

October 7, 2016

Explications

1.1

The Second Exodus

In that day the root of Jesse, who shall stand as a signal for the peoples —of Him shall the nations inquire, and His resting place shall be glorious. In that day the Lord will extend His hand yet a second time to recover the remnant that remains of His people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. (Isa 11:10–11)

1.

The Exodus of Israel from Egypt in the days of Moses remains the defining moment in this people's history, and even in the history of the modern nation-state of Israel; for the relocation of Holocaust victims from northern Europe to Palestine, followed two and three decades later by the release of Jews from the former Soviet Union are both compared to the Exodus, with the prophesy of Isaiah having a figurative application:

And there will be a highway from Assyria

for the remnant that remains of His people,

as there was for Israel

when they came up from the land of Egypt. (Isa 11:16)

indented lines are spiritual portions of thought-couplets

Hebrew poetics, both narrative and verse, are based on chirality, the left-hand physical presentation of an idea, an event, followed by the right-hand, spiritual presentation of the same or similar idea or event. Therefore, there will be a *path* or *pike* from the North Country, Assyria, to the Promised Land at the coming of the Messiah as there was a roadway from the Southland, Egypt, to the Promised Land in the days of Moses. Prophetically, Egypt is represented by the King of the South (the Ptolemaic Empire), and Assyria by the King of the North (the Seleucid Empire). In a greatly shortened form, Egypt represents Sin whereas Assyria represents Death. Therefore, as the first nation of Israel left physical slavery to a physical king [Pharaoh] in a physical land [Egypt] behind them, thereby allegedly leaving the sins of Egypt and the idolatry of Egypt in "Egypt," a second nation of Israel (the remnant that remains) will leave physical death and spiritual death behind this remnant as it enters into the reality of the Promised Land, the Millennium and heaven.

Quite a bit has been read into the words of Isaiah in the preceding paragraph, and some readers will ask, *Can't Assyria simply mean the area where ancient Assyrians lived; that God will bring Israelis from the land that is now inside of the nation of Syria down to Jerusalem?* How many Israelis live in Syria? Do even a remnant of the people of God live there? Are there not more Jews living in the United States than in the nation-state of Israel, let alone in Syria or Turkey or Iraq?

If an exodus of American Jews from just New York City were to occur, this population returned to the former Promised Land, would not the Exodus of Moses' day be forgotten? Are not the Jews in America and in the modern nation-state of Israel but a remnant of the Jews of North Africa and Europe in the 1930s? So if the prophecy of Isaiah to be physically true, that highway from Assyria needs to be seriously extended across the Atlantic. For did not all of Israel leave Egypt in the days of Moses? How many stayed behind?

Some modern scholars deny the Exodus, but other than the Exodus being chronologically misplaced when the writings of Moses were redacted following Josiah's reforms, archeological evidence supports the Exodus occurring mid-15th-Century BCE, in a time between kingdoms ... the author of Exodus chapter 12, allegedly Moses, has the people of Israel beginning their exit from Egypt by journeying *from Rameses to Succoth*, but there was no significant population of foreigners in Egypt in the days of Rameses. So why would the author of Exodus have Israel leaving from the city of Rameses? And the most reasonable explanation is that Moses didn't write what we have attributed to him; for Moses would not have known the name of Rameses, and no city of Rameses existed when archeological evidence supports the exodus of a foreign people from the Levant from Egypt.

The Exodus had Moses taking the bones of Joseph from his tomb near the ancient city of Avaris, and Israel beginning their journey out of Egypt at Avaris ...

The city of Rameses was constructed partially over the ruins of Avaris. A reader of the Torah in the 6th-Century BCE is unlikely to know where Avaris had been located in the 15th-Century BCE, but this reader would have been likely to know where the more modern city of Rameses was located. So the name of the city was apparently changed by a scribe: the beginning point for the Exodus doesn't change geographically, but the date for the Exodus changed by changing the name of what was the principle city in Egypt.

