesus, what about John?

Jesus answered,

*"If I want him to remain alive until I return, what is that to you? You must follow me." (John 21:22 NLT)*

This idea of John remaining (alive) is nothing new; it even existed in the first century church (as the next two verses indicate);

*Because of this, the rumor spread among the brothers that this disciple would not die. But Christ did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?" John 21:22-23 (NIV)*

This saying itself is unusual. Since Christ did say “If I want him to remain alive until I return,” doesn’t that mean he would not die until the second coming of Christ? What else could Jesus of meant by saying, "If I want him to remain alive until I return..?"

Another scripture, relating to John the Apostle that I find to be curious is this one:

*And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. Rev 10:10-11*

So here’s John, on the island of Patmos around the year 80-90 A.D.; after having spent his life (to date) in the ministry of Christ; being told that he will, “Prophesy again, before many peoples, nations, tongues, and kings.” It sounds like he will be needed again, for another major work of evangelism! [Could it be as one of the two witnesses/]

What about Enoch? He never died, but does that mean he should have to come back just so he can experience death? How about Lazarus? Did he die again (after he was resurrected); or was he translated to heaven? Is he still walking around the earth with John the Apostle? No one really knows for sure, and the scriptures really don’t say. The main point is, the two witnesses will have a powerful witness for Christ, and begin their ministry at the beginning of the Tribulation. When a true believer hears their testimony; they will know who the two witnesses are, and what they say – to be true.

There are those who teach that the two witnesses will come in the middle of the tribulation, not to be resurrected until the end of it, when all of the believers are raptured. However, after the two witnesses are resurrected, an angel declares;

*The second woe is past; and, behold, the third woe cometh quickly. Rev 11:14 KJV*

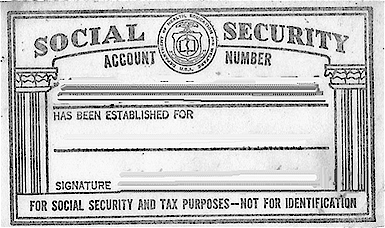
Obviously meaning, there is one more woe to come (and more time left).

Jesus said, "Know what is in front of your face, and what is hidden from you will be revealed to you." The Gospel of Thomas, saying #5.

Chapter Eleven

They Want Your DNA

Why do they want our DNA? Because in the last days mankind will become the property of the State, in the same way the Hebrews became the property of Pharaoh (up until the Exodus). This mindset (of propagating a slave State) will prevail among end time Governments, and comes directly from the adversary of man, Satan. In the US, Americans have been slowly conditioned over time to accept this new ideal, which is incompatible to the traditional way of American thinking. For example, my original Social Security Card (that I received around 1968) is imprinted on the front of the card with this proviso, “Not For Identification.” (shown on the next page).



The reason for this proviso is because Christians (in the 1930’s) protested against being branded with a number given to them by the State. Many Christians believed (at that time) this could be (or lead to) the mark of the Beast. Unfortunately, lawmakers did not make this proviso a part of the Social Security Law. This omission has led to the Social Security Number being used as the principle form of identification. Almost every person in the US (there are some exceptions) has this identification number virtually engraved on their person.

Our Founders considered true freedom, to be freedom from Government interference. Today, freedom is often associated exclusively with the idea of, “freedom of movement” (or travel). People think, I can just get on my Harley or load up the SUV and ride out! I have the right to go anywhere I want to in this entire country – that’s freedom! But in reality, what is the true state of that freedom if when you arrive at your destination, you find the same Federal, State, County, and City laws, rules, regulations, codes, statutes, and taxes – imposed on you?

It may be difficult for Americans to consider the following statement, but our individual rights have been in a state of decline for some time. From the very beginning of its founding, America (and especially) the US Constitution has always had numerous enemies. The Revolution for American Independence was much more than just a war fought for Political independence from England. Americans wanted true freedom; the liberty to conduct their own affairs without permission from the King. They wanted freedom of conscience; especially to worship God in the manner of their choosing. There were men who were opposed to the new movement for liberty and freedom, who considered it their duty in life, to rule over others (both in religion and politics). This type of man, hates the freedoms declared in our founding documents, and will always work to destroy them. The truth of the matter is; before Colonial Americans ever whispered a word about independence from England; the original settlers, known as “Separatists,” (and later called, “Pilgrims) were locked in a ideological battle with the Puritans, who supported the official Anglican Church of England. The Separatists did not believe in a separation between the Clergy and the Laity. Therefore, they did not see the need for a priest or any other person to stand between Christ and the individual believer. This ideal became a part of the “Friends” theology (also called Quakers). But the Separatist were not Quakers, neither were they Puritans. I know of this from a personal perspective, because my ninth great Grandfather was Samuel Gorton. He became a member in the Separatist movement (in England), and helped spread that movement in the Colonies. He wrote and published several books on the subject in the mid 1600’s. Because of his preaching; the General Court of Massachusetts had him tried for heresy and sedition. He was convicted and sentenced to death, which was later commuted to banishment from the Massachusetts Bay Colony. He was not to enter Massachusetts, “on pain of death.” While he was jailed, the officials had his family home burnt down to the ground. His wife and children were left to live (temporarily) with several Native American families. In 1649, he sailed back to England, and with help of a friend (the Earl of Warwick, England) he petitioned Parliament for a hearing (since at this time, King Charles had left power). At Parliament, he presented his manuscript, “Simplicities Defense Against A Seven Headed Policy.” In it he detailed the wrongs suffered under the “tyrannical government” of Massachusetts; committed against those who hope “to enjoy the liberties Christ Jesus hath left to his churches.” He argued for the rights of “conscience;” to worship God according to the dictates of each man’s conscience (and free will). Samuel was successful in receiving a charter from Parliament. He sailed back to Massachusetts with an Order of Protection from his friend the Earl of Warwick. Samuel named the city he founded, in what would become the colony of Rhode Island, after his friend, the Earl of Warwick.

