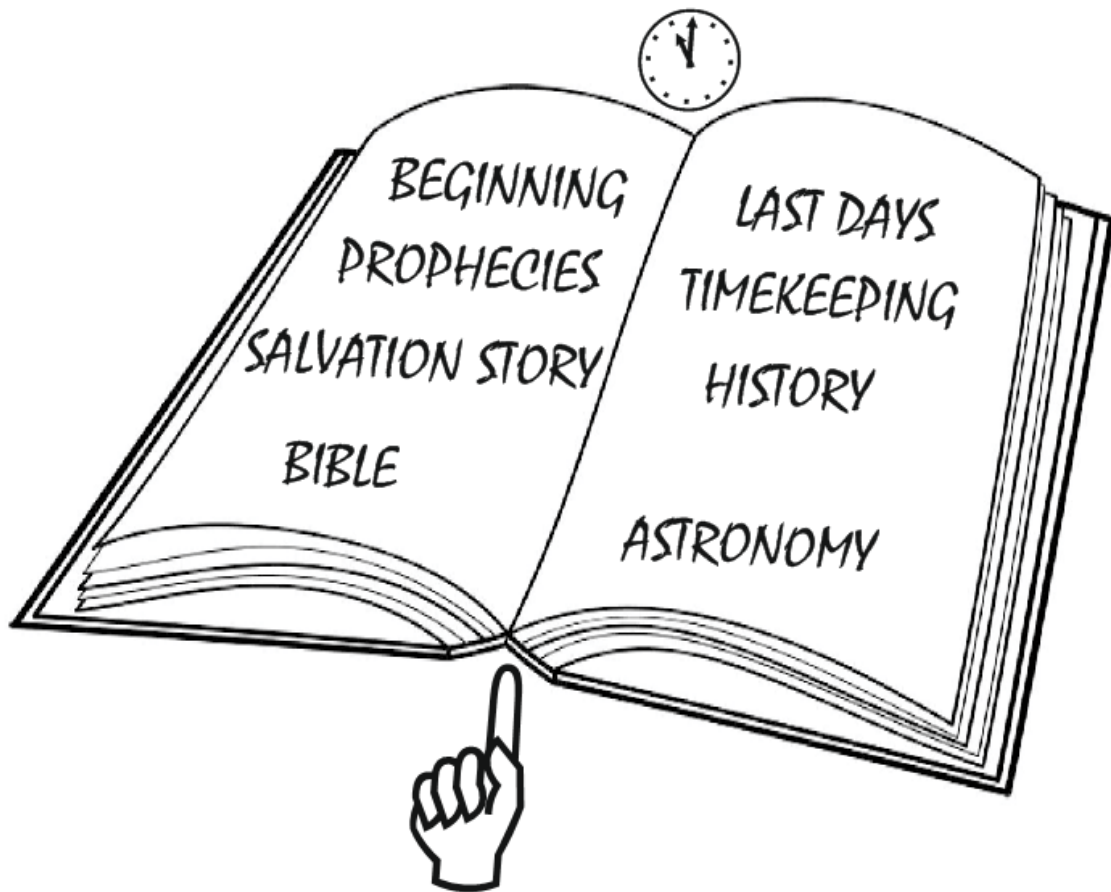


CLOSING DATE DIARY



PAST - PRESENT - FUTURE

VERSION 1.4

CLOSING DATE DIARY

CONTENT

<i>CLOSING DATE DIARY</i>	5
The beginning	5
A special road.....	6
I. Prophet Daniel as a starting point	7
I.1 The book of Daniel under a magnifying glass.....	7
Chapter 2.....	7
Chapter 3.....	7
Chapter 4.....	9
Chapter 5.....	12
Chapter 6.....	14
Chapter 7.....	17
Chapter 8.....	20
Chapter 9.....	23
Chapter 10.....	25
Chapter 11.....	30
Chapter 12.....	31
I.2 The sum of the book of Daniel, conclusions.....	33
II. 520(521) BPE	38
III. Perfectly equal companion and justification by faith	39
III.1 Creations.....	40
III.2 Second creation	42
III.3 Adam's justification by faith.....	44
III.4 Eve's test of faith	45
III.5 Miracles with tree	47
III.5.1 Miracle battle	48
III.5.2 Miracle and disaster series.....	54
IV. Beyond the Fall.....	56
IV.1 The only way to the new Eden.....	59
IV.2 Waiting for the firstborn	61
IV.3 The first prefiguration.....	69
V. Drifting towards the Flood	70
V.1 Contract vs covenant.....	73
V.2 Making it crystal clear.....	77
V.3 Further in the drift of the Flood.....	79
VI. The complete chronology of the Salvation Story	81

VII. From Adam to Abraham.....	84
VIII. From Abraham to Jesus.....	92
VIII.1 First time slot.....	92
VIII.2 The way from Jacob to Israel.....	94
VIII.2.1 The fight of Abraham	95
VIII.2.2 Sodom - Judah, Gomorrah - Israel parallels.....	103
VIII.2.3 Mountain peak – faith peak.....	104
VIII.2.4 Isaac's fight.....	112
VIII.2.5 Firstborn by Law	117
VIII.2.6 Returning to Isaac's fight	120
VIII.2.7 Jacob's fight.....	122
VIII.3 A 390-year chronology hallmarked by kings	129
VIII.3.1 First: Hosea, the last earthly king of Israel	132
VIII.3.2 What is the sundial of Ahaz?.....	139
VIII.3.3 Years without a king	143
VIII.3.4 Jesus, the tenfold multiplier.....	145
VIII.3.5 Second: Death of Israel's king Ahaziah.....	148
VIII.3.6 Third: Asa - Baasha war.....	148
VIII.4 Overcoming entrenched evil	158
VIII.5 Wait in ambush patiently and struggle as humble servant.....	172
VIII.6 Apostle Paul on Israel.....	176
VIII.7 In all your needs, trust in God!	184
VIII.8 Jesus – Seth parallel	188
VIII.9 Chosen – not chosen	192
VIII.10 Tamar's story	194
VIII.11 Ruth's story.....	199
VIII.12 Rahab's story.....	204
VIII.13 Chronological link through the Judges' era	216
VIII.14 The fourth generation	223
VIII.15 Continuing to explain the chronology from Abraham to Jesus	225
VIII.16 Jerusalem's second temple under a magnifying glass.....	232
VIII.16.1 Fate-forming spiritual temple building	235
VIII.16.2 Babylon the Great – Babylon.....	257
VIII.16.3 The years of Jesus, Ahasuerus, Xerxes I in the Salvation Story.....	261
VIII.17 Second time slot.....	265
VIII.18 Samson and the Philistines	270
VIII.19 Idols and Israel	277
VIII.20 Third time slot.....	289
IX. Chronology after Jesus' incarnation.....	291
IX.1 Prophetic year - Tropical year	291
IX.2 Synchronization	294

X. Tropical year-based chronology before Jesus' incarnation	295
X.1 Daniel's book again	297
X.2 The prefigurative role of the anointed Cyrus	300
XI. Astronomical program and Salvation Story relationship	310
XI.1 Time computations and their mysteries.....	324
XII. The Star of Bethlehem	346
XIII. Unique inner Solar System conjunction	353
XIV. The pair of the unique inner Solar System conjunction.....	360
XV. The redeeming death of Jesus	367
XVI. 2, 2x10, 2x100, 2x1000	385
XVII. Temporary closure	396
ADDITIONS	400
XVIII. Biblical significance of the lunisolar time system	400
XIX. Jonah and God's will	418

CLOSING DATE DIARY

Our life is full of different closing dates in abundance. The basis of their existence is time as the fourth dimension, which completely permeates our present, past and future, that is, the entire history of mankind. In this study, I will deal with one particular date among these many closing dates, which points to a future event for all mankind, and is more commonly known as a prophecy. The reason I use the term "Closing Date" for this is because it is a prophecy that has not yet come to pass, and which affects many individuals living today and then, and which is more of a closing date for them. Specifically, it is an end-time date given in the second longest prophecy in the Bible, the book of Daniel, Chapter 8.

But it takes a long, bumpy journey for someone to responsibly state facts about a prophecy, when it will happen, what will happen then. It was the same with me. I would like to make this long journey public as a proof of the Closing Date Diary, so that anyone who is susceptible to future events in our lives can be informed of them in good time and be prepared before the deadline.

The beginning

I have always been interested in time and all things related to it. After stumbling across Heribert Illig's book "The Fictional Middle Ages" - which I was initially sceptical about - I became entangled in a question: where are we really in time now, if the reference point is the birth of Jesus Christ? In other words, after careful consideration of the time falsification that Illig investigated, I was under the impression that the chronology currently in use may be erroneous. The problem of Pope Gregory's 10(11)-day calendar correction got me thinking and prompted further investigation - like the author and many others. I knew I had to find a stepping stone that would help me to examine the relationship between time and historical events back in time on an astronomical basis. I was pleased to find that such studies existed.

Immersing myself in the subject, I came across many pros and cons. The 297 years of inserted historical time published by Illig was changed to 300 (Gábor Pap), 247 (Sándor Szekeres), 200 (Zoltán Hunnivári) - to mention only the most important ones. Of course, many people are convinced that our current chronology is correct. Both those mentioned above and those on the other side dissect the problem on an astronomical basis. So the question remained for me: what is the truth about our age? Obviously there is only one good solution! But which one? Then I turned to the Bible, because the starting point of our current chronology, used in much of the world, points to Jesus Christ, His birth, the "protagonist" of the Old and New Testaments. And the Bible contains a relatively large number of time prophecies, most of which have already been fulfilled or are just now coming to pass, so it provides an excellent condition for the chronological study of historical events.

A special road

It is safe to call it a special path if we start searching through the code system of the Bible, because it is essential, among other things, to know its code system and language. Like other areas, you need to dig deep into this if you want to achieve result as serious as possible.

Foregoing, there are some very important aspects, finding:

- The Bible is an inspired, prophetic, closed book, the communication of God's thoughts to humans by prophets (Pet II.1:19-21; Tim II.3:16). By closed is meant that from the beginning (Gen 1) to the end (Rev 22), the different parts help, complement and explain each other. The other meaning of the closed is that the perfect God guarantees that everything - no more or less - is in it that He wants to communicate to us, to people (Rev 22:18-19; Jn 10:35; Lk 16:17; Matt 5:18).
- His main point, that is, God's primary intention becomes apparent by examining the beginning of the book (Gen 2:15-17) and its end (Rev 21:1-7): the man created by God is placed in Eden, in its garden, to live together according to the given Laws and commandments of God. Since the violation of the Law, in other words, sin violated this system of the premise, man's quality of companioncy with God was broken. But God's unwavering desire, His will, were not broken to restore Eden-quality togetherness between humans and their Creator (Gen 3:15). This, in turn, gave birth to the Story of Salvation, at the end of which God's plan will be fulfilled by Jesus Christ. The new Jerusalem (Rev 21:2-3; Isa 51:3) will be the new Eden.
- The study of the Story of Salvation gives us a great deal of information on different aplanes of life: for example, morality, the formation and end of the world, the time course of the Story of Salvation... etc. This study will focus on this latter thread, examining the issues to be solved through a special glasses, the glasses of Salvation Story authenticated by astronomy.
- The day=year key given in the Bible (Ez 4:6; Num 14:34) will be used to determine the length of time prophesied. The prophetic year is 360 days long, which is in harmony with the base 60 number system used in Babylonia and is the same as the unit used in Babylonian astronomy, derived from the orbital behavior of the planets Jupiter and Saturn. After the Babylonian astronomers, it is called "time" (Ágoston Teres: Bible and Astronomy, pp. 260-261). This can be understood as a cosmic, divine unit of time, which is also approximately the arithmetic and geometric mean of the Solar year (365.2422 days) and the Lunar year (354.367 days).
- I have used several English Bible translations (English standard, King James version, Authorized version, Young's literal version, American standard, Webster's Bible, Bible in basic english, Complete Jewish Bible, BRG Bible, Orthodox Jewish Bible, etc.).

I. Prophet Daniel as a starting point

The ultimate goal of my study, as I mentioned earlier, is to unravel the prophecy of 2300 prophetic years given in verses 13-14 of Chapter 8 of the book of Daniel, so that our present age can be accurately delimited in time. The key figure, Daniel's historical situation is typical, it often occurs in the Bible: the situation of release from captivity. He, as a Babylonian captive of Jerusalem, awaits deliverance according to the message of God given by the prophet Jeremiah (25:10-12). He is also aware that he can be even alive at the end of captivity, as he was, because he left Babylon in the first year of Cyrus' stay in Babylon, when he conquered the empire (Dan 1:21). God-endowed with extraordinary abilities: purity of faith, perseverance, and the ability to explain dreams. In addition, he receives visions with explanations that explain them in time to the end times (Dan 1:3-4,17). The dreams, visions, and prophecies described in his book are interrelated, so we examine them from the first to the last.

I.1 The book of Daniel under a magnifying glass

Chapter 2

First is the Nebuchadnezzar dream described here. It was given in the 2nd year of his reign (2: 1), the meaning of which Daniel communicated to the king with God's help. The sum of the dream (2:28) is to let the king of Babylon and us know what will be in the last days. Then God will create an eternal empire that will replace the four successive earthly powers existing until then (2:44). The earthly realms are symbolized by a still image, - its head is gold, its chest and arms are silver, its belly and thighs are bronze, its legs are iron, and its feet are partly iron and partly clay (2:32-33) – which will be destroyed by a stone laying a divine imperial foundation (2:34-35). The first empire, the golden head of the still image, is identified (2:38) as the Babylonian Empire of Nebuchadnezzar, but the others are not named. The method of identification is a typical divine method of communication that runs throughout the Bible: another person, or even a third thing, process, power, etc. is projected through a person, his (her) destiny, nature and represents as a prefiguration of an event distant in time. In our case, too, events run in several strands: we follow the fate of Nebuchadnezzar, who also represents his empire, Babylon, which is a symbol of Babylon the Great (Rev 18:2), and Babylon the Great covers a great power behind it. It is worth mentioning here, as a similar, well-known, illustrative example, Jesus' prophecy of Jerusalem and the end days of the world (Matt 24:1-51).

Chapter 3

Although this chapter does not contain a vision, it sheds light on how the king gets there to exalt himself to the heavenly King. According to the previous chapter, God accumulates him with:

"2:37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth."

Surely he is the king of the kings of the Earth, his empire rules almost the "whole Earth" and the people and living beings on it. The noblest metal, gold, can worthily reflect the glory he has received from the mercy of the God of Heaven. The empires that follow are inferior, their value is only given back by silver, copper and iron. But whatever these powers may be, it is true for all that they are mortal, none equal with the eternal realm created by God in the end times, which will never pass away. And God makes this known by grace to the king in order to remain a righteous ruler and even get a glimpse into God's future history-shaping plan (2:30,45). At the end of the chapter, the king exalts and rewards the prophet Daniel for the information conveyed (2:46,48-49). But let's look at how much he appreciates the role of the God of Daniel:

"2:47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret."

From the story of the whole vision, Nebuchadnezzar concludes that it also seems to him that the God of Daniel is a great, perhaps the greatest God, perhaps the lord of kings, thanks to whom Daniel has a dream-reader talent. The essence of his received vision, that no earthly empire is like the eternal kingdom of God, its glory is eternal, it does not pass from one ruler to another and abolishes all earthly empires that exist before it, finds no echo in the heart of the king at all. Knowing the meaning of his dream, through the mediation of Daniel, he sees only his own gilded glory, he wishes to cherish it.

Thus, according to the beginning of Chapter 3, due to his sky-high arrogance, he has a statue of himself in gold made, as a response to what he saw in his dream. He demonstrates that he can make a still image that is more valuable than the dream image because it is made of gold from top to bottom. Its size is also extraordinary, 60 cubits high and 6 cubits wide, which means about 30m in height and 3m in width (3:1). He then expects the "whole Earth" to worship him as a god, to chant a hymn of praise to him accompanied by various instruments, as he too did before the God of heaven (3:7). And the fate of the rebels is the fiery furnace in which they are to be burned by the command of the king (3:6). Of course, the faithful Shadrach, Meshach, and Abednego from the chosen people in bondage under his rule do not participate in idolatry. But also from his own Chaldean people under his rule, accusers appear who report the Jewish men's disrespectful behavior to Nebuchadnezzar (3:12). The arrogance of the ruler enraged in connection with the case is very well reflected in the following verse, which he says to the disobedient Jews brought before him:

"3:15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

From this it is evident that his gratitude and reverence for the God of Daniel is certainly not sincere, not from the heart, thanks to whom he became the king of the most splending earthly empire and who initiated him into His future plans. Rather, he believes that he has a Jew who, with the help of his God revealing His future secrets, will be suitable for the leading position of his wizards and scientists. He therefore piles him up with gifts, making him governor, and even fulfilling Daniel's request for his companions, Shadrach, Misha, and Abednego (2:46,48-49). In the enchantment of his received power, thinking of himself as equal to the God of Heaven, he gives, withholds, like a god. But a similar attitude is taken later in the case of the opposing Shadrach, Meshach, and Abednego. For not complying with the king's command (3:17-18), he has them bound and thrown into the fiery furnace (3:19-21). Then God as the Saviour shows His infinite power to the king. He sends a rescue angel to the fiery furnace (3:24-25), by which the power of the fire ceases, their bond is loosened, so the three men remain intact, the "power" of the punishment imposed on them, in other words, the judgment of Nebuchadnezzar is destroyed (3:27). Then the frightened king calls them out of the flames and understands that the three men have been exemplary in their faithfulness to their God, and this fidelity deserves such a great reward that nullifies his judgments as well (3:28). He then declares in a commandment addressed to all peoples, nations, and tongues, as a future prophecy pointing to Jesus Christ, that there is no such Saviour God as the God of the three faithful Jews (3:29). As a king, like God, he also values fidelity and rewards the three men with great positions (3:30).

Chapter 4

The dream of this chapter was also given to Nebuchadnezzar, and its explanation is also interpreted by Daniel. Here the just God appears to the king and to us. His message with the dream is: He rules over the human realms, gives them to whom He wants, as long as He sees fit, as an Observer oversees history and each man individually, His judgments, decisions are true, He is the King of kings, the King of heaven, and to serve Him means obedience, truth, humility (2:20-22;4:34-37). A typical divine procedure can be observed here: He informs Nebuchadnezzar in advance, in time, what awaits him (4: 25-26) and why. He also gives advice (4:27) on what to do after a just punishment to be satisfied for a long time in such a royal position that God has given him back. We can also learn (4:22-23;5:18-21) that the king has exalted himself to the heavenly King, and therefore comes the punishment that throws him below the human level, in an animal condition. The term "seven times" signifies on the one hand the unquestionable perfection of divine decision and on the other hand the longest time prophecy in the Bible. As I mentioned above, "time"=360 days, $7 \times 360 = 2520$ days, i.e. 2520 years. And it also becomes clear from this chapter that after the prophesied 2520 years the government of the human realms will be given to the most humble Man ever to live, who is none other than Jesus Christ. For He, as a Divine Person who became man (Jn 1:14), walked in obedience, truth, humility, accomplishing the one-time, unrepeatable act bringing eternal Salvation (Heb 9:25-28;Isa 53:7).

"4:17 The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men and gives it to whom he will and sets over it the lowliest of men."

With this respectable time frame in mind, of which we now see only the outlines of the great event to be expected at its end, but the starting date is still unclear, let us now review this chapter. It should also be noted that two verses of this chapter also identify Nebuchadnezzar and his empire in Chapter 7.

"4:1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

It is already clear from the introduction that what is described in the chapter concerns not only the age of that time, but the history of mankind until the end of times, to the eternal kingdom. The king, having experienced God's wonderful, far-reaching things and signs concerning him, considers it appropriate to share this with the world. A ruler leaving the ordeal behind him and acknowledged the absoluteness of God speaks to us remembering the past.

What happened to him suddenly came, there was no sign of it, he felt safe because of being aware of his power reaching to the sky (4:4). But his warning, terrifying dream upset his composure (4:5). And that the king was well aware of this, Daniel confirmed before interpreting his report, for he began with these words:

"4:19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies."

That is, the meaning of the dream is so severe that Daniel wishes it avoided the king. He then explains that the tree reaching to heaven is the king himself (4:22), who rules over his subjects that are as birds living on its branches or as animals under it. From this high tree he will be repelled by the Holy Observer coming from even higher, from heaven, for he exalted himself to heaven. He will be placed at the bottom of the tree, at the level of the animals living below. The tree will be cut down, but the stump of its root in the ground is left, and even sprinkled with heavenly dew, that is, it is not destroyed by the will of God, until the end of the seven times.

"4:23 And because the king saw a watcher, a holy one, coming down from heaven and saying, 'Chop down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the tender grass of the field, and let him be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven periods of time pass over him',"

At the same time, iron and bronze bands hold it together to live on. Looking back at the still image in Chapter 2, these are the 3rd and 4th realms between which a connecting band is required. The fate of the tree thus connected will be like an ox eating grass to live. The biblical

symbol of grass means people (Isa 40:6,7; Pet 1:1:24). That is, the power that exalts itself to heaven will be forced into a line of animals so that it can exist using the peoples for the time imposed upon it, for the heavenly dew symbolizing the will of God benefits tree, grass and animal, - as the flow of the Story of Salvation is ordained. Of course, the fate of the tree also reveals the fate of Nebuchadnezzar. According to the divine just decision, his shining career as a ruler will be broken, he will be cast off from his throne, and he will serve his punishment by humiliating his human nature. He, too, needs an iron and bronze band to re-straighten his waist, spine, thighs, and legs, to return from the grass-eating “animal” of on all fours to the royal throne as a new man, to carry on his kingdom for some time after the appointed time. The term “seven times” in the king's life means a fairly imposed period of human life, after which Nebuchadnezzar recognizes with all his heart that the Most High God is the all-time ruler of the earthly realms, even if He temporarily gives the management to earthly people until His eternal kingdom comes.

This chapter contains another time prophecy that, because of its importance, should also be analyzed.

”4:28 All this happened to King Nebuchadnezzar.

29 At the end of twelve months he was walking on the roof of the royal palace of Babylon,

30 the king exclaimed, “Is this not Babylon the Great that I have built by my vast power to be a royal residence and to display my majestic glory?”

31 While the words were still in the king’s mouth, a voice came from heaven: “King Nebuchadnezzar, to you it is declared that the kingdom has departed from you.” ”

The verses above tell us that in the 12th months after the dream, the punishment imposed by God actually took place. For Nebuchadnezzar, this means one year. But it also covers 12 months=12x30=360 days=360 years. Just as after one year the bright career of the king of Babylon was irrevocably broken, so was that of the Empire of Babylon after 360 years. 360 days=“time”, which is the first 360 years of the “seven times” period. The iron and bronze bands providing longer life that push the continuity of Babylon the Great all the way to the end times, must be put into this period.

The end of the chapter describes the return, the becoming a new man, when, in accordance with the beginning of the chapter, he acknowledges from his pure heart the omnipotence of the God of Heaven. As soon as he raises his head from the “grass” and looks up at the sky, waiting for redemption from on high, help comes immediately (4:34). Having regained his human dignity, his subjects again ask him to lead the empire in addition (4:36). It becomes absolutely clear to Nebuchadnezzar that God governs not only on Earth but also in Heaven, to whom no one can give advice (4:25), because His ways and judgments are always true. Learning by his own destiny, he affirms that the just destiny of proud people is humiliation by God. But there is also a return from this state by God. Having experienced these wonderful things, the Earthlings have no choice but to humbly honour and glorify their Creator (4:37).

Chapter 5

The chronology of the book of Daniel is overturned by Chapter 5 as it directs its reader to the end days of king Belshazzar and the Babylonian Empire. Thus, ahead of the visions of Daniel earlier in time, a description of a later event unfolds before us, setting certain contrast between the two kings, Nebuchadnezzar and Belshazzar. We can witness a just verdict in the description of which the vessel symbol plays a central role.

In general, a vessel is a device for storing something. Its meaning in the Bible is also based on this concept. On the one hand, we, the people, are symbolized by God with vessels (Ezr 8:28; Isa 52:11; Acts 9:15). Because He shaped us with His hands like a potter (Jer 18: 3-6) and the pots are good and bad. Filling these vessels and putting them on the scales will be the deliberation and judgment. Because what gets into them either meets a fair standard or not. That is, we are not just any vessels, but measuring vessels, and it does matter what comes into us, who we serve. For the vessels of the house of God are holy, because they are filled to the brim with the service of God. The standard, then, can only be the Law and the prophets. Chapter 5 of the book of Zechariah brings this to our attention in detail, closely related to our study of the now temporarily interrupted book of Daniel.

"5:1 Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof."

The flying book, which, when spread out, covers a respectable size, is approx. 10m long and 5m wide, full of writing about, it is the Bible itself, the Law and the prophets. Being flying means being fast, surely catching up with anyone, so as to be placed on a scale pan. As I mentioned earlier, the Bible is the standard that will be a curse to those who erase something from it or add something falsely (Rev 22:18-19). It is a divine power that will be scattered throughout the Earth by Him and will be able to destroy the thieves and false prophets with their superstructure, even if it is assembled from very strong wood and stone.

"5:5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base."

Now the measuring vessel appears, which is the same all over the Earth, that is, it serves the same for everyone. As a continuation of the first verses, an ungodly, a fornicator, a woman is gotten into it who steals, falsely prophesies. Opposite her are two other women symbolizing the Old and New Testaments, who are credible scales, entitled to weigh. The woman in the measuring vessel appears so incomplete by the standard that, like the wind when it blows a fluff, she is so easily lifted by the women of the two Covenants very high, between Heaven and Earth, and not even their stork's wings have to be moved because of the wind lifting their wings, although even a heavy piece of lead is placed on the mouth of the measuring vessel. The fornicator, adorned with deception and lies, already lifts it up in advance, prepares the lead piece to falsify the measurement, because she knows well, the trouble is great, the weight of the other pan on the scales, the Law of God is invincible to her. Then Zechariah asks the angel where this competition will take place? The answer is: It will be in the land of Shinar, which is the plain of Babylon, where Nebuchadnezzar took the vessels and treasures of the temple of Jerusalem. There will be the fornicator's own place and structure that the two women are destined to demolish.

Turning back to the two kings, they were given power by the grace of God so they could be rulers of Babylon. Through the fate of Nebuchadnezzar, He set a good example of the invariability of His power and justice to future generations. This group includes Belshazzar as the son of Nebuchadnezzar (5:2,11,13,18,22) and so do we. He, too, as his father, exalts himself, and even almost compels God's judgment against himself, for knowing the fate of his father despises the vessels of the house of God with intent (5:22,23). And this kind of attitude toward God legitimately entails a just judgment of destruction. The Observer takes stock of his destiny (5:26), measures its "severity" (5:27), but since it does not strike the standard, He puts an end to it and abolishes the Babylonian Empire, the structure of his received life and power and distributes it to the Medes and Persians (5:28). Judgment is urgent, occurring almost immediately (5:30-31). In harmony with each other, this is how the two prophets, Daniel and Zechariah, report on the judgment of God, which also refers to the end times.

Chapter 6

In this chapter, we are in the time of Darius the Mede that overthrew the Babylonian Empire of Belshazzar. Although the Babylonian Empire ceased to exist, its spirituality and the power that operated it, Babylon the Great did not cease. A good example of this is the story starring Daniel during the Medo-Persian Empire. Just as Chapter 5 is in contrast to Chapter 4, so this is in contrast to Chapter 5.

The king of the empire, in order not to suffer the loss of his treasures, organized his empire (6:1-2). One hundred and twenty officers, who were accountable to the three directors assigned to them, took care of the law and order. One of the three directors, Daniel, the king intended to place above all the overseers of the law, for his Creator blessed him with an extraordinary spirit and talent, that could not escape his attention either (6:3). When the news came out, the others were filled with envy and tried to find fault with Daniel's imperial work, but they run aground because he was performing his position flawlessly (6:4). Then the deliberating supervisors came to the conclusion that if he was already immaculate in relation to the earthly, imperial laws, then a fault had to be found in the field of the heavenly, divine Laws in Daniel (6:5). To be able to bring the matter before the king in groups, demonstrating the importance of their cause, they went to the king's palace and presented their deliberately pre-planned request. Why this particular plan was founded is also obvious. They knew Daniel's faithfulness, his daily ministry in the Law of his God. And it was also known that he opened the window of his room facing Jerusalem three times a day and prayed on his knees (6:10). Thus, through the window, anyone could see Daniel's prayer or, if you like, his begging, his request to God, three times a day. For only God could tell what His faithful servant did alone in the room. And this manipulable point was exploited by his malicious companions. It was communicated to the king by delegation that the entire empire, its directors, governors, princes, councilors unanimously requested that any human request, whether from another man or from any god, would be strictly forbidden by royal decree for 30 days. And he that violated the command would be taken unto the lions' den. Of course, the king should be an exception as a decree issuer. With this they played to the vanity of the king that he was above all else. The king then was asked to seal the writing they had already prepared, to make the prohibition lawful, to be engraved in stone, unchangeable, irrevocable, that is, to weigh according to the Median and Persian laws (6:8). Thus, they even ensured that the king would not be able to change his mind by accident because he knew and liked Daniel.

"6:8 Now, O king, establish the injunction and sign the document, so that it cannot be changed, according to the law of the Medes and the Persians, which cannot be revoked."

Seeing that the delegation was numerically superior and the decree was already written on paper to increase the significance of the proposal and he was not involved in the matter, Darius sanctified it. And Daniel, at the time of writing was present as one of the directors, knew about it, monitoring the activities of the delegation. When they came out from the king announcing what had happened, understanding it, Daniel set out to do his usual daily prayer.

Knowing what it was all about, he just wanted to make sure the delegation managed to extort the enactment of writing from the king. He, as a law-abiding, obviously knew that the law, whether heavenly or earthly, should apply to everyone. Aware of this, he calmly went to pray and give thanks to his God, of course, a request did not even come to mind. And that this was the case is best demonstrated by the end of the story, for the true God does not deliver the transgressor, the liar (Rev 22:14-15).

"6:10 When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously."

Of course, the malicious men who made a preliminary agreement and wanted to lose Daniel took the opportunity to run into Daniel's room, wanting to see Daniel making a lot of requests, begging his God. And right after, with these false statements he was slandered before the king. It was reported to the king that a prisoner of Judah not from among his own people, Daniel did not abide by the 30-day statutory ban, i.e., he did not honor the king because he had violated his law. And he was accused of appealing to God with supplication three times a day (6:11-13). Prayer three times a day happened before Sunrise (morning), afternoon, and after Sunset (evening) in the lives of Daniel and his Jewish people (Ps 55:18). It is clear that at the time of the dawn prayer before Sunrise, the evildoers could not disturb the king with their cause. The best time is the time of afternoon prayer, as evidenced by the king's conduct. Before that, the promulgation of the decree-law had been extorted from him.

"6:14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him."

Hearing the accusation that Daniel had broken his law three times that day, Darius knew it was lying slander because it was in the afternoon, so there could have been no more than two occasions that day. So seeing the unexpected turn for him and how fast things were going on a way of lying, how much the accusers were going to lose Daniel, he decided to find a way to save Daniel from the clutches of his accusers. He made a pact with them to wait for the sunset because then Daniel would pray in the evening. If they still experienced the same thing about him, they could return to the king to report it. In doing so, he tried to gain time for Daniel to delay the evening prayer on which his accusation was based if he heard the news. Of course, Daniel did his prayers in the evening with a clear conscience as he did in the afternoon. And the accusers, who wanted to lose him with false accusation, had already run to the king and informed him that the punishment for breaking the law should be carried out on Daniel.

"6:15 Then these men came by agreement to the king and said to the king, "Know, O king, that it is a law of the Medes and Persians that no injunction or ordinance that the king establishes can be changed.""

Then Daniel was brought before the king who sent him into the cave of lions with this key farewell message:

"6:16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee."

For his saving power came to an end here, he was not a man above all. But there is an infinite divine power by which everything is possible, you just have to believe and trust in it. And Daniel abounded in the faith in his God, therefore he was finally freed. Despite being cast in front of the lions that symbolized Babylon, the mouth of the cave was shut with a heavy stone, sealed by the king's own noble subjects, ensuring that the punishment was carried out in order. And Darius was anxious, not sleeping all night, for he knew that there had been an injustice beyond his power (6:18). At dawn, to dispel his insecurity, he hurried to the lion's cave to personally ascertain Daniel's fate (6:19). He sent the question into the cave that occupied him all night, whether the God of Daniel had disclosed the truth he was incapable of (6:20)? The answer came immediately through the living Daniel, that the life-giving, true God had found him innocent, so the king's judgment could be no different (6:22). The answer made the king extremely pleased, almost a large stone fell from his heart that Daniel could now be saved by his God. He was immediately brought out of the cave, and his empty place was filled with the false accusers and their relatives, for they too had become involved in the dark affair in their own way. Their fate was sealed by the lions, which meant complete destruction for them (6:24).

At the end of the chapter the first verse of Chapter 4 returns almost word for word (6:25). When the two kings, Nebuchadnezzar and Darius, experienced the wonderful, all-encompassing things of the God of Daniel, they, like the prophets, had to let the "whole world" know immediately so that the news could reach as many people as possible. Moreover, Darius issued a new statutory decree so that everyone in his realm would know that all glory to the King of heaven, and the deliverance of Daniel was also His glory who is eternal as His reign and kingdom, that is, He is the Saviour (6:26-27).

And why is this chapter a contrast to the former? The fate of Belshazzar, who knowingly violated God's law, was total destruction, while Daniel, who knowingly obeyed God's law, was saved, exalted by God (6:28). These are, of course, also the prefigures for end-of-time. But the fate of Daniel is now a prefigure to the fate of Jesus Christ. The Father sends His Son to show how to observe the eternal Law on Earth in the kingdom of Babylon the Great. His work, life is immaculate, He is entitled to the throne of the eternal country. This causes envy in many people (Matt 15:9-10). He is convicted on fabricated charges. He is crucified for His sinless existence, not like Daniel and we as sinners. Assuming our sins beginning with Adam, He voluntarily, in humility, goes to His death to destroy its power over us, for the true God by resurrecting Christ, the Saviour, has shown His infinite, above-all power. Although Daniel did not have to die among the lions, nor did Isaac, the son of Abraham (Gen 22:10-12), because both Daniel and Abraham, as sinful people, believed in God's saving power. But in the absence of a perfectly pure, sinless sacrifice, death can only be postponed temporarily. This is exemplified by the entire Old Testament sacrificial system. But why? Because the standard here is divine. When it comes to God, only perfect things can come into play. Only if a sinless man dies because of the death of

sinners can he bring complete victory over it, the reward of which is the resurrection to eternal life, that is, the gift of God. This is what God accomplished through Christ in the Story of Salvation, so that who believes with all heart in His solution for eternal life, which God's love destined for us, may enjoy its greatness, like Jesus the firstborn. However, the Story of Salvation goes beyond earthly things many times because the power behind Babylon the Great, Satan has asked for and is asking for his own share.

