

XV
HIEROS GAMOS

“Behold, the young woman, shall give birth to a child.” (Old Phoenician Song of Hieros Gamos: “The Betrothal of Yarikh, the Moon God, to Nikkal-Ib, the Moon Goddess,” Ugaritic Narrative Poetry, ed. by Simon B. Parker [Scholars Press, 1997].)

Hieros Gamos, or Sacred Intercourse, was celebrated among all cultures of the Ancient Near East. We can hear the echo of the Old Phoenician Song quoted above in the announcement of the Angel of YHWH to Manoah’s wife, the mother of Samson:

“And the Angel of YHWH appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt Conceive, and bear a son.” (Judges 13:3.)

Songs of Hieros Gamos were usually Songs of Fertility that celebrated the sexual union as a religious-magical act that could transfer fertility from the worshipers to the City or Nation. The Sacredness of the Act came from the fact that the participants were either Pagan Deities or their Human Royal representatives. Here are three examples from the Ancient Near East, including one from the Kingdom of Israel:

“The ‘honey-man,’ the ‘honey-man” sweetens me ever,
My lord, the ‘honey-man’ of the gods, my favored of
the womb,
Whose hand is honey, whose foot is honey, sweetens me
ever.

Whose limbs are honey sweet, sweetens me ever.”

(“The Honey-man,’ Love Song to a King,” Ancient Near Eastern Texts Relating to The Old Testament, ed. by James B. Pritchard [NJ: Princeton University Press, 3d ed., 1969].)

“The sun has gone to sleep, the day has passed,
As in bed you gaze (lovingly) upon him,
As you caress the lord,
Give life unto the lord,

Give the staff and crook unto the lord.
 She craves it, she craves it, she craves the bed,
 She craves the bed of the rejoicing heart, she craves the bed,
 She craves the bed of the sweet lap, she craves the bed,
 She craves the bed of kingship, she craves the bed,
 She craves the bed of queenship, she craves the bed.
 By his sweet, by his sweet, by his sweet bed,
 By his sweet bed of the rejoicing heart, by his sweet bed,
 By his sweet bed of the sweet lap, by his sweet bed,
 By his sweet bed of kingship, by his sweet bed,
 By his sweet bed of queenship, by his sweet bed,
 He covers [the bed] ... for her, covers the bed for her,
 He covers [the bed] ... for her, covers the bed for her.”
 (“Inanna [the Sumerian Love Goddess] and the King,” Id.)

“Behold, thou art fair, my love; behold, thou art fair; thou hast dove’s eyes within thy locks: thy hair is as a flock of goats, that appear from Mount Gilead. Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

“Thy lips are like a thread of scarlet, and they speech is comely: thy temples are like a piece of a pomegranate within thy locks. Thy neck is like the Tower of David builded for an Armory, whereon there hang a thousand bucklers, all shields of mighty men.

“Thy two breasts are like two young roes that are twins, which feed among the lilies. Until the day break, and the shadows flee away, I will get me to the Mountain of Myrrh, and to the Hill of Frankincense. Thou art all fair, my love; there is no spot in thee.

“Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir, and Hermon, from the lions’ dens, from the mountains of the leopards. Thou hast ravaged my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

“How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanaon.

“A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon.

“Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits. I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved....

“How beautiful are thy feet with shoes, O Prince’s Daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet, which wanteth not liquor: thy vulva is like an heap of wheat set about with lilies.

“Thy two breasts are like two young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the Tower of Lebanon which looketh toward Damascus. Thine head upon thee is like Carmel, and the hair of thine head like purple; the King is held in the galleries.

“How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.” (Song of Solomon 4:1 - 5:1; 7:1-9.)

Therefore, when the Angel of YHWH quoted the Famous Song about a Divine Birth to Joseph in his Dream, it not only carried with it thousands of years of cultural history, it also would have reminded him of its most famous use: by YHWH in his Sign to Joseph’s ancestor, King Ahaz. However, before we analyze this Sign, let us first make some necessary and helpful assumptions.

Let us first assume that Joseph the Tekton; Zechariah the Priest of Aaron and father of John the Baptist; Elizabeth his wife; and her cousin Mary; not to mention Joseph of Arimathea, Nicodemus, Clopas, the sisters Mary and Martha, their brother, and many others, named and unnamed, were all part of the Order of the Branch. This Order had one purpose: to produce a Seed of David who would not be subject to the Curse of Jeremiah.

Here is the truth of Holy Blood, Holy Birth. Mary was betrothed to Joseph, the Tekton of Solomon. However, because the Royal Line was under the Curse of Jeremiah, the Son of Joseph of Solomon could never Reign upon his father David's Throne. A similar situation arose at the time of King Ahaz, when Isaiah was Prophesying.

After the Northern Kingdom of Israel split off from the Kingdom of Judah under Solomon's son, Rehoboam, the two kingdoms were constantly at war with one another. When King Ahaz began his Reign, he was under Siege from a Confederacy of the Kingdom of Israel and the Kingdom of Syria:

“Now the rest of the acts of Jotham, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? In those days YHWH began to send against Judah Rezin the King of Syria, and Pekah the son of Remaliah [the King of Israel]. And Jotham slept with his fathers, and was buried with his fathers in the City of David his father: and Ahaz his son Reigned in his stead.

In the 17th year of Pekah the son of Remaliah, Ahaz the son of Jothan began to Reign. 20 years old was Ahaz when he began to Reign, and Reigned 16 years in Jerusalem....But he walked in the way of the Kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the Gentiles, whom YHWH cast out from before the children of Israel....

“Then Rezin King of Syria and Pekah son of Remaliah King of Israel came up to Jerusalem to War: and they beseiged Ahaz, but could not overcome him.” (2 Kings 15:36 - 16:5; in the parallel account in 2 Chronicles 28:3, we are told that Ahaz “burnt his children in the fire,” indicating more than the one accounted for in 2 Kings. We are also told at 2 Chronicles 28:7, that Zichri, a mighty man of Ephraim, broke inside the King's House and slew Maaseiah, the son of King Ahaz, the King's Governor of the House, and the Kings Right Hand man, the last two likely Dying in defense of the Heir. If Ahaz had Sacrificed his other heirs, as both accounts allege, in order to ward off the Siege, a common practice in the Ancient Near East, then he would have been without an Heir: cf. 2 Kings 3:26-27.)

“And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, King of Judah, that Rezin the King of Syria, and Pekah the son of Remaliah, King of Israel, went up toward Jerusalem to War against it, but could

not prevail against it. And it was told the House of David [King Ahaz], saying, Syria is Confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said YHWH unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub [“The Remnant shall Return”] thy son, at the end of the Conduit of the Upper Pool in the Highway of the Fuller’s Field.

“And say unto him, Take heed, and be quiet; Fear not, neither be fainthearted for the Two Tails of these Smoking Firebrands, for the Fierce Anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken Evil Counsel against thee, saying, Let us go up against Judah, and Vex it, and let us make a breach therein for us, and set a King in the midst of it, even the son of Tabeal: thus Saith YHWH Elohim, It shall not Stand, neither shall it come to pass.

“For the Head of Syria is Damascus, and the Head of Damascus is Rezin; and within Three Score and Five Years shall Ephraim be broken, that it be not a people. And the Head of Ephraim is Samaria, and the Head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be Established.” (Isaiah 7:1-9.)

This event probably occurred after Ahaz had sacrificed his last Heir. YHWH tells Isaiah to take his son and present him to Ahaz. Why? If Isaiah was of the House of David, as Jewish tradition alleges, then an alternate Heir may be at the heart of this. Isaiah may be offering his own son, of the Seed of David, to replenish the Royal Line.

Ahaz was 20 at the time, the 13th Christ King of the House of David. We know that he had already produced several sons, but they all must have been very young when they Died. Ahaz was without an Heir and if he died during the Siege, the Dynasty of David would come to a Dead End.

King Ahaz must have thought his world was coming to an end, but YHWH tells him not to be Afraid of the situation, reminding him of his New Covenant of Mercy with the House of David and his Promise to Establish his Seed forever. This is a clue as to why Isaiah has brought his son to Ahaz.

XVI
THE SIGN TO AHAZ

“Moreover YHWH Spake again unto Ahaz, saying, Ask thee a Sign of YHWH thy Elohim; ask it either in the Depth, or in the Height above. But Ahaz said, I will not Tempt YHWH. And he said, Hear ye now, O House of David; Is it a small thing for you to weary men, but will ye weary my Elohim also? Therefore the Lord himself shall give you a Sign; Behold, a young woman shall Conceive, and bear a Son, and shall Call his Name Immanuel. Butter and honey shall he eat, that he may Know to refuse the Evil, and choose the Good. For before the child shall Know to refuse the Evil, and choose the Good, the land that thou abhorrest shall be forsaken of both her Kings. YHWH shall bring upon thee, and upon the people, and upon thy Father’s House, days that have not come, from the day that Ephraim departed from Judah; even the King of Assyria.” (Isaiah 7:11-17.)

Ahaz is Promised an Heir as a Sign, who will be called Immanuel. Does this name exclude Shearjashub from being the Sign Child? No, because no one is ever Named Immanuel at birth in the Bible, not even Jesus. The Name Immanuel must therefore be a Clue to the Child’s true Identity.

The Gospel of Matthew states that when the Angel of YHWH quoted this Prophecy to Joseph in a Dream, it was as a Fulfillment of the Prophecy given to Ahaz. However, in Matthew, as well as in Luke, the Angel does not say that the Child shall be Called Immanuel, but that he shall be Called Jesus. See for yourself:

“But while he thought on these things, behold, the Angel of YHWH Appeared unto him in a Dream, saying, Joseph, thou Son of David, Fear not to take unto thee Mary thy wife: for that which is Conceived in her is of the Holy Pneuma. And she shall bring forth a Son, and thou shalt Call his Name Jesus: for he shall Save his people from their Sins.

“Now all this was done, that it might be Fulfilled which was Spoken of YHWH by the Prophet, saying, Behold, a young woman shall be with child, and shall bring forth a Son, and they shall Call his Name Immanuel, which being interpreted is, God With us.” (Matthew 1:20-23; the author has no difficulty in Identifying Jesus with Immanuel.)

“And the Angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt Conceive in thy womb, and bring forth a Son, and shalt Call his Name Jesus.” (Luke 1:30-31.)

When it comes to the Naming of Jesus in both Gospels, his Name is given as Jesus, not as Immanuel. (Matthew 1:25; Luke 2:21.) It is clear therefore that Immanuel is meant to be a Title and not a primary name. Thus, Shearjashub’s name in itself does not exclude him from being a candidate for being the Sign Child Heir. This brings us back to our question: why did YHWH tell Isaiah to take Shearjashub with him to the Conduit?

Ahaz is assured by the Sign that he will have an Heir born of a young woman, who, before he is 12 years old -- the age of Knowing right and wrong -- both of the Kings coming against him will be Dead. This Sign is then linked to a Prophecy of a future invasion by the King of Assyria, the opening salvos of which actually occurred at the same place that Isaiah gave the Prophecy: at the end of the Conduit of the Upper Pool. (2 Kings 18:17.)

When the Assyrian invasion actually came true years later, the first thing the Assyrians did was to capture the Upper Pool. If Hezekiah had not heeded this Prophecy, Jerusalem would have been without a water supply. However, Hezekiah did heed the Prophecy, and dug an underground tunnel connecting the Gihon Spring with the Pool of Siloah by the King’s Garden, and thus was able to thwart the Assyrians. (2 Kings 20:20; Nehemiah 3:15; cf. Isaiah 8:6; the Pool was still in use at the time of Jesus: John 9:7.)

We thus have Isaiah presenting his son to Ahaz with a Prophecy that he will be Called Immanuel. How can we be sure Immanuel is Isaiah’s son? Because he was surely not Ahaz’s. King Ahaz began his Reign when he was 20 and Reigned for 16 years, thus making him 36 when

he Died. We are told, however, that Hezekiah was 25 when he began to Reign in the 14th year of Ahaz, to wit, when Ahaz was 34 years old. (2 Kings 18:1-2.) If Ahaz was the true father of Hezekiah, he would have had to father him when he was only 9! It was therefore physically impossible for Ahaz to have been Hezekiah's real father.