The Exodus occurred, a physical exodus from a physical land, about "a time, times, and half a time ago" when "a time" represents a millennium.

But the recover of a second nation of Israel from the North Country will cause the Exodus to no longer be remember, so great is this recovery.

Therefore, behold, the days are coming, declares the Lord, when it shall no longer be said, "As the Lord lives who brought up the people of Israel out of the land of Egypt," but "As the Lord lives who brought up the people of Israel out of the north country and out of all the countries where He had driven them." For I will bring them back to their own land that I gave to their fathers. (Jer 16:14–15)

Therefore, behold, the days are coming, declares the Lord, when they shall no longer say, "As the Lord lives who brought up the people of Israel out of the land of Egypt," but "As the Lord lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where He had driven them." Then they shall dwell in their own land. (Jer 23:7–8)

Now therefore thus says the Lord, the God of Israel, concerning this city of which you say, "It is given into the hand of the king of Babylon by sword, by famine, and by pestilence": Behold, I will gather them from all the countries to which I drove them in my anger and my wrath and in great indignation. *I will bring them back to this place, and I will make them dwell in safety.* And they shall be my people, and I will be their God. *I will give them one heart and one way,* that they may fear me forever, for their own good and the good of their children after them. I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me. I will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul. (Jer 32:36–41 emphasis added)

And,

Therefore say to the house of Israel, Thus says the Lord God: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the Lord, declares the Lord God, when through you I vindicate my holiness before their eyes. *I will take you from the nations and gather you from all the countries and bring you into your own land.* I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. *And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and be careful to obey my rules.* You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. And I will deliver you from all your uncleannesses. And I will summon the grain and

make it abundant and lay no famine upon you. I will make the fruit of the tree and the increase of the field abundant, that you may never again suffer the disgrace of famine among the nations. *Then you will remember your evil ways, and your deeds that were not good, and you will loathe yourselves for your iniquities and your abominations.* It is not for your sake that I will act, declares the Lord God; let that be known to you. Be ashamed and confounded for your ways, O house of Israel. (Ezek 36:22–32 emphasis added)

Does the modern nation-state of Israel loathe itself for its abominations, as more Jews are on the beach on the Sabbath than are in synagogues? Have Israelis been given a new heart and a new spirit? Has God put into Israelis His spirit? Or do Observant Jews still refuse to kindle a fire on the Sabbath (Ex 35:3), with fire representing “life” and the Sabbath representing “the presence of God,” therefore revealing that since the days of Moses no person of Israel can have spiritual life in the presence of God, not even righteous kings such as David or Josiah.

What seems apparent is that the recovery of a remnant of Israel from the North Country [Assyria]—the recovery that will cause the Exodus of Moses’ day to no longer be remembered—has not yet occurred; for the planeloads of Jews from the former Soviet Union were compared to the Exodus from Egypt. And a nation doesn’t compare what will cause the Exodus not to be remembered to the Exodus. For what will cause the Exodus to no longer be remembered will be so traumatic that nothing like it has occurred before:

At that time shall arise Michael, the great prince who has charge of your people. *And there shall be a time of trouble, such as never has been since there was a nation till that time.* But at that time your people [Israel] shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase. (Dan 12:1–4 emphasis added)

There is only one period in human history that has no parallel, the seven endtime years of tribulation when, according to Matthew's Gospel, if it were not for the sake of the Elect, no flesh would be saved alive (Matt 24:22).

The seals come off Daniel's visions at the time of the end, when many run to and fro, and knowledge shall increase ... with reasonably affordable air travel, do not many run to and fro, with some living on the West Coast but working in Washington D.C., or in New York City, commuting at least weekly across the continent as a century ago a farmer in rural Indiana went six miles to town no more often than once a week? Has not knowledge increased with the widespread use of computers and the Internet? Even halfway out the Aleutians, Internet access is available, with Russian satellite Internet service being offered to Americans living in the Aleutians, payable in Euros at only a slightly higher price than the locally provided service. Perhaps China entering this market will push Russian prices even lower.