The religious ideal of freedom of conscience eventually spread to the political arena. Colonial Americans (for the most part) lived a self reliant lifestyle that they carved out from a wilderness. The idea of political independence naturally developed as a direct result of their lifestyle. They reasoned among themselves; since I can take care of myself (and with other like minded self reliant people form a strong community); why would we need a meddlesome government interfering in our daily lives? This ideal is what took root, and became the mindset of the people who fought in the American Revolution. Their primary objective was to limit the reach of Government. This political ideal could not have taken root, if the framework for self government had not been laid upon the foundation built upon freedom of conscience (and religion).

James Madison wrote on March 29, 1792, regarding his views on property (which is a reflection of the majority opinion held by the Founders);

*Government is instituted to protect property of every sort; as well that which lies in the various rights of individuals, as that which the term particularly expresses. This being the end of government, that alone is a just government, which impartially secures to every man, whatever is his own…..Conscience is the most sacred of all property; other property depending in part on positive law, the exercise of that, being a natural and unalienable right. To guard a man's house as his castle, to pay public and enforce private debts with the most exact faith, can give no title to invade a man's conscience which is more sacred than his castle, or to withhold from it that debt of protection, for which the public faith is pledged, by the very nature and original conditions of the social pact. (an excerpt of this writing).*

Supported by the idea that conscience is the most sacred of property; springs forth the concept of natural law, and natural rights (that come from God). This cherished ideal gave birth to a new legal status (for the common man); known as a “natural person,” who is born with inalienable rights. They are not bestowed by any government or human law, neither can a natural person be separated from these rights because they come from God (and predate the formation of governments). The average American educated in Public schools and Universities, has no idea of the reality of their status as a natural person under the Federal (and various) State Constitutions. They have been conditioned to accept their diminished status as citizens; having certain civil rights granted to them by Governmental (or statutory) laws.

This conceptual reduction in our status (and personal rights); is a major departure from the ideals held dear by the Founders of this great Country. Once governmental authorities view the people they are supposed to serve, as servants of the State; then we have been reduced to the level of “subjects.” I’m not saying we have lost everything (just yet), but a certain momentum exists in our body politic that is opposed to the individual rights guaranteed in our Federal and State Constitutions; and “that view” has been gaining ground. Once general rights have been diminished in a civil capacity, a reduction in your right to freedom of religion is close behind. [In fact, our right to freedom of religion, including freedom from governmental interference in the practice of that right; has been on a decline since the Scopes Monkey trial (in 1925)]. This is why I brought up the entire discourse on Samuel Gorton and the original doctrine of the “Separatists.” Their willingness to battle the religious powers that be, won them the right to complete freedom of worship. That battle set the stage (100 years later) for the political fight for Independence. The real battle has always been a matter of “freedom of conscience,” and not just the issue of freedom of movement. Once everything else is gone, our freedom to move can be cancelled in one day. If our will to preserve our freedom of conscience continues to falter, then in all other areas of life, we should expect our rights (as a natural citizen) to decline.

Thomas Jefferson was suspicious of the power of the Federal Judiciary. In 1821, he wrote in a letter to Charles Hammond, saying;

"It has long, however, been my opinion, and I have never shrunk from its expression ... that the germ of dissolution of our general government is in the constitution of the federal Judiciary; an irresponsible body, (for impeachment is scarcely a scare-crow) working like gravity by night and by day, gaining a little today and a little tomorrow, and advancing its noiseless step like a thief, over the field of jurisdiction, until all shall be usurped from the States, and the government of all be consolidated into one."

The intended purpose of the Judiciary was to protect the liberties grounded in the Federal and State Constitutions. It was not to be used as a vehicle for Social change. I sincerely doubt that Jefferson could have imagined the decline in personal rights, displayed in these News stories;

1. Supreme Court Ruling Allows Strip Searches for Any Arrest – The New York Times, April 2, 2012. WASHINGTON — The Supreme Court on Monday ruled by a 5-to-4 vote that officials may strip-search people arrested for any offense, however minor, before admitting them to jails even if the officials have no reason to suspect the presence of contraband.

Based on this ruling, Federal and State Police have been performing body cavity searches on drivers who they think may be hiding drugs inside of their bodies.

1. Feds Subjected Innocent Woman to Finger Probe of Vagina & Anus. Laura Schaur Ives, Legal Director for the New Mexico Chapter of the American Civil Liberties Union, is representing a New Mexico woman who wishes to remain unnamed because she says she is a victim of sexual assault. The woman says federal agents pressed their fingers into her vagina and anus without consent and without a warrant. [reported on KOB News Channel 4, New Mexico] After they found no contraband, Border Patrol agents then took the woman to the University Medical Center of El Paso.

“First, medical staff observed her making a bowl movement and no drugs were found at that point,” Schaur Ives said. “They then took an X-ray, but it did not reveal any contraband. They then did a cavity search and they probed her vagina and her anus, they described this in the medical records as bi-manual–two handed. Finally, they did a cat scan. Again, they found nothing.”

1. US Supreme Court ruling in Salinas v Texas, June 17, 2013 – The US Supreme Court has ruled, that when being questioned by authorities, your silence (in refusing to answer questions) can now be misconstrued as guilt, unless you specifically invoke your 5th Amendment rights.

I could list page after page of recent Court rulings that have diminished our personal rights and freedoms (supposedly for the sake of security). But the main point is, should we expect this as we get closer to the time of anti-Christ, and his one world government? Quite frankly, I don’t know whether or not freedom loving individuals will be able to change the current momentum toward centralized Governmental power, and the reduction of personal liberties. So the only answer I can offer to the problem is this; nothing is more important than the truth. There is no such thing as a single - stand alone - lie. Lies, by their very nature; must always be supported by other lies. We should consider it our duty our Christians (especially in the last days) to expose the lies, wherever we may find them; and try to affect change, whenever and where ever we can.

