

#14 FORUM POST ON REV 10 & THE MYSTERY OF GOD

Dear All,

Parables in the scriptures are not the same as parables elsewhere.

Parables elsewhere may have multiple meanings too--even a hidden meaning, or not. But in the scriptures parables have their own structure not at all common elsewhere. In no other literature are there parables that include a greater spiritual word from God, not obvious at face value. In fact, in parables in scripture **the object of comparison, is never the greater subject**. So, yes, the lesser moral saying and comparison may have a simple meaning and benefit--but that is not why they are a part of the eternal word of God. The moral, worldly part ends when the world ends, but the greater spiritual part which is not always obvious, is true and relative forever.

Jesus gave the answer to why God speaks in parables, saying, "*To you it has been given to know the mystery of the kingdom of God; but to those who are outside, **all things come in parables***" (Mark 4:11). In other words, the scriptures--the word of God--is protected and limited to those who are God's. Paul then elaborates, saying, "*the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned*" (1 Corinthians 2:14).

But the reason I have posted this thread...is that even here, there are many who endlessly debate the simple, moral words of parables as if that is the greater spiritual message, which they are not. The scriptures themselves tell us that. Which, sadly, shows a lack of understanding the word of God--which is spirit.

Jesus gave examples of how the meaning of parables is to be stated--which He did by translating. An example would be The Parable of the Sower, where the object is "*seed*", but then He explained or translated the meaning saying, "*The seed is the word of God.*" That one seems simple--even foolish to talk about. But there is a thread currently being debated about The Unjust Steward, where the debate continues to be about money, when money was simply the object of the parable, having nothing to do with the greater meaning. And every Christian needs to know that the object of God's parable language--is not the greater reason for it being written.

While we are at it--please, PLEASE notice in the Mark 4:11 passage above it says "***all things come in parables.***" Meaning, everything available to the evils among the general public--"***all***" scripture comes "***in parables***"...therefore, having greater spiritual meaning.

S_____

Dear S_____,

The scripture below gives us additional information on why Christ taught in parables:

Isa 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts (converted believers**). 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: 11 For with stammering lips and another language (**spiritual language**) will he speak to this people. 12 But the word of the LORD was unto them (**babes who draw milk**) precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken (**by Satan**).**

The truth of Christ's New Covenant teachings are veiled from this world and this includes "babes in Christ" who have only received the Early Rain of the Spirit.

Babes remain carnally minded, spiritual blind and unconverted. They are still waiting on the Lord to "come again" and convert them. While a babe waits, they do so on the "earth". But after Christ converts a babe, He will gather them to "heaven" so that they will dwell with Him.

Mat 24:29-31 shows the conversion event when an Elect person is gathered to heaven.

Note: In Christ's spiritual language, unbelievers dwell in the "sea", babes dwell on the "earth" and converted believer dwell in heaven. These three "spirit" words represents a person spiritual state of being and are not literal locations.

At the time that the Apostles walked with Christ, they had only received the Early Rain and were babes. They could not understand the parables. But after Christ converted them on the Day of Pentecost (Latter Rain & judgment), they could finally begin to understand them.

Not only does Christ teach His spiritual truths by parables, he also teaches them by analogies (a form of parables), prophecies and types.

Here is a "type" that teaches when Christ removes the veil from a person's eyes:

Mark 8:15 And he charged them, saying, take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, it is because we have no bread. 17 And when Jesus knew it, he saith unto them, why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I broke the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four

thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them, how is it that ye do not understand?

In the verses above, Christ is giving His disciples a lesson on the spiritual language of God's Word - His language:

At this point in time (before they were converted at Pentecost), the disciples had received the Early Rain of the Spirit but had not yet received the Baptism of the Holy Spirit (Latter Rain of the Spirit). And because of such, they were still spiritually blind and could not understand the spiritual teachings of Christ.

Christ ends His comments above by asking the disciples this question: “**How is it that ye do not understand?**” No response from the disciples is recorded in scripture. However, Christ answers His own question in the very next four verses.