This should give us some confidence about how Ahaz likely would have perceived the Sign Prophecy. The Sign was based on an old Phoenician Song of Hieros Gamos about a Divine Birth. A million questions must have gone through the mind of Ahaz, but paramount among them must have been one like this: Could it be that this Sign is about the Conception of Shearjashub, whom Isaiah fathered years ago? Is his Child to Rule as my Heir?

It appears from Isaiah's subsequent actions, that he had anticipated such questions from King Ahaz:

“Moreover YHWH said unto me, Take thee a Great Roll, and write in it with a man's pen concerning Mahershalalhashbaz [“Make Speed to the Spoil, he Hasteneth the Prey”]. And I took unto me Faithful Witnesses to Record, Uriah the Priest, and Zechariah the son of Jeberechiah. And I went unto the Prophetess; and she Conceived, and bare a Son. Then said YHWH to me, Call his Name Mahershalalhashbaz. For before the Child shall have Knowledge to Cry, My Father, and my Mother, the Riches of Damascus shall be taken away before the King of Assyria.

“YHWH Spake also unto me again, saying, Forasmuch as this people refuseth the Waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, YHWH bringeth up upon them the Waters of the River, strong and many, even the King of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.” (Isaiah 8:1-8; Ahaz is clearly told that the King of Assyria will invade when Immanuel is Reigning; cf. 2 Kings 18:13 - 19:37, where the King of Assyria invades Judah in the 14th year of Hezekiah's Reign, to wit, 28 years after the Prophecy.)

If the young unmarried woman who Conceived Shearjashub and Mahershalalhashbaz was the same, then she was a Temple Prophetess. This would account for the presence of the Uriah the High Priest during the Hieros Gamos. We can surmise that the other Witness, Zechariah, was the girl's father, since the mother of Hezekiah is identified as Abi, the daughter of a man named Zechariah, who just happens to have the same name as the Witness. (2 Kings 18:2.)

Mahershalalhashbaz would be one to three years old before he could call out for his parents. This meant, if the Prophecy were to come True, that Rezin and Damascus would have to be conquered by Assyria within one to two years. In other words, within one to three years, Ahaz would have Solid Proof of the Sign's Fulfillment, and thus believe and Establish his Kingdom.

Amazingly, shortly after the Prophecy was given, Damascus did fall to the Assyrians. Ahaz was invited to Damascus to Divide the Spoils, which included a copy of a huge bronze stepped-altar that doubled as a Sun Dial, marking the day's progress by the passing of the Sun's shadow across its steps. Ahaz commissioned Uriah the High Priest to make one just like it for the Temple. (2 Kings 16:6-16; 20:8-11; Isaiah 38:7-8.) Ironically, this is the altar that is described in Ezekiel's restored Temple. (Ezekiel 43:13-17.)

Both Shearjashub and Mahershalalhashbaz were Conceived in Holy Fornication as Signs and Wonders to help Ahaz quell the Civil War he was experiencing among his own people as the result of the Confederacy and Siege:

“Associate yourselves, O ye people, and ye shall be Broken in Pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be Broken in Pieces; gird yourselves, and ye shall be Broken in Pieces. Take Counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is With Us.

“For YHWH Spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A Confederacy, to

all them to whom this people shall say, A Confederacy; neither Fear ye their Fear, nor be Afraid. Sanctify YHWH Sabaoth himself; and let him be your Fear, and let him be your Dread.

“And he shall be for a Sanctuary; but for a Stone of Stumbling and for a Rock of Offense to both the houses of Israel, for a Gin and for a Snare to the inhabitants of Jerusalem. And many among them shall Stumble, and Fall, and be Broken, and be Snared, and be Taken.

“ Bind up the Testimony, Seal the Law among my disciples. And I will wait upon YHWH, that Hideth his face from the house of Jacob, and I will Look for him. Behold, I and the Children whom YHWH hath given me are for Signs and Wonders in Israel from YHWH Sabaoth, which Dwelleth in Mount Zion.

“And when they shall say unto you, Speak unto them that have Familiar Pneumas, and unto Wizards that peep, and that mutter: should not a people Seek unto their Elohim? for the Living to the Dead? And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall Fret themselves, and Curse their King and their Elohim, and look upward, and they shall look unto the Earth; and behold Trouble and Darkness, Dimness of Anguish; and they shall be driven to Darkness.” (Isaiah 8:9-22.)

Isaiah paints a dismal picture for Israel, especially the Kingdom to the north that was about to be Wasted by the Assyrians. Everything he Prophesied came true in an amazing sequence of events that demonstrated how God kept his New Covenant of Mercy with the House of David. We will begin with the overthrow and murder of Pekah son of Remaliah, by one of his own countrymen:

“In the 52nd year of Azariah [Uzziah] King of Judah, Pekah the son of Remaliah began to Reign over Israel in Samaria, and Reigned 20 years....In the days of Pekah King of Israel came Tiglathpileser King of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them Captive to Assyria.

“And Hoshea the son of Elah made a Conspiracy against Pekah the son of Remaliah, and Smote him, and Slew him, and Reigned in his stead, in the 20th year of Jotham the son of Uzziah....

“In the 2nd year of Pekah the son of Remaliah King of Israel began Jotham the son of Uzziah King of Judah to Reign. 25 years old was he when he began to Reign, and he Reigned 16 years in Jerusalem.” (2 Kings 15:27, 29-30, 32-33.)

“In the 16th year of Pekah the son of Remaliah, Ahaz the son of Jotham

King of Judah began to Reign. 20 years old was Ahaz when he began to Reign, and Reigned 16 years in Jerusalem...

“In the 12th year of Ahaz King of Judah began Hoshea the son of Elah to Reign in Samaria over Israel 9 years....Then the King of Assyria came up throughout all the land, and went up to Samaria, and Beseiged it 3 years. In the 9th year of Hoshea the King of Assyria took Samaria, and Carried Israel Away into Assyria, and placed them in Habor by the River of Gozan, and in the cities of the Medes.” (2 Kings 16:1; 17:1, 5-6.)

“Now it came to pass in the 3rd year of Hoshea son of Elah King of Israel, that Hezekiah the son of Ahaz King of Judah began to Reign. 25 years old was he when he began to Reign; and he Reigned 29 years in Jerusalem. His mother’s name also was Abi, the daughter of Zechariah....

“And it came to pass in the 4th year of King Hezekiah, which was the 7th year of Hoshea son of Elah King of Israel, that Shalmaneser King of Assyria came up against Samaria, and Beseiged it. And at the end of 3 years they took it: even in the 6th year of Hezekiah, that is the 9th year of Hoshea King of Israel, Samaria was taken.” (2 Kings 18:1-2, 9-10.)

Considering the fact that there were overlapping Reigns of fathers and sons in Judah, all of the numbers come out correct. When Hezekiah was 31 years old, the Kingdom of Israel ceased to exist, just as Isaiah had predicted. But he had also predicted that Hezekiah would be a Light to the survivors:

“Nevertheless the Dimness shall not be such as was in her Vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the Way of the Sea, beyond Jordan, in Galilee of the Nations. The people that walked in Darkness have Seen a Great Light: they that Dwell in the Land of the Shadow of Death, upon them hath the Light Shined. Thou hast multiplied the Nation, and to him increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when the Divide the Spoil.

“For thou hast Broken the Yoke of his Burden, and the Staff of his Shoulder, the Rod of his Oppressor, as in the Day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

“For unto us a Child is Born, unto us a Son is Given: and the Government

shall be upon his Shoulders: and his Name shall be Called Wonderful, Counselor, the Mighty Elohim, the Everlasting Father, the Prince of Peace. Of the increase of his Government and Peace there shall be no end, upon the Throne of David, and upon his Kingdom, to Order it, and to Establish it with Judgment and with Justice from henceforth even forever. The Zeal of YHWH Sabaoth Will Perform this.” (Isaiah 9:1-7; note that the Seed of David is Called by many more Names than just Immanuel.)

We know that Hezekiah extended his Kingdom after the Northern Kingdom was destroyed, especially into Palestine, the land of the Philistines, which was also Prophesied:

“In the year that King Ahaz Died was this Burden. Rejoice not thou, whole Palestina, because the Rod of him that smote thee is Broken: for out of the Serpent’s Root shall come a Cockatrice, and his Fruit shall be a Fiery Flying Serpent [a Seraphim/Dragon]....Howl, O Gate; Cry, O City; thou, whole Palestina, art Dissolved: for there shall come from the North a Smoke, and none shall be alone in his appointed times.” (Isaiah 14:29, 31.)

“[Hezekiah] Trusted in YHWH Elohim of Israel; so that after him was none like him among all the Kings of Judah, nor any that were before him. For he clave to YHWH, and departed not from following him, but kept his Commandments, which YHWH Commanded Moses. And YHWH was With him; and he prospered whithersoever he went forth: and he Rebelled against the King of Assyria, and served him not. He Smote the Philistines, even unto Gaza, and the borders thereof, from the Tower of the Watchmen to the fenced city.” (2 Kings 18:7-8; cf. “YHWH was With him,” with “Immanuel,” to wit, “God With us”; the name “Hezekiah,” means “YHWH is my Strength.”)

Perhaps because Hezekiah had taken preliminary preparations to secure a water supply he felt confident that he could Rebel against Assyria. He was right to feel such confidence. Miraculously, he and Jerusalem survived the Assyrian Siege, and the Waters of Shiloah prevailed over the Waters of the River. (2 Kings 18:13 - 19:37.)

It is therefore clear that Hezekiah is the Gift Child of Isaiah 9:6-7, made even more clear in his Fulfillment of Isaiah 9:1-2, regarding the Great Light to Appear in Galilee:

“And Hezekiah went to all Israel and Judah, and wrote letters also to

Ephraim and Manasseh, that they should come to the House of YHWH at Jerusalem, to keep the Passover unto YHWH Elohim of Israel...So they Established a Decree to make Proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover unto YHWH Elohim of Israel at Jerusalem: for they had not done it of a long time in such sort as it was Written.

“So the posts went with the letters from the King and his Princes throughout all Israel and Judah, and according to the Commandment of the King, saying, Ye children of Israel, turn again unto YHWH Elohim of Abraham, Isaac, and Israel, and he will Return to the Remnant of you, that are Escaped out of the hand of the Kings of Assyria.” (2 Chronicles 30:1, 5-6; note how this last Prophecy about the Return of the Remnant relates to Hezekiah’s original Sign Name Shearjashub: “The Remnant shall Return.”)

We are told that many people mocked and scoffed at these letters, but those that gave heed likely contributed to the survival of their tribes. After this Glorious Passover Feast, Hezekiah went on a fanatical religious crusade in an attempt to wipe out all vestiges of paganism from the land, including the cities of Ephraim and Manasseh. (2 Chronicles 31:1.) Of course, the Reformation was short lived. His son, Manasseh, went back to the old ways. (2 Kings 21:1-7.)

There can be little doubt then that Isaiah, not Ahaz, was the true father of Hezekiah. To make the transfer of the Heir to Ahaz Legitimate, King Ahaz married Abi and adopted Shearjashub as his own son. The Divine Nature of the birth and the subsequent adoption of an Heir is the Message the Angel wanted Joseph the Tekton to Know as he tossed and turned in his troubled sleep. Sure, that baby in Mary’s womb was not his own, but God was still With the House of David and was determined to Fulfill his Promises in it. He had the assurance of the Angel that the baby was the Promised Seed of David that would overcome the Curse of Jeremiah. He took Mary as his wife and adopted Jesus as his own Son.

This part of the Immanuel Prophecy is ignored by Orthodox Dogma, and for good reason: it Legitimizes a form of Fornication. After all, Isaiah did have sex outside of marriage with a Virgin Prophetess. Isn't that Fornication? How could such a Union be Holy? Isn't All Fornication Sin?

XVII THE SEVEN FORNICATIONS

We will define Fornication as sexual intercourse, involving penis penetration, outside of marriage. In the Law of Moses Seven kinds of Fornications are listed: **[1]** Adultery (Exodus 20:4; Leviticus 18:20; 20:10; Deuteronomy 5:18; 22:22); **[2]** Rape/Nonconsensual Sex, including Bestiality (Exodus 23:16-17; Leviticus 18:23; 19:29; 20:15-16; 21:9; Deuteronomy 27:21); **[3]** Incest (Leviticus 18:6-8; 20:11-21; Deuteronomy 22:30; 27:20-23) ; **[4]** Male Homosexuality; Female Homosexuality, since it does not involve a penis, does not qualify (Leviticus 18:22; 20:13); **[5]** Idolatry (Exodus 20:3-6; 32:1-6; Deuteronomy 5:7-9); **[6]** Concubinage/Prostitution (Genesis 16:1-4; 25:2; 30:1-13; 38:1-26; Judges 8:31; 16:13; 19:1-30; 2 Samuel 3:7; 16:20-23; 1 Kings 11:3) ; and **[7]** Hieros Gamos/Levirate marriage (Numbers 25:1-15; Deuteronomy 25:5-10; Song of Solomon; Psalm 45; Isaiah 7-9).