*Have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Eph 5:11-13 NKJV*

The prophet Daniel wrote of a time (that could be our present day) when a “final kingdom” would come into existence before the return of Christ. It would be a repressive kingdom. Shown below is an expanded translation, based on the original Hebrew.

***“And in the latter time of their kingdom,***

[The words, “their kingdom” is a reference to what remains of the Greco-Roman Empire that began with Alexander the great.]

***when the transgressors***(#6586, those who rebel against just authority)

***are come to the full,*** (#8552, be complete)

***a king of fierce*** (#4428 and #5794, a strong and stout king of fierce)

***countenance,*** (#6440, appearance)

***and understanding*** (#995, to be cunning, and discerning)

***dark sentences, shall stand up*** (arise). Dan 8:23 KJV

The phrase “dark sentences” is not meant to denote “evil sentences.” The phrase is actually derived from the Hebrew words;

#2420 chiydah (from #2330); a puzzle, hence, a trick, conundrum, dark saying, sentence, speech; also, hard question, proverb, and riddle.

Which has an archaic root found in the word, “chuwd” (#2330) which means, to tie a knot, i.e. (figuratively) to propound a riddle:

What is the dark sentence? The “riddle” is the mystery that lies in the knowledge of the immortal life genome. This is what gives the anti-Christ his great power. This is why in the next verse, Daniel points out that;

**“....his power shall be mighty, but not by his own power: “ Dan 8:24 KJV**

Not “by his own power” because God has allowed this proprietary information (of His) to be made known, for the purpose of giving power to the “strong delusion” of 2 Thess 2; whereby the wicked should believe a lie. He will also use this power to;

**“…destroy the mighty, and also the holy people.” Dan 8:24 NKJV**

In Chapter twelve of the Book of Daniel, the man clothed in linen, who is hovering above the river, tells Daniel;

*“that it shall be for a time, times, and half a time; (1260 days) and when the power of the holy people has been completely shattered, (#5310, broken into pieces, dashed into pieces, scattered) all these things shall be finished. Dan 12:7 NKJV*

What is the power of the Holy people? It is their witness of the truth; and their ability in all facets of everyday life to resist evil and expose it. To be scattered (or taken out of the way) means that their influence is not only diminished, but entirely eradicated. At this point in time, there will be no public witness against the Anti-Christ or his message allowed by law – it will not be tolerated.

This same 3½ year time frame, or 1260 day period (according to the pre-flood 360 day calendar) that is mentioned in the Book of Daniel, also appears in the Book of Revelation;

*And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with (battle, fight against) the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. Rev 13:5-7 KJV*

The Anti-Christ will battle against the Saints and overcome them both ideologically and physically (in the sense of armed conflict). This goes hand in hand with the steady attack that we see upon the individual rights guaranteed by the Constitution. During the Anti-Christ’s rule; true freedom is replaced by a conditional freedom; that is dependent upon each individual’s willingness to take a mark upon their forehead or hand (in order to conduct any type of commerce). This type of totalitarian capability was unheard of until modern times. Many believe that this system could be installed at any time in our near future. If that’s true, our personal freedoms are currently hanging by a thread. It would only take one National catastrophe for the President to declare martial law and suspend the constitution. Then it would be anything goes, including a total and complete remake of society as we know it. If you’re a dissenter (or non-conformist) there will be no where to run from a society that embraces this type of system, except to escape under God’s plan.

On February 04, 2014 Supreme Court Justice Antonin Scalia said World War II-style internment camps could happen again. In fact, he predicts that the Supreme Court will eventually authorize another wartime abuse of civil rights such as the internment camps for Japanese Americans during World War II. "You are kidding yourself if you think the same thing will not happen again," Scalia told the University of Hawaii law school while discussing Korematsu v. United States, the ruling in which the court gave its approval for internment camps.

[reported by Joel Gehrke of the Washington Examiner]

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Back to the question, why do they want our DNA? In my mind, there can only be one answer; there’s something within the DNA of a believer that marks him or her as a child of God. I don’t have any empirical evidence to back up that statement, but why else would the Governments of this world want it? Why is the whore of Babylon drunk on the blood of the Saints? When a person is born again, the spiritual change that takes place could also be the impetus for a physical change (even on a molecular level). We know this change brings about a new ability to hear (or “receive”) from God, which improves our capability to perceive the things of God. We become spiritually “tuned,” (so to say) and our perception and understanding is made clearer. Jesus himself spoke of this God given ability;

*And the disciples came and said to Him, "Why do You speak to them in parables?" He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. Matt 13:10-12 NKJV*

Here in this passage, he is telling the disciples they have a certain sense, an added level of perception that others do not have. What if that perception (as a character trait) becomes something tangible; that could possibly be found in the DNA of believers? If there was a way to isolate and identify those traits, the information would sought after, especially to someone who was trying to synthesize the immortal life therapy.

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Consider some recent headlines regarding the collection of DNA, and the apparent urgency in which our own Government is advancing this effort. According to government sources, there’s nothing sinister behind the collection of DNA’ they want it because “it will help law enforcement catch criminals,” plus; “Doctors and Hospitals will be able to improve Health care and save lives.” But like all private information collected by Governments, it can (and most likely will) be used against the people.

**Police can now collect DNA from arrestees**

MediaNews Group staff, wire reports/ Posted: 06/04/2013 01:01:18 AM PDT

In a decision that could bolster law enforcement's use of DNA to solve crimes in California and dozens of other states, a sharply divided U.S. Supreme Court on Monday backed the right of police to collect DNA from people they arrest. Taking DNA samples is just like using fingerprints or photographs, the high court majority said, rejecting privacy advocates' concerns that routine sampling unconstitutionally sweeps up innocent people into a national genetic database. The 5-4 ruling came in a challenge to a Maryland law allowing the collection of DNA from anyone arrested for a violent felony. A similar challenge to California's law has been on hold in a federal appeals court until the Supreme Court resolved the East Coast case.