Chapter 7

In this chapter we jump back in time, when Daniel himself received the vision in the first year of the reign of Belshazzar, years after the former dreams. Comparing to the dream of Chapter 2, there is an analogy between them. Four earthly powers with other symbols and new information, plus the ever-present 5th power that is to eliminate them. The identification can be understood on the basis of the following verses:

”7:4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as one man, and a man's heart was given to it.

4:16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.”

The first of the power beasts that came out of the sea, that is, of peoples, of nations (Rev 17:15), is a lion with eagle wings which will be ripped out of it. Then the four-legged beast receives a human heart and stands on two legs like a human being. The opposite happens to Nebuchadnezzar during his punishment. He gets an animal heart, his hair turns eagle feather-like. And when the time for his punishment expires, the king "gets rid of his eagle feather", and receives a human heart again and he becomes a great ruler again — just like the first beast. Therefore, it is safe to say that the golden head and the lion are symbols of the Assyrian-Babylonian Empire, thus Chapters 2 and 7 describe essentially the same thing. However, the vision of Chapter 2 shocks Daniel. Now let's see what the reason is.

According to his book, Daniel, the child of the chosen people, is a prophet who cares about the work of God day by day and carries it in his heart. Thanks to many of their prophets, he knows well that by following God's Laws he must reach the reward of the chosen people into the eternal realm of eternal life, the prefigure of which he received for the second time in Chapter 7. But the temple of Jerusalem is essential to observe divine Laws and instructions and to perform the role of his chosen people, for this task can only be accomplished by living with God and by His presence. However, with the destruction of the temple of Solomon and Jerusalem, God's earthly abode was temporarily destroyed, according to prophecy, due to 70 years of slavery. But there is also the promise (Jer 29:10-14) that God will visit His people again at the end of

bondage, that is, the temple and Jerusalem must be rebuilt. Prophecy will become a reality after the promise. And "the revisiting God" is None other than Jesus Christ, through whom the glory of the second Temple of Jerusalem was greater than that of the first (Agg 2:7-9).

The cause of Daniel's first dismay is in the following verses in light of the former:

"7:13 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.

14 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."

For God declares to him that in the 5th eternal kingdom there will be all the nations among the elect, not just the people of Abraham, which means that God will dwell with other peoples as well, His grace will pass on to other nations as well. But this chosen remnant will also be subjected to great misery by the 4th power, which is so awful that it will not even be given a specific animal name because it is indescribable.

"7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

Although after the doomsday, the power beast (7:9-10) will be burnt with fire because of his boastful, blasphemous speech (7:11; Rev 19:20), it intrigues Daniel so greatly that, in the 19th verse, he specifically asks the helper in the vision for more information about the 4th beast. Immediately comes the answer (7:23-28), which expands the information given about the beast and also makes a temporal prophecy known that occurs in a total of seven places in the Bible, so it is very important for further investigation.

"7:25 And he shall speak words against the Most High and shall wear out the saints of the Most High and think to change the time and the law; and the saints shall be given into his hand for a time, two times, and half a time."

Using the calculating key discussed at the beginning of the study, the term "time, two times, half a time" covers $360+720+180=1260$ days, which means 1260 years. This great time frame is illuminated seven times in the Bible, in the book of Daniel two times, and five times in the Book of Revelation (11:2,3;12:6,14;13:5). Thus, we receive information about seven sides and characteristics of the historical section that is very important for the Story of Salvation.

And the verse above says this: this power believes that it will rewrite the historical time and the Law given by God. Of course, neither the course of time nor the Law can be changed, because that is how their Creator created them, but this 4th power has a large mouth and gets power to skew them for 1260 years. Daniel, who was also versed in science (1:3,4), understood from the explanation that it is only after many years, many trials, and suffering that the long-awaited

kingdom would come, in vain would God return to His chosen people after 70 years of captivity. And that recognition according to verse 28, frightened him, and changed his face for the second time.

But by following the verses of the chapter, one can learn even more about the 1260 years, the successive powers, and the eternal kingdom.

”7:5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh”

It is a description of a bear-like, predatory nature empire that would replace Babylon, which might exist by removing flesh from three ribs. That is, three supporting pillars provide the basis for the whole thing. One is the overthrown Babylon itself, the other is Median, and the third is Persian part. In the still image of Chapter 2, the location of the rib symbol is the silver chest, which is also the empire that will replace Babylon there. The symbol that the bear ascends to one side means that one of the powers marked by the two parts dominates first (Median) and then the other (Persian).

The next beast of power is also a predator, a panther. But not just any, because with its four heads and four bird wings, it eats up everything extremely quickly. It is the Greek Empire of Alexander the Great, characterized by the number four: four great conquered territories, the Balkans, Asia Minor, Palestine, Egypt. With the fall of the empire, it also splits into four parts (7:6). Its place in the still image is the bronze abdomen and thighs, which here too symbolize the great territorial appetite and ability to expand rapidly. But the power of the beasts listed above will cease, as will that of the fourth, and their existence will be short-lived compared to the last empire (7:12).

Returning to the 4th power, in addition to the features already discussed above, it also has the following: strong, large iron teeth with which it devours everything, bronze nails with which it crushes, so it is a predator like the three beasts that existed before it, that is, their offspring (7:19). But unlike those, it tramples God’s remaining, chosen people with its heavy foot, devours almost the entire earth, and even has ten horns, meaning ten rulers (7:24). And it is exactly described which ten.

”7:8 I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.”

The first humiliated King is the eternal, timeless Father God, who, when He takes His place on His royal throne, begins the final judgment (7:9-10).

The second humiliated King is Jesus Christ, the Son of Man, whose kingdom begins with His resurrection, but from the moment of His birth on Earth He is a King. Reappearing in the clouds of heaven, taking the peoples and nations that serve Him, He will have dominion, glory, an eternal, indestructible kingdom arriving before the Father (7:13-14).

The third humiliated King is the Holy Spirit, with whom the Saints, imbued by the Divine Person, possess the kingdom forever and ever as Saints of the Most High, partakers of the kingdom of Jesus (7:18).

After the birth of Jesus, the redeeming King of the Story of Salvation, the ten kings of the beast reign in the land of Judea, and after the last the boastful, human-eyed little horn appears. It helps to accurately identify the ten kings that the three of them were kings for almost moments, unable to “take root” so they could even be removed from the list.

Christ was historically born in Judea, in Bethlehem of Judah, during the reign of the Roman Empire. From then on, the following ten emperors ruled according to the chronology currently known:

1. Augustus (27(-26) B.C. – 14 A.D.)
2. Tiberius (14–37)
3. Caligula (37-41)
4. Claudius I (41-54)
5. Nero (54-68)
6. Galba (VI.8, 68-I.15, 69)
7. Otho (I.15, 69-IV.16, 69)
8. Vitellius (IV.16, 69-XII.22, 69)
9. Vespasianus (69-79)
10. Titus (79-81)

It is clear that Galba, Otho, and Vitellius only ruled for months, they are not significant, or could even be omitted from the chronology. But all the more important is the listed 10th emperor, Titus. One of the most important events in the Story of Salvation is marked by his name, the destruction of the Second Temple in Jerusalem during the reign of Vespasian. It was then that the little horn appeared, which would humiliate three Divine Kings, with its received power it would distort time and the Law throughout 1260 prophetic years.

Chapter 8

This chapter continues to expand on the information given about the 4th power and its historical connections, and the main theme of the Closing Date Diary, the 2300-year prophecy, also appears here. Now let’s look at what the chapter writes about the essence highlighted:

"8:1 In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, after that which appeared to me at the first.

3 I raised my eyes and saw, and behold, a ram standing on the bank of the canal. It had two horns, and both horns were high, but one was higher than the other, and the higher one came up last.

19 He said, "Behold, I will make known to you what shall be at the latter end of the indignation, for it refers to the appointed time of the end.

20 As for the ram that you saw with the two horns, these are the kings of Media and Persia."

5 As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And the goat had a conspicuous horn between his eyes.

21 And the goat is the king of Greece. And the great horn between his eyes is the first king.

8 Then the goat became exceedingly great, but when he was strong, the great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven.

22 As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his nation, but not with his power.

9 Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land.

10 It grew great, even to the host of heaven. And some of the host and some of the stars it threw down to the ground and trampled on them.

11 It became great, even as great as the Prince of the host. And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown.

12 And a host will be given over to it together with the regular burnt offering because of transgression, and it will throw truth to the ground, and it will act and prosper.

13 Then I heard a holy one speaking, and another holy one said to the one who spoke, "For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?"

14 And he said to me, For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.

15 When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man.

16 And I heard a man's voice between the banks of the Ulai, and it called, "Gabriel, make this man understand the vision."

17 So he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, "Understand, O son of man, that the vision is for the time of the end."

23 And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise.

24 His power shall be great—but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints.

25 By his cunning he shall make deceit prosper under his hand, and in his own mind he shall become great. Without warning he shall destroy many. And he shall even rise up against the Prince of princes, and he shall be broken — but by no human hand.

26 The vision of the evenings and the mornings that has been told is true, but seal up the vision, for it refers to many days from now.”

27 And I, Daniel, was overcome and lay sick for some days. Then I rose and went about the king's business, but I was appalled by the vision and did not understand it.”

It is immediately apparent in the first verse that he received this vision 2 years later than the first. The symbols of power have changed, but they are the same powers. More specifically, one, the first, is already missing, was identified as the Assyrian-Babylonian Empire. Now the following two will also be known: the Medo-Persian and Greek world powers. We learn more about these as well, but most of the knowledge is again about the 4th unnamed power. This little horn, which grows out of the Greek Empire, occupies larger and larger areas and even engulfs the “desirable” land flowing with milk and honey. But it also shows a different kind of “growth” by which it exalts itself to the Prince of the heavenly hosts, humiliating, destroying, deceiving many of the holy, chosen people and their leaders. The most important feature for us, however, is seen in verse 11: it elevates itself to be the Prince of the Hosts, takes away His continuous service, and even destroys and desecrates the place of service, the Sanctuary. An entire army, many people, will act against daily service by obscuring the truth in a lying way. Then in the vision a saint asks a question of great importance for us: How long will the events of the vision of continuous service and destructive transgression last, how long will the Sanctuary and the Holy Army be humiliated? The answer is: 2300 evenings and mornings (day=year) and the Sanctuary will be restored to its original, just condition.

Daniel is confronted with another prophecy, longer than 1260 years, for 2300 years, moreover, also concerning the restoration of the Sanctuary. He doesn't understand, so he gets help right away from a messenger named Gabriel. It's a subtle little thing that the helper approaching Daniel scares him, because he thinks, Gabriel's explanation will give him a serious message again. And so it is, for the vision refers to the last days, the privileged period of the restoration of the Sanctuary, while the destruction of the 4th power lasts, the end of which is symbolized by a collapse of without hands. Finally, Gabriel emphasizes the truth of the 2300 years and advises Daniel to seal it, that is, not to suffer from untangling this long prophecy, for it is for the end times when the seal falls from it, making it understood.

Chapter 9

However, as witnessed in this chapter, Daniel was pondering on the vision of the restoration of the Sanctuary. Thinking over the visions he had received so far, he still tried to see the information clearly. As I described earlier, he was looking forward to the restoration of Jerusalem and its Sanctuary after the prophesied 70 years of captivity as promised by the prophet Jeremiah. However, his last vision also spoke of the restoration of the Sanctuary with a date to the end times after 2300 years. He still did not understand exactly the divine guidance for the Sanctuary, which was due to the amount of time devoted to the Story of Salvation, as Gabriel had told him. His torment lasted for years, until the first year of the reign of king Darius the Mede (9:2). He then resolved the contradiction inside him by an erroneous conclusion: after 70 years, God will prolong the punishment of his chosen people, Israel, because God's eternal kingdom will come very many years after the prophecies received, so the restoration of the Sanctuary has been postponed. He therefore decided to follow the example of his predecessors by praying and fasting to persuade God to change this decision so as not to punish for so long the city of His name, Jerusalem, and the holy mountain where His Sanctuary was built (9:16-20). God immediately responded to his exemplary supplication, and again it was Gabriel who told him the divine response.

"9:23 At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem to the Messiah the Prince shall be seven weeks, and sixty and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after sixty and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the Sanctuary; and its end shall be with a flood, and to the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Gabriel first tells Daniel, very kind to God, that he is worried about the fate of his people, Israel. Therefore, He was instructed to make him understand the things around the vision. This makes it clear that the message received should be linked to the vision received in Chapter 8, as Daniel did not receive any vision during his prayer. Then the essence of the message begins:

Seventy weeks were appointed for Abraham's people and for the holy Jerusalem. This message, which begins with a prominent number 70, also clearly expresses the unchanging nature of 70 years of captivity. In another approach, the sentence would sound like this: just as 70 years of slavery have been imposed on the chosen people for their iniquity since the destruction of the Solomon's temple and Jerusalem, so the same people will be given 70 weeks to get rid of their sins, their lies. During this time, many visions and prophecies will be authenticated and proven, and the Holy of Holies will be anointed. $70 \text{ weeks} = 70 \times 7 = 490 \text{ days}$, which gives 490 years, or 7 times more time than Israel received as a punishment.

The number 7 is also emphasized in the Bible, it occurs many times. Its best known appearance is the seven-day creation story. God who rested on the seventh day had been creating for six days, continually creating good. Moreover, on the sixth day He created the crown of creation, man, and all His work was very good. And the reward of very good, perfect work is the seventh blessed day, the day of rest (Gen 1:1-2:3). That is, the time cycle marked "7 days" or 7 is a perfect divine work, judgment, message, vision, etc., which results in satisfaction, reward. (In Chapter 2, the fate of Nebuchadnezzar also exemplifies this.)

The 70 weeks are similar. The following verse (25) gives first the temporal starting point and then the structure of the prophecy. Out of a total of 70 weeks, $7 + 62 = 69$ weeks would be the time to prepare for the "long-awaited Great Reward", the Holy of Holies, the anointed Messiah - spiritual reformation with the revival of the Laws, physical reformation with the reconstruction of city walls and the city. During the latest week of the 70-week period, the anointed Messiah would work to consolidate the Covenant — the New Testament — and He would be exterminated in the middle of the week, that is, after 3 and a half years. But death would strike Him not because of His own fault.

This must be interpreted from the perspective of nearly 2000 years as meaning that He died for others as sinless (Isa 53:4-12). However, with His death, He completely abolished the sacrificial order of the Levitical priesthood so that the abominations that took over its role could spread. The complete cessation of the Old Testament sacrificial order, which also marks the end of the role of the Old Testament people of Abraham who served it, was accomplished by the people of the next prince who destroyed Jerusalem and its temple. By replacing the abolished sacrificial order with its abominations, this power adorns itself with war and destruction. The role of the second demolition of the Jerusalem temple was given to the Roman Empire. And all this is because it is the plan of the Most High God, the course of the Story of Salvation. The more accurate English translation of verse 27 is as follows:

He (the Messiah) will strengthen His (new) Covenant with many in one week (7 years) and at the end of the week will end the offering of blood and other sacrifices (replaces the entire sacrificial system with a single death forever, Heb 9:25-28), making its place utterly desolate (the destruction of Jerusalem and its temple with the Jews who did not accept His New Testament) so that destructive abominations may spread (which replace the old sacrificial order) because the things which are ordained (of God) must deluge the things which are ceased (like the Flood).

And for the 490 and 2300-year prophecies to be evident in time, the event that determines their starting date is precisely given: the proclamation of the ordinance for the reconstruction of Jerusalem. The book of the prophet Nehemiah describes in detail when and after what background king Artaxerxes I of Persia issued the decree so important to Nehemiah and to us (Neh 1:1-11). This was in the 20th year of his reign (Neh 2:1-8), when in possession of the letters issued by the king, he was able to return to Jerusalem and began to build the city beginning with its walls, in difficult conditions according to the prophecy. Just as the proclamation of the decree set in motion the building of the Old Testament Jerusalem, so the decree proclaimed after 2300 years will build up the eternal Jerusalem of the New Testament.

Chapter 10

The last vision of Daniel was in the 3rd year of Cyrus' reign, two years after leaving Cyrus' Babylonian court (1:21).

“10:1 In the third year of Cyrus king of Persia a word was revealed to Daniel, who was named Belteshazzar. And the word was true, and it was a great conflict. And he understood the word and had understanding of the vision.”

The first verse reveals that several years after his vision in the 3rd year of Belshazzar's reign, Daniel received an explanation that made him understand the vision and let him know that great mourning things would await his people in the future. Specifically, the events surrounding the Messiah, Jesus Christ, discussed in the previous chapter, made him sad. The anxious, now elderly Daniel decided to mourn for three weeks, or $3 \times 7 = 21$ days, emphasizing his grief and respecting in advance the sad things that would happen much later (10:2-3). According to verse 4, he began to mourn on the third day of the first month because he was already in rapture on the 24th day, in divine response to his sincere reverence, which was also perceived by some of the men next to him (10:7). The reason for the chronology of mourning is shown in the following verses:

“10:12 Then he said to me, “Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words.

13 The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia,

11:1 And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him.””

God is with all people, in every moment of history, watching their thoughts, deeds, and even a book of remembrance is written for those who worship Him (Mal 3:16). God listened to Daniel's words from the first moment, watching his devotion and humility because he had proved his faithfulness and faith many times in his life. But the Story of Salvation also takes place in the heavenly spheres, the accuser, Satan, constantly exercising his power. The above verses provide insight into this.

The messenger entrusted with the transmission of the vision to Daniel could not come immediately because of the power of Satan, the prince of Persia, Babylon the Great. Asking to participate in the Story of Salvation, he says: only Daniel should mourn for 21 days, during which time he may be tempted to change his mind, not to keep his promise, because he is also a sinful man. But the tempter goes much further with the temptation of Jesus because he presupposes the sinless Son of God can also make an error (Mk 1:13). And this noble Prince, Michael, Jesus Christ (10:21) fights against him at every moment. He is present when Darius the Mede overthrows Babylon, when Greece overthrows the Medo-Persian Empire, continually destroying Satan's renewing power until the doomsday, when He reaps a complete victory over him, in a battle for the people of Jesus. This news is also brought to our attention by the messenger, who also serves as Michael's helper.

And when he appeared to Daniel in a vision, they were already on the banks of the river Tiger (Hiddekel), which then belonged to the Medo-Persian empire that was in power (10:4). Elderly Daniel was left alone, weakened after 21 days of mourning and fasting, and worried that he would frustrate the vision from God as another honor because he would not have enough strength to survive it.

"10:8 and I have been left by myself, and I see this great appearance, and there hath been no power left in me, and my honour hath been turned in me to corruption, yea, I have not retained power."

But let's look closely, who did Daniel first see from heaven?

"10:5 I lifted up my eyes and looked, and behold, a man clothed in linen, with a belt of fine gold from Uphaz around his waist.

6 His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the sound of a multitude."

A divine phenomenon appearing in His full glory of beyond the Earth, seeming to a man of infinite power, the mere sight of which would knock anyone off his feet, even a strong, young earthly individual, not to mention old Daniel weakened by fasting. The following verse shows that the prophet's concern was justified because, as a result of the vision, he gradually fell asleep, similarly when someone was artificially anesthetized: he still heard the words addressed to him, but his eyes were about to close, he was about to fall asleep and he fell to the ground with his face. The infinite power which causes this is, of course, perfectly sufficient against Satan, since the final victory over him is accomplished by it. Daniel had to first face this all-conquering miraculous power in his vision, to get a taste of the power that would get to those who stood by God. Since this power is from heaven, man living on Earth can only get a taste of it, a brief glimpse of it, so God, in order to protect the recipient, "artificially" puts him to sleep (Lk 9:29,32).

“10:9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.”

Apostle John did the same in the first Chapter of Revelation, when the Son of Man, Jesus Christ appeared to him (Rev 1:12-16). Seeing the Messiah in glory, he fell at His feet like a dead man. Jesus touched his hand, confirmed him with His word, and from that moment he was ready to receive and describe the important messages of the book of Revelation. (Rev 1:17). The same dominated the process of creation (Gen 1:3,6,9,11,14,20,26), but the transmission of power by touch also belongs to God, for it means being filled with the Holy Spirit. During His earthly ministry, Jesus in many cases showed the wonders of touch and word (e.g., Mark 5:22-42), that both the apostle John and Daniel received. But the prophet had already experienced this once, in the vision of Chapter 8. Let's review this again:

“8:15 When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man.

16 És And I heard a man's voice between the banks of the Ulai, and it called, “Gabriel, make this man understand the vision.”

17 So he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, “Understand, O son of man, that the vision is for the time of the end.”

18 And when he had spoken to me, I fell into a deep sleep with my face to the ground. But he touched me and made me stand up.”

As in the Chapter 10 now under study, even here is the Son of Man, the Word, who has become such a messenger, the appearance of whom the earthly man can survive (Jn 1:14), standing before Daniel (Jn 5:36-37). For His Sender cries to Him, saying: Gabriel, explain to him the vision. Gabriel means Man of God. In Chapter 10, Michael is His name, which means: Who is like God. That is, in other words, the words of the Sender are: You, as the Man of God, the Word that becomes flesh, Who are just like God, Jesus Christ, help Daniel! Because the expression of the Son of Man is often heard from Jesus when he speaks of Himself, of His mission (Matt 12:32,17:22; Jn 12:23). But the book of Daniel also proves that He stands for His people not only after His birth on Earth, but also before it and forever. And the Sender is the Father, His power is the Holy Spirit, so the three Noble Princes appear to us (Jn 20:21; Mark 1:9-11).

Then in verse 17 He speaks to Daniel, who is given a different name: son of man. The reason for this is that He, as the Son of Man, wants to get closer to a son of man, but to do that He must first hand over a little of His power. But why? Because an un sinful Divine Person comes into contact with a sinner. The gap between the two cannot be bridged (Lk 16:23,26), sin can only be overcome. This happened after the birth, crucifixion, and resurrection of Christ on Earth, when bearing our weakness and sins He sacrificed Himself for us so that to give us His power, His Holy Spirit, which seems to be His weakness, but by which we will be companions in the struggle against sin. Therefore, in the vision more than 500 years before His crucifixion and resurrection, Christ made those who fought against sin and supported Him in the fight against Satan sons of

man by touch. But as a prefigure it is valid only for a certain time and in a given situation, and like the Old Testament sacrificial system, must be repeated until the resurrection of Christ's one-for-all, eternal redemptive sacrifice is realized.

But in this connection, it is also worth examining the case of Gabriel, who appeared in Chapter 9. Daniel sought God, and turned to him with fasting, praying and confession, so that his request might be heard (9:3). He longed for divine help to solve his problem. This pure-hearted search for God had an immediate effect, and Gabriel came with the explanatory Word that the prophet immediately recognized because of his earlier vision (9:21). He gave Daniel the help he needed without further ado, and the same goes for everyone in need. Then Daniel had no vision. Which is important because in the visions God turns to the sons and warriors of His people for some purpose. He wants to transform us, ask us and use us for something. And this is done by His Holy Spirit.

Furthermore, the course of the Story of Salvation can be reviewed by following the appearances of the Son of God, which shows a closed circle:

The Son, manifested in all His glory, is the starting point to which we can return, with whom we will live on such a level.

To do this, the age of the Son of Man must first be fulfilled with the earthly birth, sacrifice, and resurrection of Jesus Christ, that we too may be sons of man, following His Spirit and example. First, God reaches out to us, emptying Himself so that He may approach us in our sinful world (Phil 2:6-8). Daniel had experienced the foretaste of this twice.

And when, at the end of the appointed time, the Son returns in all His glory, we too, as companions who are permeated by His Holy Spirit, will return transformed to be partakers of His eternal glory. Then with His outstretched hand He lifts us back to His height. The apostle John and Daniel were able to experience the foreshadowing of the Son, who by His glory would rapture everyone.

Chapter 15 of the first letter to the Corinthians speaks of it in detail:

“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 firstfruits; afterward they that are Christ's at his coming.

24 Then cometh the end, 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."

In the world of sin after the state of Eden, death reigns over us. Christ was first able to overcome it by His resurrection. And we will transform into the pattern of the firstfruits of the resurrection at His Second Coming. Then with His complete victory we will attain the never-ending eternal realm, the new Jerusalem.

Returning to Daniel when he awoke from his first vision: first he was supported not by Michael's hand but by His helper when he was on all fours (10:10). Then he verbally encouraged the prophet to gain strength, to stand up because he had been sent to him with important information. He stood up weakly, trembling (10:11).

The delegate then explained why he had come only at the end of the 21st day (10:13) and the purpose of his mission: he wanted to tell Daniel what his people would face in the end times (10:14). Hearing this, guessing the great effect of the vision, Daniel fell silent, that is, he no longer had the strength to speak, and the force left him again, but signaled his consent and understanding with a nod.

"10:15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb"

Then another, like the Son of Man, appeared before him, touched his lips with His hand, and gave him strength to speak. And that Daniel immediately recognized that the Messiah, Gabriel of the previous vision, was before him is evidenced by his words to Him:

"10:16 And behold, one in the likeness of the children of man touched my lips. Then I opened my mouth and spoke. I said to him who stood before me, "O my lord, by reason of the vision pains have come upon me, and I retain no strength.

17 How can my lord's servant talk with my lord? For now no strength remains in me, and no breath is left in me."

Because of the divine help described in the first verse, Daniel was fully aware of his previous vision of the sad events awaiting the Messiah, which plunged him into mourning, and thus into weakness. And the explainer and the helper were the same, the Word, in a survivable form - for us humans (Jn 1:14). So he asked the Son of Man, the Messiah, Michael, how He could bear this great weight, knowing what would await Him, because he, as an outsider who understood the Word he had received, felt almost destroyed. To this the Son of Man touched him again, declaring on the one hand that He alone was the infinite power from which all might benefit, and on the other hand that Michael, who had now touched him, was the same as Gabriel (10:18). Then He spoke with His creative words to the now strong Daniel to be strong and so he became (10:19)! And Daniel also knew from the Scriptures that the creative words could only come from God, who then asked the strengthened prophet: do you now know why the Lord stands before you? To be strengthened our weaknesses by Him, whose power is infinite, there is no impossible for Him, and the events that await Him cannot weaken and divert Him from the

plan of Salvation (Isa 40:28-31). It is in this sense that the Story of Salvation continued, He Jesus, that is, Michael continued to fight with the Persian prince who was just in line in history, and then the Greek one was to come who replaced him (10: 20-21) and then the other events.

The prophet and we must draw strength from the messianic death that causes mourning, for several reasons:

1/ The Messiah is a man of God who is like God.

2/ According to Daniel's messages from God discussing the passage of time, the Story of Salvation does not end with the death of the Messiah, and the final restoration of the Sanctuary will take place long after.

3/ The end is God's eternal, never-ending kingdom.

Finally, it is worth comparing the power of Michael's helper and the Son of Man, Michael (Who is like God). In the same way, they both give strength to Daniel: with hand touching, then word. But what a difference in the end result! Daniel was strengthened only after Jesus Christ helped him. Then he felt the power he was going to tell the Lord about (10:19). The messenger, a heavenly angel, a creature, was himself in need of help too, like us humans. He said that in the fight against the Persian kings, Michael was the one who supported him. But he, like Daniel, already proved his faithfulness and support to the Lord Jesus Christ in the days of Darius the Mede (11:1). Only Michael was with him in bringing the truth to light, and that was perfectly enough - because His infinite power is inexhaustible (10:21).

Chapter 11

In this chapter, the messenger explains the divine messages to Daniel and us. The verses show the power of God through a meticulous description of historical events. He foretells that the fourth Persian ruler after Cyrus II, Xerxes I will fight a lot against Greece until the appearance of Alexander the Great. But as soon as this empire comes, it will disappear so quickly and be torn into four parts (11:2-4). Among the successor states, under the grip of the southern Egyptian, and northern Syrian powers, the chosen people reach the shackles of the next world power, the Roman Empire, in the first century B.C. (11:5-30). The iron and bronze band between the 3rd and 4th world powers discussed in Chapter 4, which transfers the power of Babylon the Great from the Greek world empire to Rome, returns. For Alexander the Great is the last ruler to treat the city of Babylon as the imperial capital. He died there. After that, it becomes depopulated, destroyed. (Isa 13:19; Jer 51:37,43). Babylon as a city, as an empire will cease to exist, but its spirit will not cease, for the power that operates its symbol will live on, utilizing the successive peoples of history to the last days. This Roman world empire used by Babylon the Great destroys Jerusalem and its second temple, and replaces the abolished sacrificial system of the Old Testament with its destructive abominations (11:31). By lying means it turns people against the Covenant of God. But the sages standing by the Covenant illuminate the right path to follow (11:32-34).

The Story of Salvation progresses at the cost of suffering and sacrifice, postponing its reward to the end of time (11:35). The satanic power in the background exalts itself to heaven, setting itself above all gods, including the Almighty, the God of the gods. Satan only values his own structures, fortifications, which he expresses in the form of gold, silver and expensive gifts. He respects a thing called god that cannot come from the God of heaven. In his strongest main superstructure, the churches built after the demolition of the second temple in Jerusalem, there is a worship of a foreign god that is distorted and has nothing to do with God. He distributes power to those under his banner in return, as the lord of the Earth (11: 36-39). And all this is because God has ordained the events of the Salvation History in this way!

But this earthly empire is not eternal either, its end will come. When it still rules over many countries, including Egypt, Libya, Ethiopia, the Holy Land, and its tent palaces that mark its reign can be found everywhere from the Holy Mountain to the seas, when it can still respond with great force to the attacks of the surrounding powers, the empire suddenly disintegrates and no one and nothing can change this divine decision (11:40-45). And this realm in question is the 4th of the Nebuchadnezzar dream described in Chapter 2, which will be replaced by the 5th never-ending one. Thus, the 4th power cannot be equal to the Roman Empire because it is only a part of it. This power lasts until the end times, which is the earthly rule of the Babylon the Great, the kingdom of Satan. This is stressed by the still image of Nebuchadnezzar, whose 4th part is made of iron legs, but the foot is made of immiscible iron and clay materials.

Chapter 12

This chapter, which describes Daniel's last vision, draws attention to the former in its first verse.

“12:1 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 shall be delivered, everyone whose name shall be found written in the book.”

The term “at that time” refers to the terms “at the time of the end” and “come to his end” in verses 11:40 and 11:45. That is, at that time, at the time of the full end, in the last days of Babylon the Great, at the end of the great tribulation, Michael, who is like God, will deliver His people, for whom He will always fight and end Babylon the Great.

“12:2 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.

3 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.

4 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.”

Then, at the Second Coming, Jesus Christ will call out His elect. The others will be given eternal disgrace (Jn 5:28-29). In the last days, however, the bright stars on the path of Salvation, who

understand God's messages, will lead many on the right path, for by then the researchers of the Scripture will have great knowledge of the grace of the Holy Spirit. But Daniel was only given the task of writing down the messages he received and closing them for the rest of the time.

"12:5 Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream.

6 And someone said to the man clothed in linen, who was above the waters of the stream, "How long shall it be till the end of these wonders?"

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

And Daniel looks around to see if there's any help with what he has heard. And there is help because two other sons of man appear beside him, talking to each other. The other man asks the Son of Man clothed in a robe: when will the story of the wonderful vision end? Then He raises both hands to heaven and swears to the greatest, the eternal God and answers: for a time, times, and a half, which, according to Chapter 7, is 1260 years, plus the time when God finishes scattering the power of His holy people, it will all be over. To illuminate the power of the holy people, here is Jesus' prophecy of Jerusalem and the end of the world, where He says:

"Matt 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

That is, the power of the holy people is the Gospel nourished by the Holy Spirit, the Good News, the Bible. The end of the 1260-year period, the beginning of the scattering of the Gospel, is a very important date, which is also highlighted in the 1260-year prophecy that occurs seven times in the Bible. Then Jesus tells His next prophecy of 1290 years, which should also be tied to this reference date. As the end of the 1290-year period is already known, two events mark the beginning: the abandonment of daily sacrifice and the emergence of devastating abominations.

The destructive abomination is also mentioned by Jesus in Matthew 24:15 in connection with the destruction of Jerusalem and its temple, referring to the part of Daniel currently under investigation. That is, the destructive abomination appears with the destruction of Jerusalem and its temple by Titus. This event is related to the beginning of the 1260 years discussed in Chapter 7. Thus, the other event marking the beginning of the 1290-year period, when the daily sacrifice ceases, cannot be linked to the destruction of Jerusalem and its temple. This means exclusively the redemptive death of Christ, which forever abolishes the commemorative rites of the Old Testament sacrificial system as prefigures. Both events at the beginning of the 1290-year period have one thing in common: they primarily concern the chosen people derived from Abraham at that historical time. The two events perfectly close the role of Abraham's people. But the same has already been revealed to Daniel about his people in Chapter 9 in the context of 490 years of prophecy! The death of Christ occurs in the middle of the last week, that is, 3 and a half years before the end of the 490 years. Thus, the end of 490-year prophecy and the beginning of 1290-year prophecy are bounded by the same two privileged dates, i.e., the end of 490-year period and the beginning of 1290-year period must be connected! We can see that this is a wonderful divine timeline that culminates in verse 12. According to it, blessed is he (she) who waits for the other blessed One who comes, who arrives in the beginning of 1335-year period. For the two events discussed earlier to take place, Jesus Christ had to be born on Earth first, and because He came in the name of God, He was blessed (Jn 12:13), along with those who were waiting for Him. The exact date of birth is the beginning of the 1335-year period, the end of which is the time base that marks the end of the 1260-year period.

And for Daniel, who does not understand the context, Jesus reiterates that these messages will only be understood by the intelligent at the end times. Looking to the future, He tells him that he too will be resurrected to his fate at the end of the days like everyone else.

I.2 The sum of the book of Daniel, conclusions

After studying this prophetic book, we will have a wealth of information about the time course of the Salvation Story. Following the perfect precision and logic of God, the true chronology of our history emerges before our eyes. For illustrative purposes, I have drawn a Salvation Story timeline below based on the previous knowledge (Fig. 2). The Figure is not proportional. Only the time marks on the continuous line are proportional, but on a different scale. Dashed lines separate the proportional areas. Of course, we still have a lot to clarify in this regard, but the solid frame is already clearly visible. As a reminder: the years are 360 days long, for this is how God's plan of time is best seen.