The world has become an entangled web, and is today—early in the 21st-Century—much smaller than it has ever been. And it is shrinking so fast that war in Syria is likely to produce war in American backyards.

In World War Two, German U-boats off America's Atlantic and Gulf Coasts brought war from a distance to America. Japan invaded two Aleutian Islands and attacked a third, then sent inflammatory balloons across the Pacific to start fires on America's West Coast. But in reality, since the American Civil War, America hasn't seen war on its lands. However, the shrinking globe is changing the face of world war, putting on it an American face.

If Daniel's *time of trouble, such as never has been since there was a nation till that time*, also sees the resurrection and the glorification of the holy ones, then this time of trouble wasn't in the 2nd or 3rd Centuries BCE, but lies still ahead of humanity, albeit not in a distant future but near in time. And nothing short of a *time of trouble, such as never has been* will cause Israel and Israelis to forget their Exodus from Egypt.

Daniel's visions have a unique characteristic in that each vision begins just slightly before the previous vision. Therefore Daniel's long vision in chapters ten through twelve begins before the vision of Chapter eight, which begins before the vision of chapter seven, which begins before the vision [also Nebuchadnezzar's vision] of

chapter two. Thus, the four beasts [demonic kings] of chapter seven are the four horns that grow from the stump of the first king, the great horn of the King of Greece. The first king of the King of Greece—because he is “first,” an uncovered legal firstborn—is broken before the four beasts of chapter seven emerge from the sea of humanity. And the four beasts have been reduced to two, the King of the South and one of his princes (Dan 11:5) who becomes the King of the North in Nebuchadnezzar’s vision: these are the two iron legs that grow from bronze loins and thighs, with the bronze portion of the image representing Greece and the federated kings of Greece, with the first king, the great horn, if he hadn’t been suddenly broken (Dan 8:8) appearing as an erect penis on the image. But again, he is broken; the four kings appear from around his stump (Dan 11:4), and these four are reduced to two that continue in the form of the iron and miry clay toes until the end of the age, and the beginning of the next age.

All of Daniel’s visions are set in the latter days, the generic time of the end, with the breaking of the first king of the King of Greece occurring at the beginning of a time, times, and half a time [3.5 years or 42 months or 1260 days — from Dan 7:25], and with dominion being taken from these demonic kings and given to one like a Son of Man at the end of the 1260 days. And because each of Daniel’s successive visions begin a little before the previous vision, it is always wrong to have one vision follow a previous vision and to use these visions to represent a progression of history. The structure of Daniel’s visions prohibit such an interpretation. Plus, contrary to how Daniel’s visions have been historically interpreted, the visions do not mention Rome, the Roman Empire, the Roman Church, or the Roman See. For a prophecy pundit to put “Rome” into the Book of Daniel reveals that the pundit is false, a pretender who attempts to mislead spiritual lambs, sending them over cliffs and to their spiritual deaths. It is the pundit who should be thrown over the cliff, and this includes Ellen G. White and Herbert W. Armstrong.

If the beginning of the generic time of the end precedes by a short while the breaking of the first horn of the King of Greece, and if in this small amount of time the kings of Persia push here and push there and cannot be stopped until the demonic King of Greece, the he-goat, flies out of the West to trample the ram, then we have a “peek” into the heavenly realm and a revealing of what is on-going.

This *Explication* cannot address all that has been revealed to the chosen ones; so some temporarily unsupported assertions will have to be made, these assertions to be

addressed in future *Explications*. And the first of these assertions, based upon chirality and the prophecy of Isaiah, says that as there was a first Passover followed by Israel's Exodus from Egypt, there will be a Second Passover, followed by an exodus from Sin & Death at the time of the end:

But now thus says the Lord,

He who created you, O Jacob,

He who formed you, O Israel:

"Fear not, for I have redeemed you;

I have called you by name, you are mine.