Mark 8:22 And he cometh to Bethsaida; and they brought a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Since Christ is the Word of God, He teaches us not only through His words which are recorded in scripture but also by the things that He did. In answering the question that He proposed to the disciples in verse 21, Christ goes to Bethsaida and gives us His answer in type by the healing of a blind man.

In verse 23, Christ leads a blind man out of the city. Once outside the city, Christ places spit on his eyes and touches him with His hands. These actions occur as the blind man is looking down which symbolizes the carnal aspect of His healing. Christ does not have to tell the blind man to look down, the blind man just does it naturally. The spit (water) symbolizes the blind man receiving the **Early Rain of the Spirit** with its accompanying vision (carnal understanding). This event represents the time when a person is called to be a saint and when they enter the church.

After Christ asks the man what he could see, the man looks up and says that he could see men "walking as trees". "Walking as trees" is a spiritual symbol for babes who walk by sight (the flesh/marred spirit with a carnal & religious spiritual nature) rather than by faith & the Holy Spirit. The man's blindness was not total any longer but he was still very near-sighted and could only see Christ carnally. Paul stated that this near-sighted type of understanding will only allow a

believer to see "Christ and Him crucified" (**1Cor 2:2**). This means that the new believer can see Christ's physical work that He did under the Old Covenant, but Christ's spiritual work that He is presently doing under the New Covenant will remain blurred.

This first healing of the blind man reflects the true spiritual condition of a new believer when they first enter the church. At this time, the believer is left carnally minded and spiritually near-sighted. They can see a little, but that only opens the door to Satan's carnally based deceptions - deceptions which each new believer will readily accept due to their marred spirit & carnal mind still being in control of them (**Mat 12:43-45, Mat 24:24 & Luke 5:39**).

For a carnally minded and spiritually blind believer (Early Rain only), the Old Wine still tastes better to them:

Luke 5:39 No man also having drunk old wine straightway desires the new: for he says, The old is better.

The Old Wine represents the Old Covenant which is based on the works of man. The New Wine represents the New Covenant which is solely based on the works of Christ.

Peter says that this near-sighted condition is the same as being blind:

2Pet 1:9 But he that lacks these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Peter makes this statement because the believers (babes) to whom he was addressing were mixing their own works with faith. They were still preferring the Old Wine.

In the final verse of the story of the blind man, Christ lays His hands upon the man's eyes again, but as He does, Christ has the man look up instead of down. This second healing represents the **Latter Rain of the Spirit** when true spiritual vision is given to a believer. The man's upward gaze represents the spiritual aspect of the healing in contrast to the carnal aspect when the blind man was looking down at the earth.

From that moment onward, we can know that the blind man is a type for a called AND chosen believer who has received both the Early and Latter Rains of the Spirit (**James 5:7-8**). The man has been given eyes that can see spiritually ("**drawn from the breasts**" **Isa 28:9**). From his new ability to understand God's Word, the man will come out from Satan's deceptions and will begin walking by faith and by the Spirit. After the man dies and is resurrected from the grave, He will receive the reward of life during the final age where he will reign with Christ.

Mat 25:46 And these shall go away to punishment age-during, but the righteous to life age-during.'

One last point; all the parables that begin with the phrase "the Kingdom of Heaven is like" are teaching on certain aspects of the pathway to salvation.

Joe

S _____ gave my post a "like" and then respond with this:

Dear FaithWillDo,

www.FinishingTheMystery.com

S _____

Dear S _____

I looked at the website you posted. However, there is nothing there that is true. The end-time prophecies presented in Matthew 24 and the book of Revelation are spiritual teachings that present the steps of the pathway to salvation that all the Elect (since Paul's death) will travel. Those prophecies teach absolutely nothing about world events that happen at the literal end of this age.

This truth is made very clear in the verses below:

Rev 1:3 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.

Rev 22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Rev 22:10 And he saith unto me, SEAL NOT the sayings of the prophecy of this book: for THE TIME IS AT HAND.