"Taking and analyzing a cheek swab of the arrestee DNA is, like fingerprinting and photographing, a legitimate police booking procedure that is reasonable under the Fourth Amendment," Justice Anthony Kennedy wrote for the court's majority. But the four dissenting justices said the court was allowing a major change in police powers.

"Make no mistake about it: because of today's decision, your DNA can be taken and entered into a national database if you are ever arrested, rightly or wrongly, and for whatever reason," conservative Justice Antonin Scalia said in a sharp dissent joined by three of the court's liberal justices.

[The FBI's database of DNA is expected to grow by more than 1 million individuals a year under the new policy.]

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**National DNA database gets kickstart from Feds**

Tests could reveal facts 'making individual less useful to society' By Bob Unruh © 2009 WorldNetDaily

With virtually no fanfare, President Bush signed into law a plan ordering the government to take no more than six months to set up a "national contingency plan" to screen newborns' DNA in case of a "public health emergency." The new law requires that the results of the program – including "information … research, and data on newborn screening" – shall be assembled by a "central clearinghouse" and made available on the Internet. According to congressional records, S.1858, sponsored by Sen. Chris Dodd, D-Conn., was approved in the Senate Dec. 13, in the House April 8 and signed by Bush April 24.

"Soon, under this bill, the DNA of all citizens will be housed in government genomic biobanks and considered governmental property for government research," said Twila Brase, president of the Citizens' Council on Health Care. "The DNA taken at birth from every citizen is essentially owned by the government, and every citizen becomes a potential subject of government-sponsored genetic research.

[As a side note, Senator Chris Dodd’s father; Tom Dodd, was a prosecutor at the Nuremberg Trials (1945-46) and had reviewed copies of the Nazi 1938 firearms law, which many say, he then later incorporated into the U.S. Gun Control Act of 1968.]

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One of the answers to the question; why do Governments around the world want the DNA of their citizenry, lies in the information that DNA yields to the researcher:

"Mitochondria are structures within cells that convert the energy from food into a form that cells can use. Although most DNA is packaged in chromosomes within the nucleus, mitochondria also have a small amount of their own DNA. This genetic material is known as mitochondrial DNA or mtDNA. In humans, mitochondrial DNA spans about 16,500 DNA building blocks (base pairs), representing a fraction of the total DNA in cells. Unlike nuclear DNA, which is inherited from both parents and in which genes are rearranged in the process of recombination, there is usually no change in mtDNA from parent to offspring. Although mtDNA also recombines, it does so with copies of itself within the same mitochondrion…mtDNA is a powerful tool for tracking ancestry through females and has been used in this role to track the ancestry of many species back hundreds of generations."

Tracking the Matri-lineage of mankind (for approximately 200 generations) would lead right back to Eve – Adam’s wife. What could be their motivation? Think back to the conversation between God (Yhwh), HaAdam, HaNachash, and Eve. This is after Adam and Eve had sinned, when God recognized two seed lines (or posterities) that were made manifest, in the Garden of Eden;

*I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel. Gen 3:15 Douay-Rheims*

The idea of two seed lines (or two distinct lineages) among the family of man is a controversial topic. But it does have a basis in scripture that changes our understanding of what transpired in the Garden of Eden. God declared enmity between the posterity of the serpent (HaNachash) and the “Seed” line of Eve. Her genetic lineage had to be protected, because it was through Eve that the Messiah would come. This is why God instructed the Hebrews to remain pure and undefiled in their pedigree. They were not to inter-marry with other races. To further reinforce the idea of separateness, God told them not to plant their fields with two different types of crops, or make their garment from two different types of thread. They could not plow their field by yoking two different types of animals; and they were not to cross breed animals; such as mating a horse with a donkey (to produce a mule).

The requirement was not without merit. The human body is a closed system. Any and all DNA passed down from mankind and Adam and Eve (as two distinct and separate species); must still be present within our homeostasis. It may have been corrupted (or re-sequenced) in such a way that it no longer produces immortal life; but the information is still available; it needs only to be found. This is the real purpose behind cataloging everyone’s DNA.

My personal advice is; if you haven't done so already, don't give anyone your DNA. If your medical needs involve blood work at a lab, find out what is done with your blood after it is analyzed. Does the lab send it to a Government facility? Tell the lab (in writing) that you want the information to remain private. If you don’t you, your DNA will become the property of another, to be catalogued and stored in one convenient global database.

Additional News Stories regarding the Police State's pursuit of your DNA:

**Judge: Tasering a suspect for DNA legal if not ‘malicious’** by Stephen C. WebsterRaw StoryFriday, June 5, 2009

A judge in Niagra County, New York, ruled Thursday that DNA evidence, obtained only after police applied a Taser to a suspect who refused to provide evidence against himself, may be used by the prosecution because the electric shock was not administered with malice. Judge Sara Sheldon Sperrazza, with this 17-page decision, becomes “the first judge in western civilization to say you can use a Taser to enforce a court order,” defense attorney Patrick Balkin said, according to The Niagara Gazette.

“Note that if Smith is guilty, he’s a pretty bad guy,” interjected The Buffalo News. “He’s charged with shooting a man in the groin after invading his ex-girlfriend’s home, tying up her two children and forcing her to take her to the home of the man he shot. He’s also charged with the shotgun-point robbery of a Niagara Falls gas station. DNA was found at both crime scenes.”