There is no Ban in the Law of Moses on Free Will Sex, to wit, between Two Free Consenting Unmarried Adults. It is never even mentioned, probably because women were regarded as a man's property and, hence, never a Free Consenting Party.

The word "Fornication" comes from the Latin fornicari, a word associated with vaulted places where harlots performed their services. The actual Greek word in the New Testament is porneia, meaning harlotry. It is almost always associated with Pagan Temple Prostitution,

placing it more under the Category of Number 5, Idolatry, than under Number 6, Prostitution. (See, e.g., 1 Corinthians 6:9, where Paul lists Idolaters between Harlots and Adulterers.) The Greek word porneia in the New Testament has nothing to do with what we call Free Will Sex today. It only deals with sex for money or services.

In our list of Seven Fornications, the first Five are Condemned as Sin. Number 6 is only condemned when the prostitution involves daughters of Israel or pagan worship. Number 7, Hieros Gamos, is only condemned when it involves the worship of other gods. In other words, certain forms of Number 6 and 7 are Lawful under Moses. They are not Sin in the Old Testament.

Concubinage, a form of sex slavery, is an agreement between a man and woman to have sex for a certain period of time. It was rampant in the Old Testament. So was Hieros Gamos, which usually occurred around a religious shrine. Pagan Hieros Gamos almost always involved the act of Fornication as worship of other gods.

A famous Mesopotamian example of Hieros Gamos occurred when a King and Priestess, not legally married, would have holy intercourse during the New Year's Day Festival, often in a Bridal Chamber high atop a Ziggurat (stepped pyramid), representing the Mountain of the Heavenly Assembly.

Hieros Gamos was not just for Kings; all could participate. In Babylon, the Temple of Ishtar was served by Holy Harlots, called Ishtaritu, who serviced all paying devotees. Because these young women were not married, they were called Virgins. When someone had Hieros Gamos with them, they were having intercourse with the Goddess herself. The same was true at

the Temple of Aphrodite in New Testament Corinth, which is why the topics of fornication and idolatry are always interlinked in Paul's letters.

Songs celebrated this kind of union. Psalm 45, A Song of Loves, celebrating the Divine Wedding between a Seed of David (likely Solomon) and the Daughter of the King of Tyre, clothed in Gold of Ophir, is one that has been preserved in the Holy Bible.

Hieros Gamos was also practiced around the Tabernacle of Moses. The Qedeshah, or Holy Harlots, performed Holy Fornication for offerings at the Doors of the Tabernacle and were wealthy enough to donate their bronze mirrors for the construction of the Laver used by the Priests of Aaron to wash themselves clean for worship. (Exodus 38:8.) The Qedeshah appear to have been mainly for the laity and their offerings, for when the sons of Phineas spent too much time with them, it was looked upon as priestly corruption, to wit, easy riding, getting it for free. (1 Samuel 2:22.) Only male Qedeshah, called "sodomites" in the Old Testament and "dogs" in the New, were forbidden under Moses. (Deuteronomy 23:17; 1 Kings 14:24; 15:12; 22:46; 2 Kings 23:7; Philippians 3:2; Revelation 22:15.)

An infamous Hieros Gamos took place inside the Tabernacle of Moses between a Prince of the House of Simeon, Zimri, and a Princess of the House of Midian, Cozbi, daughter of Zur, one of the Kings of Midian -- probably to solidify the Midianite Confederacy Moses had made with Jethro by marrying his daughter, Zipporah. (Exodus 2:15-25.) Jethro was a Priest of Midian and worshipped YHWH on Horeb, the Holy Mountain, where Moses was initiated into its Priesthood. (Exodus 3:1-14.) Note in the text how no one appears shocked when Zimri takes Cozbi inside the Tabernacle, a clue that this was a common practice under the Law of Moses:

“And Israel abode in Shittim, and the people began to commit Harlotry with the daughters of Moab. And they called the people unto the Sacrifices of their elohim: and the people did eat, and bowed down to their elohim. And Israel Joined himself unto Baal-Peor: and the Anger of YHWH was kindled against Israel. And YHWH said unto Moses, Take all the heads of the people, and hang them up before YHWH against the Sun, that the Fierce Anger of YHWH may be Turned Away from Israel. And Moses said unto the Judges of Israel, Slay ye every one his men that were Joined unto Baal-Peor.”

“And behold, one of the children of Israel came and brought unto his brothers a Midianitish woman in sight of all the congregation of the children of Israel, who were weeping before the Door of the Tabernacle of the Congregation. And when Phinehas, the son of Eleazar, the son of Aaron the Priest, saw it, he rose up from among the congregation, and took a javelin in his hand; and went after the man of Israel into the Tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the Plague was Stayed from the children of Israel. And those that Died in the Plague were twenty and four thousand. And YHWH spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the Priest, hath turned away my Wrath away from the children of Israel, while he was Zealous for my sake among them, that I consumed not the children of Israel in my Jealousy....”

“Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a Prince of a Chief House among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was Head over a people, and of a Chief House in Midian.

“And YHWH Spake unto Moses, saying, Vex the Midianites, and smite them: for they vex you with their wives, wherewith they have Beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a Prince of Midian, their sister, which was slain in the day of the Plague for Peor’s sake.” (Numbers 25:1-9, 14-18.)

Note that two different events have been mingled together to Justify a war with Midian.

The original Hieros Gamos around the Pagan Shrine of Baal-Peor was instigated by Moab, not Midian. There is nothing in the record that Balaam was behind this. When he is finally murdered in alleged revenge for his role at Peor, he is killed, not in Moab, but in Midian with Cozbi’s father, leading us to infer that the only role Balaam may have played was in the Sacred Marriage of Zimri and Cozbi. (Numbers 31:8, 16.) After all, Balaam had Blessed Israel and

would probably have advised King Zur to link himself to Israel's Powerful Blessing by marrying his daughter to a Prince of Simeon.

If this is true, then Balaam had nothing to do with the Hieros Gamos at Baal-Peor, for the Sacred Marriage between Zimri and Cozbi was held, not at the foot of Mount Peor, but in the Holy Tabernacle of YHWH. It is apparent that the author has made his own link between Moab and Midian for personal reasons. The only thing in common between the two accounts is Hieros Gamos at a shrine.

Furthermore, note that Moses does not lift a finger to stop Zimri from taking Cozbi inside the Tabernacle. Everyone is weeping outside because of the Plague. Nothing appears out of the ordinary until Phinehas takes matters into his own hands. Moses does not order him to murder Zimri and Cozbi. Phinehas acts on his own initiative, seizing a moment of Zealous Rage and changing the history of Israel forever. The disastrous Zealot Movement of First Century Galilee was named after this terrible event.

For some reason, likely a rivalry between priesthoods, the House of Aaron resented the Confederacy. Jethro and Moses were Priests of YHWH prior to the creation of the Priesthood of Aaron, which was created against a background of great dissent, especially since it was Aaron who had made the Golden Calf. (Exodus 32:1-28; Numbers 12:1-16; 16:1 - 17:13.) Anything that thus strengthened the Midianite Confederacy would have a tendency to weaken the Priesthood of Aaron. Perhaps that was Balaam's motive and the reason for Phinehas' dark rage.

Therefore, from the perception of the House of Aaron, the Hieros Gamos of Zimri and Cozbi must have been the last straw. Leading a Rebellion against the Confederacy, Phinehas, the

Son of Aaron, entered the Tabernacle with a javelin and ran it through both Zimri and Cozbi while they were in the act of consummating their Hieros Gamos. This was one of the most brutal murders in history.

The carnage did not end there. King Hur of Midian, who had held up one of Moses's arms at the Battle of Rephidim against the Amalakites, along with Balaam and King Zur, were also slain in the mad war Phinehas waged against Midian. (Exodus 17:8 - 18:27; Numbers 31:1-8.) It is also likely at this time that Moses was assassinated, likely in revenge for the assassination of Aaron a few years earlier. (Numbers 20:23-29.) Joshua joined forces with Phinehas and when they were done with Midian, they invaded the Promised Land. But that is another story.

What we learn from all of this is that the Hieros Gamos at Baal-Peor was called Harlotry because it involved Idolatry and was thus Sin, whereas the Hieros Gamos between Zimri and Cozbi was only Sin because Phinehas opposed a further Midianite Confederacy. Otherwise, the Hieros Gamos in the Tabernacle would have been Lawful.

Hieros Gamos was also Lawful in the Rite of Levirate Marriage. (Genesis 38:1-26; Deuteronomy 25:5-10.) It was Lawful for a family member to have intercourse with the wife of a deceased husband who had been unable to sire an heir. The child born to the wife would be fully legitimate and become the heir to the father's estate. It was the duty of a family member to perform this Rite, even if it meant making the portions of an inheritance a little smaller for everyone. A male relative was thus able to preserve the Seed of his brother.

It can thus be inferred that the same rationale would apply even if the husband was still alive, and, for some reason, either physical or legal, unable to sire a legitimate heir. With this understanding of Hieros Gamos, we see that the Holy Fornication between Isaiah and Abi was Lawful, especially since Abi's father's was present and consenting. This Rite was Justified by the Prophetic Word of YHWH, to wit, the Holy Pneuma, in order to Preserve the Royal Seed. King Ahaz adopted the Child "Immanuel" as his own, and at his Death, "Hezekiah" became the legitimate King of Judah.

This was the Understanding that Joseph received in the Dream. After all, Joseph was the Tekton and should have been schooled in Dream Interpretation. And this is the Interpretation: Joseph of the line of Nathan had Hieros Gamos with Mary, betrothed to Joseph of the line of Solomon, and she Conceived Jesus, the new Immanuel, thus overcoming the Curse of Jeremiah and restoring the Royal Line. As was the Fornication between Isaiah and Abi, so was the Fornication between Joseph of Nathan and Mary. Both were done in accordance with a Word of Prophecy, to wit, under the Power and Direction of the Holy Pneuma:

"But while he [Joseph of Solomon] thought on these things [the pregnancy of Mary], behold, the Angel of the LORD appeared unto him in a Dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife; for that which is Conceived in her is of the Holy Pneuma." (Matthew 1:20.)

"And the Angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt Conceive in thy womb, and bring forth a Son, and shall Call his Name Jesus. He shall be great, and shall be called the Son of the Highest [Elyon]: and the LORD God shall give unto him the Throne of his Father David: and he shall Reign over the House of Jacob forever; and of his Kingdom there shall be no end. Then said Mary unto the Angel, How shall this be, seeing I Know not a man? And the Angel answered and said unto her, The Holy Pneuma shall come upon thee, and the Power of the Highest shall Overshadow thee: therefore also that Holy Thing which shall be born of thee shall

be called the Son of God. And, behold, thy cousin Elizabeth, she hath also Conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing is impossible. And Mary said, Behold, the Handmaid of the Lord: be it unto me according to thy word. And the Angel departed her.” (Luke 1:30-38.)

A Handmaid was a servant or concubine who was available for sexual services. In Mary’s response, she expressed a willingness to participate in Holy Fornication. The Doctrine of the Virgin Birth does nothing to make this Fornication go away. She was impregnated while not married. If Joseph didn’t have Holy Fornication with her, then the Holy Pneuma surely did. In other words, the Doctrine of the Virgin Birth makes God at the very least a Fornicator, and at the worst, if one considers Mary’s betrothal a form of marriage, an Adulterer.

Fortunately, Mary’s Faith was strong enough for her to ignore what she must have known would be the scandal to come. She chose to Obey God and subjected herself to a life of controversy, revealed in such passages where Jesus is called the “Son of Mary,” or was said to have been born “of Fornication.” (Mark 6:3; John 8:40-41.) And even though at the time she was betrothed to Joseph of Solomon, her Faith gave her the boldness to commit Holy Fornication with Joseph of Nathan.

Thus, our assumptions lead to the unescapable fact that Joseph of Nathan was the true Father of our Lord Jesus Christ. But who was Joseph of Nathan? Are we provided any further clues about this man? Yes, but again, like most things Biblical, they are tenuous.