The Elect (the "blessed") will keep the sayings of the book because the "sayings" are presenting the spiritual steps that the Elect will take which will led them to their moment of conversion/salvation. John states that the "time is at hand" in the first and last chapters and even says that the prophecy is NOT SEALED. John says this because the spiritual events were already taking place in the lives of the Elect when he received the vision.

In Rev 22:7, Christ even says that He will come quickly, and He does come quickly to each of His Elect before they die. Christ's second coming is NOT a one-time outward world event - it is a

spiritual event that occurs when the Kingdom of Heaven comes to an Elect person.

Luke 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Because the Second Coming of Christ is a spiritual event that come upon each of the Elect at their moment of conversion/salvation, John describes it as a reoccurring event:

Rev 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne...

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Rev 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Rev 11:17 saying: “We give You thanks, O Lord God Almighty, the One who is and who was and who is to come, because you have taken your great power and reigned.

Before I was converted in 2005, I used to teach end-time prophecy in the church I attended. At that time, I understood end-time prophecy very much like those on this forum do. But after Christ healed my spiritual blindness and the scales fell from my eyes, I quickly learned that everything I had been teaching was completely false.

If a person could just accept the few scriptures that I presented above, the foundation of their understanding of end-time prophecy would start crumbling to its death.

The veiled nature of the parables is no different from the veiled nature of end-time prophecy. To understand what Christ is teaching in the parables, one must have their spiritual blindness healed. And as I stated in my first post, the parables are mostly teaching the steps of the pathway to salvation - the same steps that end-time prophecy teaches.

Joe

Dear FaithWillDo,

Good--we are very close!

The website was not my post, but rather my signature line. No coincidence I should think. We have much to collaborate on.

I am not sure what exactly you were referring to on my website, but you have made many of the same arguments that I too have made and are stated in my books. What is perhaps missing or misunderstood, is that I was not claiming that the prophecies of the book of Revelation were sealed. But rather that, just as it is written, what *the seven thunders uttered* was not to be written or revealed at that time, but would only be revealed when *the mystery of God would be finished as he declared to his servants the prophets...not until the seventh angel, when he is about to sound, marked by 'time no longer.'*

S_____

Dear S_____,
Sorry for the misunderstanding.

I looked at your webpage a second time but I still can't say that I agree with what I read.

I noticed that you mentioned Rev 10 and the Seven Thunders and the "little book". I will briefly explain what that chapter is teaching.

Here are the first verses of that chapter:

Rev 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as as pillars of fire: 2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth, 3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

In verse 1, the "mighty angel" represents Christ.

In verse 2, the "little book" is the same as the "roll of the book" which comes from Ezekiel chapters 2 & 3. The roll of the book mentioned in Eze 2:10 is the same as the "little book". The book represents Christ, the Word of God. Written within and without on the book are **"lamentations, and mourning, and woe."**

In verses 3 & 4, it mentions the "seven thunders". The number seven is a spirit word that means

"perfection". The spirit word "thunder" means the voice of God. The Seven Thunders represents the "perfect voice of God", His perfect Word.

Rev 10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And sware by him tht liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

In verse 5, the "sea" represents unbelieving mankind and the "earth" represents babes who are apostate. Both groups represent the whole of unsaved mankind.

In verses 6 & 7, it mentions that there should be "time no longer". This is the same as the when the "end of the ages" come upon an Elect person.

1Cor 10:11 Now all these things happened to them as types, and have been written for our admonition, upon whom the ends of the ages are come.

With the sounding of the seven trumpet, the Elect person will be converted and saved. In other words, the seventh trumpet is the conversion event when Christ returns with the Latter Rain and judgment to convert the person from being a child of the Devil to being a child of God. This is also when the person is gathered to heaven from the earth (this represents the change to their state of being, not a literal location change).

The mystery of God that is referred to in verse 7 is "Christ in you" and is from this scripture:

Col 1:27 Col 1:27 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:

Here are the final verses from chapter 10:

Rev 10:8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

In verses 8 & 9, the Elect person takes the little book from Christ and eats it up. In their mouth, it tastes as sweet as honey since the person is now converted and has eyes that can see the true Christ.