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The Texas Tribune DNA Deception by Emily Ramshaw

February 22, 2010

When state health officials were sued last year for storing infant blood samples without parental consent, they said it was for medical research into birth defects, childhood cancer and environmental toxins. They never said they were turning over hundreds of dried blood samples to the federal government to help build a vast DNA database — a forensics tool designed to identify missing persons and crack cold cases. A Texas Tribune review of nine years' worth of e-mails and internal documents on the Department of State Health Services’ newborn blood screening program reveals the transfer of hundreds of infant blood spots to an Armed Forces lab to build a national and, someday, international mitochondrial DNA (mtDNA) registry....The researchers also took samples from prison populations and infant blood screening in other states, including Florida, Minnesota and California. They did not pay Texas for the samples. Eventually, research proposals indicate, federal officials hoped to be able to share this data worldwide, “for international law enforcement and investigation in the context of homeland security and anti-terrorism efforts.”

http://www.texastribune.org/stories/2010/feb/22/dna-deception/

Chapter Twelve

In Closing

I have one last question and comment for you to consider;

What (or who) is the “image of the beast?”

There are four entities named in the Book of Revelation that play a role in the Great Tribulation. The first one is the Dragon, who is the Serpent (Satan). The second one is the Antichrist, who is the Beast (the Son of Perdition). The third one is the false prophet. The fourth one is the image of the beast.

Shown below is the description of the last two entities;

*Rev 13:11-18*

*Then I saw another beast (the false prophet) coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. And he exercises all the authority of the first beast (the Anti-Christ) in his presence, and causes the earth and those who dwell in it to worship the first beast (the Anti-Christ), whose deadly wound was healed. He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast (the Anti-Christ), telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name. Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666. NKJV*

The Greek word being used for image (#1504) eikon, means a likeness, a statue, or profile (figuratively; a representation, resemblance, or image (icon). The language describing the creation of the image makes it sound like something tangible; a lifeless figure or copy of a man (like a clone), that is mysteriously brought to life by the Anti-Christ. Furthermore it sounds as if the image is given extraordinary power; and is (seemingly) able to order the death of anyone who does not take the mark of the Anti-Christ. Beside the references made to “the image” in Rev 13:11-18 (on the previous page); the word “image” is referred to six more times in Revelation (chapters 14:9. 14:11, 15:2, 16:2, 19:20; and 20:4). Each reference to the “image” is made within the context of “the beast.” They always go together, the beast and the image of the beast; but are they two separate entities?

After the Battle of Armageddon, The Dragon (Devil), the beast (which is the Anti-Christ) and the false Prophet are thrown in the Lake of Fire;

*The devil that deceived them (mankind) was cast into the lake of fire and brimstone,… Rev 20:10 KJV*

*Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. Rev 19:20-21 NKJV*

If the image of the beast (Anti-Christ) is an individual (or entity); why isn’t “it” thrown into the lake of fire also? The answer must be, the image is a life altering genetic therapy that is inside of everyone who has “marked” or engraved themselves with this image. To worship the image of the Anti-Christ, is to take on his image (or form) and become “like him.”

*If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name." Rev 14:9-11NKJV*

The immortal life (or life extension) therapy will heal all human diseases (even mortality); and have the power to bring everyone back to a youthful age. The availability of this therapy will lead to the ultimate test of faith; do I trust in the promises of Jesus, even to the point of death (that I may inherit eternal life), or do I accept the Anti-Christ’s offer to take the immortal life therapy and live forever in the here and now? This is the strong delusion of 2 Thess 2:9. The immortal life therapy appears to do so much good, how could it come from any one else but God.

Supplemental:

1. The Immortal Life Body

Prepared by the hand of God, the first Adam (and his wife) was given an immortal body. They were not predisposed to a sin nature, making their choice to sin inevitable. They did not age, neither did they have to die. Yet, Adam or Eve did not reach out to eat from the tree of life (and live forever). The second Adam (Jesus) was born with an immortal body, of the same type and nature as the first Adam. He was not a mortal man, or else his body would have born the penalty for sin, and in the process of time he would have died a natural death. Neither did he possess an eternal body, because that type of body can never experience death. Jesus allowed his immortal body to suffer death, so that he could reverse the curse of sin and death (imposed upon us by Adam and Eve). The scriptures say that

“only the soul that sinneth, it shall die.”

Yet Jesus, subjected his sinless body to death. When He raised himself from the dead, he presented himself before the father as a new man that possessed immortal life. To him the Father granted eternal life.

*"Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father." John 10:17-18 NKJV*

There is a certain scriptural progression that takes place whereby an immortal body inherits eternal life. The fine linen garments, given to the Saints (described in the Book of Revelation), is a symbolic metaphor for the immortal life body (and the covering of white light).

*“For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Cor 15:53 KJV*

After all of the Saints who come out of the tribulation have received their fine linen garment, the marriage supper of the lamb will take place. The Saints will drink the water of life, and our immortality will be changed into eternal life.

*Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. Rev 19:7-9 KJV*

2. The Millennium

Believers should take a critical look at the Doctrine of “The Millennium,” and ask themselves the question; is this doctrine the teaching of Christ Jesus, or did it originate among a certain group of Messianic believers who are referred to (in the New Testament) as Judaizers?

Among Jewish scholars (and Mystics) there has always been the belief that human history would last six thousands years; followed by a one thousand year Shabbat (rest), which is referred to as the Messianic millennium. They believe that once the Messiah appears, there will be 1000 years of global peace, and all of the promises given by God through the prophets, will be realized. Of course, this did not happen during the life and ministry of Jesus. Instead of ushering in a millennial reign, he gave his life to redeem his brethren. The Jewish leaders of his day (the Scribes and Pharisees that made up the Sanhedrin) did not understand the true mission of the Messiah. Even today, they still do not understand. If he had so desired, Jesus could have reigned as the King of Israel, and not only because a large number of people believed in him. There is evidence in the scriptures (and also in the historical record) that points to the fact, that he was born the 10th Hasmoneon King and High Priest of Judea [9]. When Pontius Pilate asked Jesus if he was the King of (the Country) Judea, Jesus told him, “it is as you say.” Yet, Jesus did not claim his royal right. He could have made an appeal to Caesar, right there before Pontius Pilate. But he did not want to rule over this fallen world of sin and death. He was born to conquer sin and death, by reversing the curse of Adam and Eve. He subjected his sinless and immortal body to death, not only to redeem man from a sinful heart, but also to mend the separation from God that men suffer at death. When Christ was resurrected from the dead, he inherited eternal life, and he gives eternal life to as many as God have given Him (John 17:2 NKJV).