Year numbers in parentheses are created due to the peculiarity of timekeeping. By setting a reference starting point bound to a historical event, corresponding to the value of 0 on the number line, we can mathematically go forward or backward in time following the one-way time flow. The problem arises around 0 due to the one-way time flow (Fig. 1). If we theoretically stop the time at 0 and then start it, after one year, PE will show 1 year, but BPE will also show 1 year at the starting point 0 compared to the current 1 year position of PE. Therefore, the

numbers marked with BPE, backwards from the set reference point on the mathematical number line must be increased by one, since mathematically there are two years between 1 and -1, which is not correct in terms of time. In another approach: there is no year 0, time cannot be stopped by us. This feature of time will be relevant later. In addition, this one-year deviation also represents a one-year time tolerance, overlap, and permissible uncertainty in the chronology of the Salvation Story. In my study, I use the notations BPE (Before Prophetic Era) and PE (Prophetic Era) in a chronology based on prophetic years, whose starting point is the incarnation of Jesus Christ.

For example: the notation 520(521) BPE corresponds to $-520=521$ BPE, or $521(-520)$ BPE.

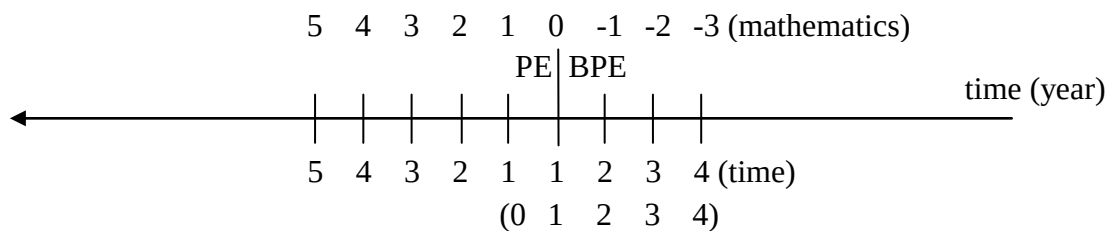


Figure 1

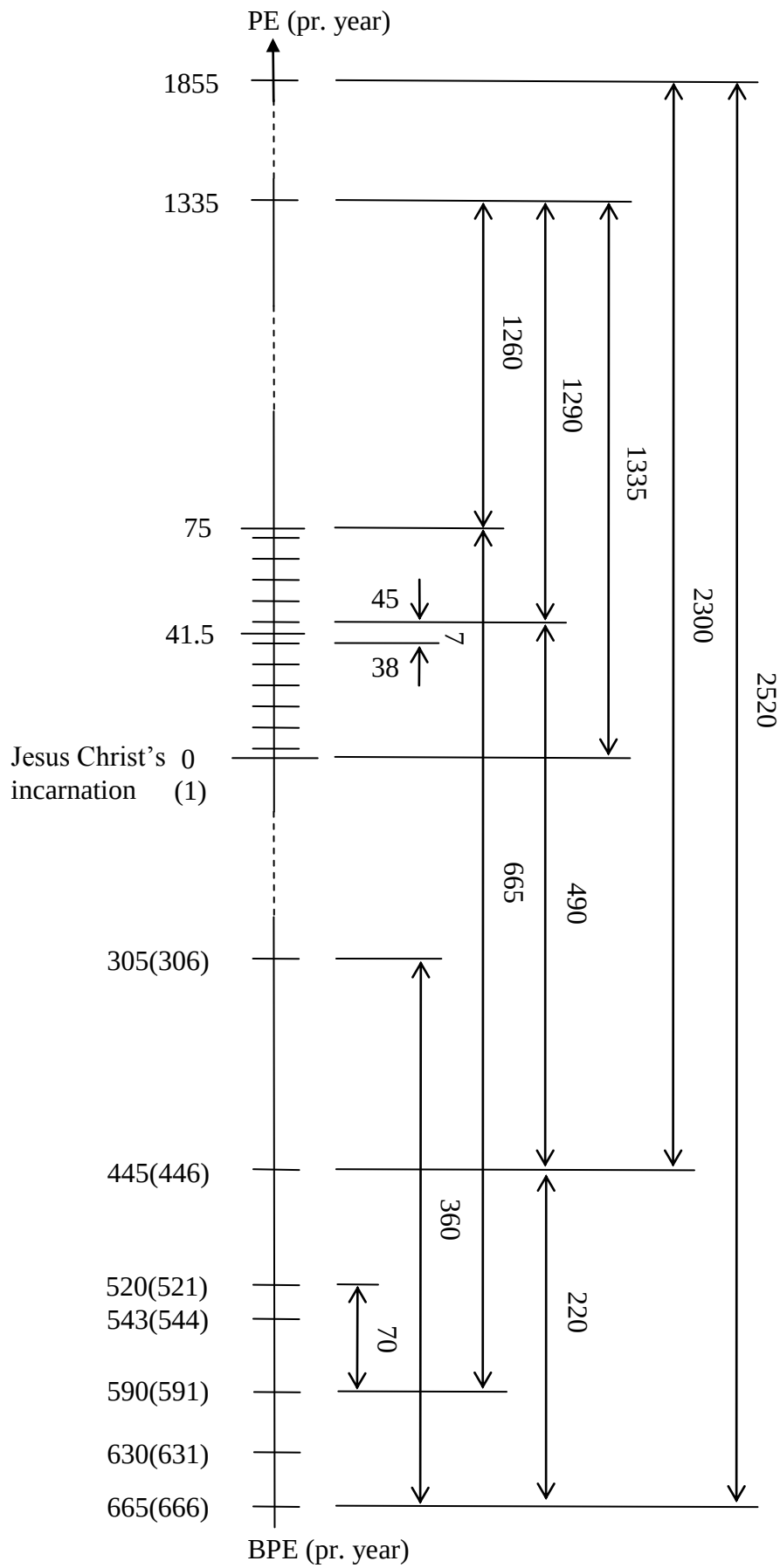


Figure 2

Now let's go through the setup logic of Figure 2 based on the book of Daniel:

1) According to Chapter 7, the demolition of the second temple in Jerusalem is followed by an interval of 1260 years, which is illuminated seven times in the Bible. Because of this, the end of this is a basis, reference date.

2) The years 1290 and 1335 of Chapter 12 must be calculated backward from this basis.

3) The beginning of 1290 is the end of 490-year prophecy according to Chapters 9 and 12.

4) The beginning of 1335 is the time of the birth of Jesus Christ on Earth, which is the starting point of our current Christian era. Based on this, the year of demolition of the second temple of Jerusalem is 75 PE.

5) According to the 490-year prophecy, Jesus thus died on the cross after 41 and a half prophetic years. This is consistent with John 8:57, where the Jews who argued with and accused Him knew Jesus as under fifty years old. His service began at the age of 38. This is also in line with the Gospel of Luke (3:22-23), where Jesus anointed by the Holy Spirit was known as about 30 years old when He began His mission. This is confirmed by the custom that at that time, age was usually given in round numbers (Ágoston Teres: Bible and Astronomy, p. 49): you were titled a 30-year-old in your 30s and a 40-year-old in your 40s (Jn 8:57). Also, the Story of Salvation tells of an anointed earthly king from Jerusalem who reigned for 40 years in the house of God he built before Christ during the existence of the united, Great Israel: Solomon (Kings I.11:42). Like the former anointed as a prefigure, Jesus Christ, the last anointed forever, had to bear our sins during His earthly ministry for 40 years, reigning over sin while remaining sinless, building His spiritual temple. He, as a spiritual firstborn child, took upon Himself and carried our sins after a year and a half. He was only given one and a half years to be released from the responsibility of this mission as an infant. As a prefigure to this, one-year-old, faultless animal had to be sacrificed according to Old Testament Law (e.g. Ex 12:5, Lev 9:3, Num 6:14).

6) The beginning of the 490-year interval, the decree of Artaxerxes I on the reconstruction of Jerusalem, the 20th year of his reign (Neh 2:1) is 445(446) BPE.

7) The end of the 2300-year prophecy under Chapter 8 is to be counted from the decree. The date received is 1855 PE. This is the year of the final restoration of the Sanctuary, which coincides with the end of the 2520-year prophecy of Chapter 4, when the most humble Son of Man, Jesus Christ takes over the government of the eternal kingdom. The explanation of the concordance: the 2300 years are given in terms of 2300 evenings and mornings, which is no accident. The evening and morning indicate the counting of the days of creation (Gen 1:1-30). The last evening and morning is the 6th day, followed by the day of rest, the 7th day (Gen 2:1-3). So the 2300th last evening and morning will be the end of an era in the same way, after which the day of new rest will come with its new governor, Jesus. And this can only be achieved if Babylon the Great ceases to exist. Apostle Paul also speaks in detail about the Second Sabbath in his letter to the Jews (3:7-19; 4:1-11).

8) The beginning of the 2520-year interval is 665(666) BPE, which is the earthly starting point of Babylon the Great. Preliminary, it should be noted that the date points to the Assyrian Empire in power at the time, which is the root of Babylon the Great. It also reminds us that Babylon the Great is not the same as the Babylonian Empire, and that its roots go back a long way, to the very beginning. The appearing and hiding 666 is the number of the beast (Rev 13:18). Daniel was imprisoned in the New Babylonian Empire which existed between 630(631) and 543(544) BPE.

9) Counting the first 360 years of the 2520-year interval from the number of the beast brings us to 305(306) BPE. Based on Chapter 4, the iron and bronze band is to be installed from here, which conveys the spirit of Babylon the Great to the Roman Empire. It was only up to this date that New Babylon was still able to show the earthly remains of its former heyday, which also served Babylon the Great, from the death of Alexander the Great in the city of Babylon in 324(325) BPE.

10) The time between the demolition of the two temples from 75 PE to 590(591) BPE is 665 years, which is equal to the time from the beginning of Babylon the Great on Earth to the birth of Christ on Earth. This also points to the hiding number of 666 of the beast.

11) The 70-year Babylonian captivity is reckoned from 590(591) to 520(521) BPE. The primary biblical meaning of captivity is the bondage of sin caused by Satan standing between God and humans. The result is the drifting apart of the offending humans from their Creator. In this sense, we are constantly in bondage from the Fall, the final abolition of which will come true with the move to God's new Jerusalem (Rev 20:10). Until then, as a prefigure of this, God, moving to the land of sin under common cover with us, sinful people, will help the fight against sin, anticipating out of Love the reward of the coexistence that comes to His chosen people. But, as a prefigure, it is not final. He withdraws, destroying the earthly copy of His heavenly house if justified by the transgression of His people, yet rebuilding it again and again according to His plan of Salvation until His eternal kingdom comes. Thus in 590(591) BPE He deprives of His coexistence, releasing His people into the bondage of sin according to His just judgment, subjecting them to increased affliction (Kings II.21:14-15). But according to His promise, 70 years later His new temple would be built, His earthly abode would be consecrated, bondage would symbolically end, the service of God might begin, the next stage of earthly preparation for final, eternal coexistence, which would mean the resumption of coexistence in 520(521) BPE. This repetition of cohabitation with God starting from Eden, then moving away, then approaching again and moving away again throughout the Story of Salvation constantly warns us of the results of the two processes: God is life, and being away from Him is death.

12) Furthermore, there are 520 years between 1855 and 1335 PE, covering the scattering of the power of God's holy people. The same number of years elapsed between the consecration of the second Temple in Jerusalem, that is, the end of 70 years of bondage — 520(521) BPE — and the birth of Christ on Earth.

Continuing this line of thought, these dualities, which appear in time before and after Christ, are divine helps intended for us, the former is a prefigure of the later. Accordingly, things around 520 years need to be examined.

II. 520(521) BPE

The construction of the second temple in Jerusalem, authorized by the Persian king Cyrus the Great, was completed with its consecration. Compared to the first temple built by Solomon, several very important differences can be observed. When it was consecrated, God then moved into His earthly house (Kings I.5:5; Chro II.5:13-14,6:1), which did not happen when the second temple was consecrated. For Solomon's was immediately sanctified by God appearing in the form of a mist, declaring on His part that it was complete in its own form (Kings I.8:10-12), which He also confirms with its seven-year construction (Kings I.6:37-38). But why? For the story of the temple built by Solomon is a prefigure of the new Jerusalem that awaits us, as well as the story of Israel on the way to the consecration of their first temple. And at the end of the journey, according to God's plan, the eternal kingdom, the new Jerusalem awaits us. And the temple of Solomon was built exactly as God instructed David (Chro I.28:19). As a prefigure, it contains everything necessary to realize coexistence with God. Going from the inside out:

- the tables of stone given to Moses, representing the unchanging, eternal Law of God enclosed by the Ark of the Covenant, point to the Holy Spirit of Christ to be planted in our hearts and souls (Kings I.8:9).

- the ark of the Covenant in the Holy of Holies, symbolizing God's eternal Covenant with his chosen people (Kings I.8:6).

- the cherubs protecting the Ark of the Covenant, symbolizing the immutability, constant supervision, protection, great power, eternal glory of the Covenant made by God (Kings I.8:7). Solomon had almost the entire surface of the temple covered with this symbol.

- the veil of the Holy of Holies (Chro II.3:14), which, symbolizing the body of Jesus Christ, split in two at the moment of His death on the cross (Matt 27:51), indicating that the way to the Holy of Holies was made free by His blood sacrifice.

- but to whom has it become free? To the holy vessels of the temple, who are filled to the full with the service of the temple, that is, to the chosen people. They gathered in Jerusalem to consecrate the temple, to bring in the Ark of the Covenant, the tabernacle of the congregation, and the holy vessels from the city of David (Kings I.8:1), Zion, accompanied by a multitude of sacrifices (Kings I.8:4-6) and to hear the prayer of Solomon, the son of David, whose house is next to God's one (Kings I.7:1).

- built throne room where Solomon judged, pointing to the doomsday before the throne of God (Kings I.7:7)

- and all the things listed above were accomplished in Jerusalem, which symbolizes the new God-made Jerusalem (Rev 21:1-2).

Yes, in order to gain full illumination with the magnificent temple of Jerusalem and its associated things, presented as a prefigure, one must turn back to the beginning of the Story of Salvation, the creation, and look forward to the end, the description of the new Jerusalem, connecting the two parts with Jesus full of the Holy Ghost.

III. Perfectly equal companion and justification by faith

To live together as a perfectly equal companion, in harmony, in peace, is a desire from God according to the Laws of eternal life. It was in His possession before time and traverses the entire Story of Salvation. Moreover, the Story of Salvation was brought to life by the Creator for this reason. The firstfruits of a perfectly equal companion is Jesus Christ, through whose destiny God's plan of Salvation is enlightened.

Before time, He lays out of Love the way to realize the perfect human companion, whose key is justification by faith, learning the truth by faith. All revolves around it during the Story of Salvation and the history of mankind. This is the key to the path to God, but also to Satan. Thus, basically, two types must be distinguished: justification by faith in God and reality by faith in Satan. The history of the latter began when human sin occurred and that of the former had preceded it.

With whom, for whom the Father accomplishes creation (Heb 2:10) arm in arm with the Holy Spirit, is the Son, but He is also the Atoning Sacrifice and Redeemer of the people of the created, sinful world. There is another, now higher order of creatures, to which the angels and cherubs belong (Heb 2:7,9; Pt II.2:11). Sin came into the human, created world by a creature of another order, Satan, the fallen cherub (Ez 28:13-14). That is why God considers it appropriate that the redemptive sacrifice of man - who transgressed the law and parted from the Creator because of the creature of the higher spheres - should be the Son from the highest sphere, from heaven, Who is like God, the Man of God and the way to God. Since only perfect things can be connected to God, so He resurrected the Son, the Word made flesh, to eternal life and again restored Him to His heavenly throne, who became perfect by earthly sufferings (Heb 2:10). But for this redemption to take place, He had to be perfect, spotless in faith in God as well, in order to resist all the temptations of Satan. This statement is true only of Jesus Christ, who thus became like us, the people of the Earth in all things except sin, transgression (Heb 4:15). With His perfect faith in God, He could indeed take upon Himself all the sins of the earthly, created world (Jn 1:29) because He could thus remain sinless, and then, suffering in such a state, overcame death and thus became a perfect atoning sacrifice.

The primary meaning of the concept of victim is to give life to death, but in a way that should not have been done, because it is not lawful. And the Law says that the wages of sin is death (Rom 6:23). But if a sinless man dies, it means this Law is broken! The transgression was carried out by the same Satan as the lord of power on the sinful Earth by the crucifixion of the sinless Christ, as he who enforced this law by deceiving Adam and Eve, thus pushing the created humans into the captivity of death. The creature leads the creature into sin. Human sin was preceded by Satan's reversal of the Law, who was anointed to protect it then (Ez 28:14-16). The

reason is, he exalted himself to His Creator (Ez 28:2; Isa 14:13-14). Through his pride, he considers himself equal to God, and even places himself above Him. Throughout the Story of Salvation, this symptom is consistently manifesting itself in the earthly powers he uses. However, the sin represented by Satan is becoming more and more profound and deeper as the Story of Salvation progresses. The negative peak was realized by sending the sinless Christ to death. Because what did Satan reveal with this? He dares to destroy the Man of God, who is like God, that is, he goes to fight against God Himself, to destroy Him, because he thinks he is equal to Him. He who is a murderer from the beginning (Jn 8:44) came even to the killing of the Son of God. For this reason, according to the true decision of God, the sacrifice of a sinless sufferer of the Law is to be raised to eternal life, to glory, and the transgressor is worthy of eternal damnation and destruction. Thus the question of Paul is completely legitimate: Death! Where is your sting? Hell! Where is your triumph (Cor I.15:55)? Or the question can be asked differently: what kind of death is that from which there is resurrection, even eternal life (Hos 13:14)? That is, with this decision of God, the venom of death (the serpent, Satan) is pulled out because there is an escape from it, even at the level of God: resurrection to eternal life, living with Him as a perfect, faith-justified companion. But not only is escape from death given by Christ, but according to His promise He will wipe it out forever (Rev 20:14; Cor I.15:16). Furthermore, by the grace of God, the way of Christ is open to all mortal, sinful people.

This is what the Gospel of Jesus, the Good News, is constantly trumpeting in our ears: let us arm ourselves with immaculate faith in God, in the power of His Holy Spirit, convinced of Christ's righteousness (Jn 3:33), convinced of God's infinite Love for us (Jn 3:16). In this way, we can share in the same Christian destiny and become the inhabitants of the New Jerusalem that closes the Story of Salvation, living with God and His Son, as sons of God transformed by the Holy Spirit. It is a great honour that everyone can possess by justifying by faith and the grace of God. Like, as many already possess it, including those justified by faith as prefigures in the Story of Salvation before the earthly ministry of Christ! He wants to populate His eternal city with as many such justified people as possible, multiplying the seed sown by Christ.

III.1 Creations

Even at creation, when living things and vegetation were first created, the capacity for reproduction and multiplication was emphasised, so that the whole Earth could become living. Because God is life.

“Gen 1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.”

That is, God is life-giving, life-reproducing, striving to create all forms of earthly life up to and including the 6th day of creation - due to the nature of the Divine Spirit hovering over the

waters at the beginning of creation (Gen 1:2). Blessing the last created man and woman, He also says:

“Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.”

Man and woman are destined for reproduction and reign on Earth. No life-giving blood-bearing animals are allowed as food, only seed-bearing plants and fruits. But even animals are only allowed to eat plant. This is the initial intention and this is the end goal to be achieved, which is put in other words: there is no sacrifice, no bloodshed, the whole Earth should be Eden. What then comes true, so God, having stopped His work with satisfaction, blesses the 7th day, everything is very good, the Edenic life begins.

“Gen 2:3 And God gave his blessing to the seventh day and made it holy: because on that day he took his rest from all the work which he had made and done.

4 These are the generations of the heaven and the earth when they were made.”

Then the information given about the 7th day concludes this description of creation, confirming that creation has produced the generations described so far.

The following verse is very important because it describes a new creation story!

“Gen 2:5 In the day when the Lord God made earth and heaven there were no plants of the field on the earth, and no grass had come up: for the Lord God had not sent rain on the earth and there was no man to do work on the land

6 and a mist was going up from the land and was watering the whole face of the ground”

The starting point of the story of the new creation, from which it begins, is the 3rd day of creation. The states of Garden of Eden corresponding to this day when the Earth and Heaven already existed, but there was no plant or grass on Earth yet, as the heavenly rain symbolizing God’s will had not yet appeared, - according to the temporal plan of the creation. However, the end of the 5th verse carries a strange, inappropriate information: not only that there was no plant or grass, but no man to cultivate the land. Looking back at verse 28 of the previous chapter, the task of the created man is to multiply and rule over the Earth, and looking ahead, even to cultivate the ground with sweat (3:17-19,23). The reason for this is sin, a man expelled from the Garden of Eden. That is, the new creation became necessary because of the things around sin. This is also brought to our attention in verse 2:6: a mist rising from a continent

appears, which also symbolizes a will. But the direction of this is the exact opposite of the divine will coming from heaven from above, and its power is also less, for God's will is rain, while the other one is the sin-causing fog. But both target the entire surface of the Earth, they want to water, that is, they want to prevail in the whole created earthly world.

Satan's turning against God occurred in Eden on the 7th day, when the life of Eden had begun after the completion of the first creation (Ez 28:13-16). Creatures of increasing number without transgression, idyllic circumstances of Eden. Then, at a certain point in the passage of time, sin appeared, which is incomprehensible to human reason. In other words, a cherub, ordained to protect God's Law, Satan turned against the Law.

III.2 Second creation

But why was it necessary a second creation, what started God for that? Above all, the Love and protection for His creatures. Because of His infinite wisdom, He knows before time that turning away from Him, transgressing His perfect Laws, leads to death, because life is equal to Him, He is life. Satan questions the Laws of Love, which is why he has become a constant accuser of God and His followers (Rev 12:10; Job 1:8-12,2:3-6). But anyone who questions the Perfect One is on the straight and narrow to put himself in His place. He wants to be a substitute for God, which is a dead thought in itself, because an Absolute cannot be replaced. He also wants to show proof of his own theory by copying God: using creatures. That is why he wants from God a man created in a way who has not yet been "infected" in the then-existing Edenic environment provided by God, has no impression or experience. He also wants to influence such a man so that the "virgin" man, who has the opportunity to choose freely, decides whether to obey God or Satan, which he will vote for. For he has already found some followers - in an incomprehensible way - in his own created order, but his trade with creatures, the transformation of their souls is full of violence and sin (Ez 28:5,16-18; Es 7:8).

But God reaches out to all His creatures through Love because God is Love. He also wants to solve the anti-love steps of the estranged Satan with the Laws of Divine Love. He fulfills the execution of the new creation forced by Satan according to their previously made agreement. But with each step of the new creation, He tries to protect the new man to be created, together with the already existing world of Eden from the great trouble He has already foreseen - from sin, from transgression. He therefore designates a separate garden in Eden, limiting the area where He allows room for Satan's machinations (Gen 2:8). Here He places a man made of the dust of the Earth, where there are conditions corresponding to the 3rd day of creation, except for one or two essential things: now the created man appears alone, ahead of the plants, animals, and his woman intended to be an equal companion later created in the garden. So the original six-day order of creation is changed. The possibilities appear: the tree of life and the tree of the knowledge of good and evil (Gen 2:9), proving Satan's conditions are fulfilled.

The following verses make it clear that the Garden of Eden is nourished in all respects by the river that symbolizes God's life force, which comes from the Eden around it and flows back in the same way into four branches, symbolically flowing to four points of the compass, encircling

the whole of Eden (Gen 2:10-14). Moreover, it turns out that at that time there were already different populations living on different continents, because we get information about the geographical places and their names given by them: Assyria, Euphrates, Tiger, Ethiopia, Havilah, Pison, Gihon. Satan wants to rule this Earth flowing with milk and honey, symbolically his will rises from this Earth in the form of mist, so he wants to make all things on Earth subject to his will, especially man. Therefore this man will be earthly, made of dust, not spiritual, not born of the will of God. Adam is the earthly first, Jesus is the spiritual first personification.

Again, a pivotal verse follows, reporting that there was another satanic claim to the created man. Not only do you enjoy the conditions of Eden as God originally intended, but you also care for and preserve the garden. By doing so, Satan wants to ensure that the tree of the knowledge of good and evil, which provides him with the only place of manipulation, will not even escape man's attention.

“Gen 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.”

God's protective step comes immediately: let man know in advance that eating the fruits of the tree of the knowledge of good and evil will cause his death (Gen 2:16-17), so do not eat of it! Then the second creation proceeds with its most critical stage, the creation of a perfectly equal companion, which is an eternal desire from God. But to validate his cunning, Satan forces an other modification into this phase (Gen 2:18): let the companion be the perfect complement! What a difference! The first creation realized a perfectly equal man and woman, symbolically both are a whole, they do not need a helper, but stand on their own as their Creator (Jn 5:26). Because how were they created?

“Gen 1:26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

27 So God created man in his own image, in the image of God he created him; male and female he created them.”

Let us create man in our image, after in our likeness. The word “after” signifies the second creation already foreseen by God, but it also expresses that He intended the same fate for the creatures of both creations. They are common creations by the Father, the Son, the Holy Spirit, who stand on their own, are perfect wholes, and at the same time one. This eternal divine desire was transplanted to the couple, man and woman who realized the perfect companion at the first creation, when He created them in His image.

But because of the new satanic condition, man is in great danger: his perfect unity may be broken, because the creation of the perfect helper, his complement, requires the breaking of his unity. A perfect helper, a complement can only be created if the whole thing is divided in some proportions. Mathematically illustrated, for example: $0.7+0.3=1$. The two separate addends will

never be one, just putting side by side, together to give one, whatever their proportions are. In the case of man, this causes him to lose his perfection, to become “vulnerable”.

Therefore, with the maximum protection of man in mind, He introduces him to all kinds of living animals, so that he can choose the most suitable helper, naming the one he thinks is best (Gen 2:19-20). But the truth of God's first creation, where He made man in His own image, equal male and female, and saw that this was very good, is proved by the second. A partner of the same level as man can eliminate his loneliness and can become a full-fledged helper.

III.3 Adam's justification by faith

Then God tells the man: I will give you a fellow helper that suits you, but to do that I must push you to a deep sleep and weaken you by removing one of your ribs, however, the companion formed on the strong rib taken out will perfectly complement you, help you, will be completely on par with you and weaker than you. Do you believe that when you wake up all of this will come true (Gen 2:21-22)? The rest of the story of the second creation proves that Adam believed in God and that this was attributed to him as truth. Indeed, another similar word immediately rings in our ears:

“Gen 15:6 And he believed in the LORD; and he counted it to him for righteousness.”

The justification of Abram, the later Abraham by faith is described in this verse. And there are countless examples that go through the Story of Salvation, similar to the list of the apostle Paul (Heb 11:1-40), but the very first is Adam's one! Apostle Paul says:

“Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

The same thing happened to Adam: the one, the desire you are looking for, will be a reality according to God's promise, after you have awakened from your dream, not seeing, not experiencing the creation itself. Symbolically, an invisible reality at the time of the agreement, became visible, perfectly giving what had been agreed with God in advance. By rewarding Adam's faith, He made His promise a reality, giving Himself, who is the Truth, thereby fulfilling Adam's desire, illustrating the driving force of faith to God. Thus, the weakened man receives in return a perfect strength: faith in God to be exercised through Jesus Christ throughout the Story of Salvation. This is indeed indispensable, for although the lust of Adam is perfectly fulfilled, which he tells God after his awakening (Gen 2:23), the shadow of human weakness caused by Satan is projected in the following verse:

“Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

The concise verse has a lot to say: the perfect divine work, the perfect complementary companion, supports one's oneness so much that when one finds it, leaves everything, even his father, his mother, that is, his Creator, he wants to marry her immediately, he wants to make a covenant with her, they want to merge into one body. To leave the One, the Perfect, and then

to get back to the same God, to become one, to be perfect. And what drives this process is faith in God. Wonderful divine solution!

And the verse 25 says that the unification had taken place, because it already mentions a man and his wife, a married couple, who were not ashamed after the unification and the wedding. Indeed, the man got what he was promised – their satisfaction was perfect.

The bridegroom waiting for the bride — the arisen Christ and His people transformed by the Holy Spirit — who forever unite their destiny under a Covenant is a symbolic realization of the aforementioned miraculous divine solution, for indeed there will be a drifting away from God because of Satan's system of cunning conditions. Even in this system of condition, God always gives perfect solutions by following the path of truth, but from the very first moment, Satan works by following the opposite, lying, deceitful path. He takes the man of the second creation to transgression by lying (Jn 8:44). The couple is perfect together, but not separately! Because he asked for this, these are the conditions dictated by his rules of the game, through which he wants to justify his own laws.

III.4 Eve's test of faith

The wife has not passed a test of faith, she is the weaker link. Satan takes advantage of this, compounding by lie. With his question he assesses the woman's knowledge and information received from Adam (Gen 3:1). The answer shows that her husband has given her exactly God's instruction, she also knows exactly everything about the tree, she speaks in the plural, that is, they are both present at the tree symbolizing satanic privilege (Gen 3:2-3). But one thing Adam could not pass on: faith from God, resonating with which His creature becomes a believer in God!

And here, a detour must be made at once: knowledge of the Law alone is not enough if we do not pair it with immaculate faith in God (Heb 4:2; Gal 3:11)! The first, perfect performer of this pair is Jesus Christ. The whole Story of Salvation until His birth on Earth exemplifies this: knowing of the Law and filling of it with the faith of God. This, fulfilling by the death of Christ, has become a perfect example to follow for us, as offspring.

Continuing the previous thread: he then deceives the woman with a flood of satanic lies. Based on God's planted desire to become one, he twists the Truth: you will not die, for you will be like God, who is a whole complete in Himself, but in possession of the knowledge of good and evil, supplemented by this He has eternal life. So eating from the tree only enriches you with the knowledge of good and evil, expands your vision, shapes you into an independent whole, completes you, just like God. This is what He does not want, that is why He forbade you to eat from the tree (Gen 3:4-5).

Eve knows of Adam's justification by faith, the result of which is she herself as Truth, Reality, so God does not lie. She wants to become completely one with Adam, but at the moment she lacks the justification by faith, that is, to believe in the invisible creative voice that becomes reality. She knows from Adam that faith is the guide to God, as Satan also says. But only faith in God

and from Him! This crucial fact is obscured. She strongly wants to be justified by faith by the time she has the opportunity, because in this way she becomes just like God, supplemented with the knowledge of good and evil. At the same time, the desire for knowledge flashes before her, obscuring and weakening God's forbidding word, which now appears to her more as a measure to suppress their fulfillment. Out of a strong will to become one, she tears down the tree. And so that there should be no further difference between Adam and her, she gives him, with the intention that they should be completely identical. Since the will to become one is reciprocal, working back and forth, the husband listens to his wife. They go through events together, but Adam never once objects, he can be misled. According to Satan's forced rules of the game, Adam and Eve are separately vulnerable and deceptive. Justification by faith in God is transformed into justification by faith in a lie, because of the obscuring of God's role. This is the transgression of God's Law by man, which leads to death, to Satan, who already possesses this sin because he has become a lawbreaker. Faith in Satan, which seeks to replace faith in God, comes to life. Copying God, but acting against Him, he writes his prescription: give me a creature according to my desire, I will be to him (her) a "god of faith" like You. But this prescription, from beginning to end, is false, deceptive, destructive, humiliating, violent, dazzling, because it is against infinite Truth, Love, Life, so that it does not make the forced creature equal, but places him for a time under a lower order where death reigns. The knowledge of good and evil that Satan presents as a plus is in fact a minus, which can only distance us from God, because nothing can be added to the Perfect.

Therefore, the huge difference between the two justifications by faith remains: the husband is justified by faith in God, and the woman still does not have it, but has reality by faith in Satan. This initial dichotomy runs throughout earthly history, multiplying both branches. And it is this gap that will be the driving force of the woman, who is symbolically the church she represents, the bride desiring to be justified by God, the chosen people, the bride desiring to be in wedlock with her bridegroom. Because the imprint of the two justifications by faith is forever inscribed in the descendants, generating an eternal struggle against each other. And this battle has to be fought by each one of us individually, personally, choosing between the two sides! That is why God seeks the companions of those who fight against sin, because from the moment of its appearance He also fights against it every moment until He finally eradicates it according to His promise. God desires the company of those who fight against sin, just as Satan longs for those on the side of sin (Gen 4:7). He gives the greatest help He can to the battle, according to the Bible's account of the Salvation Story: His Son, full of the Holy Spirit, who fights this battle from the beginning to the end with His chosen people who fight with Him, even tasting death for them, because He is fully identified with them, - except sin.

To return to the point: the consequences of a couple breaking the Law are immediate. They immediately recognize their altered state.

“Gen 3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.”

The symbolic serpent, Satan, is a master of deception: he has also stipulated in advance that, by copying a divine method, he will use the audible word as his only weapon to enforce his laws and will, to tempt man. But if man obey his word, let him be one order lower than his angelic order (Heb 2:9), so that Satan may have a similar relationship with man as man has with God: let him remain invisible to sinful man. And because Satan wants to rule the whole Earth, the whole of Eden, with all the creatures in it, will be one order lower, and become mortal (Isa 14:16-17; Rom 8:19-22).

At the tree of knowledge of good and evil disguised as a fig tree, the couple only heard Satan's voice coming from behind the leaves, but they could not see the reality behind the sound. The pre-contract was that only the word would be the link between the human couple and their Creator, and replicating this, between Satan and the human couple. This was another significant reason for the woman: to believe in the unseen, like Adam, so that it would become a reality, a proof of true faith. After they had both eaten of the fruit of the tree, faith in Satan became a reality: the bare-skinned serpent covered with fig leaves became visible. A total trick! But their environment and their bodies had changed before their eyes. The latter became as naked as a snake's, but not covered with fig leaves.

The couple thought: because we now see reality with our own eyes, and we are now like God, we now know the difference between right and wrong, because our changed environment and our bodies show it, which have become like the body of the snake we see and heard before, but not covered with fig leaves. The sinful couple imitated this when they noticed that their bodies and their environment had changed. Concealing reality, deception: this is Satan's law! But like everything that comes from him, the covering up of sin that he shows is not perfect, because the covering up with fig leaves cannot be perfect, the reality peeps out from behind the leaves. God shows the perfect covering of sin to sinners.

III.5 Miracles with tree

According to Satan's pre-agreement with God, the sinful man cannot see either him or God. To support the "good decision" of the human couple with some visible evidence, he magically forms a snake out of the fig tree, covering its skin of the mortal state with fig leaves so that the inglorious state of mortality is not too obvious to the human couple. So here's the dazzling evidence for the guilty couple: the fig leaves have actually hidden a snake that is now revealing to their eyes. Because Satan is able to work his magic in the human world, which has become one order lower. This is described in detail in the story of the Egyptian exodus, the rivalry of Moses and Aaron with the Egyptian magicians (Ex 7:8-12).