In verse 10, the little book (since it is full of lamentations, and mourning, and woes) makes the Elect person's belly turn bitter. This happens to the Elect person because they are now converted and have Christ in them - and just as Christ was rejected by this world, they, too, are rejected by this world.

In Ezekiel chapter 3, the same thing happens to Ezekiel after he eats the book and then give his testimony to the Nation of Israel.

Eze 3:2 So I opened my mouth, and he caused me to eat that roll. 2 And he said unto me, son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. 4 And he said unto me, son of man, go, get thee unto the house of Israel, and speaK with my words unto them.

After Ezekiel did as the Lord commanded, Israel rejects his words and Ezekiel went his way in bitterness.

Eze 3:14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

What Ezekiel experienced also happens to all the converted Elect when they present God's Word to the unconverted babes in the church. I have experienced it many, many times on this forum and others.

None of what is presented in Revelation chapter 10 is unfulfilled prophecy. All the Elect will eat the little book and have their belly turn bitter before they die.

Joe

Dear FaithWillDo,

Your account is as good or better than I have seen, yet not perfect, suffering still from the aftermath of false teachings causing many to explain away all that is true--which in you is very little. But I will have to take them one at a time, for the influence of errors is ages old. Before I begin, I would ask that you refrain from being offended--I know you are well studied and are advanced in the Spirit--but what we are embarking on is written as what was under restraint until He who restrains is taken out of the way. If you were born a generation ago, we would not even

be able to have this conversation--which is not a conversation so much as it is a revelation. Which I do not say lightly or loosely, but as one chosen and appointed by God to a task. More later perhaps--I'll start here:

1. The "sea" in Revelation 10:5 refers rather to *the waters above the firmament* (while the "land" refers to that which is made manifest in the world out of *the waters below the firmament*). And you are right to refer to Christ in these passages as He who has *one foot on the land and one on the sea*, for He is *firstfruits* and all things are at His hand.

2. As for Revelation 10:6-7 and "*time no longer*", it is not referring to "*the end of the ages*", for it is before the end, and only when the seventh angel "*is about to sound*."

3. As for "*the mighty angel*" and "*the little book*", how are they both Christ (according to your explanation)? I do understand you sighting Ezekiel, for both prophesy the same event--each, Ezekiel and John, both confirming the other.

4. As for what is presented in Revelation 10--you are just now correct. For it is just recently that the seventh angel is about to sound.

S_____

Dear S_____,

I no longer get offended when anyone disagrees with me so you can speak freely to me in your posts.

In your understanding of Rev 10 and all the other teachings of the book, you must apply these two scriptures that begin the book and end the book.

Rev 1:3 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.

Rev 22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

If a person's understanding contradicts what these two verses teach, they need to reconsider their understanding. Why? Because all the Elect of this age will "keep the sayings of the prophecy".

The Elect will keep all seven trumpets, all seven seals, all seven vials, the prophecy of the Two Witnesses, all of chapter 13 where they will become a Seven Headed beast (apostate believer). They will also have the second beast (spirit of anti-Christ) indwell them and they will receive the mark of the beast.

All the prophecies presented in the book teach certain aspects of the pathway to salvation that all the Elect will travel to their moment of conversion. This most certainly includes a time of being under Satan's deceptions and following his false gospel. If a person does not keep ALL the sayings, they are not one of the blessed.

The only event that is unfulfilled and is still in the future is the bodily resurrection from the grave when all mankind will appear before Christ at the White Throne (**Rev 20:11-15**) All the Elect will experience this moment, too, but only after they have physically died and have been resurrected.

Your understanding of the book of Revelation is carnal and not spiritual. The events happen within the Elect because this is where the Kingdom of Heaven comes to them. The events are not one-time outward events that only some will experience.

