

First Tablets of Moses

by

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A compilation of related topical studies and commentary based on ancient
thought sacred scriptures teach and associate with the first tablets of Moses.

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Preface

This work is the fulfillment of the story in Revelation that "seven seals" of interpretational value would one day "unlock" hidden meanings of a book. That book is the Bible. And for some two decades since first appearing, this work continues to reveal some of the most pivotal, concurrent developments in the social order of the West as having taken place by processes long ago recorded by ancient wise men.

This writing began as an effort to detect rhetorical imagery of post-biblical history in ancient, sacred texts and to research the significance of repeating patterns of speech in the King James Bible. The result was each purpose answered the other. Seven unique "voices" of context were found to repeat throughout the Bible in the same typological, ordinal pattern as successive states of being in the life of all living creatures as well as in similar periods of time in the social development of the West - past, present and future. And knowledge of these same patterns of natural change also quite apparently enabled authors of sacred texts (including some not in the Bible) to record many stories in ways now found to be recurring even in very current public issues. Yet other stories are now found to have been included in sacred texts merely to impart reasoning that resolves some of the greatest mysteries of all time now demanding answers.

One point of this work, as first published in a 1996 brief, denotes September 14 of that year as the scriptural "end of time." Other theologians concurred with this the following year, but only this work goes on to explain in detail what that means. The major theme of this study is to reveal hidden teachings and directives ancient wise men and prophets apparently encrypted into sacred text - keyed with the system of perpetual life order very widely exemplified in the natural world - and represented in Scripture as the first tablets of Moses.

Also presented herein is a comparative analysis of several synchronized calendars detailing all "ordained time," as delimited by scripturally referenced events and time measurements that mostly transpired well after all the books of the Bible were written. Comparing such analysis with the processes of natural life reveals many unique characteristics of social development the ancients accurately foresaw for the free world are now the recorded history of several millennia gone by, and the potential future yet to come.

This work also substantially deposes the preferred tenet of much modern church doctrine denying America has any formidable responsibility to the principles and foundation of Moses. Further enforcing this idea, it shows the universal forces of nature (at the core of Moses), which now threaten the stability of free world social order, may instead be applied to restructure it with a perpetual sustainability. New inspiration in both religious and political leadership is needed to mitigate these forces accordingly, and the whole world now inescapably struggles in various and escalating conflicts as that develops.

Much of the narrative of this study hinges on certain key events in history upon which the historical evolution of what is now western civilization has pivoted. In the perspective of repeating events of similarity from ancient times, the turning of the world is seen: past, present and future. We can now realize the ancients calendared key events in civil progress across all of recorded time before they ever took place, right down to exact years, in many examples from known history. What we learn from the overall picture is the value of the process displayed is much greater than that of the sum of the parts. We find new values and understanding of natural perpetuity exist in a theology of process rotation historically responsible for the making and breaking of nations throughout time. We now have a "round world" theology, ordained by the timeliness of Mosaic intent revealed herein and confirmed by Scripture, that answers many questions remnant of previous Moses-based theology, and makes some of the more shallow tenets of faith as obsolete as the by-gone beliefs of astronomy in a flat world.

Introduction

This introduction chapter describes the development of the main theory advanced throughout this study and discusses some concerns for approaching it.

This study considers nature as another voice of the Creator, and to some extent uses both nature and Scripture to augment and to confirm the principles and the values of the other. The result helps show how things created by man differ from things created by the Creator, and points to the resolution of problems with man's social and ideological creations.

Most fundamental to this study is the basic process of natural life common to all living things.

Phases of Life

Nature teaches of a series of phases through which life rotates one step at a time. Nearly every form of natural life seems to exhibit a similar, general order of progression. This process of change in every living thing amounts to, in the greater sphere, a perpetual existence, or eternal life, of the collective, natural world.

Most living things are also comprised of many smaller elements that each has a life of its own. Every form of life is also part of a procreating family system also having its own life, of which each individual is an essential part. And the ways many life processes interrelate to constitute another form of life greater than the sum of the parts becomes rather complex. But no life is an island. Neither does life begin or end by man. And all living things in the same ecosystem are also at least indirectly interdependent. All this complicates perceiving the simplest model of life process as a general rule.

In the course of this study, we will consider the simplest model of life as well as some greater systems of life. But first we will consider some rather unique qualities of the Bible that interact with the life of man according to certain processes of time, to produce and sustain life as we know it. And what we find in this interaction is the Bible has a life of its own.

The organization and function of the living qualities of Scripture are best addressed initially with a few comparisons to modern computer programming.

Software for the Human Machine

The Bible has long been the inspirational software for the social machine in the western world, and has served as the default operating system for the soul of every nation in its western history. It is also the touchstone of an obscure power of natural order that dates back even beyond recorded history, and a multi-leveled "school" of intellectual achievement. Because of this, repetitious re-application of some of the principles it teaches reveal deeper levels of understanding. Each time a person runs certain parts of scripture through his mind and applies the faith to understand the deeper messages taught therein he obtains an output of precious insight about the world around him and certain gleanings of truth, which, if he then feeds back into the program, yield even deeper revelations of divine understanding. This method of intellectual growth is much the same basic algorithm as that of artificial intelligence computer programs that have been developed for computers.

Artificial intelligence programs write task-specific programs to solve problems based on current data with respect to previous instances of successfully solving similar problems. They compare profiles of relative patterns of data believed significant to the problem to be solved from which successful patterns of operation may be recognized and implemented into another program to solve the current problem. Each time a recursive procedure of artificial intelligence is run, ideally, something new is learned which is then re-applied thereafter. This is the essence of artificial intelligence or AI programming.

Similarly, Christian societies throughout the ages have at different times needed certain answers to life's

problems for which the Bible has been the source of intelligence. And as each different particular people in time used the Bible to search out these answers they would acquire different answers according to the relative data upon which such different people in time "ran the program" to find the answers that would solve their contemporary problems. This is how the same Bible, at different times, has led men to war and led men to peace.

The Bible does not change. But man's understanding and application of it is always changing. By an agenda all its own it functions as a superior artificial intelligence program that continues to develop mankind by leading the Christian mind and soul in much the same way an artificial intelligence program turns a box of plastic, copper and silicon into a thinking, learning life form.

Object-oriented Programming

Back in about 1990, a whole new method of computer programming completely revolutionized the software industry, and it has now led to a much deeper understanding of how ancient scriptures work on society. This new development was called object-oriented programming. It has nothing to do with physical objects, but with ideological "objects" that are conceived based on general similarities between several more specific concepts. Every competitive software developer soon had to adopt this new science as it was readily recognized as the most powerful approach to programming ever introduced.

Object-oriented programming languages use fairly broad, general procedures, each associated with certain key words that, when "called" by a program, behave in certain ways according to the purposes of the program that invokes them. Fundamentally, several broad concepts of function (objects) are first established. Then, in writing a program, the programmer "descends" more specific manifestations of these much broader, general functions according to the more specific needs of the program. Computer programs and programming languages, even spoken languages, are also built in this way. And root operations between diverse programs, as well as root meanings between spoken languages, are associated in the same way.

As an example, consider the concept of clothing, for which the term, "raiment" often appears in Scripture. In the modern world we have clothing items like shirts, pants, gloves and hats, whereas ancient clothing consisted of robes, vests, sandals or tunics, for example. All of these items fit under the "higher object" of clothing. But an object may also be created to associate different activities or situations. Walking and running are very similar activities, for instance. Both might classify under an object of "exercise." Driving a car, however, may not be exercise but it may still classify with walking and running under an object of "traveling."

The purpose for the creation of an object in programming is to embody or associate different activities or concepts too diverse to fit under the heading of a more simple term for the sake of consolidating means of manipulating data of different types by similar means. The interpretational value of objects in Scripture is found in associating activities or concepts appearing under the same object for the sake of refining contextual meanings. The prophetic and message-bearing uses of objects involve consideration for how activities or concepts associated with ordinal objects apply to other times or paradigms according to the same order.

The Seven Objects

Most of Scripture is authored based on a very broad system of seven objects, first portrayed in Genesis 1. There are both ordinal and interactive relationships between these seven objects, which make up the main focus of this book. They are termed herein, collectively, as the process of divine order, or individually, as the divine functions.

There are basically seven very broad "objects" of divine function, only seven. Whereas modern computer programming has come a long way in reducing thousands of low-level computer procedures to mainly

just a hundred or so higher "objects," from which most any program may be written, this is a much higher language still, because it uses only seven. Each of these seven objects is one step in an ordinal process of change that has an inherent fit between each of the two beside it. They pervade the entire Bible. Each of them also relate not only to a particular phase in all forms of life, but a particular age in the history and future of western civilization, as well as to a great many other natural systems of change.

When we correlate the seven respective elements of many different chronological patterns found in Scripture and in nature, and then consider each of the more general concepts taught by each collection of elements as defining each of these seven general objects, we can assess the unique nature of each of the seven general typologies (or objects) that arise.

These seven very broad, ordinal objects, or typologies, also expose hidden prophecy in the Bible through the chronological periods referred to as "days" in Scripture. These chronological periods of time exhibit a high significance of correlation with the seven objects of divine order. By the same correlations, the world history of several millennia gone by is found to fit, allegorically, with many certain patterns in Scripture. Such studies show us where we are (and that we are) in the ordained timetable of the world's development into a divine utopia. To look at this, beginning in Chapter Three, we will consider some symbolism describing each prophetic "day" in the Bible, then observe through correlations with history the more general characteristics that also define each - thereby making the substantial duration and dating of each of these periods well established by numerous witnesses.

Moses - Programmer of Life

In an old book about cryptic writings, *La Langue Hebraique Restituee*, author, Fabre d'Olivet, wrote:

"Moses in his teaching, followed the method of the Egyptian priests who made use of three methods to express their thoughts: the first was the common use; the second was symbolic or figurative; the third was sacred or hieroglyphic. Such was the character of that language. According to their will, the same word had the ordinary, figurative or the allegorical meaning. Heraclitus has expressed this difference in three terms: namely, the spoken word, the symbolic, and the hidden meaning."

A few very important questions readily arise from this description of the writings of Moses. For instance, if there are three possible meanings to a portion of Scripture, when should one be read which way? When should one be taken literally, when symbolically and when in sacred context?

Moses was one of the most brilliant scholars of his time. And he pled with God to have someone who would lead his people throughout time, as he seemed to understand how the carnal nature of man always seems to creep in and begin destroying a society, requiring a constant, or at least periodic, divine influence to bring it under control. It seems for this reason God expressed, symbolically, how He would be giving Moses the power of providing this for a time that was to extend well beyond his own period. This plan appears in a parable in Exodus 33: 21-23, and describes God hiding Moses in a rock for a while (as his hidden works related herein have been preserved throughout time), then letting him look out and see God from behind (as if to become able to perceive and follow His walk). It would seem the "sacred" context of Moses accomplishes this, and it is found by recognizing the object-oriented contexts of it all.

Picture Mentality

Learning new things is somewhat personal to the individual because a person generally learns new things according to precepts he already holds in his mind. It's as if we all hold a mental picture of reality in our mind to which we are always subservient. Personal beliefs or experiences cause us all to associate certain significance, value or relevance with all new things we perceive in the world around us, and using these subjective weights and values, we all paint our own picture of the world according to how such things relate to us personally. This subjective perception of all that comprises a person's "reality" is largely an

assembly of personal beliefs, understanding and motivations. It is also the fundamental basis for "vision," which the Bible says people perish without.

It is in reference to this subjective picture of perceived reality that people orient themselves in the plans for their lives. So this picture is very dear to us because it gives us a certain sense of security and purpose vital to our wellbeing. However, it also causes us to prejudge the nature of new things we are exposed to with partiality. We all have a need to constantly fit new pieces of information into our own picture of the world. This is as common as eating food, and just as important for sustaining the natural, living processes of mental awareness.

But sometimes, when we come upon some new piece of information that does not favorably fit into our own picture of the world, many of us will simply reject it or distort our own perception of it, sometimes even in spite of how simple and pure it really is. This may occur when the disruption to our wellbeing or the rearrangement of our picture of "our world" that it threatens does not seem to be worth enduring.

This is normal but dishonest. We are often judging emotionally then instead of reasonably. And when emotions preclude reason, truth and good order go out the window.

Many of the biblical insights presented herein are conceptually inter-supportive of each other. It has been impossible to present the entire scope of this study such that each point expressed substantially builds only upon others that precede it. But to allow the Bible to build us a new mental picture of reality we need to first look at a great many examples of diverse concepts and assemble them all into one single, greater picture; then step back and look at the whole thing, comparing the value of that whole picture to that of our own picture of the world, before we try to make a mix of the two. So the reader should be advised not to stumble over doctrine that opposes his own acceptance, but to be sure to build the whole picture related herein and then reckon with the differences between that complete "reality" and his own picture of the world.

Precept upon Precept

There are also other means of communication now found in Scripture that have been revealed by applying object-oriented analysis to the text. For instance, the root meanings of a scriptural list of names may be found to portray a highly descriptive process that also applies to something else. Likewise, the numeric measure of one thing may relate to the accounting of something else. Or one biblical story, event or term may represent a basic concept later used to develop another, more refined concept by association with some other story.

There is also a most fundamental language of Scripture with a lexicon independent of and primordial to Hebrew. It is a language of natural "objects," which are the greatest common denominator of all human communication. This realization also inspires us to trace Hebrew terms to the prime root (such as we find in *Strong's Concordance*) in order to obtain a more fundamental concept of generic meaning also applicable to something else. In the more general realm of such root meanings we find some of the most sacred teachings, authored not according to a lexicon of term definitions, but of figurative associations. For this reason, the standard employed throughout this study is to trace Hebrew terms to their root meanings to ascertain the more general definition, and thereby get the best idea of the higher object and the figurative relations of the sacred context.

Scripture also builds precept upon precept from the beginning all the way to the end. Few people have ever perceived the interpretational value of following Scripture from Genesis to Revelation while letting all terms build on previous uses of them established in earlier passages of Scripture. And it is especially difficult to do this while also holding only loosely onto the commonly held term definitions of the English language. But we should let the Bible build its own language and only hope to be able to understand the most essential rules of its linguistics.

Sacred Context

The sacred context of Scripture changes nearly everything previously understood about theology by causing it all to become applicable to an entirely different and present paradigm. This transition can be described by this one simple illustration:

Imagine a large conference table with many chairs around it. On the table are many, tiny pieces of paper, each with different verses of Scripture written on them. In each of the chairs around the table sits a different theologian, all of whom have contributed to the general understanding of Scripture with which we have long been acquainted. Each of the pieces of paper on the table is turned to point towards the theologian most responsible for how the verse on that piece of paper is understood or accepted.

Now imagine something appears in the middle of the table that was never noticed before. It has been there all along but the time for its purpose had never yet come. Then it comes. And what it means is every piece of paper on the table, all of which lie in different places pointing in different directions, must now be oriented exactly towards that new revelation in the middle.

Every verse of Scripture now takes on new orientation and acceptance because it is found to offer bilateral support for every other verse of Scripture only by such re-orientation. No longer are there many different perspectives for different verses, instead there is now only one. And what results is an entirely new theology, comprised of all the same verses of Scripture we have always had, but as now all telling parts of a whole new story we have never heard. All of them gain new acceptance because they all, collectively, now answer all of the questions demanded of the time for which sacred context had always been kept secret, or "sacred."

Changing the Bread

One of the most basic principles of Christian leadership is set forth in the manner of judgment Jesus taught His disciples in the Lord's Prayer. Part of that prayer (although misinterpreted in the King James) says, "Give us today tomorrow's bread." This is the idea of setting a select group ahead of the people in the processes of time and into a perspective of affairs the people will soon need to deal with, of which they as yet have little or no knowledge. This directive is taken from Old Testament temple order that called for the changing out of the show bread of the high priest on the eve of each day (and likewise, on the eve of each age).

Literary Arrangement

Each of the seven chapters of this book is devoted essentially to each of the seven functions of natural life process, or the influences of divine order. In each chapter, we will look at the most general qualities of the relative divine function first; at a number of other topical studies or concerns extant of the general purpose of the overall study that classify under that particular function; then at the more specific manifestations of each function relative to the plight of humanity today, struggling to understand himself and the nature of the creation.

The First Divine Function

Seed of Life

All forms of life begin with a seed state; whether man or animal, plant or insect, all forms of life have a small beginning that has all the potentials for the design of the entire life process within it. This “seed” state is the first state of any life form.

From the seed state, all forms of viable life progress next into a period of sprouting and/or cell specialization concurrent with fertilization or adequate acclimatization. This is the second state. It is the coming together of the plan with the forces that interact with it. Thirdly, there is a phase of growth. Fourth, there is bearing young and motherhood. Then the fifth state is the attainment of full stature and may include the sheltering and mentoring of the young until maturity. The sixth aspect of life is the relationship of the life system to the environment, the decline of potential and returning to the Earth to become substantial of more elemental matter. This brings in the seventh state. It is the Sabbath rest. This is only a brief description of the seven general states of life as nature teaches us of them.

To summarize this process of life in another way, the first two influences of life work together throughout a third phase to become synergistic and static. With thesis and antithesis, we get a synthesis. Next, there comes another energy release of the first type from this resulting synergy, which is the fourth function, and which begins another subordinate three functions. This is the nature of all things God created having the breath of life - they bring forth like kind.

The herb bearing seed and the fruit of all trees were the very first foods Adam was commanded to eat. He was first taught to sustain himself on exactly these substances. This has sacred meaning. The first of these is the herb bearing seed. And the question arises here, whether God was referring to the herb that bears seed or the seed that is born of the herb. But there is another possibility. The terms used here derive from the very process of the herb bearing the seed, rather than either the herb or the seed. And the very spark of difference between these two is the essence of creation power itself.

The best summary of the first divine function, as relative to human and social life may generally be described by the concepts of initiation, direction, foresight or information, as these are seed types of influence among us. In the Bible, we usually either find speech, a forethought, plan, orientation or vision occurring with this first influence, at least conceptually. These are some of the specific manifestations in the Bible that descend from this first, higher object of divine function we need to comprehend.

The First Creation

The first day of creation describes the appearance of light. There are seven colors of the visible light spectrum: red, orange, yellow, green, blue, indigo and violet. Any physicist however, will tell you all these colors are merely different ranges along a continuum of frequencies of vibration that make up the visible light spectrum, and the only real difference between each color is in the way the human brain discerns the different frequencies of vibration. But why the human brain discerns the visible light spectrum as seven distinct colors, no one really knows.

After the flood of Noah's time, a rainbow appeared in the sky as a sign there would never be such a flood again. The Bible says this rainbow was given as a token of the covenant God established between Himself and the Earth and the life on the Earth. The significance of this token is rarely considered, but it is the most profound covenant in the whole Bible. This covenant is repeated seven times to Noah. There is no other covenant in the Bible expressed as emphatically as this one. And it says this covenant is for perpetual generations (or eternal life).

A rainbow is produced by light interacting with water and air to display the seven distinct colors in white light. Since light was the first creation, this also substantiates the concept of the first law as a seven-fold

function. Jesus described the light of the body as the eye. And He said the condition of the eye (as in foresight and as in seven-fold perception) affects the entire life system. This is in Luke 11:34:

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

Jesus is saying the quality of a whole system of life is based on the quality of the first manifestation of life, being foresight or planning, as symbolized by the eye. Jesus seemed to again refer to this same idea in the washing of feet, which, as we will see further along, is another first type symbol.

We know how essential light is to life. Light from the Earth's sun actually supplies at least most of the energy for all natural Earth life, either directly or indirectly. But the sun does appear in the story of creation until the fourth day. So the first day creation of light must refer to an even more primary sort of light, which would seem to be starlight, or cosmic energy.

Light is a release of vibrating energy. It is a radiating energy of various frequencies of vibration. Light excites molecules in every form of matter it touches, producing a rise in heat and in biological metabolic rates. Plants harness the energy of light. But light affects everything it touches and causes a change.

All biological life is also comprised of a complex system of organized energy processes. Even more interesting, now, is that quantum physics has shown particle vibration alone may well substantiate even the entire existence of physical matter itself.

All this means there may be a much more universal law of energy process represented by the light of the first creation. But the most notable concepts of this divine influence are this seven-fold spectrum of unique differences and that of ordinal change - the both of which result in the phenomenon of life.

There are also many biblical references to the need for the rotation of day and night in the Bible. This need for change also seems inherent in this first law. Light has a seven-fold quality as well as a pulsation of energy to effect change according to certain developments across time. Considering these two together as complimentary forces of life, it becomes apparent each of them requires the other. Organization by sevens requires a distinction of different states of being, and there must be some clocklike influence (as the vibrating rhythm of light) to provide the energy and direction to effectively drive change.

Foresight

The main concept we need to look at first is how the first of any seven sets the groundwork, even the plan, for all the rest that follow in that order of seven. There are many orders of seven in the Bible. In fact, there are thousands that are written or taught or more obscurely evidenced. And the first of any such order often sets the plan for the rest.

When Jacob married Leah and awoke to find it was not Rachel, God told him to "*fulfill her week,*" meaning Jacob needed to be her husband exclusively for seven years, and even though she was not even his choice for a wife. This is one example of biblical teaching about minding our commitments by sevens. There are many other biblical witnesses to this same maxim. But a man's matrimony is highly symbolic of anything and everything he dedicates himself to. So this is a very broad and powerful instruction when we hear it by faith and take it seriously. There is, however, very good reason to do so.

It seems there are always six repercussions after any type of first influence (being an expression of information, orientation, revelation, or the initiation of something new), whether on the giving or receiving end. Divine order teaches planning and governing all things by sevens, and establishing that plan as the first manifestation thereof. We also find this same instruction in the following example, which is most relative to "divine" national responsibility.

Upon entering the promise land, Joshua's first engagement was with Jericho. In that story, the people marched around the city seven days and seven priests blew seven trumpets. Trumpets were often used to announce an event or a battle or a new phase of time, such as a new year. These seven trumpets may be

prophetic of each heralding a new age. And the seven priests may be symbolic of seven unique ministries that manifest across a great span of time. The seven days seem to be prophetic of that great span of time, being seven ages, generally accepted as meaning seven millenniums. This is all symbolically represented of course and fairly insignificant by itself. But what we need to observe initially is that first things set a plan of seven. We will be seeing this again in many other examples.

Some symbolic items predominantly associated with this first divine function are: feet (as they establish direction); shoes (as manmade confinements of the foot); vision (as representing foresight); bread (as a primary staple of life); seed (as containing all the elements of a plan for a life to come) and most importantly, information (as an initial influence in the mind of a man). This first type of divine influence also carries a quality of masculinity that supersedes that of all the others.

Life of Information

The first divine influence of life is the single most powerful and dangerous of them all. And there are quite a few words of caution in the Bible for employing it. The use and misuse of this power, with respect to information (as initial mental influences) is also the battleground for the struggle between righteousness and unrighteousness in the world. And as it is bread we are taking in when we expose ourselves to the vast array of powers of information we have today, we should remember the words of Jesus about taking bread: *"Do this in remembrance of me."*

Perhaps doing this would make us careful about what we take in.

The repercussions of every word we speak or everything we engage in is extended to the seventh iteration thereof, as occurring under the laws of divine order. This is a fact of life, not some kind of ethical code. But if we seek to understand how each of these repercussions actually manifest in the world, we can learn how to deal with this phenomena and gain a keener awareness of how we are actually affecting the world with everything we do - then eventually learn to use that understanding to our advantage. And our help in doing so should be drawn from the seventh type of divine function that precedes any engagement of a first type function. All things begin and end with God. This is the holy or Sabbath type, where we receive our strength for, and affirm the design of, the plan to be instituted, in the light of divine assistance.

Our Information Giver

The life of God's people as a nation began when Moses led them out of Egypt and gave them God's laws. This was the bread and essential information for the life of His people. So we will now turn to some of the most sacred work of God's primary minister in that beginning, Moses, and the delivery of God's laws for His people.

It seems these seven laws of divine order were taught in the first tablets of Moses, but not as clearly in the second tablets, even though they both may have contained the same words. This might seem a little strange, but the way this is possible is due to possible differences in the way the words were arranged for reading. There are a lot of interesting paradoxes about Moses that are also supportive of this theory. We will look at these in detail in Chapter Five. But first we need to look at a few other scriptures that seem to complicate understanding the ministry of Moses. Then we will look at the second, third and fourth typologies of divine function in the next several chapters, and how these relate to the preordained times (periods for life development) for God's people. Then we will come back to Moses.

Parts of the Moses Puzzle

We will begin by looking at the following excerpt from the Essene's gospel of the story of Moses. Take note of the few things that are not in the Bible. Some people wish to contend that ancient scriptures not included in the Bible should not influence Christianity. But Moses himself said it is by two or three witnesses that a matter is established, and the Bible has only one witness to the whole story of Moses at

Mount Sinai, being Moses himself (although he does reiterate it). The apostle Paul also wrote to Timothy (Tim. 3:16) saying all scripture is profitable, long before later compilers decided what was or was not. Nonetheless, in considering any extra-biblical, ancient scriptures, authorship and audience is important only if content does not speak for itself. We will only be considering herein, any extra-biblical writings, if they enhance our understanding of the Bible in such a way as to perfect our understanding of all things. If this is the case, we can value any such extra-biblical scripture for the fruit it has produced.

Jesus said He came "*not to send peace, but a sword*" (Matt. 10:34). However, as the Prince of Peace, we can expect He at least planted the seeds of peace. And it seems He planted quite a few of them among the Essene's gospels.

While the Essene's writings are significantly different from the Hebrew's, there do not seem to be any real unexplainable points of conflict between them. As it turns out, the few differences that exist, when considered with other biblical scripture, prove to be very enlightening.

There are a number of passages in the Essene's gospels that seem to describe a movement of Christianity that is yet unborn but is also portrayed in the Bible. For instance, there are references to men as angels and as children of light, both of which seem to refer to an end time ministry of God's people in the world.

Reprinted below is a portion of the Essene's version of the story of Moses:

And Moses turned, and went down from the mount, and the two tablets of the Law were in his hand. And the tablets were the work of God, and the writing was the writing of God, graven upon the tablets.

And the people knew not what became of Moses, and they gathered themselves together and brake off their golden earrings and made a molten calf. And they worshipped unto the idol, and offered to it burnt offerings. And they ate and drank and danced before the golden calf, which they had made, and they abandoned themselves to corruption and evil before the Lord. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing, and the wickedness of the people: and Moses' anger waxed hot, and he cast the tablets out of his hands, and brake them beneath the mount.

And it came to pass on the morrow, that Moses said unto the people, ye have sinned a great sin, ye have denied thy Creator. I will go up unto the Lord and plead atonement for thy sin. And Moses returned unto the Lord, and said, Lord, thou hast seen the desecration of thy Holy Law. For thy children lost faith, and worshipped the darkness, and made for themselves a golden calf. Lord, forgive them, for they are blind to the light.

And the Lord said unto Moses, Behold, at the beginning of time was a covenant made between God and man, and the holy flame of the Creator did enter unto him. And he was made the son of God, and it was given him to guard his inheritance of the firstborn, and to make fruitful the land of his Father and keep it holy. And he who casteth out the Creator from him doth spit upon his birthright, and no more grievous sin doth exist in the eyes of God.

And the Lord spoke, saying; only the Children of Light can keep the Commandments of the Law. Hear me, for I say thus: the tablets, which thou didst break, these shall nevermore be written in the words of men. As thou didst return them to the earth and fire, so shall they live, invisible, in the hearts of those who are able to follow their Law. To thy people of little faith, who did sin against the Creator, even whilst thou stood on holy ground before thy God, I will give another Law. It shall be a stern law, yea; it shall bind them, for they know not yet the Kingdom of Light.

And Moses hid the invisible Law within his breast, and kept it for a sign to the Children of Light. And God gave unto Moses the written law for the people, and he went down unto them, and spake unto them with a heavy heart.

And Moses said unto the people, these are the laws which thy God hath given thee.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath day, to keep it holy.

Honor thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, nor thy neighbor's wife, nor anything that is thy neighbor's.

And there was a day of mourning and atonement for the great sin against the Creator, which did not end. And the broken tablets of the Invisible Law lived hidden in the breast of Moses, until it came to pass that the Children of Light appeared in the desert, and the angels walked the earth.

There are a few things in this excerpt that seem to strongly contrast with the same story in the Bible. But these differences also happen to help explain a few things that are not explained in our Bible, although not by showing either to be wrong. We need to consider that the Bible does not tell us everything all at once, only what we need to know in order to fulfill certain functions according to certain processes in time. So it also tells us different things at different times, depending on what we need and what we are willing to hear. This is the nature of the living intelligence of Scripture.

This is also the basic pulse rate of the life of the Word of God in the hearts of men. We could argue whether or not we think the Word of God should function like this, but we cannot argue that it has not. All things were not to be known at all times. And the things that seem questionable in the gospel above actually serve not only to resolve some unresolved questions about the Bible, but the converse is also true, whereby the Bible also evidences this testament to be sacred. As it turns out, the reader may well come to agree with this author, that both testaments are completely true, when the works of these differences are brought to light in Chapter Five.

Consider the part above where God says the words of the first tablets will never be written again in the words of men. Paul wrote to the Galatians in 3:19, saying the law "*was added because of transgressions,*" which also seems to imply there was another system of order originally intended. But Jesus also seems to impart some further extra-biblical support for this concept in the Essene's gospels.

Jesus to the Essenes

Jesus gave a very enlightening story to the Essenes regarding several different sets of laws. They all seem to be symbolically affirmed by the Bible. He also described a process of evolving through different administrations of them in a series of phases, which become most easily understood, again, from the text of the Bible.

Below is this excerpt from the Essene's gospel of Jesus.

And Jesus answered: "God gave, by Moses, ten commandments to your forefathers. 'These commandments are hard,' said your forefathers, and they could not keep them. When Moses saw this, he had compassion on his people, and would not that they perish. And then he gave them ten times ten commandments. For he whose feet are strong as the mountain of Zion, needs no crutches; but he whose limbs do shake, gets further having crutches than without them. And

Moses said to the Lord: 'My heart is filled with sorrow, my people will be lost, for they are without knowledge and are not able to understand thy commandments. They are as little children who cannot yet understand their father's words. Suffer, Lord, that I give them other laws that they may not perish. If they may not be with thee, Lord, let them not be against thee; that they may sustain themselves, and when the time has come, and they are ripe for thy words, reveal to them thy laws.

For that did Moses break the two tablets of stone whereon were written the ten commandments, and he gave them ten times ten in their stead. And of these ten times ten the Scribes and Pharisees have made a hundred times ten commandments. And they have laid unbearable burdens on your shoulders that they themselves do not carry. For the more nigh are the commandments to God, the less do we need; and the farther they are from God, then the more do we need. Wherefore are the laws of the Pharisees and Scribes innumerable; the laws of the Son of Man seven; of the angels three; and of God one.

Therefore, I teach you only those laws which you can understand, that you may become men, and follow the seven laws of the Son of Man. Then will the unknown angels of the heavenly Father also reveal their laws to you, that God's holy spirit may descend upon you, and lead to His law."

Jesus points out here how Moses asked God to reveal His laws to His people at a later time. He even said, "reveal them," not as if other tablets would need to be given. Again, it is by the sacred encryptions of Moses that we already have all these higher laws in our Bible. They are built upon from Genesis right through to Revelation.

We can perhaps expect the one law Jesus mentioned above is to love God and neighbor. But perhaps we can never really obey this law adequately until we understand the mechanisms of the life God has given us somewhat better than we have in the past. The seven laws of the Son of man seem to be intended to teach us just that lesson.

Notice also in the testament of Moses above, God said Moses' laws "shall bind them." And in the gospel of Jesus, He said this was the case in His time because of the way the Pharisees were applying Moses.

So the question arises: What manner of divine law regulates a case such as that of the Pharisees misapplying the laws of Moses? It seems to be by the authority of the three laws of the angels Jesus mentioned above to the Essenes.

There are a number of aspects of God's law physically engraved in recorded history by symbolic or allegorical teachings derived from things that occurred in the time of Moses and in the time of Jesus. For instance, God Himself does not enforce Moses' laws. The people enforce them. Yet the three laws we will look at next are enforced against the people when they forsake the ministry of Moses. This would explain why Jesus referred to three laws as the law of the angels in the testament above. They are enforced even over the highest authorities of God's people.

Law of Angels

If you asked Christians when God first established the law by which He governs His people, most would say it was when Moses received the tablets. But the tablets were for the governing of man by man (enforced by man). The governing of God's people by God, however, is the effect of a system of forces God taught His people about just prior to His giving us our laws. This was to be the "government" by which God would govern His people all their days. And it was a three-part covenant of the Lord. It is also the first law God commanded to be recorded.

As soon as the Israelites came out of the wilderness, they had a battle with the Amalekites. This is recorded in Exodus 17. This one first, great lesson of God for Israel was of such importance to God He more than just talked about it, but even demonstrated a physical relationship of cause and effect clearly enough to make sure it was understood, by writing it in blood on the land. As a result, His people have

been returned to the truth of it from generation to generation and from age to age ever since then. God was making a living (and reliving and reliving), physical statement, which He does a lot.

The battle with Amalek was only won by Israel while Moses' arms and rod were upheld. Also, Moses said: *"The Lord has sworn that the Lord will have war with Amalek from generation to generation."* This is quite a combination. It seems God was saying Israel would war with Amalek many times, while the only way to win the battle each time would be to uphold Moses (symbolizing upholding the ministry of God's law). And thirdly, the Lord told Moses to write this event down as a memorial in a book because, as He said, *"I will utterly put out the remembrance of Amalek from under heaven."*

So this seems to mean: 1) Israel will have war with Amalek throughout the ages; 2) only upholding Moses will save Israel; and 3) the whole world (under heaven) would keep forgetting about this ageless, recurring battle between Israel and this innate adversary. Amalek would not be remembered, yet the Lord swore He would continue to war with Amalek *"from generation to generation"* (seemingly, between each age of national regeneration).

This lesson was so important God gave it even before the tablets of Moses and it had to be recorded first. No doubt this was so His people would later be able to win certain, future battles (by knowing to sustain Moses) against their adversary each time a new generation of Israelites (while beginning to "put down" Moses' law) recognizes the new face of Amalek.

This was the foundation of God's plan for the recurring national regeneration and salvation of His people.

The One Great Law

In regards to not being able to understand God's order for things well enough to live by the one great law of love, it seems God teaches this in a symbolic ruling He made when Miriam and Aaron confronted Moses about his unlawful wife. This wife of Moses parallels a basic commitment of Moses even to other nations, which is somehow at odds with Moses' siblings.

In this story, Miriam became *"white as snow"* (not just leprous, but white, symbolizing purity) and had to be put out of the camp until after the seventh day. Things in the Bible that occur after the seventh day are probably prophetic of things beyond our current week of millenniums, or ages with God. Ancient sages believed we live in a 6000-year (six day) period of time in God's relationship to the Earth. So this exclusion of Miriam seems to represent a period of time that, by the most accepted measurements of time, has not yet come.

Aaron represents the seven laws of the Son of man, as he was the one placed eternally in charge of maintaining the menorah of seven lamps, which represent the seven laws of divine order. And if both Moses and Aaron each represent sets of laws, (Moses the ten and Aaron the seven) thereby setting and affirming precedence, then by logical extension, we may infer Miriam does as well.

What this means is the one great law Jesus mentioned to the Essenes may be represented here as Miriam. And it is too good for us to live by exclusively until the time when she may come back into the camp. We seem to have three sorts of law all represented by these three siblings. And the law of Miriam has perhaps been too good for us to dwell with due to our yet too under-developed understanding or nature.

But a progression from Moses to Aaron to Miriam is also consistent with Jesus' above words to the Essenes that the ten commandments come first, followed by the seven laws and then being led to the one. And one law is all Adam had to keep when he first walked with God. He only had one law to live by, and enjoyed paradise for doing it.

The Second Divine Function

Division

The second day of creation gives us a good basic understanding of the nature of the second law of life. On the second day of creation, God created an expanse to divide waters below from waters above. This He called "heaven" - the space between the sea and the clouds. This would be a control system for the land life of the planet. This "heaven" would pick up and carry water to distribute it over dry ground for supporting life thereon. Many later scriptures mention the exclusive dominion over this power of heaven, and the term, "heaven" (*Strong's #7549*), is defined here as that which is central to such control.

Also significant to point out here, is the scriptural, metaphoric meaning of elevation. The highest parts of heaven carry water for land life. Similarly, throughout the Bible, the higher the elevation of something above the ground the more influence it has in the regulation of life. Conversely, things below the ground often refer figuratively, to carnal nature, unseen forces, captivity, condemnation or death.

Also established in this design of the natural environment is the symbolic meaning of seas. Seas have life within them but all the life therein is entirely beneath the space of heaven. So, metaphorically, the life represented by that in the sea has no influence in heaven, meaning it has no control over life.

Within the spectrum between the highest heaven and the waters which are below, human life rises and falls in attempts to reach upward for the control of life. But the highest such place of influence (heaven's heaven, Genesis 1:1) would be outer space.

Jesus, as the second divine personality of God, complied with this function by coming and walking among man in person. He represented the opposite pole from carnal man that revealed his differences with divine nature.

The second law of life also comprises the judgment of man in relation to the world around him. Good judgment on the part of man means understanding things by contrasting extremes, and perceiving all the elements of difference between them.

As we see, the second day of creation teaches of a control system comprising the interactive forces between two separate things. This seems to be the most basic concept of the second divine function. It is the reactive implementation of the first, involving prevalent forces and control systems that determine the domain, duration and dimension of the whole course of seven functions.

Many forms and functions of division and duality manifest under the second divine influence. This chapter describes several forms of division, duality and contrast that are significant to scriptural study as well as to modern life. This second function of life carries a quality of femininity for its passivity to the first divine influence. It is also the most complicated of them all, but just the first two are most comprehensive in producing all the rest.

Duality of Hearing

Consider the following question for Jesus in Luke 10:25-26:

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? How readest thou?

Most people, at this point, probably do not realize Jesus has already answered the question. Taking this in the context in which it appears is important because the man asking this question is a lawyer (religious teacher), who as such, is responsible for leading all God's people to eternal life, not just himself. This lawyer was tempting Jesus, and Jesus responded wittingly.

Jesus said: *"What is written in the law?"* and *"How readest thou?"* There is seeing and there is hearing. What is written is what is seen. But how it is read is interactive hearing. What is written and what is heard is the whole difference between life and death. It is the continual hearing and hearing anew of Scripture, in pursuit of the mind of Christ, that leads mankind along a continuum of change to eternal life.

Jesus taught in parables because it was not specific lessons He gave, but general ones to be heard and applied to other situations in the hearts of His people. More importantly, He used parables to teach His followers how to exercise interpretive judgment, or spiritual hearing, to embrace all manners of divine teaching, including prophecy, symbolism and even sacred meanings.

Figurative Laws of Moses

In Deuteronomy 30, Moses gives instructions for following God's law. Almost every verse of this chapter demonstrates some form of duality. For instance, all of the following pairs of phrases appear side by side: blessing and curse; shalt return, shalt obey; all thine heart, all thine soul; return and gather; gather thee, fetch thee; do thee good, multiply thee; thine heart, heart of thine seed; which hate thee, which persecute thee; work of thy hand, fruit of thy body; fruit of thy cattle, fruit of thy land; rejoice over thee, rejoiced over thy fathers; etc. All of these, at least pseudo-dualities, occur in merely the first 9 verses. That's not even half of them. There are hardly as many dual verses in any other chapter of the Bible as there are in this one.

Also, the verse just before this chapter says: *"The secret things belong to God."* This verse seems to have nothing to do with anything before it. It seems it is positioned merely for the sake of its close proximity to these instructions on law, as if there are secrets related thereto.

These instructions on following Moses' law teach duality, which could imply there are two different ways to read his works. Of course, Moses also says to follow God with all our heart, soul and mind. Certainly this means trying to do so in different ways.

The first time God ever spoke to Moses He spoke twice (saying, "Moses, Moses"). It seems this has always been His plan. It also seems Moses gave us two sets of laws in plainly written form, aside from the encrypted typologies of the divine order of life. Both were for the time in which he lived. But one of them may also be for extension into a higher understanding by such figurative duality.

Just as Jesus *"opened His mouth and taught,"* God would often tell Moses to *"speak unto the children of Israel, saying."* Some laws were given without this instruction. But perhaps laws following this phrase are extendible to higher meanings to be heard at other times by figurative duality. Since there are two instructions for the speaking, it would follow there could also be two opportunities for the hearing.

Some parts of Scripture have small phrases within them that are repeated in a similar or slightly different way, sometimes even within the same sentence. Deuteronomy 30, as described above, is one example. It seems many of these such passages contain first age implications in the first part of such a dual phrase or repeated concept, while the latter refers to the same situation, but perhaps even more accurately, to a conceptually similar situation at a later time, including it also seems, at or around the end of time.

Sympathetic Vibration

Most people who have ever sung in the shower have probably experienced the phenomenon of audible sympathetic vibration. When a certain tone would be reached, it would seem louder than most of the other ones. This is because it would coincide with a sound frequency to which some dimension of that small, enclosed space would oscillate. The walls would then move in harmony with that note by actually vibrating in such a way as to amplify the sound.

This is similar to the way a parable is heard by some and not by others. The pattern of a story may fit

with something a "hearer" is already feeling in his heart. In such case, that person would be able to readily understand a deeper meaning because he had already been looking for it, so his heart manages to move with the parable by following it allegorically, step by step. Someone who did not feel the same need may only hear the story in the simple tense. So the depth and lessons of the story are amplified by the needs of the heart.

It is through the discretion of this process of judgment that God leads only those who seek Him to the understanding of all things, as it is written in Proverbs 28:5: *Evil men understand not judgment: but they that seek the Lord understand all things.*

Sacred Stones

One example of the "spiritual nature," or sacred law of Moses is found in the ritual of stoning. In early times, men who transgressed certain laws were stoned to death. This is the receiving of physical input from many others to accomplish a physical demise. But the heart of Moses in the ritual of stoning is portrayed in Leviticus 24:11, where a man who had been speaking blasphemies against the name of God was first put in ward that he might be educated.

Stones seem to often symbolize information, probably because writings were often engraved on them. But we also find stones were used to hear or bear witness in Joshua 24:27 and Genesis 31:48, just to name a few. When we consider all these elements of spiritual insight together it becomes easy to see that the ritual of stoning is figuratively associated with the transmission of information or teaching.

In other words, at the heart of Moses, we find stoning is precluded by a need to learn. A man can be stoned to death (figuratively) by the input of information from many others to accomplish his spiritual demise, by merely becoming educated thereby.

Another interesting lesson associated with this figurative term is in how John the baptist seemed to express to the Pharisees that God could raise up from stones the bread (of information) that would redefine the identity of the descendants of Abraham. The Pharisees thought they controlled all information in their time, since they were of few literates. They were apparently concerned enough about this that they tempted Jesus to turn a stone to bread just a few verses later, in the book of Matthew.

Altar of Moses

A further ramification of the above example of the figurative law of Moses involves the fact that God's people are commanded to present offerings upon an altar of whole, natural, unhewn stones, upon which no iron is lifted. This is triple witnessed in Exodus 20:25, Deuteronomy 27:5 and Joshua 8:31, making it very significant. If stones represent bodies of knowledge, then making an altar of natural stones would mean founding our ideals of dedication on natural studies rather than manmade ones.

Natural stones represent bodies of understanding that involve all the natural things God put in our world for us to learn from. Things like natural health, zoology, biology, astronomy, oceanography, physics, mathematics and other such natural bodies of knowledge would qualify as natural stones.

It is among such sciences that we find the fingerprints and the mind of the Creator. We are supposed to be studying to be like Him. Studying these kinds of things helps us in that direction. Building our own knowledge and concern on such natural bodies of wisdom demonstrates and enhances our appreciation for the things of God while deterring the coronation of ideals that simply do not and will not have the same integrity and sustainability in the long run.

Bipolar Order

When two apparently opposing forces are maintained in such a way as to harness the power of both to operate within some particular realm of activity, or sphere of influence, they become complementary parts

of one greater whole, or part of a system of bipolar order. Together, they take on a new form, greater than the sum of the parts, which operates in a bigger arena than either individual force could otherwise. And the greater the strength of difference between each pole of influence, the greater the effectiveness of a bipolar order in manipulating all the goings-on within that particular realm of activity.

A construct of bipolar order can also be used to prevent any third force from interfering with the forces of change in the relative realm of influence. The two party political system of American government is a good example of this. There is no party that serves the interests of good moral principle, basic human decency or even Christianity because the forces of money and power pull the strings behind the two main parties in such a way as to prevent that. This is because these are all forces that most resist abuses of money and power. So the unified force of money and power influences both parties in ways that divide the interests of the others. Power and money control both poles of the system in such a way as to be the major governing force itself.

Another example of bipolar order is where God gave Satan authority over the health and property of Job. The polarity here is between the prosperity God offers and the plunder of Satan. The power of this bipolar order was used to drive Job to God. But God ordained this power over Job and relieved it as well. So God had authority over both extremes in this exercise of power. And the benefit of the exercise became the testament of Job, that has blessed mankind ever since.

Bipolar order is a divine method of controlling all kinds of things. In this same way, God has established for His people (at least in the national sense, as He holds leaders and chief men responsible for guiding His people domestically) a safety net that assures the perpetual existence of His people by using antagonistic forces when we get too far outside of His will.

This same concept of duality compares with the idea Paul discusses whereby Jesus first went down into the grave, then rose into the heaven *"that He might fill all things"* (Ephesians 4:9-10). This verse also speaks to us as does the time Joseph went to find his brothers were gone to Dothan, *"a land of two wells"* (as if two doctrines of life), and went first into the well (pit) that could not support life. Likewise, again, before Joseph ruled in Egypt, he was a prisoner in ward.

All these examples relate to the same concept of clutching both extreme ends of some spectrum of human influence, one evil and one good, and thereby, controlling everything in between.

Bipolar Order of Moses' Rod

When God ordained the rod of Moses, He demonstrated the power of it when Moses threw it down and it became a serpent. Moses' rod represents the ministry of Moses. The serpent is the force that rises in opposition to any that casts down this primary ministry. This is a rule even more plainly stated in Scripture by the concept that Moses offers blessing and cursing, and allows the people to choose which one they want. This bipolar order of Moses is used to periodically encourage God's people to return to God at times appointed for new purposes and responsibilities to be placed with them.

Bipolar Order of Judah

Another good example of bipolar order is when Jesus explained to some Pharisees how they were of the earth and He was of heaven. The common domain was in both being religious leaders. But the two distinctly opposite characters were because Jesus saw and taught of eternal things, whereas the Pharisees could only see and think of worldly or short-termed things. Jesus threatened their rule by revealing this difference in the domain of religious influence in the house of Judah. This was the reason they sought to kill Him. And the single power of influence over this bipolar order Jesus reaped by letting them do so and then resurrecting, became the greatest religious influence in the entire world for centuries.

Polarization and Migration

Duality and bipolar order may also be used to influence the beginning and end of a process in order to establish a migration of change from one state to another. This is something taught in nature, but it can be found to occur in many processes of development.