The transformation of the rod or fig tree into a serpent is a science that bears witness to the divine and satanic power over the sinful man. Such things seem miraculous because the sinful man does not possess this kind of knowledge. The aforementioned struggle for the deliverance of the chosen people between Moses and Pharaoh and between God and Satan in Egypt inform about the two sources of these miracles and about their power as well, which can be confused.

The tree is a central symbol in the Bible, first appearing in the Garden of Eden as the tree of life and the knowledge of good and evil. The process described by the life of the tree, from birth to completion, is taken over by the Bible as a symbol. After planting a tiny seed into the ground after years of longing, a large, “sky-reaching” leafy tree with many, many branches grows out of it. It also stands on the two trees planted in the Garden of Eden. The tree of life will develop from the seed planted by Christ, sprinkled with heavenly dew, spread out, and then “reach” the Heaven. And it will raise His chosen people multiplied by one seed to heaven, as He was ascended previously. But it is similar to the tree of good and evil. Planted with a satanic seed, sprinkled with earthly dew, it will spread out (Ps 37:35), wanting to ascend into heaven to replace the King of Heaven by itself, as described in the tree of Nebuchadnezzar. But the end of this growth is falling and then total destruction (Ps 37:36). And until the planted trees are full, a lot will happen to them, including many miracles. The burning bush, like even a small, evolving tree, works wonders for Moses to attract to itself, that is, to the owner of the voice behind it, Christ (Ex 3:1-4). During His mission on Earth, Jesus performed many miracles with this intention, all the way to the resurrection of the dead Lazarus, which is the culmination of miracles (Jn 11:14-15). It is a tool used by Jesus to strengthen faith in God. And the pinnacle of these miracles, the resurrection to eternal life, was the reward for His immaculate faith in God, which believers in Jesus also deserve. Its construction began with His death on the cross, which is also a symbol of the “miracle tree”. But things that seem miraculous to us are also in Satan’s toolbox, and his purpose is also to attract the sinful man to himself - imitating God. However, the miracles around life and death are in the hands of God alone (Rev 1:18). One of the eloquent proofs of this is the miraculous battle before the aforementioned exodus from Egypt. Interrupting the historical thread of Adam-Eve, let us look here now.

III.5.1 Miracle battle

Moses is God’s chosen, whose mission is to lead his captive people out, to deliver them from Egypt, and to direct them to their new homeland that flows with milk and honey. God prepares him for this task. Like Abel, he is a shepherd when he reaches Horeb, the holy mountain of God, while grazing (Ex 3:1). Seeing the miracle, the bush burning in the fire that the fire does not burn, he feels the urge to take a closer look at it. God’s messenger, Jesus (Jn 5:46), responds immediately to the human approach and calls Moses by his name (Ex 3:3-4). After answering, Jesus tells him that he has come to holy ground, to pay his respects by taking off his shoes (Ex 3:5). He then informs about who is speaking to him and what He asks him to do and why (Ex 3:6-10). When He tells him that the God of his fathers, Abraham, Isaac, and Jacob is facing to him, it becomes apparent that Moses shows reverence not only because he has learned that he is in a holy place, but as a result of these words he honors God inwardly, from his soul because he does not dare to look in the direction of the voice coming from the bush. However, when he has learned that he needs to bring the children of Israel out of Egypt, his first reaction is to express his doubts, his objections, that is, his faith is not perfect in God.

“Ex 3:11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”

The answer to this is: believe in the word of God, for He is able to lead back the one sent on a journey to the same place, for whatever purpose he must go on a mission (Ex 3:12). But Moses' worries continue. He used to be in trouble with himself, now he is focusing on the sons of Israel. By the way, they are also reluctant like him and what to tell them, on whose behalf he wants to be their leader? Jesus' answer is: I Am Who I Am, the I Am will send you to your people (Ex 3:14). I am simply the ETERNAL I AM, Who Was, Am and Will Be forever. But to make it more understandable to Moses, He adds that the ETERNAL I AM is the same as the God of their fathers, Abraham, Isaac, and Jacob (Ex 3:15). Then He tells him in a typical way of God what to do, what awaits him, and what will be the end of his mission (Ex 3:16-22): gather your people to the God of your fathers, Who will end your bondage and bring you to a land flowing with milk and honey, because the appointed time has come. And if they, of their own free will, obey to Moses, they must ask Pharaoh of Egypt for a free journey to the wilderness, to sacrifice to the God of his fathers. Since Pharaoh does not want to let him out of his land, God's supreme power along with His miracles will achieve that they can be set free, set out into the wilderness. Their fight against Pharaoh will affect the Egyptian people who keep them in bondage, they will like it. For this reason, women and men should ask for the gold and silver jewelry and clothes of their Egyptian acquaintances, which their captives have collected from the works of their bondage, and adorn their own sons and daughters with them. For the treasures worked out in their bondage too return to their rightful owners as donations to support their wandering journey, thus enriching the chosen people.

Moses, knowing these, sees even more clearly that it takes a strong faith to carry out what he has heard that neither he, likely nor his people have in possession. Then another concern comes: if he says these, not only will they not believe this, but not even that the God of his fathers has appeared to him at all (Ex 4:1). This is also typical: starting from ourselves, we see the unknown future through our own glasses. Then Jesus shows miracles to further strengthen Moses' faith in God. He puts His miraculous power into Moses' hands. He is given a magic stick that turns into a snake when he drops it. And how true and real this is, Moses himself proves, because he runs away in a fright because of the serpent (Ex 4:2-3). But God proves how much He is Lord of everything. For Moses can turn the serpent back into stick by holding its tail, so there is nothing impossible for God, His miracles work back and forth (Ex 4:4)! Then He demonstrates His unearthly power by making the hand of Moses sick and healthy before his eyes, by which he performed the previous miracle (Ex 4:6-8). The third miracle offered by Jesus is no longer tried by Moses because he already believes the Word (Ex 4:9). Ignoring the experience of a miracle, he turns back to himself. Looking for another escape, he also finds one: now his lack of persuasive speaking skills has become an obstacle to fulfilling his mission (Ex 4:10). To this, Jesus reminds him of the source of his character. It is His creative will through which the miracles seen previously have worked, come true, changed and that can solve his speech problem as well (Ex 4:11-12). Seeing that God has an answer to everything, Moses, giving up his resistance, bows before his mission but not with all his heart (Ex 4:13). Then Jesus, who has already known the solution to the problem of speech, now openly, raising His voice, informs him that according to

His original intention it is not he who would be the spokesman, but Aaron the brother, who gladly accepts this position (Ex 4:14-17).

He then clarifies their posts once again: Aaron will be to the people as a mouth, Moses will be to Aaron as God, and the third “companion” will be the miracle-working rod. And this is a wonderful prefigure of the future deliverance of Jesus Christ: He is the Word become flesh, sent by God the Father, and the delivering power is the Holy Spirit, symbolized here by the rod. For as the rod and the tree became a serpent by Satan's spell, thus pushing the created humans into the bondage of sin, the serpent will be turned back into a tree by the miraculous power of the Holy Spirit, that is, the chosen people will be free again, returning to the land of flowing with milk and honey, to the New Jerusalem.

Moses returns to his father-in-law, Jethro, to seek his consent for his Egyptian mission, which he wishes to accomplish with his complete family. The message of this is that he receives credible confirmation of his mission from his wife's lineage by his father-in-law too - everyone supports him. Once he has received it, Jesus helps with information during his preparation, confirms that those wanting death for murder have died, this burden will no longer weigh on him. But He also reminds him that at that time he did this for the children of Israel, shedding blood, out of anger, of his own free will (Ex 2:11-12). And now he must fight for the same people, sparing his hands from bloodshed, by the will of God, with Him, Who, according to the promise, will lead his oppressed people out of bondage (Ex 4:18-19). After another strengthening of faith, Moses and his whole family set out for Egypt with the magic wand received (Ex 4:20). He begins his mission of deliverance on a donkey as Christ marching into Jerusalem for the same reason (Jn 12:12-15). But before he arrives in Egypt, Jesus once again emphasizes the importance of the miracles He has shown in him. Then, He tells Moses the outcome of a series of miracles to be presented before Pharaoh (Ex 4:21-23): since the appointed time has passed, the deliverance of the chosen people has come, if one wants to hinder it, like Pharaoh or Moses, then his (her) firstborn is destroyed, that is, the succession intended to carry on the will of the adversary dies out. Not so the succession of those who stand by Jesus, because they are freed from bondage, they set out on the path to the service of God by their firstborn. And this firstborn bloodline derived by Luke (3:23-38), which starts from God and then leads back to God through the spiritual firstborn Jesus Christ, must proceed unbroken according to the chronology of the Story of Salvation because it is nourished by the will of God.

That is why Jesus emphasizes to Moses what will happen to the firstborn of Pharaoh if he stands in the way of the Salvation Story of the chosen people and this also stands for Moses! From this point of view, there are two chosen ones, Moses and Pharaoh, who are called on opposite sides to a Covenant and a mission. This is excellently recognized by Moses' wife, Zipporah, who, as a woman, is protagonist in the succession and the primogeniture. Seeing her husband's weakness of faith, reluctance, when the life of their firstborn is endangered by this, she offers her covenant to Jesus in relation to the primogeniture by circumcising her son, declaring that she respects the Covenant of Abraham and God as much as her husband, and claims it as her own.

“Ex 4:24 And it cometh to pass in the way, in a lodging place, that Jehovah meeteth him, and seeketh to put him to death;

25 and Zipporah taketh a flint, and cutteth off the foreskin of her son, and causeth 'it' to touch his feet, and saith, 'Surely a bridegroom of blood 'art' thou to me;

26 and He desisteth from him: then she said, 'A bridegroom of blood,' in reference to the circumcision.”

According to the quote, Jesus is going to take a trial to decide the execution of the mission by Moses. Standing in his way, He addresses him and asks for his firstborn son because of his reluctance, to perform the deed that goes with it. Moses informs Zipporah that their firstborn received from God is threatened by the shadow of death. His wife's reaction: she immediately offers the Covenant of Abraham to Jesus (Gen 17:7-11) throwing their son's foreskin at the feet of Moses. Thus, at the same time she informs her husband that this also applies to him, and they, as a married couple, have become part of a new Covenant that is indestructible, sealed with blood, and a prefigure of the spiritual circumcision and of the Church represented by Jesus and the woman (Deut 30:6). From now on, they will start as allies to free Israel, symbolically their firstborn. Accepting God's outstretched hand, the danger of death for their common descendant has changed into flourishing eternal life. And the Covenant for a common purpose is the helping hand of Jesus, which is fulfilled with the New Testament.

Then on Mount Horeb Aaron and Moses – symbolically the Word and God who have already possessed the miracle rod as the Holy Spirit – are “unified”. Moses passes on to Aaron everything Jesus has said (Ex 4:27-28). Arriving in Egypt, Aaron will also give everything first to the wise elders of Israel and then to all of Israel along with the miracles of the Holy Spirit. And Israel, the firstborn, believes them (Ex 4:29-31).

Then the miracle battle begins between Moses, who symbolizes God, and Pharaoh, who symbolizes Satan, with the help of the miracle stick, which symbolizes the Holy Spirit working wonders, and Aaron, who implements the Word, Jesus. During the struggle for deliverance, Pharaoh's reluctance and resistance are in the spotlight. But we can witness the spiritual renewal of Moses by miracles, his improvement of faith in God. He is still anxious at the beginning of the struggle, but as an eternal ally, Jesus is helping him to overcome his still flickering weakness of faith. For on their first visit to Pharaoh, the events seem to have worsened in spite of the supplicating words of Moses and Aaron. Pharaoh responds to their request so haughtily, from a divine height, doubting even the existence of the God of Israel and tells them that what they ask, peppered with lies to divert people from honest work of adobe-making, that is their due (Ex 5:1-9). To prevent this “rampant” process, he places a greater burden on the people of Israel so that they may not have time to relax, to deal with their spiritual lives. For he, and the satanic power behind him, build his buildings from adobe to keep his will and laws alive for his descendants. Since there is no brick without straw, making up for this shortage created by Pharaoh should be the main thing of Israel.

However, the shortage of straw results fewer bricks, which strikes back the watchmen and leaders of Israel as they are held accountable for the shortage of bricks (Ex 5:13-14). The leaders first go to Pharaoh to solve the problem - unsuccessfully. Pharaoh brings up the will to sacrifice to their God as a glaring problem (Ex 5:15-19). Moses and Aaron come to their people as Saviours, become reprehensible in their eyes in one stroke, for the leaders are harmed by the most important thing at the time: their authority and esteem before Pharaoh are impaired. A typical satanic machination: how the brothers' request to serve God turns into a destroying denouement that turns against themselves. Pharaoh, perverting their saving intention, makes them condemned by the leaders of their own people, as it is the case with Jesus later (Ex 5:20-21).

And Moses continues to roll the matter to God, which is the best he can do. As a result of the unimpressive beginning, doubts arise again as to why he is there when the situation of his people only worsens (Ex 5:22-23). And now Jesus is encouraging him and recounts what He already told him in the land of Midian. Speaking to his soul, He makes Moses know that He is not only the almighty God of His fathers, but the Eternal I AM, the binder of the Eternal Covenant, thus the unshakable keeper of His eternal promises, the guarantor of the heritage of the people of Israel (Ex 6:1-8).

Moses transmits what he has heard to his people, but they do not listen to him because of their weakness of faith and their hard earthly ministry (Ex 6:9). And when Jesus sends him to Pharaoh, he remembers in connection with his failure with his people that he was once raised in the court of Pharaoh as an Egyptian at that time. The word coming out of his mouth cannot be effective because he is certainly uncircumcised in origin, and an uncircumcised's mouth cannot preach the word of God.

"Ex 6:12 And Moses spoke before the LORD, saying, Behold, the children of Israel have not hearkened to me; how then shall Pharaoh hear me, who am of uncircumcised lips?"

However, this is part of the divine foresight. For it is not only Moses who must want deliverance alone, but everyone, together, who is affected in some way. Therefore, in the next verse, the new command is already given to Moses and Aaron to carry out together the deliverance of the children of Israel from Egypt, involving their chosen people as well as Pharaoh and his people in this mission (Ex 6:13). But He also immediately corrects Moses' doubt that his origin might not be from the line of the circumcised ones, God's people of Covenant. He traces his family back to Israel (Jacob) (Ex 6:14-27), confirming the legitimacy of the mission of the two of them. And then, to make it clear, He says once again that God knows everything, He is master of everything, infallible, invincible, in His actions everything is conscious, as is the mission of Moses (Ex 6:28-30). It is nonsense to question the actions of such a God and to doubt Him.

He then makes Moses aware that He has made such a god out of him who possesses the qualities described above in relation to Pharaoh. And Aaron is his prophet. And many times Jesus has already told him that with such an extraterrestrial background, he can do His will boldly and fully, no matter what happens, because the success of the mission is guaranteed (Ex

7:1)! And the way of the Word is: Jesus speaks to Moses, he to Aaron, and he to Pharaoh. What to say: let the children of Israel out of your land (Ex 7:2). Jesus hardens Pharaoh's heart to be seen the great, divine signs and wonders of the land of Egypt (Ex 7:3). Because Pharaoh does not listen to them, Jesus Himself will lead the children of Israel out with great judgments, using His heavenly helpers (Ex 7:4). And the success of deliverance makes the Egyptian people acknowledge the omnipotence of Jesus (Ex 7:5).

According to the following verse, from now on, what Jesus wants is done perfectly, because Moses can already believe in Him unconditionally (Ex 7:6). And by the time he get here, according to Scripture, he is already 80 and his brother is 83 years old (Ex 7:7). It takes many years for a person to mature in faith. And the duration of the Story of Salvation is designed to last just as long as God will have so many mature believers as wished in His Salvation's plan. For when the appointed time has elapsed, at the Second Coming of Jesus, the composition of the chosen people will be as mixed as at the foreshadowed Egyptian deliverance. From young to old, at different levels of spiritual maturity. And the agedness symbol, following the example of Moses, is given to the spiritually mature ones, on whom Jesus relies to perform His miracle battles. For as Moses, together with Aaron, first carried the message of Jesus to the old sages of Israel in captivity in Egypt, the word of Jesus is conveyed in the same logical way throughout the Story of Salvation. Chapter 7 of the Book of Revelation also confirms the former, which answers the question in the last verse of Chapter 6, highlighting His Second Coming.

“6:17 For the great day of his wrath is come; and who shall be able to stand?”

So, as in Egypt, the time of imposed bondage will end forever in the end times. And in the following events who can be expected to be standing? For four angels who are to harm the Earth are waiting to carry out their mission (Rev 7:1-2), as in Egypt at the end of deliverance (Ex 12:12-13). Those who remain standing and are delivered are spiritually sealed, including those who have matured in faith in a predetermined number, who are in an innumerable multitude of all kinds of nations. The sealed in faith symbolized by the twelve tribes of Israel are carefully and justly chosen, completely equal in the eyes of God, which is also reflected in their identical, well-defined symbolic number 12000 per tribe (Rev 7:4-8). These twelve tribes also represent the twelve gates of the New Jerusalem (Rev 21:12-13), which open to the heavenly city, pointing the way there.

But who is this guide layer made up of? Just as the stones of the city wall are laid down to form their gateway, opening a way on the wall, so the church of Jesus is made up of people who are increasingly purified by His blood as stacked spiritual stones (Rev 7:13-17). The spiritually matured individuals of the Church can illuminate the path of leading high they walk, like stars shining up in the sky (Dan 12:3). Moses goes the same way as one of the children of Israel. Reaching a great height of faith, he accomplishes the will of Christ in the miracle battle against Pharaoh and Satan behind him.

III.5.2 Miracle and disaster series

The first one is to turn a wooden stick into a snake as a basic miracle that became known in connection with sin. Pharaoh asks for a miracle because he is superior and only deals with one who is a miracle worker like him (Ex 7:9). Moses and Aaron fulfill the request, their discarded wooden rod turns into a serpent (Ex 7:10). The wizards of Pharaoh are also capable of this (Ex 7:11-12). However, when Aaron's serpent turns back into a wooden stick, the snakes of the wizards also change back, and then Aaron's stick swallows, eliminates those sticks. That is, in the new Eden, Jerusalem, there will be only the tree of life (Rev 22:2). God's miracles work back and forth. Because one of the directions, the transformation into a serpent, works in the same way for Satan as it does for God. But magic, which restores its original state, is only a science of God, which is above Satan in every way. This above-all divine science stands out in connection with all the miracles presented to Pharaoh.

Then, according to the same pattern, come the other Jesus-led miracles to break Pharaoh: the turning of the river into blood, and then the army of frogs. In these two cases, the miracles of Jesus no longer apply only to Pharaoh, but also to all the people and servants of Egypt more and more. With the waters that have become blood, one of the basic necessities of life, the source of drinking water ceases to exist outside in nature and in vessels stored by the Egyptians (Ex 7:17-19). And the next stage of the plagues, the frogs are already hindering the other basic needs, the making of daily bread and the reproduction of their people going into the bedrooms (Ex 8:3). Although the wizards of Egypt are able to accomplish both miracles, they are not able to either eliminate them, or restore the original state. Therefore, at the frog's attack, Pharaoh summons Moses and Aaron to himself to plead with their God for him, for his servants, for his people, to stop it, and then he releases Israel to sacrifice to Him (Ex 8:8).

When Moses hears this, he is overwhelmed with joy in several ways: Pharaoh chooses the best way to solve his problem because he turns to the God of Israel. And it is a glory to him to convey this good news, for deliverance is possible only with the consent of all. He is only curious about the exact date when he may go before God (Ex 8:9). When he learns this, he tries to influence Pharaoh in his response: all who side with God will receive a "healing", restorative reality, as they wish, which is the prove of the omnipotence of the God of Israel (Ex 8:10-11). And the reality of the miracles around the frogs is so true that the smell of their carcasses is felt throughout the province (Ex 8:14).

But when the danger of frog is over, Pharaoh turns back to his genuine character: feeling himself god again, he put his own will in the forefront again, not fulfilling his promise, as Jesus foretold (Ex 8:15). That's why the next miracle is coming. Aaron's magic wand brings lice from the dust of the Earth to cover both the Egyptian people and their animals (Ex 8:16-17). And here comes a turning point in the knowledge of the wizards of Pharaoh: they try to bring to life the dust of the Earth from which God created man at creation, but they are not capable of it, they do not have that much knowledge (Ex 8:18). Only God can create the living from the inanimate. And this convinces them that they have reached the point where only the hand of God can reach. So far they assumed, the same power is behind Moses and Aaron as theirs, but this

miracle is beyond that, they are convinced by God and inform the Pharaoh about it (Ex 8:19). But Pharaoh has not yet been convinced.

That is why Jesus' next command sends the brothers only to Pharaoh early in the morning when he makes his way to the river (Ex 8:20). For the wonders of the water realized by his wizards are still working, therefore he is capable to be outstanding in this field by enforcing his will concerning these wonders. He starts building his plans early so that to have enough time. But seeing this well in advance, Jesus announces the next disaster to him: harmful beetles will cover the people of Egypt, their servants, their land, their houses. Moreover, from now on, Israel's residential area, Goshen, will be segregated and protected, so that the scourge of harmful beetles will not affect its inhabitants, the chosen people. And it is no longer Pharaoh who determines when the plague is, but Jesus declares that He will do it the next day, there is no time for delay (Ex 8:21-24)! Experiencing the plague, Pharaoh is already calling the brothers to offer their sacrifice to their God in his land (Ex 8:25). But Moses, considering the plan of Jesus to be holy and incorruptible, immediately tells the lord of Egypt that they can sacrifice only in the wilderness, alone. For the two sacrificial orders, divine and satanic, have nothing to do with each other, they cannot be approximated, they cannot be confused (Ex 8:26-27). Then Pharaoh apparently agrees again to the release of Israel. He dismisses the envoys of Israel with two requests: do not go too far and beg for their God for the plague to pass away (Ex 8:28). The latter is accomplished without deficiency, but the former has lost its meaning because again Pharaoh does not keep his promise and does not set Israel free (Ex 8:29-32). By this time it is completely clear to Moses that Pharaoh is not a promise-keeping person what he remarks to him.

The flood of miracles and disasters continues. First they suffer only from the death that affects the animals, and then from the ulcer that already affects the Egyptians and their leaders. Of course, none of the Hebrews are affected (Ex 9:1-12). Jesus then sends an emphatic message to Pharaoh: the death of the pestilence has not been extended to him and his people because it is not His intention to destroy the opposite, the adversary, despite the fact that He could do so at any time, but through them to prove His power, supremacy and glory (Ex 9:15-16). Therefore, the hail for breaking will be the next disaster (Ex 9:18-26). But together with the following events, it cannot break Pharaoh either, because a little assistance to Satan is always left. Seeing the "helping hand", with a little lie, using Moses and Aaron, he is always able to cut himself out of predicament. This pattern continues until the three-day darkness (Ex 10:21-23). Here the little "helping hand" is taken away. For the time of the three days of total darkness is determined by Jesus, and during this time Pharaoh is utterly helpless. In vain he wants to call Moses when he likes, to ask him beside a little lie, to intercede to their God to end the disaster. Not feasible because of the total darkness. He can only send for him after three days. Of course, this cannot break Pharaoh, but Moses, who criticizes him, is already threatened with death (Ex 10:28-29). If Pharaoh's things do not go according to his fancy, he reaches straight to the means of death - typical.

However, before he leaves Pharaoh, who is threatening him, Jesus informs him that the time of the last disaster is coming, after which their deliverance will come true (Ex 11:1). Let the Pharaoh know it (Ex 11:4-8) and let his people also know it so that to be prepared to take their treasures from the Egyptians, for they are rightly taking those with them (Ex 11:2-3). And Moses tells Pharaoh the last plague: every firstborn in Egypt will die, even his own: but the people of Israel will not be touched by death. Then he leaves with great anger. And Jesus confirms the angry Moses that everything has happened according to His will, all the miracles entrusted to them have been fully performed, but the final word will be His (Ex 11:9-10)!

However, the miraculous deliverance deserves to be celebrated for several reasons:

- a prefigure of the coming final deliverance from Babylon the Great, after which a new era will begin.
- for this reason a new "year", the beginning of a new time, should therefore be celebrated as its starting month, year after year, forever and ever (Ex 12:2,24).
- deliverance is realized by the shed blood of a Lamb, which is to be put on the lintel and side posts of their houses' door (Ex 12:21-22). Because there is a price to pay, a blood sacrifice on the part of both the one who wants to be free (Ex 12:6) and the one who stands in his (her) way (Ex 12:12), and this must be remembered forever.

And the reality of all these prefigures was brought by Christ!

IV. Beyond the Fall

Continuing the stopped story of Adam and Eve: Jesus, the messenger of God who regularly oversees the couple, seeks and calls them at cool dusk (Gen 3:8). The term cool twilight is not accidental: Satan, symbolized by the serpent (Rev 20:2), can only be strong, dangerous, effective in heat, in sunshine, daytime, like reptiles. So Satan also stipulated that a certain "warm" part of the day should be his exclusive time, when only he can exert his influence and during that time there is no divine help for man. This also explains the time course of the Fall.

- In the evening, God gives Adam a dream to wake up the next day to receive the reward of his faith, Eve. The evening-morning period belongs to Jesus, when He can exert His influence on His created man.

- A new day comes with the morning-evening period when Satan can affect the man. And during this time, the Falling into sin happens because there is no help from Jesus accordingly to their contract previously bound.

Hearing the voice of Jesus, the couple no longer responds, but hides because they are aware that they have sinned against Him and immediately want to cover up their sins in their own way. At the same time, thinking of being equal with God, they do not want to "look into the eyes of God", to meet Him. But henceforth God is not visible to them not only because it has been previously stipulated by Satan, but also because there will be an insurmountable distance between the sinless and the sinful. The slightest crumb of sin cannot approach God. Only the

sinless can see Him, can live with and be in communion with Him. Typically, they only hear each other, only the Divine Word remains as the liaison between the distant creature and his (her) Creator. Looking further, this Divine Word becomes flesh as it appears in Jesus Christ (Jn 1:14).

Continuing the storyline, then God speaks to Adam separately with the classic question: Where are you Adam (Gen 3:9)? In other words, what have you got into now at the end of this day? The question should make it clear to you what condition you are in! Because God knows everything, there is no secret before Him (Heb 4:13; Lk 8:17). Now comes the answer of the now guilty man, which exemplifies the truth that He can lead the erring to the truth by speaking to everyone personally (Rev 3:20):

“Gen 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.”

Semi-true answer. It is a lie regarding the real reason, but their bodies are already covered at the time, so altogether two lies. Then God tells Adam that there is no point in lying anymore, because He knows that they ate from the forbidden tree breaking His command (Gen 3:11). The exposed, sinful Adam then transfers the responsibility to the woman, but he is already telling the truth! He blames the woman received from God, but in his response he also portrays God's deed negatively (Gen 3:12). However, he does not mention the essence of his own deed, which is the wages of sin, the bondage of death, the transience of the earthly life that awaits them, for because of the deception of Satan he thinks he is like God, so he will not die, plus he is already a knower of good and evil. He then speaks to the woman, inquiring about her condition as well. She is already telling the truth on God's first question, learning from her husband's case. But she mimics his transfer of responsibility and her answer also reflects her husband's faith:

“Gen 3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.”

So their deception succeeded well, the satanic trap reached its destination. Getting to the source of trouble, sin, God asks Satan nothing, everything about him is clear. Because he, the cause of human sin will be cursed. Even though he will be ruler in the background over the beasts that symbolize the earthly powers, yet will be stuck to the Earth, can only feed from it, in vain longing for the high, the royal throne of God. Like a snake, his venom can only spread close to the ground, and his followers will be stuck to the ground. In addition, God generates confrontation and hostility between him and the woman fell in sin because of him which will remain in later historical times concerning their descendants. And the Offspring who will be his greatest adversary on Earth will crush his earthly kingdom, trampling on his head, while Satan, like a serpent, will let his deadly venom into His heel (Gen 3:14-15).

Then comes the woman: God's judgment is that she gives birth to her offspring in pain, which, in addition to the concrete childbirth, also means the Church of God, “born” at the end of the entire Story of Salvation, after a journey full of suffering. She will have a longing for her husband, which also has two meanings: on the one hand because of the specific woman-man relationship,

on the other hand because of the man having faith in God and the Son who is embodied in the appointed time, with whom she wants to unite, and therefore He reigns over her, shows her direction (Gen 3:16).

Man, having eaten of the fruit of the tree of the knowledge of good and evil, ignoring the forbidding word of God, and listening instead to the word of his wife, is able to obtain his daily spiritual-physical bread only by the sweat of his face. The Earth will be cursed for him, which from now on produces thorns and weeds, suppressing the trees and herbs that bear the fruit of the seed, and in terms of physical and mental nutrition, in addition to the tall trees' food, he will also lean on the poorer food at grass level. And the saddest thing is that the lie "you will not die" by the snake (Satan) turns into the truth "you will surely die". For who takes over the satanic "truth" attached to the Earth, feeds on it, will go where the serpent will go: to death becoming soulless, lifeless dust (Gen 3:17-19).

Hearing the former, the couple then realized that they both had become prisoners of death. That is, one day you will have to divorce your perfect counterpart, who will simply become dust. But at least he wanted to preserve her memory, so he gave her a name so that those who would live later might remember her: Eve, the mother of all living (Gen 3:20). But the man also expressed something else. He repented of his sin immediately after God's enlightening, justifying word and longed for a companion who would be the mother of all living forever! He wanted to restore the state where there was no death, the relationship was not overshadowed by the idea of final separation, there was no need to deal with nominal survival.

Then the infinite Love of God responds immediately to the repentance of the man in trouble, and He now tells the couple the sending of the Saviour, whom He has already promised to Satan before. Looking ahead, based on the description of the Story of Salvation, God said this way:

He explains to them that His unwavering desire, His will is to restore the state of Eden. To do this, the sin must first be covered up, and the death enforced by the transgression must be neutralized by law. The price of this is a sinless Man as an atoning sacrifice, whom God Himself will send to man as a firstborn in His time. Until then, the shedding of blood that will give eternal life will be a reminder to never forget: covering sin requires a blood sacrifice. To confirm this, He gets them to do the next. They have to kill a flawless, firstborn ram and goat (Ex 35:23, 39:33-34) on a massive altar built of stones rising above the ground so that the life-giving blood may flow to it and not to the ground. But why? For the Church of God is realized by a chosen people washed and bleached in the sacrificial blood of the Son of heaven (Rev 7:13-14), who has nothing to do with the order of satanic sacrifice based on the will coming from the Earth. The stone of the altar, as the cornerstone, symbolizes Christ, on whom His church, imbued with shedded, eternal life-giving blood, is built. The covering of sin is symbolically done by the skin of the killed victim. For as soon as the transformation of their skin has shown them that they are in a state of transience, it will likewise show the glory of the atoning sacrifice to be sent in His own time. The ram, the lamb killed by the husband, is the symbol of possessor of justification by faith in God, and the goat is the symbol of the possessor of faith in Satan, of the woman (Matt 25:31-

34). It is also a warning sign to help the human couple to remember that both sacrificial orders have come into force, will go hand in hand throughout the history in eternal struggle, in irreconcilable contrast. Both will live there in the offspring, longing to assert their own will in the creature. But humans have a choice, they can guide their actions through their faith, which leads them on the chosen path. And faith in God is an additional strength of weakened humans that can lead them back to eternal life.

IV.1 The only way to the new Eden

And if the man aims to restore the Edenic states and desires it wholeheartedly, then he should live his life according to the following recipe, prepare to realize it - until the Firstborn Son to be sent by God appears, who not only perfectly obscures sin, but also inactivates it by law, thus opening the way for the realization of restoration:

“Lev 1:3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD”.

- The first most important thing is to do everything out of one's own faith, heartfelt will, independent decision, conviction, that the deed may be joyful to God (Ex 35:5). Always keep in mind that your life in the future will be accompanied by an uninterrupted compulsion to make decisions, for you must live between good and evil, between God and Satan because of sin, until the new Eden comes again.
- Express your choice of the divine path with a sacrificial offering that pays homage to the Firstborn Son, the atoning sacrifice, who will be as sinless as you were before the Fall. Animals carrying life-giving blood can be considered prefigure sacrifices (Lev 17:11).
- A sacrificial altar of stones must be built in advance (Ex 20:25). Rise high above the earth, indicating that the sacrifice placed on it will be offered to the God who dwells high, and to the Son who comes from there. And the stones are the church of God to be built, built on living stones, the chosen descendants, and the cornerstone, Jesus (Pet 1.2:5-8). It should be noted that later God allows altars made in other ways (Ex 20:24, 27:1).
- The Firstborn Son multiplies the flock of a man of faith in God, so Adam must sacrifice a firstborn ram, intact, healthy as a symbol from the flock, and to shed its blood with his own hand. (This is a great symbol because God is showing in advance that the sinless, innocent Jesus will be put to death by the sinner in His own time.) One year he goat should be sacrificed for Eve. However, before this happens, place your hand on the head of the still-living, substitute sacrifice, indicating that you entrust the atonement for your sins to the sacrifice (Lev 1:4). Here it is worth drawing a parallel concerning the touch of the hand: we sinful people pass on our sin to the innocent sacrifice, while the sacrifice, Christ gives us some of His infinite power to fight against sin (Isa 40:29).
- The shedded blood that gives life is not allowed to flow to the earth because it can make atonement from God for sin (Lev 17:11). Therefore, it must be shed on the stone of the altar,

which symbolizes the people who desire the new Eden. The skin of the slaughtered animal must be removed, and its body must be cut into pieces (Lev 1:6). The symbol of cutting into pieces shows that the sacrifice of the body of Christ will not be for Himself, but for the members who form His body into one:

“Cor I.12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.”

- Place the cut parts of the body on the altar. Before that, however, wash the bowels and feet with water (Lev 1:9). The previous quote of Paul explains this symbol too. The attitude of the sinful, weakened man to each other is also distorted. This erroneous value judgment must be shaped and improved by God during the Salvation Story, who originally intended all members to

be equal externally and internally. When we look at a person externally, we consider the head to be the most valuable, the most important, the foot at the bottom being the last. And if internally, the last place in the ranking is given to the intestines relative to the heart, for example. That is why God pays special attention to those at the end of the line, and just as the water works, that cleanses on the one hand, but at the same time lifts Noah's ark, so God will raise everyone to the level of standing at the beginning of the line, by His atoning sacrifice.

- And the atoning sacrifice thus made will be approved by God, accepted by the fire from on high, which will burn the sacrifice on the altar. Its smoke is a fragrance, ascends to Him as prayer (Ps 141:2). God, or the Holy Spirit, as a consuming fire (Deut 4:24) what tries, purifies, radically creates a new thing (Num 31:23; Zech 13:9; Cor I.3:13-15). So a person who has passed the test of faith, freed from sin, is entitled to belong to the "flock" of a radically new, sinless world after the world of sin destroyed radically.