In the first century B.C., there was an ongoing theological dispute between the Hebrew believers in Christ. One group believed they were set free by the truth, and no longer under the Law of Moses. Instead, they were only under the original Torah (Dt 5:22) which is;

“YHWH is First (Mark 12:29). Love YHWH with all your heart (Mark 29:30) and your neighbor as yourself (Mark 29:31).

The other group, the Judaizers, confessed their faith in Christ, but still required the law of Moses be fulfilled, and the customs and traditions of the Hebrew people be maintained.

I suggest to you, that the doctrine of the Millennium is one of those traditions carried over by the Judaizers (into the new Messianic Hebraic faith). [There were many others]

In the mind of this group of people, in order for Jesus to fulfill the requirements of the 1000 year reign of Messiah (that he did not fulfill during his life time); he would have to do it after the Great Tribulation. If we put their tradition aside, where else can we find (in the Old Testament) any doctrine (given by God) concerning a post tribulation Millennial rule? No where. Jesus did not teach about a doctrine of the Millennium during his earthly ministry. Likewise, neither did the disciples. In fact, the Book of Revelation stands in opposition to the doctrine of the Millennium in several key respects;

*And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev 11:15 KJV*

He shall reign for ever and ever! That sounds exclusive of any type of exception, especially one made right after the Tribulation, when Jesus supposedly gives his kingdom back to mankind; who then rules for a thousand years. Once the thousand years are up, we’re told that Jesus takes his kingdom back (again).

After the mid tribulation rapture of the Saints; and the 200 million horsemen kill a third of mankind. The scriptures go on to say;

*“And the rest of the men which were not killed by these plagues (brought about by the 200 million horsemen) yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” Rev 9:20-21 KJV*

The term, “the rest of the men,” means (in the Greek) all those which remain. In other words, all those alive at this point in time – are wicked and will not repent. Once the beast and the false prophet are cast into the lake of fire;

*“…the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.”*

At the mid point of the great Tribulation, the Saints who were sealed with the seal of God are removed from the earth. Of the wicked that remain; one third are killed, in what sounds like a nuclear war. The “rest of men” (who survive after this) are killed by the sword (word) of Jesus Christ. Who then are the people who rule the nations during the Millennium? Is it the Saints who were raptured? How can that be? All the Saints were sealed by the seal of God, and then married to Christ at the marriage supper of the lamb. This is the moment which God and his Messiah have waited for; and the Saints will not be tested again.

*Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete. Rev 15:1 NKJV*

Is it really complete, finished, ended, and over? Or does it come up again in another 1000 years?

*And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying,* ***It is done****. Rev 16:17 KJV*

It is done. This is the second witness to the completion of God’s plan of redemption. The first “it is done (finished)” came from Jesus on the cross (John 19:30). Now, with God’s declaration from the throne, it has been completed on earth and in heaven.

This is a matter of truth vs. tradition. As far as I’m concerned, I view chapter 20 (of the Book of Revelation) as an insertion by a 3rd or 4rth century cleric. Furthermore, I’ve noticed that when I read the book, it flows perfectly fine from chapter 19 to chapter 21, just as I would suspect.

While there is no other witness to the doctrine of the Millennium found in the Old or New Testament; there is additional information found in Church history that is also in opposition to this doctrine. For example, in Eusebius's Ecclesiastical History, Book III, Chapter 28, there is a fragment from the writings of Caius, who lived in the last part of the second century, which gives the following account of the “Cerinthus” heresy:

*"But Cerinthus, too, through revelations written, as he would have us believe, by a great apostle, brings before us marvelous things, which he pretends were shown to him by angels; alleging that after the resurrection the kingdom of Christ is to be on earth, and that the flesh dwelling in Jerusalem is again to be subject to desires and pleasures. And being an enemy to the scriptures of God," , wishing to deceive men, he says that there is to be space of a thousand years for marriage festivities" "One of the doctrines he taught was, that Christ would have an earthly kingdom."*

Cerinthus was either himself a Messianic Jew, or the Judaizers had convinced him that this doctrine was true and needed to be established in the church. Either way, there is quite a bit of historical information on the Internet regarding this doctrine; and a strong witness in the scriptures opposing the text. I suggest you perform your own research on this topic.

Footnote #9

What is the true translation of the question Pontius Pilate put before Jesus, when he asked him;

*Matthew’s gospel- "Are You the King of the Jews?" (27:11 NKJV)*

*Marks gospel- "Are You the King of the Jews?" (15:2 NKJV)*

*Luke’s gospel- "Are You the King of the Jews?" (23:3 NKJV)*

In each instance; according to the Greek text, Pilate actually asked Jesus;

Are you the **King of Judea**?

Because in the Greek, the word (#2453); “Ioudaios” means **Judea,** in the sense of a country, and not the Jewish people (as if separate from their country).