One example of polarization to create an avenue of development is most simply observed in the growth of plant life. The duality of polarized forces is the downward pull of gravity as opposed to the light of the sun. When a plant sprouts, it turns towards sunlight and draws from the soil to build in an avenue of growth towards the sun. The potential of this polarization induces growth by causing the plant to reach for the sun, which brings it to its full development of life.

Migration directs the life of the plant to rise in opposition to the natural Earth force of gravity. The sun/gravity polarization achieves the virtue for the life to defy death for a time, but it eventually returns to the ground. This also parallels the development of man withstanding the natural forces of carnal degradation (as the gravity) for a time. However, the purpose of the polarizations of God for His people is to teach how not only to withstand death for a time, but how to eventually overcome it and find eternal life, which is the end of their own migration.

More generally, the level of life and significance attained by any living organism corresponds to the amount of difference between the strength of the downward or carnal force of death and the strength of the upward force created by the polarization to overcome it. If the strength of the upward force of life exceeds the strength of the carnal force prevalent, then death, as with gravity, is overpowered. Amply strong migration along polarizations that oppose carnal forces may then produce flight. Flight, therefore, symbolizes death or degradation being overpowered, in a Scriptural sense. And when death is overpowered, life persists.

Two Systems of Law

Moses' ministry is enforced by a higher order, but the (future) law of the Son of man (abiding by the divine forces of nature) is not. The distinction here is the same as that between doctrines derived from the simple readings of Scripture (the letter of the law, which leads to death), and the "spiritual law" that leads to eternal life. Paul teaches about this in the "sacred" context of his letter to the Galatians, in the same verses commercial doctrines have historically used to do away with Moses altogether.

Paul is, of course, our attorney for the Lord, and a very clever one as well. He also often talks like one. He can be very ambiguous and misunderstood. Paul is the only writer in the Bible whom even the Bible says (II Peter 3:16) is hard to understand and sometimes fatefully misunderstood. But he was very well studied in the ancient scriptures of his time. He must have known there were certain things that were not to be revealed for a long time, because he spoke of some things only symbolically like Jesus often did, and allures to hidden mysteries a few times.

We pick him up here in Galatians 4:22, where he is allegorizing two different systems of law to the sons of Abraham and their mothers:

22 For it is written, that Abraham had two sons, the one by a bondwoman, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Verse 23 seems to indicate one was born of our fleshly need for supervision (as a bondmaid). And the other was because it was promised. It was eternal life that was promised. This seems to be what the seven divine functions teach. They are only heard and followed by freewill faith, but given by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai,

which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

According to Strong's, "Agar" means "a superimposed time, place or order." Paul relates this with the current order of bondage in his time (because Moses' law "answereth" to the Pharisees in Jerusalem). This implies enforcement from a higher realm of influence, such as by the Pharisees enforcing the ministry of Moses. This also seems to be the "the curse of the law" that Paul says Jesus came to set us free from. Quite evidently, this is also somewhat historical truth.

26 But Jerusalem which is above is free, which is the mother of us all.

If Paul is speaking of a higher system of law here, he is essentially saying we are born under it and live under it, as a mother. And he says it is free, perhaps comparably, in the sense that it is not enforced by a curse. If the seven laws of natural life are the laws of mother nature, this scripture fits again.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

One law has a husband whereas the other does not. A husband, in this context, would represent a protective or superimposed order. But the laws that give life require no superimposed or disciplinarian type figure. And they have many more children because it is an eternal order.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

The inheritance is eternal life, and Paul is expressing here, according to the allegory, that people following the Pharisee's laws are not heirs of it, like those following the higher laws.

Paul alone has given three witnesses here to a higher order over Moses' laws, by referring to them as a "bondwoman" and as "which gendereth to bondage" and as "having a husband," while at the same time portraying the antithesis as allegorically consistent with natural or perpetual order, all three times.

Ishmael and Isaac

As the second generation of Abraham, Ishmael and Isaac are characterized, relatively, according to the second law of life in several ways. We looked at some of this contrast above in the nature of the spiritual law (the second to appear) taking the place of preference away from the previously obligatory heir (the first comer) at the time of its arrival. But there is more to the contrast between these two scriptural characters and the meanings of them.

The control system of "heaven" makes land life possible by providing for its consistent sustenance and maintenance through the repeating "raining down" of life renewing substance. The renewal of life continues due to the cyclic activity of overturning forces upon the ground or land (or jurisdiction, order, government, in the metaphorical sense). This same cyclic activity of life sustenance and renewal has also taken place in the symbolic sense, throughout history, in the interactive relationship of the religious entities fathered by these same two figures. Islam is the religious offspring of Ishmael, while Judaism and Christianity are exclusively the product of the latter house, that of Isaac.

Throughout time, much of the stability of world order and the balance of world power has been maintained by and hinged upon interaction between these two houses of authority and religious influence, born of these two sons of Abraham. For many centuries, these two have maintained a deadlock over the ancient promised land. The largely bipolar order established here has prevented any other man or men throughout history from taking away this token touchstone of promise for peace and prosperity inherently ordained for the house of Abraham and his heirs.

The inheritances of these two characters are also contrasted in Scripture by two essentially different

promises given Abraham. The first of these pertain to children of Abraham described as the sand of the sea. The second of these are described as stars of the sky. This contrast goes to further describe the contrast between the two inheritances given the relative religions. Ishmael was born of a slave woman out of Abraham's carnal attempt to produce an heir (when Sara was barren), and is due the carnal inheritance. This inheritance also became and has been one of a sustained carnal existence, particularly supported in the modern age by the oil-rich lands attached to it. Isaac however, relates to the inheritance of the sky, which is more ethereal, timeless, perpetual, and most of all, more authoritarian. This inheritance also bears with it greater responsibility and a liability for the inheritance of the former.

Walking in Judgment

Judgment also classifies under the second typology of our study, particularly as it relates to choosing between some two options in a mental challenge. Another example of this is transitioning between two different states of being. Scripture very often uses places, cities or territories to represent different activities, lessons or states of being. We learn this from all the old stories about things that happened in ancient times and that the place they occurred then became named for that "lesson" or achievement. So all of the ground of the Earth represents different states of being, different perspectives or different thinking; and walking means making small transitions by stepping on many, most specific "places," one at a time. We will also see further along that the legs are exclusively associated with the second divine influence for the same reason.

Walking on the ground, metaphorically involves repeatedly and temporarily making a short-termed stance on some specific portion of reasonably accessible state of thinking, or ideology. This is done repeatedly in walking, with each step in counterbalance to adjacent steps in order to maintain a reciprocating sense of balance. The sense of balance relates to maintaining direct opposition to the force of gravity (life degrading forces) as that relationship varies step by step.

Each step of walking "in judgment" carries the subject to increasingly farther reaches of "ideological" travel. Every position of the foot on the ground is unique and there is no perfect place to step. Some steps may even hurt or be considered wrong or bad. But every step is essential to the overall journey and only temporary in duration.

Walking in judgment enables a person or group of persons to migrate great distances, even to accomplish great feats, by breaking the whole work down into easily negotiable portions selected with consideration for left and right leanings while maintaining balance and overall direction.

As the number of persons on the same journey increases, all the particular difficulties along the way get met by ever more effective solutions until a path is established that accommodates all difficulties with ease and travelers with safety. The result is the equivalent of an avenue of change Scripture sometimes describes in prophetic prose as a street or highway, with the most brilliant and profitable considered streets of gold.

It has rarely before been possible for Christians to pursue great works through the intelligent perception of distant goals due to the fact that the greatest masters of deception and coercion in the past have always kept hidden the direction and orientation of their own intentions and directions for moving the masses, and because the ability to direct mass transitions of judgment quite naturally hides and defends itself in its own sovereignty. The masses have always been herded about by whom they know not, to where they know not and for reasons they know not. But scripture says there comes a time people see their teachers eye to eye (Isaiah 30:20). This means people then become able to participate in the decisions that shuttle their lives about.

People generally do not like change. Yet it is inevitable and constant. Those that strive not to change only lose control of their own life to those taking responsibility for change. But people can learn to appreciate change when they realize the possibilities available to them and where all they can really go.

Most importantly, God describes His ultimate relationship with man as that of man walking with Him. This means there comes a time when neither man nor God leads the way, but the both of them instead mutually relate regarding direction and purposes for change.

Strength of Diversity

One of the best scriptural examples of division for creating strength is in the family of Jacob. Jacob fathered twelve children by four different women. This would have created a broad range of general character types and personalities, by which a great diversity of human character would be assembled in that one house. Each of the later tribes from these children was also separated to their own areas in the promise land. So each unique character of people would have ultimately grown into twelve much larger, similarly specialized families of people comprising each tribe. And they would all collectively comprise the peace-loving man, Jacob, the heir and guardian of the dominion first given Adam.

If the tribes had been allowed to cohabitate freely, the overall body of all the later peoples would not have had the same strength of diversity that would later manifest in their technologies, abilities, industries, manners of thinking and so on. Diversity breeds strength. The descendants of the tribes of Israel, we know from the way they were formed and raised in the early days, have a great diversity of characters, capabilities and physiologies, and yet they all get along in the same brotherly unity as their distant patriarch brothers that make up collectively the fullness of Jacob.

Summary

So the second divine function of life is much more than just duality. It incorporates many forms of division, specialization and polarization that are all manifestations of judgment. It also identifies with the essential function of heaven (the second day creation) to maintain all life on land.

As we will see further along, the second of the divine functions of life is sometimes symbolized in the Bible by the legs. It is the work of the legs to alternate in carrying the body, as in complementary duality, and to carry the person in a certain direction by turning the feet, which is specialization, while also symbolizing the distinctness of two.

All these examples relate to a much greater, more generic domain of function, the second divine function of life. But the many universal manifestations of this second law of life are beyond our ability to fully embrace at this time.

The Third Divine Function

Time of Work

From a seed and a springing forth, growth ensues. The first and second influences comprise the design or plan (the seed) and the domain, controls or environment for growth. These first two influences work together in the third phase as the logical product of both.

The gender of this domain is neither male nor female. It is comprised entirely of the effectual synthesis of the first two works. There is also a quality of unity and completion accomplished in this phase, making a complete, natural unit of the first three divine functions.

Esau and Jacob

Esau and Jacob were the two sons of Isaac and the third generation of Abraham. Likewise, they are characterized relatively, according to the synergy of the third law of life in the house of Abraham. The story of rivalry between these two brothers is the story of the entire, historical struggle of the western world to reckon with its responsibilities and liabilities for leading the rest of the world. These brothers were twins, created out of just one initial seed of Isaac. The implications of this are immense, carrying even into the relationship of the subsequent religions characteristically identified by the same figures, Judaism and Christianity, respectively. One natural seed of man is comprised of both these entities. As a result, in some ways, apart, either has only half a brain and neither can think like nor fully understand the other. Yet together, the differences and codependence between them has kept the eternal inheritance of Abraham safely locked up and preserved throughout all the expansive time of world civilization all the way to the present.

Crossovers

Abram was a Hebrew, meaning he was a son of Eber, a name that means, "to cross over" in the primal root. God chose Abram to alienate himself from other people of his time, much as He had set apart Noah and even Adam from the rest of the world. He chose a man already known for crossing over, as his father's name implies, to cross over out of his place again, to follow Him.

Solomon teaches everything that happens under the sun (during the days of time) has already happened before, because there is nothing new, and will again, because God prefers it that way. If this is true, and knowing all living things beget like kind, it would follow that the descendants of Abram would also be the ones who, in the future, God would call out to separate themselves from other people again.

The descendants of Jacob were also called out by God to cross over the Red sea, and then the Jordan as well. And since this crossing over seems to have been repeated by second age Christians crossing over the European continent; and again, by crossing over the Atlantic into North America, it would follow that the people who did so were also largely the sons of Abraham and/or Jacob. If this were not the case, and seeing the formation and existence of America has been of dominant world influence throughout her time, we would have to believe God gave the dominion promised Adam and the providence promised Abraham to a people other than His own, and that He appointed people other than His innate crossovers to lead and to further the work of His purposes in the Earth. This would seem to be unfaithfulness in the marital relationship of God to His people. But Scripture says God has only ever known one people.

The Diaspora began when the northern kingdom of Israel, the ten tribes, came under three years of sieges from Assyria. The northern kingdom was much larger than the southern kingdom of Judah. Those who did not escape into unknown regions during these three years were then carried into Assyria in 722 BC. And some of the earliest settlers of Central and Western Europe date back to the next few centuries.

After the Assyrian captivity, the ten tribes disappeared into unrecorded history. But since this was the most populous and multicultural nation (in the diversity of the ten tribes) in this ancient period, and all bore the true nature of a Hebrew (which is to crossover in newness of life), it is most plausible that their ventures from Assyria are not known as such today. It would seem they all went their separate ways, but they would have done so with all the power of diversity, strength of number and innate character of the crossover needed to survive exceptionally. And the existence of unrecorded time here is at least due to the fact that they probably came out of their captivity illiterate.

But all of this is just the best modern, "commercial" theology can do to explain the existence of America in the world and in Scripture. Now let us look at how much better the encryptions of Moses can do in this regard when the concept of the ages they teach are expanded into known, post-biblical history and reviewed in the light of a few other assertions from the ancient prophets.

The Three Days

Micah 7:15 explains the Lord would show His people marvelous things according to the days from their coming out of Egypt. This seems to be the answer to the prayer of King David in Psalms 90:12, asking the Lord to "teach us to number our days, that we may apply our hearts unto wisdom." Perceiving the time periods of the first three prophetic days of Scripture is about the single most powerful revelation we can understand because it opens up a whole lot of other avenues into deeper scriptural perception. These prophetic days are pretty easy to see if we look in the right places. But we also want to begin to comprehend the higher form of order from which each of these three periods of manifestations of the divine influences descend. And if we look for that order, then we see the days. That order manifests in unique, periodic symbolism.

At the end of the book of Daniel, an angel showed Daniel many wonders and then it was expressed such wonders should be for "*a time, times and a half.*" One has to wonder why it does not merely say "three times and a half" or "four and a half." But how long is a time? Is it the same as an age or a day? And does "times" refer to two or to more? For the sake of consideration, concerning this last question, we will first consider the simplest answer, which would be two.

And if we assume the length of "a time" is not defined in the Bible, we would have to wonder why this is even written because the question is not answered. If we expect this answer is in the Bible (and the Bible would not be complete and perfect were it not) we could perhaps initially consider if a "time" is like a day in symbolic meaning, which is 1000 years. And it just so happens that if we look for uniquely defining characteristics in each of the periods of time this idea would imply for this Scripture, we find some pretty unique symbolism arises for each period.

Jesus brought the second testament of divine learning to the people for the second age, but Moses brought the first one. If we consider the length of each resulting ministry as about 1000 and 2000 years contiguously, measuring from the time of Egypt, that brings us up to about 1600 ad. But as for where we start this measure and why, we will look again, to the book of Daniel.

In Daniel 9:25, we find a particular occurrence in time relative to the coming of the Messiah, as well as a few other things - that being, "*the going forth of the commandment to restore and to build Jerusalem,*" which was delivered by the ordained king at the time, one of the Artaxerxes kings, somewhere around 400 BC, but the actual date of this is missing from history.

This commandment was issued about 1000 years after the time of Moses bringing the children of Israel out of Egypt. Soon thereafter, the children of Israel were supposed to enter the promised land, but it was not until 40 years later they actually did so. In about 1408 BC, Joshua issued a "*commandment to go forth*" and take the promised land. It is important to recognize this command of Joshua is essentially the same figurative event as that of the command of Artaxerxes. And these two particular commands seem to demarcate the beginning and ending of the first prophetic day, or age.

The exact year to which we refer is not most significant at this point. We will consider the exact years to which these ages relate further along in this writing. But as we will see here, the history between the certain points we have here is unique in each period described, and consistent with symbolism found in Scripture that relates to each.

The Bible uses the concept of a "day," or light, in a symbolic sense, to relate to the presence of God in the hearts of His people, whereas darkness is the state of their being far from Him. So the cycling of the days, symbolically speaking, is as the presence of God coming and going in some way.

If the second age really was the length of two ages, or 2000 years, which we will see is heavily supported, then the beginning of the third age would have been around 1600 ad.

Now let's look at some symbolism that supports this timetable we are trying to establish.

As we are concerned with the house of Israel, their relationship to God, and that relationship in the kingdom of God (as we are to seek first the kingdom), we will draw our first examples of symbolism from biblical representations of each of these three chronologically described embodiments. There are many other chronologies in the Bible that also fit with the same three-fold chronology we are investigating, but we have to start somewhere, and starting with these three gives us a good general overview of the symbolic periods to which many other biblical chronologies also relate.

The chronological construction of the house of Israel is the birth of the sons in the house - as a son, in Hebrew means, "builder of the house." The names of the first three sons of Jacob are Reuben, Simeon and Levi, in that order. Reuben means, "son of seeing." Simeon means, "son of hearing." And Levi means, "to fasten together."

Concerning the relationship of the house of Israel to God, Hosea describes the betrothal vows by which God says He will marry Himself to His people in Hosea 2:19 - saying in righteousness, judgment and loving kindness, to take just the first three. We have actually skipped the first one, "forever," as it seems more pertinent to an ideal than to an application. It probably relates to His first covenant with Moses.

Then in Revelation 4, John describes the throne of God, which should represent the people of the kingdom of God, having four "beasts" round about it. The first of these is a lion, the second a calf, then there is the face of a man (again, taking only the first three).

Keep in mind now; we are going to be considering the first elements together, then each of the second elements together, and so on, to form a general concept of the nature of each of the related higher objects, or divine functions, from which all of these more specific manifestations of each have been produced.

First Day Symbolism

The first of each of these chronologies are: the seeing, the righteousness and the lion. These would relate to the first age we are considering, being from about 1400 BC to 400 BC.

Under the law of Moses in the first age, many of the works of God could be seen to be real. They saw all the most obvious, divine acts of God. They had His law set in real stone. They had a visual object of God's presence in the arc of the covenant. They even met with Him in person on the mercy seat. They sacrificed real animals. And God's ministry from the time of Joshua to the time of the captivities was of strict righteousness. It was very physical. It was as a lion. The penalty of death was common. And God's promises to help His people in that time were largely to exude His righteousness in the land of Canaan by slaying many there.

So we see quite well, the lion, the seeing of God, and righteousness, in the history of that time.

Second Day Symbolism

The second age was of hearing and judgment and the calf (or lamb). When Jesus came, and for many centuries afterwards, it was by hearing that His identity as Messiah was discerned. People had to discern Him as of God by what He said and what they heard He did. He did not appear as the same almighty pillar of fire. He looked like an ordinary man. The sacrifices He asked for were spiritual, not physical. And He taught us the inner communication of prayer. So we could then interact with the divine in our heart (although, perhaps, not always with our mind).

Jesus said He came as a sword (symbolic of judgment). This may refer to the capacity of dividing life from death, as according to His spoken (heard by the heart, instead of lettered as law) teachings. It was God's mission in that time to reach the faithful without converting the wicked, thereby dividing them as by a sword. Jesus did not do things like command fire from heaven or perform miracles for the unfaithful. He also did not physically embattle the powers of the time. Instead, He offered Himself to them as a lamb. And He sent His disciples after His sheep (or lambs).

Jesus also gave the early Christians the form of judgment they needed to allow the scattered tribes to defeat the powers of the Pharisees in their own lands for many centuries. And during the second age, from about 400 BC to about 1600 AD, mankind pioneered a whole new frontier in Western Europe, developing all of the greatest natural sciences of geometry, astronomy, art, music, architecture and many others. Later men have never even bettered many such accomplishments since that time. This was God developing His people in judgment of many types throughout the second age. Jesus also described His people as sheep, and He was the main religious teacher instead of Moses in this age.

The sons of Jacob from the first promised land grew into the nations promised by God in this time, and apparently the new land of inheritance was the dozen or so major nations of western Europe, the only group of nations in the world (aside from the Arab nations, which are all related as well), even to this day, that so genuinely interacts as peacefully as real brothers. We know the promises of God were to be extended to the sons of Jacob unto a thousand generations. That was only about 100 generations ago. And the promise was for national inheritances.

Moses describes many nations of Jacob in Deuteronomy 32:7-8. He says they are enumerated as the children of Israel. He also seems to describe there would be a day when God's people would not know this. Consider this passage below.

7 Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

So we see quite well here how the hearing and the judgment and the calf, all the second ordinal items of each of our above scriptural representations, all relate quite well to the unique typology of this second period of our study.

Third Day Symbolism

Drawing again from our three chronological embodiments described above, the third aspects of each are the meaning of the name, "Levi," which is, "to fasten together," the betrothal vow of God for the time, "in loving kindness," and the face of a man on the throne of God.

The time of loving kindness was initially manifest internationally in the spread of British colonies with peace and democracy throughout dozens of impoverished places all over the Earth. Britain became the most powerful international influence in the world thereby, because God prospered her by "cleaving His hand" (the betrothal) unto such work in her colonizing quests.

This international influence of God's people through Britain was only to be compared with the later imperialism of the U.S. Part of the further evolving of the Lord's lesson for Israel, in loving kindness, in the third age, also seems to have unfolded by Him bringing remnants of all of His people out of all nations into one, just as He promised the ten tribes by Ezekiel, and prospering them above all the Earth as He has done in North America to this day.

In recent decades, one might walk into most any church in America and hear the words of Paul or his epistles perhaps 5 to 10 times more than the words of Jesus or Moses. Paul seems to be the chief third age minister, in loving-kindness. The writings of Paul have never met with the same hostility in this land that occasionally surfaced in second age churches due to the issue of law. But in more recent times, Paul's keeping the church doors open to the Gentiles under his dispensation of grace has much furthered the ministry of the gospel. Paul has been the chief minister of God's people in the third age (whereas the first age was in Moses and the second age was dominant in the testament of Christ).

It has been the work of God through Paul to reach out to all the diverse characters of men and unite them all in the name and the body of Christ. Paul describes himself as being all things to all men. But he also brings them all together. Hence, the name, Levi, the third brother, which means, "to fasten together," accurately describes his purpose in ministry. Paul talks about building and unifying the body, for instance, while Jesus talked about dividing it, such as plucking out an eye and so forth. Again, the message of Jesus' time was to allow all the nations of inheritance to individually specialize, symbolic of division by a sword in the second age. And the religious doctrine of Christianity in the second age in Europe was almost exclusively the Gospels. But Paul's ministry of taking the gospel to the Gentiles (and all of the world) has been most instrumental in unifying a very organic, diverse constitution of different doctrines and believers into one body, thereby yielding the third beast, with a man's face (but not the whole head), of God's throne.

Third Generation of Israel

People of all the Christian nations of Europe began migrating to the New World beginning mainly in the early 1600's. Plymouth Rock was landed in 1620. Great Britain was also formed in about 1604 and was soon beginning to make her presence known as a world power.

King James issued an order to recompile the Bible in 1607. His new version portrayed a kinder, gentler God, compared to previous versions. And it is the Word of God that builds peace, order and security (the meaning of Jerusalem) in the hearts of His people. It also seems the ultimate destiny of God's people to bring the loving kindness of God to the whole world first began right on cue as all this began Europe's ascent to the undisputed status of global authority at the same time.

Britain and the U.S. were the only two significant national entities formed in this third period of our study. Both also came to be world powers. They are paralleled in Scripture by the only two third generations of Jacob to receive national promises. These were Manasseh and Ephraim. These two received the birthright of Joseph, as well as the second covenant to Jacob that he received on his way from Padanaram (Gen. 35:11) (which Jacob seemed to have known to be an altogether different covenant than the rest). The birthright of Joseph was divided into two and given to the next generation after the sons of Jacob, the third generation of Israel (counting Jacob as the first). This was prophetic of the divine providence for the future progeny of these two third generation Christian nations of God's people.

Manasseh was the firstborn, just as was Britain. Both were known for their warfare ability. Both were also rather imperialist. Both went ahead to help conquer the land for their other brothers. Both were also comprised of three and a half lesser national entities. Reuben, Gad and half the tribe of Manasseh (plus Levi, as given to all tribes) dwelt in the first dominion east of the Jordan. Britain was formed of England, Wales, Scotland and eventually, Southern Ireland, and remained east of the Atlantic in the third age.

Only half of Manasseh went over the Jordan. Only half of Britain went over the Atlantic, remaining as

Canada today. But the government of Great Britain was rather officially annulled in 1997 (the most prophetic year in all of Scripture), when two of the member countries voted to set up their own independent parliaments, and the house of lords was disbanded - thereby virtually abating the functional existence of Great Britain as a global, national influence. And the further failure of the religious backbone and excellent Christian conscience that once prevailed there (until the Catholic church lost its ordination to New World Protestantism) has since allowed its absorption into a treacherous, secular, world government.

Ironically, Manasseh means, "to forget."

Ephraim and the U.S. were both the second born and received the greater blessing. The first thing they both needed was more land. Ephraim means "double fruit." This name could refer to a land of plenty, or it could be prophetic of a second fruit of existence yet to come of the U.S.

The parallels between Ephraim and the U.S. seem to be not only historical, but presently unfolding, while others are most plausibly prophetic of our future yet. Unfortunately, the allegorical relationship between these two entities has long been disregarded in theological circles.

It seems evident certain qualities of America's spiritual growth in her lesson of loving kindness have also peaked and become somewhat obsolete in recent times. But the ordained king who gave the order to "*go forth and restore and build Jerusalem,*" for the 3rd age had to be King James, because His version of the Bible became so instrumental in doing so, and the timing was in accordance with the turning of the ages.

God's temple is built in the hearts of His people and the Word of God builds it. The order of King James to recompile the Bible to portray a kinder, gentler God was the beginning of the Bible that has most dominantly built the stronghold of loving kindness and the peace of God in the world today.

The Throne of God

The throne of God in the book of Revelation is the seat of reign upon which God is to dwell. It is described as being surrounded by four beasts, of which we just considered the first three. Again, the first three are the lion, the calf, and the beast with the face of a man. The fourth is a flying eagle. This throne should reflect the different characters of the demography of the land upon which God is to appear. They are represented here as beasts because none of them have yet fully attained to the original, divine nature akin to the likeness of God. As we will see further along, this is something not completed until the sixth day (or phase of development). Each of these beasts, instead, has one of the first four qualities of that nature - enough, collectively, for (the knowledge of) God (the fifth) to dwell with them.

Each of these beasts bears the dominant character of people fathered by the betrothal vows of God with the appointed ages (or days) of God's people. They are the sons of each of these betrothals - the sons of God from each respective age.

Sons of God

This author has lived in many different parts of the U.S. and often marveled at how much difference exists between the general, social characters of different areas. It can be assumed each part of the country acquired its general character traits from people who predominantly settled each area of the land way back when. This is scriptural, as people tend to take after their own ancestors. But it does not fully explain the contrast between the people of different areas. It would have been different qualities of the heart that motivated different people to settle in different areas of the land according to various aspects of the environment that appealed to them. Apparently, these different appeals amassed these different, dominant characters in each area.

The Beast to the South - The Resting Lion

The Israelites of the first age were chiefly agrarian, at least more so than the second age people, who became more industrialized. They were schooled in the lesson of righteousness, the betrothal vow of God for the first age. Such lifestyle and character seems most apparent in the rural peoples of the southern states of America today. The great southern expanses of open range in the heartland of the country became the most appealing domicile for a character of people remnant of an agrarian nature and who felt the need for escaping the urbanization and industrializing social factors that swept the east coast throughout the latter half of the 1800's.

The South also exhibits a stronger sense of righteousness than any other area in the land. The south is known for the toughest penal codes in the country. People there stand for what they know. They also say what they mean and they mean what they say. There was a time in the south when a man's word was as good as a contract. In fact, for many generations, written contracts were only considered needful in doing business with people who could not be trusted, and were frowned upon as false substitutes for the righteousness of the heart.

Southerners are as the lion. They like their space. They rest in the innate peace of their own security as the bearers of the first and most fundamental lesson of God, righteousness, in their hearts. They are kind and gentle on the outside, but thunder may erupt from within. Such aspects of character are most dominant in the south today.

The Beast to the West - The Wayfaring Calf

In the second age, the lesson of judgment was the betrothal vow of God for the time. Good judgment involves the ability to discern and weigh widely different elements of concern. It requires open-mindedness, pioneering and creativity. It is even said creativity begins with playfulness. But it leads to invention. And the curiosity to test the limits of one's surroundings is also a natural element of mental judgment, as well as youth. So this general character type seems to compare with the nature of a young animal, such as a calf, for wandering in different directions and having a curious appetite.

On the west coast of the U.S we find some of the most pioneering and inventive people in the world. This is clearly seen in their superior advancement of many modern technologies, arts and sciences. There is a good appetite for things that are new and different there, as well as a good sense for discerning the finer things of life. These are qualities of good judgment. This general, dominant character of the west coast today best reflects the character of the sons of the second age matrimony of God to His people in judgment.

The Beast to the North - The Informed Man

The northern part of the U.S. called the Midwest is considered to exhibit the most evenly balanced integration of contemporary, American humanity. This is the reason for the political expression, "how it plays in Peoria." The matured character of this beast, however, the sons of the age, would be those that have separated themselves from the norm in terms of social, political, religious or some other motivations, fairly recently. There has not been much measurable, character-driven, geographic relocation of people into the Midwest in the maturing end of the third age. The only recent and significant hotbed of any such migration, and aptly driven by an element of modern separatism, is in the north, but west of the Midwest. It is in the high plains and mountains of Montana, Idaho, Wyoming, and to some degree western Oregon and Utah.

It is important to understand the migration of new crossovers (which the term "hebrew" also means) into timely and ordained localization is the beginnings of life renewal for all of mankind for the future. This has always been how the forces of God continually secure and replenish the freedoms and providence of all the people of the world. But the U.S. government was recently exposed for attempting to take over a

vast swath of the area where this particular new colonization has been developing. To expose this, in fact, was given as the main reason Edward Snowden defected from the NSA.

The Beast to the East - The Flying Eagle

The flying eagle symbolizes the fourth character of man, fathered by the betrothal vow of God in mercy - the fourth great lesson of God. The age of incarnation for this character type only began, as we will see further along, in 1996. There is no geographical demographic existing for this people. This may help explain why it is the only one of the four described as "flying," although flying also symbolizes overcoming the carnal forces of death (represented as gravity), or having taken life into his own hands. But it has no footing of ground. And it has come into existence over the last 20 years.

Eagles have about seven times as many vision receptors as humans. This would seem to identify this character type with an ability to perceive the seven-fold laws of divine order. The eagle is all seeing and rises above all, just as Judah, the fourth brother, arose over all his brothers for his innate demonstration and appreciation for compassion and mercy. It is placed to the east probably because it comes out of the ancient, or the past – often symbolized by the east.

The Fourth Divine Function

Fruit of the Work

The growth cycle of life is a natural end with little or no more momentum for further activity. Life ordained of the Creator however, or designed by similar means, begins to reproduce, or bear fruit at some optimal point within this phase. There are usually many different aspects to the fruit of the work phase of any seven, and all of them should be guided in proper ways. The most troublesome part of correctly assessing the product of any seven is in determining where and how all the fruits of a system of life are really going.

In industrial life systems, the product emerges as the manufactured good. In plants, it manifests as a fruit or flower. In mammals, it is the newborn young. All these things are fruits of different life systems.

Man has created beasts of pseudo-life in every conceivable sector of society that do not travail to produce new life. They tend to grow out of proportion to other life systems because there is no sacrifice to bear young or to appropriately reproduce other life in the environment. This causes many problems in the world today. In nature, part of the residual potential of a growing or grown life is used to create another life. This begins another three-phase process in both the same life and the newly created life. The newly created life will begin the initial three-phase development to maturity, while the parent begins another three-phase development having oversight of the young. This gives new life to even the parent. This life of oversight also compares with the spiritual man, who has dominion over the carnal man. It also compares, metaphorically, with the waters above the firmament that have dominion over the lower waters that produce the next life. This relationship between three upper waters (or challenges) and three lower waters, represents the essential function of heaven to perpetuate life, and gives rise to procreative order.

Seeing the upper waters are properly regulated to support all life is the main focus of bringing all things man creates into harmony with perpetual design. Travailing in birth produces the first influence of another life. And the quality of this production is essential to the quality of the whole new life that is produced. So it is most sacred.

Commercial corporations govern most problematic "life cycles" in the social environment today. In this sector of society, the product of the fourth phase comes under consideration in the fifth phase, that of mental assessment of the overall functioning of the system. Here, a corporate board makes decisions based mostly on concerns for furthering the growth of the entire system. In simple opportunist capitalism there is no concern of such governing bodies to reproduce another company or to contribute to its own like kind.

The fourth divine function should be a repeat of the first function, but from a giving rather than receiving perspective. It is the beginning of objective, rather than subjective existence - arising to rain down the essentials of life for others. The lesson learned here is how to perpetuate life through maternal nature. This is what the house of Adam still needs to learn to do in many ways.

Turning the World Upside Down

The single most important chronology in the Bible, which teaches of the first five typologies, is found in the dream of King Nebuchadnezzar that Daniel interpreted. In this dream, the king saw an image having a head of gold, a torso of silver, an abdomen and loins of brass, legs of iron, and feet of clay and iron. This was a symbolic representation of the world powers that would follow from that time. It represents a declining process of ancient kingdoms in the world, from Babylon in its height to nothing across five periods. So it is a chronological image of the dominant powers of the world throughout time. It represents the world we have always known.

We learn from the Bible that dreams are usually relative to the dreamer's personal providence, that they

teach by symbolism, and that only God gives interpretations of them. Based on these same precepts, we seem to find another interpretation of this particular dream given by God in Acts 17, in the concept of the world being turned upside down by Paul. This expression, turning the world upside down, also appears elsewhere in Scripture, where it describes both the ways of the wicked and the ways of the apostles in restoring things. In seeking to understand this concept as it relates to this story of Paul, however, we find it is applicable to this biblical representation of the world in the image of this king's dream.

As soon as Paul and Silas got out of prison in Philippi, they went to Thessalonica where they got accused of defying Caesar and declaring what was believed an opposing kingship of Jesus. Scripture says Paul simply reasoned with the Jews for three Sabbath days. This started uproar against Paul and Silas, but they escaped.

Jason (which means, "to cure") and others were first accused of conspiring with Paul and Silas to turn the world upside down. Some were accosted and released. But meanwhile, Thessalonica Bible study thrived.

Considered in ascending order, rather than from the top to the bottom, this image represents the development phases of God's people, also through five stages, but as occurring across a longer period of time, particularly across the ages of time we have already looked at, as well as a few more we will look at further along. This order of symbolism is the most profound portrayal of the first five divine functions because it associates the metaphysics of whole sections of the human anatomy with each function. And the ramifications of this really take Bible study to a lot of deeper revelations.

Any mechanical-minded person knows one cannot build anything from the top down. And if something is being built to last it may only be built from the bottom up. So the logical manner of this construction would mean the iron and clay feet relate to the first age. Perhaps the ten toes, being the uttermost beginning, relate to the ten commandments.

The iron legs relate to the second age, for which Jesus gave Christians the knowledge about the Pharisees they needed to divide themselves completely apart (with only periodic exceptions) from the destructive effects of Pharisaic social undermining for many centuries.

The Pharisees were dispersed from Jerusalem mainly in about 70 AD. But they would never permanently integrate themselves into another society. They remained aloof. Hence, the two separate legs as the two separate houses of people. It was still the remnants of the two nations of the old land, Israel and (parts of) Judea (Jacob and Esau), still living out a covert, religious rivalry.

The abdomen of brass relates to the third age, when the two come together again. This has occurred most significantly in the third age lands, in the third generation national heirs, Manasseh and Ephraim, which are Great Britain and the United States. This third body region, from the knees to the waist, is where most of the life of the body is produced both in sustenance and reproduction. This region also includes the symbolism of the carnal desires of the belly. Much of the physiology involved with this region of the body is allegorical to the social development of God's people in the third age.

The body parts from the waist to the neck symbolize the fourth age, taking in the physiological implications of the heart, arms and hands. Silver is also associated with this typology. It represents a time of developing the heart and arms of divine perpetuity, and it is the age of mercy by Hosea.

The fifth part is the head of gold, which makes complete the total construction of God's people as the seeing, hearing, acting, learning and thinking entity of the original, divine intent for Adam. This would represent a final phase of growth in intellectual capacity, perception and coordinated operation.

Biblical Names

Terms of the Hebrew language are associated with virtually every name appearing in the Old Testament. These terms usually describe some certain quality or activity the named person or place exhibits in the stories associated with them. But scripture also bestowed names on some people that did not seem to be

relative to the purpose in which such persons acted in the ancient paradigm. In these cases, there remains a hidden significance to that name for a time, which may not become significant to the Bible student until certain other things manifest in the world, perhaps even many centuries after the Bible was written. And all the names of the patriarchs and their kin seem to bear sacred meanings that are only divulged to the end-time student of Scripture. We will consider these as they arise in various studies throughout the remainder of this book, but let's look at a few of them right here.

Joseph

The name, Joseph, means, "to do a thing again."

Joseph had a dream where he saw the stars of heaven. Stars are associated with the creations of the fourth day. We find that each of the seven days of creation also correspond figuratively to things God sets in order on the Earth in each corresponding age. And many prophetic scriptures chronicle the time frames of things that occur later in time through symbolic connections to the days of creation.

The fact that Joseph dreamt of stars and ruling over his brothers probably means only the house of Joseph has vision, or ordained foresight, extending into the fourth age in time. And perhaps the actual "doing of a thing again," to which this name relates, is because God still intends to use Joseph's end-time national heir entity to rescue all His people from a dying world, much as He used Joseph to do long ago.

Name Changes

Solomon says there is nothing new under the sun, loosely implying things that had happened (up to his time) would happen again in the ordained days. This could refer to many events of ancient record (at least allegorically), including at least some name changes. And the activities involved with the situation or accomplishment of a person surrounding any name changing is also significant to any future repeat of the same name changing.

God always works with crossovers (overcomers, or hebrews) to begin the furthering of His works in the world from one phase to the next. But we can also expect Him to change the name of such people throughout time as He ordains the changing of their function. And we see this quite well across history in the changing of the names of God's people.

Earning the Name, Israel

A few particular, behavioral characteristics that always manifest when God redirects His followers in a new way, as He does with each new, dawning day (age), are portrayed in the case of Jacob's name being changed to Israel. "Israel" is generally defined as "to prevail with God" or "to rule with God."

Jacob was in the process of making peace with his brother and seeking to return to the house of his father when he strove with the spirit who gave him this new name. And the Bible says right before this that Jacob had sent all he had across the ford, Jabbok, when this occurred. The name, Jabbok, even means, "to pour out." Accordingly, Jacob had committed all he had to these causes at this point of contention. And the spirit with which he strove was a spirit of God.

It's conceivable this was the point in time Jacob's inheritance was actually placed in Jacob's hand as promised. But He had to work at overcoming the challenges of the newly incoming spirit of God (for the new time) in order to earn his new name and the authority that went along with it. And this same story repeats again across all the ages.

In the first age, descendants of Jacob earned the name "Israel" against the people of Canaan and "prevailed with God" for a time. But in the second age, God's people had two names - one for their religion and one for each of their individual nations. They had to keep their religious identity fairly secret and work at overcoming the authority of the time, which was the Roman Empire, before they could freely

practice their religion in Christ. Their mission was to have peace with all the other nations in the world and they wished to pursue the house of their Father in heaven by worshipping God. This meant overcoming the powers-that-be of the time. Then they freely assumed their new name, Christian, as the book of Acts had ordained. They had "prevailed with God" as a group of nations. So the term that satisfied the name, Israel, at that time, was not a national name, but the religious name, Christian. In the second age, Christians "prevailed with God." And no overt authority came to power over them afterward, except in limited ways internally when certain of them began straying from God again.

Beginning in the third age, it was again the pursuit of peace and religious freedom that brought about the migration of the new crossovers to the New World. The terms, Protestant and Puritan, were the religious names of people who escaped Europe initially. But these terms have not ever really carried the authority of "prevailing with God." However, the two names, Great Britain and America, certainly have.

Great Britain overcame and colonized peoples all over the Earth to make the name of "prevailing with God" for herself. And the American colonies had to overcome King George's authority, as well as the inhabitants of the newfound soil, in order to be able to take on their new name. Then the U.S. aspired to a world power as well thereafter, thereby again, earning the name of "prevailing with God," which the name "America," then came to represent. But due to the scriptural precept of God always assigning names according to function, the real surname of America, once it prevailed with God in its ordained mission of overcoming for the age, is once again, as with every other time, "Israel," in the sight of God.

That brings us to the fourth age.

The Last Name Change

This is where we need divine assistance. There is no new land to migrate to and the carnal degradation inherent in the nature of man is once again beginning to rare its ugly head. We have been somewhat overcome as a nation by many forces within our own social system we do not understand. But we will overcome the powers of the land again and establish the fourth and eternal kingdom of Zion, as long ago named by Isaiah. Then we will be able to live up to our fourth name as the Bible and the Essene writings both ordain: Children of Light.

Once this has taken place, we will no longer continue to rise and fall in the same historical cycles of social upheaval because we will then have a clear understanding of the powers of God that have been causing these things to happen for all of recorded history. The third beast of God's throne has the face of a man, apparently representing the "facade" image of complete human development at the end of the third age - sufficient to take on the responsibility of the fourth age divine matrimony, which is the first of objective nature - as an eagle, in mercy, as per Hosea.

Then there is one more main process - that of the fifth divine function - the phase of mental development, to establish within us a firm understanding of how life really works and how to deal with the natural, universal powers of life to which all empowered functions of society must be subject in order to maintain and substantiate a peaceful and prosperous, perpetual existence.

Jerusalem

The name, "Jerusalem" is most generally understood to mean "city of peace." In recent decades, however (since 1948), this term has been used to refer to the city of Palestine in the Middle East, which originally bore this name long ago. But referring to a city that has been involved in more war than any other city in the world as a city of peace is certainly against the precedence Scripture establishes of maintaining the accurate-to-function continuity of name assignments. This old city does not live up to this biblical identity even today. It has not lived up to this name for a long, long time. It was really only a city of significant peace in the time of David and Solomon.

Until the time of David, Jerusalem was not fully possessed by Israel. But it became the stronghold of the

kingdom of Judah in the time of David and the temple of Solomon was built there. The city actually functioned as a true place of peace and Godly order back then. But let's consider where and what we might find to be the most fitting entities of the same identity in each of the next two ages.

Jerusalem became the stronghold of peace, safety and Godly order in the first age. But the real stronghold of religious order in the second age was in Europe. The most magnificent Christian cathedrals ever built anywhere in the world were built in second age Germany. And although many were destroyed in World War II there are several that still stand there today to bear witness to the fact that it was once the center of the most prosperous and devoted Christian kingdom in the world, just like Jerusalem was in the first age.

In the third age, the U.S. has long proven itself as the stronghold of peace, safety and Godly order for the entire world. And consider the following scripture about the choosing of Jerusalem.

Zechariah 1:17:

Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

Does this passage mean the Lord chooses a stronghold of peace and religion from among His people who are spread abroad? Where might this be? Since we know name assignments follow function, and that the people in modern Jerusalem today are somewhat the same ones Jesus spoke to in the following verse, we would have to believe the choosing above is to be of a place for its character and not its geography.

Matthew 21:43:

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

The key to understanding the meaning of the term Jerusalem today is in realizing there have been three commandments to go forth and restore and build Jerusalem, which have resulted in three such strongholds of peace and Godly order in the world.

Scripture teaches there comes a point in time (or times) when all who involve themselves with Jerusalem get hurt (See Isaiah 8:14,15; Jeremiah 4:9,10 and Zechariah 12:3). And as far as understanding the meaning of the term, "Jerusalem," anyone who realizes how pure the Word of God really is, only needs to know to look for the defined meaning in the Earth. The real Jerusalem today is a western, ideological, religious stronghold, not a physical one.

Salvation of Ten

Another very meaningful biblical term is the number ten. This number is very consistently found in association with salvation or deliverance. This most well established association defines the sacred meaning of this term.

For the sake of ten righteous men God agreed with Abraham He would save a city. This was at the time God sought to destroy Sodom and Gomorrah. But ten righteous men could not be found in those cities so they were destroyed. Nonetheless, God made a covenant with Abraham to extend salvation to ten.

It took ten plagues to bring the Israelites out of Egypt. The salvation of life was given to Moses by ten commandments. Jacob was redeemed after Laban changed his wages ten times, as he put it. The letter to Smyrna in Revelation says they will be tried ten days. Ten camels went with Nahor to find a wife to save Isaac from a pagan marriage. David delivered ten breads and cheeses to town when he found Goliath and decided to do something about him. In all these examples, the number ten is associated with salvation, and thereby, scripturally defined as such in sacred terminology.

The numeric equivalent of ten, as the number that accomplishes salvation, becomes easy to understand when it is observed how salvation is accomplished in ten phases. According to divine order, bondage often results from a time of work, the third phase of some system of order. The bondage is the fruit of the

work, the fourth type of occurrence, which leads to a decision to seek to overcome the bondage. This would be a fifth type function as the mental assessment of the forces of the bondage. In the case of Christians accountable to God, this would manifest in the understanding of what needs to be done in order for God to give redemption. And what is to be done becomes the sixth phase, as a type of offering. After this, the next influence is a Sabbath work, which grants six following repercussions that accomplish the complete transition to freedom. This makes a total of ten phases from the point of realizing bondage to the point of complete salvation.

Another example the Bible gives that illustrates the three and seven of salvation is the story of the exodus. The first three plagues affected both the Egyptians and the Israelites, but the next seven affected only the Egyptians. The Israelites were spared after the first three. Perhaps they had gained faith (a convinced belief) in God by then. Faith is requited as righteousness and the righteous can be spared divine wrath.

This story and other such biblical associations of the number ten to salvation seem to symbolize God's covenant of salvation. But also significant in this covenant of God to extend salvation to ten, is that the supposedly "lost ten tribes," which few seem to ever speak of today, have never been lost to Him. And He redeems them by this covenant as soon as they first acknowledge their bondage, the terms of His salvation, and make the appropriate offering(s).

Promise to Adam

Few historical records of Christopher Columbus mention his motivations and intentions that led him to discovering the New World. But they tie in very closely with a promise of God to Adam recorded in one of the lost books of Eden.

When Adam kept wanting back into the Garden of Eden, God explained He would fulfill a covenant with him "after" 5,500 years. He gave this as a promise. If we measure this period from the time of Adam, believed to be 4004 BC, it would extend to about the year 1496 AD.

Christopher Columbus was a devout student of the Holy Scriptures. By the early 1490's, he had come to believe the time was drawing near for the redemption of man by God. He thought if he went abroad he could find a great population of people that had descended from Adam, whom he could show needed to go restore Jerusalem to Christianity. He felt a calling to be the man to go and tell them. So he persuaded Queen Isabella to finance his mission to do so, as he felt it was a mission ordained of God.

What he found instead, in 1492, is what many long believed would become the New Jerusalem of Revelation and Zechariah. His successful voyage soon inspired many other explorers. And it seems God's promise to Adam was officially fulfilled when John Cabot claimed the Northern American continent for England in 1497, the very first year "after" the 5,500.