- Make the skin remained of the sacrifice, and then cover your body with it (Gen 3:21). Because this is the only way to cover sin that will lead to the new Eden. The skin of the ram is worn by the man and the he goat's one by the woman. It symbolizes and shows the two applicable sacrificial orders from which to choose. And the satanic sacrificial order will be realized using Cain, showing the huge difference between the two orders.

The sacrificial order described is for all descendants, gradually expanding from the first pair of people to the Levitical priesthood. Its fulfillment and at the same time its cessation was realized by the sacrifice of Jesus.

God then ends the Garden of Eden-period, but at the same time initiates the Story of Salvation whose time is predetermined with a prophecy pointing to Christ:

"Gen 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:"

Man has set out on the path of experiencing the depths of good and evil, which will be fulfilled when the "one of us", the Firstborn Son becomes completely identical with the sinner of the path, except for sin. Then the path becomes free for him, at the end of which he can reach out again and take fruit from the tree of Life to live forever. Until the events that take place much later in time, the path to the Tree of Life will be guarded and blocked by cherubim. And until the end of the Story of Salvation, man is chained to the sinful Earth (Gen 3:23-24). However, the couple sent from the Garden of Eden to the already transient earthly world immediately receives an eternal help: the Word full of Holy Spirit, Jesus Christ, the promised and then embodied Firstborn Son, standing next to them, fighting for them.

IV.2 Waiting for the firstborn

In Eve, the Firstborn promised by God was fully echoed. Believing the Word she waited thirstily for the new justification of faith in God, the appearance of the Firstborn leading back to the new Eden. When she became pregnant and gave birth to her firstborn, she saw fulfilled her faith in

God: her first, innocent, sinless child, sent by his Creator, given her as a gift (Gen 4:1). This line of reasoning hides a fundamental fault: the offspring of a sinful couple of people can no longer be innocent, the imprint of sin is lawfully inherited. The sinless Firstborn was indeed already there in the life of the human couple, as a Son sent from God, not yet embodied, who had already begun His mission. Of course, He was not Cain, but the Son of God, who is like God, Jesus Christ embodied at a particular time in the Story of Salvation.

Even before Eve, her mistake was soon clarified. For the next offspring, Abel would be born. And though Cain was the firstborn, he would be a farmer, and Abel, her second son would be a shepherd. Symbolically, the farmer serves the earth, the will of Satan, while the shepherd is dealing with the living flock, longing for a new Eden (Jn 10:11-14). The contrast of Cain-Abel draws attention to the fact that the importance of the firstborn in relation to the Son of Man is indispensable, exclusive, while in relation to the sons of the sinful man is not exclusive: it can be the first from the last or vice versa (Matt 20:16; Mk 10:31). That is, the way is open for everyone to identify with Christ, to receive the reward of the Firstborn. For even though Cain is farmer, the Word speaks to him in a typical divine way when he is on the wrong path: as in the case of Nebuchadnezzar, He foretells what awaits him and what to do to avoid it. For copyig God, Satan wants to establish his sacrificial order using him, as a sinful firstborn. The atoning sacrifice presented to God reveals how weak his faith in Him is, how much he does not honor Him. For, according to the Law given to his parents, it is appropriate to express his respect by sacrificing a firstborn, healthy animal in the manner given. Until the Levitical priesthood, only the atoning sacrifice of life-giving blood is permitted (Gen 8:20; Ex 10:24-26).

Further "magnifying" the historical and chronological details of the family of four:

- Adam and Eve learn after their Fall that the new Eden can be reached by sacrificing a sinless Firstborn to be sent by God.
- Eve gives birth to her firstborn Cain, the fruit of the fulfillment of her faith in God, thinking of the sinless firstborn.
- After the birth of her second son Abel, it becomes clear that the long-awaited Firstborn has not yet come, so he will appear later as a successor to one of her sons.
- The parents make their children aware that one of their descendants will be the redeeming Firstborn, and until then, the sacrificial order received from God is in effect. Then, at the end of the succession line is Abel, so the parents put the "emphasis" on him.
- Cain, Eve's firstborn is a farmer, and Abel is a shepherd. Their sacrifices to God also show that their attitude of faith is consistent with their craft because God accepts Abel's sacrifice unlike Cain's.
- God responds immediately to the weakness of faith manifested in Cain's actions: He foretells what awaits him if he continues on his chosen path and also advises him on what to do to avoid it.

- The advice he receives is to examine his deeds, to strengthen his faith in God, for otherwise he will fall into the clutches of Satan and go astray into sin (Gen 4:7).
- Because of the sacrificial failure, angry Cain prefers to discuss matters around the sacrifices even with Abel (Gen 4:8). After this, he develops the belief that he is not in trouble, as he is the firstborn of his parents in time, but Abel is being usurping his place because he has occupied the position of shepherd. Therefore, he cannot sacrifice in a way that pleases God. Satanic suggestion: the faulty is always the other! The usurper, who takes his place illegally, is unlawful and worthy of destruction. Another satanic suggestion: take the law into own hands, seek redress for your grievance.

And here another detour must be made: the phenomena surrounding sin are repeated here, almost word for word, according to the unchanging satanic recipe. By attacking an individual who is weaker in faith, Satan distorts and weakens God's Law so that he can advance and assert his own. Thus, the individual can be used to achieve his goals, to break God's Laws and commandments, to prove the "goodness" of his laws against God. But this "goodness" gives birth to death in the case of Eve and Cain, and throughout our history. Even the sinless couple, like Cain, received God's counsel in time, in advance, to avoid the trouble waiting them through transgression. Both Eve and Cain know the Law. They are equally weak in faith. In both cases, Satan twists the Law of God with lies. He also suggests to Cain that it is not himself but the other who must be examined and judged. He is okay as a firstborn, it is not his relationship with God that matters, but the position of a shepherd what is legally entitled to the firstborn. Take back what is rightful, remove the usurper, your brother. Abundant flood of lies so far! But the culmination of the lie is that if the blood of an animal spoken by God gives atonement, how much more is the blood of his brother, his extinct life! For God's promise applies to the sacrifice of a person whom He sends. Cain is the firstborn, so Abel is also a sent sacrifice and a transgressor, a usurper because he has occupied Cain's position. (This is what Satan says, who wants to do the same: put yourself in God's place! Isa 14:13-14). Along with the rage, these deceitful incitements have achieved their goal: Cain acts and sets up the satanic sacrificial order by killing his brother (Gen 4:8).

And this suggests that in order to achieve your goals, go either to the killing of your brother or partner, or even to the killing of God! For Jesus, who was born on Earth and anointed, was treated by Satan according to this principle. Twisting the truth, he suggested that Jesus had usurped his earthly throne by agreement and law. He was called King as a newborn, and the magicians of the east brought gifts worthy of His title to Him to Bethlehem (Matt 2:1-2,11). Therefore, he, treating Him according to the law, pushed the Messiah, the lawbreaker to His death.

And the truth is that God only allowed Satan's earthly kingdom, his set of conditions raised to the level of law, to exist by law until something happened that violated this pre-arranged, mutually enforceable agreement. And this thing was done, as just described: the law-breaking Satan put the sinless Christ to death. Henceforth, after His redemptive sacrifice and resurrection,

Jesus Christ is the anointed, eternal King of the Earth from His birth on Earth, whose throne is in heaven with the Father. And He who reigns by the eternal God is the eternal King and Priest (Gen 14:18; Heb 7:3), to whom the Earth is the stool of His feet (Isa 66:1) and therefore He is entitled to an earthly royal title at any time.

The extent of the sin Cain fell into is illustrated by his response to God, who asks questions, knows everything, listens to everyone, and cares for those who stumble:

“Gen 4:9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?”

Like about the Fall, it is again a lie, an accusation, a passing. As far as God knows, Cain at least knows what has happened to his brother. But in his interrogation, he already blames God for not becoming the shepherd of the sheep, which is why he does not keep anyone or anything, as he has been deprived of this legal mandate. He doesn't say a word about the essence of his act, the murder of his brother, or even his remorse! Then comes God's enlightening, truthful answer:

“Gen 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield to thee its strength: A fugitive and a vagabond shalt thou be in the earth.”

It was such a terrible thing he had done that his brother's blood almost cried out instead of its killed owner. And the consequence was at least so blatant: because the Earth on which Abel's blood was spilled would curse Cain, persecute him for his deed, because Satan wanted to rule it according to his rules of the game. And just as he had become a sibling killer for his own sake, so anyone would be able to end up with him according to these rules of the game. His farming, that is, the service of Satan's laws, would be imposed on more and more people by this satanic principle and intention that would strike back on everyone.

What he produces, the result of his work can reach someone else at any time, another will enjoy it, that is, the force and power of the Earth will migrate from person to person, from generation to generation, from country to country. Just as a ground symbolically tainted with blood can no longer yield as it did before - which encourages its farmer to emigrate, to seek new farmland. And from now on, it will be an ongoing process.

The shocking, enlightening truth was immediately grasped by Cain. It seemed unbearably great before him (Gen 4:13). Leaving the most horrible truth to the end of what he has to say, he informs God that he has understood everything: he too may have the same fate as his brother through him and at the same time, thus getting even further away from God (Gen4:14)!

But even going further away cannot tear the invisible connecting thread between God and man, and even greater need generates greater help from God (Rom 5:20). The brother-slayer Cain is

placed under special protection and marked so that to prevent multiplication of murders as much as possible (Gen 4:15). And the sevenfold retribution involves Satan too: because of his sacrificial order, perfect retribution will be worked out throughout the Story of Salvation. Because the order of sacrifice based on earthly firstborn of Cain's type will increasingly take its toll. Lamech, the fifth firstborn descendant of Cain, who settled in the land of Nod, had already killed two persons (Gen 4:23). This legal, moral deterioration is also indicated by Lamech's two wives (Gen 4:19).

Cain and his descendants set out in different directions with different crafts: architect, shepherd, musician, blacksmith. Cain, for example, built a city, which he named after his firstborn son (Gen 4:17). This thing makes it clear that the enlightening words of God were deeply ingrained in his soul, that is, moral improvement began in him in harmony with the Law. Possessing a sign of divine protection, as the firstborn of his parents, he continued to desire to serve the firstborn line promised by God. He had changed his craft from a farmer to an architect retraining himself. He did all this in order to build buildings for God and glorify Him according to the altar-building principle received from his parents. And when his son was born, he would call the whole city he built after his firstborn out of reverence for God. However, God wants to build a different kind of city and buildings from the stones.

But where did he get the serious science of architecture, since he was engaged in agriculture? At this point it should be noted that Cain's wife came from a people living in the land of Nod, who could only be people of the first creation who created a diverse population on Earth. And the history of the peoples of the first creation began much earlier. The sciences used in various fields of life were already in their possession. This is why Cain's later descendants could study to be blacksmiths or musicians. However, mixing with the peoples of the first creation could not stop the proliferation of sin, which culminated in a Flood.

Following Cain's descendants, we get information about Lamech's new double homicide. The perpetrator Lamech, unlike Cain, is already openly, loudly confessing his horrible deed to his wives, making it clear that he feels accused by his conscience and is almost crying out for help. A person who has fallen into the net of sin is already aware of the attraction and strength of this dark great power, but he cannot resist it on his own, he needs help. But why is this contrast in the relationship of Cain and Lamech to the same act? For God, through Cain, has already given an enlightening Law about the terrible essence of the satanic sacrificial order, which can go all the way to Lamech, or to the end of the entire Story of Salvation, culminating in the expulsion of Christ. What does the apostle Paul say about the behavior of the Law, its effect on sin, or Satan?

"Rom 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead."

First, you have to be aware of God's Law, this is the indispensable foundation, because without it, sin is dead. It is against this commandment of the Law that sin, that is, Satan, begins to work, to generate desire. As long as the bearer of sin lives, this mechanism is also viable. And how long does the sinner live supporting sin, Satan?

"Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

In the pattern of Christ, man, created from the dust of the earth by the earthly will of Satan, burying his body carrying the will of Satan, spiritually reborn, wrapped in an immortal body, puts an end to the service of death, reaching a state free from the Law. Only those who can fulfill the Law perfectly, like Jesus Christ, the firstfruits, are capable of achieving such a state (Matt 5:17). This is the path to follow to reach the height of Christ by becoming spiritually mature sons of God. But until the Story of Salvation reaches its firstfruits in time with the help of God's Law, sin, Satan, has to be brought to the pinnacle of transgression, to push the sinless Messiah to death in order for redemption to take place. Because the Law said in the beginning:

"Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

That is, do not be a transgressor of God's Law, for its lawful consequence is death. But the opposite is also legally guaranteed, legitimate: if you are sinless, it does not apply to you, you are free from death! And this Law is the eternal Law of God, the possession of the Eternal I AM. This was also known to Satan as the cherub protecting the eternal Law when he turned against God, but it was also known to Adam and Eve before they sinned. Because before both of the aforementioned cases, there was a "BEFORE", a starting state, a state of Eden, a life without the Law, that is, a life perfectly fulfilling the Law of God. Jesus, the Saviour, leads his chosen people back to a life of such a quality.

"Rom 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me."

From the point of view of the above quote, it is now worth comparing the situations of Eden, Garden of Eden, Cain, and Lamech. A life completely without the Law, in full accordance with the Law, can be mentioned in two cases: it began in the life of Eden after the first creation, until Satan's turn against God occurred, and in the realization of the New Jerusalem's life that awaits us. In each of the four cases mentioned above, it can be said that: I used to live without the Law, but that commandment brought sin to life. Of course, successive events in time show differences as well.

- Even the life of Eden after the first creation could only prosper by being perfectly aligned with God, organized by His eternal Laws. Satan, the trustee of these Laws, could say in the same way: I lived without the Law, in full harmony with the Law of God, but this knowledge generated a turn in me against Him. This thing, incomprehensible to human reason, has had far-reaching consequences that can last through the present day to the end of the whole Story of Salvation. They are even giver of eternal imprint of sin.

- Later, Satan presses God for the man of the second creation made under his conditions. The sinless, inexperienced couple created in Eden's separated garden by prior agreement will receive the most important Law from God in time: do not sin against God, do not eat of the tree of the knowledge of good and evil. Knowing this, that the couple had known the most important Law for life, Satan began to work on transgressing it, using Eve, who was weaker in faith. Once sin has taken place, the commandment supporting life is transformed into a creator of death, of course under the influence of a vast satanic lie. Because truth can only be attacked by lies, which proves that truth is reality, life-nourishing and will always be obvious afterwards. But it also proves that sin is evil, death-bearing.

"Rom 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

- Before the murder of Cain, the next divine Law comes to his parents, who pass it on to him. The Law of atoning sacrifice, fulfilled by a sinless firstborn sent from God, who through his death opens the way to the new Eden. Until His occurrence, the Law of the sacrificial order with animals, which is reminiscent of this, is valid and applied to those who desire the new Eden. Another Law, another attack, another lie to twist it according to the same satanic recipe. He targets the firstborn of the human couple and sets up his own sacrificial order through him, inciting fratricidal murder.

- Even before Lamech's double murder, the next Law comes from God to Cain. To restrain spreading of his deed, sevenfold, perfect retribution will be worked out because of the murder caused by Satan as the Story of Salvation progresses over. To this Satan's answer, through Lamech is: let it be seventy-sevenfold, because he wants to carry on his will for his sacrificial order, multiplying the camp of those who serve it. The first increaser is Lamech, the fifth descendant of Cain, that is, the sixth one of Adam, who was morally, in faith, far enough away from God to carry out Satan's will as Cain.

"Gen 4:24 If Cain shall be avenged sevenfold, truly Lamech seventy times sevenfold." Lamech tells his wives. According to the quote, he is also well acquainted with God's Law given to Cain. And here the side of the Law radiating its own goodness is also embossed. The inner, spiritual man resists, fights with the outer one, is outraged by his conscience for his deed. Lamech's words to his wives illustrate his desire that through them, with the help of those who represent

the divine will of the first creation, the salvation of the firstborn should be realized. Adah and Zillah, the daughters of Cainan, who represent the divine will of the first creation in the descendant branch of Seth chosen by God (Jash 2:16). He uses this lineage to carry out His plan of Salvation Story, which is actually accomplished by “two child-births by two women”: one is the Old Testament, which gave birth to the spiritual firstborn redeemer Jesus, and the other is the New Testament, which gives birth to His church after Jesus’ spiritual birthright. According to the following Paul quote too, this is the perfect solution to get rid of the magical vicious circle caused by sin - thanks to Jesus Christ.

“Rom 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law.”

Then comes another successor of Adam and Eve, Seth, whom Eve, expressing her resurrected hope for the redeeming firstborn, calls Abel's substitute, extender of her killed son's life. (Gen 4:25). Then the firstborn bloodline rolls on, for Seth also has a son, Enos. And according to the Scriptures, by this time it had become utterly clear not only to Eve but also to others that only God knew when His long-awaited Firstborn would appear. Until then, it is wisest to live their lives according to God's instructions, clinging to God, trusting in His spiritual help, turning to Him.

“Gen 4:26 And to Seth, to him also a son hath been born, and he calleth his name Enos; then a beginning was made of preaching in the name of Jehovah.”

IV.3 The first prefiguration

Of the many prefigures of the Salvation Story pointing to the Messiah, the first appears as soon as it begins as a basis, projecting later reality. Immediately after the Fall, God reveals His will, announcing the will-fighting through succession under the contract with Satan:

“Gen 3:15 and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.”

The woman who is essential to succession, already misled by Satan's will, will be the doer of God's will: in the first approximation, Satan and Eve are the addressees. The contradiction between these two wills already appears with the birth of the first descendants, Cain and Abel, which is a forerunner of the struggle of generations multiplied by the firstborn seeds of Cain and Abel. This leads us to the spiritual firstborn Jesus, who steps on Satan's head, who removes his earthly royal crown. And to His elect who fight against Satan - who sends Him to death by breaking the Law - and against his people who do his will. But Cain kills Abel. But the surrogate Seth (Gen 4:25), the replacement of Abel as revealed by Eve, is born, from whom the firstborn bloodline indeed leads to Jesus. And here we come to the first prefigure of Jesus' redemption:

Eve, the mother of all the living, the woman, the woman of the chosen people, gives birth to her saviour Jesus, or Abel the prefigure, who is killed by the firstborn Cain, who represents the earthly, satanic will. Abel is not the earthly firstborn of Eve, but the second, and already a descendant of the spiritual firstborn Jesus, symbolizing the divine will. The spiritual man who dwells in a mortal body must die in order to be re-created by the will of God and do God's will, and be put in place of the dead, - finally to receive the immortal body to come to the New Jerusalem. In the case of the prefigure, Abel had to die so that the firstborn line from Seth, who replaced him by God's will, and his allied people grouped around him would reach Jerusalem, the age of Jesus glorifying its temple, when salvation would be realized through Him. Eve, who is waiting for the firstborn redeemer to be sent from God, does not yet have her desire fulfilled in her life, but she bestows her offspring with her fate and events in her life as a prefigure of her desire, showing us the identity and the difference between the prefigure and the later reality.

“Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”

The apostle Paul calls the Old Testament Law and the remembrance rites of the sacrificial order given by it as a shadow of the good things that come to life later. The shadow only outlines the creator, does not give a perfect picture of it, but conveys its essence. As a prefigure, which we see when we look at it, we understand the reality that will happen later, we get a taste of it. (A print preview, well-known in our world today, also serves similar purpose.) This is an important aspect because the correct interpretation of biblical prefigures leads to the exploration of truth. What is captivating in many of the prefigures of the Bible is that some even report thousands of years in advance, prophesy of events that will occur afterwards, giving them accurately for years.

The precedents that always appear earlier in time are divine help intended for us to get an image of things that have not yet happened.

In general, all the prefigures and prophecies of the Old Testament point to the reality that “incarnates” and becomes “palpable” from the birth of Jesus Christ on Earth. In this sense, the whole Old Testament is a prefigure, a forerunner of the New Testament. The prefigures of the book of Revelation, which closes the New Testament, are similar, but they were written after Christ's birth on Earth and focus on the events surrounding His Second Coming. Therefore, the description of the prefigures cannot literally refer to the age at which they occur. Their literal fulfillment is valid for the age when the prefigure will become a reality. One such pivotal prefigure is the Flood of Salvation Story, which has identities and differences in relation to Christ's Second Coming as its prefigure.

V. Drifting towards the Flood

According to God's plan of Salvation, the firstborn line leading to the Messiah continues. In Chapter 5 of Genesis we get an accurate temporal picture of the Salvation Story from Adam. Already the first verse identifies that the second creation is the starting point. Succession takes place in the same way as God created man: in the first creation in His own image, in the second in His own likeness. The two things, with a certain difference, mean the same thing that is emphasised here (Gen 5:3). The ages measured in prophetic years are quite high compared to today. It is also stressed that there are both boys and girls among the offspring and everyone has died, reaching a certain age. But there is already one exception: Enoch (Gen 5:24). The 7th descendant was so high on the affairs of God that He found him, as a prefigure, worthy of the fate of Jesus resurrected to eternal life without tasting death. But the same awaits the chosen people worth living for the Second Coming of Jesus. Until that happens, one thing that needs to be done is to increase the population so that the number of spiritually mature individuals is complete according to God's plan.

The multiplication of man, the male from Adam's line, began, but at that time there were also sons of God on Earth who married women from Adam's line (Gen 6:2). Who are these sons of God? First of all, the following verses should be mentioned:

“Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God;

Rev 2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

Matt 27:43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

John 1:34 And I saw, and bare record that this is the Son of God.

Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

35 And the angel answered and said unto her, The Holy Ghost 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.”

The title of Son of God clearly belongs to Jesus Christ. From this follows the name of the sons of God. To repeat the line of reasoning explained earlier:

This is what the Gospel of Jesus, the Good News, is constantly trumpeting in our ears: arm ourselves with immaculate faith in God, in the power of His Holy Spirit, convinced of Christ's righteousness (Jn 3:33), convinced of God's infinite Love for us (Jn 3:16). In this way, we can share in the same Christian destiny and become the inhabitants of the New Jerusalem that closes the Story of Salvation, living with God and His Son, as sons of God transformed by the Holy Spirit.

That is the end goal, and that was the starting point. Male and female of the first creation lived in the capacity of sons of God, but the case of Enoch mentioned above already exemplifies the emergence of a new source from which the new sons of God emerge. And these are already born of the line of Adam according to the plan of Salvation. Enoch is the first son of God pointing to Christ, then comes Moses (Jude 1:9) and then Elias (Kings II.2:11). Enoch and Elias went to heaven without death, and Moses rose from the dead to heaven (Deut 34:5-7). It is very important that they are spiritually mature, divinely exalted sons of God who have been honored by God to be taken to heaven. For in the capacity of the sons of God, many still lived before and after the incarnation of Christ (including prophets, apostles) at various levels of spiritual maturity, but they do not receive this honor until the Second Coming of Christ, just like Noah. This is also the case for the people of the first creation in the days of Noah, who were repulsed by the sin of the Adamic lineage into the transient order, but they also remained representatives of the branch carrying the divine will. But their incorruptible bodies became corrupt, just as those of Adam and Eve.

“Cor I.15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”

This quote of Paul is reinforced by the following verse:

“Gen 6:3 And Jehovah said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years.”

We receive information from God that, despite the intermingling of the two branches, the wages of sin caused by Satan, death reigns over the earthly population, which, according to divine foreseeing, will reduce the maximum of human life to 120 years over time due to the multiplication of sin. But in the time of Noah, people lived for hundreds more years, including those who were Nephilim, formed from a mixture of the two branches. And the mixing had already begun with Cain's settlement of the land of Nod, where he married a woman of the first creation.

“Gen 6:4 The Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.”

The individuals from the marriages of the first creation with the women of the second are the Nephilim, who passed on their fame, their spiritual power, preserved from the old times of Eden in this way. In this sense they are to be understood as spiritual giants, highly knowledgeable, taught directly by God. But despite the fact that such creatures taught directly from God mingled with the line of Adam, with knowledgeable descendants, Nephilim expanding the population, the proliferation of sin became more and more widespread. That is, even such descendants could not prevent them from turning away from God. The sin of the Adamic line entangled the Earth, reaching the critical point when all human thoughts became imbued with evil (Gen 6:5).

This serious situation had developed more than a hundred years before the Flood. Therefore, the omniscient God gave 120 prophetic years of grace to the people before the Flood to repent to avoid their judgment (Jash 5:11). This also means a minimum of a gradually shrinking lifetime for the population after the Flood.

God's judgment, the Flood, according to Chapters 5 and 7 (Gen 7:6), occurred after the creation of Adam in 1656 prophetic years. Due to its importance, highlighting the essence, it should also be examined under a magnifying glass: what had happened so far!?

- During the life of Eden based on the Laws of God's Love, Satan's turn against God occurs.
- Satan's system of conditionality for enforcing his own laws is forcibly elevated to the lawful level by a bilateral, mutually observable agreement with God, so to speak, by contract.
- Under the contract, God executes the second creation.
- Adam and Eve receive the eternal divine Law and then brake it under the influence of Satan's deceitful system of lies.
- Because of this, according to the contract, human (first plus second creation) will be relegated one order lower, which means the captivity of death, and Satan will be king of the Earth.
- Man receives an unchangeable, eternal promise of God to restore the states of Eden.
- The key to restoration is the sacrifice of a sinless, atoning firstborn to be sent from God, which is another eternal Divine Law.
- To this comes another satanic step carried out through man: the realization of his own sacrificial order under the auspices of his contract made in advance with God. This leads to fratricide.
- And this satanic line continues to swell, resulting in the severe anti-life state before the Flood discussed earlier, which proliferated on Earth during the 1656 prophetic years.

- God intervened with the Flood to make the chosen bloodline serve His will, saving Noah, his wife and three sons and their wives, eight in all, who received His grace and Covenant.

V.1 Contract vs covenant

Satan “works” according to a contract made in advance, negatively fruiting the opportunities he received. In doing so, God makes clear the behavior of the contract, which gives the contracting parties confirmation within the framework of the contract to spread and fulfill their will and desire. But a breach of contract entails the lawful action to be taken, which is justified by the mutual agreement previously entered into by both parties. So the contract is a supporter of “fair play” for the two contractors. While the conclusion of the contract can be carried out by parties representing any intention or will, even those who fight against each other, not in the case of the covenant. A covenant works on the same principle as a contract, but the parties create it for the same purpose, i.e. they have the same will. Until the Flood, this Covenant, which strengthens the common will of God and man and unites them, is missing, which also shows the result in the pre-Flood states. God’s promise of a new Eden and the Law of the sacrificial order that tuned it were already there, but the covenant that strengthened them was first given to Noah (Gen 6:18,9:9-17). But why did it come only so long, in the prophetic year of 1657, from the creation of Adam?

For the foresighting God gives the greatest, everlasting help in the greatest trouble. He waited until the conditionality of the contract enforced by Satan unfolded its essence, which came to from where it began: was contracted with violence and turned to total violence, evil during the 1656 prophetic years constantly working against Life and Love (Gen 6:11). And according to the contract, a man made inferior by sin becomes a total victim of this satanic game, despite whether he comes from the first or second creation or from a mixture of the two. But God is the unshakeable life everlasting, He holds its key (Rev 1:18), He is always steadfast in His promises. At this critical point in the Story of Salvation, He gives us a prefigure of His plan to save mankind. For just as He has, out of His infinite Love, made a contract with Satan, as with His creature who acts against His laws and will (Lk 6:35; 4:6), how much more does He make a Covenant with another creature, the man of the same will, who desires the Edenic state. Whereas in the first case, Satan is the violent initiator, in the case of Noah, God, as the Initiator, offers His eternal Covenant (Gen 6:18). He has found favour with God (Gen 6:8) because He can keep His promise through one man who is spiritually a man of God. And Noah, as the forerunner of Christ, was a righteous man before the Flood in his line of descent (Gen 6:9). The fact that his whole family boarded the ark along with the animals living on Earth and under the sky and was saved is also a prefigure of Christ, who with His atoning sacrifice worked out the salvation of many people, all His chosen people, and the whole Earth, Heaven. But just as the Flood rescued those in the ark and destroyed the remnant, so will Christ at the Second Coming! It is no accident that Jesus referred back to the conditions in the days of Noah when He prophesied of His Second Coming (Matt 24:37-39). The apostle Peter also sheds light on these two related situations in Chapter 3 of his first letter:

“18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”

With the crucifixion of Christ, His body, symbolizing the spiritual dungeon, was destroyed to resurrect again, dressed in an indestructible spiritual body, to have the eternal life He had before His incarnation. For He came from God and got there (Jn 13:3,16:28), sitting at the right hand of the Father, carrying out His mission as the Son of Man, leaving behind His reviving Holy Spirit, in whom we, baptized people, are similarly revived to eternal life at the Second Coming. As a prefigure of this, He also spoke to the population working against His will living on Earth before the Flood at the time so that to guide them to God. But with the exception of eight people, He found deaf ears. Yet, waiting patiently for 7 days (Gen 7:4,10), leaving the door of the Ark open and holding back the Flood, He gave not only 8 people the opportunity to enter the Ark of the Covenant of eternal life, if they cleansed their consciences, that is, believed in His message sent to Noah and locked it in their hearts.

However, 7 days also means 7 years. Seven days in the time of Noah was given as a prefigure, which will be 7 years before the Second Coming of Christ, when the Word will be preached aloud, proclaimed to the souls in prison. Listening to the Word, believing Him, we can only get to God’s rest. The apostle Paul also refers to this when he exemplifies the 40-year wilderness wanderings after Egyptian bondage (Heb 3:1-19). At that time, even the chosen people, who had already had the Covenant of Christ for a long time, were bearing the same symptoms as the people before the Flood. Both populations possessed unchangeable divine promise and Jesus was roaring the Word in their ears through the prophets to believe without a slight doubt in them that the promise received would be realized by their faith in the Eternal I Am that gave it. Do not harden your heart, that is, do not resist the Word of eternal life, as in the two cases mentioned above, those who, because of disobedience due to lack of faith, did not enter God’s rest, symbolically first into the Ark of the Covenant which saved people in it and then into the land flowing with honey and milk of the covenant people.

The Ark of the Covenant, with the righteous man Noah and his descendants in it, and later the Ark of the Old Testament, with the eternal divine Laws engraved on tablets of stone, which are ultimately the forerunners of the covenant people redeemed by Jesus, who, following Him, spiritually reborn, have the Laws of God and the Holy Spirit implanted in their hearts, locked in the Ark of the Spiritual New Testament. The spiritual church and temple of God are built from such individuals. The Ark of the Covenant of Solomon's temple was constantly guarded by

cherubim with outstretched wings, showing the steadfast security, the great power, the eternal nature of His Covenant. But God, who desires such a Covenant, watches and examines the allies He calls. He describes the growing population before the Flood as follows:

“Gen 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

This negative process caused God to feel deep, heartfelt sorrow for the satanically-willed creation of man on Earth, because the people of the first creation were born of God's will.

“Gen 6:6 And the LORD repented that he had made man on the earth, and it grieved him at his heart.”

This further confirmed His promised plan of Salvation for man, which He also revealed:

“Gen 6:7 And the LORD said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping animal, and the fowls of the air; for I repent that I have made them.”

For His plan to come to pass, a sinless firstborn atoning sacrifice must die and then be recreated by divine will according to the law of the Eternal I AM. Since the situation in the days of Noah is a prefigure of the Second Coming of Christ, at that time it must be understood as follows:

Man, the beast, the crawling beast, the bird, the mortal earthly life created by the forced second creation, the corrupted creatures of the first creation, must be destroyed so that they may be reborn in the will of God. The ultimate realization of this will be through Christ, but as a forerunner, Noah was given this role as the only righteous man of his generation. Additionally he walked with God, that is, he rose spiritually to divine heights (Gen 6:9). Like the spiritual church, which grew out of the seed sown by Christ, Noah, through his three sons, provided the line of succession, the line of God's will, until the incarnation of Jesus during the survival of the Flood. Because the Flood of Salvation Story came unstoppably. God was constantly watching the growing spread of evil, which was beginning to cause great corruption and violence on Earth (Gen 6:11-12). And when the world got to the point where it was drowning in violence because of the people who were living there at the time, with the exception of one righteous person, Noah and his family, God saw that it was time for a new creation as a prefigure. The Word, Jesus said to Noah:

“Gen 6:13 And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.”

Of course, because it is a prefigure, it was different from the Second Coming of Christ, which has not yet come. The Flood was done with the help of the Earth, preserving it until the "day of fire". This is confirmed by the 3rd Chapter of the second epistle of apostle Peter:

“3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 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 the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”

The Flood therefore left the things created at the first creation, the Heavens and the Earth, to be destroyed by fire on the Doomsday, and then recreated. But every creature then living on the surface of the Earth and under the Heavens, and bearing a life-giving spirit, was destroyed, except Noah, who was under God's Covenant, his entire family, and the male and female animal pairs God had appointed. Their saviour was the Ark of the Covenant, made by Noah according to the divine instruction (Gen 6:14-22; 7:1-5).

Looking further under a magnifying glass, several things need to be pointed out:

“Gen 6:9 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.”

Noah was a righteous man in the eyes of God in his lineage, that is, according to the bloodline He chose from Adam, viewed through the “glasses” of the Story of Salvation, looking at the world of that time. This view applies to the whole Story of Salvation in general. For God's will for man's salvation must be carried out exclusively through this branch, gradually extending to the whole Earth, affecting all its generations in the end times. As the symbol of the tree explains: a tiny seed sprinkled with dew from the sky grows over the years into a huge, expansive tree that covers the entire Earth, its top reaching to the sky. As the Salvation Story progresses through time, it approaches this conclusion, which will shake the whole Earth and the heavens. But in Noah's day, the Story of Salvation needed more than 4000 years to get this far. Many other generations were living on the Earth at that time because of the first creation, and this is the case in our own time before the Second Coming of Christ. At this time, the population of the first creation was dominant, with a higher proportion of the population present than that of the second creation. In other words, those who carried God's will ruled most of the Earth. Geographically, the people of Adam's lineage occupied the area around the Garden of Eden, where, for example, the Euphrates River or Mount Ararat are located. Then the Word of Jesus came only to the people living there, through Noah as a true prophet. But there were also true people in other generations who lived in other regions and continents of the Earth. The Word did not reach them then, because the way of fulfillment is the Gospel of Jesus, which at a certain time in the Story of Salvation became a reality, whose life-giving, fulfilling power we can already possess. But the small part that touched Adam's line was so subject to sin, to Satan, that all the thoughts of those who lived there were only evil. From the point of view of Salvation

Story, evil and violence are ripe. And God plans the redemption of His chosen people for this time, both for the time of Noah and for the Second Coming of Jesus.