Also, the mighty angel is Christ and the little book is also Christ as the Word of God. It is the Word of God that an Elect believer consumes at the Marriage Supper of the Lamb. This event happens after Christ heals the converted person's spiritual blindness. This is what allows them to consume the little book.

The spiritual fulfillment of the Lord's Supper is also the same event as the Marriage Supper.

Paul experienced the Marriage Supper of the Lamb/Lord's Supper/the eating of the little book when He was converted:

Acts 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19 And when he had received meat, he was strengthened.

All the Elect will experience eating the little book just as Paul did.

Joe

Dear FaithWillDo,

One thing at a time.

Above you say that "the Elect will travel to their moment of conversion" as if meaning "*each one in his own order*"--that much is good and correct. But then you go on to say what "is unfulfilled" until a "future" "bodily resurrection from the grave"...as if not "*each one in his own order*", but in mass, yet in the future. Perhaps you should explain just how those two statements reconcile.

S

Dear S _____,

The bodily resurrection mentioned in the book of Revelation occurs at the end of this age. Until that event occurs, every person who has ever lived & died is still in the grave and has no consciousness. Paul's comments to the Thessalonians in 1Thes 4:13-18 confirms this truth. After the bodily resurrection takes place, Rev 20:11-15 will happen (separating the sheep from the goats). This event will begin the next and final age when the Elect (sheep) will reign with Christ and the balance of mankind (goats) will be judged.

For something to still be unfulfilled does not mean that the Elect will not keep that saying. All the Elect will keep that saying, just not before they physically die. However, all the teachings that apply to the conversion of an Elect person will happen to them prior to their physical deaths.

Here is the scripture you are referring to that mentions "each in his own order":

1Cor 15:20 But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. 21 For since by man came death, by man came also the resurrection from the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. 24 Then cometh the consummation, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Paul is ONLY teaching on the bodily resurrection from the grave that leads to life and not to the resurrection that leads to damnation.

This verse applies:

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

If you don't believe that Christ will save all mankind as the prophets have proclaimed, then you are not going to be able to understand what Paul is teaching in 1Cor 15:20-28. In that scripture, Paul is only teaching about the resurrection that leads to life. And as Paul says, the resurrection to life applies to all who have died in Adam (all mankind). Paul then adds that there is an order to

it.

The order is broken down in three parts as Paul says:

- 1). Christ is first.
- 2). The Elect are second. This resurrection to life occurs at the end of this age.
- 3). The balance of mankind will be third. This resurrection to life happens at the "consummation" of the ages (the end of the final age).

After the resurrection to life that occurs at the consummation of the ages, all mankind will be saved and bodily resurrected to life.

This scripture will then be "testified" to be true:

1Tim 2:3 For this is good and acceptable in the sight of God our Savior; 4 who will have all men to be saved, and to come unto the knowledge of the truth. 5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 who gave himself a ransom for all, to be testified in due time.

Christ will then deliver up the Kingdom of Heaven (now containing all mankind) to His Father and God will then be "all in all".

Joe

Dear FaithWillDo,

You have not shown how "All the Elect will experience eating the little book just as Paul did", let alone how John did. Nor have you shown how all Elect since Pentecost ate what was under restraint--that is not what Paul wrote of He who restrains. You also have not shown how all the Elect came to know "*the mystery of God as he declared to his servants the prophets*" but did not declare it. Or how it was reported that the seventh angel had sounded in the hearing of any Elect who gave witness, not even John or Paul, for they did not declare it as having come to them. But John rather reported that the angel had not come except as prophecy, and that he was not allowed to even write all that was revealed to him. In short, you have not shown reconciliation of all the scriptures.

Now, I know how all these things reconcile--but you have not shown that you are clear on it. But I fear that we have already made it a contest, which it need not be. In which case, I would ask you to consider whether you know these things from God--or have only determined that you have.

S

Dear S _____,

All those "things" are reconciled by the conversion of each Elect person. After a person is converted, the mystery of God for them is finished because Christ appears to them. In other words, the veil that has hidden Christ from them is removed.