When you pass through the waters, I will be with you;

and through the rivers, they shall not overwhelm you;

when you walk through fire you shall not be burned,

and the flame shall not consume you.

For I am the *YHWH* your God,

the Holy One of Israel, your Savior.

I give Egypt as your ransom,

Cush and Seba in exchange for you.

Because you are precious in my eyes,

and honored, and I love you,

I give men in return for you,

peoples in exchange for your life.

Fear not, for I am with you;

I will bring your offspring from the east,

and from the west I will gather you.

I will say to the north, Give up,

and to the south, Do not withhold;

bring my sons from afar

and my daughters from the end of the earth,

everyone who is called by my name,

whom I created for my glory,

whom I formed and made." (Isa 43:1–7)

indented lines are spiritual portions of couplets

Twice, once pertaining specifically to Egypt (v. 3c), and a second time that isn't location specific, the Lord gives lives of men as the ransom price for Israel, the one who wrestled with God and prevailed (in that Jacob survived). It is this second time, followed by the east and the west, the North and the South giving up the offspring of Israel, that is of importance here. For the initial time—Egypt—when the Lord took the lives of the firstborns of Egypt as the ransom price for Israel is known and forms the shadow and copy [the left hand enantiomer] of a second time when the Lord will give the lives of humanity in exchange for the lives of a second nation of Israel, with this second giving of lives preceding a gathering of the people of Israel from the four corners of the earth. A second Exodus, one great enough to cause the first not to be remembered.

Again, the gathering of Israel from the corners of the earth is an exodus from indwelling Sin & Death that will cause the Exodus of Moses' day to no longer be remembered; for if there is a Second Passover liberation of a second nation of Israel, there will be a Second Exodus.

The Second Passover liberation of a second Israel will be on the second Passover, a realization that takes into account that seven solar years of 365 days each is thirty-five days longer than seven prophetic years of 360 days each. Thirty of these thirty-five days occur between the Passover and the second Passover. And this permits all endtime events to be dated within five days once the Second Passover liberation of a second Israel occurs.

The thirty days between the Passover and the second Passover in the year of the Second Passover would seem to be outside of Scripture, but this is not true considering that the beginning of Daniel's long vision (all of chap 10, plus the first three verses of chap 11) occur prior to the Second Passover. So the strengthening of Daniel occurs between Passover and the second Passover—and this strengthening of Daniel would seem to be an acceptance of Daniel's visions in their unsealed form.

The great horn or first king of the demonic King of Greece will be an uncovered firstborn (uncovered by the blood of Christ Jesus, taken when disciples drink from the Blessed Cup on Passover), and as such, on the Second Passover, he will suddenly be broken and will be no more because he is "first" (Dan 8:5, 8, 21).

In his vision, John the Revelator says, "I, John, your brother and partner in the [Affliction] and [Kingdom, no article] and [Endurance in Jesus, no article, no patient] was on the island called Patmos on account of the word of God and the testimony of Jesus" (Rev 1:9) ... "the testimony of Jesus" is the spirit of prophecy (Rev 19:10); the "word of God" is Christ Jesus (from John 1:1–3, 14, in Greek). So John was on Patmos on account of Christ and because he had the spirit of prophecy, suggesting that John wasn't going along with those who seemed to have authority in the still fledgling "Jesus Movement," something that is addressed in John's third epistle.

In Greek, definite nouns—a naming noun—require the definite article. If a naming noun is used without its own article, then it must share the article of another naming noun so that two (or in this case, three) nouns represent the same thing or entity. Thus, the

Affliction and Kingdom and Endurance are *one* sequentially occurring entity, with the 1260-day ministry of two witnesses to occur during the Affliction, and the forty-two months during which the remnant of the federated kings of Greece blaspheme God to occur in the Endurance. Also the “time, times, and half a time” (Rev 12:14) when the Woman is in the wilderness constitutes the Endurance in Jesus.