One has to wonder if Christopher Columbus ever realized he seems to have helped fulfill the ordained mission of his time after all.

Calendar of Ezekiel

Christian doctrines have become quite a bit diversified throughout the third age, and a divided house cannot last. God told Ezekiel the ten tribes would endure bread of many grains (as the many types of Christian doctrines prevalent today) for 390 years. These 390 years, from 1607, when King James gave the order for the Christian world "to go forth and restore and build Jerusalem (peace, security)," in the third ordained ministry of God, brings us to the year 1997. This is also believed to be the beginning of the seventh millennium since Adam. It also marks the end of the third millennium since David and the beginning of the third millennium from the birth of Jesus, 3-4 BC.

All these calendars are set in phase with each other and coincide with one thousand year intervals, except in the case of God's people. The lengths of the periods in the calendar of Israel, instead, coincide with the

coming and going of the betrothal works of God. This means the present and future time frames for the days of Israel should also not be expected to relate to millenniums. But, according to this and numerous other witnesses we will review further along, 1996/7 (due to different year starts) should be considered the pre-ordained, scriptural "end of time."

Ezekiel seems to be our main end-time prophet. His oracle begins at the river Chebar, which means, "extent of time." He also says there are 40 years for Judah after the 390. This is the fourth day, in the nature of the fourth brother, Judah, which begins at the end of time.

The comings and goings of God's people before God (days) beyond the third day are not accounted by linear time, but rather by the objective actions of God's people to return to walking with God. The latter three days even overlap to some extent, as different people interact differently with each different element of that process.

Time was irrelevant to Adam before he sinned against God. He did not even age. Only after he sinned did he fall victim to the curse of time. God had said he would die in the day (the millennium) he ate of the tree of the knowledge of good and evil. Accordingly, he lived to be only 930 years old. His time to exist became limited to one day. But now, in the full retrospection of the calendar of time given Moses, we find the lessons of divine order that make time meaningless, as they teach us how to perpetuate "our time" indefinitely. This is why it is said time has ended for man. Eternity has come.

The Fourth Day

The fourth day of creation relates to things God does in the fourth phase of prophetic time. One of these things is setting celestial bodies in the sky.

When the higher spectacle of a removed, dominant influence, graciously overseeing and enlivening the affairs of men, comes into our perception, God has established the figurative manifestation of a celestial body in the heaven. The sun is biblically representative of just such a heavenly body God sets in the sky on the fourth day of divine order for Israel, while the moon is new promise for the house of Judah.

The presence of Jacob (and the covenants of Abraham through him) in the house of his children is as the sun, according to the earliest scriptural reference to the sun in Jacob's interpretation of Joseph's dream. The waxing and waning of this presence in the house has produced the necessary cycling of each phase of divine order needed to maintain the life rejuvenating processes of the house throughout history.

The rotation of day and night by this metaphoric sun has also been for teaching. David expresses an understanding of this and the value of it in Psalms 19:2-5:

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

David describes a tabernacle for the sun that is set in the lessons taught by day and night. This tabernacle is the inheritance of Jacob in the doctrine of eternal life. This is the sun God sets in the sky over His people in the fourth day of creation for the last time before it becomes a living part of them. A new moon of the day and new stars of the heaven also appear in the higher realm in the same day. These establish within our awareness, the signs and seasons and days and years to which we have always been subject.

Being to Be Again

When Moses first met with God at the burning bush and God sent him to the people, Moses asked who he should say had sent him. God then identified Himself "*I am that I am.*" But Moses never used this most primary name of God to identify to the Israelites in Egypt just exactly who the God was that sent him.

This primary identity of God to Moses for the people, the "*I am that I am,*" is the name of divine procreation. It may also be heard, "*I exist that I might exist (further)*" and as meaning all God does is for the sake of what is done later. The "*I am that I am*" is the God that expresses Himself in ways in which He is expressed again. He shows Himself in ways in which He is shown again. He conducts His ways in ways that are conducted again. And likewise, but most of all, He says only what speaks again. The "Self-Existent" One is another way this name of God seems to be represented in *Strong's Concordance*.

Scripture also records actions of God that speak again, primarily to the end-time student of Scripture, about matters most befitting of end-time needs. Virtually every troubling situation in which the ancient people of God ever found themselves, which is recorded in Scripture, was resolved by the input of God framed in a manner meant to interact similarly with the same dynamics in the latter days. When we realize how many matters of ancient record really do speak again in the latter days (the current generation) we find the same identity of the Procreator is presented in such learning, and man is thereby taught and granted the same likeness of self-existence from God.

Burning Bush

When Moses encountered the burning bush and turned to the side to investigate it, he was looking to understand why the fire was not consuming it. Jesus said Moses showed there to be resurrection from the dead, an aspect of eternal life, at this encounter. This story seems to represent a bigger story we might expect to have occurred in Moses' day, based on other things we know about the time.

Moses was a great wise man of his time, and he was painfully aware of the fact that the demoralization of the people in Egypt was beginning to cause the crumbling of the social order there, upon which the life of his people depended. He had even set out on a personal campaign to change that, for which he had to flee from Egypt.

He may have felt life as he knew it was headed for an end. And he may have observed, or been taught the greater design of how the collective life of all the natural world is perpetuated indestructibly, as the bush that was not consumed. Indeed, the whole world of nature works collectively to maintain and replenish the life in and of itself. So it was probably when Moses expressed an interest in understanding (turned to see) how this system could be applied to save the life of his own people that God chose him for His work.

The burning bush seems to represent the light of the tree of life in Eden, as the functions of divine order being properly administered to perpetuate life indestructibly. This most sacred lesson could well be the teachings hidden in the breast of Moses, as according to the Essene's gospel. No doubt, God has always intended to reveal this to His people when the time was right, just like Moses asked Him to do in the Essene's gospel of Jesus.

In the Dead Sea scrolls we find the following passage:

The Law was planted to reward the children of light with healing and eternal peace, with long life, with fruitful seed of everlasting blessings, with eternal joy in immortality of eternal Light.

This does not sound like the fruit of a bunch of "Thou shalt nots," and the law being "*planted,*" implies a time would come at which it springs forth from dormancy.

At the burning bush, God ordained the rod of Moses as the rod of God. This rod then began to symbolize what Moses acquired from God at the burning bush, and what was later encrypted into the tablets of Moses.

We will now consider the reasons to believe this by making a comparative study of both sets of the tablets of Moses. Then we will come back to the further significance of Moses' rod.

Tablets of Moses

The first tablets God gave Moses were hewn and written upon by the finger of God on both sides. But Moses broke these tablets when He descended Mount Sinai and found the people already defying God. Then God told Moses to hew two more tablets and said He Himself would write upon them the same words as at the first.

But first several interesting changes took place that could lead us to believe something changed between the giving of the tablets the two times. For one, the tabernacle was moved far out of the camp and became renamed the tabernacle of the congregation. Also, Moses said he would make atonement for the people's sins (Exodus 32:30), but he never said how. And Moses asked for the presence of the Almighty to be with His people throughout all their sojourning, to which God responded with the teaching in Exodus 33:21-23 about Him hiding Moses in the rock, passing by, and then allowing him to see Him walking away - as we reviewed earlier.

God also made a covenant with Moses himself in association with the second tablets that was never made in association with the first tablets. Exodus 34:27 explains God made a covenant of law with Moses and with Israel, whereas in 24:8 and 19:5, we see the initial covenant was only between God and the people. This covenant to Moses is found in Exodus 34:10, and describes a terrible thing all the people among whom Moses dwells would see. But just before this, God also mentions visiting the iniquities of the father's upon the children even to the third and fourth generations. In a national sense (national generations), from that time at Mount Sinai, this measure of time would be up to the present time we are in today. And the fathers did sin before God at that time as a nation.

Exodus 34:28 says Moses wrote on the second two tablets. But in Deuteronomy 10:4, Moses says God did the writing. There seems to be a fairly obvious contradiction in these stories. Moses has contradicted himself. It would be easy to side with the idea of God using Moses to write for Him and refer to this as Himself doing it, if we did not already have an instance of God admittedly doing His own writing on the first tablets with His own finger. But it may be Moses has contradicted himself specifically to draw our attention to the idea of there yet being something to be revealed here. Two or three witnesses establish a matter. But two conflicting ones by the same person obviously produce only a question.

Despite God saying He would write the words as at the first on the second tablets, He also did not distinctly say He would write *all* the same words. And we do not have two witnesses to confirm God even did any of the writing on the second tablets.

The book of Jasher gives us one witness to the words of the first tablets being written by God on the second tablets. But since Moses contradicted his own witness, it would seem we are actually left with only one witness. And in the Essene 's gospel, Jesus said God told Moses the first tablets would not ever be written again, but instead, that they would live in the hearts of those able to follow them. This gives us another witness to the idea of differences between the two writings.

But there is another very relevant observation concerning this that pertains to the hands of Moses.

When Moses carried the tablets, they are always referred to (in twenty places and in the Essene's gospel), as being in Moses' hand (singular), except in the following four passages with regards to the first tablets, each of which also expresses anger with the people for their sin.

Exodus 32:19:

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Deuteronomy 9:15, 17:

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

17 And I took the two tables, and cast them out of my two hands, and break them before your eyes.

And the following is from the Essene's gospel:

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing, and the wickedness of the people: and Moses' anger waxed hot, and he cast the tablets out of his hands, and brake them beneath the mount.

In all other places the tablets are always in Moses' hand (singular). But in all these passages, they are in both his hands. The book of Jasher also records the first tablets in both Moses' hands at this same point in time, yet again, only in one hand at any other time.

It's as if, in the heat of anger, there was some division made between some two qualities of the writings. And they may have remained divided in some way even after that time, with the second tablets only revealing one of some two separate qualities and the other remaining locked up inside of it. The second two tablets are also not described as written on both sides like the first tablets. So the writings on the backside of the second tablets are also held in question.

Perhaps the tablets God said He would write for us were never written back then, or at least in exactly the same format as the first tablets. Otherwise, we would be forced to believe either Moses or Jesus to the Essenes was wrong, or that the Word of God is in error.

The faithful would have to believe otherwise. In order to reconcile this apparent contradiction of Moses' stories and the Essene's mention of God saying the first tablets would never be written again in the words of men, the second tablets of Moses must have differed in some way from the first two tablets.

The Latter Sign

Exodus 4:6:

6 And the Lord said furthermore unto him (Moses), Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

It is represented here that there is something within the breast of Moses that makes flesh "white as snow." Whiteness represents purity or goodness. It is a radiance of all colors of light. But being in the bosom of Moses and being unclean or rejected, as leprosy also represents, correlates (figuratively) quite well with the Essene's description of the first tablets remaining there broken.

We can also relate this with the idea that the eye (foresight) of Moses was not dim when he died, nor his natural force abated (Deut. 34:7). This seems to say his ministry was not blind to the future of his people and would continue in strength as well as ability as it would be needed, perhaps in part, by means of this still hidden power.

This one hand of Moses being withheld is also further supportive of the idea of the latter sign being associated with only one half of a complementary duality of Moses.

So, perhaps the first two tablets had a sinister-dexter duality of qualities, or two unique functions, with one of them at least not readily apparent in the second two tablets. And what is hidden within Moses' bosom (a fourth type symbol, prophetic of the fourth age) is reserved until the time we should have it.

This means there is yet a source of goodness unrevealed within the bosom of Moses. And God refers to this sign of the hidden hand as "*the voice of the latter sign*" ("end-time" relation).

This sign was given Moses to show "them" he had met with God. Moses was sent to speak with Pharaoh and the heads of Israel. However, Moses never performed this sign (the revealing of the white hand) for Pharaoh in the Bible, even though he was commanded to perform all the signs for Pharaoh in Exodus 4:21. But there is a fascinating sacred fulfillment for this commandment.

According to the book of Jasher (which is rich with symbolic, end-time meaning), Pharaoh survived the waters that killed his army at the Red Sea, and then went to rule over the city of Nineveh. So, the only way this commandment to Moses could be fulfilled is for his white hand to be revealed to the heads of Israel among the lost ten tribes (the end-time remnant of Nineveh) and to the ruler over them (who would remember what God did at the Red sea), and at the end of time.

The work of Moses in these regards stands in clear contradiction to the work of Jonah, who was sent only to speak to the people of Nineveh. Moses was sent to speak to the leaders only. In the latter time, it would be such work of Moses that sends the Jonah type of leader to prophesy to the people. Jonah would virtually be forced to do so against his will. This is also the sign Jesus clearly described as the one and only sign given the rebellious priesthood.

When Moses ordained Joshua, he laid his hands upon him. The hands bear the fruit of the person. And Joshua wrote a copy of the law of Moses at a later time. These events together would also compare with the idea of a later revealing of the missing teachings of the first tablets, symbolized by the power of the withheld white hand, documenting again the first work of Moses.

Solving the Puzzle

Hebrew letters have both a linguistic value and a numeric value. One unique use of this is in how it facilitates the validating of a writing. The following is one example of how this was once done.

In ancient times, in an important document, all of the words or characters would be carefully arranged in rows and columns. Then at the bottom of each vertical column the key sum of all the numeric values of the characters in that column would be engraved. Likewise, to one side of each row, the key sum of all the numeric values of the characters in each horizontal row would also be written. These sums could also, at option, be recorded elsewhere. But this way, each character was double checked numerically. The changing of any one character was easily pinpointed because both its column and its row would no longer add up. If a character had been altered, the difference between the key sum and the actual sum of an altered row or column would indicate what the numeric value of the original, unaltered character was before alteration. This could lead to determination of what the original character was by greatly limiting the possibilities and further limiting them by whether or not a particular character having the correct value would make sense in the reading. But if all the rows and columns added up, the tablet was proven valid.

Moses was a priest in the temple of the king of Heliopolis in ancient Egypt. A temple was like a university in those days. And while yet young Moses was one of the most promising, up and coming wise men of his time. He was well practiced in such ancient forms of cryptic craftsmanship. So he would have been a prime candidate for implementing a new and unique methodology of the same sort.

This ancient method of encryption is similar to another method by which both sets of Moses' tablets could have contained all the same words without readily teaching all the same lessons. The horizontal text of the first tablets may have been delimited into columns according to certain typological order, instead of by some number of Hebrew characters. This could be done in a way that could not be decrypted until certain scientific advancements and courses of human history had first come to pass. Then such science and history could be found to bear further witness to the universal laws of life in this columnar arrangement of typologies. In this way, each column would have a total summation of meaning describing one of the universal laws of life very broadly, and the tablet could also be designed to teach many important things in the full retrospection of time, with certain important lessons first, and without any way of solving the puzzle prematurely.

This is how the second tablets may have been written with all the same words as the first set, yet without readily teaching all the same lessons. The second set of tablets needed only be written in any way other than the correctly delimited seven columns. Both sets of Moses' tablets could therefore, have contained all the same words, and yet one would only eventually teach a few extremely different lessons. Each correctly delimited column could contain phrases and symbolic prophecies that relate exclusively to one of the seven divine functions, and teach of each relative chronological age or phase of divine process.

And such seems to be the case with many parts of the Bible. These seven repeating typologies make up the voice of the latter sign, which is the sound of the voice of many waters. These seven spirits (mental dispositions) of God are the governing system of the kingdom of God. God's relationship with Earth life is through His influence upon waters. This is how the Father speaks.

Consider also the following excerpt from the Babylonian Talmud:

Come and hear another objection: "R. Jossi says: 'On the second day Moses went up on the Mount Sinai and came back. The same he did on the third day, but on the fourth day, when he came back, he remained.' Came back and remained? Whence did he come back -- it does not say that he went up at all? Say, then, on the fourth day, he went up, came back, and remained. On the fifth he built an altar and offered a sacrifice."

It seems these ancient sages could not understand how Moses could come down the mountain again on the fourth day without going up first. This question, asked many centuries ago, we can now answer. It is the dexter aspect of the character of Moses (the right hand in the bosom) that comes the fourth day (the fourth age), and it bears the keys to the seven laws of the Son of man. The right hand of Moses is being revealed fulfills the intention of Moses to perform all the wonders he was instructed to perform, as per Exodus 4:6-8 and 4:21. It is also the fulfillment of the covenant God established with Moses himself.

Parable of the Kingdom of Heaven

Some of the parables by which Jesus described the kingdom of heaven fit quite well with the concept of a new way of reading the Bible by faith as the means by which He brings in His kingdom. Especially interesting, is the following passage from Matthew 13:33:

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Every baker knows that leaven must be worked evenly into the whole lump of dough for it to rise properly. And these three loaves relate to the three main lessons of the Bible we have had throughout time, as set forth chiefly by Moses, Jesus and Paul, respectively. But this leaven was hidden even until the loaves were done. So it must be for use at a later time. It would seem the hidden leaven is for making a whole other loaf of bread.

It's also significant to consider how God often uses a cow or other rumen animal to figuratively represent His people. A rumen animal has four stomachs. But we have only had three forms of food before now.

Engraved Hearts

In 2 Corinthians 3:3, Paul describes the testament of Christ as a tablet written upon the fleshly hearts of men. This may well represent where one of the tablets God promised to write gets written, but what about the other tablet?

Here is an excerpt from the Essene's gospels, which is also consistent with Proverbs 3:3 and 7:3.

As the words of the Ancient Ones are etched with the hand of God on the Holy Scrolls, so is the Law engraved on the hearts of the faithful who do study them.

This passage refers to words etched with the hand of God. The only time God assuredly etched His own

words was on the first tablets. This again implies some of the teachings destroyed by Moses on the first tablets were to be later written into the hearts of the faithful. This is also described in Jeremiah 31:33 and referred to as a new covenant, meaning a new system of divine law and order. But remember, one of the tablets of law was to be kept in the bosom of Moses all the way until the time of the angels and the Children of Light (a fourth day creation). This is by no means an historical event.

There are many biblical references to the concept of God writing in the hearts of His people. Let's look at one of these passages of Scripture here.

According to the gospel of Luke, after Jesus had risen from the tomb, Mary Magdalene and Joanna, among others, went to the tomb and found Jesus gone. They then went to the disciples and told them of Jesus' resurrection. Then Peter went to the tomb as well, but did not find Jesus either. But two others of these did something else. And Jesus found them. What these two did is found in Luke 24:13:

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

Emmaus means "day spring" - the breaking of a new day. These disciples walked with Jesus over seven miles without even noticing who they were with, until they got to "the new day," when He disappeared. This story also mentions He was causing a burning in their hearts as He expounded Scripture to them along the way. This sounds like God writing in the hearts of His people throughout their entire journey to the end of time.

The Fifth Divine Function

Mental Achievement

The fifth divine function coalesces a complete perspective of the functions of the whole seven of life. It is represented by the head. This function bears a quality of fatherhood, responsibility and of unification with the four functions previously described.

There are no individuals in the reckoning of life to God, not since the time of Adam anyway. Ancient records illustrate this as a basic premise of social order. A house is accounted as a man, his wife (or commitments), sons, daughters, hired help and beasts (industries), which is actually six main categories. This is the fundamental design of a complete family structure, or domestic order. But the father type, the fifth type, is the one accountable externally for the entire system. That accountability is then a sixth type quality.

When God created Adam, He named him Adam to describe the most important aspect of his purpose in divine design. Adam could blush red in the face. This means he would reveal blood, the substance of his inner workings, through the fifth aspect of his constitution, the head. This is a form of offering, which is a sixth type. Adam represents the man that makes this type of offering.

Revealing blood through the face is the offering of dominion. Jesus presented this same offering to the Father (in the literal sense) by bleeding from the forehead in His final prayer before His arrest. This one potential of man is what distinguishes him from all the other beasts of the world that consist of only five parts. It makes him a man instead of a beast, as the root term for man in Hebrew is "Adam".

About three thousand years after Adam, King Solomon came to into the same dominant position of oversight and wise intuition as Adam, to which God could again relate as a sovereign mentor and friend. God built His temple with Solomon. Solomon represents the ministry of the fifth type. He was the fifth main leader after Moses.

About three thousand years later again, God presents the final kingdom for His people on Earth, and again, in the fifth aspect of development. The ultimate understanding of Godly wisdom that comes at such time gives rise to the willingness of all God's people to enter into the sixth phase of development, which is new divine covenant and the rewards thereof. It is simply wisdom that motivates this. In the corporate sense, it is the final maturing of divine intelligence (the head) in man.

Speak to the Rock

At Mirabah, Moses struck the rock with the rod of God to bring forth the vital life substance of water for the people early in their wilderness. This symbolized the first application of the laws of Moses, in firm righteousness. Later, at Kadesh, when the people were towards the end of their journey and at the end of their rope, God told Moses to take the rod but only to speak to the rock. This is prophetic of the latter day voice, which makes the most essential elements of life flow again. But it did not take place in Moses' time.

The second order of Moses is not of hard strict laws, as the striking with the rod the first time. It is of communication and explanation. And when this speech is heard, the manifest wisdom of God is revealed, and the condemnation of both Moses and Aaron is also redeemed.

Seven-Straked Writing

Below is a table showing how events in scriptural stories, or even phrases in a sentence, are recorded in the seven-straked Mosaic encryption manner according to the higher objects related to each of the seven phases of divine order. Keep in mind that the most complete embodiment of any one of these divine functions is so immense as to avoid being adequately described by any set of words a modern man may

muster, much less such a short list of words as provided below.

Similarly, some of the words in each column below may also be taken in a sense inconsistent with the nature of the divine function they are being used to describe. Many English words are ambiguous. So it is difficult to perceive the uniqueness of any vertical set of these words describing one function simply because each function is so broad and not all the implications of certain English words are specific to one. But the following chart illustrates how processes are presented horizontally while elements of each individual function are associated with others vertically. The reader should simply consider the most general implication of each of the following words, in reading them left to right, as events in a story line of which each is a part, and then review the general description of each object of function described by the different vertical columns. This illustrates how different processes may be compared and accounted for as a series of similar, chronological functions.

foresight	separation	work	fruitfulness	publicity	notoriety	Godliness
seed	sprout	grow	bear fruit	fulfillment	utility	fertility
info	decision	production	power	influence	covenant	dominion
seeing	hearing	acting	learning	wisdom	esteem	proverb
awake	discern	travail	produce	oversee	attain	rest
blindness	ditch	suffer	rescue	gratitude	community	security

It may only be underestimated how profoundly this ordinal pattern of seven typologies is encrypted throughout the Bible. We will look at a number of examples in the next several subsections.

Days of Creation

Below are the first few verses of Genesis. There is nothing definitive about the comments to the right. They are merely attempts to represent a connection between the greater concept of each divine function, or the age to which it corresponds, and the relative phrase of Scripture to the left.

This is merely an initial effort to illustrate the repeating, general nature of the same pattern of order that seems to surface throughout the entire Bible.

Gen 1:1-8:

<i>In the beginning God</i>	{type 7; defining His name}
<i>created the heaven</i>	{type 1; the first plan}
<i>and the earth.</i>	{type 2; the complement}
<i>and the earth was without form,</i>	{type 3; no order}
<i>and void;</i>	{type 4; fruitless}
<i>and darkness was upon</i>	
<i>the face of the deep.</i>	{type 5; no intelligence}
<i>And the Spirit of God moved</i>	
<i>upon the face of the waters.</i>	{type 6; began relationship}
<i>And God</i>	{type 7; the holy name}

<i>said, Let there be light:</i>	{type 1; the plan}
<i>and there was light.</i>	{type 2; as the reaction}
<i>And God saw the light, that it was good:</i>	{type 3; proved it}
<i>and God divided the light from the darkness.</i>	{type 4; offspring}
<i>And God called the light Day,</i>	
<i>and the darkness he called Night.</i>	{type 5; mental assessment}
<i>And the evening and the morning were the first day.</i>	{type 6; completion}
<i>And God</i>	{type 7; the holy name}
<i>said, Let there be a firmament</i>	
<i>in the midst of the waters</i>	{type 1; the plan}
<i>and let it divide the waters</i>	
<i>from the waters.</i>	{type 2; division}
<i>And God made the firmament, and</i>	
<i>divided the waters which were under</i>	
<i>the firmament from the waters</i>	
<i>which were above the firmament:</i>	{type 3; the work}
<i>and it was so.</i>	{type 4; the fruit}
<i>And God called the firmament heaven.</i>	{type 5; mental assessment}
<i>and the evening and the morning</i>	
<i>were the second day.</i>	{type 6; completion}

According to the Hebrew terms, part of this Scripture reads: The Spirit of God "brood" upon the surface of the waters. This again describes how the primary relationship of God to the Earth is conducted through His influence upon waters. This has very profound physical and symbolic meaning. And as this sentence occurs in the sixth strake, it also parallels God's covenant relationship with His creation through His crowning creation of the sixth day, that of man.

Vow of Jacob

Below is reprinted the vow of Jacob in Genesis 28:20-21. It seems God is answering each phrase of this seven-faceted prayer in each of the seven days, or ages, of God's time with Jacob.

And Jacob vowed a vow, saying,

{type 7; as a vow of a patriarch. Notice also the duality of vowing and saying. This implies there are two meanings to this vow: one simple, the other, in this case, a sacred, encrypted chronology.}

If God will be with me,

{type 1; God was with the people of Jacob in a very real, physical way throughout the first age.}

and will keep me in this way that I go,

{type 2; Like Jesus keeping His people as a shepherd keeps his sheep in this time.}

and will give me bread to eat,

{type 3; As being sustained by an abundance of "breads" of doctrine in the third age.}

and raiment to put on,

{type 4; A raiment from God is an ordained job. This describes Christians orienting their skills and occupations in line with the needs of society to overcome the pitfalls of the past by divine design.}

So that I come again to my father's house in peace;

{type 5; Fifth type symbolism is heavily supported as a phase of wisdom, faith and peace.}

then shall the Lord be my God.

{type 6; Sixth phase typology is a time of covenant, solidarity and offering.}

The seventh phase represents the Holy Sabbath. All its symbolism involves either a reference to a holy name or patriarch, a divine act, a special sign or a holy item of the temple. This seems to be true in most every portion of biblical scripture that emanates the seven types.

Notice also, how God is building Jacob from the ground up through the first five phrases here. The first phrase describes a foundational plan. Then we see the walking of legs, then bread for the belly, then raiment for the upper torso and peace for the mind. This follows the bottom to top construction of the image of Daniel in its' sacred context (the hidden interpretation).

Each phrase of this vow is also answered in the nature of the first four brothers of the sons of Jacob. The Reuben type saw God with him. The Simeon type heard God leading him. The Levi type has received plenty of bread for learning how to minister for God in the world. And the Judah type receives the covering for all.

Instructions for Speaking to the Rock

This is the passage where the Lord is telling Moses how the speaking to the rock should take place. Even though it did not take place this way at the time, observe how the plan for it unfolds in seven phases:

Numbers 20:8-12

<i>Take the rod,</i>	{type 7; as the holy item of ministry}
<i>and gather thou the assembly together</i>	{type 1; the whole purpose}
<i>thou, and Aaron thy brother</i>	{type 2; duality of ministries/times}
<i>and speak ye unto the rock before their eyes;</i>	{type 3; the revealing}
<i>and it shall give forth his water,</i>	{type 4; the fruit beginning}
<i>and thou shalt bring forth to them water out of the rock:</i>	{type 5; fatherly provision}
<i>so thou shalt give the congregation and their beasts drink.</i>	{type 6; the whole environment}

Despite the fact that this plan did not unfold as scripted for the time, it has now unfolded as scripted for the ages, as the striking above illustrates.

Also, notice water is supplied three times here - in the fourth, fifth and sixth strikes. These are the upper waters. We will see these three waters grouped together in many other ways as well.

Parable of Moses' Ministry

This is the parable by which God responded to Moses' plea for a person to lead his people throughout time. This one also seems to follow the typological chronology of the ages.

Exodus 33:21-23:

And the Lord said, Behold, there is a place by me {type 6; in the sense of a covenant}
and thou shalt stand upon a rock, {type 7; the Sabbath time of Moses}
and it shall come to pass, while my glory passeth by {type 1; foresight}
that I will put thee in a cleft of the rock, {type 2; as being separated and hidden}
and will cover thee with my hand while I pass by. {type 3; third age blindness}
And I will take away mine hand, {type 4; as the end of our rearing}
and thou shalt see my back parts: {type 5; as we observe and understand His ways}
but my face shall not be seen. {type 6; a covenant that man does not lead God}

In the second and third strakes above, God explains what He will do with Moses (and his law) for those two ages. He says He will keep them hidden until the fourth age.

In a fourth type entry above, God says He will take away His hand. According to the analogy, this means those that have been preventing our perception of God (Judah, the hand, or the leadership of the third age) are first removed, then those who side with Moses are able to peak out of the crevice and see not only where God has been, but also the manner of His walk and where He is headed, as well as where He is in His journey. Reading the Bible as it teaches of each of these seven ages of our first week with God does all this. This is the restoration of the eternal covenant the people first broke at Mount Sinai.

We also see above, that the ministry of Moses himself appears as a seventh type work, which is the Sabbath type. We find this in many other places as well. The time in the wilderness under Moses was exactly that, because God was purifying His people, as in a time of Sabbath restoration and recreation.

Seven Human Life Support Systems

There are seven main biological systems in mammals. These are the respiratory system, the urinary system, the digestive system, the reproductive system, the nervous system, the circulatory system, and the lymphatic system. There are seven main parts of most living cells. There are also seven energy chakras in the human energy body, or aura, each of which corresponds with a particular gland. And each of these "energy centers" is also associated with a subtle frequency of vibration believed to correspond with each of the seven colors of visible light.

All these systems work together on a constant basis to support life. But why does the body require seven systems? And why are there seven energy centers? And why are seven colors associated with them? Actually, nobody knows.

Ordinances of Heaven

A few verses in the book of Job seem to describe how human civilization has long been set and kept in order by forces of change from outer space.

Job 38:30-33:

The waters are hid as with a stone, and the face of the deep is frozen.

Notice the reference to the deep, as if deep knowledge, is closely associated with the waters (plural) hid by a stone (tablet?).

When Jacob went looking for a wife, he was looking to renew his existence on Earth, or to perpetuate his life by means of reproduction (a fourth phase development). At that time, he met Rachel by a well that was covered by a stone. It was explained to him that it should be at the evening time when all the flocks

are gathered that the stone should be rolled away to bring forth the most essential element of life to water the flocks again.

The promise of God to Jacob that is associated with Rachel is the wellspring of eternal life. We will observe this in other scriptures further along. But it was Jacob who rolled away the stone and brought forth the water in this parable.

Examine now this next verse, which begins describing the ordinances of heaven:

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Pleiades refers to seven stars in a constellation some 300 light years from Earth. There was an ancient pagan culture that firmly believed they would one day be destroyed by a power that would come from these distant stars. This ancient pagan belief is believed to be the earliest precedence from which came the celebration of Halloween at about the same time of year when these stars are most visible. Pleiades was considered an evil force. But what is evil to pagans may well be a force of goodness. And God describes Pleiades as a force of good by referring to the influences of these stars as sweet.

Examine now the next verses:

32 Canst thou bring forth Mazzaroth in his season or guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven, canst thou set the dominion thereof in the earth?

Verse 33 seems to be a reiteration of verse 32, which further develops the teaching here. God often repeats Himself (sometimes even in the same sentence or in a slightly different way) to enhance the meaning of what He is teaching. It is a manner of building precept upon precept.

But verse 31 also seems to be a reiteration of the same teaching again. And if we consider each of these verses as dual, etymological extensions of the same dual teaching, a very impressive picture appears. In other words, overlaying the first of each of these verses and the latter of each reveals much deeper meaning, which is also consistent with much other scripture.

The meanings of Pleiades and Mazzaroth would relate to the ordinances of heaven, while Orion and Arcturus would relate to how God sets the dominion thereof in the Earth.

The book of Job is about 4000 years old. Since it was given many people have tried to seek the power of these distant stars. One such attempt seems to be the theory of astrology and the zodiac, which is based on twelve heavenly influences. The term, Mazzaroth, is widely believed to refer to the zodiac. But consider the meaning of this term with its' relative terms as *Strong's* relates them below:

4216 Mazzarah (maz-zaw-law'); apparently from 5144 in the sense of distinction; some noted constellation (only in the plural), perhaps collectively, the zodiac: Compare 4208

5144 nazar (naw-zar'); a primitive root; to hold aloof, i.e. (intransitively) abstain (from food and drink, from impurity, and even from divine worship [i.e. apostatize]); specifically, to set apart (to sacred purposes), i.e. devote:

4208 mazzalah (maz-zaw-law'); apparently from 5140 in the sense of raining; a constellation, i.e. Zodiacal sign (perhaps as affecting the weather): KJV-- planet. Compare 4216.

To associate the meaning of Mazzaroth with the concept of seven influences from Pleiades, the seven stars, we acquire a meaning describing a system of seven (not twelve) heavenly influences. And the third related term here is of raining distinction upon the Earth. Taking this in the context of the other two seems to represent a relationship between outer space and the Earth through the light of stars. This relationship may be through cosmic energy and active upon bodies of water, of which all life is comprised. This could well be the first light of the first day of creation.

Now consider the compounded meaning of Orion with Arcturus.

Here is the reference for Orion:

3684 *keciyl (kes-eel')*; from 3688; properly, fat, i.e. (figuratively) stupid or silly:

And these are the references for Arcturus:

5906 *`Ayish (ah'-yish)*; or *`Ash (awsh)*; from 5789; the constellation of the Great Bear (perhaps from its migration through the heavens):

5789 *`uwsh (oosh)*; a primitive root; to hasten: *`Ayath*. See 5857.

5856 *`iy (ee)*; from 5753; a ruin (as if overturned): heap.

The association of these terms would teach of a force that is stupid or foolish, lasts only briefly (Arcturus migrates rapidly through the sky), seems to be prosperous as fat indicates, but is ultimately overturned as made a heap. This relates to how the dominion of the seven stars is set in the Earth.

This sounds like a good description of Earthly kings. We know God ordains all kings. Jesus even expressed this to Pilate. This seems to support the idea that God sets the Earthly dominion of the celestial ordinances of heaven (heaven's heaven) in the Earth through the hearts of His Earthly kings. And guiding Arcturus with his sons describes the patrilineal inheritance of a king's rule.

Theory of Cosmic Sympathetic Vibration of Life

God's association of the seven stars of Pleiades with forces of distinction describes how the seven general forces of life may be manifestations of an omnipresent, universal, cosmic radiation at least represented by these distant stars. Each of these influences, through biological interactions, may harmonize with certain elemental parts of all living organisms. In this way, each complete organism may harness all of these influences to sustain the complete phenomenon of life. And music theory helps explain how this process might be conducted.

Music theory gives us a basic set of seven notes to an octave of the audible frequency range. Each octave is a range of audible frequencies between some two notes related two to one in frequency of vibration. All the specific frequencies of the notes in an octave are also inter-related by specific mathematical relationships of vibrating frequency. These relationships cause each of these frequencies to amplify each other within white noise by sympathetic vibration. Between all these specific frequencies (the common notes) in each octave, there is a range of frequencies with little or no orderly relationship to the more specific notes. These seven ranges of frequencies between the seven specific frequencies are ranges of sound that have no harmonic quality with the proper notes of the octave.

So, in transcending the range of frequencies in an octave, we find six iterations of falling from and rising to order through frequencies that exhibit no perfect mathematical relationship with the proper notes of the octave (Obviously, there are also sharps or flats that demonstrate some increased harmony).

This pattern of falling from and rising to orderly relationships is remarkably similar to the process of creation. The six evening and morning rotations of the days of creation (and the evening was, and the morning was) also fill the time between the midday points at which each of the acts of creation occur.

The stars of Pleiades seem to represent the same harmonic phenomena observed in music theory, but as naturally occurring within the white noise of cosmic radiation and/or celestial influence. It would seem these same harmonics induce certain potentials within biological systems that give rise to the processes of natural life. This could explain how all Earth life is induced, subsistent upon energy from the light of our sun, yet controlled by much subtler forces.

The recently discovered "telomeres" (a watery, gel-like feature of genetic material) seem to be linked to the aging process. Telomeres grow shorter with time. And it is theorized if the size of the telomere can be controlled, the aging process may also be likewise influenced. Since telomeres would naturally harmonize with progressively higher frequencies while growing shorter, this same process of change may

be corollary with changes in cellular reproduction that involve the aging process.

Fire in the House

There are many passages in the Bible that speak of the seven stars. Of particular interest is the one below in Amos 5:6-8:

6 Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

Verse 8 defines a name of the Lord in the association of all these described acts together. A name is defined by the description of works that establish it. And God identifies Himself here as the one who makes the seven stars, who rotates day and night and who controls the upper waters. He also associates this with a plan to break out a fire in the house of Joseph against those who pervert righteousness and judgment in the Earth. Righteousness and judgment are inherent functions of the first and second divine functions - those of information, foresight or instigation, and those of division, control and judgment.

Fire is largely considered to represent a destructive process. But scripturally, it also seems to represent redemption. This may seem paradoxical, but it depends on the perspective. Purification destroys wickedness, but it is redemption to the Godly. And the light of truth causes both. Truth is the higher figurative object relative to both works here. In fact, fire and light and truth seem to be somewhat synonymous in the Bible, figuratively speaking.

This reference to the house of Joseph probably relates to the ordination of the house. The U.S. has the inheritance of Joseph today. According to the book of Jasher, Joseph had to learn to speak seventy languages to ascend the throne of Pharaoh, although the Lord taught them all to him in one night. Today, this would represent the many symbolic meanings, chronologies, word etymologies and name definitions, some of which we have looked at, that have all mostly snowballed out of the sacred cryptology of Moses.

Rod of God

The book of Jasher says Moses had been a very well regarded ruler over the Cushites (Ethiopians) for forty years prior to his ministry for Israel. Forty years often represents the time for a complete work of ministry. But there is an interesting remark the Lord made by Amos paralleling this initial ministry of Moses with his ministry for Israel, which appears in text having nothing to do with the condemnation of Israel. Actually, the context almost exclusively discusses a time preceding the judgment of the wicked.

In Amos 9:7, we find the following comment:

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord.

The Lord is comparing the Israelites under Moses to the Cushites under Moses. It was not until after the time of Moses over the Cushites that God him up to lead His Israelite people. And if God is comparing all Israel's time under Moses (up to the time of judgment) to the time of the Cushites under Moses, then conceptually speaking, there is yet a ministry of Moses to come for Israel that makes the past of God's people look like that of some foreign nation. And this is an impressive concept in consideration of a very interesting story that appears in the book of Jasher between the times of these two ministries.

In this story, Moses went into the garden of his wife's father to pray, where he found a sapphire rod with writing on it. The story goes on to explain this rod was what was used to perform all the works of God since the creation. It had been brought out of the Garden of Eden by Adam. It was later passed along

through Noah, Shem, Abraham, Isaac, Jacob and then Joseph in Egypt. But it had gone from there to Reuel of Midian, where Moses found it.

This rod would be the one Moses had in his hand when He met with God at the burning bush, and the same rod Aaron and Moses would use in Egypt to perform most of the wonders there. And it would be the same rod Moses used to defeat Amalek.

This rod Moses used to deliver the people could represent the symbolic connection between the seven phases of life function and the miraculous works of God. And in the third conquest of Joshua, over Ai, the power of a rod is found again. God told Joshua merely to lift up his spear against the city and He would deliver it into his hand. This spear of Joshua and the rod of Moses possess the same symbolic qualities of the powers of God, as they were both rods (leaderships) ordained of God.

The earlier described method of using a row and column encryption method to record ancient writings accommodates a perpetual, repeating, reading best if it is written upon a rod. A rod may easily be divided into seven "strakes" each running the length of the rod, then text could be written in a circular direction running around the rod. Each line of text would then be written across seven logical columns but would read in the direction round about in a repeating cycle.

This simple ancient design for the writing of text facilitates, with perfect convenience, the exact method of study for which God's words are intended, which is to run the program over and over again in a man's mind. The rotational reading of this sapphire rod from Adam would further embody the original, divine intent for employing the powers of God found in the tablets by facilitating the rotational order in which each respective divine function is employed.

Corn also symbolizes the ministry of Moses. One Sabbath day (possibly a new moon Sabbath) Jesus and His disciples walked through a cornfield and plucked the ears of corn then rubbed them in their hands (Luke 6:1). Jesus likened this to the time of David eating of the showbread of the temple, and to doing healing work on the Sabbath.

Spinning a dry ear of corn in the hands causes the individual kernels to come off. And the arrangement of the corn kernels on the cob, in a grid fashion of rows and columns around a cylindrical shape is again, quite similar to the arrangement of "information units" on this theoretical rod of God.

But there is also a lot more biblical support for this rod of God theory.

Rods of Jacob

Another symbolic implication supporting the straked rod theory appears in the story of Jacob dividing himself from Laban's house. Scripture says Jacob used three types of rods to multiply his sheep. Supposedly, Jacob had the sapphire rod of God with him at that time. But in this story, these rods were of wood, and each of them had strakes peeled out of them.

This quite easily parallels extracting the longitudinal characteristics of each of the first three strakes of Jacobs' rod (which teach of our past history and of basic trinity) to reveal a deeper appreciation for it. It follows quite well that each rod would then teach of each of the first three ages of our calendar as single strakes in each of the three rods. Each rod would also represent one of each of the first three laws of the Son of man, which God has long been writing in our hearts.

The sapphire rod from Eden is now long gone. But the knowledge of using the sacred powers of it seems to be preserved in the Bible. And the following passage from the Essene's gospels seems to describe a later reconstruction of this rod.

The written Law is the instrument by which the unwritten Law is understood, as the mute branch of a tree becomes a singing flute in the hands of the shepherd.

There seems to be a number of symbolic items in Scripture that are closely related to a rod and represent

perpetuity. It is in a number of these and their relationships to the same concepts that we find the messages of eternal life in Scripture. But there are also a number of other associated clues in Scripture, some of which relate to modern events. Let us consider a few of both of these here.

Eternal Life

Considering the momentum of genetic research and life sciences being advanced through new, computerized analysis techniques (which has exploded in recent years), it is apparent capitalism has stepped way outside the bounds of common human rights. And God does not allow the industrialization and commercialization of divine providence to go unchecked. There is nothing wrong with honest initiatives to advance life sciences. But they must be regulated by means other than the methodologies of capitalism and apart from the influence of imperfect governments.

Nonetheless, we cannot ignore the potentials for science to advance the purposes of God for all His creation. Man may soon discover how to regulate the aging process. We may even discover how to regress genetic codes back through family trees and reproduce even our own ancestors. Why does God say the life is in the blood? And why is a man's soul said to "sleep" with his fathers?

There is a peculiar phenomenon found in nature, wherein some animals exhibit the transference of learned memory to their offspring through genetic inheritance. Little is known about whether or not this same phenomenon also occurs in humans. And it must to some extent. This is probably how God really does write in the hearts of men. Experiments in molecular super-colliders have demonstrated that sub-atomic particles respond to the thought processes of the observer. If sub-atomic particles, being so responsive to thought waves, are responsible for the genetic transference of memory, emotions and character are probably also inherited this way, along with some degree of genetic learning. So the theory could also be advanced that if genetic codes may be regressed through family trees, and sub-atomically stored memory restored, then people who lived centuries ago may conceivably be reproduced by genetic engineering and possibly even resume the cognitive processes of life present in the subject at the time of reproduction.

There are many representations of eternal life in the Bible. The first and last are the tree of life in Genesis and in Revelation. Natural life also manifests the perpetual nature of God in the way all wildlife works together to support the overall life of the natural world. But the human body also incorporates all the seven divine functions that sustain life perpetually. So man is created as a perpetual being. Adam was never even condemned to ever die at all until he transgressed God. And ever since then, we have not yet been ready to enjoy the same life again.

Scripture notes that the Israelites left no graves in Egypt. But the term, egypt, seems to carry the sacred meaning of "a set of time limits." God told Abraham his people would be in bondage for some 400 years, although they were actually in Egypt for only about half that amount of time. The 430 years, later mentioned at the exodus actually measures backwards from the exodus to the time of God's covenant with Abraham. This implies a sacred meaning for "egypt," as the limits of some bondage (time) rather than to a geographical territory. This set of limits also compares with the pre-ordained calendar of all time. And what all this implies is there are no graves of any of God's people left behind across the extent of all of time. Likewise, the dead are often referred to in the gospels and epistles as "sleeping."

Scripture also says it is out of egypt that God calls his son. This implies man is called out of the limitations of time (particularly the psychological limitations), and into (what the contrast is) the reality of eternal values and substance. This is where we go after measured time, once we escape the limitations of past experience and the slack wisdom of man, with which we confine and restrict all human potential.

There are also other biblical representations and teachings regarding eternal life. The most significant of these parallel modern social needs with the metaphysics involved in the life functions of the digestive and reproductive systems. The beginning of reproducing, and thereby extending life, means dividing the potentials of living value apart from the dying on an elemental basis and then organizing the former into

the constituency of another living system. It is then from the virtues of the new life that the realities of "a higher life" is made available to all.

The rotational function of the rod of God also represents perpetual life. This compares with the weaver's beam Job mentions, which represents only a mortal lifespan. We will look at this next.

There is also a much greater representation of the rod of God in the Bible. It is the palm tree. From the associations Scripture presents with the palm tree, it seems to represent another stretch of rule that contrasts very interestingly with that of the rod of God. And herein is the key to the perpetuity of the powers of God in the hand of man.

If a mere hand-held rod represents perpetual life and the powers of creation that have been preserved and utilized solely by individuals and prophets throughout the last 6000 years, then this greater representation of creative authority (the palm tree) could only be lifted and utilized by a multitude in the covenant unity of a nation, and would represent a stretch of virtually indefinite rule, by contrast.

Weaver's Beams

Another biblical item symbolically supportive of the straked rod theory is the weaver's beam. There are several biblical mentions of the design of a rod "as a weaver's beam." Goliath used such a rod.

Some of the earlier weaver's beams had a groove down the full length of one side that would serve as a channel to guide a shuttle that would pull the end of the weaving thread down the length of the beam.

This has a very profound, symbolic implication. It means one of these essential phases of life function was removed, or disregarded, by those using a weaver's beam. One of the strakes was grooved out. This probably represents the absence of the seventh strake, or Sabbath strake.

This would mean the critical surrender to and input from God during each cycle of life, which the time of Sabbath is meant for, was left out of the cyclic functioning of the life system these authorities employed. And there are a great many such rods of rule today.

Integration of Adam and Israel Calendars

In the third millennium of Adam, God's people were born out of Egypt into the beginning of their first week with God. But as we have seen, the days in the calendar of Israel do not correspond with millenniums. Instead, they correspond with the coming and going of the presence of God, the understanding of which God ordained to have placed in the hand of Israel when the time is right. And that time has come. One of the reasons why it is appropriate for it to come now is because of the way the calendar of Adam and the calendar of Israel correspond.

The middle of a seven is the time of its fruitfulness. But the end of a seven is the time for Sabbath and divine restoration. The beginning of the Sabbath for the people of Adam at large (after six millennium days) is very close to our present time. And it should be the fruitfulness of God's people to supply this needed divine restoration for all the people of the Earth. But let's back up a little and look at this more thoroughly.