Scripture teaches the pathway to salvation over and over again using DIFFERENT parables, analogies, prophecies and types. Those different teachings all use different spirit words that mean the same thing.

Eating the little book is the same event that each Elect person will experience AFTER Christ has given them the baptism of the Spirit (the Latter Rain) which heals their spiritual blindness. Eating the book (Word of God) means that they are being nourished by the truth of God. Eating the book is equivalent to eating bread and drinking New Wine.

You also referred to this scripture:

2Thes 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

This scripture is talking about the same thing that this scripture is teaching:

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:). 16 Then let them which be in Judaea flee into the mountains: (because judgment is about to fall)

Both scriptures above are teaching about the spiritual state of an Elect believer just prior to their conversion. That spiritual state is one of being in a fallen away condition and under the deceptions of Satan. Paul called this type of believer a "man of sin" ("that Wicked"). In Revelation, this person is symbolized by a Seven Headed beast with ten horns/crowns. This apostate person is also called an anti-Christ, a minister of Satan and a false prophet.

When Christ returns to an apostate Elect believer, Christ will pour out the Latter Rain and will heal the person's spiritual blindness. After it has been healed, the person will "see" the Abomination of Desolation that previously occurred within God's Temple (themselves). This is when the "wicked" is revealed and when the person finds that the man of sin was the one looking back at them in the mirror all along.

After the Elect person has received the Latter Rain and has had their blindness healed, the new child of God will be born and gathered to heaven (spiritually speaking). The "man of sin", who this person used to be, is removed from within them and cast into the Lake of Fire for destruction. After the judgment of the man of sin, the Elect person will be converted and will only be governed by the Holy Spirit.

This scripture below applies to the judgment of the man of sin:

Mat 24:37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field (contained in one Elect person); the one shall be taken (the man of sin/spirit of anti-Christ), and the other left (the child of God/Holy Spirit). 41 Two women shall be grinding at the mill (contained in one Elect person); the one shall be taken (the person's carnal & sinful spirit), and the other left (the person's new divine spirit).

All the Elect will keep this saying.

Joe

Dear FaithWillDo,

You have the order wrong. Here is the correct order:

- "**Christ the firstfruits**" is first. "**Firstfruits**" being *plural* refers to "**the dead in Christ**"-- that is, those who died before salvation and the Holy Spirit came.
- Next are "**those who are Christ's**" which Paul referred to as "**we who are alive and remain**" (alive in Christ in God having been born again of the spirit of God, but remaining in the world until the passing of the flesh), "**at His coming.**" Which coming (again) is according to His explanation, saying, "**Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.**"
- "**Then comes the end.**"

S

Dear S _____,

Your comments are interesting but I see some problems with your understanding.

Concerning your first point, those who died before salvation can only be the OT Faithful. Because of their faith, they are justified and will receive a "better resurrection" (**Heb 11:35**). However, they have not yet been made perfect (not been converted).

This verse applies:

Heb 11:39 And all these, having obtained a good testimony through faith, did not receive the promise, 40 God having provided something better for us, that they should not be made perfect apart from us.

Since there can be no resurrection before Christ was resurrected, just when do you believe the OT Faithful were resurrected? I do not know of any scripture that says the OT Faithful were resurrected before the resurrection that comes at the end of this age.

Look at what Paul said to the Thessalonians:

1Thes 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

In verse 14, those who "sleep in Jesus" are the Elect who have physically died. This cannot be referring to the OT Faithful because they do not believe that Jesus died and rose again. Why? Because they have no knowledge of this event since they were already in the grave prior to Christ's death & resurrection. Then, in verse 16, Paul gives us a little more detail on what happens when the resurrection occurs. The dead in Christ are resurrected first and then the remainder of the Elect who have not physically died will join them in the clouds.