V.2 Making it crystal clear

To summarize what has been said so far, let us now compare the time of Noah with the Second Coming of Christ, in order to make clear the identity and difference between the prefigure and the reality it foretold, which has not yet come to pass:

- 1656 prophetic years after the creation of Adam and 1855 prophetic years after the birth of Jesus on Earth God's will to save man is revealed according to the timing of His plan of Redemption. A prefigure of the Noahic era helps us, later descendants, to shed light on the latter reality that lies ahead of us. This is why the biblical account of the Flood tells the story as if it were happening in the end times, at the Second Coming of Christ. For example, when the Scriptures say that the Earth is full of violence, they are referring to the end times when the whole Earth will be full of violence. But in Noah's time, the whole Earth was not affected (Gen 6:13)!

- In both eras there is a process of restoration, of turning back to God. In the time of Noah, the history of the Earth comes to an end, as it does with the Second Coming of Jesus, when it will be truly and finally closed. In the first case, while retaining the Earth, the Sky and the things of the first creation, He uses them to carry out the reordering. In the second case, He redesigns everything, both the things of the first and second creation, by ordering them to be destroyed by fire. The exception to this destruction is His covenant people, living according to His will, imbued and transformed by His Holy Spirit, who will be caught up to heaven at His Second Coming, grasping His outstretched hand, as happened at Christ's resurrection. The prefigure of this is the Ark of the Covenant, lifted almost to heaven by water, with the redeemed within.

- In both cases, the fulfilment, the culmination is the cause of the will to reorganize. On the one hand, the number of spiritually mature individuals representing the will of God is fulfilled, and on the other hand, evil, violence reach their peaks. But in the days of Noah, evil was only fulfilled from the point of view of the Adamic lineage, in relation to which it became critical of its role in Salvation Story. In relation to the succession of the chosen Adamic line without the Covenant of God, came to the point that only eight people would be worthy to carry on God's plan. But among these eight men appeared the secondly returning Saviour, the first prefigure of Jesus, that is, Noah, who completed the number of spiritually mature men of that age, who saved a people representing the will of God, which at that time consisted largely of the people of the first creation, with the addition of Noah and his family.

- The ultimate goal is for Adam's descendants, as a covenant people following His will, to multiply, to show the way on Earth, and to reign at His Second Coming through the spiritual firstborn Christ (Gen 9:1; Dan 12:3). According to God's timing plan, by that time the number of God's spiritually mature sons will have reached a peak, as will the evil that will indeed affect the whole Earth and all its generations.

- In the Flood, He asserted and "poured out" His all-conquering will on the Earth for the sake of the eight people, which also saved the peoples of the first creation, meaning the whole Earth was cleansed. Only those who resisted His will were destroyed. It also follows that the Flood did not affect the Earth of Noah's time, its continents, to the same extent, because the peoples of the first creation, who had no contact with Adam's line, had to be rescued in order to benefit, through their descendants, from the call of Christ's Salvation, the Gospel. In this way God declares that every living soul created by His will needs the redemptive sacrifice of Jesus. But why? Because the reality of the first and second creation has undergone a process of "emptying out", becoming mortal and captive to death by the terms of the contract imposed by Satan. It is also a prefigure of Jesus, who went through a similar process to become fully identified with us, as impermanent human beings, except for the sin that made our existence inferior (Phil 2:6-11). For such a man to be restored to the state of the sons of God from whence he came, he must be made perfect in the pattern of Christ through suffering (Heb 2:9-10; 5:8-9). And perfection through suffering became part of the reality of both the first and second creations after the Fall, which caused emptiness. This is one of the conditions that has been present throughout the Story of Salvation. The other condition is Christ, who made the sinless atoning sacrifice, covered and lawfully neutralized sin, opening the way to the restoration of eternal life.

- By comparing the history of the peoples of the first and second creation running side by side up to the Flood, we can see that the battle of wills begins to unfold using the Adamic line, and then spreads out to involve the peoples of the first creation more and more. This process will restart after the preliminary cleansing of the whole Earth by the Flood, which is a prefigure. Just as in the time of Noah He went one step further for the sake of the whole Earth, so it will be at the Second Coming of Christ. Then the violence, evil, and the numerical completeness of the spiritually mature people of the whole Earth will be the reason why His overwhelming will will come upon the world. Only their proportion will be different, because in the end times, those who follow God's will will be in a minority compared to the total population of the Earth. But the divine will will nevertheless rule the whole Earth. Jesus often informs about this in His speeches and parables, for example:

“Lk 18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?”

Matt 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matt 22:14 For many are called, but few are chosen.”

Through the Old Testament:

“Deut 4:27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

Isa 10:22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.”

V.3 Further in the drift of the Flood

After forty days of rain, the ark is lifted almost into the sky by the Flood as it rises above the highest mountains on Earth (Gen 7:18-20). Water, the symbol of the irresistible divine will, proceeds from Heaven to the depths of the Earth, so everything is subject to it, and the powers of Heaven and Earth serve it (Gen 7:11). The vast water around the Ararat, which covers the mountain peaks, are made up of rain from the sky and springs from the ground that rise to the surface. So here, in forty days, He restores the Earth to the state corresponding to the 2nd day of creation, reflecting when the water representing His will was divided into heavenly and earthly water (Gen 1:6-8). Then comes the 3rd day, when the land emerges from the water (Gen 1:9-10). And at the Flood, the opposite happens: the will is reunited, the land disappears, which is the revelation of the restoration. The perfect harmony of Father-Son-Holy Spirit at creation is also evident at the time of the Flood: the ark "walks on the face of the waters" guided by God's will (Gen 7:18), just as God's Holy Spirit did at creation, so that God's will would be done when the creative Word was spoken (Gen 1:2-3). The Word also guides Noah, telling him when to get on and off the ark as He pleases (Gen 7:1, 8:15-16).

The great water also symbolizes a righteous judgment that will come to pass for the benefit of His covenant people:

"Ps 36:6 Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.

Isa 51:10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Am 5:24 But let judgment run down as waters, and righteousness as a mighty stream.

Am 7:4 Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part."

The mountain, as a measure of truth, points from the bottom of the sea, from the great deep to the sky. If need be, He will cover them to their tops with water, if need be, He will dry up the watery ground that is their foundation, as in the Egyptian Exodus (Ex 14:21-22). By doing so, He shows the way for His people. And the day will come when the justice and judgment shown by water on mountains will be replaced by the all-overwhelming, final judgment of fire, abolishing their temporary prefigures, to bring eternal reality. And that means the Second Coming of Christ that is still ahead of us.

And just as Noah counted the days while locked in the ark, so that he might know the course of the Flood, so too do the people who are waiting for the Second Coming. For Noah, the decisive witness that life had begun again was given by the dove he sent forth, and in the same way the Holy Spirit, embodying the symbol of the dove, gives the witness of the beginning of new life through the Second Coming to those who embrace the Divine Person in their hearts (Matt 3:16; Mk 1:10; Lk 3:22; Jn 1:32). Because how did the "journey" in the ark happen, after which new

life began on Earth? The Bible tells the story from two perspectives. First from outside the ark, then from inside:

God had determined its course according to His will. The starting date was the 17th day of the second month of the 600th year of Noah, when the channels of Heaven and the fountains of the Earth were opened. Seven days before, at the word of Jesus, he boarded the ark with the people to be saved. For forty days it rained from the sky, water came up from the depths of the Earth, and there was cleansing and judgment. Then the springs closed, the water level began to fall, and on the 150th day the floating ark stranded on Mount Ararat. Up to this point it was separated from the Earth, up to this point God's will prevailed above all else (Gen 7:24). On the first day of the 10th month, day 224, the water level dropped so low that many mountain peaks became visible. On the 27th day of the second month of the 601st year of Noah, the 370th day of the Flood, at the word of Jesus to Noah, the "inhabitants" of the ark left the ark because new life could begin on the new Earth (Gen 8:15-17). The water was completely receded, the previous situation was restored and the soil was completely dry.

The same from the inside: the inhabitants of the ark, sealed off by Jesus, were taken to a sheltered place, "isolated from the outside world" (Gen 7:16). According to information from Jesus, Noah waited 40 days (Gen 7:4,12,17), counting the days. After 40 days, when he noticed that the rain had stopped, he opened the window of the ark (Gen 8:6). Based on what he saw through it, he was convinced of the reality of the Flood. There was water everywhere and the ark floated on it (Gen 7:18). There was nothing to do, he continued counting the days patiently waiting for the next testimony. On the 150th day the ark stranded (Gen 8:4). So he knew for sure that a major low tide had begun. He then released an omnivorous raven that could eat even a carcass. He knew well that its omnivorous nature would enable it to travel far and wide, and that if it found a dry place it would not return (Gen 8:7). However, the raven always returned to the ark from its path, but did not ask for food, meaning it could feed on carcasses in its absence. Not so the pigeon he sent outdoors when he looked out of the window and saw several mountain peaks as the water began to recede (Gen 8:8). However, he let the returning pigeon into the ark and fed it, as it had not yet found any food in the outside world, i.e. seed-bearing trees (Gen 8:9). It was the first day of the 10th month, the 224th day (Gen 8:5). He waited 7 days from the 224th day and released the dove again (Gen 8:10). On its return it brought the olive leaf in its mouth, a symbol of the Holy Spirit (Gen 8:11; Zech 4:3-6; 11-14). In other words, the perfect harmony of creation was thus manifested: the waters, representing the Father's will, receded to make room for His Holy Spirit, and new life began at the word of the Son, which was spoken on the 27th day of the second month of the year 601, the 370th day of the Flood (Gen 8:14-16). Only then did Noah get off the ark with the other people and creatures inside. But already on the first day of the 601st New Year, he opened the lid and his heart to hear clearly the voice of Jesus sent to him from heaven, for he knew that on the 314th day a new era, a new time, would begin. So he waited 77 days, then on the 14th of the 10th month, after another 7 days (Gen 8:12), he sent the dove again, which did not return, indicating

that the mission of the dove, representing the Holy Spirit, had begun. He then opened the lid of the Ark of the Covenant, declaring that he too was ready for his mission (Gen 8:13).

Noah's spiritual greatness is shown by the fact that he obeyed Jesus' word and entered the ark 7 days before the Flood. He left it only when Jesus called him, despite his personal conviction of the condition of his surroundings. But he knew that for the whole Earth, God was the authoritative one, He had to have the final say. He relied completely on God, he believed completely, he trusted Him. This is confirmed by his first act after getting out of the ark: building an altar and expressing his respect and gratitude by sacrificing to his saving God (Gen 8:20).

VI. The complete chronology of the Salvation Story

However, the days listed above also mean years. The starting point is the end of the Flood, the year 601 of Noah, that is, the year 1657 from Adam. In order to examine the chronology of this age, the biblical statements about God's plan of Salvation must be revealed. Similar to Figure 2, Figure 3 and Chart 1 below were made in this way. Combining the already presented Figure 2 with the 3rd one and the first table leading to Adam, the complete plan of Salvation laid down in the will of God becomes clear in time. For the sake of clarity: the rules are the same, only the dates on the continuous line are proportional, their boundaries are divided by dashed lines, a 360-day prophetic year is the unit of measure, the incarnation of Christ is the reference date. However, the creation of Adam will also be a starting point in the table, supporting a better understanding of the events currently being discussed. By converting these prophetic years into tropical years, the A.M.=Anno Mundi chronology is created. The main dates from Adam are also shown in the Figure. The numbers in square brackets are the prophetic years lived. Data marked with asterisk for Cainan will be discussed later (Chapters VIII.14 and XVI). First, the compilation logic of the table is explained.

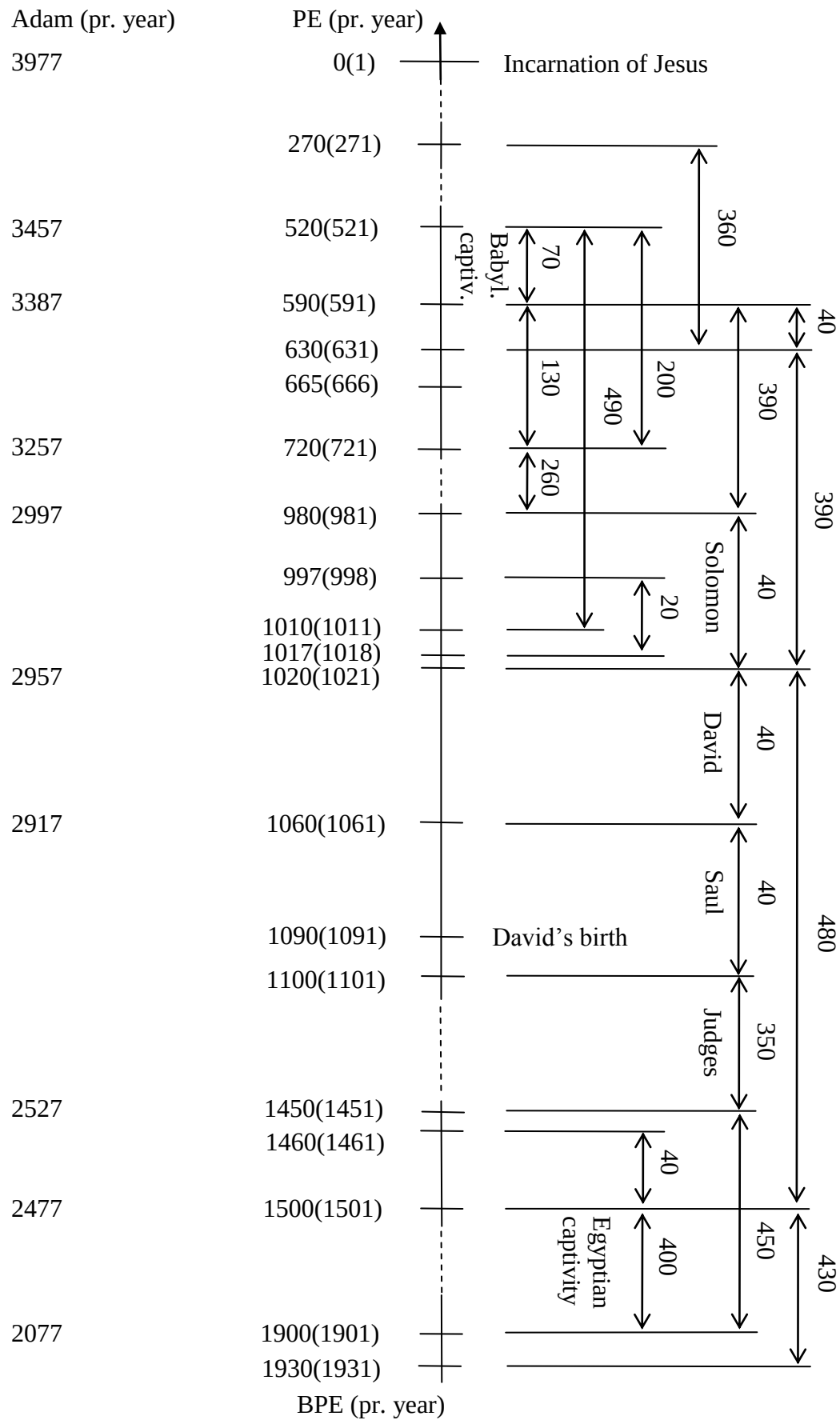


Figure 3

Pr. year	BPE (pr. year)	Births/Other
2108	1869(1870)	Jacob (Israel) [147], Esau
2048	1929(1930)	Isaac [180]
2047	1930(1931)	Covenant with Abraham
2034	1943(1944)	Ishmael [137]
2033	1944(1945)	Covenant with Abram
2023	1954(1955)	The call of Abram
1948	2029(2030)	Abram [175]
1878	2099(2100)	Terah [205]
1849	2128(2129)	Nahor [148]
1819	2158(2159)	Serug [230]
1787	2190(2191)	Reu [239]
1757	2220(2221)	Peleg [320]
1723	2254(2255)	Eber [464]
1693	2284(2285)	Selah [433]
1677*	2300(2301)*	<i>Cainan*</i>
1658	2319(2320)	Arphaxad [438]
1657	2320(2321)	The end of Flood, Covenant with Noah
1656	2321(2322)	Flood, promise of Covenant to Noah
1558	2419(2420)	Shem [600]
1557	2420(2421)	Ham
1556	2421(2422)	Japheth
1056	2921(2922)	Noah [950]
874	3103(3104)	Lamech [777]
687	3290(3291)	Methuselah [969]
622	3355(3356)	Enoch [365]
460	3517(3518)	Jared [962]
395	3582(3583)	Mahalaleel [895]
325	3652(3653)	Cainan [910]
235	3742(3743)	Enos [905]
130	3847(3848)	Seth [912]
0	3977(3978)	Creation of Adam [930]

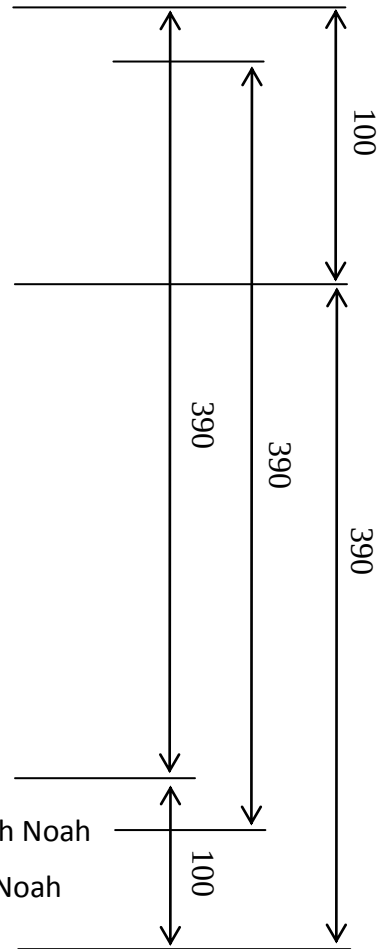


Chart 1

VII. From Adam to Abraham

The table is based on Chapters 5, 11, 12, and 17 of the first book of Moses. It contains three columns. The first is the prophetic years from Adam, the second is the prophetic years from the birth of Christ on Earth, and the third is the column of information. Starting from the birth years of Chapter 5, we reach Noah and his sons. The three descendants have three years of birth (the reference is Adam): 1556, 1557, 1558. The last one is the year of birth of Shem according to Genesis 11:10. Before him Ham was born:

“Gen 9:24 And Noah awoke from his wine, and knew what his younger son had done unto him.”

The younger boy statement can only be given to Ham if Japheth is the firstborn. But the story surrounding this verse also gives us much other information that is closely related to the story of Seth, Cain and Abel. The similarity even manifests itself in the names: Seth-Shem, Cain-Ham, Abel-Japheth. Scrutinized thoroughly:

“Gen 9:20 And Noah began to be an husbandman, and he planted a vineyard:”

God's chosen one, Noah, began to cultivate the land, which had been contaminated by fratricide, the blood of Abel spilled by Cain, and other bloodshed, giving him no strength or happiness to cultivate. The Flood came, the whole Earth was cleansed. Cultivation pleasing to God was already possible on such an Earth. Noah was part of this success, because he saw the fruits of his labour as inspiring, good, fruitful and worthy of carrying forward. By involving his children in the work, the whole family knew it. And one of the pleasurable "fruits" of growing grapes is the wine after the harvest (Judg 9:13). To celebrate the blessed harvest, Noah took his share of the reward for his labour: he drank wine, got drunk, and fell asleep in his tent (Gen 9:21). For the result of good work is joy and rest. The desire and wish that appeared in Noah also appeared in Ham. He made his way to the father's tent so that he too might take part in the celebration. Of course, he had an ulterior motive: a paternal blessing for a first-born, which he could receive by gaining his father's trust by drinking wine, celebrating with him. Before entering the tent, however, he called his father in vain, because he was already drunkenly asleep. Then he entered without permission, so to speak, and for his own purpose, disrespecting the silence and dignity of his father's closed tent. When he saw his father sleeping naked in the tent with his wine glass, he immediately told his brothers of his negative impression (Gen 9:22).

Yet everyone has the right to be rewarded for a job well done, especially if it pleases the person who did it from the heart. And the order of reward is given: by birthright! Ham had broken this order and Law. So the joy and reward of work should have gone to Japheth first, if his desire for it had been as great as Ham's. But as a firstborn, he had no overwhelming desire to share in the joy and service of this Law. Their father's nakedness was covered together with Shem, which showed that the youngest brother's attention and care for their father was so overwhelming that he immediately helped Japheth improve their father's "seemingly" negative situation (Gen 9:23). Although the firstborn's primary job is to look after his father, for better or worse.

However, the birthright may be changed by the father against the sinner if justified. For the spiritual blessing given by the father determines the title of spiritual primogeniture. That is what happened here when Noah woke up and realized what had been happening around him while he was sleeping. Concerning the succession of the law-breaking Ham, Noah declared his realization (Gen 9:24-25): just as the satanic sacrificial order had cursed the Earth through the shedding of Abel's blood, so the Canaanite succession that would carry on the satanic will would be cursed, leading in the first instance to the Canaanite people in the land of Canaan. These people became servants of the conquering Israel led by Joshua, who made them servants. The Canaanites also cursed the land by serving the satanic sacrificial order that replaced God's sacrificial order (Lev 18:3,6-27). The same symptom appeared in the case of Cain and Abel. Ham, ahead of his brother Japheth, wanted to celebrate with their father so that he could take advantage of the intoxication to receive a firstborn blessing. He wanted to replace Japheth. He was the carrier of Satan's will, who wants the same thing from God. After the Flood, then, the fight of wills between God and Satan really renewed. The cleansing was temporary, a prefigure. In his joy over the cleansed Earth, intoxicated Noah felt almost sinless, so he thought he no longer needed even the God-given symbol of sin covering, the garment. However, two of his sons covered him again with a garment, declaring that it was still necessary to wait for the final abolishment of the sin, as the case of his son Ham proved first-hand. And this is where the battle of wills really began.

Noah then immediately decided who would receive the firstborn blessing (Gen 9:26-27). Shem became the next link in the line carrying God's will, and in the tent of which Japheth's descendants were seated as well. The servant of both would be Ham and his descendants. His decision was clearly based on the fact that although both his sons, Shem and Japheth, respected him and through him the law of God, Japheth lacked the firstborn, the all-overwhelming, all-embracing will in the affairs of God. The final comparison of the two stories yields the same result: Seth, who replaces Abel, becomes the bearer of God's will, as does Shem, who replaces Japheth. And the servant of the satanic will will be the descendants of Cain and Ham.

Adam's son, the 5th descendant of Cain, Lamech sought 77-fold retribution. In the line of descendants of his brother Seth, God had already fulfilled this 7-fold retribution promised to Cain. Namely 777 times. For Seth's 7th successor was also a man named Lamech who, as the successor to Cain's Lamech, begot Noah in his 777 years of life, who brought comfort to human labor under the curse of the Earth, built an ark to "save the world", made a Covenant with God, and ushered in a new era on a temporarily cleansed Earth. And the "miracles" given as prefigures all point to Jesus Christ, who will make them the ultimate reality, to be fulfilled at His Second Coming. This is the year 1855 from His earthly birth, the prefigure of which is the year 1656 from Adam's creation, marked by the outpouring of His all-pervading will.

But the Salvation Story up to the Flood has already shown that without prophets, only by listening and paying attention to the words of Jesus, with the power of his Holy Spirit, Enoch, the 5th descendant of Seth, spiritually reached the height of the son of God. Noah, the 8th descendant of Seth, was also able to achieve this. He will be raised from the dead and receive

the title of Son of God. In contrast, Cain's 5th descendant, Lamech, had already become the owner of double homicide. The branch of Cain perished with the Flood.

These paths are there in front of everyone. For the fulfilment that leads us to the divine heights, "only" the word of Christ, the reception of the miraculous power of His Spirit, is enough. At the same time, the Salvation Story up to Noah also predicted that Christ, as the last prophet, would close the line of Old Testament prophets. But not the line of the prophets! Until the Second Coming, there will be no help except the Holy Spirit left behind (Jn 13:26,15:26) and the prophetic revelations of the Old and New Testaments as recorded in the Bible. This is a tremendous help compared to the pre-Flood Salvation Story, which we - and the people of posterity from now on - can already have so that to expand and multiply the congregation of Old Testament prophets given as prefigures, until the Second Coming of Christ who is the last Old Testament and first New Testament prophet.

For this is why it was necessary for the elect named Israel (God's warrior), derived from Abraham to set an example through their many prophets with Jesus and the Holy Spirit to fight against sin and to show the way to the perfect sacrifice raised from the crucifixion, then to the secondly returning Jesus in full glory. In the first case, the Old Testament is a witness to this struggle that gives birth to Jesus Christ, who fulfilled its sacrificial ordinance given as a prefigure. The second is the Bible complete with the New Testament, which already brings Jesus Christ, who fills the New Testament church of prophets who are struggling until His coming, and leads them to the New Jerusalem. And the Old Testament Israel, fighting against sin, had to lose its chosen role in order for its struggle as a prefigure to be fulfilled. This is why God calls our attention seven times to the 1260-year period already discussed, because at the end of this period the fulfilment of His will, His struggle begins through the Gospel of Jesus. He wants to fight the battle against sin with His chosen, allied, remnant people of the whole world, His New Testament prophets, so that the Old Testament may be fulfilled. Jesus "retreats" from the Earth, like the water in Noah's time, to make room for many new prophets who will fight against sin with the power of the Holy Spirit, as He and the Old Testament prophets did as a prefigurement. And His retirement is His unceasing intercession and service in heaven for His covenant people.

One of the results of the struggle of Old Testament Israel was David's taking possession of the city of Jerusalem, the united kingdom of Israel, which came about through much fighting and bloodshed on this land. But Jerusalem became the prefigure of the city of God not by the anointed king of Israel defeating the Canaanites, geographically consolidating the position of his land of milk and honey - but by its temple.

The battle moves from the earthly battlefield to the spiritual battlefield. And here the power of the Holy Spirit must prevail. This shift in emphasis is shown by the receding, dwindling waters of the Flood, which proclaim the advance of the Holy Spirit, the importance of fullness of the spiritual battle. For the cornerstones of Christ-followers are always the people who reach the spiritual divine heights and bring victorious change. And for this, immaculate faith in God is essential!

The resurgent war of wills is thus foreshadowed by His first prophet, Noah, and the Flood, showing the gradual coming to the fore of spiritual struggle departing from the Flood, as it approaches Abraham. The chronological order of the firstborn can be traced from Shem to Abraham in Genesis 11. The chronology of the Flood fits into this chronology. The dates given below always point to the interval marked by the two birth years, illuminating the transience of the years they delimit, and are tendentious, like the ebb or the tide.

$$1657+150=1807$$

The time interval from 1787 to 1819, marked by the year 1807 of the line of Salvation, marks the end of the influence of God's overwhelming will in the succession. Noah's entire family will benefit from the maximum cleansing power of water, God's will, for the first 40 years (Gen 10:1). These are Arphaxad, Selah, the descendants of Shem from the line of Salvation, and Japheth, and Ham and their descendants.

$$1657+224=1881$$

Terah was born in 1878, who fathered three sons (Nahor, Haran and finally Abram). Several mountain peaks rise out of the water, which means that the people of the line of Salvation begin to multiply considerably. Terah and his sons are key figures in the reproductive chain.

$$1657+314=1971$$

A new year, the beginning of a new era, to which Abram is invited to begin (Gen 12:1-4). Just as Noah opens the lid of the ark, symbolically his heart, so Abram from his heart responds to the call. By this time, he is spiritually at the right height for his mission, because the dove, the miracle-working power of the Holy Spirit, is once again unfolding on Earth.

$$1657+370=2027$$

Abram, who takes on the mission with faith, is given a new name. As Abraham, he enters into a Covenant with God (Gen 17:1-16) and later, after his trials (Gen 22:1-18), he becomes a role model for the people who believe in God, demonstrating his outstanding spiritual maturity. Jesus calls him to a new world, as Noah. But the two callings are different.

Noah sets out on his mission with similar guidance as the human couple at the first creation. Now the goal will be multiplication, reproduction, and the domination of the Earth (Gen 9:1-2), thus making up for the lack of the mission of the couple Adam and Eve sent out from the Garden of Eden. Life-blood-bearing creatures were then allowed as food (Gen 9:3). But only as food! For the satanic sacrificial order sheds blood for other purposes. The perfect retribution devised for this purpose calls to account the shedding of blood for any reason, i.e., no human life can be extinguished without consequence (Gen 9:5). And since man was created in the image and likeness of God, He gave him life, which is symbolized by the blood as the life he received (Lev 17:11). It is the right of the Giver of life to dispose of it. In this system, if someone puts himself in the place of the Giver to decide lives, anyone can take another person's life (Gen 9:6). The proliferation of the system is a given. The perfect retribution promised at Cain's

fratricide is about to begin, because the accountability for such an event is about to take effect. Alongside the mark of protection comes the accountability and just judgment of the deed. This leads to the accountability for Christ's death and then to God's lawful judgment: eternal life to the Sinless Mortal, eternal damnation to the one who causes His death.

From the moment that the Covenant God gave us came into being, it brought about a huge change in the next stage of Salvation Story, right up to the Second Coming of Christ: a mutual commitment by the contracting parties to help and protect each other. The result of this mutual commitment on God's part is judgments according to the Law of Love. Everyone, as a measuring vessel placed on the scales of Truth, is constantly being weighed. In one pan of the scales there is always Jesus, full of the Holy Spirit, who "stands behind" and offers the Covenant of God, the Old and New Testaments, and in the other we, the creatures are (Zech 5:1-11). If the person being tested passes God's standard, they receive His grace as a reward, if not, they receive His harshness as a "negative reward". The rewards are for the ultimate purpose of the plan of Salvation - the realization of spiritual Israel that will populate the eternal kingdom. The pattern of the trial: weighing, evaluation, judgment (Dan 5:25-28). The resurrected Jesus thus became the Eternal King of the eternal kingdom to come, and at the same time the crown of the temporary king of our mortal world fell from Satan's head, proclaiming Jesus' victory over death caused by Satan. The king and his kingdom, his superstructure, always participate together in the judgment.

Salvation Story up to the Flood followed the same pattern, but God's eternal Covenant was missing. It also lacked the mutual commitment that freed man from the judgement of his actions in support or not of God's will, which is otherwise required in a valid Covenant. The sinful couple was sent out of the Garden of Eden because there was already a contract between God and Satan! In the same way, it was within the framework of this contract that the story of the Redemption went all the way to the Flood. God exercised His grace within the framework of the contract: He promised to perform the sinless sacrifice that would restore lost glory, to give Cain a shield, to bring perfect retribution for Lamech's double murder, and Enoch was graciously taken alive to heaven. And it was by the terms of this treaty that He intervened, both by enforcing His grace with the ark and by condemning the people who came into contact with the second creation - in the 600th year of Noah. Since the Flood is the prefigure of Jesus' Second Coming, this contract remains in force until then.

The Flood ended with the outpouring of God's overwhelming will, symbolised by the water. This was due to the fulfilment of two conditions: the fullness of the number of the spiritually mature sons of God and the culmination (completion) of wickedness. The uncrowned King of the sons of God at that time was the Son of God, the Word, Jesus, and the king of the Earth (the kingdom of evil) was Satan. The king and his kingdom (superstructure) were judged together for the first time in Salvation Story because the two conditions mentioned above were met. The Earth was temporarily cleansed of sin. The superstructure of Jesus had triumphed. Justice was a prefigure of God's coming eternal kingdom and victory over death. Judgement gave grace to the chosen creatures of Noah's ark, saving and reviving the Earth - symbolically creating a new Earth,

temporarily free from sin. In the 601st year of Noah, the eternal Covenant was made to fulfill this prefiguration, providing God's eternal, unwavering support and protection for all members of this Covenant to return to the eternal kingdom, the New Jerusalem. But that part of his chosen people who have not met God's standard will be destroyed. God has the right to judge if the above two conditions are met.

Copying this divine prototype and adapting it to his own laws, Satan began to operate his temporary earthly empire after the Flood. Following the example of the sinful couple, if you go against God's Law, i.e. follow Satan, you are outside God's Covenant, but you are also within the bounds of Satan's contract with God, and therefore Satan will judge you. But if God has seen fit to cast you out, then Satan will also give you such a fate, and you will deserve to die according to his anti-life laws for his mortal earthly world, imitating the judgment of the Flood! This is what Satan always seeks to do through his earthly followers - copy God in his judgments and give the wages of sin, death, as his reward! This is how the satanic power alien to Love realizes the hardness of God!

He, who is a stranger to love, judges by the anti-love law. He is guided by distorted truth, that is, by lying. And only he who knows the truth can lie, and he who does not know the truth only misleads! To judge by lies is to take the law into one's own hands. Lying as a basis has been in effect since the Fall. We have already seen the further fruits of taking the law into one's own hands in the story of Cain and Abel. And the "chief fruit" of this was death, which Cain was the first to accomplish. Abel was the victim. Cain and Abel were brothers as lie and evil.

However, the palette of evil is quite wide, and its completion requires time. It culminated in the death sentence of the sinless Jesus. The next period of Salvation Story is designed to complete the number of people chosen from all over the world. At the same time, evil is spreading throughout the world. Until the Second Coming, which brings the fullness of the elect, there is a passage between the two camps, between those who receive grace and those who do not (Es 2:14). Anyone can take advantage of this opportunity, starting with the couple Adam and Eve sent out of the Garden of Eden. From the creation of Adam to the prophetic year 1656, the Flood brought the empires of the peoples of the first and second creation, who were given dominion over the whole Earth as a prefigure. If we subtract the year 1656 from the date of the Flood, the result is 665(666) BPE, according to the incarnation of Jesus (2321-1656=665) (Chart 1). Thus, 1656 years after the Flood, Satan could start his empire called Babylon the Great, declaring that after all these years he could "create" as many servants as he wished, with whom he could build his own empire. If the boundaries of this empire extend to the whole Earth, then the whole Earth will serve him. The four kingdoms described in the book of Daniel represent this extension. The last one, which grew out of the Roman Empire in which we now live, is aimed at the whole Earth. It will cease to exist forever with the Second Coming of Jesus, along with the contract that Satan enforced to support sin.

Since all offspring born to the Adam-Eve pair are sinful, God immediately chose them from among the people of the first creation who then ruled the Earth, because it was Eve of the

second creation who received the promise of the sinless firstborn sacrifice. But Cain, the sinful firstborn of Adam and Eve, could not be a sacrifice under Satan's law against God. He was the first human being born into a temporal world, subject by forced contract to a lower order whose offspring Satan wants to use to prove the viability of his anti-God laws.