If we assume that Joseph of Arimathea, who appears out of nowhere at the end of all Four Gospels to bury the body of Jesus, is the same Joseph of Nathan in Luke’s genealogy, then all of the pieces fit snugly together. He is there at the beginning and the end, to ensure that the final

Prophecies of Isaiah's Suffering Servant are Fulfilled: he buries his own son in his own Rich Man's Grave.

If we further assume that he is the other person walking with Clopas on the road to Emmaus, then Christ paid him the honor of a Special Appearance, thus making him an Apostle of the Resurrection in the New Aion of the Kingdom of God. His Father in the Flesh would no longer be "Waiting for the Kingdom" (Luke 23:50-53; 24:13-34; cf. 1 Corinthians 9:1; 15:5-8; Galatians 1:12.) This Special Appearance would have marked the Official End of the Order of the Branch, which could then retire in proud satisfaction. It had successfully completed its Secret Mission.

XVIII THE RACISM OF ORTHODOX DOGMA

The Truth is this: the Doctrines of the Trinity, the Deity of Christ, and the Virgin Birth, since they deny that Jesus Christ had a Human Jewish Father -- and thus deny that he truly came in the Flesh -- are Racist. This Racism led to major persecutions during the history of the Roman cult, leading inevitably to the Holocaust of the Jews under Hitler and Nazi Germany. These Doctrines created a breach so wide between Gentile and Jewish believers, that it can never be mended as long as they are held and propagated by a majority of Christians in the world today. All it takes is a little imagination to see why.

A sincere Jew, believing there is only One God in One Person, YHWH Elohim, the Father, can never accept the modified Platonic-Polytheism of the Doctrine of the Trinity, which makes the One God in One Person an obscure First Person of a Three Person Godhead. A sincere Jew, still waiting for his Messiah to come from the Seed of David from a Human Father,

can never accept Greek Myths like the Deity of Christ and Virgin Birth. It would be apostasy for him, just like it would have been for Jesus and Paul. (Cf., Matthew 19:16-17; 24:36; John 20:17; Ephesians 4:5-6; and all of Paul's greetings, where he never confuses the One God, the Father, with the One Lord, Jesus Christ.)

Since there is nothing of these Doctrines in the actual words of the Gospel that Paul Preached, what possible motive, other than unconscious Racism, can Gentiles have for holding and propagating them, especially when they negate the Great Divine Plan of God for the New Man in Christ? These Doctrines are not written in stone and are only supported by very tenuous Scriptures. They are based on Platonic a priori assumptions about Good and Evil -- where Pneuma is Good and Matter is Evil -- which are wholly disproved by a rational observation of Nature.

It is nothing but blatant cultism to accept Platonic assumptions as theological absolutes. If we are unable to get beyond Platonic Good and Evil, this shameful breach will never be mended, the Wall of Partition will remain in place, the Temple of Christ's Body eternally split. To partake of this split as if it were natural, is to succumb to apostasy. That is not the way it is supposed to be. The kind of Table Fellowship Paul imagined for the New Man in Christ, the Man who was neither Gentile nor Jew, Male nor Female, Bond or Free, is not something for the distant future, but for Here and Now:

“For as many as are led by the Pneuma of God, they are the Sons of God. For ye have not received the Pneuma of Bondage again to Fear; but ye have received the Pneuma of Sonship, whereby we Cry, Abba, Father. The Pneuma itself beareth witness with our pneuma, that we are the Children of God: and if Children, then Heirs; Heirs of God, and Joint-Heirs with Christ...For the earnest expectation of Creation waiteth for the Apocalypse of the Sons of God. Because

the Creation was made Subject to Vanity, not willingly, but by Reason of him who hath Subjected the same in Hope, because the Creation itself shall be Delivered from the Bondage of Corruption into the Glorious Liberty of the Sons of God...

“The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of Faith, which we Preach; that if thou shalt Confess with thy mouth that Jesus is Lord, and shalt believe in thine heart that God hath Raised him from the Dead, thou shalt be Saved. For with the heart man believeth unto Righteousness; and with the mouth Confession is made unto Salvation.

“For the Scripture Saith, Whosoever believeth on him shall not be ashamed. For there is No Difference between the Jew and the Hellene: for the same Lord over ALL is Rich unto ALL that call upon him. For whosoever shall Call upon the Name of the Lord shall be Saved.” (Romans 8:14-17, 19-21; 10:8-13.)

“For ye are ALL the Sons of God by Faith in Christ Jesus. For as MANY of you as have been Baptized into Christ have Put On Christ. There is neither Jew nor Hellene, there is neither Bond nor Free, there is neither Male nor Female: for ye are ALL One in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s Seed, and Heirs according to the Promise.

“And because ye are Sons, God hath sent forth the Pneuma of his Son into our Hearts, Crying, Abba, Father. Wherefore thou art no more a servant, but a Son; and if a Son, then an Heir of God through Christ...

“But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the Kosmos is Crucified unto me, and I unto the Kosmos. For in Christ Jesus neither Circumcision availeth anything, nor Uncircumcision, but a New Creature.” (Galatians 3:26-29; 4:6-7; 6:14-15.)

“[B]e not moved away from the Hope of the Gospel which ye have Heard, and which was Preached to Every Creature which is under Heaven; whereof I Paul am made a Minister.... according to the dispensation of God which is given to me for you, to Fulfill the Word of God; even the Mystery which hath been Hid from Aions and from Generations, but now is made Manifest to his Holy Ones: to whom God would make Known what is the Riches of the Glory of this Mystery among the Gentiles; which is Christ In you, the Hope of Glory....

“Lie not to one another, seeing that ye have Put Off the Old Man with his deeds; and have Put On the New Man, which is Renewed in Knowledge after the Image of him that Created him: where there is neither Hellene nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond nor Free: but Christ is ALL, and In ALL.” (Colossians 1:23, 25-27; 3:9-11.)

“Wherefore Remember, that ye being in time past Gentiles in the Flesh, who are called Uncircumcision by that which is called the Circumcision in the

Flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the Covenants of Promise, having no hope, and without God in the Kosmos: but now in Christ Jesus ye who sometimes were far off are made nigh by the Blood of Christ.

“For he is our Peace, who hath made both One, and hath Broken down the Middle Wall of Partition between us; having Abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances; for to make himself of twain One New Man, so making Peace; and that he might Reconcile both unto God in One Body by the Cross, having Slain the Enmity thereby; and came and Preached Peace to you which were afar off, and to them that were nigh. For through him we both have Access by One Pneuma unto the Father.

“Now therefore ye are no more strangers and foreigners, but Fellow Citizens with the Saints, and of the Household of God; and are Built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Cornerstone; in whom All the Building fitly framed together groweth unto a Holy Temple in the Lord: in whom ye also are Buildd together for an Habitation of God through the Pneuma.” (Ephesians 2:11-22.)

XIX

THE SECOND COMING AS THE COMING OF THE PARACLETE

As a result of the faulty Understanding of Daniel and the Strong Delusion it fostered, Paul himself was slow to adjust to a more Pneumatik way of Understanding the Second Coming. We can see this in his Teaching on the Translation of the Holy Ones:

“For if we believe that Jesus Died and Rose Again, even so them also which Sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that ye which are Alive and Remain unto the Coming of the Lord shall not prevent them that are Aleep. For the Lord himself shall Descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God: and the Dead in Christ shall Rise first: then we which are Alive and Remain shall be Caught Up together with them in the Clouds, to meet the Lord in the Air: and so shall we ever be with the Lord.” (1 Thessalonians 4:14-17; note how this idea is still linked with the Understanding that the Empowerment passage from Daniel 7 :13 describes a Descent from Heaven rather than an Ascent into Heaven, as well as the Understanding that those who are Alive at the time will experience a Physical Translation of their bodies like Enoch and Elijah.)

“Now this I say, Brothers, that Flesh and Blood cannot Inherit the Kingdom of God; neither doth Corruption Inherit Incorruption. Behold, I Show

you a Mystery; we shall not ALL Sleep, but we shall ALL be Changed, in a moment, in the twinkling of an eye, at the Last Trump: for the Trumpet shall Sound, and the Dead shall be Raised Incorruptible, and we shall be Changed. For this Corruptible must Put On Incorruption, and this Mortal must Put On Immortality.” (1 Corinthians 15:49-53.)

Paul wrote these passages before he was Arrested and taken Prisoner to Rome. Prior to that, and during his incarceration, he must have gone through the same kind of Crisis Jesus had gone through when he realized he had been wrong about Daniel. As the result of such a Crisis, Paul developed a rich outlook that added a new dimension to the earlier passages above:

“Blessed be the God and Father of our Lord Jesus Christ, who hath Blessed us with All Pneumatik Blessings in Heavenly Places in Christ....which he wrought in Christ, when he Raised him from the Dead, and Set him at his own Right Hand in the Heavenly Places....

“But God, who is Rich in Mercy, for his Great Love wherewith he Loved us, hath Quickened us Together with Christ, (by Gace ye are Saved;) and hath Raised us Up Together in Heavenly Places in Christ Jesus: that in the Aions to come he might Show the Exceeding Riches of his Grace in his Kindness toward us through Christ Jesus. For by Grace are ye Saved through Faith; and that not of yourselves: it is the Gift of God: not of Works, lest any man should boast.” (Ephesians 1:3, 20; 2:4-9.)

“Giving Thanks unto the Father, which hath made us meet to be Partakers of the Inheritance of the Saints in Light: who hath Delivered us from the Power of Darkness, and hath Translated us into the Kingdom of his Dear Son; in whom we have Redemption, even the Forgiveness of Sins.” (Colossians 1:12-14.)

Note how the Translation of the Holy Ones at the Second Coming in Paul’s earlier writings has now become a Present Reality for believers. This is very Enlightening. The last scales of Daniel’s Strong Delusion were beginning to fall from Paul’s eyes as the Generation of Jesus slowly came to a close. Christ had Predicted that All Things would be Fulfilled in the lifetimes of those living in his own Generation:

“For the Son of Man shall come in the Glory of his Father with his Angels; and then he shall Reward EVERY MAN according to his Works. Amen I say unto you, There be some standing here, which shall not Taste of Death, till they See the Son of Man Coming in his Kingdom.” (Matthew 16:27-28.)

“And except those Days be Shortened, there should no Flesh be Saved: but for the Elect’s sake those Days shall be Shortened. Amen I say unto you, This Generation shall not pass, till All these Things be Fulfilled. Heaven and Earth shall pass away, but my Words shall not pass away.” (Matthew 24:35.)

Paul had fully expected to be Alive when this happened, as we can see from his Rapture passages above. After all, Christ had made it clear that the event was based on the Eternal Validity of his Word: “Heaven and Earth shall pass away, but my Words shall not pass away.” Perhaps Paul was slowly realizing that the Second Coming had already occurred and that it was to be Understood in the context of the Resurrection Event on the Third Day, and not according to the common expectation of the time. The passages from Ephesians and Colossians surely demonstrate that he had started to see that the Kingdom of God was already Here and Now in the Holy Pneuma.

The Gospel of John, written after the Daniel Debacle, to wit, after Christ had failed to Appear in the common expectation, makes a strong case that the Second Coming was the Coming of the Paraclete:

“In my Father’s House are many Mansions; if it were not so, I would have told you. I go to prepare a Place for you. And if I go and prepare a Place for you, I will Come Again, and receive you unto myself; that where I am, there ye may be also...And I will pray the Father, and he shall give you Another Paraclete, that he may Abide with you forever; even the Pneuma of Truth; whom the Kosmos cannot receive, because it Seeth him not, neither Knoweth him: but ye Know him; for he Dwelleth with you, and shall be in you.

“I will not leave you Orphans: I will Come to you. Yet a little while, and the Kosmos Seeth me no more; but ye See me: because I Live, ye shall Live also. At that Day ye shall Know that I am In the Father, and ye In me, and I In you....

“But the Paraclete, which is the Holy Pneuma, whom the Father will Send in my Name, he shall Teach you All Things, and bring All Things to your Remembrance, whatsoever I have said unto you....

“But when the Paraclete is Come, whom I will Send unto you from the Father, even the Pneuma of Truth, which proceedeth from the Father, he shall Testify of me: and ye also shall Bear Witness, because ye have been with me from Arche [the Beginning]....