Israel gained her strength in Egypt at the hand of the people, Adam. Seventy souls became two to three million in just a little over two centuries. This was during a period of work in the Adam calendar, as it occurred in the third millennium thereof. The fruit of this phase of work was the birth of Israel. There were many people living in the Earth at that time who had descended from Adam. But the continuation of life even for Adam from then, without the necessary time of divine intervention that Moses recognized as needful, may well have been just a steady decline to self-destruction. A complete decline to desolation would be the completion of the third phase, making one complete work. But this is not the case in the procreative order of God. Instead of letting this happen, God harvested the fruit of this work cycle by drawing out His nation of Israel in the third day. And He extended the greater life of all Adam by

"cleansing" the land of Canaan with Israel. This helped purify, and thereby, redeem, the life of the non-Israelite world just after Israel was born. So the reproduction both produced a new life and revitalized the old one at about the same time.

The work phase of Adam (the third millennium) engendered the Sabbath phase beginning of Israel as well as the restoration of others from their strength. This is the beginning of a simple complementary relationship. Such a complementary relationship as this seems to be in order for perpetual design. One feeds the other then the other feeds the one. We are already taught this in domestic relations. The productive adult bears and raises the child, then the grown child cares for the aging adult while yet another generation begins. In this way, we see the third and fourth of an order give rise to the Sabbath beginning and first phase of another system of life, as well as restoration to the adult. This results in a procreating life system.

The salvation by ten phases for the people of Adam is in sync at present with the life of Israel. Israel obtains Adam's salvation for the whole house. In the third (millennium) day of Adam, Israel was born. And since that time, Israel has completed three more phases (days) in her own calendar with God, making a total of six. Next comes another phase of birth. Then Israel has two more days to come to the point of full maturity (the sixth day), when the Sabbath for Adam is achieved, which completes the ten phases to salvation for the people of Adam, or the whole world, by extension.

All these things take place as processes, not time periods, except for the early period that precedes the calendar of Israel, which relate to millenniums. And in consideration of many other scriptures and practicality factors, it would seem this is all to take place mainly in one generation. Nonetheless, when Israel's first week is out, the ten phases for the salvation of Adam, from the time he sinned in the presence of God, will have been completed in full through Israel.

Christian nations must soon supply the Sabbath and first type restoration of the people of Adam at large. This is again the regeneration of the elder in the house at the time of another birth. The people of Adam at large (or the entire world) must be restored by another Sabbath type influence. And actually, this demands the expediting of the days of Israel.

But the multi-colored coat of Joseph is now worn by the multi-tribal melting pot of America. And America has grown fat and lazy. For this reason, God created a third political influence in the world, spawned from the house of Abraham, to catalyze this process of reproduction according to procreative law. This force is to cause Israel to act in the way she needs to and put forth her hand to grasp the understanding and responsibility of her duties. And while it is an adversarial force that does this (produced by a basic division in the house of Abraham) it is solely for this temporary purpose.

Two biblical stories of nearly the same event in the generations of Abraham seem to teach how this third force works. These are the stories where both Abraham and Isaac, at different times, went to a city and denied their relationships to their wives. They said they were their sisters. Both times, each husband feared for his life because his wife was fair. Both times, they departed when they were discovered.

The problems were that other people were being jeopardized by a temptation to sin against God and each husband felt fear for his own life. When we extend these two representations of this scenario to the third case (that is, to follow the Holy Spirit in the nature of the third divine influence, as described in chapter three), we can see how it relates to the matrimonial relationship of the people of Jacob to the inheritance of God, which is their commitment (wife).

This explains why God divided Isaac's seed in the womb and pitted Esau against Jacob. This way, the people of Jacob could deny their relationship to Jacob's covenant with God (his commitment) for a while (by believing we are not Israelites), while we dwell in a strange land (which has been mostly ever since the Assyrian captivity), then realize the people who we are tempting into sin with us is our own brother. The laws of domestic relations could then resolve the matter without casting fault on anyone outside of the house of Isaac. So innocent people would not be tempted by Israel to sin against God, and the life of

Jacob, symbolizing the sacred knowledge of God's order, would not be threatened by the wickedness that has prevailed all along.

Abraham and Isaac, together, both established and affirmed the legal grounds of this bazaar marital behavior. Therefore, Jacob is on perfect legal grounds in following the same scenario. He is within established legal precedence in so doing. Two witnesses established the matter, and in the third instance, we have followed the same law.

This is why the ten tribes have always been lost. And the revelation of this is what catalyzes the expediting of God's Word (as accountable by process instead of time) at the end of time, to bring both Israel and all Adam into Sabbath marriage with God in about the same generation. This is then the full restoration of Adam's walk with God in Israel.

Judah Defined

The Hebrew term, "Judah," means, "celebrated." The root term in *Strong's* refers to the use of the hand. Other references combine these to define the term as praise or "the hand of God."

God chose to marry Himself into the house of Abraham through the line of Judah (and to eventually conceive Jesus). The line of Judah represents a "cleaving together" of God with the hand of His people, which is a marital relationship. This is administered through Christ, the son of David, the son of Judah. So the actions of Judah represent the unified actions of God and His leading people working together to accomplish the things (marital relations) God avows to perform.

This also means Judah is consistent with those whose hands (or works) manifest leadership in conjunction with the designs of God. And there is some basic scriptural foundation to this.

When the fourth son of Jacob, Judah, acted to deliver Joseph from his brothers (along with Reuben), and was willing to shoulder the conviction of Benjamin, his father gave him a covenant to live up to. Judah saved Joseph (And later, Joseph would save Judah) and made himself surety for Benjamin.

It is also the heart of the Creator to save the creation. And Judah felt the responsibility to be the same way about his own house. This is the main basis for God's relationship with His people.

Remnant of Judah

The historical time of David seems to have been the beginning of a divine work that has been unfolding across a cycle of three ages to refine righteousness. There are also certain biblical promises about the return of the house of David that it seems should soon to be fulfilled. And within the genealogical hearts of the faithful who hold onto this promise there has been an unfolding of elements of process that began and should end with the timing of three millenniums between the times of David.

Throughout the same time, there has also been a curse on the house of David that is about to end as well. But this curse has created the potential for a process to unfold by which righteousness is refined.

One significant scripture describing a chronology of time including the return of the house of David is in the following passage of Isaiah, which was God's word to the king of Assyria when he intended to besiege Jerusalem. This particular word of prophecy was also denoted as a sign.

Observe the ordinal pattern of this passage below.

Isaiah 37:30-32:

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and

bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

God seems to be saying that for the first two years, these people (The Assyrians also founded the land of Babylon according to Isaiah 23:13) will only have what the Lord sends them. But let's look at this as a prophecy that places the significance of each of these years with the same order of the ages.

Indeed, the Lord did send Assyria to take some of God's people from the northern kingdom and part of Judah went into Babylon in the first age. But God said the next year, or prophetically speaking, the next age, the same would occur. And indeed, the Christian nations of the second age who strayed from God's laws often wound up being overcome by their oppressors again.

But to continue the analogy, in the third year, the oppressors of God's people would be able to bring up their own harvest freely. This is what has happened in the West, the third day lands of inheritance.

But the fourth entry here refers to the restoration of Judah, the fourth brother, which corresponds chronologically to the fourth age, as it occurs here in the fourth logical part of this passage of Scripture.

Taken in modern context, this implies the fourth instance of the return of Judah should concur with the maturing of our lessons in the third day about allowing carnal nature to cultivate pagan and heathen and humanistic ideals in the land, which is that they grow up and begin to choke out Christianity.

But notice also above, that this return of Judah is from the remnant that escaped. This is a part of the house of David that never went into Babylon nor returned to build the later temple at Jerusalem.

Curse of David

When David had sinned in numbering Israel (comparing the forces of God with the forces of man) and the Lord sent to destroy the people, David asked that the wrath of God be brought against him and his house instead of against the people. This was to be a destruction of three days. And there was no word from God that it would not be fulfilled within David's house. But in God's terms, we are only now at the end of those three days.

This curse of David's house is described from another perspective in Isaiah 29, as the curse of Ariel, which ends with speech out of the ground, as if the very words of nature itself, which are also associated with the words of a sealed book, as if the "hieroglyphic" writings of Moses.

When David later sinned in taking Uriah's wife, God took some of David's wives and gave them to one of his neighbors. David had taken another man's wife, so God was perfectly justified in doing the same to David because it had been David's judgment to do so.

The Lord also told David there would be war in his own house for a long time. It seems the Lord granted King David's request to shoulder the wrath of God. Examine the following.

2 Samuel 12:10,11,14:

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

Most notable in verse 11, above, is that God told David He would raise evil against him out of his own

house. What this means is there would thereafter come to be two warring factions within the house of David. And the way the enemy here would be created is by the neighbor that would receive David's wives (and the identifying dowry thereof). And it is not hard to figure out who these people are even today, as they, for one, do not even reflect the character of the heart of David himself. Isaiah talked about them in his time. Many minor prophets talked about them in their times. Jesus talked about them in His time. Paul talked about them many times. Martin Luther talked about them in his time. Our founding fathers talked about them in their time. But we do not talk about them today because it is politically incorrect.

It also just so happens that Germany has always had a domestic struggle between Jews and a very genetically different race of white people. This seems to represent the continuation of this curse in David's house into the second and even the third ages. Jews and Germans have exhibited much internal strife, on and off, for many, many centuries. And second age Germany was long considered the inheritance of the people of Judah.

This division of David's house, by which God established a bipolar order of control over the administration of His scepter on Earth, has been ordained to motivate all the nations of the house of Abraham to make peace according to His laws for family relations.

David's Wives

We have to wonder which of David's neighbors God used in this curse. David's neighbors were the Philistines, the Ammonites, the Moabites and the Edomites. David ruled over the nation of Jacob at this time, according to the national promise of Israel through Abraham.

Since God had made a covenant with Abraham for this nation, He could not inter-marry the ruling house of Jacob with any nation outside the house of Abraham and still remain faithful to His covenant with Abraham. But it would be lawful for the people of Esau to raise up seed to the house of his own brother (especially since David was then a walking dead man according to the administration of the laws of Moses for the time).

For God to inter-marry the body politic of the house of Jacob with that of any neighbor other than Esau would have compromised the covenant He made with the house of Abraham. He could then not hold the house of Abraham, Isaac and Jacob responsible for establishing the world order of their own house, which was appointed to fulfill the mandate given Adam to populate and subdue the world in peace.

And there is another element of ancient scripture that helps explain this. In the ancient chronicle of Jasher (mentioned in Joshua and 2 Samuel), there is a very interesting little story about Esau.

Esau in Jasher

It seems Esau was out hunting one day and he found and killed King Nimrod of Babylon. He also cut off his head and took his raiment. In those days, the reign of a ruler always fell to the conqueror, obviously. But the symbolic implication of a head is authority. And raiment in Scripture often represents an identity or an industry of a person, such as a name, reputation or occupation.

What this means, symbolically at least, is that Esau gained the right to the kingship and industry of Babylon, at least in God's way of "physically" saying things. But the subsequent, even present day effect of Babylonian philosophy, with all its offshoots and outgrowths into other courses of humanism (which has become a whole spectrum of seemingly unrelated, aggressive, well-guised, social forces that still oppress law-strayed Israelites), also accomplishes exactly the work God assigned to the Amalekites in Exodus 17, and in accord with the vow their father Esau once vowed -- to kill his brother Jacob.

In the writings of the Essenes' gospels it is found:

"For it is said of old that in the beginning there were giants in the earth, and mighty men which

were of old, men of renown. And the children of light shall guard their written Word, lest we become again as beasts and know not the kingdom of the angels."

Nimrod was among the mightiest of such "men of old." And the symbolism of Esau bringing home his head means the wickedness of the ancient world was overcome and brought into the house of Isaac. So, the two extremes of good and evil human influence were ultimately brought together in the house of Isaac, and so it remains even to this day. This is the establishment of divine control by bipolar order within one house of man.

God gave the rule over His people to Judah. But in order to sustain power the house of Judah would need to administer the blessings of God as well as the discipline of God. This is the two-headed love of divine affection and divine discipline. However, men tend to be like their own people and like their own fathers. And there would need to be two significantly opposite kinds of people to administer these two opposite manifestations of the hand of God. But this would establish a bipolar order over the scepter of His rule He had given to Judah. Apparently, God figured a marriage of the unrighteous progeny of Esau with great power was just what He needed for one extreme. And the other would be His Son, Jesus. But both had to be of Judah's house.

God used Esau to hunt down and conquer the ancient wickedness of the world and thereby, "subdue the ground," as He had laid charge to Adam. Meanwhile, He was leading and teaching the house of Israel in the lessons of His righteousness. This way, at the appointed time, He could use Esau to chastise Israel into leading the world in righteousness, and back into the ways of God. And all this could be done solely within the house of Abraham without bringing the wrath of God on any other people.

Betrothal Vows of God

It is written in the Talmud: "When we hear the law we see with one eye; but when we obey the law, then we will see with both eyes." And the Talmud sages considered all the Pentateuch as law.

Perhaps this saying is even truer than they might have hoped.

In Genesis 38, we have a story of God speaking through the actions of the house of Judah. And we hear our history and see it with one eye. But when we also realize we have "obeyed" the prophetic, allegorical story it represents, over the last 3500 years of our history, perfectly; then we see with both eyes. And we can focus on a much plainer understanding of ourselves from the perspective of God, as well as the will He has for us today. We will look at this next.

But let's first briefly review the plan of God for His betrothal vows to His people, since these are pertinent to the whole history of Judah (since Judah represents God's marriage hand with Israel).

In Hosea 2:19, 20 we find the following:

19 And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.

These are the virtues of human development by which God said He would betroth His people unto Himself (assist in the leadership of). And again, we will consider each of these as prophetic of each respective age as ordered above.

Since Judah represents the marital hand of God, the betrothal of Israel to God "in righteousness" or "in judgment," specifies the work by which God would cleave His hand unto the hand of His people (in marriage) to help accomplish. Obviously, all of these qualities of the ministry of God are present at all times to some degree. But it seems that in each age, one will peak in its significance across all the ages and be His principle work of that time.

The first betrothal, "forever," seems to represent God's covenant with Abraham as delivered to the people

of Israel by Moses, which was made before the first prophetic day of Israel. Righteousness was the betrothal vow of God for the first age. And we have looked at how judgment (as discernment and as division) was a dominant quality of that relationship in the second age. And Christians have excelled in learning the lesson of loving kindness in the third age.

Parable of Judah

The descending of the inheritance of the birthright of Judah is what we will be looking at here in the national tense of the story. In this context, this parable foretold our past, present and future history, as well as the evolution of modern Babylon, nearly thirty-five centuries ago, and as beautifully and meticulously as only God can do. It has become the story of the struggles of Western leadership to adhere to the laws of God for domestic relations.

In considering the allegorical implications of this scripture below, we will expect God had sent some of His kingly line to the farthest reaches of His people as He seems to have intended. We are taking God at His word that Judah would be leading His people, or for that matter, that the term, Judah simply refers to God's leadership among them regardless.

So, in this elaborate allegory of God, Judah represents the actions of Israel (all the nations, or the whole house) because it represents His marriage hand with them. And the leadership of Judah for each age would correspond to the betrothal vows of God to His people for each such time, as per Hosea.

And Judah's sons would represent each such particular leadership, or ministry of God, as administered chronologically in each respective age.

Genesis 38:1-30:

1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

The name, Shuah, means, "to cry aloud for help." For Judah to cleave to a woman of this name means such was the heart of Judah. This was his commitment, which a wife symbolizes. This would compare, allegorically, with the children of Israel crying out to God for their cruel bondage in Egypt, from which God then brought them out under Moses. They were committed to crying out at that time.

3 And she conceived, and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib when she bare him.

6 And Judah took a wife for Er his firstborn, whose name was Tamar.

Allegorically, verse six says the children of Israel took a commitment (wife) for Judah in the first age. It seems this was fulfilled by Israel choosing a king to rule over them instead of God. This occurred in the time of Samuel. Israel "gave her hand" in matrimony to a king instead of God. And the commitment (wife) of the inheritance of Judah (for the first born) then became the kingship of Judah. So the entity of Tamar, allegorically, is established here as the kingship promise of Judah.

7 And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him.

The life of the first son of Judah represents the ministry of "the hand of God" in the first age. The Godly leadership of the first age, being in the lesson of righteousness, proved imperfect in the hand of all the kings of the time and was slain by the Lord, according to the allegory, for that very reason. This "slaying" compares with the toppling of both of the early kingdoms of Israel and Judea allegorically

(since the rule was over both), which we know was done by the Lord.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

This passage portrays the second age people of Israel as expressing the need to support God's law, while second age Tamar was still lacking in her need for righteous leadership. This leadership would be the figurative product of the greater house keeping the Mosaic law for domestic relations by raising the seed of Tamar to the first brother, which is in the lesson of righteousness. That is to say the throne of David, then in the stewardship of Esau, was in lack of understanding righteousness.

Many times throughout this second age period (Onans' age), the Jews from Jerusalem attempted to regain their influence (kingship) over second age Christian nations with the same Pharisaic influence that had, in part, matured in Babylon (where they were among the king's one world leadership). And throughout the second age they ultimately became thrown out of every single nation of Europe at least once for subverting the social order like they had learned to do in Babylon.

The seed of Onan was of judgment, not righteousness. Onan was the second son. Tamar could not exercise right judgment without first learning good righteousness, which would have been her marriage to Er. But the seed for the ministry of judgment (Onans') was given to unrighteous Tamar, and with grave consequences.

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

The symbolic meaning of ground or dust, biblically, is earthly nature or death, as it is often contrasted with heavenly or spiritual nature, as it's opposite. So we are inclined to consider the growth of the seed of judgment in the nature of carnality. The seed that fell to the ground then, would teach of a spirit or logical course of humanistic growth or bad judgment that would become viable and able to grow. That is to say, the natural growth of judgment, as a second domain manifestation of divine law, occurred along the lines of carnal growth. Certainly the people of second age Tamar, siding with Judaism, fulfilled this prophecy in compiling and studying the Babylonian Talmud (the Bible of bad judgment) for about two millenniums into the second age, while further developing the carnal judgment it teaches.

10 And the thing which he did displeased the Lord: wherefore he slew him also.

Onan, representing the leadership of "the powerful Christian nations," knew the seed should not be his. Second age Christians could not teach the lesson of righteousness to the people of Judaism despite various attempts, such as by Martin Luther for one. So eventually, God again "slew" the Christian nations of second age Israel in Europe by toppling their power internally and raising oppression among them, which began to cause the transplanting of remnants of His people into the New World.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

The separation of Judah from the house of Tamar parallels the separation of the Christian nations of Israel from the people of Esau called Judaism, which persisted for long periods throughout the second age and even into the third age. It became Judaism against Christianity. The whole house of Isaac still existed here under two distinct political roofs - one, Esau-born Judaism and the other, the much larger group of the European nations of Israel-born Christianity - the two sorts of peoples Rebekah bore him.

Another very notable point here is that God says the reason for this separation is so that Shelah, which is the leadership in the lesson of loving kindness among greater Israel, may first fully mature so that he does not die upon going in unto Tamar. Perhaps this means the third age lesson of loving kindness for Israel had to be allowed to mature apart from the anti-Semitism the Jews had repeatedly provoked from Christians of the second age. Instead, there could be another season and time in which the problem could

be addressed with adequate maturity to recognize the divine scope of the solution.

12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

Sheep shearing attests to the harvest phase of a sheep time. This seems to be a time reference pointing to the end of the second age (since the face of a calf, or a young sheep, represents second age Israel - the flock of nations the Lord gathers and keeps). At this time, Judah has gone to Timnath, which means, "a portion assigned." This would refer to a place the leading people of the greater nations went to after Europe, which was the portion of land assigned for them to go to, when Shua's wife died.

For Shua to die means the end of Judah's crying out. This also seems to witness to a time reference. Certainly, the New World to which they went at the end of the second age (the beginning of the third), opened up an unprecedented new frontier of natural wealth and peace and prosperity much unlike any time before then, which would put an end to their distresses and their periodic crying out (as second age Christian nations had done many times when they were overcome by Pharisaism after again forsaking the precepts of God). Sheep shearing and the end of crying out make for two witnesses to the point in time here when the overcoming (hebrew) remnants of all the nations of Israel went to their place by crossing the third age Jordan, which was the Atlantic, into the New World, the third age promised land.

Many recent theological doctrines seem to neglect the fact that the God of the Bible is also the Creator of the Earth. He knew the geography of the planet. In fact, He designed it with seven continents and seven seas, thereby leaving the very imprint of His eternal law in the geography of the world, and so we would know who it was that made it. But knowing the time period of the third day (1607-1997) and that it corresponds with the third logical element of this portion of Scripture, also helps establish the history to which each of these passages relate.

The ancient sages of the Talmud believed the third calf of a cow was the best she would ever produce. Considering Israel as the "sacred cow" of God's, in looking at the geography of the globe, we see God "set the bounds" of the people such that the third national inheritance of Israel, largely the New World, was uniquely positioned and equipped to help further that end significantly. This was "the portion assigned."

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

Here we see Tamar put away the concerns of her widowhood and concealed her identity. This parallels Judaism making the needed compromises to fit into American life in the third age, while concealing and preserving as much as could be hidden of the darker side of the religion. The reference, "*sat in an open place,*" refers to a seat in a public place and symbolically, public affairs, as does the term "publican," or politician (also often symbolized by a prostitute).

Judaism has certainly been a long-standing, driving force behind the social development of America. It can only be understated how much the course of all American social changes for decades have been influenced through the press, the schools, the corporate giants, the entertainment industry, the economic system and even the churches, directly and indirectly, by Judaism and its many political endeavors. It is simply the very religion of Judaism to do these things.

But many of the bad influences Judaism has brought against Christians have been for good reason in God's eyes, at least in the long run. This is due to the demand for reproductive potential to be produced and employed in the interests of the next generation of man that would then be for evermore immune to the same. By utilizing the basic premise of reproduction as applied to the whole of man and his time, God

brings about the ultimate offspring of a whole different species of perpetual man.

The reference, *"and wrapped herself,"* seems to imply there is a larger body of Tamar than meets the eye, which has been hidden from us for a time, since she was already "veiled." The ancient wicked systems of Babylonian-conjured world order, remnant in Judaism, seem to qualify as just such a hidden body.

The reference above, that Tamar sat *"by the way to Timnath,"* again refers to the new land (the portion assigned), which Judaism has now come to, and why: *"for she saw that Shelah was grown and she was not given him to wife."* That is to say, the last chance promised husband of Tamar, Shelah, being the leadership of "the hand of God" in the third age, which is in the lesson of loving kindness, was not extended to the widowed and still wandering Jews. But they had still not learned righteousness or right judgment anyway, and loving-kindness is the complete implementation of these two. So they could not receive the lesson anyway. As a result, Tamar prostitutes herself to Judah as her last hope of saving her own house.

15 When Judah saw her, he thought her to be a harlot because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

Judah offers Tamar a kid of the flock. This compares with Christians offering Jews the salvation of Christ. But Tamar wanted something else, and she tells him what.

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and conceived by him.

Here we find the cost of the prostitution of U.S. leadership in the third age with "veiled Judaism." First we gave up our name (symbolic tense of signet). This is why we do not know we are Israel today. Secondly, the bracelets symbolize the control of the hands, meaning we have lost control of the works of our hands, and therefore, have no control over the fruit of our labor. Modern Babylonian social and economic systems keep the bondman blind to even his own bondage because he knows nothing else. And lastly, we find Judah also gave up the staff of his hand, which represents law or rule. This is to say, Judaism also took the law of God, or the scepter of Judah, away from the leadership of greater Israel.

For our great nation of US/Israel to give up our law could only mean we became convinced not to follow God's law ourselves, since we knew to do so in the first place. (Some say one third of the Constitution was inspired by the laws of Moses.) This would make us vulnerable to other leadership, particularly that of whatever nation would then embrace the misplaced scepter of Judah.

This is exactly what the case has been. There have been references within both Communist and Zionist writings of the last several hundred years that have expressed not only an intent, but even some success in commandeering the doctrines of American religious and legal institutions accordingly.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

Having now acquired what she really wanted from Judah, Tamar *"arose and went away."* This parallels the Zionist movement of the third age taking up residence again in the old land (went away), and putting on the identity of the widowhood of Judah's inheritance.

Judaism claims the right to David's house. But the father of it was Esau. The mother was of David's wives. And coronal inheritance is patrilineal, to a son, sometimes through a daughter, but certainly never to a bastard stepchild.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I because that I gave her not to Shelah my son. And he knew her again no more.

Here we see Judah (the leadership among Israel) judging himself. And according to this judgment, Judah finds he has not given Tamar to Shelah. He says he is even more at fault for this than Tamar. This means American leadership is even more at fault for not marrying the kingship promise of Judah (Tamar) to appropriate U.S. (Shelah) leadership.

27 And it came to pass in the time of her travail, that, behold, twins were in her womb.

28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand that, behold, his brother came out: and she said, How hast thou broken forth? This breach be upon thee: therefore his name was called Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

The firstborn of this birth would be the heir of the eternal reign of Judah. Zarah received the birthright and withdrew his hand. Then his brother came out. The midwife then cursed Pharez for breaking forth after having already awarded the birthright to Zarah.

According to Exodus 13:12, 15, God claims as His own, "he that breaketh the matrix" (the wall of the womb). So, despite the fact that Pharez was born first, he was rather disowned of the birthright by this midwife who was properly adjuring the law by awarding the inheritance to Zarah.

Sons of Pharez

The sons of Pharez were Hezron and Hamul. These names would represent the leaderships to manifest in the ordained time for the house of Pharez.

Below, *Strong's* defines the name of the firstborn, Hezron:

2696 Chetsrown (khets-rone'); from 2691; court-yard.

This sounds prophetic of a people who dwell in a courtyard. And ironically, the people of modern Pharez did go to dwell in the ancient courtyard (walled city) of Palestine. That happened one jubilee period before 1997, in 1948.

The second son of Pharez was Hamul, as defined below:

2538 Chamuwl (khaw-mool');

from 2550; pitied; Chamul, an Israelite:

2550 chamal (khaw-mal');

a primitive root; to commiserate; by implication, to spare:

KJV-- have compassion, (have) pity, spare.

And *Webster* has defined commiseration as:

commiseration -- Pity; compassion; a sympathetic suffering of pain or sorrow for the wants, afflictions, or distresses of another.

This sounds like another force of people who publicize the persecution and suffering of perhaps themselves or their fellow sibling, Hezron, above. This would compare with all the people who constantly bemoan Jewish persecution and cater diligently to the advancement of Zionist agendas, who have inculcated in the conscience of the whole world the need of these people for their own place. They are known historically as Pharez-ees, or Pharisees.

This "breaking forth" of Pharez corresponds to the fulfillment of the prophecy that Esau would one day (temporarily) "*break his yoke off*" (Genesis 27:40) and rule over Jacob. But Jacob would be the ultimate heir of the responsibilities given Adam. And altogether, this is the curse of David coming to maturity to produce the work for which it was always intended, which is the need for Benjamin.

Inheritance of Benjamin

The house of Joseph has become Britain and the U.S. The only other son of Jacob born after Joseph was Benjamin, or "son of my sorrow," for the fact that Rachel died at his birth. "Rachel" is derived of a root Hebrew term meaning "to journey," so for Rachel to die means the end of a journey. Benjamin is, therefore, prophetic of a tribe of Israel to form after the formation of Britain and the U.S., which has been the receiving of the national inheritances of the house of Joseph. This would be at a time representing the end of the sojourning of the last bit of the house of Jacob, with the settling of the last tribe thereof as Benjamin, the last born.

The tribe of Benjamin was resident with part of the tribe of Judah long ago in Jerusalem. And modern Jews have never had their own nation. The Jewish occupation of Palestine today, deceptively called "Israel," certainly coincides with the prophetic timing of the appearance of Benjamin nationally. But it is not until David "takes" it that it is part of the inheritances of Israel. Without "overcoming with God" and being "in the possession" of David, even the old city of Jerusalem has no part in eternal promise. And as Edomites and Benjamites, they cannot say otherwise.

Jacob (the figurative God-head of the children of Israel) said he kept Benjamin home while the others went out so he would not be bereaved of his children. In fact, He expresses a special concern over Benjamin three times (Gen 42:4, 42:36, 43:14). Judah said his father's life "*was bound up with the lad's life.*" But there was also grief expressed in the birth of Benjamin (hence: son of my sorrow).

Why would God be so grieved about Benjamin both in his coming in and in his going out? It seems this is because God knew He would have to use a carnal force of man against us today to bring us back to Moses to receive His ultimate blessing, after the long awaited sacred third cow, third age Israel, had fully matured nationally. And He considered Benjamin as the last instrument of His government of Amalek which He has reared all His children and nations with for all the past centuries. If He lost the potential of this sinister force of His government, His children would never be brought back to Him again and He would be bereaved of all of them because we would become again as beasts and eventually self-destruct. This is what happens according to the third law of life if a change is not implemented to bring forth the reproductive fruit at the appropriate time.

Surely, God is grieved that He has to send Benjamin in the first place, to chastise us into returning to Him again. It is necessary, however, we are thereby driven to explore the secrets of Moses that now outline for us our fatal differences with divine order, and learn to repair them and discover eternal life. We therefore have the nation of Benjamin, counterbalanced by his brother Joseph, to return us all to God again.

The inheritance of Jacob's second and most dear wife, Rachel, was through her sons, Joseph and

Benjamin. Joseph represents the promise of eternal redemption to the house of Jacob. But Benjamin represents the very antithesis of this, which is required to accompany life as the complementary force to maintain it. Only by assuming influence over both opposite poles of a functional, bipolar order may an effective influence over the whole spectrum of influence be exercised. These two brothers represent the powers of life and death in good and evil. And the control over this most essential bipolar order of life was placed in the hand of Judah for making a stand for both.

The Five Prophetic Governments of Israel

Let us now look at how divine order manifests in another way in Scripture, particularly in the typological nature of the ordained leaderships of the promised land. This same chronology of types also compares with the rotation of the general character of the governments of God's people that have transcended the ages since the promised land, as well as the nature and purpose of national leadership yet to come.

The leadership administrations of the first age were Joshua, Samuel, Saul, David and Solomon, respectively. Solomon would write in his time that God requires that which has been, and that there is nothing new under the sun (which is to say, "in the house of Jacob, during the days of ordained time"). This implies all that had occurred before him would occur again, at least until the end of such days. What we will see here is this is exactly the case, and that we are still living in such days - although not for long.

These five early leaderships, and the subsequent governments across time that relate to each are all manifestations of the same divine functions as those that work upon all the ages of Israel, and indeed, upon all forms of life in the same respective order.

Our first main minister was Moses, but Moses did not enter the promised land. Instead, he set things in order for Joshua to do so. The time of Moses himself does not compare with the typology of the first divine function, but rather that of the seventh, the beginning and end of any seven. Israel's beginnings were of a Sabbath type, in the ministry of Moses. The first typology of life is more comparable to Joshua.

Joshua

We will forego a comparison of the time of Joshua, the first leader, to the time of the entire first age, as respective counterparts, but will do this with the later leaders and subsequent ages next. Instead, let us observe how the real crux of the entire story of Joshua takes place in seven basic themes of activity, which are typologically consistent with the seven-fold nature of divine order.

Picking up the story of Joshua from the time the children of Israel are in the promised land and circumcised, the first thing we find here is a Sabbath type event. Prior to the taking of Jericho, Joshua encounters an angel of the Lord who commands he loose his shoes from his feet and stand on holy ground. This is the giving up of any man-made confinement of direction or orientation (that feet determine) in order to connect with Sabbath substance and receive new inspiration of the same.

We considered earlier how the taking of Jericho was presented with quite a few items of sevenfold order, which is in the nature of the first type. After this story, in the book of Joshua, we find the story of the sin of Achan. In this story, the whole house of Achan was divided out of Israel, which is a manifestation of the second law of divine order in the nature of division. And in the second age, remnants of the two kingdoms were also routinely divided apart again.

The next event in this book is the taking of Ai. Chronologically speaking, this should compare with the struggles of God's people in the third age (1607-1997). Interestingly, the sheep are spared in this siege (as if God's people) and, strictly speaking, the battle is won when Joshua lifts up his spear among the people.

The fourth event, here, and in the nature of reproduction, is the writing of a copy of Moses' law by Joshua. This would again compare with the fourth age, and with the idea of a conceptual reproduction of the first tablets of Moses in the later, technical abilities of modern man.

The fifth story that appears next in this book seems to describe a rebellion of sorts. It is the deception of the Gibeonites. In this story, we find planning, deception, oath, discovery, decision, murmuring and subjection. Notice there are seven states here that again follow the chronological typologies of life order, but all in the form of mental struggles (spiritual warfare). This is the nature of the fifth type, as the fifth divine influence compares with the head in the image of Daniel.

Next we see the stories of all the kings and cities Israel took in the time of the promised land, which constituted their relationship with the rest of the world at that time (in the nature of the sixth type).

Scripture then goes on to say Joshua took the whole land and it lists all the kings that were defeated. This compilation would compare with the seventh typology, that of closure, land, rule and rest.

Samuel

The story of Samuel is beyond the scope of the present writing, as well as any comparison of it with the second age. There are significant correlations. Samuel is the one ancient leader most comparable to the character of Jesus, and both compare chronologically as second type leaderships. But the character of the national leadership of Samuel's time also identifies with that of the second divine influence as division for another reason. The government of the people took on two forms in his time, both of which have existed ever since that time. It was in the time of Samuel that the people chose to have a king aside from their temple of religious leadership. This was the beginning of the separation of church and state, by far the most enduring and important event to occur in that time.

Saul

The leadership of Saul compares with the leadership of God's people in the third age, but we will draw only a few parallels between the two here. The first is that Saul was chosen by the people to be king for being taller and more prominent than others. He looked the part, so the people chose him for his appearance. The freedom to do this compares with the third age idea of government of, by and for the people, but as based on impression rather than critical reasoning or science. The age of Saul is the age of the exploit of the impulsive desires of the people. The carnal desire of the people is king in this time.

Many matters unique in the first age to the time of Saul also compare uniquely to the general nature of society in the third age. For one, under Saul, it was illegal to raise the dead in a séance. Similarly, in the third age, it is not accepted (prohibited by religious leaders) for people to bring the characters of ancient Scripture back to life in social affairs (the figurative similitude of raising the dead), and even though Jesus commanded it of His disciples. Recognizing the relationships between the ancients and the comparable modern forces of being in the present is one of the most powerful fundamentals in returning Christian doctrine to competent scriptural validity. But it cannot be done under Saul.

Saul also polluted the nation with the beasts (industries) of Amalek, and even against the express commandment of God not to do so. This is why the lowing and bleating of all the political and social chaos prevails in the land again today, just as back then. It also calls for the same condemnation by prophet of the rule of Saul.

At some point (since the same names throughout Scripture always refer to the same higher object of a character) Saul got blinded by Christ and his name was changed to Paul. This means he becomes "held short," (or disreputable) as the name means - or "reserved" in his ways. This compares with the terminal end of the abuses of religious freedom in the capitalist church business from the third age. Chapter 13 of Acts describes the effort of Paul to rein in the authority of the land of his own previous ministry (land of Paulus) that earns him this name change, as this is the point in Scripture at which his name actually gets changed.

There are quite a few other similarities that could be included here, a number of which relate to the transition between this form of leadership and the subsequent one, that of Davidic character.

David

The story of the transition between the time of Saul and the time of David is the story of a failing society that has transgressed God traveling in birth to redeem itself from an otherwise bitter demise. David was anointed to replace Saul long before Saul lost the throne. This means the character of Davidic leadership begins to manifest well before it has any significant power to act.

The character of Davidic leadership is denoted in Scripture as being "after the heart of God." This contrasts sharply with that of Saul, which is that of the people's impulsive desire. The distinction of these differences and the growing need for divine guidance in the nation gradually brings down the old and brings in the new. This fourth age leadership is represented in the image of Daniel as the metaphysics from the waist to the neck, taking in the heart and arms. And mercy is the lesson of the age for this time.

An entirely new means of man relating to God also appears in the time of David, while in the time of Saul the people never once even inquired of God.

Solomon

The transition of governing character from that of David to that of Solomon is a peaceful transition. It is the next reasonable and intentional step of the heart that honestly pursues the pleasure of God to also pursue the divine wisdom Solomon represents. And in the time of such wisdom the eternal temple is ultimately established.

Ministry of Paul

One of the most influential men in Scripture, who very much accommodates the inscription of the spiritual (or, should we say, enlightened) law in the hearts of men, is the apostle Paul. Paul has also had one of the most peculiar ministries in Christianity for the same reason. This is mainly because of the self-deceiving, crafty and yet compassionate means by which God often allows man to speak to himself according to the needs of his own heart. Paul does the same thing. He allows for the fact that man often has to lie to himself, or substitute half-truths for harder, real truths, when he is not ready for the real thing.

The ministry of Paul has often confused the application of the laws of Moses. Paul's ministry was the ministry of grace. And in considering the idea that the ministry of Moses was never really supposed to be terminated, it is first necessary to point out that the ministry of grace by Paul has helped carry us all the way from the old sacrificial laws of Moses to what will soon be a whole new ministry of Moses. The matured application incorporates what God inscribes in our hearts. But it is the *ministry* of Moses we will be considering here, not the value of the old laws per se. Let us look at how Paul really treated this.

Jesus' ministry was always completely in support of God's law. He even said He came to fulfill it (as it contained the prophecy of Him coming), which does not mean to end it. That's pretty supportive. Jesus even said Moses wrote of Him, and all Moses' writings should be considered law. Jesus also said, "not one jot nor tittle" of the law should pass until all would be fulfilled.

It was the recurring cycle of forsaking God's law, being overcome by Babylonian subversion, suffering the subsequent oppression or war, and then reinstating God's law, that kept returning all the Middle age Christian nations back to the peace and prosperity of God. This same story occurred over and over again in second age history. So we know Jesus did not really do away with Mosaic law. And Paul quite well facilitated this cycling of order and governments in order to keep restoring Christ.

Paul did not begin his ministry until all Jesus' apostles had taken His testament to the uttermost regions of the then somewhat unknown world, where Jesus said they would find His sheep (the lost tribes). But Paul was ministering much nearer to Jerusalem, where the influence of the abusive Pharisaic interpretations of Moses' law was still holding ground at the time. So the people of the surrounding areas probably did not well respect the current administration of Jerusalem. And it was Paul's mission to take these people the

testament of Christ without bringing them back under the yoke of Pharisaic bondage.

Paul never even mentions Moses in his letter to Galatia where he talks about law, because it was Pharisaic law he was condemning. He is instead careful to say Christ redeemed us from "*the curse of the law*" (Gal. 3:13). The law of Moses was a blessing when it was followed because it would give life and prosperity. It was only when the people failed to continue to grow with it that a curse came of it. Deuteronomy 28 goes into this in detail.

Remember, Paul said cast out the bondwoman and her son. The bondwoman represents the strictly carnal interpretations of the laws of Moses, and her son was the curse it had engendered. And of course, Paul was writing this to Gentiles. But the ministry of Moses was for all time to Israelite nations. And it has been incorporated in some way in every such government, and in different ways at different times.

It was Paul's mission to begin to undermine the Pharisaic order closer to Jerusalem than the lost tribes by spreading the gospel of Christ while also casting out what he called "*the Jew's religion*" and "*the traditions of my fathers*" (Gal. 1:14). These also seem to relate to the statutes "*which they made*" (2 Kings 17:19) and "*the handwriting of ordinances that was against us, which was contrary to us*" (Col. 2:14).

All these expressions seem to refer to the very same, innumerable, unbearable curse of the Pharisaic laws that Jesus described to the Essenes. Moses' law was never contrary to man. It was to give him life. But just as the Essene's testament of Moses says, it would also, at times, "*bind them.*"

Another interesting point about Paul involves the time he was brought before the council of Jerusalem to answer for his new gospel of Christianity outside of law. And this is not to try to show Paul was wrong for what he did or that it was ever wrong to preach Christ without Moses. These things have been good and fruitful at times. But we must recognize that as man changes so do his needs, and the leadership of God changes accordingly (while yet God changes not).

Paul Appeals to the Court

When Paul was first brought before the council in Acts 15, the Pharisee in charge first said it was necessary that the circumcision (widely accepted as meaning Moses' law) be kept in the churches. Jesus had directed His disciples to act according to what the Pharisees instruct (although, only after observing what is observed about what they say, which Paul seemed to understand), for He left them in Moses' seat (Matt.: 23:1). So, by Jesus' word, this edict maybe should have stood (Actually, whether it does or not depends entirely upon whether or not the council is far from or near to God). But Paul appeals to those present to change things for the Gentiles. Then James presents a scriptural argument to justify it that refers to a passage of Scripture in Amos 9, where the kingdom of David is restored and the remnant of Edom, along with the heathen called by the Lord's name (Christian), are possessed (protected, sheltered, well-governed, etc.). They felt then that they were living in such a time (because the Pharisees liked to think of themselves as ruling the kingdom of David) and they ruled for allowing Paul's ministry on such grounds.

But today we are not living in a time that meets the qualifications of this ruling. So the application of Scripture by James to make Paul's case back then, although it has served a vital purpose for a time, is not legitimately valid for the present time, according to the very same legal grounds.

In the dialogue of this hearing, Paul also explains it was needful for a man to die for the sins of the Gentiles. And oddly, at Lystra, it seems he did exactly that. Perhaps this is why Paul could say he was crucified with Christ. And perhaps this sacrifice also justified all the time this ruling for Paul has stood, when and where it has stood, that is.

But Paul also allegorically confirms the intended perpetuation of God's law in the very same portion of Scripture that has always been used to do away with it. Galatians 22:30 is taken from Genesis 21, which refers to Sarah casting out the bondwoman and her son. Paul compares this to the Gentiles casting out the

Pharisees and the curse they had engendered. But in this same allegory, the husband of Sara, Abraham, identifies with God, the husband of God's people.

So look at Genesis 21:11: "*And the thing was very grievous in Abraham's sight because of his son.*" This means, according to Paul's own allegory, it is very grievous in God's sight for even Gentiles not to follow the ministry of Moses, because of "*his son*" (the curse it would engender).

Both Jesus, in His instruction about the Pharisee's decisions, and the word of God in the Genesis 21 allegory now take difference with this ruling for Paul in consideration of the needs of a new season. It must now be recognized that the original and official ordination of ministry to the Gentiles is not valid in the present season as long as the kingdom of David is not restored, Edom is not contained and Christianity has no shelter – since these were presented as the founding legal grounds for the decision. Divine authority now rests only with bringing even the Gentiles (all non-Israel) to Moses, until the kingdom of David is restored, Edom is contained and the Christian world is once again protected.

The sacred parallel story here, beyond the one of symbolic context we are following, is now even more intriguing. The son being rejected is, of course, Ishmael. It has been the decision of those “in dominion” (the meaning of the name, Sara) to reject Ishmael (the father of the Arab world and the religious faith of it) from the house of Abraham (and the providence thereof) that has now “engendered” the curse that has nearly all the world at war. The fault is once again found with Sara. Those “in dominion” today now threaten the very continued existence of the house of Abraham, the hopeful destiny of all Christianity, and even the very prospect of future human existence – all for turning, once again, against Moses.

It seems it was never the intent of God to abolish Moses' law entirely, except where doing so at certain times or in certain ways would also serve divine purposes. Certainly, such fluctuations in function are reflected in the administration of the laws of Moses in the world across the ages, as applications have varied with the needs of man. And the main way this has been accomplished has been a critical functioning of the ministry of Paul, as we will consider below.

The Paul Transistor

In looking back across the ages at how the paradox of Paul's discourse on law has functioned, seeing how he was stiffly opposed by early, western European, second age churches (which had already accepted Jesus' disciples instead); we can see how Paul's ministry may well have served as an eastern wall around the Christian churches that switched at times between two different states, or poles of ideology. The way it functioned could even be compared, in a modern way, to a switching transistor in an electrical circuit.

A switching transistor has three wires. One is for current in. One is for current out. And one is the base or ground. Under normal conditions, when current (as the need of people to seek God) is at an average or minimal rate, all the input flows right out the ground wire. This is when Paul's doctrine keeps the doors of the church open and the flow going without strict codes that may keep some out or offend some. This would also, however, feed more carnal potentials, but allow the doctrinal lateral and tolerance conducive to healthy, natural, social growth.

But when the input current is raised to significantly high enough levels - when people were waxing sore because of strife, oppression, violence, hunger or what have you - they are no longer appeased by sitting around and hearing about love and grace. They need some results. This is when Paul and his go right out the window and people return to Moses and Christ, at least well enough to overcome the trouble that crept in unnoticed. This compares with all the electrical current starting to go right out the output wire and make things start happening. Then, eventually, the cycle starts all over again. This happened in all the second age Christian nations, most more than once. It was what kept renewing Christianity and enlivening the presence and sovereignty of God among them.

This is how Paul has always facilitated the day and night rotation of controlled change that sustains life, according to the triune (angelic) law of Amalek.

We should realize the brilliant intelligence of this divine circuit design in light of the fruitful work it has long accomplished. Paul understood the use of figurative speech for bipolar order and reciprocity. And he used it most masterfully to do the work of God. The ambiguity of his teachings established a bipolar order of law that kept the day and night cycling to keep the second age nations alive. This polarization appealed to two different purposes in time. The first being the need for compassion and brotherhood in the church, and the second being the figurative speech in which he encrypted some of the most important second witnesses for understanding God's law at critical times and at the end of time, much of which we can now understand today.

Paul even says if he is crucified for the people then he joys with them. This shows he knew that would mean the people were simply changing directions again in the rotation of day and night. All the second age nations did this independently in the second age. Paul even tries to keep people bearing an open mind to these changes, as he says below.

1 Corinthians 4:5:

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

This statement by Paul seems to be telling us to avoid becoming resolved in what we believe concretely for a time. But when the things of darkness are revealed and the counsels of the hearts manifest, the end of our judging nothing comes. We are then accountable *for* judgment instead. But we also then have divine inspiration for being so.

Paul's ministry has also served another very critical purpose in this switching characteristic it has long fulfilled. It has enabled the Pharisees and all their descended influences to fulfill the work intended by God upon His people (such as it has in the third day particularly) by simply requiring the people only first become convinced they are not Israelites. If this could happen, it would show they were not sticking close enough to God's covenant with Abraham for the circumcision of their hearts anyway. Then they could be stripped of God's laws by being convinced they are not Abrahamic heirs. This would bring upon them the necessary time of darkness vital to all natural life un-espoused to divine order.

There is a force to be harnessed to secure the maintenance of life, which is its antithesis - death. But when these "opposites" are properly regulated a perpetual system arises. This maintenance has always been supplied for God's people by the day and night rotation, or the coming and going of certain political and/or religious awareness. And Paul knew quite well that the knowledge of good and the knowledge of evil is one body of knowledge. Apart from the both, either is always only a fraudulent substitute. It is because of this most important premise of life that the law of angels is supreme.

Paul's writings depict that he understood the condemnation of the men of the temple that God mentioned to Jeremiah. They would not allow day and night in their season. They had made all as one day. That one day has become a moon phase cycle instead (which we will look at further along), which is God's next higher order for the enforcement of His seasons. But Paul catered strongly to the need for day and night rotation, as his very clever and effective, inspired penmanship has engendered as proof.