This was not a frivolous or offhand remark or miscommunication. The precise rendering of this question has far reaching consequences. There had not been an official King of Judea (appointed by Rome) since Herod the Great died in 4 B.C. Pilate wasn’t asking Jesus, are you the King of (the people known as) the Jews, because that would have no political meaning to him or his office. That would be the equivalent of well known and popular political or religious figure in the United States, calling him or herself the “President of the Americans.” That would hardly make the real President worry about his job. Pilate was asking Jesus, do you have a valid claim to the throne of Judea? This is something that would have Political ramifications in Rome. Especially when you consider the fact that the Magi (who visited Jesus) were Parthians. The Parthians were the only formidable enemy Rome faced in the region. In 53 B.C., at the Battle of Carrhae, the Parthians killed over 20,000 Roman soldiers, and took another 10,000 as prisoners (about 12,000 Roman soldiers escaped to Syria). In 40 B.C. the Parthian General Pacorus (under King Orodes ll) defeated the Romans in Syria, and proceeded to throw them out of Judea. For three years (40-37 B.C.) the rule over Judea was returned to the Hasmonean Dynasty, under Mattithias Antigonus, the 9th King and High Priest of Judea.

In 37 A.D., the Romans attacked Syria (and Judea) and successfully defeated the Parthians. Antigonus was captured and then beheaded by Marc Antony. The Idumean; Herod the Great, was installed by Rome as the King of Judea.

About two years before the death of Herod the Great (between 4 and 2 B.C.); the Magi traveled to Jerusalem looking for the Messiah of Israel. Their proper title was “Megistanes,” and they were the Nobles and Wise men (the ruling class) of Parthia. Josephus records that treasure caravans bringing expensive offerings to Jerusalem from Jews living in Parthian territory did so with “many ten thousand men” as escorts (including thousands of soldiers). When the Magi visited Herod the Great, they asked him;

*“Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*

When Herod the king had heard these things;

*“he was troubled, and all Jerusalem with him.”* *Matt 2:2-3 KJV*

Why would Herod be troubled, by the thought of a lowly commoner threatening his throne, since he was not troubled by this prospect prior to the Magi’s visit? It was their presence (which must have been substantial) that not only troubled Herod, but “all of Jerusalem” as well.

Depending upon the date of the actual death of King Herod the Great, it was either King Phraates lV of Parthia, (who was the son of King Orodes ll); or King Phraates V (the grandson of King Orodes ll) who sent soldiers to accompany the Magi on their trip to Jerusalem in search of Jesus the Christ. It was King Orodes ll who supported Mattithias Antigonus in regaining the Hasmonean throne to Judea, in 40 B.C. The question is; If Jesus’ mother the daughter of King Antigonus; that would make her the Hasmonean Princess “Miriam bat Antigonus” (born in 29 B.C.). If that were true, Jesus was a Hasmonean Prince. This could have very well been the reason for the Magi’s visit, to pay homage to the 10th Hasmonean King and High Priest of Judea. Perhaps the Hebrews living in Parthia hoped for another chance to oust the Romans and gain back the Kingdom. They could back Prince Yeshua (Jesus) just as they back his grandfather, King Antigonus.

It is quite interesting that when Pilate asked Jesus, “Are you the King of Judea (the Country)?” He responded by saying;

"It is as you say." Matt 27:11-12 NKJV

"It is as you say." Mark 15:2 NKJV

"It is as you say." Luke 23:3

[This topic will be studied in greater detail in my upcoming book, “King Jesus.”]

3. Mattathias, the Twelfth Apostle.

Here is another instance where truth meets tradition. In the first chapter of the Book of Acts, the disciples are assembled together and Peter addresses them regarding the traitor Judas Iscariot:

*"For it is written in the Book of Psalms: 'Let his dwelling place be desolate, And let no one live in it'; and, 'Let another take his office.' "*

*Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection." And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, "You, O Lord, who know the hearts of all, show which of these two You have chosen to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles. Acts 1:20-26 NKJV*

This is why I wrote previously, that the unnamed disciple in John 1:37 is probably Matthias. In John 1:40, we find out that one of the two unnamed disciples was Andrew, but the other remains nameless. Based on the requirement outlined above by Peter the Apostle; in order to be considered as a candidate, you must have been with the ministry, beginning from the Baptism of John. Only two men were eligible, and the Holy Spirit picked Matthias. He became the twelfth Apostle.

“But they chose in error” (or so I’ve been told); because they had not yet received power and the Holy Spirit (on Pentecost). I’m not being sarcastic. I have been rebuked in this manner. The truth of the matter is; they did receive the Holy Spirit (and power) much earlier, when Jesus appeared to them right after his resurrection;

*Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost*:

[and here is the power…]

*Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. John 20:21-23 KJV*

The word “Pentecost” is a Greek name for the Hebrew “Festival of Weeks;” which celebrates the giving of the law from Mount Sinai. This festival, called Shavuot (in the Hebrew) marks the fifty day period that began after crossing the Red Sea, to the giving of the 10 commandments. The fact that this festival found its way into the Christian church early on, only goes to show that it is another Messianic Hebrew carry over like the Millennium rule. The disciples had already received the Holy Spirit and power; when the Holy Spirit chose Matthias as the 12 Apostle (replacing Judas). I speculate that Matthias remains nameless from this point on, so that Paul can be thought of as the twelfth Apostle.

4. Mary called Magdalene

Examine this one scripture verse about Mary called Magdalene (in its original language). It most certainly has a different meaning than the one you’re accustomed to. I can only speculate as to whether a physical (biological) change takes place along side of a spiritual one, but I believe there is more involved in becoming a “new man” than just a change of heart.

Mary is one of the best examples of a person whose faith was perfected.

*Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. Mark 16:9 KJV*

This clause, “out of whom he had cast seven devils,” is written like this in the Greek language:

**out** - (#3844, para (par-ah'); a primary preposition; near; from beside, at (or in) the vicinity of (objectively or subjectively).