“Nevertheless I tell you the Truth; It is expedient for you that I go away: for if I go not away, the Paraclete will not Come unto you; but if I Depart, I will Send him unto you....Howbeit, when he, the Pneuma of Truth, is Come, he will Guide you into All Truth....A little while, and ye shall not See me: and again, a little while, and ye shall See me, because I go to the Father.” (John 14:2-3, 16-20, 26; 15:26-27; 16:7, 13, 16.)

To summarize, Christ Ascends to the Right Hand of God and prepares a Place for us, then Comes to us in his Holy Pneuma to Guide us into All Truth. Note how Christ tells the disciples that the Holy Pneuma is already with them in him, and will be In them after he Ascends. This is similar to his teaching to Martha right before he Raises her brother from the Dead. Pay attention to Martha’s expectation of the Resurrection as a future event and Christ’s Understanding of it as a Present Reality:

“Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not Died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall Rise Again. Martha saith unto him, I know that he shall Rise Again at the Last Day. Jesus said unto her, I AM the Resurrection and the Life; he that believeth in me, though he were Dead, yet shall he Live. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should Come into the Kosmos.” (John 11:20-27; note that the Last Day is Now.)

This is the same idea as being Seated in Heavenly Places Right Here and Now in Christ that we read about in Paul. Finally, Christ explained to the disciples at the Last Supper exactly how the Manifestation of his Coming would be Experienced:

“I will not leave you Orphans: I will Come to you. Yet a little while, and the Kosmos Seeth me no more; but ye See me: because I Live, ye shall Live also. At that Day ye shall Know that I am In the Father, and ye In me, and I In you.

“He that hath my Commandments, and keepeth them, he it is that Loveth me; and he that Loveth me shall be Loved of my Father, and I will Love him, and will Manifest my Self to him.

“Judas saith unto him, not Iscariot, Lord, how is it that thou wilt Manifest thy Self unto us, and not unto the Kosmos? Jesus answered and saith unto him, If a man Love me, he will keep my Words: and my Father will Love him, and we will Come unto him, and make our Abode With him.” (John 14:18-23.)

Note that John has made the Second Coming a Pneumatik Event that only those who Love Christ can Experience. This is the Secret of the Paraclete. The Second Coming did not occur as it was expected by the people of the time because the Kosmos could not See it! (Cf. 2 Corinthians 5:19, where “Kosmos” is equated with ALL Sinners.) C.H. Dodd called this idea “Realized Eschatology,” because it is true in both senses of the word. Realized in the sense that it has already happened, and Realized in the sense that it has to be Realized in the Mind to be “Seen” existentially Here and Now.

It is therefore a continuation of the Strong Delusion to wait for a future imaginary event of a Physical Second Coming that all the Kosmos can See. The cold fact is that it has already happened, and it happened when Christ said it would: in his own Generation. Quite simply, the Coming of Christ in the Clouds of Heaven for him to receive Empowerment from the Ancient of Days was a Pneumatik Event in Heaven, not on Earth. It occurred on the Third Day, after he Rose from the Dead.

Thus, to postpone the Second Coming and the Resurrection of the Dead until the Last Day, totally misses the point that it is a Present ever-occurring Event. The Second Coming and the Resurrection are the Indwelling of the Paraclete. They are both Here and Now.

Paul taught this same idea, even though he had not totally grasped its full significance at the time he wrote:

“For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam ALL Die, even so in Christ shall ALL be Made Alive. But EVERY MAN in his own Order: Christ the Firstfruits; afterward they that are Christ’s at his Coming. Then Cometh the End.” (1 Corinthians 15:21-24a; those that are Christ’s at his Coming are the same as the ALL who are Made Alive, the same as EVERY MAN in his own Order.)

XX

THE SECOND COMING AT THE END OF MATTHEW

Behold, I Show you a Mystery! The Second Coming of Jesus Christ occurs at the End of the Gospel of Matthew. Unfortunately, most read the end of Matthew in light of the other two Synoptic Gospels, and, as a result, tend to Harmonize them. In such a Harmony, Christ Appears to his disciples after his Resurrection in Jerusalem, but before he Ascends into Heaven to receive his Empowerment before the Ancient of Days. However, such a Harmony is radically opposed to the account in Matthew.

To truly See this, we will first look at the role of the Holy Pneuma in Matthew. The references are sparse, but intriguing:

“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Pneuma....Behold, the Angel of the LORD Appeared unto him in a Dream, saying, Joseph, thou Son of David, Fear not to take unto thee Mary thy wife: for that which is Conceived in her is of the Holy Pneuma.” (Matthew 1:18, 20.)

“I indeed Baptize you with Water unto Repentance: but he that Cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall Baptize you with the Holy Pneuma, and with Fire....And Jesus, when he was Baptized, went up straightway out of the Water: and, lo, the Heavens were Opened unto him, and he Saw the Pneuma of God Descending like a dove, and lighting upon

him: and lo a Voice from Heaven, saying, This is my Beloved Son, in whom I am well pleased.” (Matthew 3:11, 16-17.)

“Then was Jesus led up of the Pneuma into the Wilderness to be Tempted of the Devil.” (Matthew 4:1.)

“But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Pneuma of your Father which Speaketh In you.” (Matthew 10:19-20.)

“But if I Cast Out Daimons by the Pneuma of God, then the Kingdom of God is Come unto you.” (Matthew 12:28.)

“While the Pharisees were together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in Pneuma call him Lord?” (Matthew 22:41-43.)

I have omitted Matthew 12:31-32 since it concerns the notion that the Blasphemy of the Holy Pneuma, unlike the Blasphemy of the Son, is somehow Unforgiveable. This information is not only an obvious Lie and redaction by a later Trinitarian editor, it is also totally irrelevant to our inquiry.

What Matthew tells us is that Jesus will Baptize those in the Kingdom of God with the Holy Pneuma, which he received after his Baptism in Water by John. This is the same Pneuma that Inspired the Prophets and Leads us into Temptation. It will be In us and give us the Words we need to Speak when we need to Speak them. In fact, the Pneuma Casting Out Daimons In Christ is Proof of the Present Reality of the Kingdom of God, which is exactly what Paul says:

“For the Kingdom of God is not meat and drink: but Righteousness, and Peace, and Joy In the Holy Pneuma....For the Kingdom of God is not In Word, but In Power.” (Romans 14:17; 1 Corinthians 2:20.)

The last use of the Holy Pneuma in Matthew occurs at the very end, during the account of the Second Coming. (Mathew 28:19.) Although its use within a Trinitarian formula is suspect, the circumstances in which it is used is one of the greatest Revelations in Scripture.

At the end of Matthew, in a passage so blatant it is totally ignored, the Second Coming of Jesus Christ on a Mountain in Galilee is described. (Matthew 28:16-20.) Matthew leaves no doubt that this is the Second Coming since it occurs after Jesus has already Appeared in the Clouds of Heaven before the Ancient of Days for his Empowerment.

We are not told how many days the Second Coming occurred after the Resurrection, but since it takes a few days to get there from Jerusalem, it was definitely not on the same day. There were no modern means of transportation in those days.

Moreover, prior to his Second Coming on the Mountain, on the Day of the Resurrection, Christ had Appeared only to Mary Magdalene and Mary, the wife of Clopas, somewhere on the way between the Empty Tomb and where the disciples were hiding, telling them to inform his disciples that he would meet them on the Mountain in Galilee. That is the only Appearance Christ makes in Jerusalem on the Third Day in the Gospel of Matthew:

“And as they went to tell his disciples, behold, Jesus met them, saying, All Hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not Afraid: go tell my Brothers that they go into Galilee, and there shall they See me.” (Matthew 28:9-10; in Luke, he does not Appear to either one of the women, but he does Appear to Clopas on the road to Emmaus, and then later to the Apostles, after which he Ascends into Heaven on the Mount of Olives, not on the mountain in Galilee [Luke 24:1-53]; in Mark’s original ending, Christ Appears to no one in Jerusalem, but a man in white tells the women at the tomb to tell the Apostles that he has gone ahead of them to Galilee; but the women don’t tell anyone out of Fear; however, in one of the added on endings, Jesus meets with the Eleven while they are eating in an undisclosed location, after which he is Received Up to the Right Hand of God [Mark 16:1-19]; in John, Jesus

first Appears to Mary at the tomb, after which it is assumed that he Ascends into Heaven, for he tells Mary that he has not yet Ascended, but to tell the others that he is about to Ascend; in the next scene he Appears to them in Jerusalem, and as proof that he has already Ascended and received Empowerment, he Empowers them by Breathing on them the Paraclete: to wit, this is another account of the Second Coming, this time in Jerusalem [John 20:1 - 21:25]; John says there were many more Appearances of the Second Coming after this [John 20:26; 21:1-25].)

Matthew interrupts his narrative at this point to inform us that the men guarding the Tomb were bribed by the Chief Priests to say the Apostles stole the body of Jesus in the middle of the night, a story still circulating at the time Matthew wrote, strongly indicating that Matthew was written before 70 A.D. When the narrative resumes, the Eleven have journeyed to Galilee, a few days journey on foot. During their journey Christ has already Ascended into the Clouds of Heaven to be Empowered before the Ancient of Days:

“Then the Eleven Disciples went away into Galilee, into a Mountain where Jesus had Appointed them. And when they Saw him, they worshipped him; but some doubted. And Jesus Came and spake unto them, saying, All Power is given unto me in Heaven and in Earth. Go ye therefore, and Teach All Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Pneuma: teaching them to observe All Things whatsoever I have Commanded you: and, lo, I am with you always, even unto the End of the Aion. Amen.” (Matthew 28:16-20; the blatant Trinitarian formula appearing out of nowhere at the end of the most Jewish Gospel suggests a later addition at the height of the Trinitarian Controversy, which concluded at Nicea in 325 A.D; in the Book of Acts, no one is Baptized in the name of the Trinity, but in the Name of Jesus [Acts 2:28; 8:12, 16; 10:48; 19:5]; this formula is also contrary to the Great Confession of Universal Salvation where the Name of Jesus is Above Every Name in the whole Kosmos [Philippians 2:9-10]; finally, the formula makes no sense: just what is the Name of the Trinity? The Name of the Father is YHWH; the Name of the Son is Jesus; the Name of the Holy Pneuma is ambiguous, but he is known as the Paraclete, the Pneuma of Truth, the Lord, Christ In us. Are we supposed to pick and choose one of these names for Baptism and hope we make a lucky guess? Like the Doctrine itself, it is Platonic nonsense.)

Note that Christ on the Mountain speaks in the past tense about his Empowerment.

What we have here is an undisguised account of the Second Coming of Jesus Christ, an echo of the account of the Transfiguration where Jesus disappeared into a Cloud after he was Transfigured, probably on the same Mountain. (Matthew 17:1-9.) After Jesus gives them Power to Preach the Gospel, which can now be proclaimed openly, we are told that Jesus remained with them until the End of the Aion!

There is no teaching about a future Coming of the Holy Pneuma in Matthew as there is in Luke and John. Christ does not Ascend into Heaven in a Cloud at the end of Matthew, as he does in Luke and Acts, even though the account in Acts, contrary to the account in Luke by the same author, has been extended for another 40 days. (Acts 1:1-3.) In Matthew, Christ has returned to Earth to stay! He may be invisible, IN his disciples, but he is Present and can be Seen by those with Eyes to See. His Appearance on the Mountain in Galilee is the Inauguration of the Kingdom of God on Earth in the Gospel of Matthew. The Great Commission Christ gives the disciples on the Mountain in Matthew is analagous to Christ Breathing the Holy Pneuma on the disciples in Jerusalem in John, and the Coming of the Holy Pneuma at Pentecost in Acts.

Any Appearance Christ makes on Earth after he is Empowered before the Ancient of Days is Proof of the Second Coming. These Appearances are Conclusive Evidence that the Second Coming has already come and continues unto this day!

And when we say Conclusive, we mean that it is no idle speculation subject to private interpretation. Matthew makes it absolutely clear that the Resurrection of the Dead occurred concurrently with the Resurrection of Jesus:

“Jesus, when he had Cried again with a loud voice, yielded up the Pneuma. And, behold, the veil of the Temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the Graves were opened; and many bodies of the Holy Ones which Slept Arose, and came out of the Graves after his Resurrection, and went into the Holy City, and Appeared unto many.” (Matthew 27:50-53.)