In the house of Jacob, according to Joseph's dream, the sun represents Jacob. Jacob said so. So the time of daylight in the house of Jacob would compare with the time of the full public awareness of the presence of Jacob as father of the house. And the time of night in the house of Jacob would represent a time of a loss of awareness of the presence of Jacob (and his promises) as father of the house, in the hearts of the same people. Such is a day and a night in the house of Jacob, in sacred tense.

This means we have recently been living in the evening of the third day, since much of our society has recently lost the awareness of their inheritance in Jacob. And the new morning is the return of the shining of the eternal inheritance of Jacob in the hearts of those in his house. But the fourth day, when celestial

bodies are established, also begins a time of no more darkness (for new crossovers, or overcomers).

In order to fulfill this essential functioning of day and night rotation, the sinister (groundward) force to cause Paul's transistor to work, which has been the Pharisees in the world, have long gone about professing themselves to be the only Israelites left. This has provided the darkening influence in the house of Jacob. And at every chance, operatives seem to have erased our history or censored information among all our past ancestors in order to help further this same, centuries-old claim. Virtually every civilized country in the world knows who their ancestors were and what their history was from before the formation of their present nation, with only the exception of most every Christian nation. But then, no other nations ever had God say He would "blot out the memory," and then find certain aspects of their history repeatedly destroyed and altered century after century.

This explains why God put so much encrypted symbolism and allegory in the Bible - to teach us who we are today. He knew our history would not survive the wickedness of the Earth all these years. He even planned it that way. And the process of beginning to accept our own identity and relationship to God, and resume the responsibilities God placed with us, again, will renew our whole way of life again.

But it also causes us to struggle in faith for our own redemption again, to earn the inheritance again, which also draws out and proves the identity of the present day overcomers (hebrews) of Jacob. And it teaches us our next important lesson of the fourth spirit of God, through the contemporary version of the stage play of Jacob at Jabbok.

Rapture

The apostle Paul is also credited with originating the rapture belief. But he was very well studied in ancient scriptures, probably even including a few that are not in the Bible. In fact, he had such great understanding of the things of God that we are still not able to fully understand many of the things he wrote. But he apparently understood it would be the spiritual man of God who would arise in the end times to make spiritual war against the powers of the air and darkness that would prevail until then. The rapture is one of the many ways Paul seems to describe this event.

The rapture concept draws on the most fundamental symbolic meaning of the function of heaven. Rising to dominion in heaven, means obtaining influence over all the (political) waters that maintain the ecosystem of social life. It is the administration of all six laws that maintain divine order. The sixth is the highest function, which communes between the Earth and the seventh (Sabbath) influence of the highest heaven.

Let us look more closely at how Paul teaches about the rapture in the following passage of Scripture:

1 Thessalonians 4:13-18:

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 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:

17 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.

18 Wherefore comfort one another with these words.

Paul understands the importance of the ambiguity of prophecy. The second law of life sanctions it for the sake of diversifying hearing. It is for effective appeal to situations of diverse circumstances so different implications could be applied at different times and in different places as needed, for a time.

But are those "*who sleep in Jesus,*" above, really the same as the "*dead in Christ?*" In the simplest reading, this would seem plausible. But why then are different terms used? If there is a deeper meaning to this it may be heard only by men who are seeking a deeper understanding.

Perhaps the reason Paul says to comfort each other with these words is in order to allow certain interpretations of this passage to be for comforting for a time. This has been fruitful for enabling many to put their faith in God instead of man. But in considering how the doctrine of the rapture is largely based on this scripture, yet how the fruit of the commonly held rapture belief causes many to forsake the concern for their future generations (which is the greatest sin against the Creator any man can commit), we should perhaps consider this passage much more carefully, at least in due season.

In Romans 6:8, and again in Colossians 2:20, Paul defines what he means by the dead with Christ. Both of these examples are used to describe living men who are dead only to their own carnality. So, the dead in Christ, above, could well be among those who are alive and remain, who lead the way for the rest. And indeed, it is being dead to the carnal, temporal world that primarily enables men to ascend (rise in strength and life) to meet the Lord in the air and be taken up into higher and more effective awareness.

The above passage also says those who sleep God will "*bring with Him.*" Different language is used here regarding the sleeping, which even relates to the sort of sleep (death) Jesus ascribed to Lazarus. As Lazarus represents Levitical ministry, we should also expect to see this bringing back of the sleeping again as part of the reviving of biblical identities that also occurs at the end time. This does not mean people who have physically died in the past will not be raised at some later time. This passage actually seems to instead distinguish between such a time (when God comes) and another point in time we need to look to sooner than that, which is when the (living) dead in Christ arise.

The verses of Paul above exemplify the very fruitful, but periodic, switching characteristic of prophecy. By combining two different trains of thought, both factual, into the same text, Paul has told the truth and yet he has also provided for a diversity of interpretations to facilitate multi-directional doctrinal development throughout a period of natural growth - and while yet allowing for one, greater, sacred meaning to ultimately be derived. Paul's method of doing this has been very beneficial to spreading the gospel far and wide as the third law of life condones, but the fourth phase of the needs of man demands acceptance of only the sacred alternate.

Paul also talks about the rapture concept in another process of development when he addresses the maturing process of his own person. This maturing process is that of the spiritual man rising over the mortal man again - the same concept taught by the rapture idea. That is to say, Paul gives further witness to the same concept of laying hold on the salvation of the upper, spiritual waters at the time of the completion of maturity according to the lower three waters. In other words, Paul second witnesses himself by teaching the same thing in a different tongue.

Speaking in Tongues

First let's look at how Paul speaks in tongues and why. The apostle Paul does more speaking in tongues than any. He even says so. Being the dominant minister of the third age he is most uniquely advantaged to utilize the biblical languages of God by integrating them with his hearing of the divine sense of judgment afforded by the teachings of Christ. And he knew when Jesus spoke in tongues it was by parables and allegory. So Paul does the same thing, and most of his references to his own personal situations teach about the mysteries of his own ministry that would not be fully understood for some time.

For instance, Paul often refers to his own bondage. He makes several mentions of this. It seems his speech is bound as well. In Philippians 1, He describes a broad appeal of his message to many people of

different mindsets, as afforded by what he calls his bonds. This broad appeal of Paul has diversified the hearing of the gospel of Christ to even the most differing peoples and lands throughout the period of the growth (the third) of God's people. But this phase of growth must reach an optimal state of development, according to processes in the calendar of God, when change should intervene with different direction. So the need for this diversity of doctrinal creeds afforded by Paul's bonds must also be periodic.

The first three phases of life comprise a natural whole. And the time for the end of the third age of God's people has coincided in time with the optimal development of this work of Paul to reach the whole world with the gospel. This is not to say every person in the world has been reached, only that such reach is optimal with respect to the needs of the next phase of work. This is what is most important now. God's priorities change at ordained times that are critical to His overall, unchanging schedule for His work.

The idea of Paul knowing a lot of things other than what he teaches is portrayed by Paul in 2 Corinthians 12, where he describes words that are not legal to speak. He also mentions he had been given a thorn in his flesh, which he called grace (probably meaning, "gracefulness," or "process," as it fits uniquely here). He also describes infirmities. These concepts, as well as Paul's bondage, seem to all relate to the same idea of Paul being held in check, while having much more to say than what we generally read. Even the meaning of Paul's name seems to imply being "held short," or held back in some way. And all of these concepts also just happen to parallel the fact that, as the Talmud says, it was illegal (under Jewish law) to discuss metaphysical studies outside of a university in those days. Paul also condemned just such people, saying they are without excuse for hiding their understanding derived from the things God made (Romans 1), but such condemnation would only pertain to a time when the law changes, such as today, and since the three day curse of the house of David (the 3000 years) has now elapsed. It is now no longer against the ordained order of God (the effective law) to teach the metaphysics of Moses, which are the keys to the sacred meanings of Scripture.

Revelation 9:15 describes the unveiling of these teachings and refers to them as the seven thunders that finish the mysteries of God. Even the Koran seems to refer to the same thing as the Kebir, calling it a secret book of David, and placing its importance beneath Moses but over the testaments of Christ and Mohammed. The hidden gospel engenders the second advent, which, in its time, takes precedence even over all else previously under Moses (as all are derived from the house of Abraham).

The most primary language of God is deciphered by metaphysical studies, which are the same conceptual typologies that unlock even Paul's speech. The law against teaching metaphysics is what "bound" Paul. This is the key to knowledge the Pharisees had shut up at that time. Jesus was even virtually attacked when He mentioned this (see Luke 11:52-54).

The bonds of Paul seem to be again described in the following, where he uses the word, "strait."

Philippians 1:22-26:

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

Paul describes living in the flesh, which refers to the lower three waters, or the first three spirits of God. But symbolically, Christ dwells in the upper waters. And Paul says he is between the two. This seems to be where Paul is bound - between the carnal and the spiritual. But being bound there he is of the greatest service to God because he draws multi-directional support to this particular point of doctrinal maturity, which is the very point from which saints are taken up into higher ministry.

Paul is in the very terminal position of doctrinal and personal development consistent with optimal third phase development. And he describes the problem he encounters here in verse 22, above. He says if he lives in the flesh, he does not know what he chooses or what he gets. This quite simply means he has no

control whatsoever over his own life. He has no influence in the space of heaven.

Paul says he continues in the flesh (as his writings being interpreted in the carnal) even though he wants to be perceived as speaking sacred wisdom, which his writings also facilitate. This is the going to the Lord he wants.

Now let's see where Paul goes from here (which is the rapture), as he describes it in yet another tongue.

In 1 Corinthians 13:1, Paul describes how he feels his ministry may become as brass. This corresponds with the full development of his work in the third age (by the symbolism of brass in the image of Daniel) and as the matured carnal type. He also expresses here, that he speaks in the tongue of men and angels. This means he affirms the validity of both the carnal and spiritual interpretations of his own works. Next, he expresses a need for change, which he again, considers personal to himself.

Here is that scripture.

1 Corinthians 13:11-13:

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The child of Paul's life, as that of the life of his ministry, passes in putting away the childish things of the mortal man. Then we are able to see what was dark before. Striking this passage of Scripture out, we find revelation in the fourth position. What then remains are the fifth, sixth and seventh types. In this text, these compare with faith, hope and charity. Faith is built with wisdom, the fifth work. The sixth betrothal is offering in the hope of restoration. But the next (the Sabbath type here) is charity. Charity allows the full integration of available resources with corporate concerns. It is the fertilization of the Sabbath phase for healing and restoration, which also gives rise to new creation. So it is the most important of all.

There is no condemnation for the man who puts away his concerns for his own flesh and takes on the proper administration of these heavenly, upper waters of life process. This is the translation of people from corruptible to incorruptible. It is the putting on of immortality by the mortal, living man (1 Cor. 15:53). It makes one dead in Christ. It is the bowing to the ground of the carnal man in order to take on more important matters (the concern for life of all) and thereby, arise in the likeness of the spiritual man.

Paul also says elsewhere this transition should occur in the twinkling of an eye. The Greek definition of the term for "twinkling" here simply means "a jerk." And the sacred meaning of the eye is future vision. So this means there would be a sudden change of perception or plans, in sacred context. When the eye is "jerked" from looking in one direction to looking in another, we get a whole different perception of our surroundings. We get a whole new picture (a new personal reality) of the world around us. And since we are talking about the vision of society, obviously, such suddenness is relative.

But after this change, denying truth or understanding and remaining in a childish state makes one guilty of malice, as Paul describes a few verses later.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

Men in understanding are those who work in and retain positions of responsibility and oversight. This is the one quality of humanity to which God most directly relates.

In 1 Corinthians 12, Paul goes to great length to explain how there are many different people and purposes within the diverse constitution of the body of Christ. This great diversity has grown for many

generations as churches have all been free to each pursue their own paths. There has not been much to cause them to stick together. And there can be no condemnation for this natural process of multi-directional growth. In fact, this diversity makes a rather nutrient-rich soil from which to build up the body of Christ in significant strength and integrity. But it also means there are a lot of unseasonable beliefs many have long been holding onto that must go. Putting away childish things is the offense of Christ, again, offending His church. But then the whole body of Christ may mature into adulthood.

Paul gives us some much-needed direction for this time. He tells us how to recognize the same languages spoken by himself and the Lord. This is in 1 Corinthians 14:6-8:

6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

In verse 7 here, Paul expresses we need to be able to recognize the distinction in the sounds of the voice we follow. Notice also how he expresses verse 7 as counter-opposed to verse 6, referring contrastingly to things without life giving sound. This implies there is life-giving sound in verse 6. And the sound of it is, again, that of the tongue of the seven spirits of God with respect to doctrinal development.

There are seven parts to the sentence. The fourth describes him speaking by revelation. What comes of this is knowledge, the fifth development. This is followed by the ability to prophesy effectively, which is an offering as a sixth type. And this produces mature doctrine, a Sabbath type, as a new picture of reality, and becomes foundational of later works.

The Whole Armor

Paul knew his ministry was of the third order, and that truth would come in the third age. He also quite apparently understood how to turn the world upside down in Scripture, because he picks up the upward construction of the image of Daniel at the loins, the third part, saying we can stand and to gird on truth at the loins.

In the following passage of Scripture, notice how this ascending order references standing, then girding the loins, then having a breastplate, then a helmet, and above these, a shield and sword. Notice also the insertion between the fourth and fifth types here of new footwear. This would imply a changing of direction or orientation at about the point of the fourth order.

Here is that scripture.

Ephesians 6:13-19:

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Next, Paul expresses the need for watchmanship, which has long been a major problem in the faith. And finally, in this next verse, he wants the chance to say what he is teaching, along with expressing he knew the gospel of peace would remain a mystery for some time first.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

One of the greatest messages of all Paul's teachings is that the spiritual man must overcome the carnal forces of man. The greatest end time struggle of man is fought and won not with physical artillery but with preordained implements of thought. He describes the shield of faith quenching fiery darts, which is a defeat on defense, then the helmet and the sword. This is the helmet of salvation.

Just as shoes represent a manmade confinement of the first type, the helmet represents a manmade confinement of chosen beliefs or thinking. This is when Christians choose to believe things that lead to salvation and put those beliefs ahead of what many past centuries of dark powers have brought into existence. It is only then, with such beliefs solidified as a helmet, that the sword of the spirit, as a new use of the Word of God, may be effectively employed to accomplish the final victory of man.

Satan

Modern Christians readily accept the idea that when Jesus called Peter, "Satan," He was using a metaphor. But Jesus described what He meant by the use of this term. He explained He was referring to a mentality that pursues things that are carnal or self-feeding (the essence of humanism), rather than the things that are of God. In this scripture (Matthew 16:23), Jesus was giving us the simplest description of what the struggle of His people is all about. Satanism is a state of mind far more than a religion.

Christians in our time have always understood Satan to be a supernatural, eternal, living deity. But God says, "*besides me, there is no God*" and "*I know not any*" (Isaiah 44:6, 8). Nonetheless, to even begin to allege Satan is not a supernatural, conscious ghost or man-god of some kind is often taken as offensively by some Christians as it might be to allege there is no God. Some are extremely protective of their Satan god belief. The reasons for this can be suspicious. But in consideration of the way God uses names generically in the Bible, we need to take a closer look at this.

This theology has long served the useful purpose of causing men to look inside themselves and try to keep the carnal pursuits of humanism from running their lives. This has been conducive to the historical maturing of Christian people and thereby, a useful purpose for the belief. However, Christians have more recently been trained by society and a reliance on capitalism-bred information sources to disregard many of the truly adversarial mechanisms in the world that really oppose the things of Christ.

One of the simplest and yet least-favored teachings of the Bible is the fact that God is seen on many occasions to stir up an adversary to come against His own people. This is, of course, easier to understand if we look for the reasoning for it and see why it has been needed at times.

The very first use of the Hebrew term for Satan, and therefore the most fundamental meaning of it, which is interpreted in English as "adversary," (Numbers 22:22) occurs in reference to the angel of the Lord who caused Balaam's ass to save the life of Balaam by preventing the angel of the Lord from slaying him. The ass did this by opposing Balaam. He even took a beating for it. But the angel of the Lord was the adversary. And he was employing triune law, which the Essenes call the law of angels.

So, in this first biblical occurrence of this expression, and relative to the overall righteousness of God allowing a Satan to exist in the world, we find the adversary caused a conflict that saved the life of Balaam, the wrongful high priest. But the real adversary was the angel.

Balaam was the high priest. And he had this conflict with his mule (which often represents a prophet) three times before he even noticed the angel of the Lord who was the real adversary. This means after three times (and ages) the high priesthood can look up and see who the real adversary is (and stop beating

a dead mule about it).

The second occurrence of the same word (1 Samuel 29:4) is used to describe David as an ally of the Philistines who were about to go up against Israel, and yet a possible threat to them as well. So in the secondary etymology of this word (and relating to judgment), we find there are two opposing directions to its function. The second occurrence here is bipolar with the house of David having influence on both sides. David stands as a threat to both Israel and their enemy, which is, again, a form of triune law.

The third occurrence of this word is found in reference to the fact that there are no adversaries of Israel in the time of Solomon. This would be the tertiary synergism of these first two etymological developments, which defines the complete purpose and function of the term, satan. But the work that produces this is concurrent with the complementary "overcoming" effect of the curse of David.

In the time of David, the Lord delivered the hand of the destroyer of the people into the house of David, as David asked of Him, instead of letting it come against the people. This destroyer of the people was the triune, pre-existing law of Amalek. But it became accountable to the house of David. So it is entirely and only within the struggles of the house of David that God's people's real conflict for redemption is waged.

But if we further consider this term, "satan" in the context the Lord used it with Peter, we would probably find a concept more specific to the Lord's terminal etymological designation of "an adversary," which is more relevant to our real battle beyond even that. What we find here is it refers to resistance in primary Christian leadership (Peter), against allowing the "body of Christ" to die and rise again.

Satanism

It has been the ministry of Satanism throughout the Christian era to oppose the will of God's people to go about their own path by presenting a conflict in their way. This has been to reveal the ways of God before they are slain for their own pursuits, just as with Balaam. And at the present, Satanism has arisen once again to cause an abrupt change in the course of God's people in order to save them again.

Anton LaVey founded the Church of Satan in 1966. He also authored *The Satanic Bible*. So it would seem he should be rather an authority on the subject of Satanism. He lists a number of professional occupations he seeks to unite behind a mission of certain economic and political undermining that seems suspiciously familiar to some now associated with the exploits of globalism. But he also describes what he calls the practices of black magic in his book. The following is a generalization of this description.

Black magic rituals involve the use of visual imagery that appeals to carnal or materialistic lusts. It also involves acting out an event in the mind that brings the gratification of a carnal desire, such as a story or a play. Also, ideally, the ritual involves sexually stimulating imagery and the incorporation of sounds or background noises consistent with the story. All these stimuli produce fantasy in the subconscious of the subject to focus him towards fulfilling certain carnal desires.

Television is the greatest modern medium of public influence today. And it utilizes the workings of both sight and sound, much in ways conducive to the use of black magic. Sight and sound are the two most important influences of divine order. The integrated working of these two together affect the complete workings of the whole life cycle influenced thereby.

Public advertising exists only to persuade the public mind. The economic stimulation it produces is proof of the subconscious effects of advertising and television in general. We merchandise our own minds. It is simply dishonest not to admit this. And television and film today, even of seemingly the most harmless appearance, always has subliminal, religio-political gravitations of thought influence behind it.

In black magic, carnal fantasies are incorporated into a ritual the sorcerer takes part in. And in the modern practice, the film or television viewer is the subjective sorcerer. But they have little or no consideration for even knowing the motivations of their own grand wizard. And they usually have little care for, or understanding of the subconscious, subjective effect of the incantations they participate in.

They generally never even fully realize the real power of it all. The black magic of television, film, commercials and news casting trains the subconscious to think along all the same lines of humanism, selfishness, abused stereotypes, polarized issues and associations for which few know the real reasons.

Interestingly enough, Mr. LaVey does not believe in Satan as a living deity either. He explains Satanism, instead, as the aggressive following of basic human desires. But more specifically, he describes Satanism as a movement that thrives on the carnal weaknesses of men apart from God, and the unified pursuit of subjecting and controlling such people through their carnal weaknesses.

LaVey also expresses that his humanist doctrine thrives on the Christian beliefs about heaven and hell. He openly revels in his book about the support he gains from such Christian mysticism. It has also made Christian doctrine as a whole sound less believable and, of course, intellectually dysfunctional.

Satanism also gains an advantage of intimidation in people believing Satan has some sort of supernatural, magical power against which there is no defense. The only shroud of hidden power Satanism has today is the public's lack of understanding how obscure networks of enervation organize its diverse hands. Indeed, the world is governed more by the unseen than by the seen. And one of God's points of condemnation for Babylon is against men who go into their own "privy chambers" (hiding, but still maintaining positions of control).

If both Jesus and the prime minister of Satanism today understand the true identity of Satan, why do most Christians not understand? It has been needed for night to come. But concerning belief in supernatural deities, Christians need to believe in Christ and let Satanists believe in Satan.

Satanism embodies the carnality of man. It has been the service of this embodiment to expose and isolate this counterbalancing force to life by threatening the spiritual man into having to understand and overcome it. This matures corporate Adam in the intellectual capacity necessary for his competent and unwavering responsibility to God for the creation. Taking hold on death is the prerequisite to taking hold on life. And it is the turning point between adolescence and adulthood in the maturation of mankind.

The Last Noah and the Narrow Path

Jesus likened the latter days to the time of Noah. One of the notable things about that story is Noah spent some 120 years building the ark that would preserve the creation thereafter. And the last 120 years has seen unusual changes in Christian theology, into two different forms. There have been two different "paths" of development, a broad road and a very narrow path.

Protestant Christian doctrine became deeply divided in the Enlightenment Age due to some global, political ideology that first appeared in Brussels in 1897. Every student of Christian theology since that time has been either on one side or the other of a particular line in the sand of religious study and belief that would also determine the application and value of most every element of Christian learning he would acquire from then on. One of these roads would see heavy traffic, but the other would be, at times, very little known, and always a very arduous and challenging ascent.

The "broad road" of these two different "paths" of theological development - the "common realm" - is the "ruling" use of Scripture for its value to the business of church building and administration. But the theology commonly espoused in seminaries for this has been significantly undermined in this period by the same, divisive political forces and by the secular pressures of political correctness. As a result, most every Christian today holds beliefs that have been heavily swayed by anti-American, pro-globalist, religious and political interests.

The other path however, the narrow path, has remained all along, at least as a small and loosely knit school of theology wise to all this. It has maintained the higher ground by resisting and embattling the same forces. And it has led to the present discovery of the sacred values of Moses ascribed herein, which make "eternal life" perceptible, and the related commentary.

This “resistance” school of the two “paths” of Christian doctrine is probably best represented by the term, Christian patriotism. This is not a church denomination and this term is used neither inclusively nor exclusively of the real embodiment of this primary school of Christianity, but it probably best describes it for meaning “patriotic to Christ” as the national leader. There are almost no genuinely Christian patriot churches mainly because American tax laws do not allow such purist ideals of faith to exist in a non-profit corporate enterprise. So the historical embodiment of this school of doctrine has mainly consisted of a number of small, religious influences of rather diverse beliefs but that all centered on the one main theme of patriotism to Christ and responsible consideration for the protection of Christian land, values and divine providence. This one main focus of religious belief has always most honestly and directly resisted the forces against America from within and without and on both the religious and political fronts.

For much of the last few generations there has been bitter, unseen rivalry between these two schools of thought, particularly since seminaries had become so subverted as to be aggressively countering some of the most fundamental principles and beliefs (and even defaming some of the early leaders) of this lesser viable, narrow-path school of “outsider theologians.” As a result, the men among these who were most sincere about their faith and their beliefs were becoming more and more sidelined, producing quite a bit of fringe element in Christianity and even radicalism.

But let us just briefly recap some of the global history of the real threat to Christianity behind all of this, as it proceeded from the time of the Enlightenment even to the present.

While it can and has been argued whether or not religious differences were involved in the first and second world wars, something else happened between them that was markedly religious in motivation, and has resulted in continuous social and political strife throughout the free world ever since. In 1917, this same division of theology from Brussels was widely credited for the Bolshevich overthrow of the Christian government of Russia, which started an era of severe religious persecution and the reformulation of Russian society in the hands of an aristocracy of oligarchs. Within fifty years, then Soviet Russia had engendered the arms race, the Cold War, the space race and the widespread, socialist infiltration of political operatives into the free world systems of the US and Europe.

In the US, initial focus was on the psycho-political values of Hollywood and Washington, which soon resulted in the rise of McCarthyism. This also concurred with similar advances on university curricula, news papers, seminaries and mainstream news media. JFK would deliver his final, fateful speech against this same undermining of the West, and the political advances of the same orientation would have great success soon afterwards.

Most recently, we're even seeing the rise of another tactic proven successful a century ago in Russia, which was to create and orient (via Cultural Marxism) atheist youth in what we now call identity politics.

The Russian people would eventually recover from their own enslavement, even going so far as to banish the leftist, "charitable organization" subversives like George Soros from the country and then made great advances in their own economic security and development. But the understanding and gravity of the globalist ideology that started there remains deeply etched in the people of Russia. This is why the latest efforts of many globalist-sympathetic political forces have been overbearingly intent on creating division between the U.S. and Russia. Unity between the two most powerful Christian nations in the world would "overbearingly" outweigh the abilities of globalism to proceed much further.

Now let's get back to the differences between the two paths of theology and what has become of the work of the narrow path, which is now the ideological "ark" of preservation and restoration from this very long time of the testing of all the ways of man for his theological refinement.

In the 1960's, church leaders found it more profitable to begin steering clear of the ideological rivalry engulfing the social scene due to the Vietnam War. This is when the more viable approach to church business became playing down every reasonable attempt to keep doctrine in line with good nationalist and political insight. Evangelistic approaches to the formulation of doctrine soon became all the rage and

suddenly the maintenance expenses of the more important theological insights became an economic burden that made no business sense. These factors helped pave the way for even greater success in the undermining of seminaries by subversive interests of political intent.

Then in the 1970's, it became economically advantageous for the church business to begin pushing a theology that implied that due to the formation of the Mideast state of Israel in 1948, Americans had no real biblical identity. Prior to this time, peddling this particular belief creed was something Christian leaders found neither politically correct, economically encouraging, nor even theologically honest. But a generation had now past since the overthrow of Palestine and tourism in Israel was becoming quite a formidable, collateral economy for the church business to befriend. Besides, the intelligentsia who still remembered pre-WWII Europe and the well-read who had more influence in the church in the 1950's had either not remained in the pews for the twenty-years-since of the dumbing down of doctrine, or were now simply outnumbered by a new type of church-goer - one particularly created, by this time, by shallow, evangelical emotionalism - who did not really care to understand anything important anyway.

Throughout the 1980's, the numbers and successes of men yet continuing to hold onto the faintest good perspectives of how Scripture continues to speak to the most important matters of national and international affairs in the world were rapidly disappearing. Televangelism was now creating a commercial Christianity for even every un-churched home in America to see as a dead end of the faith. And preachers throughout the country were themselves beginning to idolize their "on the air" counterparts so much, and have so much ever since then, that televangelists began virtually dictating every point of doctrine with which any other church in the land could successfully find economic vitality. Even in the most remote, rural areas that had become the last recluse for the economic viability of men hoping to preserve the most vital points of doctrine, hope was now quickly giving way to mass media and big-money narrow-mindedness.

In the 1990's, tempers flared hotly across this as yet unseen battle line between the underdog school of good doctrine and the antithetical, political powers on the other side, cutting right through the heart of American destiny. Under the presidential administration of the time, special interests pursuing the likes of a global economic tyranny were accelerating their successes so drastically as to virtually start thumbing their noses at "fringe element" Bible students who knew what was really going on. Reference to this rivalry even surfaced in the press as a paranoia of the White House about the Religious Right. It was by no mistake religion was at the root of this reference. But it was only in the little known, out of the way places, among the few who had labored to learn the best values of Scripture for themselves (and had the will and ability to think freely despite commercial theology) that the heat of this moment was felt, because in every common denominational church where only the latest, politically correct doctrine was marketed, everything was just business as usual.

Before the end of the 90's, however, this same battle suddenly took a turn of major escalation that engulfed the entire world of chief Christian leadership and sent every feeble-minded theologian grasping for the arms of his chair. An early compilation of this study saw its first, underground, viral circulation.

Over the past twenty years since then, both religious and political leadership have undergone natural forces of development chronicled in phenomenal detail by many ancient stories of similar narrative quite apparently recorded in sacred texts for the discovery of modern man today, and by the same ancient minds with which Moses originally worked. These latter studies are included in several of the final subsections of the present compilation.

Lost Tribes

The multi-colored coat of Joseph is now worn by the multi-tribal melting pot of America, and the time has come for this providence nation to put forth its hand and grasp the responsibilities for dominion given Adam. There is an adversarial force that motivates this, but there is also clear reasoning in Scripture why America we has not known her identity as heir of the tribes, committed to the responsibilities and

liabilities given Adam, before now. It also explains why the lost ten tribes have always been lost.

Two biblical stories of nearly the same event bear witness to this - the stories where both Abraham and Isaac, at different times, went to a city and denied their relationships to their wives. They said they were their sisters. The problem was other people were being jeopardized by a temptation to sin (against their wives) and each husband felt fear for his own life.

When we extend these two representations of this scenario to the third case, and take it for its value in sacred teaching, we see how it has also played out in the matrimonial relationship of the people of Jacob to the inheritance of God, which is their commitment (wife).

This explains why God divided Isaac's seed in the womb and pitted Esau against Jacob. As the fair, graceful and compliant world leader he was designed to become en masse, Jacob was naturally not also the type to boast of his intent to rule the world (and remember where that got Joseph). Instead, the people of Jacob would naturally deny their relationship to Jacob's covenant with God (his commitment) for a while (by believing they are not Israelites), while dwelling in a strange land (which has been mostly ever since the Assyrian captivity), then realize those being tempted to sin against God (by threatening the inheritance of Jacob) is his own brother. The laws of domestic relations then justify the matter while casting no fault on anyone in or out of the house of Isaac. So innocent people have not been tempted to threaten that covenant (because they could not displace the presence of Esau) and the dominion given Adam, embodied in Jacob, was not mortally threatened by anyone else either.

Abraham and Isaac, together, both established and affirmed the legal grounds of this bazaar marital behavior. Therefore, Jacob is on perfect legal grounds in following the same scenario. He is within established legal precedence in so doing. Two witnesses established the matter, and in the third instance, we have followed the same law. And the solution has always been preordained.

This is why the ten tribes have always been lost. The descendants of Jacob (the peace-loving man) have often tolerated, and even learned the narrative they are not heirs of the dominion given Adam, particularly in the third age. Jacob has not "lived in the house" of the commitment to being the people to rule the world. So Esau has claimed that inheritance century after century, and justifiably so, because under the laws of Moses it is the responsibility of a man to "raise seed" to his own brother if he is "dead to his commitment" and leaves a widow. But in the end, Jacob realizes he has always been steward of that inheritance and that he must retain it as the only means of his own survival.

The Sixth Divine Function

Offering, Community and Covenant

The sixth divine function mainly involves interrelations between a living system and the lesser and greater systems of order of which it is an integral and interdependent part. The focus of this function is on the collective and the environmental, and all the space of heaven is its domain.

Numerous elements of Scripture contribute to amassing a general description of the sixth function of life. This function also represents preparation for the Sabbath "planting" of future life order by availing or "offering" dominant influences from the past according to how they have been re-evaluated for the time in the fifth function.

In simple context, like plant life, the sixth phase of life is the declining and returning to the ground to become part of more elemental substance that constitutes the potentials of the Sabbath state. The sixth function in the life of God' people is the commitment of many interdependent systems in the greater environment to cooperate in contribution to the Sabbath, or seventh function - such that peace and prosperity may abound to all with just weight. The society at large succeeds in taking small, graceful steps of change in "covenant" harmony with the divine influences and the possibilities of greater purposes for the future.

Phase of Offering

The phase of offering must be properly observed to invoke the seventh phase of healing and restoration. One example of how this sixth essential function is represented in scripture is in how it applies to the house of Isaac in the following story.

In the twilight of his days, Isaac sent Esau out to hunt down a sacrifice and bring him an offering before he bestowed his blessing upon him. This represents motivating the carnal man (Esau) to perpetrate carnal destruction in the world. It compares with the natural law that carnal destruction always gains an active force against life when the vitality of its own fatherhood (protective oversight) is lost. At such a time, it is needful for Rebekah (which means "to fetter") to fetter the threat of carnal sacrifice and the promise of life, to the spiritual man, represented as Jacob, and to deliver him first with a spiritual offering instead. The decision of Rebekah here is to choose life over death for the next generation.

It later became a most fundamental purpose of the office of prophet to advise people of this same option of suffering carnal destruction or making the higher sacrifices instead. And when we understand how to keep this law of the sixth type there is no further need for such carnal threats in the world.

The offering produces the rising of smell and smoke into the sky. Only the smell of a sweet savor of offering is seen to please God in our history of the first age. And the incense altar of Moses' temple was before the holy of holies where the arc of the covenant was kept.

But the offerings (the availing of fifth type oversight) of God's people have long been made on altars (industrial, political and religious institutions) that have little or no reverence for the best interests of the nation and no ordination to fulfill the purposes taught by ancient temple design in the present and future. So the highest offerings of the land today are not presented effectively, and the good potentials of the Sabbath influence for the people are naught.

Changing of the Guard

In Psalm 72 salvation is described as coming down as rain on the mown grass and as showers that water the earth. In the fifth chapter we saw that the second giving of water (by the speech with the rod) comes out of a rock. This is one representation of where water might originate before it comes down. And there

are many other passages describing the processes of the rotation of water in the heavens. But there is one particularly interesting portion of Scripture that describes this process very uniquely. And it appears in the last changing of the guard in the armies of David.

The annual order of rotation for the captain of the guard in David's army seems to represent the hidden works of God that have taken place throughout the time of the curse of David. And the last guard change portrays how the curse of David is finally ended. It also describes activating the rain cycle.

The name, Hillel, is derived from a root term meaning "to shine" or "to show." This is the impartation of light, which is the setting forth of first influences, or vision (good or bad, incidentally).

Below, we also find a Hillel, who lived just before David's time, who had a son named Abdon (which means "to work"). Abdon was a judge of Israel with a very influential family.

First look at the following scriptures:

Judges 12:13-15:

13 And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Notice the threescore and ten ass colts. Scripturally, ass colts represent prophets (for being stubborn and noisy, and carrying a load) - in this case, perhaps false prophets, either political, theological or both.

Notice also, where the bones of Abdon are found: the land of Ephraim and in the strength of Amalek. That's a lot of coincidence. But it gets worse.

Now consider the following scripture:

1 Chronicles 27:14, 15:

14 The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

This is the captain of the guard of the eleventh month for David's army.

Benaiah means "God has built." This seems to represent the total completion of the work of Hillel, which has been to build something. Benaiah and Hillel were both Pirathonites. "Pirathonite" means "feminine leadership." This seems to be what has been built in David's army through the completion of the work of Hillel to shine.

Now let's look at the transition between this captain of the guard and the following one.

Here are the names for the last captain of the guard in this duty rotation.

15 The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

Heldai, captain of the twelfth guard, has two notable meanings in its derivation: "worldliness" and "glide swiftly." Netophathite is derived from the meaning "distillation." Dew is distillation. And dew is symbolically and physically taught as the appearing of life restoration, as are many other forms of water in the Bible.

Othniel means "force of God." And it took the work of an Othniel to help Israel get into the first promise land (by assisting Caleb's efforts).

So the eleventh guard is as the picture of a three thousand year old plan (Hillel), the work of which is

found built (Benaiah) in the land of the U.S. (Ephraim), with the completion of a feminine (vulnerable) leadership (Pirathon), in the strength (mountain) of Amalek (angelic law).

But the last changing of the captain of the army is characterized as the swift gliding (Heldai) of a force of God (Othniel), through the distillation (Netophathite), or growing awareness of the concerns of the whole world (Heldai), and by the same force (Othniel) that brings us into the promised land.

Feast of the New Moon

The figurative meaning of a feast is defined by Paul in 1 Corinthians 5:8, saying we should eat the unleavened bread of sincerity and truth. This is a very good dietary recommendation. But most feasts are only for certain appointed times and purposes.

The feast of the new moon is observed in sacred context only once in all of time. On the fourth day of creation celestial bodies are set in the sky. And the feast of the present time is in observance of the rising of a figurative new moon for the fourth age in ordained time.

First, we need to examine the symbolic meaning of a moon. We find the first use of this word in the Bible refers to Rachel, in reference to Joseph's dream about ruling over the moon, sun and stars. Rachel was Jacob's favorite blessing, but his second wife. She seems to represent the blessing of eternal life to his house. Leah would compare, by contrast, to the betrothal of his people to mastering carnal life, to which we have now long been committed.

Perhaps the most interesting implication for the sacred meaning of a moon is observable in nature.

We know there is a subtle, invisible, gravitational pull of the moon in its orbit about the Earth that directly affects reproductive cycles in the female gender. So the function of a moon as an unseen, reproductive influence is taught by nature. Based on this concept, we are impressed to consider an invisible force that has a supernatural influence (a gravity-defeating upward draw) on the social environment, and yields some significant change in society over time.

This has profound, symbolic implications. It seems a moon represents a force of national reproduction.

There are also end-time references in the Bible that speak of the moon darkening and becoming as blood. Again, blood reveals inner workings. This would seem to represent the end of what started in the time of Omri (when the doctrine of Judah was divided, Jericho was rebuilt and Baal worship began in Israel).

The Hebrew derivative of Jericho means "a lunation" or a "moon." And here we find a bit of symbolism about how a moon relates to warfare.

When Joshua entered the promise land, he took Jericho first. Jericho was the greatest stronghold around that was near Jerusalem. Jerusalem was the greatest stronghold of the land. And when there is a mission to conquer a land it is logical to first take control of a place that poses the greatest threat to the main stronghold. That was Jericho.

So Jericho became the beachhead of the new moon of Israel over Jerusalem in the first age.

At that time, Joshua cursed the man who would rebuild that city because it would become another moon to Jerusalem again, strategically and prophetically speaking. The sons of Hiel would later rebuild Jericho. That moon still exists. And Baal worship was then set up over the ten tribes of Samaria, which has also still existed until today as the religious principle of one "master" (as the term Baal, means "master") per church assembly, which Jesus condemned as hireling leadership. This sort of church business model prevents the participation of the more broad-spectrum input vital to a well-learned people, which is what Jesus advocated and even participated in - a house of prayer (where all participate in "judging" for all).

Immediately, Elijah stopped the upper waters over Samaria for more than three years. Then God would send him to deal with Baal worship. The prophetic end of that time can only be in the present, as the imminent failure of religious institutions "mastered" by just one hired leader.

In Revelation, we find there comes a time when there is no more moon. This means there is then no more reproductive cycles to cause the national identity of Jacob to reproduce again. But there is a second fruit of Ephraim. So there is one more moon, and it involves many things collectively.

Even Paul tells us this in the following verse in Colossians 2:

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

Paul was teaching this early church to resist the practices of Pharisaism. But he was careful to explain that even the holy days were still a shadow of future things to come.

The day David (Israel's fourth and fourth age national leader) left the house of Saul (Israel's third national leader) was at a feast of the new moon. This is also the very first description of this feast, termed as such, in the Bible. So the most fundamental biblical reference to this feast relates expressly to this same "type" of occasion.

Examine the following passage from 1 Samuel 20:5:

5 And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

David was to hide until the evening of the third day, which, again, would represent the third age.

Here is another reference to the new moon in Psalms 81:3-5:

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this was a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

This passage seems to say the feast of the new moon was ordained in Joseph when he rose to power in Egypt. And it is associated with an unknown language.

We also find the blessings of the moon were to be upon Joseph in Deuteronomy 33:14. God even seemed to affirm the correct recipient of this promise physically, by making the U.S. (Ephraim) the first to actually go to the Earth's moon.

Incidentally, the prospect of human habitation of the moon is one of the most promising and inspiring technological ventures in man's grasp today. But the privately run American press (in their service of the international elite) has persistently demoted American space programs from business so foreign countries that cannot threaten elite rule with demands of Christian ethics can take control of the heavens away from America. It is now very well documented that the press has historically and excessively used the scare tactic of the idea of "danger to astronauts" as their chief approach in lobbying for the extinction of American space programs. Of course, this has just been the cover story for its effective abolishment.

Capitalism and the consolidation of elite world control run the planet right now, so the political thrust is on an international space station in foreign hands. But the discovery of water frozen under the poles of the moon, which was first announced in late 1996, is the effective, substantial inheritance of the moon for human occupation. This revelation came merely weeks following the exact onset of the time of David. The Earth's moon is the fourth day *terra firma* and the inheritance of fourth age man.

When Jacob first found Rachel he also found the symbolic wellspring of eternal life. Rachel was Jacob's favorite wife (promise of reproduction) or inheritance. As the moon of eternal life to Jacob, and his second wife, Rachel would represent the second moon of Jerusalem to the house of Jacob. And it would rise by the same strategic scenario as that of Joshua at Jericho.

Rachel was the last to bear and she bore Joseph. Joseph was the beginnings of eternal life. He does a thing again. That will always be his name. He gives his inheritance to his sons. The (adopted) father of Jesus was also a Joseph. And the demands for this same character now apply to the West today.

Speech of Moses

When Moses was to die (Deuteronomy 32:49), God told him to go up into Mount Abarim unto Mount Nebo, and to a place against Jericho. The next verse tells him to die in the mount he goes up, which was to be Abarim according to the first part here. Abarim means "position of highest fatherhood." And the term, Nebo was replaced by the name of a Babylonian deity in *Strong's*. But the meaning of the ancient word must be the term two entries earlier, which means "to prophesy" or "to speak." And Nebo is where Moses was to go after his death, according to the primary tenor of this passage.

But Moses is symbolic of his writings.

This would suggest it was God's will for Moses to die in this particular time and place in order that it may turn as a testament for his people, having the highest respect of fatherhood, which would speak after his death. The testament turned by this seems to also define the duration of the moon cycle of Jericho.

The names, Abarim and Abirim, are very close in pronunciation. They also seem to be synonymous by sacred association. The name of the first son of Hiel was also Abirim. This man laid the foundation of Jericho. This was done against Joshua's curse of Jericho, and fulfilled the prophecy thereof.

Another man by the name, Abirim represented the third figure in the rebellion of Korah. This is most ironic considering his rebellion as well as the taking of Jericho, were both settled by the movement of the ground. Works of the ground are a Sabbath type, or divine act. And the movement of the ground of Abarim and Abirim seems to mean the same thing. But in associating all the stories involving these two terms, we find a very interesting, much grander scenario portrayed.

The gates, or highest offices of Jericho, were to be set up in the time of Hiel's youngest son, Segub (which means, extremely high and strong, even inaccessible). The highest offices of this same moon cycle are today established as an international shadow government of financial elite.

The greatest wickedness in the world is founded on the bones of Moses. But just as Moses began in contention (Midian) his resurrection would be in contention again, and against Jericho.

Since Moses was first told to die in Abarim, this is probably where he is still buried today. For Moses to speak out of the grave, symbolically, would be to disturb the same ground that caused the divine actions in all these stories. And as Moses finally speaks to the Rock, he is exonerated of his ancient conviction and resurrected (in the sacred context of his writings).

So the greater scenario would be this: Moses speaks, the ground opens up, Moses arises, the third rebellion of Korah (of the third age) gets buried and all the walls of Jericho fall down flat. This same voice also sounds the speech of the seven trumpets to declare the beginning and end of time.

This means the moon cycle of Jericho ends when Moses speaks out of the ground to finish the curse of Ariel. The Baal moon cycle of Jericho has also been the curse of Ariel.

Prophecy

Despite popular opinion, prophecy is not just unilaterally predicting the future. This is fortune telling. Clairvoyance is also often confused with prophecy, but the two are not the same thing.

Modern religion leads most people to believe prophecy means anybody gets to say what he thinks and everybody else gets to just sit around and see if it happens. And indeed, all prophecy is subject to judgment. In fact, it is a problem when it is not. But ordained prophecy is drawn from divine order, wherein, for any particular realm of operation and season of development, God says what He thinks. And

the judgment takes the form of inspiring the righteous to take stride with Him and leave everyone else only to follow behind.

Ancient prophets primarily conducted prophecy under divine inspiration. This was in the age when God was literally putting His spirit into the Earth and His people, which was a time lasting only about one thousand years. And this same season of man in the Earth never comes again, nor does the time of the ancient scribes through whom God authored Scripture.

However, there does come another time for the exercise of prophecy, but in a different setting and for a different purpose than any previous time. It comes only in the fourth day (as an objective repeat of the subjective first age of prophecy) and occurs in the form of the spirit of God emanating from His people. This begins in the time of the son of man. And the exercise of this form of prophecy never ends.

Despite these differences, all ordained prophecy has a few basic things in common. In its purest form, prophecy is simply the managing of certain dynamics that stand to influence the course of future events, specifically by availing such management to the party or parties in a position of responsibility to God for the exercise of influence over the same.

Paul gives us a breakdown of these dynamics in I Corinthians 14:3, saying prophecy speaks unto men edification, exhortation and comfort.

Speaking edification primarily means presenting information that stimulates the perception of truth, vision or understanding. Information that influences these perceptions is the single most powerful dynamic influencing the course of future events. But commercial information is only the discarded refuse of the exploitation of these most vital perceptions. It's a diet of dung.

Americans generally get their information from secular news vendors who provide such services for monetary profit, and dual-interest entertainment moguls whose subliminal methods of teaching are even more effective than any other means known to man (because they so effectively dodge all suspicion and embattlement). And such agencies seek news items or story lines that cater particularly to the subliminal and emotional levels (the lower brain, where basal instincts dominate) of human mentality - such things as violence, suffering, calamity, sex, crime and so on. The lower brain is the weak entry point into the human mind, to which attention response is always greatest.

Aside from this, common newsvendors rely on the major moguls for their daily grit. Such larger agencies are entirely under the control of elitist interests that take great pride in having ownership of the freewill of the public mind. By very subtly and widely promoting all the ideals and perspectives advantageous to themselves and certain others, they reap profits on two fronts from only one work.

Exhortation refers to the presentation of discourse offering methods for directing the reaction to the relative edification or information. In this regard, concerning television, despite the fact that it used to be virtually considered a sacrilege for any news broadcaster to offer an opinion about current events, there are now even more judgment provoking shows on television than there are simple news casts. This now allows news agencies and media moguls the greatest freedom to virtually conduct all of the thinking Americans need to have done on their behalf with no constraints whatsoever.

Cavemen would have been proud.

The need for comfort (closure) from the disturbance of the peace of mind prophecy often invokes on a subject is supplied by representing or claiming a beneficial or acceptable solution has been reached regarding the dynamics of the future to which the edification pertained. With secular media, merely by dropping the story from prominence as soon as things are going in the direction of their agenda, often meets this need. This is done almost oblivious to the public being satisfied that the situation has been turned to its' own good instead.