What to do? Take him to your side, make him your servant, waiting for the right moment. Life can only be given by God, so you must wait for the miracle of the Holy Spirit to bring the offspring (Cain and Abel) into your temporary earthly kingdom. You must also wait when a problem arises because of the sacrificial order around the sinless firstborn. In the meantime, the firstborn must be transformed according to your will: weakening his faith in God and then leading him astray by lies.

Eve named her firstborn Cain. Meaning: the reward of her faith in God, the promised gain (Gen 4:1). The couple thought of a sinless firstborn whose sacrifice would bring the new Eden. But the succession did not stop there, Abel was born. Then the parents realised they were experiencing a sinful succession, because their second son was also bearing their mortal flesh. They were convinced that they were all mortal, which meant that their firstborn was not sinless. So they named their second son Abel, which means "passing breath". Their sons grew up, but reproduction was temporarily halted by God's redemptive plan. So the parents put the "emphasis" on their second son: they expected his offspring to be the sinless firstborn sent by God.

Cain knew everything in the same way. As they grew up, the importance of first-bornhood diminished for him, and he became distant in spirit from the sacrificial order associated with it, as the family situation emphasised the importance of succession to his brother. This had to manifest itself in their reverent sacrifice to God. And this was the situation which Satan was waiting for. God would not accept Cain's irreverent, soulless sacrifice. The rejection, together with the accepted sacrifice of Abel, set in motion in Cain the process of Satan's will, discussed earlier, which ended in fratricide.

The beginning of the Salvation Story with the story of the firstborn sinner of the mortal world is astonishing! The wages of sin is death - a Law that God made! Lawful loss of life, destruction, which are truly based on the righteousness of the true God. This manifests itself in a rather high age-related mortality among the chosen line of people until the Flood. But Abel's death reveals something else!

"Jn 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

It is Satan who has called this Law into being in another way! As a former cherub, who defended God's law, knowing the truth, he creates a self-righteousness based on lies, i.e. distorted truth. His "truth" tolerates nothing but itself. Therefore, the agent of truth other than his own must perish so that his own may live on. The case of Cain-Abel exemplifies this. This satanic principle

worked until the death of the sinless Jesus and will continue until His Second Coming. The taking of the law into Satan's hands involves many deaths. But God is life, and that is why Seth was born in the place of the slain Abel, so that the plan of redemption, which gives eternal life and finally abolishes Satan's own law, might continue.

Whoever follows in Cain's footsteps can become a man who takes the law into his own hands. Lamech's double murder is already a warning of the proliferation of his successor. Lying paths lead to the culmination of evil. The Lord of the world, God, is constantly watching. When it reaches the standard He has set, and at the same time the number of God's sons is filled, then His lawful judgment comes into effect. The kings of the two conditions will be judged along with their superstructure! The prefigure of this is the Flood.

Since Salvation Story so far has proven that the evil of Satan's chosen branch could infect the people of the first and second creation who came into contact with it, it was necessary that the sons of God be protected by the Covenant. This also means that the righteous judgments of the Covenant must be brought to life within the chosen people. The purpose is to complete the church of the sons of God, the elect of the Spirit of Israel, by the Second Coming of Jesus.

Noah, and through him the whole Earth, was given a Covenant that supported a worldwide mission (Gen 9:9-17). After the rain from heaven, the rainbow, visible to all, became a sign of the Covenant. The water, God's will, completely surrendered control of Salvation Story to the miraculous power of His Holy Spirit to accomplish His will through His Word, the Son (Gen 9:15; Zech 4:6).

Jesus offered Abraham a different Covenant (Gen 17:1-2). The other, which He gave to Noah is for the whole Earth, which is the end goal. But Abraham had to sow the seeds of fulfillment. Just as Noah received the sign of the rainbow, visible to all the Earth, so Abraham received the sign: circumcision, not visible to all, is a sign of succession by the firstborn, showing procreation and the way to fulfillment (Gen 17:10-11). It also symbolizes the circumcision of the soul, the Covenant which is the final goal (Gen 15:18). As Abram, he was instructed to change his name to Abraham (father of the multitude, Gen 17:5). The people of his house, and later his descendants, were to be circumcised as allies of Jesus. But a stranger from another generation, living under the same roof with him, bought by his labour, should also bear the stamp of the Covenant (Gen 17:12-14). For anyone like him who is in the service of God is henceforth entitled to the support of the Covenant made between them, if he (she) lives according to it. In other words, it means that the true Covenant is spiritual circumcision based on faith, not biological inheritance. The very first Covenant between Jesus and Abram proves this (Gen 15:9-18). But it is also confirmed by the beginning of the second Covenant, already made under the name of Abraham, which is the test of faith of the Abraham who established the Old Testament in the story of Isaac (Gen 22:1-18).

But the lineage of succession also has its own significance: a guiding thread to Jesus, marked by the multitude of prophets bearing the sign of the Covenant. But the inner, invisible, spiritual seal of the Covenant, behind the outer sign, is always the primary connecting thread. In other

words, the Old Testament, like ebbing water, must gradually give way to the Holy Spirit, who brings about the eternal spiritual Covenant, transforming the transitory external signs, and to the spiritual firstborn Son, Jesus, who perfectly accomplishes the transformation. The external transient signs, in turn, illustrate the essence of the eternal, inner spiritual things to be formed as prefigurations, until the temporal consummation.

VIII. From Abraham to Jesus

The chronology shown in Figure 3 is now being built up to complete the chronology of the Salvation Story. We will come to the Abrahamic Covenant just discussed, that is the year of 1930(1931) BPE.

VIII.1 First time slot

The first date from which we can move forward is 590(591) BPE, the destruction of Jerusalem and the temple of Solomon by the Babylonian Empire. Ezekiel 4 writes about the prophetic years needed to move forward in time. The prophet received this vision in the 5th year of Babylonian captivity of Jehoiachin, king of Jerusalem, in 597(598) BPE (Ez 1:1-2), when Jerusalem was already a besieged city. The part of his vision in Chapter 4 applies to this physically, but especially spiritually ruined Jerusalem. His mission was to Israel turned against the Laws of God (Ez 2:3). Israel as country was already destroyed by Assyria at this time, so spiritual Israel, Judah is addressed. It is necessary to pass on the Word of Jesus, the Truth, the Bible, which will be as sweet as honey in the mouth of the one who "feeds on" it (Ez 3:1-3; Rev 8:8-10). However, the sweet truth turns into the mourning, the suffering, the wailing of the transgressor, as in the case of Jerusalem (Ez 2:10). The prophet's attention is drawn to the fact that, like all children of Israel, he has an eternal Covenant with Jesus, within this framework his mission must be carried out. He and his people will be judged according to the Law of the Covenant (Ez 3:17-21), and its bond should be carried by all the members who build His spiritual house (Ez 3:24-25).

"Ez 4:1 Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.

3 Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel."

The first verse engraves the name of Jerusalem on a brick. The bricks, out of which the walls and temple of the city are built, and demolishing these buildings the town itself will be destroyed. That is, the period from its construction to its demolition is in the spotlight. The iron pan is needed for deliberation, for weighing, for true judgment. As discussed above, as described by Zechariah, here is the Law of God in one pan of the scales (Zech 5:9), in the other the city, or rather Israel, which dwells in it. The weighing takes place in a heavy iron pan, but Israel is still

found easy. Instead of the ruined wall of the city, it is surrounded with a wall of iron made of the material of a frying pan, from which there is no escape until the time of God's judgment is completed (70 prophetic years). On the other side of the iron wall is an observer represented by Ezekiel, who besieges the city, its inhabitants, Israel, and unlike them, feeds on the Word of Jesus, besieging with His truth.

The building and destruction of the city is thus the centre of attention, but from two perspectives: a physical and a spiritual one. The demolition of Jerusalem in 590(591) BPE is the end of a long story that began when it was built. The physical foundation for spiritual edification was laid by the work, struggle and siege of David, one of Israel's anointed kings. After many struggles, a peaceful, united, Great Israel was established and spiritual progress was begun by his son, the other anointed king, Solomon, who built the temple of Jerusalem as God had commanded. It was sanctified by God, He moved in to fight with His people against sin. To bear sin, to lead the fight against it, is the role of the King anointed by God, the Holy Spirit, who is none other than Jesus Christ. This burden-bearing had already begun in the days of David's son, as a prefiguration. After Solomon, David's spiritual son Jesus continued to help His chosen, covenant people until 590(591) BPE, when the destruction of Jerusalem and its temple caused His temporary departure from them for 70 prophetic years. The following verses of Ezekiel point to these years of the Salvation Story:

“4:4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.”

These years of Salvation Story are marked by the people of three countries. The first is the united, Great Israel, the second is the northern country after its break-up, Israel, made up of ten tribes, and the third is Judah, including the tribe of Simeon. The northern part falls victim to Assyria, disintegrates and is absorbed. The continuation of the line of salvation will be the role of the remaining smaller southern part, Judah. But the book of Ezekiel is mostly about Judah and its representative capital, Jerusalem, continuing on the same path to destruction as Samaria, the capital of destroyed Israel. The growing spiritual estrangement from God is well described in Ezekiel 23, which reveals the sad, growing sins of the symbolic women and descendants of the two cities. Aholah (Samaria) and Aholibah (Jerusalem) are in fact God's covenanted, chosen people, whom He calls "mine" (Ez 23:4). But all members of the Covenant He offers are subject

to its Laws and Rules. And the unlawful ally deserves to be punished. Because the Covenant was made for the fight against sin, for Israel, not for the nurturing and development of sin.

This is the reason why the Great Israel founded by David fell apart and became a remnant, marked by its division and the disappearance of the rest of Israel, including its capital, Samaria. But the same fate befell Aholibah, like her sister Aholah, who represented the rest of her remnant, for she sank even deeper into lawlessness (Ez 23:11). God's purpose is the Great Jerusalem, the Great Israel. The "vacant places" of the diminished, remnant Israel are to be filled by invited guests from the rest of the world. Judah, then, finds grace in the eyes of God to lead the world through Jesus to the fulfillment of the remnant, the great state of grace for the whole world (Rom 11:32,5:19). This is what the apostle Paul talks about in Romans 11. For a correct interpretation, a digression is needed to clarify the issues surrounding the name of Israel that the apostle focuses on.

VIII.2 The way from Jacob to Israel

The name Israel was first given to Jacob by Jesus. Its meanings are God's warrior, or the fight of God. By following the life of Jacob we get an answer to the meaning of the name.

Isaac's wife Rebekah got pregnant with twins. The woman was already feeling a struggle in her womb. He turned to God for an explanation (Gen 25:21-22). Jesus enlightened Rebekah: she would give birth to twins. The older would serve the younger, but the generation of older one would be the stronger, the greater (Gen 25:23). The older twin, Esau, was the favourite of Isaac, while Jacob, the younger, was the favourite of Rebekah (Gen 25:28). Rebekah told Isaac that by the promise she had received from God, Jacob was to prevail over his brother, though Esau would be stronger. That is, God entrusted the continuation of the line of birth to him, despite the fact that he was the younger. Jacob immediately closed this honor in his heart. To do this, he was always at the "heel" of his brother, as at birth (Gen 25:26). He seized the opportunity, and through the "weakness" of his tired brother, he gained his much respected and coveted birthright. In the test situation when two "hungry" brothers met, a sharp difference between their characters was revealed: Esau's main goal was to suppress the hunger of his body, while Jacob's main goal was to suppress the hunger of his soul. They both did their best for it. Therefore, for a bowl of lentils, Jacob could obtain the birthright from his brother by making him swear, which means the irrevocability of their agreement (Gen 25:29-34).

But Isaac's whole family also found themselves in a similar situation "driven by hunger" (Gen 26:1), like his father Abram (Gen 12:10), or as his children. By this time the survival of his entire genus was at stake. Jesus then instructed him not to go to Egypt, as his father did, but to remain in the land to which He sent him. Thus the promise made to his father would continue to unfold through him (Gen 26:2-5). Isaac also believed in Jesus (Word), so he went to live in the land of the Philistines. And he also bore the promise of Jesus in his heart as much as his father did in the past, and Jacob, his son later. Because the promise will be a reality through faith in God. And the fulfillment of reality leads through the woman, it takes place through her.

Therefore, Abram protected his marriage in the land of Pharaoh and similarly did Isaac in the land of the Philistines (Gen 26:7).

“Gen 12:12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.”

Elect in the minority who want to live in a foreign land for the fulfillment of God’s promise also use the means of deception for the purpose. Abram and Isaac are fighting for the cause of God.

Similarly, Jacob fights for the cause of God. He also uses deception to obtain his father's blessing with the support of his mother, Rebekah (Gen 27:6-17). All three misconceptions come to light, but their consequences are different.

VIII.2.1 The fight of Abraham

Abram deceived Pharaoh of a foreign land. Because he introduced his wife as his sister, he began to get rich from the Pharaoh’s treasures (Gen 12:15-16). The woman, Sarai - symbolically the chosen people – fell into the hands of a foreign ruler because of her beauty. Before they reached Egypt, Abram had humbly asked her to take up the matter of deception (Gen 12:13). The woman was very beautiful (Gen 12:11) and barren (Gen 11:30). Abram therefore believed that first and foremost he was the key to carrying on the divine promise, his life was more important. He believed in the promise of God (Gen 12:1-3) and believed that it would be fulfilled, with or without Sarai.

“Gen 12:19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.”

Pharaoh being aware of his power commanded Sarai to the court and going after her appearance, (Gen 12:15) intended to marry her. But God intervened, the truth accompanied by severe plagues on Pharaoh had been revealed: she was already Abram's wife. Although the deception supported the progress of Abram, it endangered the life of his ally, his wife to serve the will of God, thereby the fulfillment of God's promise. For the realization of God's plan of Salvation requires all who are in His Covenant, in this case Sarai as well as Abram. Therefore, in order to fulfill His promise, as well as their unbroken intentions to fulfill God’s promise, God intervened to save Sarai because she was Abram’s marriage ally. The couple, agreeing in advance on the matter of deception, acted in accordance with the agreement. Thus, despite the fact that Abram also had an ulterior motive and his wife was a partner in the deception, Jesus intervened. But the more God intervenes, helps if someone follows the honest path. The further fate of Abram and his wife proves this.

It is not wise to fight for God, or for anyone and whatever, by misleading, because it points in the wrong direction and is always revealed afterwards. Thanks to Jesus’ intervention, Abram regained his wife, and even the things, he possessed in exchange for his wife, remained his.

Pharaoh sent him out of his land to get rich with his wife to the land of divine promise, to Canaan. And they left behind the deceived and therefore grievously afflicted Pharaoh, who nevertheless took nothing from Abram in return for his wife, whom he named his sister.

The Egyptian story also got Abram thinking. With Lot, his dead brother's son, they were already sharing a honest way the grazing areas of their sheep. By learning, advancing spiritually from his attitude toward his wife, he no longer offered himself the opportunity to choose first, subordinating himself through Lot to the life-shaping will of God (Gen 13:7-9). Resolving the conflict between the allies with such a spirit will bring satisfaction to all (Gen 13:10-12). And Jesus, while acknowledging Abram's struggle for the cause of God guided by his renewed spirit, reaffirms His particular promise (Gen 13:14-18).

One more important thing the Bible sheds light on at this point:

“Gen 13:10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.”

Lot received a land from God that could only be compared to the garden of the Lord. Thus He declares the geographical location of the Garden of Eden, where Adam and Eve were cast out for the Fall, where the bondage of the people of the second creation symbolized by Egypt began. But a similar fate awaited Lot, because the wickedness of Sodom and Gomorrah (and Zoar) in the area would force him to leave the place later (Gen 19:12-16). But Abram of the chosen, first-born bloodline, and his people were already driven from Egypt to their new homeland, the land flowing with milk and honey, the prefigure of the New Jerusalem (Gen 13:12).

But the final possession of such a land requires a struggle, a struggle with kings. When Abram learned that Lot and his people had been taken captive with their possessions, he set out for their deliverance with 318 experienced warriors fortified with allies (Gen 14:13-14). Defeating the kings who had "created" the captive people, he arrived in the "Valley of the King" with the liberated Lot, his people and his treasures (Gen 14:16). Here two kings met him: the kings of Sodom and Salem (peace) (Gen 14:17-18). The latter, the High Priest of Melchizedek, is discussed in detail by the Apostle Paul in Chapters 5-7 of his letter to the Jews. The King, the high Priest of God, who appeared from almost nothing, from heaven, gave him bread and wine. Abram, fighting for the cause of God, no longer sparing his own life, freed Lot, his wives, and his people with their treasures. The struggle for others, in which one does not spare his (her) own life, is a prefigure of the redemptive struggle of Jesus, the High Priest. This became a reality by sacrificing His body as bread and shedding His blood as wine. And this symbolic reward also accompanied Abram, who won in this way. As he developed spiritually, with a growing faith in God, he did not hesitate for a moment to carry out the liberating struggle. But Abram was also the executor of God's life-shaping will, so he was able to accomplish it thanks to his growing faith in God. The key to defeating the enemy is God, who is behind everything.

“Gen 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

Abram, knowing and believing the above mentioned things, expressed his gratitude to the High Priest, Jesus, by giving a tenth of the goods he had recovered. For returning to the eternal kingdom from the wandering after the Fall, enriched by the treasures of the Holy Spirit, it will behoove us to boast of those for the High Priest, Jesus, through whom these will come into our possession. The same is true of the treasures of the king of Sodom, of which Abram tithed. Seeing the gift, it seemed to the king that his recovered treasures were greatly liked and important to Abram, that was why he boasted of them to Melchizedek. Therefore he encouraged him to just take everything, be his, he would be content with his people who had been released from captivity. However, Abram showed his attitude of proving his spiritual development: while he grabbed the treasures God had given to Pharaoh to be rich in earthly possessions, he then wanted to be enriched in spiritual possessions. Therefore, he took nothing from the Sodomite treasures to serve his own earthly enrichment.

For spiritual enrichment must be obtained by everyone through his own sweaty work what cannot be represented by such treasures (Gen 14:22-23). But the earthly treasures are also given by God to their possessors. Because of that he gave out of respect the treasures of the king of Sodom to Melchizedek (Jesus) in the name of himself and the king of Sodom. At the same time, thinking of everyone, he accepted the treasures of Sodom as a reward for his own allies and helpers (Gen 14:24). This was how Abram declared the next stage in the development of his spiritual struggle.

Because of this positive spiritual process God made His promise further confirmed for him (Gen 15:1,4-5). Abram believed in the promise (Gen 15:6) but also longed for confirmation of consciousness (Gen 15:8). Then Jesus made a request to him:

“Gen 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.”

He asked for a three-year-old heifer, a goat and a ram, and a turtledove and a young pigeon. Abram knew the sacrificial order that God had already left to Adam and Eve. However, he did not understand the request specifically for three-year-old animals and this made him uncertain. He pondered: sacrificial animals must be brought and sacrificed. The turtledove and the young pigeon were not split according to the Law (Lev 1:14-17). But can a three-year-old animal be kind to God, can be accepted when the blood of a firstborn animal is needed on a pre-built altar according to the Law? But his faith suggested that what God asked should be fully accomplished. He declared his insecurity of mind, but at the same time his strength of faith, by sacrificing the animals only in two halves, putting the complementary parts side by side, instead of cutting

them to pieces according to the Law (splitting of the tapestry of the temple in Jerusalem, Matt 27:51). To avoid confusing the pieces, thinking that perhaps only one sacrifice would be proper to God and one of them should be accepted at least. At the same time, the 3-year sacrifice cut in half became 2x1.5 years, so that both the Word of Jesus and the Law were fulfilled: the two halves together were 3 years old, and separately they were 1.5≈1 year old (Ex 12:5, Lev 9:3, Num 6:14).

Because if He accepted it, He would burn it with fire. The accepting fire was nowhere to be found, but came the scorching birds that were about to attack, which Abram disturbed, protecting the carcasses of the animals intended for sacrifice, while also expressing his unwavering desire to sacrifice to God. Waiting for the fire and guarding the corpses lasted until Sunset, when fear of the approaching, dense darkness after Sunset caught Abram.

“Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.”

Because there were also nocturnal predators that he did not notice because of the great darkness, so the sacrificial corpses waiting for the approval fire of God might be lost, meaning he would not be able to comply with the sacrificial request. But God who intervenes in hopelessness appeared, giving a dream to Abram so that when he might awake from it, his faith and desire would become a reality. (As in the case of Adam in the creation of Eve, which are prefigures of resurrection of Jesus from His "dream", that is from His death.) He received the testimony of intellect in his dream when Jesus told him how the 4th generation would inherit the land flowing with milk and honey after 400 years of Egyptian bondage (Gen 15:13-16). Then, awakening from his sleep, when the Sun went down and it was dark, his will to sacrifice nourished by his strong faith was fulfilled: the accepting fire, the fiery torch, the furnace full of smoke, the Holy Spirit passed among all the corpses offered to the sacrifices (Gen 15:17). Abram was justified by faith in God, as Adam before Fall and as Christ after resurrection.

“Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:”

The former verse is very important in several respects:

Immediately after this story, Jesus made a Covenant, a spiritual Covenant with Abram years before the other marked by later circumcision. He let him know that He would give his descendants the Land of Promise, flowing with milk and honey, which no doubt also meant that a son of his own would be born. The gradual, ever-increasing spiritual development of Abram, who was called to a mission at age 75, deserved Jesus' Covenant. But why did He just then offer it to him, what was the compelling reason?

The events between Jesus and Abram follow the following pattern: Jesus promises, Abram believes in Him. He promises him a seed, a successor for the third time now - Abram believes in Him. But another sincere wish emerges from his heart: he wants to make sure, consciously and rationally, so that his faith may be even stronger.

Jesus then asks him for a sacrifice not according to Law he knew. Although Abram has become insecure because of deviating from the Law, but by his strong enough faith, tilts to Jesus, Who is the real Law! As the fourth King anointed with the Holy Spirit after Solomon, fulfilling perfectly the Law after three and a half years, became a sinless sacrifice, splitting the tapestry of the temple at the moment of His crucifixion paving the way for His increasing great nation of Israel to occupy the new land flowing with milk and honey, the New Jerusalem. He resurrected to eternal life on the third day and accomplished His mission by His immaculate faith, winning His reward by the fire coming from on high, by the miraculous power of the Holy Spirit.

Unbeknownst, Abram went through the foretaste of the things mentioned above. But at the end of his test of faith, he had already been conscious of two proofs:

- In his dream he received a prophecy concerning the future of him and his generation.
- His will to fulfill God's request at all costs had become a reality through his strong faith in God.

The compelling reason for winning the spiritual Covenant offered by Jesus is: his attitude toward the Law! Thoughtfully, but listening to his soul, his inner voice, the Holy Spirit, he decides on Jesus' request and will. For Jesus also filled the Law with His Holy Spirit, thus fulfilling perfectly the will of the Father. Thus the Law became the life-giving reality, the Old Law became the New Law, the Old Testament became the New Testament.

Abram's attitude is exemplary. Facing a decision, which often appears at a crossroads in our life, the inner voice within us, the Holy Spirit, gives us a good solution, and by listening to this Divine Person, we can build our spiritual temple. Even during the three-and-a-half-year ministry of the spiritual temple Builder, the chosen people living at that time were under constant decision-making. Their Old Testament's Law was given a new meaning by Him (Isa 28:10-13). Jesus became a scandal stone for those who rejected Him (Isa 28:14-16; Rom 9:30-33), but for those who believed in Him an example to follow.

A new day in the life of Old Testament Israel began after the setting Sun as described in the creation, where the evening and the following morning would bring a new day. A new day, a new era also began in Abram's life in the evening darkness. The fire and light of the Holy Spirit appearing at that time was already shining on the path to the new day, eternal life, which Abram had found as a prefigure. But until his spiritual fulfillment, there were still many struggles ahead of him. He had to pass on his attitude to the Law to his wife, Sarai, at first approximation. But there was another task for him yet, because by faith and consciousness he had to reach the point where he was able to believe the Word of God, Jesus, one hundred percent without wavering.

The succession solution offered to him by his wife also proved this. Then Sarai caused Abram to be in a situation like his husband did in Egypt. She asked Abram to try to beget a successor for her handmaid, Hagar, for her sake, for her conviction (Gen 16:2). But the path against the divine promise turned back. Because her handmaid had become pregnant, therefore in the eyes of Hagar she became despised as the "protagonist" of the succession (Gen 16:4). Experiencing her

wrong decision, the reality of her weak faith in God, she asked her husband for God's decision about her further fate (Gen 16:5-6). In her distressed situation, she chose the best possible solution. Abram immediately chose her as his most important ally, affirming her place next to him. His decision was soon confirmed. The Lord's messenger, Jesus also advised Hagar escaped because of the harsh treatment of Sarai, to humble herself, treat her mistress with respect, and return to her. Thus she was also embraced by divine providence: the succession of her son, who would be born under the name of Ishmael, would become a great nation (Gen 16:9-16). Abram was 86 years old when his first son was born of the handmaid of his wife.

However, the seed promised by God is still nowhere, but Abram is already 99 years old. Abram, who already has an invisible spiritual Covenant with Jesus, will then receive a visible, conscious sign of his promise of succession. He is endowed with a mark of circumcision, which also serves to further strengthen his faith, and because of the case of his son born of Hagar is also necessary. Thus Jesus testifies to him that he is facing the birth of his successor who will carry on his circumcised condition, that is also confirmed by his son, Ishmael born in his uncircumcised condition. He also gets a new name together with his wife: Abraham, the father of the multitude, and Sarah, or mistress (Gen 17:5,15). The scheme continues: Abraham believes in Jesus, but his faith is still not perfect. In relation to the promised succession, he still turns back to Ishmael (Gen 17:18). But circumcision is fully performed by all concerned according to the Covenant received (Gen 17:23-27).

In the next 18th Chapter, the spiritual struggle comes to the fore, which Abraham again fights for his brother's son, Lot, in the possession of his new name, spiritual and physical Covenants, received from Jesus. At the same time, his mental state with his wife is also revealed. Three persons, Jesus the Lord and two helpers, visit them. Abraham considers it a great honor, so he immediately begins to work diligently with his wife in their honorable hospitality. He knows that the heavenly delegation does not appear to him by chance (Gen 18:1), because important things always happened to him in his previous apparitions. That is why he immediately recognizes the Lord, who has already introduced Himself to him as Almighty God (Gen 17:1). First, he receives specific information about Sarah: her pregnancy will come true, after which she will give birth to her promised son, so He will visit him again the following year through his son to be born (Gen 18:10). The listener wife laughs at this news (Gen 18:12), does not believe the Word she has heard. Jesus then asks Abraham why Sarah does not believe in Almighty God, Who knows no impossible, and therefore His truth is unquestionable (Gen 18:13-14)? Abraham, the interviewee is silent because he is still shaky, which proves that then he still agrees with his wife on the successor question. Instead, Sarah answers, denying that she doubted God's omnipotence. She does this because she has then realized that her husband is hosting heavenly visitors. For she cannot see, does not know who have come to them, she is just doing her thing in their tent according to her husband's instructions. Hearing Jesus' question to her husband and His specific promise for the coming year, she immediately wants to correct herself, to save herself (Gen 18:15). Because Sarah believes in God, questioning Jesus, the Almighty, is far from her and this is attributed to her as righteousness at the birth of Isaac.

The heavenly delegates set out for Sodom to carry out their next mission. Unaware of their plan, Abraham wants to keep up with them. Jesus then tells him their next mission for the sake of Abraham. Perfectly aware of the salvation role of Abraham and his people — that they will be a mighty people, that all the nations of the Earth will be blessed by him, that kings will come from him (Gen 18:17-18, 17:6) — He considers it right to inform him about later negatives besides positives. The forerunner of the former is the destruction of Sodom and Gomorrah by visiting heavenly envoys who carry out God's judgment. Abraham has received a full cross-sectional prophecy about the history of his nation beginning with his son, Isaac.

Jesus informs Abraham that He has come down among the people to be convinced of the truth of the cries of sin in Sodom and Gomorrah (Gen 18:20-21). Prefigure of the birth of Jesus on Earth, Who by this is fully identified with us, except for sin. Sodom and Gomorrah are the prefigures of Judah and her sister Israel, who are sunk in sin, represented by their capitals, Jerusalem and Samaria.

“Ez 16:46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.”

The two heavenly messengers also clearly set out for Sodom, or Jerusalem in Judah, where Jesus showed the greatness of their sin by death experienced in His own earthly life, convincing those who believed in Him at the same time. For this to happen, Judah, which had fallen into sin, likewise Sodom, had to be given grace by which Lot escaped. Judah received this after 70 years of bondage so that the great period of grace might be accomplished after Christ's death and resurrection in Jerusalem. Abraham, like Jesus in heaven before the Father, fought humbly before Jesus, interceding for his brother's son Lot and his family so that the place of this minority, Sodom, the symbol of Jerusalem, might not perish (Gen 18:22-24). By mutual agreement, he negotiated that if ten righteous people were found in the city, it would be saved (Gen 18:26-32). Then, acknowledging the terms of their agreement, they parted (Gen 18:33).

In the evening, the heavenly delegates to Sodom reached the gate where Lot was sitting. He who lived in the city spent his evenings at its gates outside the city. The situation waiting for the messengers was not accidental.

“Pt II.2:6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)”

Because of the moral conditions prevailing in the city, the rampant sin, Lot escaped outside its walls by evening to silence his troubled soul, at least in this way. Seeing the strangers, he was glad to meet people not from Sodom at last. He immediately invited them into his house in the city and hosted them as a sign of respect for the stranger (Gen 19:1-3). Lot's goodwill, however, turned back because of the fame of the strangers who came to him in the city. Surrounding his

house, all the men living in the city demanded to betray his guests so that they too might “get to know” them (Gen 19:4-5). Aware of his responsibility for the way things were, Lot went out of his locked house alone to the crowd to save his guests' situation. He offered his two virgin daughters, the greatest treasure for him, to the violent men in exchange for rescuing his guests. He expressed in this that if he had a sore heart and at the highest price, but he wanted to save his strangers and his own honor (Gen 19:6-8). But the words of a “guest”, Lot as a newcomer, a temporary resident were taken, as if he wanted to tell the natives what to do in such a situation, what was suggested by conscience and the law. They were deeply sunk in their evil morals that made them blind to the good, so God paid them blindness through the messengers. Because of this, they did not find way to carry out their wickedness, the door of Lot's house, through which he escaped from them (Gen 19:9-11).

The two messengers were convinced, the trial by God's standard, the Law, found the city light. The verdict, its destruction to be executed immediately. This was also told Lot, who was then instructed to gather his whole family and his sons in law as well (Gen 19:12-13). And that means that his family consisted of eight people: Lot, his wife, two unmarried daughters, and two more married with their husbands. According to Jesus' preliminary agreement with Abraham, if there were ten righteous in Sodom, He would pardon the place, not perish it. At the end of the story it turned out that only Lot was proved to be true, but his family also received grace as well as his sons in law. His married daughters and their husbands, as his wife (Old Testament's wife) did not believe in God's messengers therefore they did not seize the opportunity of grace (Gen 19:14,26). Their fate would be destruction. And the weakness of the faith in God of the two unmarried daughters was evidenced by their relationship with their father (Gen 19:30-38).

“Gen 19:19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:”

Lot was to be sent to the mountain by the heavenly messengers, but he asked that they might go to the city of Zoar (Gen 19:16-17). He feared that they would not reach the sheltering mountain in time, which was further away than the small town, therefore the devastation raging on the road would catch up with them on the way. By this time he understood that the judgment would be enforced in a short time, there was no time to delay. He also expressed the hope that the small town, with its few inhabitants, could receive grace like him and his family, thus providing protection and further life for them. His wish was fulfilled, despite the fact that Zoar was also on the list of cities to be destroyed (Gen 19:20-22). However, the inhabitants of the small town urged Lot to leave quickly and even spoiled his daughters. The town deserved to be on the list of those to be destroyed (Matt 11:20-24). He had gone out of the frying pan into the fire because he was deterred by the sinful life that took place there (Gen 19:30). So he got to the mountain where the heavenly messengers wanted to send him first. For the purpose of the escape of those who have received grace is the mountain that reaches high, the peak of the mountain of God, where His lawful kingdom is. But if one is forced to dwell in a cave in the mountain in fear of sin, the land and rock above him will surely separate him from this country.

Thus even Lot's successor gave such generations who would become fighters against Old Testament Israel: Moabites, Ammonites (Gen 19:37-38).

Abraham, the root of Old Testament Israel, also had received a faith-building testimony from Jesus with the story of Lot. The morning God carried out His judgment in Sodom, Gomorrah and the surrounding area, he went to the place where He had agreed with Jesus over their destiny (Gen 19:27). God gave grace to Lot through Abraham, for whom Abraham fought through Sodom (Gen 19:29). The city would be destroyed, but its true and immediate descendants, the living souls, would gain grace and be saved. Seeing the smoke of destruction rising from the ground as the smoke of a furnace (Gen 19:28), Abraham recalled his justification by faith after his extraordinary sacrifice, which he had realized at Jesus' request. Even then, the approved victims smoked in the same way on the ground as the smoke rising from the land of destruction. He knew that God had once again provided justice, he had been re-justified by his faith, which was fulfilling under the auspices of their Covenant. Then Jesus turned to him with a request, he fulfilled it by faith and it became a reality. Now he had a request to Jesus, which also became a reality thanks to his faith, just as they had previously agreed as allies. And the symbolic "non-law" sacrifice became the Saviour of the true Lot for whom Abraham fought (Gen 19:29).

VIII.2.2 Sodom - Judah, Gomorrah - Israel parallels

Chapters 18-19 of Genesis specifically focus on the story of Old Testament Israel, giving its prefigures by Sodom, Gomorrah, and Zoar. Looking at the Scripture under an even stronger magnifying glass, the following is also revealed:

God did not hide the future from Abraham, the ascension of his people who were descended from him and their later fate caused by their sinking into sin. The culmination of their career in Salvation Story was the age of the Great Israel founded by David and the temple built by Solomon, his son. However, the deviation from the Law, the spiritual decline, already appeared in Israel at the end of his reign, precisely through Solomon (Kings I.11:1-14). The All-Knowing, watching throughout the Story of Salvation, had mercy on Solomon until his death, with regard to David (Kings I.11:11-12). After that, the Great Israel was divided according to the will of God (Kings I.11:31-32). Thus began the disintegration of Abraham's Israel, its becoming a remnant. He promised Israel to Jeroboam, and he could get a house like the house of David, that is, the temple of Solomon. God's grace condition was observance of His Laws of Covenant (Kings I.11:38). So Israel was established with ten tribes, and Judah with the two remaining tribes. Judah also received mercy for the city of David, Jerusalem (Kings I.11:36). In parallel, their separate lives continued until Assyria occupied Samaria, the capital of Israel, with which Israel, as a country, ceased to exist (Kings II.17: 5-6,23-24). And this was because of its sinking so deep into sin (Kings II.17:7-18) that deserved God's judgment like Gomorrah.