This is not an early version of the horror movie Night of the Living Dead. The fact that they had to “Appear” to people is Proof of their Pneumatik nature. They were no longer of Flesh and Blood. In other words, this is a clear and unambiguous account of the Resurrection of the Dead, an event that Martha believed would happen on the Last Day, and that Paul said would occur at the same time as the Rapture and Second Coming:

“But I would not have you to be ignorant, Brothers, concerning them which are Asleep, that ye sorrow not, even as others which have no Hope. For if we believe that Jesus Died and Rose Again, even so them which Sleep in Jesus will God bring with him. 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. For the Lord himself shall Descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God: and the Dead in Christ shall Rise First: then we which are Alive shall be Caught Up together with them in the Clouds, to meet the Lord in the Air: and so shall we ever be With the Lord.” (1 Thessalonians 4:13-17.)

“For as in Adam ALL Die, even so in Christ shall ALL be made Alive. But EVERY MAN in his own Order: Christ the Firstfruits; afterward they that are Christ’s at his Coming....Behold, I Show you a Mystery; We shall not ALL Sleep, but we shall ALL be Changed, in a moment, in the twinkling of an eye, at the Last Trump: for the Trumpet shall Sound, and the Dead shall be Raised Incorruptible, and we shall be Changed.” (1 Corinthians 15:22-23; 51-52.)

The Dead in Matthew Heard the Trumpet and Rose from the Dead after Christ Rose from the Dead. In other words, the Dead in Sheol Rose on the Third Day with Christ, making the Third Day and the Last Day synonymous.

We assume that the original ending of Mark agreed with the ending of Matthew. (Mark 16:1-8.) We will never know for sure, for it was destroyed during the Cult Wars that ravaged the Early Church. At least two alternate endings were thereafter attached, the first one totally contradicting the original. In the original, Christ Appears to no one on the Third Day. A young man in a white robe inside the Empty Tomb tells Mary Magdalene and the other Mary that Christ has gone before them to Galilee: “There shall ye See him, as he said unto you.” (Mark 16:1-7.) Amazingly, the women panic and don’t tell anyone, and that is how the original version ends.

However, in the first added on account, Christ first Appears to Mary Magdalene in Jerusalem, who is not believed by the disciples after she tells them. Then he appears to two unidentified men as they walk down a road, and then to the Eleven. (Mark 16:9-14.) After he speaks to them, he Ascends into Heaven to the Right Hand of God. (Mark 16:19.)

Someone in Mark’s cult was clearly disturbed by the original ending. It’s deliberate deletion with obvious added on alternate accounts is a clear sign that Matthew’s ending is the True Account of the Second Coming of our Lord Jesus Christ. Those that received the Holy Pneuma at this time were Raptured in their Hearts with the Dead in Christ who had Risen before them on the Third Day with Jesus.

It is likely that Paul learned before he Died that the Rapture had already happened as well, for he was extremely aware of the Indwelling of the Holy Pneuma, the Pneumatik New Man within, whom he called Christ In us, the Hope of Glory. (Colossians 1:27.) He might thus have Known that the Apocalypse of the Sons of God that he had Prophesied as a Future Event in Romans 8, had already come to pass.

As a final note on this Subject, Daniel actually Taught that the Resurrection of the Dead and the Apocalypse of the Sons of God would occur simultaneously with the Son of Man being Empowered before the Ancient of Days:

“I Saw in the Night Visions, and, Behold, One like the Son of Man Came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdom, that ALL People, Nations, and Languages, should Serve him: his Dominion is an Everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be Destroyed....

“I Beheld, and the same Horn made War with the Holy Ones, and prevailed against them; until the Ancient of Days Came, and Judgment was given to the Holy Ones of Elyon; and the time came that the Holy Ones Possessed the Kingdom....And the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Holy Ones of Elyon, whose Kingdom is an Everlasting Kingdom, and All Dominions to Serve and Obey him.” (Daniel 7:21-22, 27; note the Merging of the Son of Man with the Holy Ones of Elyon.)

“And at that time shall Michael Stand Up, the Great Prince which Standeth for the Children of thy People: and there shall be a Time of Trouble, such as never was since there was a Nation even to that same time: and at that time thy People shall be Delivered, EVERY ONE that is Written in the Book. And MANY of them that Sleep in the Dust of the Earth shall Awake, some to Everlasting Life, and some to Shame and Everlasting Contempt.” (Daniel 12:1-2; the standing up of the Archangel Michael is the inspiration for the Shout of the Archangel and the blowing of the Last Trump in Paul’s Rapture passages.)

The Scriptures plainly Teach us that the Second Coming and Resurrection all happened on the Third Day. All Prophecy is Fulfilled. The Holy Bible is a complete book from beginning to end. It does not leave us dangling in suspense, wondering if it will ever come true in real History. It has already come true.

The Greatest Prophecies in History were All Fulfilled, and this Great Truth is totally lost in such False Doctrines as a Future Second Coming of Christ, the Rapture, the Coming of

Antichrist, Armageddon, and whatever new tricks the Dispensationalists will have up their sleeves in days to come.

The cults that used Matthew, the original Mark, and John, as their sole Gospels in the Early Church would not have been looking forward to a Second Coming. They would have been Living in the Fulness of the Pneuma in the Here and Now. The same can be inferred from the later writings of Paul, who, prior to his Prison Enlightenment, would have thought such a Teaching to be heresy. He severely criticized two disciples in Asia, Hymenaeus and Philetus, for teaching that the Resurrection had already occurred. (2 Timothy 2:16-18.) Perhaps they had read Matthew and the original ending of Mark.

Finally, if more disciples than just the Eleven were present for the Second Coming on the Mountain in Galilee, then Christ's prediction -- that many Alive in that Generation would not Taste Death until they Saw the Son of Man Coming in Glory -- came true at that moment. Furthermore, this Mountain Second Coming could have been the same event Paul described to the Corinthians where over 500 Brothers had Seen Christ at the same time, many of whom were still Alive when Paul wrote. (1 Corinthians 15:5-9; "Seeing" Christ after his Resurrection was a requirement for Apostleship.)

As it was then, so is it now: All of us who "See" Christ are Born Again in the Holy Pneuma, and thus participate in his Glorious Returning Appearance, his Second Coming. The Apocalypse of the Sons of God in Romans 8 is the Second Coming of our Lord Jesus Christ on Earth, an ongoing event until the End of the Aion.

XXI
THE BOOK OF REVELATION

But what about the Book of Revelation? Does it not predict things that are still in the Future? Hardly. From internal evidence to be analyzed below, we can deduce that Revelation was likely written in the time of the Roman Emperors Caligula and Nero, whose Numbers of their Names were 616 and 666 respectively. The Jewish War with Rome began at the end of Nero's Reign in 66 A.D. By 70 A.D., everything in Revelation had been Fulfilled.

The author plainly links the events Prophesied to the common expectation of Daniel's Apocalyptic Timetable, vividly describing what would in fact "soon" become the Destruction of Jerusalem and Herod's Temple, which he called the Great Whore. (Revelation 11-20; cf. Matthew 24-25.) On top of that, always stated clearly and unambiguously, is the solid Assurance that everything in it would happen "soon":

“The Revelation of Jesus Christ, which God gave unto him, to Show unto his Servants things which must Shortly Come to Pass; and he sent and Signified it by his Angel unto his Servant John: who bare record of the Word of God, and of the Testimony of Jesus Christ, and of all things that he Saw. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein: for the Time is at Hand.” (Revelation 1:1-3.)

“And he said unto me, These sayings are Faithful and True: and the LORD God of the Holy Prophets sent his Angel to Show unto his Servants the things which must Shortly be Done. Behold, I come Quickly: Blessed is he that keepeth the sayings of the Prophecy of this Book....And, behold, I come Quickly; and my Reward is with me, to give EVERY MAN according as his Work shall be...He which Testifieth these things saith, Surely I Come Quickly. Amen. Even so, Come, Lord Jesus.” (Revelation 22:6-7, 12, 20; note that Christ gives us his Testimony, that is, his Word under Oath, that “Surely I Come Quickly.” Did Christ Give False Testimony? Was his Word Perjury?)

If the Prophecy did not occur “soon,” to wit, at least within the lifetimes of its original Hearers, then it was False. There is no getting around this. The things predicted either happened Quickly or they did not. And whether they did or didn’t is still irrelevant for any insight it might give us into Future Events today. Of course, that will never stop the Dispensationalists, who can make the Bible say anything they want. But they can only do so by changing the plain meaning of the words of the Prophecy and the English Language. “Soon” and “Quickly” do not mean a really, really, really, really long time. They do not mean twenty hundred years.

Many believers began to run out of patience after 70 A.D. We get glimpses of the conflict in 2 Peter, where the Apostle is was encountering opposition from those who had given up on a Future Second Coming. Pay attention to his ingenious solution, for I am sure we will hear it again someday from the Dispensationalists when their current predictive framework fails:

“Knowing this first, there shall come in the Last Days scoffers, walking after their own lusts, and saying, Where is the Promise of his Coming? for since the fathers fell asleep, all things continue as they were from the Beginning of Creation....But, beloved, be not ignorant of this one thing, that One Day is with the Lord as a Thousand Years, and a Thousand Years as One Day.” (2 Peter 3:3-4,8.)

With one stroke of pen, Peter was able to rewrite Christ’s Prophecy, extending the Generation of Jesus from 40 years to Thousands! Not bad for an alleged illiterate fisherman. (Acts 4:13.) I am sure that as soon as the Dispensationalists finally accept that the Earth is Billions of years old, we will begin to here the new variation of Peter’s copout: One day to the Lord is as 15 Billion Years, and 15 Billion Years as One Day.

They will have no choice. After all, they originally viewed the Last Generation as beginning with the formation of the New Nation of Israel in 1948. Many books were written at

that time about the Countdown to Armageddon. However, 40 years went by and nothing happened. 1988, like all other dates since the Third Day, came and went.

Then a brilliant mind figured out that the Prophecy was not just about Israel, but also about the Holy City. Thus, it was reasoned, since the Jews recaptured Jerusalem in the Six Day War of 1967, that would be start of the Last Generation. The Second Coming would occur no later than December 31, 2007. Tick, tick, tick.

As this article is being written, it is May of 2006, with slightly more than a year and half year to go before the end of 2007. The Dome of the Rock is still there. As we know, the Dispensationalists have painted themselves into a corner by making it impossible for the Rapture to occur before the Fourth Temple is rebuilt. This means another brilliant mind will have to come up with a new trick for extending the time. In the meantime, keep those prayers and offerings coming in folks, for as we know, he will come like a Thief in the Night.

Thus, it defies all reason to say that when John measures the Temple in Revelation 11:1-2, he is not measuring Herod's Temple, but a Future Temple not yet built. This is Magical Thinking at its best. It is clear from the internal evidence that the Temple standing at the time of the Revelation was the same one that Herod built. (Josephus, Antiquities of the Jews, XV.xi.) In fact, Herod had to destroy Zerubbabel's Second Temple in order to build his own, thus making his Temple the Third Temple; his rationale was that Zerubbabel's Temple had been built to the specifications of Cyrus and Darius, and not to those of David and Solomon. (Josephus, Antiquities of the Jews, XV.xi.)

Moreover, the events that take place in Revelation following John's Measuring of the Temple, a Sign of Judgment, describe familiar events that took place in Jerusalem during the time between the Crucifixion of Jesus in 30 A.D., the Beginning of the Last Generation, and the Destruction of the Temple in 70 A.D., exactly 40 years later. The City was Destroyed by the Romans:

“And the Kings of the Earth, who have committed Fornication and Lived Deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that Great City Babylon, that Mighty City! for in one hour is thy Judgment come.” (Revelation 18:9-10.)

From the Scriptures we have reviewed thus far, it is not hard to figure out what the symbolism in Revelation is all about: the Beast from the Sea Tramples the Holy City for half of the 70th Week of Daniel. During this time, the Two Olive Trees Appear and Prophecy, then are slain in the streets of Jerusalem, where, after Three Days, they Ascend into the Clouds of Heaven. (Revelation 11:1-12; Jerusalem is called “Sodom” and “Egypt,” and later, in 17:5, “Babylon the Great, the Mother of All Harlots”; she is not the Beast of Seven Hills, but its Rider. In other words, Herod's Temple was a Pagan Compromise, Riding the Roman Dragon; when the Angel identifies her as “that Great City, which Reigneth over the Kings of the Earth,” the reference is to Salem, the Shrine of Melchizedek, Royal Priest of El Elyon, the Most High God of the Gentiles: Revelation 17:18; Genesis 14:18-24.)