Because there are three sequentially occurring periods that together represent 2520 days—seven prophetic years—and because the first and the last periods [Affliction and Endurance] are 1260 days long, the “Kingdom” will have to fit between the Affliction and the Endurance. And it does.

Beginning with the Second Passover liberation of a second Israel, the count for the Affliction begins, with day one of the Affliction being one day after the Second Passover. Not calculating how much time God cuts the Affliction short for the Elect’s sake (Matt 24:22), day 1260 would be the last day on which the Adversary retains dominion over the single kingdom of this world. The following day would be the first day that dominion over this same single kingdom would be given to the Son of Man, thereby beginning the countdown to the restoration of all things. Therefore the day following day 1260 of the Affliction would be day 1260 of the Endurance of Jesus and the first day when the Adversary and his angels have been cast from heaven and cast to earth. And the period John identifies as the “Kingdom” is the doubled day 1260, when dominion is taken from the Adversary and his angels and given to the Son of Man and the saints.

The Second Exodus—the exodus following the Second Passover—will see all of greater Christendom filled-with and empowered by the spirit of God, with Christians serving as the right hand enantiomer of ancient Israel numbered in the census of the second year (Num chap 1). And as no one other than Joshua and Caleb of those numbered in this first census entered into the Promised Land, only those Christians represented by “Joshua” (the seven pair of clean animals on the Ark; the seven named Churches) or by “Caleb” (the single pair of every unclean species that have about them a different spirit) will cross from the Affliction into the Promised Land, meaning that the majority of greater Christendom will rebel against God in the Apostasy (2 Thess 2:3).

The Second Exodus doesn’t start any better than did the first Exodus, when Israel rebelled against the Lord at Mount Sinai. But as the children of Israel entered the

Promised Land behind Joshua, the third part of humanity (from Zech 13:9) will follow Christ Jesus into either heaven or the Millennium, meaning that the face of Israel in the Millennium will be that of non-Israelites.

As the man of perdition—the abomination of desolation—in the Affliction is a human man possessed by the Adversary, the Adversary cast to earth and given the mind of a man will be the Antichrist, the spiritual reality of the man of perdition. So as the man of perdition, an Arian Christian entrenched inside the Christian Church, forms the physical type and shadow of the Antichrist, the Antichrist will come claiming to be Christ Jesus but he will be a lamb with two horns that speaks as a dragon (Rev 13:11), and he will not have the success with the third part of humankind that he had with greater Christendom in the Affliction when he remained the prince of the power of the air as he possessed the man of perdition.

The gathering of Israel from the four corners of the earth might well be a physical gathering, but prophetically, it need not be. What needs to be is the liberation of a physical people, consigned to disobedience (Eph 2:2–3) so that God can have mercy on all (Rom 11:32) by “freeing” all from indwelling death, either through long physical lives [the length of the Millennium] or through being glorified and ascending to heaven to be with the Lord. For again, the Promised Land that outwardly circumcised Israel entered in the days of Joshua formed the shadow and copy—the left hand enantiomer—of both the Millennium and heaven, with the Millennium serving as a physical type of heaven.

Chirality holds that if there is a visible left hand, then the right hand exists even if it cannot be seen. The Exodus in the days of Moses followed a first Passover liberation of a first nation of Israel, the firstborn son of the God of Abraham (Ex 4:22). Therefore, chirality holds that there will be a Second Passover liberation of a second Israel, to be followed by a Second Exodus that sees the liberated nation rebelling against God ...

It is God the Father that liberates humankind from death; it is God the Father that oversees the Second Exodus, the seven endtime years of tribulation that no human person can escape except through the grave, thereby returning to being a dead one to be gathered in the great White Throne Judgment, about which no one in Israel knew anything until the spiritual Body of Christ was about to die physically.

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