The influences behind major American news media today know full well that the control of the future rests completely and squarely within this framework of process Paul described for the execution of the

office of prophet. But there are major differences between the way this process has worked in the past and the way it can work in the future.

And let's hope freedom of speech is never again used to justify the private exploitation of the public mind.

Stolen gods

God declares He abides in darkness. This has long been a theological paradox. It should not be taken to mean God hides Himself in wickedness, but rather that He is obscured from man by the evil that stands between him and God. Some of this comes in the form of unrecognized transgression and some in the form of deceitful forces that deliberately cloak some of the best things of God in the appearance of, or association with evil. So it is only when man becomes well cognizant of deceit from within and without that he may perceive the real presence of God.

For instance, one of the greatest wrongdoings mentioned in scripture is the practice of offering newborns on the altars of Baal. We do not consider this to be something that happens today. But the firstborn of man and beast figuratively relates very widely to anything and everything new and of notable significance and born of some deliberate effort. If such new things - ideas, inventions, revelations and so on - are not given place to show themselves and to thrive, we have allowed "authority" to consume them for their own purposes. Taking this into account, this sort of sacrifice is something that goes on a lot today.

Apparently, it is of divine intent that only in the success of defeating death, or evil, that the secrets of true goodness are found. This would be consistent with the little known fact that the knowledge of good and the knowledge of evil are only one body of knowledge.

One of the most destructive forms of evil that thrives today is found in the dowry of Rachel, as recorded in the book of Jasher.

When Jacob departed from the house of Laban, Rachel stole some images, or toy gods that belonged to her father. The Bible depicts these images as hidden in the saddle of Rachel's camel and associates their seclusion with the reproductive cycle of Rachel. It is not recorded these gods were ever discovered by Jacob. But they are today. We have observed how Rachel is associated with the betrothal of Jacob to eternal life and with the new moon of David (for Rachel being the second "commitment" of Jacob and the moon in Joseph's dream). And the "journey" (as the name means) of Rachel also fits with the duration of the seclusion of these stolen gods.

The end of the journey of Rachel occurs at the birth of Benjamin, as she died at that time. In the national case today, this represents the time of Palestine coming under Jewish control (as the nation of Benjamin). So it would be after this time that the stolen gods of Laban are discovered and give up the hidden wisdom represented by them to the house of Jacob, as they are identified as standing between him and God.

The value of this discovery is that it also describes the singularly most powerful means by which evil is perpetrated against God's people today.

Below is this passage of Jasher describing a bazaar practice for predicting the future (biblically represented as "where Jacob is going") with these toy gods or images.

Jasher 31:41-43:

41 And this is the manner of the images; in taking a man who is the first born and slaying him and taking the hair off his head, and taking salt and salting the head and anointing it in oil, then taking a small tablet of copper or a tablet of gold and writing the name upon it, and placing the tablet under his tongue, and taking the head with the tablet under the tongue and putting it in the house, and lighting up lights before it and bowing down to it.

42 And at the time when they bow down to it, it speaketh to them in all matters that they ask of it, through the power of the name which is written in it.

43 And some make them in the figures of men, of gold and silver, and go to them in times known to them, and the figures receive the influence of the stars, and tell them future things, and in this manner were the images which Rachel stole from her father.

The new genre of commentary "news" and analysis in mainstream news media is certainly the modern practice of exactly this sort of voodoo. The taking of a firstborn is the finding of any new and innovative element of significance produced by some phase of work and precious to some sort of living system or "domestic" order. This might be a new development in some "usual suspect" topic of interest, a new discovery or product or something else of unique potential.

Slaying this product, or firstborn, is the seizure of the next rightful development in the relative system of order. Shaving, salting and oiling the head relates to preserving the unifying or authoritative aspect of the subject. Then placing a tablet with a name under the tongue describes defining an underlying theme the tongue of this image is to speak for. Taking the image into a house and setting up lights before it would compare with securing it in its own altar and giving it an outward appeal for its speech to proceed from.

This image then foretells the future as the latest genealogical development of all that is related to its own domestic order, but as subverted by the name placed under the tongue, in cooperation with the ordinal forces (the influence of the stars, as per Job) of change in natural order.

A new form of righteousness (a first type) is set up in the name of this new false god when lights are set up before it. Special interest advocacy groups then come to pay homage to the new altar, and become elevated and benefited by it when they publicly bow down to it.

Bowing the knee is the surrendering of the feet and legs, representing righteousness and judgment. When people see some "respectable" person doing this it makes the future predictable because the public has been led to follow the whole production in his mind. And the otherwise or more proper direction of change in the "family" or industry from which the "firstborn" originated has been prevented.

The whole process here creates a high altar for false prophets to redirect on-going life processes (the generational processes) with the power of the stars, to produce predetermined change in the social environment. The result is not just foretelling, but directing future change. It becomes true and valid prophecy, as Scripture defines it.

Scribes

The ancient ceremony described above has evolved into even more of a science since the advent of television and modern electronic media. Some of the additional tactics commonly involved in the use of such sorcery are now based on the idea of also conserving and exploiting the power and influence the practice itself has the ability to create. Most basic to this purpose is the idea of immediately filling all political vacuums that newly arise in the daily affairs of society with reasoning that secures public impression safely in channels of preferred or established thought processes. Paramount in this pursuit is the practice of also constantly returning any of a certain list of established authorities (whose political leaning or business-related pragmatism is well entrenched and acceptable to the internal policies of news moguls) to the limelight every time the opportunity arises for them to serve such purposes. The most important thing about new fodder in daily social affairs is that it can threaten to take public thought in a new direction if not seized immediately. When and how the newest take on an issue is presented, or how an entirely new thought is first oriented askew to the more threatening direction for it, is also important. The earliest attempts to explain or to evaluate such new fodder are quite often the best remembered. And making sure the more well-established sorts of influence are consistently referred to and returned to public attention not only helps keep public thought in the narrowest possible spectrum (so it is easiest to control) but also produces a certain sense of security in the public seeing the same authorities continually coming to its aid.

There is also a “condescendence factor” involved whenever “professionals” present their opinions publicly, and especially if they use some reserved demeanor or colorful professional jargon. This often not only solicits a certain blind admiration or awe of the uneducated for the opinion, but also a certain pride he can walk away with that helps him objectively refute any other opinion.

Another aim of news media is to constantly promote its own self-worth in the public eye. One of the best proven means of doing this is by presenting stories about the misdoings of business or political entities that quite often do need to be addressed. Such stories often exhibit some sort of basic failure in the government to do its job. But there is another problem altogether when it falls to what is actually an arm of the business sector to take up the slack. Although the cure may sometimes be better than the ail, in this case; for ethics, laws or personal behavior to be selectively policed by news agencies that are part of the private business sector is another problem in itself. It is a clear removal of government from the auspices of the authority of the people.

Another very effective tactic in the regulation of public thought is the practice of presenting two or more different sides of an issue. This happens only when there is significant enough public interest in more than one opinion about a subject. Most often, in such cases, only two opposing views are presented, even though there could also be another of even greater credibility - the fewer the better, naturally. But since the news media now has such a broad, stellar lineup of preferred personalities to fill any such slot, rather than even allowing genuinely opposing interests to present their cases, the reins on public thought are more safely handled by merely allowing a few such personalities to act in different roles. This also helps reduce the threat of any more powerful thought bursting onto the scene and putting everybody to shame.

There are also other advantages to providing different views about a subject, and especially when such role-playing is employed. Chief of these is that it helps maintain an appearance of fairness. Another is that overloading the public with opposing views promotes indecisiveness that disarms both sides of an issue, causes a bit of complacency, and makes people want to give in to the opinions that just seem to be best presented or most often expressed. But also, when a related story arises later on, an even further jump of reason may be made based on what was most accepted in earlier presentations. In other words, if idea one was defeated by idea two, then idea three needs only spar with idea two to defeat both. This is a manner of dialectics used to distance the norm of thought so far away from any particular thought that anyone who introduces that “banished” thought back into the competition appears to be uneducated or radical, even though they may actually have better and more direct rationale.

The advent of concurrent sight and sound transmission that came with television brought with it powers of subliminal thought manipulation never before fathomed by man, and that have transformed public information dissemination into much more of an art form than the founding fathers could possibly have imagined when they moved to provide for the freedom of individual expression with free speech and a free press. Surely, they could have never imagined that public information would become little more than the bait used to lure unsuspecting citizens into spells of enchantment and impressionism that virtually make the genuinely free thought of the individual cease to exist.

The pace of presentation in some televised newscasts has now become another asset to the empowerment of news. Disallowing the time needed for the thought of the viewer to genuinely consider the presentation, much less to consider the motivations behind it, promotes the acceptance of the superficial. Dwelling very briefly on what are sometimes very emotionally-charged topics, but in very minimal depth, also allows judgment to be inserted very rapidly with the least resistance to its acceptance. We also often see time constraints used by host reporters to retain control of risky discussions. All this works to the appeasement and promotion of prideful judgment in and among a narrow-minded portion of the audience, thereby making not for a majority of detractors from further reason, but for an emotionally charged minority that can be even more effective in besetting the complacent majority.

Female reporters can also add an emotional or sexy appeal to their delivery that again undermines reason with emotional attachment. And the occasional brief comment relating a story to the personal life of the

reporter is a similar and quite new addition to the line-up of old school psycho-tactics that really adds a personal touch. Then there is the daily practice of distracting public thought from important issues to stories about animals, children, persons, or something very unusual or trivial with respect to the profile of the medium. And the highest profile news agencies often dwell on the most limited selection of stories, which is quite redundant considering how many of them now exist.

Stories about medical “breakthroughs” are also often a daily distraction now, which helps keep up the idolized image of medicine, but usually with matters of little real merit. In fact, it seems that stories are selected in this genre more for their contribution to the confusion of the public than for real usefulness. There is at least a palpable preference in major news media, at least to those informed enough to recognize it, for playing down natural approaches to health whenever the occasion arises, which in fact, evidences a highly suspicious overlap of interests between news media and capitalist medicine, if not even with one of the tenets of international elitism, which is to promote American ill-health.

Another effective tactic of psychological manipulation is to associate an opposing opinion with some sort of graphic violence or unethical intent. Just combining certain terms of language with any particularly protected opinion or topic disarms contrasting opinions with subliminal incrimination.

A milder form of this tactic, and one more often employed in politicking, is the method of undermining the credibility of an opponent by associating him with something the public considers unacceptable. Mudslinging, as it is often called, is sometimes the chosen means of combat when nothing else is available, but usually refers more to the actual behavior of the opponent rather than to making some defamatory association. But when persons or groups of people start making noises exposing the subversion of truths most fundamental to the standing of powers that be, out-of-context accusations can be seen as the more effective defense if the risk of it seeming out-of-line outweighs the risk of openly confronting the opposition in the same context. This is the more common choice when the context of the “noise” involves some extremely unethical truth known to both parties.

Historically, this latter means of offensive defense has been used most effectively by established authorities against persons who most genuinely understand and oppose the goings of internationalism to undermine the good interests of American society.

There is also a very short list of news subjects given much greater attention in major news media than would occur in an unbiased assessment of all news worthy subjects. This is probably the one tactic of them all that most bears witness to the subliminal agenda behind the major vendors of news today. All of the subjects in this category reflect the pet projects of internationalists. And they are easy to recognize, not only for their connection to matters of international elitist motivation, but also for the repetition of such stories that relate to them. This tactic is self-witnessing in this sense, meaning not only does the frequency of the appearance of items on this short list attest to the motivations behind them, but the same motivations revealed in their presentation explain the frequency of their appearance.

There are actually a small but rather devious number of internationalist objectives behind the reasons for this short list of preferred news items. Understanding these objectives is the key to identifying much of the reasoning for the narrow frames of focus. For this reason, it is actually these more general objectives that probably best identify with the sublingual tablet described in the ancient depiction of modern news previously described. The purpose of the repetition of such items and related items is one of psychological conditioning intended to skew political correctness as far as possible from good competence and to sideline thought that differs with it. The result is the indirect suppression of free thought and the political unacceptability of free thought expression.

All these things are not even to mention a number of other really childish approaches to mental conditioning that are also now quite prevalent in the psychobabble business.

Then add to all these things the continual reporting of public poll statistics and the situation seems almost comparable to a doctor keeping his patient apprised of progress while he gives him a frontal lobotomy.

Another commonly used tactic of thought policing is based on the idea of filtering out certain elements of a total body of related information in order to prevent the occasion for the complete, unbiased perspective of all related information to be attained. Extreme measures for doing this usually involve the use of one or more of the above described tactics, but with the intent of creating a very intimidating ideal nobody can even remotely approach without accusation. This ideal can then be utilized as a lock box where items of news or persons most threatening to the (subverted) status quo can be associated into seclusion and defamation, and safely away from public access. The way this is done best is by taking some of the most outlandish items of history or newsworthiness, decorating them with every manner of repulsion and disgust imaginable and then labeling them with a buzz word or two that immediately and effectively invokes recollection of all the same vile concepts in the mind of the public. This is also the only one occasion when the taboo of using very graphic visual imagery, to create the image, is acceptable. After this, even just the buzzword alone can easily be employed to associate anything of the news reporter's choosing and preference with all the same repulsion and abhorrence.

Items in this category are known by their buzzwords, like: terrorist, Nazi, cult, Satan, hell, separatist, supremacist, militant, anti-Semite, racist, holocaust ... and now, of course, Islamic, rebel and insurgent.

People who learn to accept the images created by this tactic, and allow others to use them to stir their own emotional reactions against their abilities to reason, lose the ability to impartially judge the usefulness of anything associated with such images. They have received damage to their psychological makeup. They have received a mark (in their head) that prevents them from being complete, healthy and normal. In other words, you might say they are no longer fully and independently competent.

The spread of information on the internet is now the only good touchstone of reality available to the average citizen, and that is also now coming under the scrutiny, criticism and regulation of government. It is well for people to understand that the most immediate agenda behind these developments involves using public media to both dissuade people from the use of social media (this is also particularly seen in how the expression of personal opinions online are uniformly discouraged, usually for being a threat to one's career) and to keep the nation on a long-term plan bent on the future condemnation of those who express opinions contradictory to "official stories" today. We have already seen a history of this in how the past of anyone who eventually does something good for society that runs askew of elitist progress immediately comes under media scrutiny intended to turn the public against such progress and persons. But the right answer to these developments is for people to express more opinions online rather than less.

Leavened Bread

A dozen years ago some 96% of all American media, of every sort: radio, television, editorial, print news, etc. was owned and controlled by over 50 different corporations. Since then, this number of owners has dropped to only six. This has been an unprecedented monopolization of American information sources. It is a massive escalation in a long fought battle for the heart and mind of America - a declaration of war on freedom of thought. The subversive intent behind the seizure of this magnitude of thought control has also now only further revealed itself in the specificity of news topics that are completely blacked out, in the repetition with which some dominate the airwaves, and in others becoming even more blatantly controlled than ever before.

Quite a number of other clandestine assaults on the unsuspecting American public have also taken on new momentum recently, apparently being newly emboldened by the cover of this new intensification of information control. Most generally speaking, new technologies of every sort have now been sequestered in the backrooms of major corporations and secretive government agencies for too long, inhibiting due public scrutiny and making Frankenstein inventions the new vacuum of power. And such new power has moved to protect itself and the effects of its new, inhumane, self-awarded autonomy by controlling its exposure to public discernment.

The past decade of social media has done a lot to open the minds of self-thinkers and inspire people with

an understanding of the hidden, subversive factors that have long skewed public information and understanding in certain ways. Some people have taken this even a step further by recognizing such forces and intuitively applying them also to other scenarios - expecting to find the same forces also manipulating other aspects of public policy and opinion. This can be a very eye-opening experience. It has fostered the intuitive perception that major international corporations of every sort are now acting in confederacy with the intentions of global elitism to covertly wage existential war against the West through political, financial, occupational, agricultural, educational, environmental, pharmaceutical and even inspirational agendas.

People need to buck the intimidation commonly handed them by major media against participating in social media and “alternative” news. They need to engage the war against their own freedom of thought and help create a new market for ordained information, founded on the wisdom of the ancients.

Digestion and Reproduction

The most significant metaphysical functions of the third region in the human anatomy (as in the image of Daniel), and relative to the third and fourth ages, are those of digestion and reproduction. We will consider the two of these together for a moment here.

Both digestion and reproduction make up the collective, living process of separating useful substance from degenerating substance and implementing the good or life-sustaining elements thereof into a greater life system in some way. Both of these also act together to shelter and support a lesser, newer, living being, while even availing to it the advantages of some of the abilities of the host to act in the greater environment, and thereby to compete in the greater sphere of influence of the greater life form. This has huge implications as a principle of social order.

There is also a pre-carnate mode, or conception mode to creation, when the better and best qualities of existing life begin being carried off to be reserved in a new forum that will be used to model and construct the later flows of living substance into the new creation once the growth mode itself actually begins. In the Mosaic social model this pre-carnate mode of gathering is divinely legislated by the law of first fruits, which provides for the temple administration of this necessary pre-carnate need in perpetuating life. In western society, throughout recent ages of time, the need for this pre-carnate function has actually been served indirectly by capitalism and even Satanism, which has effectively withdrawn the finest first gleanings of every modern industry from availability to the public (although often for misuse). Many of these best potentials of life even now remain hidden by the public ignorance of the ways and means of such operations, but are yet held in reserve for the day these things become realized and the ability and willingness arrives to reproduce them once again.

When the growth mode of the creation begins, the initial migration of life-giving substance from the general realm into the new creation causes an imbalance in the ratio of living substance to degenerating substance (due to an increase in partial digestion) in the maternity time of the host, producing the equivalent of illness or an increase in degeneration. For this reason, much as pregnancy begins with morning sickness, it can be said that new creation begins with indigestion.

For the same reason, it would seem, Paul writes to Timothy (the fourth typological leadership) suggesting he use a little wine (personal judgment) for the belly. This is probably due to the need for this imbalance to be significantly addressed on the individual level. But new life is only born out of some form of death. This is one of the greatest teachings of life. And just as Jesus went to the cross to die and to be reborn anew, eternal and indestructible, so also is the Body of Christ, which is the church, to die in order to be reconstructed and resurrected in the newborn innocence of Adam.

Peter would counter the Lord on this point, suggesting the Body should be defended and preserved. But Jesus would label him Satan for opposing the will of the Father for a new creation. And how many religious leaders today also strive with God in this same short-sightedness?

Jesus would quote from Zechariah 13:7 on this matter, which says, "...smite the shepherd and the sheep shall be scattered..." And continues, "...and I will turn my hand upon the little ones." But He replaces the latter half of this verse when He quotes it to His disciples (in Matthew 26:32 & Mark 14:28), with His promise of going before them into Galilee, where He would be teaching them about the objective turning of time. This would seem to be how He reassembles the Body - by attracting "little ones" (such as individuals or small groups) with His advancement of the processes of time on their behalf. Such advancement yields the powers of prophecy and new creation to the interactive beholder. But venturing far enough away from the norm to find the theological place of such advantage means taking a wide departure from common doctrinal paths and dwellings. This can only be achieved in small groups, which is, appropriately, again, in the very nature of digestion and reproduction - transferring some elemental portions from a degenerating life into the constituency of a newer form of life by dealing only with very small portions.

Isaiah 43 describes a new work of God to come as a way in the wilderness. Also mentioned here is the idea of the beast of the field turning to God. A beast of the field represents an industry or business entity with its own sovereignty of territorial or regulatory influence (field). But reading this chapter through to chapter 44 we find several mentions of God forming His people, and then in verse 5 we see what He means by forming Jacob in the womb. It relates to individuals submitting themselves and choosing to take the name of Israel (meaning they choose to prevail with God).

This particular culmination of process arrives at a fifth type effort, one of mental achievement, defining and justifying the full completion of the third and fourth type works of digestion and reproduction.

Heaven at Hand

The fourth divine function also identifies with the use of the hand. The hand was the very first item of concern Jesus drew attention to when He began His ministry. He said the kingdom of heaven is "at hand," meaning it is readily available. The hand is part of the fourth region in the image of Daniel and, more particularly, pertains to objective activity. The time of the hand is when Adam puts forth his hand and takes and eats of the tree of life (and Paul goes away, as he says).

The fourth divine law is the first of the three objective, rather than subjective, laws. Its outward effect is life giving and vision producing, making it well represented by the warming effect and radiance of light. It is also represented by light for this reason. Jesus spoke to the objective nature of the fourth law in expressing it is what comes out of a man that defiles (or justifies) him. This is the key attribute by which every man judges himself. A person's objective activity is the very definition of a person's name.

The use of the hand (Judah) to prevail with God (Israel) means Judah of Israel by the sacred definition of the terms. To consciously devote the use of the hand to the support of systems that support good natural order while making conscious efforts to withdraw the hands from contributing to systems that do not comply, identifies a person as relative to God's ordained leadership.

The crowning element of the fourth body region is the heart, a term that generally refers to that which we build our life around, or that which is most essential and foundational to our awareness, contentedness and purpose in life. The fourth age, present, is also when this is established, or re-established. The seven spirits of the word of God are man's undiscovered, original nature. When man is restored to this he has no differences with God. The laws of the word of God are ultimately not for such a man to obey. They are for creation to obey him. Man returns to walking with the living life of God when he walks in the same seasons. In the exercise of the creation authority of the powers of God, all reasonable ability and motive to transgress the same hand and the same law is lost. This is because the heart of the man, being aware of the orientation and purposes of the divine spirit, is responsive (as a heart of flesh) to the same law even as unto itself. For judging all things by the same common denominator, which is the relative divine spirit for each season, his heart is pure and blameless before God. The man has received a new heart, which is the law of God and divine nature, even unto itself.

Number of the Beast

The number of the beast in Revelation is as the number of Goliath. He had a spearhead of six hundred shekels. This compares with six millenniums of the carnal mental growth of man (4004 BC Adam to 1996-7). All his armor was of brass, corresponding to the third age in which it was devised. His growth measure parallels his lifespan. He lives for three ages, which are the threescore. This is how tall he grew before he grew another span of a hand.

The span of a hand, which is the width of the fingers, from the top down, covers only the forehead. This would describe a much shorter period of time coming next, in which the stone of David sinks in, killing him. And his weaver's beam has six strokes (because one is grooved out), which defies the seven-fold life of the living God.

The beast described here seems to be the errant powers of man that have come to exist across all of time.

Mark of the Beast

The book of Revelation is entirely one long dream of the disciple, John, and is written only to the fully developed, "spiritual" man that exists at the end of time, when it is only understood as it plays out. Everything in Revelation is intended to be interpreted in the symbolic or spiritual tense, as taught in previous scripture or nature, and not in the carnal, physical, or simple context. We learn this from the observation that every dream in previous scripture relates to symbolic and never simple fulfillment.

The mark of the beast has long been a favored topic of doomsayer preachers, who considered it to be something akin to a number or a barcode, and more recently, an implanted data transponder - to be tattooed or implanted in the head or hand. Scripture says it would be used to regulate buying and selling. This has always been a forward looking concept. But when we consider it in the correct, purely symbolic context we find it relates to a situation that has already existed for quite a while. Buying and selling also have symbolic meanings that are so naturally pervasive of thought they still exist today. It is common to describe the accomplishment of teaching someone something as "selling" it to them; and likewise, to accepting some sort of information as "buying" it. These are symbolic ideals appropriately representative of the simple ones previously embraced, and they are more important because they help us realize what has been going on for quite some time that has contributed to the suppression of vital truths.

The doomsayer interpretation also takes the terms, "head" and "hand" in physical context. Again, this breaks the rules of dream interpretation. The higher ideals here relate to the "works" of the hand, such as an occupation or commitment (what the hand is given to), and the beliefs or thoughts of the head. These are the elements of personal existence today that are marked in ways that control the exchange of vital truths. They are either defined by the ways and means of the past world, as with the number of the beast, or, most recently now, by those of the "Father" Moses has revealed to us. People who have received this latter mark today can no longer "buy" the teachings of elitist-driven ideologies that pervade most every modern sort of schooling. They now know better because they have seen a better world to come. And they cannot "sell" what they know to people still attached to the ways of the past the things they understand and believe. They can neither buy nor sell.

New Covenant

American Christianity has broken the Abrahamic covenant for Ephraim that brought all the prosperity and peace and dominion America has known in recent centuries, by failing to allow and to facilitate the delivery of the technical-age, next-generation gospel of Scripture to the youth of the land to meet their own more technical needs for divine providence. Teaching the children the ways of God is man's only obligation for the perpetuity of the covenants of Abraham.

In Ezekiel 11:15, God describes Jerusalem (religious authority) as occupied by people who reject righteousness and his people, telling them to depart and that the land (substance of governance) is given

to them. Similarly, today, the elite stronghold of religious power has also refused to give up its outdated forms of religious regimen, as according to law, that the new bread and new order of worship (a lifestyle of Sabbath covenant about which the Sabbath day was only purposed to teach, and that has nothing to do with church attendance) may supply the salvation God has sent.

So God then assures his children in this matter, saying he will gather them (from all widely scattered ideological diversity) and give them the land (the Adamic Sabbath) of Israel (meaning to prevail with God). This is the new covenant God makes this day with the children of his people, seeing the religious fathers *pro tem* have sent them away and condemned them.

Jesus also described this event in Matthew 8, where he says "*Many shall come from the east and the west and sit down with Abraham, Isaac and Jacob in the kingdom of heaven.*" And further, "*But the children of the kingdom shall be cast out into outer darkness.*"

The children cast out are the fathers who drive doctrine into the ground with an incurable childishness that prevents all real-world, religious competence and vital truths from being presented in any way that can protect the nations and the people of the faith intelligently. Religious leaders have spent decades destroying every shred of good sense in the faith and have become, incurably, 'children' in doctrine - the children cast out.

Also described in the same chapter of Ezekiel and in 36, is the replacement of the people's heart of stone with a heart of flesh. This replacement by God of the heart of the people is also clearly denoted as the law of the people he is changing out. And we now know what this means. The rise and fall of all the past governments of God's people have occurred according to the natural processes of divine order. And the people have been the victims or subjects of such activity in these events. This is because they have been unresponsive to the demands of divine law - meaning as a rule, their heart towards God has been as stone.

But as the children of the information age come to realize the divine nature to which all such matters of change are subject they can become perceptive and intuitive of the same process, then learn to negotiate the dynamics thereof to their own advantage - and thereby come to reign with God in the most sovereign dimensions of divine law. The cooperative nature that then develops appears to God as a heart of flesh, being sensitive and responsive to Him, and becomes a new foundation of living law upon which a new form of social order for the whole nation and world emerges.

These are then walking with God. And no one can again try to sell them "the presence" of God, because just as he did with Adam, God comes to find them each day. They keep the corporate, Adamic Sabbath (after the sixth millennium in the purposes of global healing), which is the only true presence of God. And such Sabbath will return again, as in ancient days, the time of greatest peace and prosperity, when every man does what is right in his own eyes (Judges 17:6, 21:25; Deut. 12:8-9), as together they all come to have the eyes of God to see with and to willingly walk by.

For any that do not recognize what this means in modern terms, the promised land of history (and model for that to come) is a place of inspired, but true, anarchy.

The covenant God makes with his people at the end of time is established in the same process that produces the revolving of and the overflowing of heaven. It is the same process that is also represented as Jesus coming in clouds - when his disciples and people gather in the more influential positions and nature (spiritual nature) of perceiving and employing his word. In other words, the migration of new leadership into the heights of power is produced by the drawing effect of the symbolic and sacred teachings of Scripture. Then the word of God gains adequate force of life in the Earth once again, secured in his people of Ephraim, to again breathe new life even into the physical realm - which is to say, the sacred nature of ancient text remodels the heart of the overcomer for the next level of existence in the Earth.

The Seventh Divine Function

Keys of Peter

When Jesus asked His disciples whom they considered Him to be, Peter called Him the Son of God. Then Jesus made a few very interesting statements.

Observe this portion of Scripture below.

Matthew 16:16-17:

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Jesus first called Peter, "Simon Barjona." This name means "son of hearing" and "builder of joy or peace." Then Jesus named him Peter (the rock) upon which He would build His church.

This should mean Jesus would build His church with those who hear the Father and build peace.

But when did Jesus build upon Peter? And when did Jesus give Peter any keys? Consider the following passage only two chapters later. If we build Jesus' words upon Peter's here, it seems we get the answer to both questions.

Matthew 18:21-22:

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Peter was applying what Jesus had taught him about doing things by sevens. And Jesus had already ordained Peter as His rock, which is largely represented biblically, as unchangeable words or information (as engraved in stone).

If Peter is living up to his new name in the eyes of the Lord here (and since he has expressed a very sacred lesson) Jesus' words were probably not meant to counter, but rather to build upon what Peter already said.

The total sum here then, could be equated as seven times seventy times seven, which is 3430.

Peter was to be the Lord's high priest, who is responsible for national accountability to God once a year. And if we measure 3430 years from the beginning of the calendar (1447-8 BC), we get the year 1982 AD.

This does not mean much to us today. However, the calendar of God was modified in the time of Hezekiah. And the difference presented actually brings this calculation into sync with the timing of the commandment of King James as well as a several other sacred calendar measurements.

When Hezekiah became king he redeemed his whole nation from desolation by restoring the temple of God. Sometime later he became ill and Isaiah brought him word that he would not be healed of his illness and that he would die.

Then Hezekiah cried out to God and God added 15 years to his life. It had been Hezekiah's own judgment to lengthen the days of the kingdom by restoring the temple of the Lord, so God lengthened his days as well. And the fifteen years added to Hezekiah's time also extended the calendar of time for his nation (as represented by the sun) by fifteen years.

There are also a number of other historical events that seem to bear further witness to this 15 year extension of the preordained calendar.

For instance, it was 3500 plus 15 years from the time Jacob struggled at Jabbok to the year 1776 AD, when he struggled again. It was also 3515 years from the time of Abraham's covenant with God to King James' resolution of its third variant in 1607. And it was also about 3515 years from the time of the birth of Ephraim to the 1803 Louisiana Purchase, which became the major completion of his national birth.

If we add to the time of Peter, upon which Jesus built, the 15 years Hezekiah also built, we get 1997. This is also 390 years (as Ezekiel records) from King James' 1607 order to go forth. And it leaves the next 40 years, "for Judah," as Ezekiel describes, to round out the 430 years of Israel's wandering before fully and completely entering the promised land. This gives us two witnesses (aside from all the other scriptural indications about the end of time) to the 1997-2037 AD window of time as the generation in which all prophecy is fulfilled.

The biblical end of time is the end of the hidden works of God to fulfill certain developmental work in the world. It is the end of the six days of creation. What changes at the end of time is that all the works of God from this point on - since God does no work after the beginning of the seventh day - are performed by His people as they learn to and begin to demonstrate the power of the divine creation forces God has given in the inheritance of Adam to the son of man.

Pentecost

Most all the ministries of the main scriptural leaders in ancient times were for forty years. Forty years has most always been the period for a complete, national work of God (which is mainly just a phase of some ordered activity) in His nation of people. That is to say a day of His work with the leadership of His people (via the Holy Spirit) is as forty years.

The original owner of the land where God's people dwell is God. According to scriptural law, in the first year after every forty-nine years (the 50th), land is to be returned to its original owner. As again attesting to this law, God sent the Holy Spirit on the day of Pentecost, which was the fiftieth day, when the disciples were sent out to take the land.

But again, a day to the Holy Spirit is as forty years. We are today in the fiftieth forty-year period from the time of the day of Pentecost, which means we are in the national (by 40 year days) day of Pentecost. Things that occurred in the day of Pentecost were prophetic and symbolic of things to occur in the fiftieth forty-year day of the Holy Spirit from that time, which is about 1993-2033 AD, in the national tense.

One of these things was that all men could hear the gospel in their own language. The most primary language of God is spoken even by all the life of the creation itself. God's first language speaks in all human languages, because it is heard through the universal symbolism of natural and anatomical metaphysics.

On the day of Pentecost, the Holy Spirit fell in the third hour of the day. Back then, that was about 8 to 9 AM. This was in the range of 2/24ths to 3/24ths into the 24-hour period. In the fiftieth forty-year day of the Holy Spirit (1993-2033), the same range of time would be about 1996 to 1998. And Jesus promised His disciples they would receive power after this time.

Life of Man

According to Psalms 90, the life of a man of Israel is to be threescore and ten years. According to Hebrews 9:27, "the judgment" occurs after the same manner as the appointment to die.

Each year in the life of an individual is a cycle of activity in the relationship of a man to the world around him, but the national entity of God's people also has a similar cycle of repeat. This is based on the jubilee years, which occur every forty-nine years.

According to Levitical law, in the fiftieth year, all the land is to be returned to its original owner, which was originally God. We are now in the fiftieth seventy years from Egypt, or the fiftieth seventy year period of the life of Israel (1982-2052), meaning our 70 times of 49 years has expired and we are now in the jubilee period. But this measure of time should also be subject to the fifteen years God added to His calendar in the time of Hezekiah, making it 1997-2067, especially since this also brings it into sync with all these other biblical calendars, as well as this next one in Genesis.

In Genesis 6:3, God said He would not always strive with man, but his days should be one hundred twenty. If we measure 120 jubilee years (49 year periods) from the most accepted creation date of 4004 BC, it expired in 1876. The fiftieth period (the jubilee period), would be up to 1996-7. In this final period the whole world has been delivered to its' new proprietor or steward, America.

The time for the life of a man in general has expired. This would explain why there is so much death setting in on an international scale at this time.

But the time for the life of a man of Israel is now in the jubilee period. We are in the fiftieth seventy-year day (1997-2067). All the land of Israel is now to be turned back over to God. National debts are to be forgiven in national jubilees. Such should occur according to the calendar God set forth when the world began. Then His repossession of His people's land, along with His Holy Spirit in their hearts, will substantiate His kingdom among men.

The time for the life of a man has expired. Now it is time for the life of the son of man.

Son of Man

Jesus said He is the way, the truth and the life. He also said He is the resurrection and the life, and the bread of life. He is also termed the son of man, the light of the world, the door of the sheep, and the true vine, among other things. There are many names and spiritual items reserved in the name of Jesus.

Why did He term Himself as all these things? It seems to be so we would recognize each of them as necessary portions of everything that is of Him (salvation).

In the Old Testament, the son of man is an expression used to describe a person of lowly existence. The very first reference to the son of man in the Bible (Numbers 23:19), and therefore the most defining, says expressly that God is not the son of man. But Jesus called Himself the Son of man, and yet He said He and the Father are one. How is this reconciled?

In Matthew 17:12, Jesus said the son of man should suffer as Elijah, and the disciples understood Him to be speaking of John the Baptist as the son of man. But it's interesting to note they were not really sure.

When Jesus asked His disciples whom the people say He, the Son of man is, in Matthew 16:13, they responded saying, "*John the Baptist or Elijah or that prophet.*" Then He asked His disciples who they say He is. These were two completely different questions.

Peter responded saying He is the Son of God. Jesus had no man for a father. He even denied Mary was his mother in simple symbolic significance in Matthew 12:48-50. This implies Jesus would not also refer to Himself as the son of man, unless it was only so in sacred context.

Ezekiel is referred to as the son of man about as many times as Scripture applies this same term to Jesus.

This would seem to make Ezekiel the son of man prophet. But who is the son of man?

When asked who the son of man is in John 12, Jesus made quick reference to the children of light, and then hid Himself. It seems that was His answer to their lack of faith. It was to be hidden for a time if they did not listen closely.

Jesus said He is the resurrection. Is the resurrection that of Ezekiel's bone yard (Ezekiel 37)? And what about the temple in Ezekiel 40? The Lord entered the door of the Ezekiel temple by the way from the east and commanded only the prince should enter by that door. At that time, He is described as having a voice of many waters. The voice of many waters must refer to the seven-fold reverberation of God's voice, the echoes of the seven laws of life.

The only other doors of the Ezekiel temple are to the south for the priests and to the north for the high priests. And appropriately, this corresponds to the symbolic character demography of Ephraim today. But how do the people get in? It would seem they cannot until they become the unified body of the prince that may enter by the front door, speaking God's voice of many waters. This would have to be the prince of peace, a fifth type, as a multitude.

As the Son of man was resurrected from the earth after three days and three nights, so is the son of man to rise out of the Earth after three ages, to bring in the fourth day. It is from among the men of Nineveh (the lost tribes) that the son of man arises after three days, by the association portrayed in Matthew 12:39-41.

In John 16, Jesus told His disciples, *"a little while and ye shall not see me, and yet a little while and ye shall see me."* The disciples could not understand what He meant. But the sacred meaning of seeing someone or something means to interact with the future of the same. Then Jesus likened this to sorrow and then joy because of travail and then birth.

Only the fourth period is the time for reproduction. When we have seen enough sorrow, our joy is restored for reproducing in birth. And the reproduction of man is the son of man.

Isaiah 56:2 says the son of man keeps his Sabbaths. And in 51:12, we find the son of man is as grass. Grass is a third day creation. And it is multitudinous. We are all His grass and trees today, growing up in and reaching out for the promise of eternal life, inherent in the sunlight of Jacob as father of the house.

People proclaiming self-existence in the time following the time of man make up the scriptural identity of the son of man. The son of man is another of the many terms reserved in the name of Jesus so His truest followers may recognize the things that are of Him. And Jesus' life taught us how to act in this time, prophetically, symbolically and ethically.

So it should be considered that the resurrection of Ezekiel's bone yard is the resurrection of the Body of Christ as a corporate entity that meets the many descriptions Jesus associated with Himself (which is not to exclude the future resurrection of the righteous that sleep today. There is more than one resurrection).

It can hardly any longer be a mystery, as Paul describes it, how the marriage of Christ to a church is in becoming as one flesh. The life of the son of man is that which comes at this time. And we will soon live in a time that is so different from the past it must actually change even our own genetic makeup over time. There are so many things that have held the divine development of man back in the past it is almost inconceivable how much different a world will come to exist in the absence of them. It takes a great deal of free thought to imagine the reality of this difference. The world will become so different it will even change the very nature of man himself.

The son of man is the collective, spiritual man Jesus modeled. He inherits the cup of the wrath of God (which is the demand for the resolution of man's judgment) as being born into the death of the sins of his fathers - which is the wrong judgment of man coming around full circle. But he redeems himself by following the directions for him Scriptures teach. He learns to utilize Scripture for its redemptive, discretionary and inspirational values, in order to follow it with all his heart, mind and soul. And in doing so, he begins to govern and bless the whole world, beginning with himself.

Prayer

Old English translations of Scripture sometimes use the interjection, "I pray thee." From this and other uses of the term, "pray" we see it is utilized to express a request or a plea. But there are mainly two Hebrew terms in the Old Testament that are translated into this English term. One of them compares directly with this most commonly accepted meaning of the term. But the other term (Strong's #6419) is used exclusively to describe praying to God. And it does not mean to make a request or a plea but, "to judge," and commonly appears in conjunction with a preposition denoting position or direction, such as: unto, toward or before. This presents one most obvious question: What does it mean to judge with relativity or towards something?

We know from the sacred significance of places and terrain that moving means changing perspective or thought. Even the common meaning of judgment relates to discerning, dividing or qualifying something relative to something else. So we should expect a separating or repositioning of something from what is established or preceding to mean changing it to some other "state of being."

This would imply that praying unto God, as Scripture most essentially teaches, means judging something by moving it towards God. But this also explains the peculiar condition in the covenant God made with Solomon about his people praying "towards" the temple of Solomon. To do so, would mean to change their doctrinal position to one nearer to the doctrinal position of the temple of Solomon.

But let's look at some of the things Scripture teaches even more plainly about prayer to God.

The very first scriptural use of the Hebrew term used to denote prayer to God appears in Genesis 22 where God tells King Abimelech he must have Abraham pray for his life to be spared because he had taken Sara away from him. Being the very first scriptural use of this term, we should also take care to note a few other significant observations surrounding this scenario.

First of all, God knew King Abimelech had done nothing wrong. One may even think Abraham was wrong in this matter. But when God proclaimed the king dead He was figuratively moving him beneath the ground. And Abraham did pray (judge) for Abimelech unto God, thereby moving the king back towards God, which is to say, restoring him to a living elevation. But God quite plainly left it to Abraham to decide if the king should even be spared at all since He had made it clear he would not be spared otherwise. God was leaving it all up to Abraham to decide because Abraham was the only man in the Earth having a covenant with God in pursuit of the fulfillment of God's commandment to Adam to populate and subdue the Earth in peace. There was more at stake than who was right or wrong. God was only concerned with safeguarding His covenant with Abraham at whatever the cost. This implies covenant law trumps even the very question of right and wrong. But this example is also consistent with the concept that praying (judging) "unto God" for someone means moving him towards God with one's own judgment. It also implies only covenant ordination can do that.

The second scriptural use of this term for prayer to God appears in Numbers 21.

In this story, the children of Israel had rebelled against God only to soon find themselves being consumed by poisonous snakes. They had turned to Moses to repent and request his resolution.

When Moses prayed, the Lord showed him the judgment by which the matter was resolved. Moses was to fashion a brass serpent upon a pole, and God would heal anyone bitten by a serpent that would gaze upon (perceive) the erected image.

God was teaching Israel the most fundamental lesson about what happens when they forsake His law. Snakes represent the vengeance of the law of God being discarded. What happens then is that evil overcomes the leadership, or government (the rod, as a pole). And looking at it means dealing with it (having vision for) the situation for the rest of the day.

The prayer of Moses here produced the judgment that resolved the situation Moses had prayed about. But

since this term for prayer means "to judge," it makes more sense to figure this judgment "unto God" was the action Moses took that moved them "towards God" in understanding, rather than to think it was only the actual act of meditating or speaking into the air. And since this is the second example of prayer in the Bible it relates to judgment. That judgment shows also symbolic teaching is a major part of prayer.

Actually, virtually every time Moses ever prayed to God he also gave the people some sort of judgment to apply to the current matter of concern, which means His manner of praying to God always produced results. And for this reason, it becomes significant to observe a few other things about Moses.

First of all, unlike later prophets, Moses quite often referred to God as "the Lord God." Other prophets mostly knew Him by some other functional identity.

"Lord" means "self-existent one," while the two Hebrew terms for "God" come from a primary word meaning, "to twist," with the most commonly used of these being the name, "Elohim", meaning "gods," plural. And knowing now the circular nature of divine law, these terms make it apparent Moses may have often been referring to the functional nature of the rod of God in self-existence and the fact that there are seven characteristic and progressive (rotating or twisting) "moods" to its operation.

What this means is Moses may well have often referred to divine instruments derived in accordance with nature and the divine laws of life to produce judgment for the people in the nature of "self-existence." He could certainly refer to such judgments as the speech of God if it was what he "heard" from relating the matter of concern to the logical solution through the "twisting" circular exercise (on his rod) of divine law. But this would also explain why the Lord said in Numbers 12:8 He would speak only with Moses mouth to mouth (in the same language) and only Moses would behold the true similitude of the Lord.

Let's look at another, early scriptural example of prayer to God.

Since Samuel is the earliest significant prophet after Moses, let us consider how he went about praying to God when he prayed on behalf of the people.

First of all, the name, Samuel, means, "heard of God." Samuel is the only name in Scripture defined as being able to talk to God. So we should put the greatest weight on the things he teaches about this.

In 1 Samuel 7:3-6 we see Israel first came to a place of sincerely seeking the Lord even before Samuel advised them of the need to do yet a few other things in their desire to return to the Lord. For one, he requested they put away their god, Ashtaroah, and prepare to serve the Lord only.

Ashtaroah refers to growth or accumulation. Growth is part of third order typology. So this name probably refers to everything beyond the most fundamental basics. Samuel seemed to know the people needed to really go out of their way in setting aside things they normally did to serve themselves and/or he would not allow them to expect the Lord to prosper them initially since they were already so far from His ways at the time.

They were also to put away the Baalim and their other strange gods. Baalim refers to the "masters" God's people listen to and believe in and place their faith in through blind, slave-like mental surrender. Putting this aside would be a major undertaking in itself today.

Only after Israel put these gods away did Samuel even say he would pray for them at all. And he asked that they be gathered unto Mizpeh, which means, "military watchtower" or, "to lean forward," as in anticipation. Basically, this sounds like he was telling them to get ready to do some battle.

Then in verse 6, we find Samuel judged Israel in Mizpeh. But immediately, the Philistines came out against them. Samuel then made a sacrifice and cried to the Lord for help in the battle, to which the Lord responded on Israel's behalf.

Scripture says Samuel "cried" to the Lord in this battle. And even in the urgency of being under siege, Samuel still took the time to make an offering to God before he even did that. But the common Hebrew term for prayer to God does not appear here. This appeal was made instead by sacrifice ritual, which only

the high priest does, and in every case, only with his life on the line.

So the praying (judging) "unto the Lord" that Samuel first said he would do for Israel could only have been what he did in judging Israel at Mizpeh even before the battle erupted. No doubt this consisted of educating them somewhat back "towards" God. In fact, Samuel even mentions this in 1 Samuel 12:23, where he virtually defines his understanding of prayer as meaning to teach the good and right way.

Jesus described the same thing when He said (paraphrasing), "If I cast out demons with the finger of God (the tithe), the kingdom of heaven has come unto you." If church funds really were used to do the work of Christ to correct wrong beliefs, the nation truly would be discovering the kingdom of heaven. But Jesus never had the opportunity to use the power of church funding on His side, so He taught His disciples to keep their activities secret and not to pray as the religionists of the time, who would pray publicly to be seen of men, like commercial preachers do today. Many of these can even be found to directly refuse assistance offered in private specifically to fulfill the need they publicly prayed for, showing they deliberately and genuinely misrepresent even their own desires.

Jesus also referred to the temple as "my Father's house." And a house is always initially responsible for resolving its own domestic concerns, which, in this case, encompasses all the governing aspects of society and must therefore include all reasonable means of domestic accountability.

If a minister in a house of God is presented with the needful request of a citizen and does not pursue resolving the matter through the appropriate channels of the community, but only speaks vain words into the air, being willing to receive some donation, that temple has become a den of thieves rather than a house of prayer responsible to God.

Jesus instructed His own to take their requests in secret to the appropriate chamber (closet) of a much smaller structure of domestic order (house) and to their own spiritual father. This means of prayer He taught His disciples was also "praying for them" by moving them towards proper social order. And the house of prayer now needed in the world is like the one he attended in his time, where each member took turns sharing their own judgment with all.

Kingdom of God

The kingdom of God is the most profound teaching in the entire Bible. In fact, when one turns past the first page they have already missed it.

The creation story is the story of God building His kingdom in nature. It is also the story of God and man building a perpetual kingdom in the world by the same pattern of events chronicled in the acts of creation. These events occur according to the days of Israel. But God performs three and three are by man.

Continuing the processes of life according to scriptural protocols after the end of time is the work of the son of man to assume his inheritance of the power of creation. This newfound power is used first to end the work of the days of creation and then to complete the kingdom of God in the Earth by the power of the kingdom of heaven.

This on-going process of creation, relative to the end of time, is found in the figurative significance of the days of creation that follow from the third day. The acceptable year of the Lord (the figurative Levitical calendar of twelve months that mirror all of given time as two months per age) is only half-elapsed at the end of time. The remaining months in this year parallel the remaining work of creation to complete the kingdom of God for all the Earth. But they all elapse within a time of hardly more than one generation.