Everything in Revelation either came true at that time or it did not. The Evidence of History tells us that most of the symbols in Revelation had real life counterparts. Tell the ten thousand Zealots who were Crucified outside of the walls of Jerusalem in 70 A.D. that the

Prophecies of Revelation didn't come true, especially the destruction of the Great Whore of Babylon, the Temple.

We Antinomian Universalists assume that when Christ gave us his Word under Oath that he told the Truth and thus Assume that his Testimony came True. This is why we hold that All Prophecy is Fulfilled. His words from the Cross ring in our ears on this point: "It is Finished!" (John 19:30.) Unfortunately, we are in a very small minority on this issue. Every Generation since Revelation was written has tried to apply it to its own situation, rather than to the events of 70 A.D. Why? Because of the False Doctrine of a Future Second Coming of Christ!

Amazingly, this False Doctrine received most of its authority from the inclusion of Revelation into the Roman cult Bible. It was asserted, with little or no external evidence, on total sentimental hearsay, that Revelation was written after the Debacle of 70 A.D.. This allowed the Roman cult to hold out a Future Second Coming as an incentive, for since the Temple had been destroyed in 70 A.D., and since John was told to measure a Temple, it must therefore refer to a Future Temple. As long as the Future Temple was never rebuilt, the date could be extended into the Ages.

The Roman cult never felt compelled to make this Prophecy come true. It was easily in the power of Constantine to do so, but he never did. It was totally in the power of the Crusaders when they controlled the Holy City for nearly two hundred years in the 12th and 13th Centuries, but they never did either. Perhaps the Dispensationalists will succeed and be the Death of us all.

The point is that the Roman trick worked. By dating Revelation after 70 A.D., the cult almost guaranteed itself an eternal Reign on Earth. Millions today are still waiting for these

events, without realizing that if they were correct, it would mean that God is one of the worst Procrastinators and Liars in history.

But we are not done yet. There is even more internal evidence that Revelation was written before 70 A.D. The first three chapters of Revelation detail a feud the author was having with a rival cult run by Nicolas, one of the 7 Deacons of the Book of Acts. (Revelation 2-3; Acts 6:1-6; Eusebius, Ecclesiastical History, III.xxix.) The same issues that John finds fault with Nicolas are the same issues that came before the Circumcision Summit at this time, circa 49 A.D., at which, according to Paul, John was present as one of Three Pillars. (Galatians 1:1-10; Acts 15:1-21; which mysteriously omits both John and Titus.) Moreover, John's cult was still meeting in synagogues, with no mention at all of Paul's churches, unless he is to be identified with the Nicolaitans, indicating a primitive level of Christianity. (Cf. Acts 18:24 - 19:8.)

Paul had a very active mission in Asia, even though he had to disobey Prince James to do so. (Acts 16:6; 18:18-21; 19:1 - 20:1; Ephesians, Colossians, Philemon.) This would prove to be Paul's downfall, which can be surmised by the fact that all of the Asian witnesses at Paul's Preliminary Hearing in Rome abandoned him, obviously afraid to be linked to the Zealot movement in Jerusalem, which in just a few more years, would launch a full-scale Revolt against Rome. (2 Timothy 1:15-18; 4:16-18; cf. Luke 23:2; John 19:15-19; Acts 17:6-7.)

Even if we agreed for the sake of argument that Revelation was written after 70 A.D., it would still not solve the "soon" problem. A few years here and there does not alter that fact that it was still written over 1900 years ago. What can "soon" or "Quickly" possibly mean in such a context?

Thus, to continue to Teach that Revelation predicts events still to occur in our Future is to continue the Strong Delusion that destroyed the ancient state of Israel. Perhaps the modern state is doomed to experience the same fate. After all, its main supporters have been American Dispensationalists, who, under their Delusionary Timetable, did everything in their power to make Israel a nation. When that was accomplished in 1948, the Daniel Clock began ticking again for millions of believers who had fallen sway to the Error.

There is only one thing preventing the Timetable from succeeding, and that is the fact that no Fourth Temple has been built. The main reason for that is because there is already a Temple there, one that was built over 1200 years ago: the Dome of the Rock. Even though this is a beautiful Mosque, millions of Dispensationalists wait eagerly every day for some crazy extremist to blow it up. And, if anyone ever really does destroy it, odds are that it will be a Messianic Jew or Dispensationalist Christian, under the Strong Delusion that it is God's Will, a necessary act to Fulfill Prophecy.

Too bad that the Mosque is one of Islam's most holy sites, for it was not only where Abraham raised his knife to slay Isaac, it was also where Mohammed, in a Vision, Ascended into Heaven. It is revered by every Muslim in the world. It is so beautiful, not even the Crusaders thought of destroying it.

If anything is likely to bring about the Nuclear Destruction of Jerusalem, it would be some kind of insanity on this level. Amazingly, this latest version of the Strong Delusion has grown out of all proportion due to the mass media, where many popular books and ministries push this world view. People under this Strong Delusion believe they are God's ultimate insiders

and and waste little time gloating over the idea of people being Left Behind after they are Raptured, or the inner joy many of them feel when they contemplate their enemies burning forever in Hell.

But, as we have demonstrated from the Scriptures, All Prophecy has been Fulfilled and Sealed. The main Proof that the Second Coming has already come is this: Christ is In us, the Holy Pneuma, the Hope of Glory. The Resurrection on the Third Day was the Second Coming of Christ. It was the first stage of the Resurrection for ALL MEN, since ALL of the Dead at the time were Saved in Sheol and Rose with Christ to Heaven. In other words, as Paul Taught, the Dead were Raptured first. As for the rest of us, we will be Translated when we Die and are made Alive in Christ. (1 Corinthians 15:22.)

XXII ANTINOMIAN UNIVERSALISM

The Truths Revealed above are Fully Realized in the Description of the Gospel known as Antinomian Universalism. “Antinomian” comes from the Greek “anti,” meaning for this purpose “in place of,” and the Greek ‘nomos,’ meaning law, to wit: Grace is now in place of the Law. “Universalism” means that God was in Christ Reconciling All Things in the Kosmos unto himself in order to Fulfill his Will that All Men be Saved. Antinomian Universalists are not Unitarian: we believe that Jesus Christ is the only way to the Father.

We reject the cultism of all organized religion. We have no leaders, no meetings, no creeds, and we pay tithes to no one. We are Priests and Kings, Free Sons of God Celebrating our Glorious Liberty in the Kingdom of God Here and Now. We believe that Hell was Abolished on the Third Day, and that All Sin has been Paid in Full forever on the Cross of our Lord Jesus

Christ. We believe that All Prophecy has been Fulfilled, and that we are the Apocalypse of the Sons of God Prophesied in Romans 8, enabling us to Cry out, without intermediary, “Abba, Father.”

We thus reject the Error of Dispensationalism and its subversive Racism that divides the Israel of God into two entities: one for Jews and one for Christians. We furthermore reject the Racist Doctrines of the Trinity, the Deity of Christ, and the Virgin Birth, for they are not according to the Scriptures. We know that Right Here, Right Now, we have been Raptured and are Presently Seated in Heavenly Places in Jesus Christ. We thus reject the False Doctrine of the Second Coming of Christ.

We also know that our Lord Jesus Christ had a Human Father of the Seed of David and no one, not even the Man Jesus Christ himself, would be Seated in Heavenly Places had he not. It is impossible for Jesus Christ to be the Lord and Savior of the Kosmos if he did not have a Human Father of the Seed of David. This was understood by a majority of believers before the Roman cult Council of Nicea in 325 A.D., where Jesus was officially proclaimed to be God without a Human Father, in total defiance of Prophecy, common sense, and History. This Council was organized and presided over by the Emperor Constantine, who harbored Racist tendencies: he was a Die Hard Roman who did not want to worship a dead Jew. He accomplished this by Erasing the Jewish Father of Jesus from History, thus institutionalizing a variation of the Docetic Heresy. He thus removed one of the Key Elements from Paul’s Gospel, tragically lessening its Power.

It is therefore time to return the Gospel of Jesus Christ, the Power of God unto Salvation, back to its True Roots in the Human Male Seed of David. Only Fully Human Blood from the Seed of David could have Paid the Ransom Price for the Sin of the Kosmos. Here is the inescapable Truth: if Christ was not Fully Human of a Human Father of the Seed of David, then he Died in Vain and we are All still in our Sins facing Great Wrath. We have no Hope and all of our Works are Doomed to Futility.

Fortunately, that is not the case. Our Lord Jesus Christ was born of a Human Father from the Seed of David, and because of this, he was able to Reign as King, Die on the Cross, and Rise on the Third Day, thus Paying the Ransom for Sin in Full with his Blood, and Fulfilling the Express Will of God for the Universal Salvation of All Sinners:

“I exhort therefore, that, first of all, Supplications, Prayers, Intercessions, and Giving of Thanks, be made for ALL MEN....For this is Good and Acceptable in the Sight of God our Savior; who Will have ALL MEN to be Saved and come unto a Knowledge of the Truth. For there is One God, and One Mediator between God and Man, the Man Christ Jesus; who gave himself a Ransom for ALL, to be Testified in Due Time.” (1 Timothy 2:1-6.)

“But we See Jesus, who was made a little lower than the Angels for the Suffering of Death, Crowned with Glory and Honor; that he by the Grace of God should Taste Death for EVERY MAN.” (Hebrews 2:9.)

“The Lord is not Slack concerning his Promise, as some men count Slackness; but is Longsuffering to us-ward, Not Willing that ANY should Perish, but that ALL should come to Repentance.” (2 Peter 3:9.)

In Christ, God Fulfilled his Great Will that All Men be Saved and come unto the Knowledge of the Truth, for he was in Christ, Reconciling All Things in the Kosmos unto himself. This is the only True Gospel of Victory according to the Scriptures. It is the only one with All of the Power of God unto Salvation.

This is the Gospel Preached in Antinomian Universalism. We Preach the Unconditional Victory of God's Will, where his Will is Absolute and Supreme, the Will by which all others must be Subject. If ALL are not Saved at birth by the Direct Imputation of the Faith and Righteousness of Jesus Christ, then they will be Saved either in this life if they are the Elect by the Gift of Faith, or when they face Christ's Bema at the Right Hand of God in Heaven for Judgment.

XXIII THE JUDGMENT

“Judge not, that ye be not Judged. For with what Judgment ye Judge, ye shall be Judged: and with what Measure ye mete, it shall be Measured unto you again.” (Matthew 7:1-2.)

“That if thou shalt Confess with thy mouth that Jesus is Lord, and shalt believe in thine heart that God hath Raised him from the Dead, thou shalt be Saved. For with the heart man believeth unto Righteousness; and with the mouth Confession is made unto Salvation. For the Scripture saith, Whosoever believeth on him shall not be Ashamed. For there is No Difference between the Jew and the Hellene: for the same Lord over ALL is Rich unto ALL that Call upon him....

“For to this End Christ both Died, and Rose, and Revived, that he might be Lord both of the Dead and Living. But why dost thou Judge thy Brother? or why dost thou set at nought thy Brother? for we shall ALL Stand before the Bema of Christ. For it is Written, As I Live saith the LORD, EVERY KNEE shall Bow to me, and EVERY TONGUE Confess to God. So then EVERY ONE of us shall give account of himself to God. Let us not therefore Judge one another any more.” (Romans 10:9-13; 14:9-13; a Bema is an elevated Judgment Seat.)

“Wherefore God also hath Highly Exalted him, and given him a Name which is above EVERY NAME: that at the Name of Jesus EVERY KNEE should Bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that EVERY TONGUE should Confess that Jesus Christ is Lord, to the Glory of God the Father.” (Philippians 2:9-11; ALL believe in their hearts at the Bema and Confess their Salvation.)

“EVERY MAN's Work shall be made Manifest: for the Day shall Declare it, because it shall be Revealed by Fire; and the Fire shall Try EVERY MAN's

Work of what sort it is. If ANY MAN's Work Abide which he hath Built thereupon, he shall receive a Reward. If ANY MAN's Work shall be Burned, he shall Suffer Loss: but he himself shall be Saved; yet so as by Fire....

"For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam ALL Die, even so in Christ shall ALL be Made Alive." (1 Corinthians 3:13-15; 15:21-22.)