The only issue for me comes from verse 14 where it says "God will bring with Him". So the question is "When are the physically dead Elect resurrected so that Christ brings them with Him?" Paul does not say. However, verse 16 strongly suggests that they are resurrected just before the physically alive Elect are resurrected. If the Elect who have died have already been resurrected (like a reoccurring individual resurrection upon their death), then Paul would have told the Thessalonians that their loved ones were already resurrected and are with Christ. But Paul does not tell them this. Paul tells them about the coming resurrection that comes at the end

of the age. It is this resurrection that is our "hope" and is what should give us comfort about our departed loved ones:

1Cor 4:18 Wherefore comfort one another with these words.

Acts 24:15 "I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.

When Paul made these two statements, Christ was the only one who had been resurrected. It is assuming a lot to believe that Christ will resurrect anyone prior to the end of this age when the resurrection shown in Acts 24:15 & Rev 20:11-15 occurs.

Because of what I presented above, I still believe that "Christ the first-fruits" is only referring to Christ. The next to be resurrected are the Elect "who are his" (both the living and dead). This occurs at Christ's coming which happens at the end of this age. This event is the resurrection of the just and the unjust. It is at this time that the OT Faithful are resurrected. And because they are justified by their faith, they will be found in the Lamb's book of Life along with the Elect. However, the OT Faithful will still need to be made perfect (converted) with the help of the Elect.

I haven't read your other posts yet. I will try to respond to them this evening or in the morning.

Joe

Dear FaithWillDo,

Again, there is much that is true among all that you have said here above, but that does not explain away "the mystery of God" as "finished." In fact, it has not been "finished" in that way with the multitude of those who have been born of the spirit of God since Pentecost, at all. But rather, as it is written, there were "false teachers" among the elect teaching "destructive doctrines", and many were to "believe a lie" causing "strong delusion"--proving the times of the church age to be under the "restraint" that Paul spoke of. No one in whom "the mystery of God" is actually "finished", would "believe a lie." You are kidding yourself.

However--even so, the promise of Christ is that we be led unto "all truth"--which then, and only then--finds it revealing *after* the aforementioned apostacy, and just *before* the very end of the age, when the seventh angel "is about to sound." Which, I will tell you--is "the last trump."

But there is a greater reason for our stating certain things differently. Which is, that you have attempted (as men of the world naturally and innocently do) to see it all on a timeline. The problem is, the things of God--those things that we have been referring to--do not actually exist on a timeline. Which is "the mystery" and "time no longer"--time that was not listed in worldly

terms as the end of time, but as coming *before* the end--because it was not referring to the end, but to "*the mystery*."

S_____

Dear S_____,

I read your other posts and since this is the only one I need to respond to, I will do so now instead of later.

The "mystery of God" is only finished for a person when they are converted. The ending of the mystery of God is not a single event - it is a reoccurring event that happens to each person. In Rev 10, this statement made with the sounding of the 7th trumpet. The seventh trumpet describes the conversion event that will happen for each Elect person (the day and the hour is only known by the Father).

As for the apostasy of the church, it began immediately after Paul's death. By the end of the 1st century, all the churches were apostate and have remain so since that time. Because the apostasy is a step on the pathway to salvation for the Elect, most of the parables, prophecies, analogies and types which teach on the pathway include a time of being apostate.

The two scriptures which state the Elect will see the Abomination of Desolation/man of sin when their blindness is healed is given a third witness to this truth in the verse below:

1Sam 12:17 Is it not wheat harvest to day? (day of salvation/conversion) I will call unto the LORD, and he shall send thunder and Rain (Latter Rain); that ye may perceive and see (spiritual blindness healed) that your wickedness is great (have become apostate/a man of sin), which ye have done in the sight of the LORD, in asking you a king.

Finally, concerning "time", everything that happens in this creation is happening during the ages of time set forth for the purpose of making God many new children. Time is moving forward and the events do has well. The phrase "time no longer" is only meaning that Christ is not going to delay the conversion of the Elect person any longer. You are reading way to much into that phrase.

Until you can accept the truth that all the Elect will experience the sayings of the prophecy, you are not going to understand the teachings of Revelation.

If you don't have anything else to argue or present, this is probably a good time to end our discussion.

Joe