The first three days of creation parallel the creation work of God in the hearts of His people in their first three ages. In the first day God divided light from dark. Likewise, in the first age of Israel, God's ministry of righteousness divided His people apart from the rest of the world and taught them the vivid contrast of right from wrong.

In the second day of creation, God divided upper and lower waters. This established the environment of

the ecosystem to provide the rain cycle for the support of land life. And in the second day for Israel, Jesus divided the spiritual man from the carnal man to teach about another rain cycle, which maintains the life of the social ecosystem. This was what led the second age Christian powers in the Earth to secure civilized land life for the world for two millennia.

In the third day seas were gathered and land appeared. Then trees and grass came forth.

The sea represents the lower waters, by which life is produced but not sustained. So the sea is regarded as dead at this point. But land has arisen as the Sabbath potential for life reproduction. And the trees and grass represent various sorts of life that are most significant in the space of heaven at this point. But only life in the nature of the first three and four laws has been created up to this point in time. There is not yet any fourth, fifth and sixth type growth in the Earth in God's eyes. Neither man nor beast has yet been created. This means, with respect to the creation of God's kingdom among His people, no intelligent life exists even up to the end of the third day. It is a time Scripture describes when trees look for other trees to rule over them, and when blind men come to perceive men as trees walking uprightly.

But, beginning the fourth day, as in the fourth day of creation (and as reproductive of another first day), when the Children of Light shall say, "*Let there be light,*" there shall be light for them and of them. The new moon of national reproduction is then set in the sky while the stars of all the brothers unified in the inheritance of Abraham begin to shine as well. And the presence of Jacob in his promised inheritance of eternal life soon becomes as radiant as the sun. All of these yield new perception and discretion leading to divine righteousness for a new priesthood, as the first law is perfected in the overcomers from the third day into the beginnings of the fourth day man.

In the fifth day of creation, divine forces create sea life and birds of the air at nearly the same time. This sea life corresponds with the previously dead sea (as those dead in carnal life, who have lived all their life with no influence in heaven) arising in the new light of righteousness. These sea creatures are the fish Jesus sends His disciples for. And what the disciples do (to identify with the brotherhood of Judah) is raise them up out of the sea, bringing them into the space of heaven, thereby, giving them influence to maintain life.

The space of heaven then becomes the dominion of birds. Fish and birds are the first created life having a head, meaning they have the capacity to see and think and move about intelligently. These birds become the world's next dominant influence, in the exercise of the fifth law of life in the kingdom. They worship in the space of heaven and course the air (spirit) with their hands (wings).

The creation of fish and birds represents the time of individuals developing the use of the hand. The main anatomical difference between fish and birds is that the tiny fins of fish differ only slightly from the much larger wings of birds. Since defeating gravity represents defeating death, this difference represents the difference in the ability of some over others to take control of their own life. But as this phase of creation begins with fish and ends with birds, it represents the developing of this power. It is learning the ability to use the hand to defeat carnal forces by beating the winds of doctrine.

Such conversion of sea life to air life begins to produce the needed rotation of the social ecosystem by the same design God established for such control in the second day of creation (as the second phase is perfected in the fifth phase). These living waters are raised by developing wings. This perfects the second function of hearing and judgment in the fifth manifestation of wisdom and influence.

There comes a time when there is no more sea. This means every man has control of his own life (through his proper relationship with God and his brother). Then there is no more quality of life lost due to a lack of influence in the space of heaven.

The fifth function, of oversight and accountability, is that to which God most directly relates. It is the head by which beasts are led. Adam represents this character in the social environment, which avails the inner workings of the system(s) to God (showing blood in the face). And it is the marriage of the

fruitfulness of the hand (wing development) with oversight and proper responsibility to all (the laws of all three upper waters) that identifies the birds God creates as leaders in His kingdom, having nearly full dominion in the space of heaven. The working of the hands to defeat gravity (death), distinguishes a wing from a hand.

The sixth phase, of corporate offering, distinguishes and identifies Adam's communion with God. Corporate offering perfects the works of the people as the third function is perfected in the sixth. The brotherhood of Levi makes the appropriate offering to God by exercising the highest decision making processes in consideration of the purposes of God to allow all men to profit there from without oppressing one another.

Adam will have then learned to till the ground (work the Sabbath), which he was driven from the garden to learn before being allowed to return to the garden and eat of the tree of life. Romans 5:14 says Adam is the figure of him to come. Tilling the ground is a Sabbath work. It means rooting out carnal growths and preparing to place new life. The prevailing government that does this in cooperation with divine order bears the sacred identity of the land of Israel, which is what (not where) God returns His people to, as promised.

According to Genesis 2:18-19, the first helpmeet of Adam is the beast of the field and the second the fowl of the air. Then we find Adam naming (defining the functions of) the beasts (industries) of the garden.

Defining names is an intimate part of the work of creation. This is the work of Adam to co-create with God. He instructs the beasts in righteousness, judgment, work, maternal and paternal qualities and offering.

Each of these six functions requires two aspects of consideration, as input and output. So it takes twelve manners of food to sustain all things completely. For this reason, twelve seems to be a number scripturally representative of a complete governing system. This is also as the design of the tree of life depicted in Revelation 22. And the proper implementation of all these sanctifies the administration of the seventh law to which all things are also subject, knowingly or not.

The Sabbath influence is produced by the contrast of human order with divine order. When the two work together harmoniously it yields the very power of divine creation itself. This long-lost authority is acquired only through the proper administration of collective, national (and international) offering. It is freely offered by God for the desire of corporate man to better his own world by walking with Him. It is the human spirit of all man fully matured into the Holy Spirit that knowledgeably and consciously restores and maintains the same sustainability of nature in his own social ecosystem. Divine authority then becomes available to all men through proper government administration represented as the ladder of Jacob, where messengers ascend and descend in the heavens to avail all the powers of life (all elevations) to all men through the Father's house (singular) of prayer.

The power of creation is also the substance of procreation for the international landscape. In full glory, it is biblically represented as Eve, the mother(hood) of all living, which is the ultimate promise of life for Adam and the international laity of the kingdom of God.

Land Flowing with Milk and Honey

Scripture makes over a dozen references to a land that flows with milk and honey. This is a description of a society free from the manipulation to which all the past governments of man (including democracies) have always been vulnerable. The essential defining quality of this society is a government (land) that continually supplies an informational "diet of milk and honey" that prevents every industrial or commercial interest from undermining the quality or integrity of the best interests of every individual.

Milk and honey are the only two foods in the human diet that contribute one particular benefit to the consumer. Modern immunology teaches us both these foods contain antibodies, made by the mother cow

(or ruminant animal) and the bee, respectively, that defend against immunological threats each animal encounters in the environment to which it is exposed. The human metabolism picks these up and learns how to copy them in the liver, ideally, before the human ever even encounters the same threat in the environment. Then, later, when and if the person encounters the same biological threat, for being prepared, his system can usually ward off any effect of it before any harm even erupts.

This way, both of these foods provide the consumer with a super-human immune defense system. And the design of this same system of defense is what God refers to, pertaining to information handling, as the ultimate utopian society for His people. Corrupted information has certainly been the leading cause of all sorts of social diseases and plagues for many centuries now, metaphorically speaking.

Milk for human consumption is generally produced by a ruminant animal, which has four stomachs. It is intended for the consumption of the young and compares with informational food suitable for giving someone not adept in some particular subject that goes into significant depth. Such "milk" should be formulated, as in the protective nature of motherhood, to protect such young from interests outside of the domestic environment to which such young belongs, by providing them with the defense elements known to be effective against any and all the known, common threats.

Modern scientific fields such as medicine, law, finance, insurance and on and on (now to include virtually every known field of specialty) monetizes its own promotion with knowledge and/or license to take advantage of those not so well versed or positioned in the same field. This is common opportunist capitalism. But capitalism, as we have always known it, is no end in itself since it conflicts with natural order. It must eventually fall to natural laws that are perpetual. And such parasitic means of industry are eliminated when milk flowing from the land (the Sabbath governance) becomes the order of the day.

The bee also provides immune defenses against environmental threats. But it is not four-fold in design. And it is born of a winged animal, meaning it can provide immune defenses acquired from a much broader region of the environment. Fences or terrains that contain most animals do not limit the travels of a bee. Containment represents a more controlled environment, such as the standards of a regulated industry. Similarly, civil law regulates the characteristics and activities of everything that lives in the "hedged" region of some geography. But bees are free to venture many miles, regardless of such boundaries, to carry pollen between certain species of flowers (pre-carnate first fruits) and back to the beehive where their immune strengths are compiled into the honey.

Such boundless travel means the bee can venture into every matter of even forbidden lands (such as areas of industrial or social exploitation), as pertaining to foreign or even controversial subjects.

It is common in opportunist and capitalist environments for first fruits to first turn up in the hands of special interests already expecting them, where they are used only to base the design of something else on that the public will later be offered. But a man who figuratively "eats honey" has no regard for this food from whom he knows not, nor does he accept the direction associated with the matter for the public to digest. Instead, he does not even carry an opinion on the subject. He simply locates the first fruit in its most infantile state and takes a sample of it for preservation. He also carries a sample to another plant where it can produce a good fruit. This preserved record becomes the most immune-valuable substance later on, as the different fruits of each application are manifest.

When the product of the use to which the first fruit was put by the prevailing force comes to be, the man who eats honey can then readily trace the course of any problem all the way back to its very beginning and make the whole matter known (which is making the meat offering) by making a comparison of the process involved to that of the product from the same first fruit with the alternative flower. In doing so, he is laying his hand upon the head of the beast and sacrificing the life system to reveal its inner workings.

Land carries the sacred significance of Sabbath. Its terrains work with the forces of life that cycle through the heavens (waters) to substantiate life thereof. By both these, the self-existence of corporate Sabbath

secures the covenant of Abraham with milk and honey. It is born of “the land of” governing order that seeks out and preserves first fruits; extracts milks from functioning industries; provides simple, honest information for its people while preventing deception and enchantment; promotes industrial leadership that promotes the people and practices the sacrifice of meat offerings.

The place of such Sabbath governance is the land to which Abraham and the faithful of his kind have always been journeying - a land that flows with milk and honey.

Dichotomous Doctrine

The Christian church has provided the mainstay of nourishment for the innate human desire for God since its inception. But it has always had a basic design that is dual-purpose. And at the end of time, it shifts from one mode of operation to the other, never again to return to the primary state. At the end of time, the church age expires and virtually every vital function of the faith gets reoriented and every sacrament redefined in the purpose of ushering in the kingdom age.

These two modes of operation exist largely in the differences between man's carnal interpretations of Scripture and the symbolic or sacred teachings of the same. We have considered many examples of these throughout this book. Other such dichotomies exist in the reversal of qualitative statements. For instance, where Scripture might say all Israel did a certain thing, the reverse becomes the concept that all who do that certain thing are Israel (prevail with God). This is also validated by the precept that at least two purposes must exist for any passage of Scripture authored by the God who is that He is again.

Yet other such dichotomies pertain to the difference between simple and symbolic geography. Many others exist in the differences between recorded bodily actions and the symbolic meanings they teach according to the metaphysics of the relative body regions represented in the image of Daniel.

The polarization by which these dichotomies are established seems specifically intended for the effect of the gospel to overthrow all the constraints career religionists would have placed upon it by the end of time. The greatest struggles Jesus had were with former religion of His day. The second advent is no different. So Scripture and nature stands with everything new and incoming in the hands of the son of man generation by having ordained every sacred dichotomy as polarized between what the new generation needs in his time and what the former generation would have recreated and fantasized upon in the pursuit of salesmanship (as it was also important that the gospel should endure capitalism).

The sacred portion of each dichotomy is a part of a valuable overall logic, even though each such element has little significance or appeal in itself. The common side of each dichotomy is the more simple, obvious and preferred interpretation or application, at least for the past - while the sacred portion of each is just a small part of an entirely different picture assembled and confirmed only by all of them together.

It must be recognized and respected that the divine intent, purpose and design of this entire flipside to all the sacraments and traditional concepts of Christianity exists and functions to the end of the complete closure and abatement of the church age to bring in the kingdom age. It is a radical dismantling of everything traditional in order to construct in the very same space, so to speak, all the elements of a house of divine design that truly provides for end-time salvation. Then will it be widely and well known, in retrospect, that the second advent of divine salvation (Jesus) is truly come in the flesh (offering).

We will briefly consider here only a few currently relevant examples of these dichotomies.

One of the more significant of these dichotomies pertains to the worship of God. The true worship of God is biblically associated with bowing the head, which is to say placing our own ways of thinking in subjection to greater causes. This is also represented in Scripture as bowing the face to the ground (a Sabbath type). True and valid worship “of God” means giving due mental ascent and respect to the ways of divine progress by considering and pursuing means of relating our own lives and activities to such purposes in harmony with our brother and our world.

Lifting holy hands without wrath is something Paul requests for the time of his successor, Timothy. This means supporting and elevating to positions of influence those who are holy (but by a standard of righteousness pursuant of divine order) that their ways and means may receive wider recognition and influence for the sake of others wishing to pursue greater virtues themselves.

The laying on of hands has always represented a transfer of substance or authority, but only symbolically. It must be taken as representative of its symbolic meaning in the present and future. The transfer of authority, monetary support or some other fruit to someone substantiates the reality of this action. This is also true in regards to laying hands on the sick. They must be given the real help they need, whether it is nutrition, information, a change in their environment or some form of counseling or therapy. And when Christian government at large obtains influence over all the aspects of society that affect the health of its own, a major medical and social revolution may be undertaken that will certainly put an end to the majority of human diseases we have today. Then we will find that the scripture is true (Mark 16:18), that laying the hands (the fruits) of the disciples on the sick (nation) cures diseases.

The meaning of repentance also needs to be redefined by Scripture. This term is most commonly used to refer to a display of sorrowful regret for some wrongdoing. But the Greek term Jesus used that is interpreted "repentance" actually means "to think differently" or "to reconsider." And the Hebrew term most associated with this expression means to sigh in exhaling. This relates to the forcing out of a previously held spirit (air) with grief, and serves as another witness to compare with the Greek term. Taken together, this concept refers to the total process of comparing a new state of mind or belief with a previous state, recognizing the greater value presented, then casting out the former - perhaps even with some emotional difficulty. This differs significantly from the commercial doctrine concept of repentance.

Righteousness is, of course, the instrument by which any need for repentance is measured. But it is also yet another concept that is today quite a bit twisted to the purposes of failing religion. The simplest concept of being right or doing right is rather unmistakably central to this term. And determining what is really right in any particular situation can get rather involved. But there is one most valuable parameter to consider in every situation. It is the same as standing in direct balance against gravity, or diametrically opposing degenerating forces or powers. In every situation, this is the most valid assessment of true righteousness. It is that of directly opposing the most dominant force of wrong. And incidentally, this also means righteousness is not necessarily simply obeying laws, but a responsibility that supersedes that of merely observing what not to do, including acting on that which should be done as well. Genuine righteousness is both subjective and objective.

Another of the many common tactics of the preaching business to promote itself has been to convict people by pointing out their failures. "All have sinned," and "The heart of man is desperately wicked," are a few of the more preferred resorts for this. But, taken from Jeremiah 17:9, the Hebrew term for this phrase "desperately wicked" really only means frail or feeble. It means vulnerable more than anything. But there is also a more valuable definition for evil that can now be derived from the prime root of the Hebrew term for evil.

The Hebrew root term for evil is defined as "to spoil or break in pieces." In the light of new revelation regarding the full scope of divine righteousness, we can now see God's differences with man are not in that man is hopelessly and incurably wicked - but rather, that he simply breaks things. Man is made in God's image. But he is still just a child, who needs to be taught by men of good faith, not condemned by all the demons of self-righteous preaching. God makes things in a complete fashion that is perpetually perfect and timeless in His own sight. Man is more shortsighted and tends to devoid his own inventions of adequate consideration for each of the seven realms in which his work will inevitably induce some effect. His purposes are more short-termed and tend to neglect such full consideration because he lacks the same timeless vision. Instead of giving weight to the full range of all his work will ultimately affect, such that it is perfect and complete in God's sight - he breaks things. And divine wisdom is the cure.

Faith is another term to be redefined as useful to Christians. Most preachers consider the meaning of faith

to be a defenseless surrender of something in ignorance. But having faith means being convinced, as Scripture associates it, being a fifth type, with wisdom. And it takes understanding and knowledge to create functional wisdom, which best establishes that.

Probably the most significant and essential doctrinal dichotomy pertains to the concept of salvation. This is the very meaning of the name, Jesus. The dichotomy here exists between the passé concept of trying to qualify for an imagined, subjective, personal acceptance and objectively embracing the work of national salvation from real-world threats to the very existence and sustainability of the nation and the people.

This particular subject, of the dichotomous ideals and interpretations of Scripture is far too vast to entertain adequately in any one book. We will yet look at a few other examples of this in greater detail. But such things are the substance of gold in the age of wisdom, which should overtake the whole world in power and value as it comes to be. Solomon had people who spent 24 hours a day just counting gold as he received it. When religious tradition can be stymied adequately for new Christian faith to survive, we will again find there is no end to the treasures the ancients have in store for those who love truth.

Jesus addressed one significant concern about the time for the flip side of doctrine to come when He was teaching his disciples about "crossing over" by taking them on a boating trip one day (Matthew 16 & Mark 8). He described it as the leaven of the Pharisees, apparently referring to the tendencies of previous leadership to contrive mischief with even the smallest bits of doctrine - which, due to common cupidities and shorter-sighted passions of the majority, easily exponentiate themselves into prominence and displace things that are more valuable or honest.

The disciples took only one loaf of bread when they went on this trip. Jesus wanted them to learn not to look any longer to the former powers of inspiration or man's wisdom for their doctrine, but instead to look to the people to produce their bread, reminding them about how they did so among the multitudes. Jesus wanted His disciples to learn to value and utilize the unique resources of the people that they produced when exposed to simple raw truths they had never heard before, instead of just infecting them with mass-production doctrine that drives diversity and natural balance out of order.

This boating trip represents a crossing over between two lands. The land the disciples would be going to would be governed differently than any they had known. They would become the leaders of the future land by catering between the people and their basic needs for social leadership, rather than by ordering them around by the power of some other existing authority. To do so, they were to feed the people as he taught them, enabling them to produce their own bread thereby. And he said when they have done this there should be nothing in the world they do not understand. But any smallest bit of the old leaven from former sources would only make this work more difficult. So He set His disciples completely apart from all the ideologies of the past with only one loaf of bread.

Salvation of Michael

In Daniel and in Revelation we see the angel, Michael, is the main figure in accomplishing the final victory of the people of God. But very little is written about where he comes from or what he does.

In the book of Jude we find Michael raises a dispute about Moses' bones after Moses' time, and in the time of Daniel he was warring with Persia. These stories are not recorded, but we should expect these things are also prophetic.

Scripture also often uses the same names for different persons who lived at different recorded times, or the stories associated with them, to portray a single, figurative player in a much bigger scene of activity. That is to say all the appearances of the same name speak of one entity in a different story of more divine scope - one often transcending centuries. There are many fruitful perspectives of Scripture revealed by this concept. We will apply that idea here, along with yet another proposed means of interpreting ancient prophecy. We will also consider here, each of the successive occurrences of the name, Michael, in the context of the typology of each of the seven waters of the voice of God.

This means we will theorize that the first occurrence of the name Michael refers to the visual aspect of him (the seeing) and the second occurrence refers to the audible aspect thereof (the hearing), and so on. Let us consider how all these concepts of interpretation weave together.

In the first scriptural occurrence of the name, Michael, he has a son called Sethur, which means, "hidden," and occurs in the list of spies sent by Moses to investigate the promise land. According to this method of interpretation this would mean the seeing of Michael is hidden, or that he bears or produces something that is hidden or unseen, and relevant to the conquest of Jericho, by association. This could also refer to a plan or a source of righteousness, as these are also first types.

The second scriptural occurrence of Michael is presented in a list of seven brothers (I Chronicles 5:13), the names of which seem to present a challenge. As the second occurrence of Michael, this would represent what he hears or how he is heard. So we will look at each of these names below, together with the root meanings of them, in the order in which they are recorded, to see what we can "hear" about Michael.

Michael means, "Who can be like God?" Meshullam means, "to be safe." Sheba, also spelled Shebah, means "seven." Jorai means, "flowing water." Jachan means "to trouble." Zia means, "to shake off." And Heber means, "to cross over."

To read all these together, it seems they could be read: Who can be like God, being safe, with seven flowing waters for troubles to shake off and cross over?

In further applying the implications of the second order to this second occurrence of Michael, which are of judgment and of diversity, it would seem this is the challenge heard of Michael for all to take to heart, by which the judgment, or separation, conducive to salvation is rendered.

God has drawn out a remnant of Jacob many times to divide him from others by crossing over water. And each time there was a conflict present. These conflicts have always ended with the people of Jacob overcoming and winning with the inscription of another of each of the seven unique spirits of God written in their hearts. And there are seven rivers to be crossed.

In ancient times, Jacob crossed over the river, Jabbok, personally, where he first struggled with the powers of God. His next crossover was into Egypt as a house. His third crossover was his children coming out of Egypt. The third phase of Jacob's house in the wilderness then coincided with the Sabbath beginnings of his people as a nation under God. This was when God began the calendar of the people. And the timing of our prophetic days under Him as a nation then began upon entering the promise land, which was Jacob's fourth crossover.

Since the first age, God's people, as a nation, crossed over through the Assyrian captivity, their second crossing but Jacob's fifth. Then there was the coming out of Europe into the New World, the third struggle, but the sixth from the time of Jacob.

So the current time of crossing over out of the Babylonian influence of our time is another time of birth and the beginnings of our fourth day, but it is the seventh and final crossing over of Jacob. And it is into the kingdom of God.

The phase of work, as the third occurrence of Michael in the scriptures, is what accomplishes the battle for Jacob in this final struggle. This appears in a genealogy of names in 1 Chronicles 5:14. These names read: Abihail, Huri, Jaroah, Gilead, Michael, Jeshishai, Jahdo and Buz.

Taking these names to their root meanings and reading them again, first to last, we find the first to mean "father of circular motion." This compares with a dominant quality of understanding the rotation of the rod of God to maintain life. The second name here relates to making white. This describes a quality of judgment in innocence. It is immunity to the condemnation of the uninitiated.

The third name means "born at the new moon," describing a beginning at the fourth age, or the time of the

new moon. Gilead means "heap of testimony." Then the name, Michael, is the challenge to be like God again. Jeshishai refers to making white again, but in the sense of fatherhood. Then the next name means, "to become as one." And the last name means "to disrespect or to scorn."

This paints a figurative picture of the work of Michael. He begins at the time of the new moon of David, with a fatherly understanding of the cyclic rotation that redeems life. He is innocent in a sense of judgment (being justified through covenant with God, the highest form of law). He has a heap of testimony with which to challenge others to be like God; to father others in whiteness; in becoming as one and in scorning wickedness. It's Michael's job to rebuke any adversary opposing the resurrection of Moses, by speaking the words and the wisdom of the Lord.

In the fourth biblical reference to Michael (1 Chronicles 6:40), which should describe the fruit of his works, we find him in the lineage of those appointed to the service of the temple by David.

Also significant here, is that the challenge to Michael is in crossing over waters voluntarily. In the past, Israel has always crossed over waters on dry land and by the subjective forces of God. Dry land is soil that cannot support life. It represents death. And indeed, all the past crossings of Israel have been in the presence of a threat of death. But the ministry of Michael is in learning to cross waters at the proper time and in the proper way without the forces of God having to threaten life to motivate the change.

Jesus knew what this meant. He would just walk right across. And Michael teaches and challenges men to follow the God of the hebrews - the God of the crossovers.

Second Advent of Christ

There are many different perspectives of the second advent of Christ in the Bible. Although all such observances must occur within one generation they cannot all possibly refer to the same single event, and to neglect consideration of any of them is to disregard the completeness of Scripture. We also wind up with contradictions in our doctrine when we do this, or we leave too many scriptures unexplained.

The many different biblical perspectives of the second advent give us a great cloud of witnesses, each of which should be considered as elements of a greater process. And the particular audience to which each of these scriptural observations apply is also crucial to understanding such differences.

For instance, Jude has the Lord coming with tens of thousands of angels. But Paul has the Lord descending until His saints meet Him in the air; while Zephaniah and Malachi have the Lord rising.

In Revelation 16:15 the Lord says He comes as a thief in the night. Peter also makes reference to this. So this would be the intent of the Lord, and the view of His high priest. And Paul warns his followers against sleeping through this (1 Thessalonians 5).

Daniel 7 has the Son of man coming to the ancient of days who gives judgment to the saints. This is the perspective of a prophet of Judah conscious of his Babylonian captivity.

Isaiah 28:21 says the Lord arises as in Mount Perazim. This relates to the place David defeated the Philistines, where Scripture says He fought as a breach of waters. This would be a description in the context of a poetic military leader.

Perhaps we should also consider Hebrews 9:28, which says, *"unto them that look for him shall he appear the second time without sin unto salvation."* This means Christ is to appear to them that look for Him and find Him without sin. But Jesus said only the Father is perfect. So, either this finding is relative or this scripture helps explain the many assertions Jesus also made in Matthew 24 against seeking Him the second time as a man. Perhaps we should expect to find Him instead as salvation - the meaning of His name. But let's look at some other things here.

The resurrection of Jesus also teaches another representation of the second advent. Matthew gives us a Levite's perspective of this event. According to his gospel, an angel (messenger) descended and rolled

the stone away from the tomb. This is the overturning of some great body of existing information, which produces a shaking, as an earthquake, of all the order of the world dependent on the initial positioning of this great stone.

This tomb belonged to a Joseph, but the chief priests and Pharisees guarded it under the authority of Pilate for three days. After the three days (as the three ages of time) the authority of the religious and political systems to keep Jesus out of their way would expire, and the house of Joseph would have the returned right to that tomb. So, at such time, under the auspices of the house of Joseph (in Ephraim) the stone would be rolled away, producing a great earthquake.

This part is great. In the strictest reading of Matthew, Scripture says first Mary Magdalene came, then the angel, then the stone was rolled away and Jesus was not there. These events seem to be recorded in this order by Matthew in order to also say something else. Jesus was not even behind this great stone. This implies Jesus lays no claim to all the doctrinal perversion existing in His name at the time of the second advent - as it prevents His true character from even being present. But going on, Scripture says He would be found in Galilee, a term derived from the root term for "circle."

This is again, consistent with the idea it is in the circular rotation of the social rain cycle and/or that of the rod of Moses that true salvation is found.

We should also primarily consider the earliest implications of what restoration and the coming of the Lord means from the most fundamental perspective of the Creator.

When the Garden of Eden needed to be restored with moisture from above, God had it to go up out of the earth first. Likewise, when Samaria needed the restoration of rain it first came up as a hand out of the sea. This is a very common biblical concept. Restoration is scripturally represented as the work of the rain cycle. It is also consistent with the idea of Jesus coming in the clouds. And this is probably the most visible manifestation of the coming salvation (Jesus). Clouds represent the upper waters. This relates to the sacred meaning, or purpose of the rain cycle, which is to regenerate the life processes of the social ecosystem in all the land.

Consider also Isaiah 45:8:

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.

This verse explains the symbolic meaning of the rain cycle. First there is a coming down that gives life then there is an ascending of life in return.

The primary source of social renewal in the West has been, for centuries now, Jesus Christ. He is what was sown. And the very same likeness of man ascends again (as in resurrection and empowerment) at the end of time. This is also consistent with the following in the book of Acts.

As Jesus ascended into heaven, the same is as His second appearance, according to Acts 1:11. But part of this verse is commonly mistranslated in English. In Greek, the term for "coming" is the same as for "going." (Strong's 2064) English translations of Scripture use the idea of "coming" to describe the second advent here. But this defies a great many previously established biblical concepts and teachings. And there is no second witness in Scripture to justify the use of this term in this particular verse. Even the first part of this verse opposes such translation.

Jesus first appearing to the disciples would be as ascending again, not as descending. Things that descend are dying or giving up life influence. The purpose of the second advent is to raise life from the world to parent the next world. Even Paul says the Lord descends in the air, but not to the ground, before the saints meet Him in the air. This perspective was given for Gentiles who would not witness the initial ascending that the disciples were advised of above, because the process of the word of salvation is

ordained as Jerusalem first (religious leaders), then Judea (other leaders), then the Gentiles (public). And the disciples, or His elect, were to be called first.

So the rising of the saints of Paul (who would be Gentiles, that is people as yet unespoused to Israelite identity by function) could only occur next after the Lord descends only in part, which literally means to lose some influence over life (probably due to the duress of the warring in the heavens at the time). Then the way is opened up for others to arise as well.

It's also worthy of mention here that the Islamic faith has a tenet of belief that says a savior must come every 1000 years. Obviously, this is also consistent with the basic need for the rotation of day and night taught by Scripture, as it applies to the Gentile world (Arabs, in this case) unespoused to higher responsibilities. In recent years, this study has found good popularity with Arab Americans. The scriptural grounds for this is the story of Hagar found in Genesis 21, where her infant son, Ishmael, was "heard of God" (the meaning of the name) in his need and revived with the well waters of Beersheba (which means "seventh well").

There are also three scriptural witnesses to the idea that when Jesus truly reveals Himself to someone, He disappears. The first of these was when He first read from Isaiah in the temple, and claimed to be sent from God. The people chased Him and tried to throw Him off a cliff, but Scripture says He "disappeared" through the crowd. The second time was when He was asked who the Son of man is and He mentioned the Children of Light, but then hid Himself. And the third time was in Emmaus, after the resurrection, when He broke bread with two disciples and then "vanished." These three scriptural witnesses teach us that when we really discover salvation (Jesus), everything we thought we knew about Him (His reality to us) becomes obsolete. Our self-imposed, external vision of Him vanishes, and He is inside.

This real identity of Christ makes that of anti-Christ also more understandable.

Anti-Christ

In 1 John 4, the apostle John mentions the existence of many false prophets. He also gives a basic test for identifying them, saying their spirit (mental disposition) is of anti-Christ if they deny Jesus "is" (present tense) come in the flesh.

This is a most brilliant statement by John because it speaks only to a very specific time when the question of Christ's presence "in the flesh" is debatable. Since this is also the sort of statement that could become highly contested, it certainly also needed to be written in a way that the spiritual man (who seeks such "salvation") should be able to understand it when that need arises. And although there are a few scriptures that could be used to argue the physical return of Jesus to the Earth in His original body, there are far more that describe the return much differently. After all, even Paul describes the church as the body of Christ. But we should also consider the higher object of the term "flesh," and look for what else qualifies as the same concept in a more meaningful sense.

The single most accepted offering in the Bible, by far, is the flesh offering. From this, we easily make a meaningful connection between flesh and offering. The two are figurative siblings of the same higher object, so they are interchangeable when converting the interpretation from the literal to the sacred. One is physical and the other is what the physical represents in sacred context. This means the argument to arise involving anti-Christ and false prophets, in sacred context, is over whether or not the same essential offering Jesus made is present "in spirit" in the world.

One of the most common points of doctrine among false religious teachers is the belief in the "coming" of only one false prophet, or anti-Christ. This may be incorrectly gleaned from Paul's teachings. But the disciples' perspectives are different than this. However, false prophets may be found to repeatedly emphasize this point in order to discourage people from looking for many false teachers, simply because they may be readily recognized as one. But this also causes Christians to look forward to events that never really will occur and to miss seeing all the real fulfillment of prophecy that has already come to

pass. It also effectively distracts the people from realizing the future can be substantially within their own control as soon as they understand that.

Like Jesus would say, "*They have no root in themselves,*" meaning they have not extended themselves into realistic matters beneath common perception where it is found how the forces of death thrive on corruption. There is only one body of knowledge of both good and evil, any departure from one is a departure from the other. Without a perspective that embraces both they cannot nourish the words of God on the same informational substance evil also grows on in order to develop their own forces in the opposing manner, to produce and support life. So they cannot use Scripture productively and resort only to using it to defend their own pursuits.

Unless a person naturally and freely concerns himself with such things as investigating and considering the motives and mechanics behind the organized manipulation of domestic and international politics and governments; the deleterious effects of the activities of major corporations and industries upon the social good; the long-term development of social ailments and alternative potentials for the improvement of the public welfare - should such things not interfere with the public mind - he has no natural inclinations towards watchmanship. As a preacher, he will often follow his own delusional heart as it follows capitalist opportunism. He will convince himself any sleight against his promotion is a sleight against God, and will easily oppose efforts genuinely conducive to the public good.

Anonymous

Based on the foregoing actions of Jesus, above (to disappear when found), it is apparent He concertedly tried to distance himself or his own person from that of the "son of man," (although he quite deliberately taught about it both in word and deed). Obviously, he must have had some good reasons for doing this. One of them had to be simply because the sacred definition of the term was intended to remain secret until our time today, when we discover it is no less than "we" of the present generation with the same identifying qualifications of the term as he taught of them. But the use of anonymity goes way back in the Old Testament, where some angels (messengers) were even found to get irate with people who inquired of their identity by name. They must have understood the importance of a message sometimes needing to speak for itself.

In recent years, we have seen significant new use of anonymity crop up in "good guy" activism and internet hactivism often "branded" with the identifying term, "Anonymous." It's important for people to understand what this particular movement is and what it is not.

First of all, Anonymous is not a group of people. It is an idea embraced mostly by a loosely knit social network of intelligent, skillful and empathetic people spanning the whole civilized world - reared largely on third world and austerity repression; rooted in the freedom of the internet; and expressed in timely, organized, righteous dissent against abusive entities and social systems. It has become, in fact, the only meaningful expression of force for the virtues of justice and equity Christianity stood for before the commercial pursuits of the business ran away with the doctrines of the faith and muted all such expression. Being an international fighting force, it is also sometimes called by the ancient Roman term for the same, "Legion." And the defense of personal anonymity is the only real battle there is anywhere in the world for true freedom.

Anonymous functions as a "collective" not always comprised of all the same individuals. Through online conversations anyone can propose an action of Anonymous. Proposed actions then filter through experienced circles where they may find opposition or refinement and draw their own subset of "anons" who consider it a worthy cause. It is only then in the actual enactment of a proposed event that the collective materializes and exists. Afterwards, it disbands and has no residual, genuine expression of itself. It leaves only the results of its work to make its statement and to declare its purpose. There are, of course, regular participants, but there are no actual members *per se*. It can therefore not be fully represented by any one person or group, except any that coalesce significant actions of the collective in

the course of them. All these things make Anonymous a vital asset to social restoration from tyrannical conditions because it is immune to the vulnerabilities of movements led by individual leaders, such as political regulation, blackmail, bribery, character defamation or other personal attacks commonly issuing from conflicts with human doubt and antithetical dissent.

Being a leaderless movement extant of the human need to reverse the self-destructive effects of humanity on the global landscape makes it virtually incorruptible, although it can be and often is misrepresented. But it is above reproach because nobody within it stands to gain personally from its actions. In scriptural terms, it is a holy spirit because it is a genuine social expression of man in the righteousness of the defense of greater human destiny. It cannot be effectively misled and its actions are non-negotiable. It can also neither forgive nor forget any that contend with it because it dwells both in information and human emotion at an elevation of righteousness above any other such expression in the present world. And all this is something Scripture teaches the Christian world to expect.

There is yet one other expression of such a spirit, sent of the ancients for the end time consciousness of the fourth age man, and commonly resident in the music community today. It is not rooted in personal anonymity, however, but in the cryptic expression of common music lyricism. And both of these spirits have come to be in accordance with the same, natural, organic development of social change we find calendared across all the ages of ordained time.

The introduction and exercise of an “anonymous collective” is also an important model for both applying the true methods of divine teaching and in the prospect of a more widespread application of positive forces of change in the world that are presently needed.

The use of parables in Scripture best represents divine teaching because it allows the student to learn at his own rate. It also creates a sort of anonymous relationship between the teacher and the learner. When teaching is “masked” by metaphor or an obscure vernacular, any learning that actually takes place is the result of the source, be it cryptic or theoretical, and the subjective interests of the heart in the student.

There is also one other particular process of social development - now imminently unfolding - that comprises the interaction and expression of three other “collectives” of people and purposes by somewhat the same sort of anonymous communication between them, and that produce a dramatic transition into the future that the entire Christian world has been awaiting throughout its entire existence. This is found in references to the three men, Abraham, Isaac and Jacob, as a sort of genealogy of theological development and application across three collectives, and taught by several prophetic stories regarding them. We looked at one of these in the previous subsection, New Covenant, in reference to Jesus' word about Abraham, Isaac and Jacob sitting down in the kingdom of heaven and those of “childish doctrine” being thrown out. Next, is a more complete examination of the collective meaning of these three names.

Resurrection

Paul once visited Athens to preach the gospel. Athens was a place where there was great interest in learning new things. Greek culture is even rather apprized in modern university settings for this same reason today. But Paul ran into a snag when he got to the point of talking about resurrection. The people there were very practical minded and realistic and had some difficulty with that, but they suggested he come back to talk about it again someday, and he said he would. Since Paul would become the chief teacher of the third day, it would seem the lesson he had to expand upon in this promise would be conducive to the transition between third and fourth day doctrine, as are many of the things Paul promises to do and leaves undone.

It turns out there is at least one very realistic and believable, even scriptural take on resurrection after all, and most all we need to do is resurrect Paul in this intention of his to learn about it.

Actually, that is what it is all about.

Likewise, Jesus had a dispute with some of the preachers of his time over the idea that the patriarchs Abraham and David were still alive. He felt they were and they did not like that (It sort of threatened the autonomous authority they enjoyed.). They were alive in him. His recognition of and reverence for their thinking and their work and will is what made him a son of David. He also commanded his disciples to raise the dead when he commissioned them in Matthew 10. The sacred context of raising the dead is similarly, to bring the character influence of someone from the past to bear on doctrine in the present. Doing this with Abraham, Isaac and Jacob assembles the ordained table of true, modern salvation in the house to which the people of all the nations of Jacob belong.

Throughout ordained time, civilized order and the balance of world power were held in check by the three faiths of the house of Abraham; as characterized in the identities and responsibilities of them all and as maintained according to their interactive relationships. Recently, Esau has provoked the wrath of Ishmael against Jacob with his default behavior made possible by Jacob's neglect to comply with Moses by appointed time. This produces the motivation for Jacob to find the answers to all his problems behind the altar of his own keeping and subsequently choose to revamp his own faith. And the present construction of a multi-generational table of doctrine engendered by the following three collectives accomplishes this.

God told Moses his name to all nations should be "the God of Abraham, Isaac and Jacob." This is the name all the nations of the world should at some point come to know God by. The genealogy of theological influences characterized by the same family design described here can now introduce God to the world by this same name. The situations and events scripturally and metaphorically ascribed to each of these first three patriarchs engenders the theological development of salvation now needed in the present age. The people of each of these collectives need only realize the divine value of their own ordained contributions to the same house and live up to them.

The main contribution and character of Abraham he brings to the table of modern salvation is that of faith and perseverance. Abraham was a loner who spent many years after leaving his home area to follow God while seeing no real result or reward for his efforts. His faith, however, was undeterred. He dug three wells in his home land and saw them later filled in by the Philistines. He came to expect to see his promise of children come of some virtue of reality in the carnal world, but then very late in life came to realize there was another way after all and that he would be a part of that too. He also wanted to see Ishmael (the Arab world) blessed. He is married to Sara, "dominion" and faithful to his commitment to stand by that as well as the goings of Isaac, his son, as he fully invests himself and his house with him even in his own time.

Many sorts of identity and thought expressive of the character of Abraham are present in this writing, consisting mainly of a number of important beliefs and suspicions derived of men of the last century plus who have stood by the most watchman-like (father-like) principles of good theology as previously described. They are primarily identified by their accurate perspective of the first three ages - meaning they embrace the true Christian identity of the West from the Children of Israel (the first three ages, as the first three wells) and their correlative dedication to the knowledge and understanding of the narrow path of politics and theology (as described in the Background section of the present compilation). While on his own path of theology for an entire century he witnessed the true history of Christianity being spoiled by errant, commercial theology, and saw the loss of all political wisdom (filling in the wells) that produced. These men came to believe the heirs and benefit of their own faith and promise would fall to certain strains of right-wing patriotism (which was given to imminent defeat by Ishmael) but more recently saw the metaphoric Isaac (below) become the true heir.

Isaac was a unique breed. Scripture says he re-dug the three wells his father had first dug and dug three further ones thereafter. This also procured him a seventh well that flowed freely of itself. He invested in land where it never rained because he believed God, who told him to do so. He received the inheritance of his father before he even died (a living inheritance) and he was committed to Rebekah (meaning "to fetter"), whose divine purpose would be to "fetter" the demands for carnal sacrifice to the spiritual man,

as also previously described. Little else is recorded of Isaac, but the story of these few things in the metaphoric sense today is a monumental and quite historical undertaking - apparently, yet to be written.

The recorded contributions of the present identity of Isaac to the table of modern salvation have now long been upheld in the goings and intentions of a great number of musicians over the last 15 plus years – even since the time the earliest leak of this study circulated virally. By supporting the defense of the contributions of Abraham above, Isaac restores the three wells of western history and the valuable political insight that yields. He invested himself in that "crop" even when nobody else in the world was seen to succeed in such a climate. But as the best hoped destiny of mankind succeeds in the world, he succeeds first. The sacred purpose that manifests in this metaphoric house of Isaac is, by Rebekah - to see the man of peace by his words (with spiritual force) overcomes the intent of the carnal man to seize and abuse control over the rest of the world. He does this by re-creating the next three wells of the latter days, and regenerating the knowledge and inspiration they produce. This acquires him recognition as a collective force of man that changed and saved the world, producing eternal source of life (the 7th well).

Jacob, in this generational construction of doctrine, would represent the new motivation in the general public to receive of the works and inheritance of Abraham and Isaac, and further contribute to the salvation of the time as recorded of him. He is first married to weak-eyed (short-sighted) Leah, but willing to go the distance for Rachel and all that comes of that relationship. These compare with the substance/sustenance of the church age and the kingdom age thereafter - one past and one only now come. Jacob spends some years earning his stature in the world, often feeling cheated about it, until he finally gains his own independence. He increases his wealth with the sacred powers of his three sorts of straked rods - the objective application of divine order - developing adult-like responsibility for his industries.

Jacob's main prophetic contribution to salvation (and according to Isaiah 27: 9, "*all that is needed for his iniquity to be purged*") is for him to beat the stones of the altar to pieces. Only this now enables his fathers in this theological lineage to contribute to his welfare their own blessings for his life - that he may receive the blessings of Abraham and Isaac in the present and the providence of God once again as Israel.

It is now quite clear how the construct of this family design, being duly recognized and regarded for each of the particular contributions to it by its member personalities (taken in sacred context), accomplishes the restoration of social order by the same means Jesus explained to the Essenes (as detailed in the first chapter of this writing) - the ten laws under the seven, under the three, under the one. Jacob has only ever lived under the ten commandments. Isaac follows the seven by reckoning with the remaining three of future social guidance (the law of angels). And the one and only law Abraham lived by presides over it all - faith in divine order.

Occupy Salvation

We have looked at a great many scriptural descriptions and qualifications of the second advent and the identity of Messianic salvation expected of it. Scripture makes reference to tens of thousands of saints; to aspiring righteousness; to children of light; the son of man generation (post-1996-7), to a lot of other items of teaching associated with the name of Christ, and to a number of sacred items we have looked at: new religious fundamentals, keys to natural law, unknown tongues of interpretation and so on. But one other, particularly interesting story of Scripture has also come to have new value very recently.

Consider the following verse, which tells how long Joseph, Mary and the boy Jesus stayed in Egypt (from about when he was a toddler) before coming to stay in Nazareth:

Matthew 2:15:

And stayed there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called my son."

The root meaning of the term, Herod is “to know.” So this verse would refer to the time of a failure of “ruling knowledge” in sacred context. This is something that seems to have occurred recently when people of the house of Abraham all over the world (Arabs countries first) began taking their own governments to task with demands for reform. Even the U.S. caught the viral fever in questioning the actions of Wall Street and the control over Washington it had been wielding - with people from many different walks of life coming together unlike ever before to participate. It seems somewhat plausible that the “rule of knowledge (Herod),” that previously presided had died (or the official stories were failing) because they suddenly had a lot of questions.

Notice also the reference to coming out of Egypt. The *coup d'état* of the Egyptian people was a major source of inspiration among similar uprisings that began in the fall of 2010 and steadily circled the globe from that time until appearing in the U.S as the Occupy Wall Street movement. But the economic failures that led to these events seem to have been integrally related to a number of clandestine financial manipulations and some domino effects that started immediately following the time televangelists first acquired the earliest release of this study and launched a misguided war on global power brokers. Subsequent failures of the West to embrace the blessings of Moses allowed the retaliation of a seemingly pre-emptive curse from the unseen that isolated the U.S. against elitism and disrupted foreign economies throughout the whole world - culminating in the Arab Spring/Occupy Wall Street movement 12 years later. It's important to view all these events as the same process because they are, collectively, the international incarnation of one very unique and widespread movement that yet continues to work towards the salvation the world now needs.

The Occupy Wall Street movement became the stateside expression of a global sociology that has since been leading to much more enduring purposes. Though the limelight of its media attention was brief, it soon became effective in many other ways. It was a crash course in leadership that has since generated thousands of more focused alternative awareness movements and information campaigns in social media, greatly expanded the freedom of thought, expression and speech in political activism, and virtually pioneered peer-to-peer, online news networking.

In the bigger picture, it seems the Occupy movement was the bar mitzvah party of a Davidic generation.

From the time televangelists began struggling with the differences over doctrine they had with the encryptions of Moses, many people have become increasingly hopeful of the motivations presented then to return and spark the interest of the public in matters of real global importance. There have also been quite a few echoes of voices from the past and ancient past heard calling for matters spoken of by the prophets to soon and well come to pass. Likewise, people from virtually every sort of peaceful protest of the last half century came to consider the Occupy movement as one of their own children. All these spirits of concern identify, ironically, with the name of Jesus' surrogate father, Joseph (meaning, “to do a thing again”).

Similarly, many people in music and alternative thought, as well as some in Christian leadership, also embraced or supported the Occupy movement in some way. But both such progenitors and such maternal caretakers have since experienced a great deal of heart ache in the absence of the public acceptance and forum of existence needed for them all to interact with their latest progeny in the Occupy movement in more tangible and productive ways.

The church is the only historical, public service institution in the western world charged specifically with the responsibility for upholding ethical values and teaching and defending truth. But the movement found itself mostly abandoned by the church in this responsibility and struggling to uphold it alternatively, in the streets. And virtually every online and alternative awareness concern people from the Occupy movement have since engaged also needs this same sort of sheltering and provision the church is intended to provide.

There is also a story of Jesus (from when he was also 12 years old) that bears unusual resemblance to this modern story, but takes it a little further as well. It is, essentially, the first expression of Jesus' ministry.