"For we must ALL Appear before the Bema of Christ; that EVERY ONE of us may receive the Things done in his body, according to that he hath done, whether it be Good or Evil." (2 Corinthians 5:10.)

"Bear ye one another's burdens, and so Fulfill the Law of Christ. For if a man think himself to be something, when he is nothing, he Deceiveth himself. But let EVERY MAN Prove his own Work, and then shall he have Rejoicing in himself alone, and not in another. For EVERY MAN shall bear his own burden....

"Be not Deceived; God is not Mocked: for whatsoever a man Soweth, that shall he also Reap." (Galatians 6:2-5, 7-8.)

The Judgment works like this: at Death, ALL are made Alive, given a Pneumatik Body, and then Translated to the Bema of Christ. If they are not believers, they will become believers, Bowing and Confessing their Salvation with the words, "Jesus is Lord."

They will be Judged on their Works, not on Sin, for All Sin has been Paid in Full by their Judge. Jesus will use a different standard of Judgment for each person, based on how that person Judged others in his or her life:

"Judge not, that ye be not Judged. For with what Judgment ye Judge, ye shall be Judge: and with what Measure ye mete, it shall be measured to you again." (Matthew 7:1.)

Note that both Jesus and Paul Taught that the safest way to face the Bema of Christ is to stop Judging others. Who can argue that this method of Judgment is Unjust or Unfair except the extreme sociopaths, whom God must have made for some kind of personal amusement.

All Works will be Tested in Fire, and though All will come through the flame, many will be singed. People are going to get what they deserve.

There will be Rewards and Punishments, likely in a Reincarnation Scheme, since Christ taught it for those who could receive it. We will call such a Scheme “Omega Cycle,” since it completes the process that begins with each new life. This means that every person after being Judged, is Resurrected into a new Physical Body on Earth.

You have to be Dogmatically predisposed against Universalism to reject the clear Teaching of the Apostle Paul above regarding the Universality of the Bema. To say that it only applies to believers involves a willful misunderstanding of the words ALL and EVERY.

We therefore reject the False Other Gospel Cursed by Paul, the Works Righeousness Gospel of Prince James the Antichrist, the Conditional Gospel of Repent or Perish, where the Will of Man is allowed to Trump the Will of God, thus proclaiming a Weak, Loser God who is unable to Fulfill his Great Will in Christ because of the unbelief of Sinners.

The Other Gospel Preaches that Faith is an act of the Human Will, rather than a Free Gift given by God. It allows a believer to boast about his own Salvation every time he Dreams Voyeuristically about those who disagree burning forever in an agony of Hellfire. This Self-Righteousness has no bounds in American Christianity. It has produced an environment of Fear Faith Frighteousness, with its attendant Evil Fruit of Hatred toward all others that are deemed to be Enemies or Evil Doers, like abortionists, homosexuals, evolutionists, secular humanists, and on and on. There is no limit to their Hatred, for it is all Justified in the Fear Faith Frighteousness of their False Orthodoxy.

Antinomian Universalism rejects Fear Faith Frighteousness and its Evil Fruits. We assert that Key Scriptures Teach clearly and unambiguously, without interpretation, that the Faith and Righteousness OF Christ is without the Law of Moses and is for All Sinners. We take these Scriptures to be so clear in their meaning, we believe that all other Scriptures must be read in their Glorious Light:

“But now the Righteousness of God without the Law is Manifest, being Witnessed by the Law and the Prophets; even the Righteousness of God which is by Faith OF Jesus Christ unto ALL and upon ALL them that believe: for there is No Difference: for ALL have Sinned and come short of the Glory of God; being Justified Freely by his Grace through the Redemption that is in Christ Jesus.” (Romans 3:21-24; note that it is the Faith OF Jesus that Saves, not our own; most modern Bibles replace the “Faith OF Jesus,” with “Faith IN Jesus,” thus reversing its meaning and context.)

“Therefore as by the Offense of One Judgment came upon ALL MEN to Condemnation; even so by the Righteousness of One the Free Gift came upon ALL MEN unto Justification of Life.” (Romans 5:18; these ALL MEN are the same as the MANY in 5:15, 19, as well as the ALL quoted above in 3:23.)

“But now we are Delivered from the Law, that being Dead wherein we were Held; that we should Serve in the Newness of Pneuma, and not in the Oldness of the Letter.” (Romans 7:6.)

“For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam ALL Die, even so in Christ shall ALL be Made Alive.” (1 Corinthians 15:22; the same ALL who Die are the same ALL who are made Alive.)

“But our Sufficiency is of God; who also hath made us able Ministers of the New Covenant; not of the Letter, but of the Pneuma: for the Letter Killeth, but the Pneuma giveth Life....Now the Lord is that Pneuma: and where the Pneuma of the Lord is, there is Liberty.” (2 Corinthians 3:5-6, 17; the Great Lie of the Inerrancy of Scripture has made the Letter an Idol of leather, paper, and ink.)

“Therefore if any man be in Christ, he is a New Creature: Old Things are passed away; behold, All Things are become New. And All Things are of God, who hath Reconciled us to himself by Jesus Christ, and hath given to us the

Ministry of Reconciliation; to wit, that God was In Christ Reconciling the Kosmos unto himself, not Imputing their Trespasses unto them; and hath committed unto us the Word of Reconciliation.” (2 Corinthians 16-19.)

“Wherefore God hath Highly Exalted him, and given him a Name which is above every name: that at the Name of Jesus EVERY KNEE should Bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that EVERY TONGUE should Confess that Jesus Christ is Lord to the Glory of God the Father.” (Philippians 2:9-11.)

“For it pleased the Father that in him should All Fulness Dwell: and, having made Peace through the Blood of his Cross, by him to Reconcile ALL THINGS unto himself; by him, I say, whether they be Things in Earth, or Things in Heaven.” (Colossians 1:19-20; Eternal Hell cannot be Reconciled with this verse.)

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which Taketh Away the Sin of the Kosmos....For God sent not his Son into the Kosmos to Condemn the Kosmos; but that the Kosmos through him might have be Saved....And he is the Mercy Seat for our Sins: and not for our’s only, but also for the Sins of the Whole Kosmos.” (John 1:29; 3:17; 1 John 2:2.)

XXIV CONCLUSION

We have argued above about a speculative Crisis our Lord may have gone through after he sent out the 12 and the Son of Man did not Return in the way expected. There is, however, no doubt about a Crisis he most definitely suffered: the Crisis of his Faith in the Garden of Gethsemane. This passage, known as “the Agony,” is only in the Synoptic Gospels; it is absent in John. Unlike the Christ of the Gospel of John, who is in total control of his Mission from first to last, in the Agony, the Lord not only doubts his Mission, but requests to be set free of it! See for yourself:

“Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto Death: tarry ye here, and watch with me.

“And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this Cup pass from me: nevertheless not as I will, but as thou Wilt. And he cometh to the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into Temptation: the pneuma is indeed willing, but the Flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this Cup may not pass from me, except I drink it, thy Will be Done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words.

“Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the Hour is at hand, and the Son of Man is Betrayed into the hands of Sinners. Rise, let us be going: behold, he is at hand that doth Betray me.” (Matthew 26:36-46.)

“And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore Amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto Death: tarry ye here, and watch.

“And he went forward a little, and fell on the ground, and prayed that, if it were possible, the Hour might pass from him. And he said, Abba, Father, All Things are possible unto thee; take away this Cup from me: nevertheless not what I will, but what thou Wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into Temptation. The pneuma truly is ready, but the Flesh is weak.

“And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

“And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the Hour is come; behold, the Son of Man is Betrayed into the hands of Sinners. Rise up, let us go; lo, he that Betrayeth me is at hand.” (Mark 14:32-42.)

The scene is basically the same in Luke, except that he does not take Peter, James, and John aside, and only goes off alone to pray one time, where an Angel appears to strengthen him just before he starts sweating blood. (Luke 22:39-46.) Thus, although we can see the beginning

signs of a gradual sentimentalizing process at work in Luke, we see the total opposite at work in

John:

“When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a Garden, into the which he entered, and his disciples. And Judas also, which Betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons.

Jesus therefore, Knowing All Things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I AM. And Judas also, which Betrayed him, stood with them....

“Then Simon Peter having a sword drew it, and smote the High Priest’s Servant, and cut off his right ear. The Servant’s name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the Cup which my Father hath given me, shall I not drink it?” (John 18:1-5, 10-11; in John, Malchus loses his ear for good: cf Luke 22:50-51, where Jesus magically replaces it.)

There is no Agony in John. Such a scene would have contradicted John’s thesis that Jesus was always totally in control of his destiny:

“As the Father Knoweth me, even so Know I the Father: and I lay down my Life for the Sheep. And Other Sheep I have, which are not of this Fold: them also I must bring, and they shall Hear my Voice; and there shall be One Fold, and One Shepherd.

“Therefore doth my Father Love me, because I lay down my Life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have Power to lay it down, and I have Power to take it again.” (John 10:15-18; cf. 10:15 with Matthew 11:27.)

An Agony where Jesus is clearly not in charge, full of Fear and Amazement, literally Scared to Death, is not the same Jesus as John paints above. This is apparently why he omitted the Agony.

The author of Hebrews, however, is willing to deal with it, and gives us one of the best insights into the Full Humanity of Jesus:

“But we See Jesus, who was made a little lower than the Angels for the Suffering of Death, Crowned with Glory and Honor; that he by the Grace of God should Taste Death for Every Man. For it became him, for whom All Things, and by whom are All Things, in bringing many Sons unto Glory, to make the Captain of their Salvation Perfect through Sufferings. For both he that Sanctifieth and they whom are Sanctified are All of One: for which cause he is not ashamed to call them Brothers, saying, I will Declare thy Name unto my Brothers, in the Midst of the Church [the Great Congregation] will I Sing Praise unto thee. And again, I will put my Trust in him. And again, Behold I and the Children which God hath given me.

“Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same; that through Death he might Destroy him that had the Power of Death, that is, the Devil; and Deliver them who through Fear of Death were all their lifetimes Subject to Bondage. For Verily he took not on him the Nature of Angels; but he took on him the Seed of Abraham.

“Wherefore in All Things it behoved him to be made Like unto his Brothers, that he might be a Merciful and Faithful High Priest in things pertaining to God, to make Reconciliation for the Sins of the people. For in that he himself hath Suffered being Tempted, he is able to Succour them that are Tempted....

“Who in the Days of his Flesh, when he had offered up Prayers and Supplications with strong Crying and Tears unto him that was able to Save him from Death, and was Heard in that he Feared; though he were a Son, yet Learned he Obedience by the things which he Suffered; and being made Perfect, he became the Author of Eternal Salvation.” (Hebrews 2:9-18; 5:7-9.)

Note that the Doctrine of the Deity of Christ goes out the window with this Truth: Christ did not take on the Nature of Angels, but the Nature of Humans! He was exactly Like his Brothers, the Children of Abraham! In case there is any doubt, the Seed of Abraham was passed down from male to male through male sperm. (Matthew 1:1-17.)

Note also that the author takes the Agony to be Total Proof of his Full Humanity. In fact, he clearly asserts that Christ was not Perfect until his Crucifixion, and that he had to Learn Obedience by Suffering Fear and Doubt, exactly like we do, for that is exactly what Jesus Suffered in the Garden. The fact that Jesus is Fully Man with a Human Jewish Father makes him even more of Hero when we Remember how he almost Died before he got to Skull Hill.

Mel Gibson brings this out brilliantly in his motion picture, The Passion of the Christ. Jesus is nothing but bleeding pulp as he slips and slides to his own Crucifixion, embracing his Cross, trying with every breath and last effort to get to Skull Hill so that he can Seal the Prophecy. He nearly fails and we feel his Agony and, in strange horror, we cheer for him: yes, that's it, Jesus, keep going, you can do it! And he does. He stumbles up Skull Hill and is Crucified. He hangs on the Cross and Dies for the Sin of the Kosmos, a close call to the very end. J.R.R. Tolkien called this Event the Eucatastrophe: a total catastrophe with a last second twist that makes everything turn out Good in the End. He used this idea over and over again in The Lord of the Rings.

Thus, the Greatest Hero of All Time, the Man Jesus Christ, Suffered Death as a Man and Rose to the Right Hand of God as a Man. It is an insult to the Great Mysteries of God to take away his Human Father in such thinly disguised Docetic Heresies such as the Trinity, the Deity of Christ, and the Virgin Birth.