**of whom** – (#3739, hos (hos); the relatively (sometimes demonstrative) pronoun, who, which, what, and that

**he had cast** – (#1544, ekballo (ek-bal'-lo); to eject (literally or figuratively): bring forth, cast (forth, out),.

**seven –** (#2033, hepta (hep-tah'); a primary number; seven:

**devils –** (#1140**,** daimonion (dahee-mon'-ee-on); neuter of a derivative of NT:1142; a daemonic being; by extension a deity:devil, god.

The word “ekballo” can be used to express the idea of casting out, or bringing forth. (The interpretation was left up to the translator based upon his understanding of the context.)

For example, in Matthew 12:35 (shown below), the word “ekballo” is translated as “bringeth forth;”

*A good man out of the good treasure of the heart bringeth forth (ekballo) good things:... KJV*

The word being used for Devils, is the word Daimonion. In classical Greek writings, including the works of Socrates; a daemon was an inner voice that was sent by the gods, for the purpose of good. A divine spirit sent to inspire and guide man, during his walk in this life. Socrates wrote that his daemon would always warn him if he were about to do something inappropriate, but would remain silent when he was doing something good. This concept eventually changed, and daemons were later divided into two types, the good and the bad; which is why Strong’s Concordance defines the word as a deity; devil or god. Some compare the opposing nature of these beings to the Christian view of a guardian angel and a demon. However, because Greek writers spoke of being possessed by this entity, Christian writers eventually considered this being (Daemon) to be a demon – only. This was most likely based on the assumption that a true Christian is influenced by the Holy Spirit and does not need even a good natured daemon to assist him (which is true).

[Although the idea of having a guardian angel still exists among Christians today, and is not necessarily condemned by the church.]

But there still is a legitimate question regarding the use of the word “daemon,” and its subsequent translation concerning Mary Magdalene. Was the daemon good or evil? There are four occasions in the scriptures where the term “evil spirits” ( pneumatoon- poneeroon) is used (Luke 7:21, Luke 8:2, Acts 19:12-13). Jesus himself, in the parable of the unclean spirit (Matt 12:43) uses the term “wicked spirits” (pneumata – poneerotera). So why used “daemonion,” to express the idea of a demonic spirit (or devil) when the more precise term, “evil spirits” or “wicked spirits” would have been more suitable?

I think the answer can be found in the use of the number “seven.”

The Hebrew word for the cardinal number, “seven” is (#7651) sheba’. Sheba’ is derived from the word (#7650) shaba`; (shaw-bah'); which means to be complete. The number seven is used numerous times in the scriptures to convey the idea of completeness, especially in the Book of Revelation. Jesus describes himself as;

*“…he that hath the seven Spirits of God,…” Rev 3:1 KJV*

The Apostle John sees him as;

*“…a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” Rev 5:6 KJV*

John writes seven letters to the seven churches in Asia,

*Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; Rev 1:4 KJV*

The seven spirits of God were sent to the seven churches to instruct and encourage them to advance to perfection. In each letter, Jesus mentions the good works credited to that respective Church, but he also points out what is lacking. Even the Church at Philadelphia, which does not receive an admonishment from Christ; is told there is something else that they must yet endure (to preserve their crown). But the entire objective behind the seven spirits, and any criticism given by Jesus; is to bring those believers to perfection in their faith. For this reason, I have to reconsider the meaning of these verses;

*Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him, and certain women who had been healed of evil spirits and infirmities — Mary called Magdalene, out of whom had come seven demons,... Luke 8:1-3 NKJV*

What if this verse is saying that Jesus, during his ministry; brought out (in Mary Magdalene) the seven spirits of God? Or in other words, he perfected her faith. Perhaps Luke, in his Greek mind, used the word daimonion (instead of “evil spirits”) to express the Greek understanding of “seven good deities.” This is not esoteric in nature. We are called to be exactly like Christ, in every aspect of his nature. Since Jesus chose to represent himself as “he that has the seven spirits of God,” how are we to interpret this passage? I see this saying as an expression that represents the incremental growth of the spiritual nature in a born again believer; a spiritual growth that eventually leads to perfection (the number seven). Isa 11:1-2 names the seven spirits, the first one being the “shamash,” which is the servant spirit (demonsrtated in Jesus Christ); the second one is:

The Spirit of wisdom, and then understanding (3), The Spirit of counsel (4) and might (5), The Spirit of knowledge (6) and of the awe (7) of Yhwh. NKJV

Another good reason why I question the traditional interpretation of these verses is because Luke (and only Luke) uses a unique method of identifying Mary Magdalene that is surprisingly – Hebrew. While the other writers refer to her as Mary Magdalene, Luke specifically writes, Mary called Magdalene; separating her name – from her title. Magdalene (mag-dal-ay-nay'); according to Strong’s Concordance; is a derivative of #3093, Magdala (mag-dal-ah'); which is an Aramaic form of the Hebrew word (#4026), migdal (mig-dawl'); meaning, a tower. Migdal is from the root word, gadal (#1431) which means to exceed, become great, excellent. Luke is calling her, “Mary the Great.”

Jesus perfected the faith of “Mary called Great.” We need only look at her works to see this is true. According to John’s gospel; among all of the followers of Jesus, (including his eleven Apostles), only Mary Magdalene went to the tomb on the day Jesus said he would come back from the dead. Evidently, the others did not believe at this point in time or they would have been waiting outside of the tomb.

*Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. Mark 16:9 KJV*

Why is it that on the morning of the resurrection, when Mary demonstrated such a great faith, must we be reminded that Mary had seven devils cast out of her? When Peter arrives at the tomb, is he referred to as Peter – who denied Jesus three times? This situation is really just a case of discrimination directed at Mary (based on her gender). It is also the reason why the interpretation of the seven “daimonia” is translated as “devils” instead of “godly spirits.” Mary called Magdalene was a tower (migdol) of faith and an extraordinary disciple.

CREDITS:

1. Yom Teruah [http://www.lightofmashiach.org/yomteruah.html]
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