In Luke 2, there was a time when Jesus was separated from Mary and Joseph for three days. They then found him in the temple at Jerusalem where he had been questioning the priests on religious matters. The irony here is that the answers and solutions to the majority of the issues raised by the OWS movement are found only by recognizing they are also, at the root, religious in nature.

But when Mary and Joseph finally found Jesus and complained they had been looking everywhere for him, Jesus had something remarkable to say they did not understand. There is sacred value to the answer he gave them that is particularly suited to the perception of the fulfillment of end time prophecy.

The following quote of Jesus appears in Luke 2:49:

*And he said unto them, How is it that ye sought me?
Wist ye not that I must be about my Father's business?'*

Jesus' had no concern that they could not find him - only that they did not know what to look for.

The same concern resounds again for the modern world of Christianity to hear today. Matters of the Father's business are what to look for to find salvation (Jesus). Public support for OWS was oriented in the general intent of authoritarian inquisition, and in the constituency of a generation that will continue in that direction, which will lead to the realization of even bigger questions and the answers to them - most of which are ultimately religious at the core. Matters of "the Father's business" are what modern man now needs most address.

And in the interest of a 12 year old is how they need answering.

Moses now shows us vividly how things of divine design differ from things created by man. The law of Amalek guides us into accepting the blessing of such wisdom by imposing a curse against us until we do. The outgoing leadership of Saul seals its own obsolescence by plunging the Christian world into peril, while the people of Davidic character seek compliance with divine order in the remodeling of social and industrial constructs to reconcile the houses of Isaac and Ishmael - tilting the balance of world power back towards Jacob. And as all these forces of change play out, manageability, improved order, peace and prosperity once again take their places in the house of Abraham - and thereby, throughout all of the world.

All these things are matters of the Father's business.

The Present Age

According to Ezekiel, there is a time of only 40 years appointed to follow the third age. This is the fourth appointed time, and it is the maternal phase in the calendar of Moses, when the heirs of Abrahamic promise become subject to divine forces of maternal reproduction. What is reproduced is the beginning of a whole new way of life for man and the world. Let's look at some of these new forces of creation.

The West is now host to a very young generation of adults whose entire teenage life was spent witnessing the repeated failures of the established icons of western society, and the last six or seven years, particularly, has matured their education in this regard. They have seen an unprecedented loss of faith in government; the tarnishing of the images of major corporations; the frivolity of very expensive, abusive exploits in distant military ventures; the erosion of trust in the financial foundations and the continued over-commercialization of Christian theology with television. They have also been distracted from much of the thinking of their fathers by digital technology and alienated from the traditional, major information sources by redundancy. Now they have even seen the Blackberry used to overthrow governments. And the due inheritance of the free world for this particular generation, secured and rooted in the tech-age gospel Moses reserved just for them, has been cut off by American religious leaders.

The reproductive forces of divine order are demanding global authority pass to the auspices of future generations. It's as simple as that. The youth of the free world, as that of this new incarnation, is the first generation of man after the time (1996-7) of man (which is the son of man), and needs only now speak on this matter. It is they for whom all things matter most. It is their future that hangs in the balance.

We are now living beyond the ordained time for man - on borrowed time. This is a matter that must not be taken lightly. This document only summarizes some things that are most important for the time, but social media and alternative, online information sources now confirm and detail a great deal of more diverse and important information people also now need. Major news sources completely ignore or distort much of that and religious leaders couldn't seem to care less. But tens of thousands of very intelligent musicians and people in alternative awareness, the world over, have been very expressive of valuable sentiments in all this. Some have even graduated to the point of really addressing things that need to be known, and the voice of them is now rising. Only until and as people know to look to them and to recognize the authoritative perspective to which they have now generally attained (which takes many years to develop), and understand the reasons for their wide departure from the public's mainstream-media-induced complacency, do they skirt the risk of sounding like crackpots.

In music alone, seven unique voices of life have resounded in overwhelming volume and overlapping succession across the last fifteen years in the lyrical expression of the music community regarding these things. The record of this now stands as the most well documented fulfillment of ancient prophecy in all of history. It is the "terrible thing" God promised Moses – the fulfillment of the unique covenant made exclusively between God and Moses. It has been the "rapture and return" of the Epistles; and the divine incarnation of the first collective son of God for the fourth age.

The first of these voices was one of surprise and excitement, along with some fear. The second was one of mind expansion and the exploration of thoughts never before weighed. The third was a voice of joy and willingness. This was followed by an expression of real victory as the movement was recognized for taking over virtually the entire music community. After this, there was frustration and impatience, due to the duration of matters of resistance against their victory imposed in places not yet prepared for them. And finally, there has come a sense of betrayal, of being forsaken, and of wanting to give up. It has been an expression of the high priesthood for the present time, pleading to be taken off the cross and restored. There is also a further sounding of great doom and gloom now dominant in a few genres of newer music.

Together with its former rejection from religious authorities and its subsequent restoration, this unique incarnation of music, as well as a whole class of sidelined, true watchmen of recent times, have scriptural parallels in both stories of Lazarus, the Greek term for the Hebrew, "Eliazar" – the third son of Levi, the priesthood ordained for the third age in time and beyond.

Beasts of Religion

Chapter 7 of the book of Daniel describes four beasts that appear to each represent religious influences now remaining from each of the 3 and a half ages of the past. Each of these beasts are characterized with unusual qualities reflecting the foresight of ancient wise men into how they expected the conditions of these religious influences to appear at the time this chapter also describes when the son of man (those living after the time of man, 1997) begin to embrace the wisdom also termed the ancient of days (knowledge and use of the days of ordained time for other discernment). Each of the unusual features of these beasts seem to describe why and how each of the related religious influences presently fail to meet the needs of the people for their own guidance and protection.

The first animal is a lion and relates to the first age teachings of Moses. We are told this lion had eagles wings but they've now been clipped and the lion has been given a human heart.

Jeremiah tells us the eagle was associated with Edom in the first age. But in Revelation and Acts we find it associated instead with the fourth age over-comer. Judaism became a leading influence in theology in the time of the adolescence of the people (children of God). But in the time of "spiritual" context, the people are responsible as adults and led by men of God. Carnal interpretations of Scripture are then just as obsolete as the literal application of the laws of Moses. The former works of doctrine, previously attached to Moses, the wings, have now been clipped and Moses has been given a human heart. This means we can then relate to divine matters intelligently and cooperatively, and with no undermining nor

authoritarian influence. This is a perfect description of what the sacred encryptions of Moses do for us.

The second beast in this chapter is a bear and would represent Catholicism, the religious influence from the 2nd age. We're told it has 3 ribs in its mouth and teeth. So what has Catholicism been devouring lately? To eat something means to accept it, but teeth would imply destruction. And Catholicism has now come to embrace all 3 of the Abrahamic faiths. That's the biggest problem with it. It's not any good to anybody now because of that. It's ordination under Moses expired when king James gave his order to create Protestantism anyway. And it doesn't produce anything right or righteous in terms of what is needed for the Christian world today. So we're also told this bear lifts himself up on one side, but he can't stand - because he only has left feet. They've even started having Muslim prayer at the Vatican lately. So this is quite an accurate description now.

The leopard would then be the state of Protestantism in the present. Notice it has four heads. A head relates to intelligence - in this case, the genetically inherited intelligence from each of these four times that yet remains in the people of Protestantism. This is a very valuable asset, and Protestantism is represented here as a rather formidable beast of the wild, a leopard. But notice it has the wings of a fowl. And what's notable about a fowl is that it can fly but it chooses to just walk around on the ground instead.

In the last 20 years of the fourth period (As we're halfway into this 40 years now), we've seen another beast become most terrible, as the story says. And the EU and globalism are well quite represented here.

The EU got its start over 50 years ago, and in the '70's the UK nations also joined in, making it a union of ten and/or eleven European nations that year. These were probably mostly the same nations originally settled by the tribes of Israel way back when. Each of the tribes were promised to become nations, but they were also supposed to be lost, meaning they did not know who they were after coming out of the Assyrian captivity. And they were probably illiterate, having been slaves, so there would be little record of the time.

Anyway, they are represented here as 10 horns, and the text goes on to say these are ten governments.

What happens then is a newer government comes up and subdues 3 of these governments with great words of deceptive human virtue and with eyes of man. These eyes, or "visions" of man, parallel the more personal or short-sighted ideals we now commonly refer to as identity politics. And the three governments that are subdued by this we could now estimate are Germany, France and Italy. But prophecy is generally more vague than that, so it may be just accurate to consider this to mean 3 tenths of all the governments of the tribes have been undermined and taken away from the native people.

Obviously, this is a good portrayal of the EU invading the old land with elitist globalism - which is the form of religion that's become this fourth beast in the last twenty years. And we can call it a religion instead of a political policy because Cultural Marxism requires people to believe things that don't make any sense.

All of this is the condition the ancients expected to exist with the providence people at the time the son of man (those living after 1997) start to embrace the great many things we can learn once we accept the ancient of days vernacular as a tool for interpreting Scripture and for working with the forces of nature behind all these things.

One of the greatest things that comes from that is the realization that while we've had three main teachers in past ages - Moses, Jesus and Paul - Truth is what is prevailing now. And there's a great deal of ancient wisdom, very superior insight, available to all the various truth promoters we have today, given due order is established within which it can develop. And this means taking a critical look at the current state of Christian leadership compared with the responsibilities for which it is appointed.

The entire species of man has one ultimate destiny not yet decided. Either it is to be finite and terminal or it will become self-sustaining, regenerative and eternal. The present generation of the free world is exclusively appointed from ancient times to choose between these two options for the entire human race.

The primary struggle in this decision is over the proliferation of vital information and timeless wisdom. It is a race between public understanding and the abuses of power and technology by the unseen. It is primarily oriented between the elitist control of major news and information sources, including the subversive, subliminal thought programming of television – and the collective abilities of the general public for the recognition of divine guidance appointed for the time and already widely acclaimed by many recent years of both popular and underground music. The model for the development of such guidance should, at its core, be the purveyance of both emotional and rhetorical stimulus together, as akin to popular church practice, but managed under an entirely different business model and organizational mentality than that of the traditional church. And the beginnings of this "new creation" is already present.

Reformation

The free world, as we know it today, only came to exist by a critical separation of church and state dating all the way back to the time of Samuel. States have been the accepted expression of the people in self-governance, while religious institutions have guided the inspiration for public education, information and the sciences - keeping them all within acceptable bounds for the preservation and advancement of human destiny. This was the case for many, many centuries. But across about the last one hundred years the inspiration behind all these have fallen into the hands of the private sector and come to no longer serve the needs of the people for the awareness needed for self-governance. Major influences behind these forces of "prophecy" now lean heavily toward the private exploitation of human destiny, and with little to no regard for the humanity to which it rightfully belongs.

In recent years, both the consequences of this removal of powers to the private sector, as well as related awareness of a plethora of ideological differences now needing much greater attention, have become well represented in anon culture, online news media and in social activism - being driven there by disregard and aggression from major news sources and corporate interests under subversive influence.

The modern, traditional church has no theological orientation and no business model sufficient for providing due inspirational guidance for the present time. The period of time ordained for the church (until 1996/7) has also expired. And the old, one-leader/teacher model also cannot possibly administer the many, far-flung elements of important truth about modern industries and sciences the present generation now needs. But probably the greatest indicator of the failure of the traditional church to meet the purposes for which it is intended is that such failure has now precipitated the development of other movements of thought and motivation in society that bear striking resemblance to the components of church order that have malfunctioned in the old model meaning the natural, organic forces of social vitality (or, God) have moved on without the old and begun creating a very different church in the world in spite of it. We need now only recognize the general nature of this new creation and work with it.

The Bible appoints five offices for the leadership of the church. These are apostle, prophet, evangelist, teacher and pastor. Collectively, these offices comprise a natural, living organism of bilateral operation between the divine and the people (making a perfect, perpetual system of seven). But none of the past qualifications for these offices, as they have been exercised in recent times, are simply transferable to the purposes of the fourth age. The third age had very different needs for church order than does, now, the fourth. All these offices need to be recognized as interdependent collectives of one very different mission, or spirit of purpose, uniquely tailored to the redemptive processes of the present time, and as already present and developing in the secular world outside of the church.

The office of apostle, or "apostolic council," now exists in the sacred values and context of Scripture and other extra-biblical, sacred writings from ancient times affirmed thereby; the work of important "whistle blower" activities and related information throughout society; and the geopolitical concerns and complicit theological contributions of men ascribed to the metaphoric character of Abraham previously described. These are all sources of the present study and should all be considered the only complete source of apostolic leadership that, through due prophecy, the Christian world should uphold going forward.

The office of prophet is best represented in ancient times as a “watchman on the wall.” Conceptually speaking, this refers to men that have scaled the virtues of all ideological contributions to the construction of some city or industry. The figurative tense of a walled city is any particular sort of self-defended industry. So this collective is, more broadly, they that have mastered the knowledge of some particular study, profession or industry. They attain the best perspective of threats and potentials both within and without their occupation, as well as an overview of the product it sends out into the world. On occasion, they descend from their self-appointed perch to address some particular misdoing they see taking place - ideally, in consideration of the higher laws of life, good ethics and positive human potential, as well as the more over-arching purposes of the apostolic council. But doing this is not prophecy in and of itself. And obviously, in the modern setting, a prophet is generally a whistle blower or someone that facilitates access to information on miscreant issues. This collective should be recognized and cultivated exclusively in the crowd-sourced opinion of the evangelist collective. It is the body of initiatives and thought the evangelist collective recognizes and sets forth as pursuant of apostolic objectives and values.

The office of evangelist is that of messenger between the “council” and the people, churches and similar interest groups. It does not fully include teaching the general public or laity, but rather, consolidating and inspiring thought in productive directions.

No other class of people in the last fifteen years has more appropriately lived up to the calling of the office of evangelist than a great many musicians that have verbosely voiced their impressions of and reactions to the sacred values of Moses. Many of these have endured years of internal controversy in this knowledge - a struggle of deep, systemic transformation that produces the unique strength, character and endurance, as well as discernment and knowledge needed to excel in exactly such leadership for the present time. Touring music groups also have unique exposure to one another as well as to a great deal of awareness of the human condition and concerns for social well-being. There is a collective consciousness and awareness resident in the international music community that accommodates and solidifies quite well the capacity of the office of evangelist, and it is already developed and proven by natural forces to fully embody the modern character and identity of the metaphoric Isaac.

Concerning the remaining offices of teacher and pastor, notice first of all, no office of preacher exists in the proper ordination of church order. Preaching is a hybrid of teaching and pastoring useful for voluntary outreach but usually plagued with half-truths and hyperbole that obscure the paths of honest doctrine. Combining the two offices of teacher and pastor also subverts the responsibility of the teacher to commune with evangelists (external messengers), and replaces it with the subjective passions of the people (to which only the pastor should tend). This results in the people merely chasing their own tail. Nothing has more contributed to the destruction of theology. The solution to this, for existing churches, is to give place to very different persons for each of these two offices and to isolate their responsibilities.

The music industry is not generally in the business of teaching the public. But the value of its freedom of expression and the intelligent, unbiased opinions of many in the business is priceless to good inspiration.

Concerning teaching in churches, the importance of publicly promoting vital truths about many topics on foreign affairs, big business, science and industry now far outweighs that of merely presenting theological opinions; and traditional church leaders need to acknowledge this. The need is for administration and the hosting of teachers specialized in a variety of subjects, drawn both from the congregation and from newer churches or information groups. Teaching should dwell on the reasons for popular deception, the suppression or distortion of truth; on confronting modern adversities, the blessings of overcoming them (the hebrew nature) both in the short and long run, and how to do so in communal ways.

A great number of well-intentioned students of many important topics have taken to social media in recent years to exchange opinions obscured by recent decades of subversion in common understanding. Most of the participants in these movements already recognize the political subversion of American government, the press-induced deception of the American public, and the idleness of Christian leaders – all as substantially defending negative trends in the concerns they uphold. Such persons need only now

realize their own identity in the Jacob nature and the divine promise of positive progress in their concerns that awaits them behind the doors of the church, old and new. They should organize into local music appreciation and alternative awareness groups and petition local venues and churches to host music and education events for them and assist with further public outreach. This is the critical, final contribution of Jacob to his own salvation and social reformation.

The position of pastor is, appropriately, the host, MC, or event organizer for a local following that serves the people in every way needed to culture its own unique brand or identity in the assimilation and expression of the product of the evangelist and teacher offices. This should include scheduling and promoting events, producing them, catering to the unique needs of the presenters and the people in the course of them, and maintaining the brick and mortar overhead. While this may include the leaders of community affair meetings, special interest or book clubs, or even activist groups – local music already has a collective of its own in this regard that is quite capable and practiced in much of it – venue owners and wait staff. Obviously, the inclusion of information (or informed, motivational speaking) in this setting is the new prospect here. But given the growing scarcity of good public information, the prospect of people embracing a venue-based sense of communal security against the also-now-growing sense of personal powerlessness in matters of growing concern should be welcome and make it thrive.

Parable of the Plagues

The dawning of a new sort of nationalism to come is represented in scripture as the "coming down from heaven" of a new Jerusalem (stronghold of peace, faith, prosperity). This is the ultimate promise of Christian destiny and the salvation of the Christian world - a vision of some transition of civil order taking place. At the same time however, a process of separation from the traditional order is also taking place. This separation from the past, it turns out, has been taking place for some time now - particularly as manifest in recent and present trends of truth promotion.

Many students of computer technology and internet trends are familiar with recent movements of truth promotion that have involved 4chan, reddit, anons, occupy, gamergate and a surge of nationalism. Most now also know these have been expressions of defense against globalism. But fewer also realize they have taken place within a 20 year escalation of globalist endeavors that started several years before 9/11 and led through economic repercussions to the global insurrection of about 5 to 10 years ago - when the internet got involved. Fewer still are much aware of the earlier events in this period, but they deserve mention here because they involve the same triggering as that of a story in Scripture also pertinent to the dynamics of transitioning between civil orders. The story of the exodus of our ancestors from Egypt by a process of plagues compares remarkably with this past 20 years of the present struggle for the promotion of truth in our time. And what we can learn from this ancient parable, compared to the present time, turns out to be quite inspiring and useful.

The modern story started in 1998, when an initial compilation of this study circulated underground, but very widely and virally among all the most popular televangelists of the time. They realized it to be the opening of the seven seals of the Bible, as described in Revelation, and struggled very publicly with it for several years before finally talking each other out of any responsibility for the truth they had learned from it. But some of their earlier reaction raised a lot of excitement among them and included some heated war-hawking that very likely triggered an acceleration of globalist exploits as well as the Cultural Marxist agenda with which we are all familiar. It was a huge effort on their part to finally lay the matter to rest however, because they accepted it at first, realizing their own doctrines were corrupt and that the Christians they'd been teaching had no control over their own lives any more, nor even over their own society - that they were doomed or, in a "visionary" sense, condemned or already dead.

Over the course of this time, however, a great many prominent people in music were also getting the circulation and noticed how these preachers were handling it. They were concerned because they could understand it well, and the importance of it. And they were outraged when they saw televangelists finally

sweeping it under the rug. They had already picked up on it themselves, but soon became much more vocal and carried the burden of it a lot longer and more honestly than the preachers ever did. They were quite determined for many years to change the world with all they had learned. But they were before their time in this. They could not possibly have taken on the preachers on religious grounds, much less the press and the political forces that would have also gotten involved, and particularly with only such an unwitting public in the mix.

That's the thumbnail of the background to the present day story before the internet got involved. Now, before comparing the ancient story with the present one we need to review a few concepts previously established in this study that are applicable to interpreting the ancient record.

As observed previously, social restoration is represented in scripture as occurring by the same rotation as water in the ecosystem - waters rise from below and then rain down on land from above. But social restoration of the present time is also represented in the fifth day of creation - as a continuum of one divine act, first with sea creatures (that dwell beneath the space of heaven - meaning they have no influence over life, or within "heaven:" the space between the sea and the clouds - see 2nd day of creation) and then flying creatures, having authority in the air and over life, just as the upper waters. Several elements of this one organic continuum of re-creation appear not only in certain of the social movements we have seen in our time, but also in the plagues of Moses across the different creatures it involves - as the story begins with sea life and develops with progressively larger flying creatures.

The textual story of the Exodus begins with Aaron casting down the rod of Moses before Pharaoh, which then turns into a serpent. This illustrates that failing to uphold the natural law Moses' rod represents - as was Pharaoh in defying Moses - engenders a curse. Pharaoh responded by calling his magicians, which were televangelists in the present case, to do likewise. They all threw down their own rods of judgment, which also became snakes, but they would all be consumed by, or become part of the curse of the rod of Moses, making it only bigger.

The next event is the river turning to blood and the fish dying. This compares with observers of this matter at the time noticing the corruption of the life-sustaining environment Christian leaders ruled over with their own doctrine and the imminent doom of the Christians - the fish - that lived in it. The magicians of Pharaoh also performed this same magic. In the present case, televangelists began even further corrupting the prospect of Christian vitality by teaching things contradictory to the study, thereby making it even more difficult for the people to learn the same things if they had even gotten that chance - which is to say they only further condemned both the river and the fish, just as in the ancient story.

The next plague was that of frogs. Frogs reproduce and mature under water, then come on land. This means this plague originated from forces of life with no influence in the space of heaven (to control land life), but that then rose above that to land - which is to say they gained such position. And it compares with the worldwide movement in music that went on for many years. Frogs are very publicly vocal and visible, like musicians (and both act at night). Pharaoh's magicians would also produce frogs, which compares in the present case with all the Christian music that continued to be produced in this time that was in complete disregard of all the good and timely inspiration that dominated - at one point - virtually every other, secular genre of music.

When the frogs died off, they piled them up and they stank. This compares with quite a bit of resentment the music industry made a stink about in more recent years seeing they had made a tremendous investment in lyrically promoting the cause over many previous years - even in a lot of the most popular music we've all heard - that was never appreciated as intended because nobody knew what they were talking about. The frogs Moses would leave would be in the river, which compares even now with a good bit of newer music that is still fairly well oriented since then. But this music lost its vitality for affecting "control over life" as the hope of its collective appreciation waned. There are however, a great number of very well educated and inspired musicians in the business and a tremendous backlog of even mainstream music of this time not yet publicly appreciated for its full inspirational value.

The next plague is that of lice. This is the first animal born on land in this process, meaning it has inherited presence in heaven to influence life, but it is very small. It represents the individual that goes unseen alone. The power of lice is in numbers. And it compares with much of the anonymous internet crowd when that global insurrection was going on. They were publicly unseen, yet adequately felt in times of collective expression. In the ancient story, the Egyptian magicians would also try to replicate this magic, but would fail, telling Pharaoh they could not match it because it was the finger of God.

These lice, in unified action, are the first "brain neurons" in this time (the fifth) of the development of the head of man's collective, divine likeness. The finger of God is the conviction of truth in the individual. They are driven by the conviction of truth in the individual. The unjust opposition in this case (Pharaoh's magicians) could not create an adequately convincing false truth to contend with the real thing. But the finger of God is also what wrote the first tablets of Moses - the law and the history of the people for all of time. And that's what this same generation is destined to do again, as led by these early risers to the occasion. This is in fact, very much what the rest of the plagues accomplish, at length.

It's also significant to note this "new destiny" materialized mostly in the many months following the OWS movement, as thousands of newly inspired political activists took to the internet and began organizing in new ways online - placing its main point of maturation, essentially, in the last year of the Mayan calendar.

The next plague is that of flies, and there are several unique descriptions of this plague that compare particularly with the events of 2016. For one, flies are more publicly noticeable than lice for being larger. They also have wings, which means they can support themselves in raising their influence in heaven. Flies seem to compare with the many truth-bearing online influences like websites, online journalists, podcasters and even twitter personalities that can now rise above both the invisible anonymity of previous hactivism, as well as the destitution of it by acquiring at least some financial support for their work. Such support is what gives them the ability to fly, or to rise in influence for the imposition of truth to support life in the realm of real social influence.

The cohesive expression of so much of this particular force in the modern paradigm, in the promotion of truth, certainly amounted to a swarm of influence in the U.S. in 2016, particularly for the unusually combative presidential election that took place.

Flies also reproduce and feed on rotting flesh and dung, which is another great comparison to all the dirty details of political misdoing and social degeneration upon which truth promotion of this time commonly subsisted and multiplied.

The plague of flies also divides the playing field in two, Goshen and Egypt, as the textual story details. Likewise, the modern story made a very publicly visible distinction between globalist, political subversion and practical, national values. That this division was over ideology is also represented in that the flies would cover, or take over the ground, as the ancient story records.

Ground represents ideology. We know this because every time something unique happened to our ancestors when they were under Moses, the place it occurred, or the ground where it happened, was named for that event, to represent what was learned there, or the ideology that developed there. Even the phrase "stand your ground" means to defend one's ideological position. This is an example of natural language common to all languages, and it reaffirms the division that occurred in this plague played into, or "covered the field" of many ideologies.

Also, as Moses also points out in this plague, there is a threat of being stoned for condemning the values of the Egyptians in their presence. Needless to say, champions of truth at such time also found this to be the case, in social media anyway.

Now let's stop and consider a few other concepts of natural order also previously established in this study - specifically as these first four plagues compare with the first four divine influences.

The first divine influence pertains to distant vision (of the future). This occurred in the sight of

televangelists who witnessed the blood (inner workings) of corrupt Christian doctrine, seeing it was leading to death. The second is that of hearing and the dynamics of change, which took place primarily with musicians who could "hear" and understand the spiritual nature of Scripture the commercial church actors chose to silence. It also involves division, which they employed by conceiving an alternative to the pathway to death for the people. And they had a lot to say about this for many years in music, which also inspired a lot of other very well-initiated people in other fields of influence.

Within ten years, the nation was well into international conflict and the financial market had crashed, leading to the international effects and the rise of the online plague of lice - which engendered the growth of some to the "size" of flies, the fourth plague. This plague should thereby qualify in the character of the fourth type, that of the fourth brother, Judah - the brother all the other brothers would follow in mercy, order and rebirth.

Also consistent with the nature of the fourth divine influence is that it is the first that is objective - occurring as a deliberate and meaningful offensive that successfully takes new ground - rather than just being reactionary - the result of lesser-known, subjective forces like the first three (which only resulted only in more unseen, although positive effects).

This time also divided the ground for us, giving us a new "line in the sand," for qualifying different efforts of truth promotion and focusing them all more deliberately and coherently on further objective activity. It matured a certain element of nationalist mentality to do this. And doing so leads to the fifth work, that of wisdom, power and peace.

With all that in mind, let us now look at the next plague and the potential effects thereof.

The next plague is against the livestock of the opposition. Gaining some idea of what this means today means considering livestock was the measure of a man's wealth in ancient times and often used for trade. Many patriarchs also raised livestock, so it was their industry too. So this may imply the following plague is among the business, trading commodity or industry of the deceptions against truth. As we all know, such deception is maintained primarily by MSM, academia and Hollywood. But two of these have one main economic link in common - the television economy.

The next several plagues could easily be furthered by effecting the likes of an across-the-board demotion of this particular, adversarial economy, such as by the likes of boycotting all products and services advertised on television. This would be something no fairly prominent media outlet would out-rightly call for to begin with, and its management would be difficult short of adequate networking. But it seems to follow by natural means, even unspoken anyway, to some extent. TV is, obviously, one of the many industries affected next in the bigger picture here.

Formalizing an anti-TV effort to make it even more effective would also draw more public interest to alternative media. But we would also see quite a few other things take place. And we know about them because they already happened before in this story when truth got a little out-of-pocket with preachers the first time and with music after that. We've also seen some signs of them in most recent times too.

For one thing, television advertisers will plead the causes of truth promoters right in their own advertisements, just as they did in adopting a lot of heavenly and spiritual themes back around the turn of the century the first time, and then a bunch of music themes we've all seen over many recent years even in serials as well.

In other words, even the people of Pharaoh would be seeing to the good of the alternative economy in their own defense, just as also mentioned in the ancient story.

Pharaoh sent someone to look at the cattle of our ancestors to verify they had not died in this plague like those of the Egyptians did. But looking at something means being involved with it for future good. Having vision towards something is always associated with "future good" in Scripture.

The next plague, which we are already seeing build is that of adversarial prominent news people and

public figures failing to win no matter how they spin a story. We are already seeing this. It's the plague of boils. Boils is a painful disease of the skin that's visible to others. It is the tarnishing of reputation. The modern aspect of this visible disease on public figures also helps draw the curiosity of normies, for whom only the enlightened can then answer their questions by red-pilling them.

Ratings of popular news and commentary shows would also drop as they start stepping out of all the old crumbling routines - either under pressure from their own finance departments or their own propaganda agents. This is also offset by growing interest in alternative and meaningful news. And the both of these make for a fracture between newer, meaningful sources and the biased old ones. Even Hollywood starts changing its tune, just as they've done several other times, particularly as more and more people recognize their psychological programming agenda. And TV producers are then found banging their heads against the wall as they realize, no matter what they do, the revolution IS being televised.

The same division we've already made on the ground then goes right through the sky, upsetting the whole social ecosystem - just as we see described in the very next plague, that of hail. And the notable thing about this plague is it takes out all the grains of the Pharaoh - which make all the different breads of "philosophy" confederate with globalism today.

The plague of livestock also mentions bringing "all the plagues" to bear at the same time, which we can somewhat already see happening too. This is one of the unique references to this point in the process, and we should consider how it also relates to new opportunity.

It would seem to suggest we could advantage from broadening our awareness of all the matters related to the whole story here. And the one thing that really makes this happen and produces a lot of other good is "in real life," local, organizations taking shape. We can all see other needs for this too, even now - because there are so many phony and skill influences now corrupting even alternative news, and the major corporate powers of social media are also now contending with genuine truth promotion. So we need to take it all inside.

Local groups naturally become an anchor for pooling resources and complementary abilities; organizing local events; consolidating tribal order and academia; developing local respect in the community; networking; collective bargaining; business relationships and on and on. They also facilitate the creation of solidarity that's immune to all the phony and misleading alternative thought. A standard for what really matters and what is a distraction from that develops as true wisdom develops. And what all this does is set things up for the following plague, that of locusts - now a much bigger flying creature than before, and this is the one that takes in the church, where all these troubles started in the first place.

We find this promise in a prophet called Agabus, which means locust - who prophesied to Paul there would come a day anyone bearing his mantle would be "cast unto the Gentiles" - made to answer to the people they have misled. Paul is the chief leader of all the harmful theology that has long undermined the watchman-like capacities of real truth-seeking Christians and protected the antithetical, political undermining of the West. Taking down the bad religion of the church allows the honest replacement of all the vital faculties of community and self-determination the church once provided and protected for the people. And the wider perspective of all these things happening will be the witness of the proverbial coming down from heaven of a new Jerusalem.

Four Cavalries of World Authority

Several portions of Scripture refer to different sorts of equestrian power as significant to end-time events. But one stands out as particularly descriptive of political developments we have all been involved in for some time now. This one is a story about Phillip that began on the heels of the execution of Stephen for his witness to the former religious leaders about their failure to uphold divine leadership.

The name, Phillip means, "love of horses," or "affinity" of horses, which carries a very meaningful connotation in the political mind. Something horses like to do is run together. This concept parallels the

tendency of like-minded people to unify and "run" together in collective actions they perceive as empowering of them all. So, in presently meaningful context, the name represents a comradery of sorts, or a "cavalry mentality." And the story of Phillip describes a continuum of several instances of this that have dominoed from the same sort of origin as in the old story, but just over the last twenty years - which is to say, it began at the ordained "end of time" - the time of the first generation of the son of man when "all prophecy (plain and encrypted as parable) is fulfilled."

This modern story of "Phillip" began when music first delivered the "spirit" of the new gospel to the people in the form of cryptic, lyrical sympathies particularly motivated by present-day religious leaders putting an end to the witness of Mosaic encryption against their own failure to uphold proper order.

This was even before the recent turn of the century. And the next significant landmarks in the chain of events to follow were very likely due to the substantial fallout that occurred about this time in the highest echelons of international, political thought. Some will recall a bit of pretty evident political turmoil that concurred with the religious turmoil at that time. Religion and globalism have always been very intimately related due to their common concerns for public opinion and action in the Christian world. And while an inside operation like 9/11 is generally carried out for many reasons, this was during the time of the events leading up to it, as well as those of the housing bubble collapse some years later. Both of these were events of the greatest international caliber in modern history. Both were also highly consistent with a continuance of the same international struggles of the Christian world against globalism, to which the encryptions of Moses, at length, speak most profoundly. And both took place precisely between this first act of televangelists against Moses and the rest of the viral developments in the "travels" of Phillip.

The impact of Moses' work on secretive plans for world order seems to be represented in Acts as Phillip "baptizing" the emissary of a foreign leader. This implies the "gospel" reaching international proportion, from which we should only expect fallout to soon follow - fallout adequate to signify Phillip had helped "upset the apple cart" of some many years of previously very discreet successes of globalism.

As soon as this baptism took place, Scripture says Phillip would be "taken up," which literally means ascending to heaven. But the Bible goes on to explain what this means as well. He would later be found in Azotus, which means "powerful," and afterwards in Caesarea, which is a title of world-class emperor (such as that of sole superpower authority).

Paul would later visit Phillip in Caesarea, where he found him to have four virgin prophetesses. That is to say, this house of "cavalry mentality" would consist of four distinct powers of authority ordained to enact, or "speak" change, in the place of world dominion. These voices of such influence are present today as a result of the modern-case, viral travels of Phillip. Each are remnant of and yet active as the natural-force demands for self-defense in the people of the West that successively transpired following exposure of the very real threats of globalism first imparted by Moses and amplified by music.

This is another take on the same developments described in the previous section. It is a collective of influences now present and actively working in the promotion of truth - primarily in support of the same efforts now championed in the "city" of the world authority of the Trump administration.

The first "cavalry mentality" of Phillip was in the music community. But some other movements of such "Caesarean citizens" are the result of the second calling of Phillip (to meet with those "going down" from traditional religion), which music most certainly helped engender, at length, by substantially disrupting the previous religious gravitations behind global leadership.

The first is now that of well-established whistle-blowers, justice advocates and the data miners and keepers of valuable information of international weight, who know as long as enough of them continue to surface and to work, they all prevail at the same pace as the progress of the other cavalries, the nation and the current administration. It is public issue influencers on the side of truth both in and out of the closet.

The second of these is part of the online anon culture. This is the brain network of collective man that

serves as a platform for the aggregation, assembly and resolution of many diverse sources of information, which gradually distills the best sense of them all.

The third cavalry is the social media peer-to-peer exchange commonly emboldened by the first two.

The fourth is alternative news media - websites, youtubers, podcasters and social media personalities more widely esteemed for unusual resolve in the promotion of vital truths for the West.

Beyond these is one other that ultimately brings the four together going forward. It is the local venue that brings the good of these others into local, brick and mortar settings. This latter class is most vital to them all because it connects them to the economic engine of public participation. It has been somewhat of a bottleneck to progress for some time mainly because the pastoral responsibilities of the church have been so slack in matters of vital truth for so long. So Paul ultimately "finishes his course" by calling for recognition of these other forces of influence already upholding the need for the promotion of truth, and even blesses them with an ultimate treasure of achievement never before revealed to the Christian world.

Paul Goes to Rome

Paul makes many mentions of his intent to finish his ministry with a trip to Rome and an "appeal" to Caesar. As he has long been the chief leader of the Christian world for the third age, this intent of his also relates to the present as a spiritual parallel (at the end of his "third age" ministry), and again in the context of addressing the highest authority in the world, which is now the American people. He outlines how he envisions this appeal taking place in the last chapter of his letter to the Romans.

First of all, in Colossians 1, Paul associates his helper Epaphrus, with "all wisdom and spiritual understanding." This name means "one dedicated to superimposing times, places and orders, as a relation of distribution." This is how processes of change, or "arrangements" recorded in the Bible are found to speak to similar ones at other times to which the same ordinal forces of natural process apply. Paul also says this is a faithful witness. And by the same faith, based on many such processes of divine change he knew would also be unfolding in our time today, he quantified these other new creations he expected us to be seeing now that are vital to our recognition and use presently. They are the elements of the now very present and future "church" of collective social intelligence and self-actualization for the Christian world. This quantification of his appears at the very end of the book of Romans as a list of descriptive names, or characters of activity he implores the people to recognize.

But first a little background to the story.

In Acts 18, Paul started work in Corinth with Aquila (which means "eagle" - associated with fourth age over-comers) and his wife "Priscilla" (meaning "little ancient" - lesser known or less-prominent wisdom, which is quite apparently the sacred meanings of Moses). When Silvanus (silver - the "inspirational" trading commodity of the fourth age) and Timothy (Paul's successor, or teacher for the fourth age) showed up, he became more bold in his work and ran askew of religious leaders. This is when he swore to never deal with them again and would only minister to the people after that.

He then took up teaching with all these others in a room adjoining the synagogue (on the same grounds of religion, but now outside of former religious authority). Since he and Aquila were both tentmakers, they could do without the church - as tent making implies the concept of (some form of) crowd-gathering, and no doubt for inspirational communing. In the modern case, this perfectly represents the initial transition of his inspirational leadership (and in fact, the due ordination under Moses) from the church business to the music community and truth seekers.

But this was not enough for the religious leaders. They accused Paul of falsehood and drug him into the local court where the judge would not hear the case because it was over differences in interpreting words and names. This is apparently what the whole conflict was about all along. The present case is the same - the rejection by church leaders of the encrypted values of Moses divulged by alternative etymologies.

This entire scenario "superimposes" remarkably well with the modern story of some in music (Aquila) taking up with the sacred values of Moses (Priscilla), finding good trade in silver therewith (Silvanus) and good direction for the future (Timothy), but remaining reviled by traditional doctrines for comprehending words and names differently than by traditional means. Even the result was the same. The ruler of the synagogue got beaten down by the Greeks for accusing Paul. The modern church also took a beating in its bottom line, not only by insult for all the people finding better inspiration even to this day in secular music, but also by some lyricists that have been a little more verbose about the whole story.

Paul finally brings it all home in Romans 16. He starts by introducing Phoebe, which means "to shine." This seems to relate the story of God hiding Moses in a rock while He passed by, then letting him see "His glory" after He has already passed. It is the fulfillment of the one covenant God made only with Moses - to perform a "terrible (spectacular) thing" to witness with Moses in the latter days - to reveal His glory to all of mankind in our time. The parable of the plagues is another example of the same thing here.

Now, bear in mind, the letter to the Romans is not written to any church. It is written to the international "city" of Rome, a place of world authority at the time. And it is evident this appeal of Paul's is not expected to be easily accepted by church leadership today due to all the differences it presents against some of the more shallow, common church doctrines. So he begins this last chapter with plainly requesting the people to support Phoebe's business, saying she had brought many to faith in modern salvation, even himself (as this deciphering accomplishes).

Then he seems to explain what that business is.

He next introduces Priscilla and Aquila (as above), saying they had stuck their necks out for him and that all the churches owed them thanks for that. He even says they have their own church, in their house, together with its own worship team he then terms, Epaeetus, meaning, "praiseworthy." This certainly describes a lot of people in music today that have earned great respect throughout the industry for the expression of their own enlightenment from this study.

Then he portrays the architecture of this new "church" by order of the five ministries effectively now present and interactive in meaningful ways in the real world as such, after first invoking the name, Mary - considered the mother of the past church and representing the "educated" law of love (Miriam) for this future one. This also compares with the Mary present at the resurrection, which was not Jesus' mother.

He begins with Andronicus, "man of victory," (and Junia) and specifies this pertains to apostleship. This would be those of the past and present that break through, or have broken through for everybody else, as previously described. We should also recognize this as pertinent to President Trump, who has certainly made a very valuable and timely breakthrough of victorious value to truth and to the U.S.

Then he mentions Amplias, which means "to amplify," a description fitting of the office of prophet and now accurately descriptive of the work of online and alternative news media - another most precious asset of truth promotion in our time. Alternative media has also been a very important tool for the Trump administration - for amplifying his own communication with the people, undeterred by major media.

Next, Paul introduces Urbane and Stachys, which mean "city" and "upright stance." Seeing this is in the 3rd slot, of evangelist (messengers), this would apply to those furthering the same work as those above into every corner of society where it is needed. This would be the greater realm - an entire city of the upright - who now stand for truth, mainly in social media and peer-to-peer news sourcing.

Then he adds Apelles, the name of a very well known graphic artist of the ancient world, and associates him with the house of Aristobulus, meaning, "the best counsel." This is a most interesting association today, seeing internet users and anonymous crowds have produced not only so many artistic memes and videoettes for teaching truth but also some of the best and most pivotal counsel of our time. The internet is indisputably the best source of a great many truths people need these days. And appropriately, these two names appear in the fourth slot of the five-fold order here, which is that of teacher.

Next are those who bring all these others together, particularly at the local level, as this relates to the pastor capacity. Herodian means "vision of a hero." This would identify with local administration - the pursuit of the salvation of Jacob by his own effort (as previously described). And the other name associated with this relates peculiarly to a now-common standard of identity in modern truth-seekers. The name is Narcissus, meaning "narcotic." Today, the term is "red pill."

The next three names mean luxurious, luxuriating and female. This sounds like resources available at the local level to the heroes that bring all these things together.

Then it really gets interesting. Paul now draws attention to a chosen one, Rufus, a name also assigned one of two sons of the Simon who bore the cross of Christ. The other son was Alexander, meaning "fighting cock," a name Paul condemns for giving him much trouble, and associates with copper-smithing. This craft of his would imply his fighting is for the trade of the time of brass (3rd age) - against that of the time of silver. Alexander would be the carnally-minded believer that fights for the carnal doctrine in which only the physical aspect of cross-bearing matters. So the two would represent the significance of cross-bearing in doctrines past and future. One is against Paul, and one is for him.

It's also significant to understand bearing the cross - paying the price for true salvation - is all about conquering the hill of Calvary, which means "skull." It is about achieving the skeleton, or the basic architecture for the order of the "head" of man in his collective, divine likeness. This is that basic framework above, which already exists. It merely needs recognition for the divine creation of real-world, intellectual competence it can produce, as replacement for, or the future of Christian "worship."

Next, Paul goes on to only further distinguish between the carnal fulfillment of cross-bearing and that of those who have born the cross of Christ in the "spiritual" fulfillment today - with five more names.

Two of these names are related, Hermes and Hermas. Hermes is the messenger of the Greek gods, while Hermas is the name of a man derived from Hermes. The root term is also associated with translation and interpretation. And the way these names speak in the terms of Paul can be read:

Salute [Observe the] Asyncritus "incomparable difference" [between the], Phlegon "blazing" [overblown, oversold] Hermas "message or interpretations of Scripture by man" [and that of] Patrobas "the father's life" [the seven laws of life, and] Hermes "the messenger of the gods."

In other words: Observe the difference between the past messages of men and those now derived of the seven-fold (eternal) life of the father and related messengers.

The essential difference here is between the "man" of carnal understanding who interprets Scripture in literal terms and were never to understand the ordained times of the ancients, and those who succeed in recognizing the actual unfolding of the very processes of change Scripture teach of (the spiritual parallel) in the time thereafter, of the son of man, to whom all things are to be known.

Paul also instructs his successor, represented as Timothy (those leading in all these things henceforth, now that the end of Paul's work is come), that only he is appointed to build new churches, and that all scripture is useful for learning and for teaching (not just what later compilers chose to put in the Bible). He even continues in Romans 16 with instructions to avoid any who take issue these things, saying they only serve themselves. And he says the adversary will soon be tread under your foot.

Then he bids salutation of his letter to those understanding he has divulged "the mystery kept secret from the foundation of the world."

Breaking the Matrix

As this entire 20-years-in-the-works expose' on ancient wisdom has shown, sacred texts are now akin to a video game with thousands of secrets and treasures awaiting the needful and virtuous seeker to find with special keys and innovative thought particularly first realized only by him. The ancients chose to confirm the heart and thoughts of the diligent seeker of the last generation of time with divine understanding that

puts to shame all the previous knowledge of men. They reached over, across all the history of the world to make the last generation the pioneer of divine reality and the first of all time to come after. And they do so by empowering only him with the forces of nature needed to overcome everything in his way.

It is now quite apparent the world has long been subject to natural changes and precise progressions of time which very few men have known - all set in order long ago by ancient intelligence very highly developed in the fields of astronomy, metaphysics, sociology and political acumen, just to name a few.

2017 is at the center of the 40 year period also long ago appointed - and the noon-time peak of the bell curve of conditions amenable to new creation of the free world future. It is the optimal time for reversal in the pendulum swing of all the waywardness of the world.

One ancient perspective of this transitional time appears in the symbolic prose of Revelation 12. A great many religious figures with only misguided perception of the symbolism in these verses have attached all kinds of prophetic nonsense to them. But real watchmen and seekers of truth that steer clear of all that and instead pay attention to more real-life matters of political concern can easily understand such things because all the elements of the story it represents are now present all around us.

The story is of a woman in labor with a child, both of whom will be lifted above a dragon intent on preventing them from attaining to such elevation. The woman is clothed with the sun, which is associated with the inheritance of Jacob and represents a most highly regarded pursuit. She is standing, or has "footing" on the moon, which has now long been a common reference in music for representing reproduction and unseen (nighttime) forces of change. She has a crown of 12 stars on her head, which means she "knows" the divine destiny of all the tribes of Jacob (the West) guides and protects her. And we could also accurately assert that her name is Mary.

The dragon is the curse of Moses now fully developed in the self-defeating and outgoing, globalist agenda. It governs itself with "seven heads crowned" by knowledge of the seven laws of nature, while the Christian world remains denied the same powers by its own religious authorities. This difference in "access" to divine authority is what enables the adversary to "accuse the brethren," (and invoke divine powers against them) as the story also mentions. The implements of the power of this dragon to do so are in fact, this same ignorance in the people. The ten horns are the "lost" ten tribes, excluding the two - Levi and Judah (which are now ordained only for work on behalf of the future of the woman and her child).

But the tail of the dragon takes away "the third part" of the stars, or the "stellar" influences aligned with its own illusive future from the time of the third age (third part). In other words, its demise begins as a result of some of its own latter (the tail end) movements. Who can say we haven't seen that lately? And did not the DNC take out its own in Revelation 9, only to embolden the four characters of the altar?

We should also see globalism take on a new form, described next - made of the now defunct elements of Daniel 7 - a body like Protestantism, feet of Catholicism and the carnal law mouth from Moses.

The child born is the duly ordained order for future world government, to be "raised" in the hands and the mental convergence of the Christian world as truthful knowledge of religion, history and divine order develop under the bearing of natural force provoked by alternate falsehoods. And as this due appointment for the future is recognized as the fulfillment of all Christian promise that it is, the "child's" own innate immunities to the very antithetical forces that induced its opposing conception make it effectively out of the reach of the same, previously threatening forces of man. This is what takes "him" up above them.

In Closing

Every person of good faith in the destiny of the free world to uphold and sustain the creation in which the human kind has now long been so blessed by all those that have gone before us - should be encouraged to study this document; to take it in number to community, business and civic leaders requesting their response, and to others that can expand on the history or implications of it; to seek out the unique age of

music it describes; to talk about it with friends and neighbors; to befriend local persons well-steeped in alternative awareness and information; and to support local music in ways that promote the public exposure to and coalescence of all these together.