But first, the name Israel, the warrior of God was given to Jacob and not to the land! The ultimate goal of the name is to form a great congregation fighting in a manner similar to Jacob by the end of the Salvation Story that deserves that name. Therefore, the remnant of the remnant (Kings II.21:13-14), the people of Judah, would carry on the battle of God for the birth

of the great, spiritual Israel through Jesus. To fulfill this mission, the country would be destroyed by the Babylonian Empire as a prefigure, because of sinking even deeper into sin than her sister, the demolished kingdom of Israel (Ez 16:51,23:4). For this mission, she was also given the grace to reform herself after 70 years of bondage and come to the age of Jesus.

This even smaller, now symbolic Israel waiting for a redeeming Jesus, that is, the remnant of Judah, Jerusalem is symbolized by the city of Zoar. From this city Lot was already able to reach the mountain, for this was already leading the Messiah to the site of His crucifixion, Mount Golgotha. The people of the city, the Old Testament succession of Abraham, would then reach their deepest, carrying out Satan's darkest will (Matt 11:16-24). Also from Zoar, Lot fled to the mountain because of the "darkness" of its inhabitants' sins. He could not reach the top of the mountain because the age of the Saviour, who would free from the fear of sin, had not yet come. Until then, he was forced to dwell in the cave of the mountain, trapped under sin, under the rule of death. As the body of Jesus died, that was placed in a cave on the side of the mountain to rise from there to permanently end the dominion of death, opening the way to the top of the mountain. However, following the example of Jesus' body, Judah as a territory would also be doomed along with its second temple in Jerusalem. In heaven, He fights for the righteous within it, in full accordance with the will of the Father in the New Jerusalem which is to replace the earthly one. Like Abraham who in the oak grove of Mamre, in Canaan (that is the symbol of the new eternal kingdom) agreed with Jesus on the fate of Sodom and his environs, fighting for Lot.

For Jesus proves through His earthly destiny that the cries of sin previously ascended to Him were true, so much so that He was pushed to death as a sinless One. He tells Abraham too as a prefigure that He wants to know, that is, as a human being He wants to experience the presence of sin for us and at the same time He wants to declare it to the world (Gen 18:20-21).

VIII.2.3 Mountain peak – faith peak

The next place for Abraham and his wife to strengthen in faith was Gerar, the land of the Philistines, again a foreign land. The situation was the same as in Egypt at the time, only here Abimelech was king. The news of a foreign couple appearing in the city reached him. Sarah was still remarkably beautiful, and Abraham again said the same thing about them both as to Pharaoh: they were siblings (Gen 20:1-2). Sarah in the same way, therefore, the king wanted to own her and took her to himself. However, Jesus intervened immediately here: in Abimelech's dream it turned out that she was Abraham's wife and his deed would result in a "reward" of death. Abimelech defended himself to prove his innocence: they both said they were siblings (Gen 20:4-5). The king put to the test told the truth, he did what he did with a clear conscience, so he had deserved the grace of Jesus, but he had to immediately return the woman to her husband (Gen 20:6-7). Awakened, he passed on the new information to his subjects, and then called Abraham to see the cause of his deception personally (Gen 20:8-9). Then Abraham again had proved the unbroken spiritual development of himself and his wife (Gen 20:11-13):

- Originally, as a kindness to each other, Abraham asked his wife to call each other brother and sister. This was partly due to their half-brotherly descent, as they shared a father but were born to two mothers.

- On the other hand, as they set out their mission on God's calling to leave the parental environment providing security, this relationship to such a degree would give them spiritual confirmation to carry the unknown future that awaited them. Because when one is able to have an intimate relationship with one's spouse like siblings born of a mother, despite the fact that they are not, it is possible to bring such a marriage to the top, the spiritual top.

- Third, knowing that there were ungodly peoples in their world who did not respect God's Laws and marriage, living according to other laws, it had turned out to be useful such a relationship because even peoples who did not walk in God's Laws gave respect to brotherhood. Thus, the safety of their lives, and their divine mission, would be protected.

In the light of Abraham's former explanation, looking back at their Egyptian story, their behavior then is understandable - on the one hand. On the other hand, the fact, that before they arrived in Egypt, he drew special attention to their brotherhood reminding Sarai of their pre-agreement, proved that Abram did indeed have an ulterior motive at the time. He considered his life more important. In the case of Abimelech, however, there was no trace of such an attitude. They were both aware of Jesus' rock-solid promise, strong in faith, knew that it would soon come true, so without any prior discussion, "independently" of each other, they claimed for each other, for their marriage, and for their "marriage" to Jesus that they were siblings. Their faith was growing stronger in God, their spiritual struggle was becoming more and more complete.

The king was also completely convinced by Abraham's answer. He would return his wife, give him housing anywhere as a token of his respect, and provide him with treasures, enriching Abraham in earthly possessions (Gen 20:14-15). But Sarah would not be forgotten either. It is worth paying attention to the words intended for her:

"Gen 20:16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved."

The king had proved to everyone in his environment with money given to her brother that they were siblings! In his eyes, too, the couple's faith relationship had reached the height of a brotherly relationship. But Abraham also honored Abimelech because he had succeeded in interceding with Jesus for his abolished succession (Gen 20:17-18).

Then Isaac was born according to the promise, whom Abraham would circumcise according to the Law. He was 100 years old and the holder of great joy along with her 90-year-old wife.

"Gen 21:6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age."

And it is revealed through Sarah that the news of this miracle thing makes a great many people, including the later descendants, be also happy together with her. But she also gets a sarcastic, ulterior motive laugh from Hagar's son, Ishmael. Because he is the firstborn, Abraham loves him too, he also has a chance to be an heir, who knows how the future will develop? But Sarah's faith in God is strong, knowing from the promise she received that she is the Mistress, only her seed is entitled to succession. She instructs her husband to send Hagar and her son because only Isaac is the heir of God's promise (Gen 21:9-10). Then Abraham, who is bewailing Ishmael's lot, is even given confirmation from Jesus that Sarah is right (Gen 21:11-13).

The chronology of the chapter gets confused now. In doing so, God's purpose is to draw our attention to His advance care and providence. For before Abraham sent Hagar and his son, he had made a covenant with Abimelech. And this happened after Abimelech and his family became fertile again through Abraham's intercession (Gen 20:17-18). Seeing Abraham's great faith in God, experiencing the fulfillment of his intercession for him on his own skin, he was convinced that God had chosen him, endowed him with His power. But even his commander came to this conviction (Gen 21:22), who felt his power received from his king was incomparably smaller than that of Abraham. He therefore asked Abraham to take an oath confirmed that he would not use the power of God against him, that the line of succession he had received would not be broken. Because he had the power to change it back and forth. He asked him for the kindness and benevolence which he, as king, had given him, with which he honored the strangers and guests of his kingdom (Gen 21:23). Abraham had sworn to him, but drew Abimelech's attention to the fact that he had received not only kindness but also bad things in his kingdom (Gen 21:24-25). Specifically, he said that the well, the life-giving source of water he dug, was forcibly stolen by the king's servants. In his reply, the king stated that this might have happened because the events took place without his knowledge: he knew neither of the wells nor of the forcible removal (Gen 21:26). In other words, the two of them, Abraham and Abimelech, were not in a relationship to discuss all things at all — he was referring to the intimate relationship between Abraham and his wife and God. Then Abraham showed again his spiritual greatness. He initiated their covenant by acknowledging the truth of the king and confirming it with his gifts. With the gift, he expressed that he did it out of kindness, and the covenant would ensure the fulfillment of their common desire and will to make their relationship even more intimate (Gen 21:27).

But the covenant must uphold the truth. Therefore, he had made reminder: he gave the king seven separated sheep with his own hands, making it clear that the life-giving water bursting from his dug well was his initiation, the result of his work as the covenant they had made at the time. (Gen 21:28-30). But as a sign of their common covenant, of their satisfaction, and also as a reminder, he gave the place a new name: Beersheba, - the Well of Sevens, Completeness (Gen 21:31-32). Abraham planted a grove of tamarisk trees in a place full of life-giving water and then thanked God for caring about his fate in the land of the Philistines (Gen 21:33-34).

In time, about a year after this, Abraham sent away Hagar and Ishmael. Thus it might have happened that they came to the wilderness of Beersheba (Gen 21:14). However, during their

wilderness migration, they ran out of drinking water. Then they reached the grove planted by their dismitter, Abraham, and the well dug by him. The grove, which had grown into bushes, hid the water source that might give life to them. Putting her thirsty son in the shade of a bush, she went farther away so that not to see her son's fate approaching death. She began to weep aloud (Gen 21:16). However, God became aware of another voice. Of the supplication of her son, who was thirsty and even forsaken by his mother, but in this state he cried out to God, the source of eternal, life-giving water (Gen 21:17), unlike his mother. Jesus then sent Hagar back to her son to take care of him, for she would be a great nation through him. She immediately experienced the first stage of divine providence, for her eyes had now noticed the well dug by Abraham, whose water would bring to life the promise God had given her (Gen 21:18-21).

And this forward-looking providence manifested itself as a testimony of the solidified faith in God of Abraham. He dug deeper and deeper in search of spiritual treasures until he reached the source of them: the life-giving water that burst from the well he dug, which lifted him high, to the pinnacle of his faith, like Noah's ark in the Flood. Because divine providence showed the role of Salvation Story intended for him:

“Song 4:12 A garden enclosed is my sister, [my] spouse; A spring shut up, a fountain sealed.”

Planting a fenced, sheltered garden from which trees grow, that is, a generation that has a brotherly, covenant relationship with God and feeds on the water received from the Covenant whose well dug up by his hand to find its source in the middle of the garden. But Jesus will put the crown of his struggle and faith on his head, which is illuminated by his trial with Isaac.

Abraham (Gen 22:19), who lived in Beersheba, was called to a great trial: the seed of his mission received of God, Isaac had to be sacrificed as a burnt offering. He had to go to Mount Moriah, which was a three-day walk away (Gen 22:1-4). “Without a word” he began his journey to fulfill the word of Jesus. But how could he embark on this extraordinary task?

“Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”

He believed in such a God who also rules over death! When, in the case of a sacrifice not according to Law, he was justified by his faith because of choosing the Word of Christ, he knew that it was the same Word that now spoke to him, and therefore His truth was unquestionable. He reached the pinnacle of faith on Mount Moriah, by which he received life, regaining the life of his son in spite of all signs of his loss (Gen 22:10-12). Divine providence always precedes events. The sacrifice of Abraham, the ram had already been “prepared” (Gen 22:13), but the time of the sacrificial lamb, the firstborn from God, which Isaac sought (Gen 22:7-8), had not yet come. Experiencing this, Abraham gave a name to his place of sacrifice: Providence on the mountain of the Lord (Gen 22:14). And it really was, because the temple of Solomon would be

built on Mount Moriah (Chro II.3:1), which was the prefigure of our spiritual temple, the heavenly copy. The rehearsal took place in the same place as a prefigure, the essence of which is the sacrifice of the Father using His own Son. In the Abrahamic situation, this could only be accomplished by surrendering oneself completely to the providence of God, placing Him before all things, not even favouring his only son born of his wife (Gen 22:12). His faith in God was at the top. And such a faith was able to open the way of promise (Gen 22:15-18). The multiplication of Abraham's people was gaining speed (Gen 22:20-24).

Of course, the former story is also a prefigure of Jesus. Divine providence prepares in advance its redemptive sacrifice for the sinner. Until that is accomplished, Abraham must sow the seed of the multiplication of the Old Testament people which the incarnated Word will come to. Abraham's faith is a guarantee of Christ's first coming. Because faith is by hearing (Rom 10:17) and Abraham believed the Word of Jesus, so it was imputed to him as truth at the end of his lineage at a given time in the Story of Salvation when faith became man by the miraculous power of the Holy Spirit through Mary for the testimony of "every eye". But in order for Jesus, the witness of his faith who became man, to fulfill His mission, He must be filled with the Holy Spirit, for which a spiritual temple must be built. Abraham brought his spiritual temple to the top as a prefigure by ascending the Mount Moriah on the three-day journey. With His three-and-a-half-year ministry, Jesus reached His spiritual peak on Mount Calvary, setting a perfect example of spiritual temple building. The reward of this is the resurrection to eternal life. In the same way, Abraham regained his son's life as a prefigure. The replacement sacrifice by providence, the ram that saved Isaac's life, is a forerunner of Christ who will save believers in Him for eternal life.

Following the pattern of Abraham's spiritual building, a great temple is to be built, into which all of Israel is to enter. That is why the temple of Solomon was built on Mount Moriah. The driving force of Abraham's spiritual development is to fulfill Jesus' call. The purpose of calling is to reach the highest possible spiritually. The road up, however, involves a spiritual struggle. You have to overcome the difficulties that arise along the way. Following the example of Christ, selfless spiritual struggle for others is the noblest. "Others" means a wide variety of people: a foreign people, a stranger, an acquaintance, familiar people, a relative, wife, brother, sister, himself, herself and so on. When one fights for God, one fully fulfills the phrase "fight for others". Because the spiritual struggle for the cause of God affects everyone, it includes all!

From the wide range, Abraham also received:

Egypt - the pharaoh of a foreign land, his wife - Sarah, his nephew - Lot, Abimelech - a foreign king, his sons - Ishmael and Isaac, himself - at the sacrifices requested by Jesus. While the struggle against ourselves does not seem to be for others, it is precisely this that is present everywhere, thus ensuring our own spiritual development. Fighting for others is the best way to help our own spiritual ascension, because in this way we also fight the battle against ourselves. The two are inseparable, their roots are common — fight for the cause of God.

There are several ways to fight spiritually. Jesus, on the other hand, has left us with only one path: the path of truth, at the end of which we become sons of God. This requires the development of a fraternal relationship. We must fight as brothers for each other, or against each other for the cause of God, as Jesus did (Matt 12:47-50; 23:8).

Looking at Abraham's struggle throughout, these three components also appear:

- After his calling, he fights for the cause of God, and for himself, against himself.
- First, against the foreign pharaoh, but as a brother to his wife.
- Second, against Lot, but from a fraternal aspect in the distribution of pasture.
- Third, against the foreign kings who abducted Lot, but for his nephew.
- Fourth, for himself, against himself in an extraordinary sacrifice requested by Christ.
- Fifth, for her wife, in the case of Hagar's pregnancy.
- Sixth, for Lot, in agreement with Jesus, through Sodom.
- Seventh, for his marriage in a strange land, against king Abimelech, in a brotherhood.
- Eighth, for his son, Ishmael against Sarah.
- For the ninth time in his second, extraordinary sacrifice with Isaac, which Christ asked for when he fought for himself, his family, his successor, and at the same time seemingly against them.

But despite his multifaceted struggle, his grandson, Jacob, was named Israel. However, Abraham possessing the spiritual peak struggles until the moment of his death.

As the years went by, the chosen people multiplied. Their mistress, Sarah, ended her earthly career at the age of 127. In Hebron, originally known as Kirjatharba, she died in the land of Canaan (Gen 23:1-2). Her husband, as a stranger, asked the sons of Heth for a burial place for Sarah. However, in their eyes, Abraham was a divine prince, so they ensured that he could claim the burial place of any of them as the best, because they would give him it as a token of their respect. Abraham thanking for the honorary title, in return, asked them to intercede with the owner, Ephron, the son of Zohar, for the cemetery of Machpelah, for the best burial place he considered. But he was also a divine prince in Ephron's eyes. He had no need for intercession, because even without it he would give the cave and field requested by Abraham. For another honor came Abraham's new return. He would like to thank and at the same time make the transfer of ownership "official" in front of the people of the Earth. Ephron asked for a fair 400 shekels of silver for the field and its cave. After paying this, Abraham buried Sarah in the cave of Machpelah.

In the former story, Abraham fights for the fair burial of Sarah. As a prefigure, it carries a lot more to say. By symbol:

- Sarah is the chosen Old Testament people.

- Abraham is the divine prince, Jesus who wants to bury his wife with honor.
- The sons of Heth are people longing for the eternal kingdom of Jesus, which is flowing with milk and honey and symbolized by Canaan.
- Ephron is a remnant of the Old Testament people living among the sons of Heth struggling for the same purpose.
- Zohar is Jerusalem granted grace after 70 years of slavery, where the Old Testament can already be buried by Jesus buried in the cave of the mountain and then resurrected. His "son" is Ephron.

There is a transformation throughout the story, a motive to replace the previous one. The following verse draws our attention to this at the beginning:

“Gen 23:2 And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.”

The Mistress died in Hebron, but there was no fairest cemetery for her. Then, among others, the sons of Heth (a descendant of Canaan) lived there (Gen 10:15). When Abram parted from Lot began to dwell in the land of Canaan, Jesus gave him His first promise that he would inherit that land (Gen 13:14-15). He sent him to walk in width and length, to settle wherever he wanted (Gen 13:17). Abram chose Hebron to settle down and built an altar there out of gratitude (Gen 13:18). When Sarah died in the land of promise, in Canaan, Abraham, according to his faith, wanted to bury her in the same place. He believed that the generation multiplying after Isaac, their offspring born by her, would inherit Canaan, so the people then living there would not be heirs. The sons of Heth, who were as like-minded as he was, as alien and wandering as his own folk. And the people of the land would change according to God's promise, as the name of their abode, which had changed from Kirjatharba to Hebron. Following this example, Hebron would convert to Jerusalem, which will become the New Jerusalem, the eternal kingdom. And the Mistress who initiated this change was his woman who had to be buried in a grave fit for a Mistress.

This is also confirmed by the sons of Heth, who regarded Abraham as a divine prince. As a result, his dead was a divine princess. As a token of their reverence and intention, the most pleasant tomb in their possession was going to be given to Abraham without further ado. However, he considered the cave in the possession of Ephron, the son of Zohar (Zoar), to be the most appropriate, and asked for their intercession to obtain it.

“Gen 23:8 and he speaketh with them, saying, `If it is your desire to bury my dead from before me, hear me, and meet for me with Ephron, son of Zoar;”

Ephron the son of Zohar the Hittite was in one will with the sons of Heth, and declared to the sons of Heth coming in through the gates of his city that they would give his cave and his field to Abraham. No mediation was necessary because he acted voluntarily. He called those who entered the gate his people (Gen 23:10-11). The symbol of the gate of the city is Jerusalem of

Judah. Only in this city that symbolized the New Jerusalem, the Old Testament could be buried, because here the sacrifice and resurrection of Christ took place and the Old Testament was transformed into the New Testament. At the same time, earthly mission of Sarah's succession came to an end. Her husband Abraham, symbolically Jesus buried her.

Until this became a reality, the chosen people would have to go through many transformations. The most important thing was spiritual transformation and development - following the example of Sarah. She built her spiritual temple in the same way as her husband, reaching the pinnacle of God's faith, and as a reward for this, she gave birth to her successor, Isaac, at the age of 90. She died in 37 years. She had been carrying, raising and supporting her firstborn son for 38 years since she became pregnant (Gen 17:17,21). Like Jesus, who at the age of 38 began His Old Testament "transformation" work. The completion of His work came true after 3 and a half years, when He finally "buried" the Old Testament with the support of the Old Testament remnant, apostles, and their helpers of His will.

Until then, many transformations and "burials" of the elected people of the Old Testament followed one another. The first event, symbolizing a funeral, took place with David, when he transferred his throne to Jerusalem after 7 and a half years of reign in Hebron (Sam II.5:5). Hebron was buried, Jerusalem lived instead. This means a shift to a spiritual struggle to replace the physical struggle for Great Israel, for which the building of a spiritual temple is essential. That is why the first temple in Jerusalem was built as an image of heavenly one. David had reigned in Hebron as the anointed king of Judah, and in Jerusalem as the king of the united, Great Israel for 33 prophetic years.

Then came the "burial" of Great Israel with the death of his son Solomon. The country had split in two. One part would be the truncated successor, Israel, which would later become extinct as an earthly successor. The symbolic spiritual Israel, Judah lived on.

Like her sister, she would be also buried along with the temple of the Kingdom of Judah, which sank deeper and deeper into sin. The Ark of the Covenant was also buried, and the age of the spiritual Arks would arrive instead. A new reformed church was needed, leading to Jesus by grace, born on Earth, the new King, whose Holy Spirit was the essence of reform.

The Temple of Reformation was built, the transient body of Jesus was buried on the cross, resurrected as an eternal King and lives in a glorified body. At the moment of His death, He overcame death with His sinless sacrifice, and at the same time the Old Testament carrying the prefigures of His redemption, became unnecessary, the role of His people serving it ended. The Old Testament was buried, replaced by the New Testament. The symbol of Machpelah's cave became a reality in Jerusalem replacing Hebron. And Jerusalem is already proclaiming the New Jerusalem, which is also symbolized by Canaan. With His death, He buries and with His resurrection, He calls to life and revives.

Ephron, who lived among the sons of Heth, asked Abraham 400 silver shekels for the area he wanted to be heritage as a burial ground. The amount was determined at the request of

Abraham. He wanted to pay fairly for the people who wanted to get to Canaan, the symbolic New Jerusalem, to make sacrifices from His earthly treasures, which is a symbol of the sacrifice of Jesus by His spiritual treasures. The 4th generation of Abraham's succession would reach the land flowing with milk and honey promised to him after 400 years of Egyptian bondage. Jesus' promise to him of an eternal kingdom would first be symbolically realized then (Gen 15:13-16). Enriched with the treasures of 400 prophetic years, the people of the Old Testament became free, their leader was Moses, and then Joshua would settle them in the land of promise. And a respectable one silver shekel a year gave them a continuous right to the burial place throughout their captivity. Thereafter, the area was inherited by the Old Testament people until 75 PE, the destruction of Jerusalem and its temple, thus ensuring the "Old Testament burial" by the death of Jesus. Abraham died and was buried 75 years after the birth of Isaac, the son of the promise (Gen 25:7), just as the second temple in Jerusalem was buried from the birth of the Son of the spiritual promise, Jesus.

In his old age before his death, he still arranged for Isaac's marriage, following God's instruction (Gen 24:4,7). Rebekah chosen by the Lord became the wife of his son (Gen 24:50-51). Isaac, at the age of 40, married her and was 60 when Rebekah gave birth to their twins Esau and Jacob (Gen 25:20,26).

VIII.2.4 Isaac's fight

As discussed above, Isaac also stayed in Gerar at the command of Jesus in the land of the Philistines during the famine that afflicted them. The king was then Benmalich, the son of Abimelech, with Phicol, his father's warlord. They made a covenant with Abraham (Gen 26:1,26). Benmalich, however, ruled in the name of his father according to the custom of Gerar (Jash 24:19-21). By this time Abraham and Sarah were dead (Jash 28:1-3).

They were also persecuted by two kinds of hunger: the physical that struck the Earth, and the other was their sincere desire to fulfill God's promise, which was also indicated by the hunger to wait for their unborn offspring. Abraham gave them precise information about their behaviour in the foreign Philistine land. The young couple were already more distantly related than Abraham and Sarah had been at the time, but the brotherhood was just as evident in their marriage. Especially because their souls were soldered into one by God's call. (Rebekah is the daughter of Bethuel who is the son of Nahor, Abraham's brother, Gen 24:15.) They also knew that the Philistine was allied with Abraham and his people through the king's father and commander. But the people of Abimelech were not involved in the covenant and more than 40 years had passed since the making.

The inhabitants of Gerar were still struck by the strangers, especially that Rebekah's beauty was striking. The news of their appearance also reached the king: a foreign brother and sister arrived in the city. Owning the previously received support of his father, Isaac did not hesitate to name their marriage as a fraternal relationship in order to make God's promise come true. More than 40 years after his father and the king's father made a covenant, he did not see the moral attitude of the Philistine people as good as to trust them. He placed his unconditional trust in

God: let Him judge his deceptive deed, which he did out of compulsion, with a clear conscience, for the fulfillment of His promise (Gen 26:7). The divine answer came soon. Abimelech (Benmalich) convinced himself with his own eyes of the marital relationship between Isaac and Rebekah (Gen 26:8). Divine providence was by their side because it prompted the king to take immediate action, which ensured the protection of the couple, support for their further destiny, and at the same time justified the correctness of their attitude.

Abimelech (Benmalich) recalled the events with Abraham during his father's reign, when even the succession of his people was in danger in a similar situation at the time (Gen 26:9-10). He suspected that he was still confronted with that God who had helped Abraham at that time. Therefore, he proclaimed to all his people that the foreign couple was holy and inviolable, and that anyone who violated this command would die (Gen 26:11).

And God's aid propelled them further towards the fulfillment of their desire, their faith. In the foreign land their prosperity began, their earthly treasures multiplied. And this made the Philistine people dwelling there envy. Their envy reached the point of burying the wells dug by Abraham, which ensured the fulfillment of Isaac's life as well as their own one (Gen 26:12-15). As a solution to this situation, Abimelech called Isaac's family to leave the city (Gen 26:16).

This is how they got to the valley of Gerar. Isaac knew about the wells there dug by his father, whose water was essential for their survival. He knew them exactly, by name. After his father died, the Philistines buried them, so he dug them again (Gen 26:17-19). That time Isaac was a father of more than 75 years, raising his twins, since Abraham died at the age of 175 (Gen 25:7).

And the struggle for the water that bursts from the wells, symbolically for the life-giving power of God, was perpetuated among the Philistines and his clan (Gen 26: 20-21). Because of this, he was forced to wander, but wherever Isaac went, he always found life-nourishing resources, that is, his direction of progress was according to God's will. When he reached Beersheba, the fight for the wells ceased. Understanding God's intention, Isaac regarded the place as the source of the reproduction and fulfillment of his people (Gen 26:22-23). The name of Beersheba, the well of completeness given to the place by his father, then received real content. Along with the name, Abimelech received seven lambs from Abraham at that time as a reminder to him. It was then that the father, the "source" of the chosen people and the "father" of the secular people, who longed for an intimate relationship with God, longed for the source of the Covenant he offered made a covenant. It is a prefigure, the covenant between the people chosen by the New Covenant of Jesus from all over the world and the remnant of the Old Testament supported by Him. The way of the formation of a Great Israel in one will with Him, brought by the grace that flowed to the whole world after His Resurrection. And the fullness of the well is given by the fulfillment of the perfect sacrifice, the seven lambs, who is Jesus Christ. Until then, however, covenant's prefigures, just as Old Testament sacrificial rites, must be repeated, renewed from time to time, from person to person.

Therefore, seeing the progress of Isaac by divine embrace, Abimelech (Benmalich) visited him with the straight purpose of making a covenant (Gen 26:28-29). He, too, desired to partake of

such a covenant, but there were more and more people of such motivation because three of them visited Isaac (Gen 26:26). The reason for their visit was pleasing to Isaac, which he expressed with a feast in their honor. While in Abraham's time Abimelech's father only targeted his covenant needs, for which Abraham kindly offered him a covenant, now the dice turned: Abimelech (Benmalich) was initiator, he came up first with covenant wish based on kindness, benevolence, mutual respect. And their covenant was made the next day (Gen 26:31).

Such an attitude of Isaac to spread the Covenant of God, gave Jesus' approval: his well-digging servants brought him news that they had found another source of water (Gen 26:32). Jesus symbolically informs us that such an attitude toward an unelected, "servant" nation supports the progress of His plan of Salvation because such a Covenant will guide them to the source of life that will also nourish His chosen people. At the same time, new sources are emerging that can reach more and more people, enriching their chosen people, their fulfillment to the whole world. Thus the well will be the well of completeness, Beersheba, whose water enlivens the whole world (Gen 26:33). Therefore, it is here that Isaac was confirmed in his dream that he was going in a way that pleased God, because he had come to a place founded by his father to start the multiplication of his covenant people (Gen 26:24-25).

Years had passed, their sons were already 40 years old, and as a result Isaac was 100. Esau married two daughters of the Khithite people living without God's Covenant. This caused the spiritual anguish of Isaac and Rebekah because the two Khithite women lived "outside" of God's Covenant Law, disrespecting it (Gen 26:34-35). Esau was also involved in the creation of this torment, expressing so similar disrespect as selling of his birthright by swearing. Nevertheless, Isaac destined for him the firstborn blessing of the post, for he was kinder to him than the other son, Jacob. The relationship between Isaac and Esau was based on earthly, bodily things. His father was captivated by the food prepared for him by his son, the field scent of his clothes, and his hunting talent. Rebekah knew from Jesus' message to her that her younger son was to be given the birthright blessing because, replacing his brother, he was the bearer of the divine will. But as the testimony of Chapter 27 shows, the story of the fatherly blessing that took place towards the end of Isaac's life, revealed such a feature that accompanied him throughout his life: he can only believe in things he has experienced in his own skin about God.

An exception is his father, who passes on his revelations from God to him, accompanied by "tangible" earthly possessions that confirm this. He highlights Isaac, gives him everything, and sends his other descendants geographically to another place (Gen 25:5-6). Isaac is fully conscious of his firstborn selection because his father's word, along with the earthly things that come with them are sufficient for evidence.

His marriage to Rebekah came, then the question of succession. Their twins were born after 20 years of marriage, accompanied by Isaac's persistent supplication to God (Gen 25:21). His struggle for succession ended successfully, his wife had become pregnant. But Rebekah also had another problem with the offspring: she felt a tussle in her womb and she wanted to know the cause. She went to the end of it herself. After asking God, it became clear that she would give

birth to twins and the nation of her older son would serve that of the younger (Gen 25:23). Jesus declared to her that her firstborn son and his people would be given a servant role, that is, her second son and his people would be the elect. It is a far-reaching prophecy that points the way to the succession by God's will to Jesus, through their marriage. However, Rebekah had received the experience of prophecy. Isaac only had information of "second hand". He had noted it, but was not deeply touched, as his further life would prove it.

Yet the case discussed earlier conveys a huge message: Anyone can turn to God in person, at any time, with any problem. God is the God of all, the custodian of all created reality. Everyone has a role and mission in the chosen church (Cor I.12:12-27). God can use anyone to carry out the plan of Salvation.

As for Isaac's growing sons, clearly the firstborn Esau would be close to his heart. He was outstanding in something that could be experienced in person: he could make food from the game he killed according to Isaac's taste. Jacob lacked such qualities because he was a tent dweller adorned in spiritual things, a favourite of his mother (Gen 25:27-28). If anyone, Rebekah knew what her husband's faith was like. And another of Isaac's acquaintances is Jesus, who leads Lakhai Roi's marriage from its source to the source of Beersheba. Before he began his journey, and after he arrived at the end of it fulfilling God's will, Jesus confirmed him in revelations: in both cases, He referred to Abraham, his father, who obeyed His word and commandments, so He would help Isaac, bless, multiply his descendants in the land of promise, which He swore to his father (Gen 26:2-5,24).

Isaac fulfilled the will of Jesus without error on his way to Beersheba. There he even built an altar out of gratitude to his God who helped his way (Gen 26:25). But in vain He draws his attention to the importance of the difference between the chosen by divine will and the servant people, which is also emphasized by the Lakhai Roi source founded by his mother's handmaid, Hagar, and the Beersheba source founded by his father. In relation to his sons, he did not follow the path of divine will, for he did not receive the revelation for this personally from Jesus, but he just learned it through his wife. This means a kind of "blindness" in faith, which is also symbolically manifested by his deteriorating, obscured vision of old age.

As an old man, he decided to bless his firstborn, Esau, so that his eventual death might not prevent this (Gen 27:1-4). Before this, he asked him for something he was outstanding in and only he was able to do: physical hunger satisfaction. Isaac spiritually wanted to delight in the sensual pleasure of his body. Only the hunted beast could give him good food, so he sent Esau to hunt to be blessed by him after eating the food he would make.

By the will of fate, Rebekah also heard the talk between her husband and son (Gen 27:5). She was driven by a hunger for God's will to do it. But she was even confirmed by an important argument: she knew from Jacob that Esau had renounced his birthright under oath for a bowl of lentils. Silencing this before his father, appealing to his blessing, he was preparing to kick up his oath to Jacob. Esau was Isaac's favourite because he could make his food to his liking. If she told her husband the covenant made under oath between their sons, he would still tilt his heart

toward Esau. She also knew that Esau's hunt was time consuming, during which she could realize her plan for a fatherly blessing. In the Words of Jesus, Jacob had to carry on the firstborn line, receive the fatherly blessing. They also used deception with her husband in the city of Abimelech, and God helped their lives after that. In this situation, Rebekah saw only the deception of her husband as the only means to serve God's will. There was a fraternal struggle, which was also represented by the marriage of Isaac and Rebekah. The indicator "fraternal relationship" of what Isaac used to protect their marriage, was now showing up on another side. Blindness in faith, even in fraternal quality relationships, extracted acts of deceiving one another. In Gerar, the Philistine people without faith in the true God aroused distrust in Isaac, as did the faith in the true God based only on his own experience, which also aroused distrust in his wife during their long years in marriage. In both cases, the end of things became a deception, despite, that behind their actions the driving force was to do the will of the true God. And as always, in both cases, fraud had come to light with its consequences.

Rebekah acted quickly after Esau had gone hunting. She called Jacob to her.

"Gen 27:8 Now therefore, my son, obey my voice according to that which I command thee."

As a continuation of the sentence, it wishes to come here: not like your father, who for a lifetime did not believe the word of God that I mediated that led to this situation. But Jacob was gentle, obedient, and listened to his mother. He even helped make his mother's plan a reality.

"Gen 27:11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them."

Like his mother, he knew his father in the same way that he could only believe through his own experience. He therefore drew his mother's attention to the fact that the food prepared to "convince" his father would be insufficient, it was necessary to count on Esau's hairiness. However, Rebekah reassured him that she had had a plan to eliminate his brother's bodily otherness too. And if it ended badly, it would also be according to God's will, whose consequences she would take, because she definitely wanted to do His will!

Jacob doesn't want to look like a deceiver, even though he's just busy deceiving with his mother. Yes, the question arises: who is the deceiver?

There is an absolute standard: the truth of God. Whoever distorts this is called a cheater. Jacob and his mother were not working hard to distort the truth, the will of Jesus, but to fulfill it in accordance with it. Rebekah knew without doubt that only Jacob, the younger, deserved the fatherly blessing according to the prophecy given to her by Jesus. Isaac had not received such a

divine revelation. But even before his wife gave birth, he had learned from her the truth, which would come true just as Rebekah had told him:

“Gen 25:23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.”

Already with the birth of the twins, God testified of the truth of Rebekah's prophecy to Isaac. However, he half believed, half did not, because he did not directly receive it. Then as his sons grew more and more, Esau became his favourite. And over the course of many years, he had rewritten the truth of God according to his “mouthfeel”: according to the Law, the firstborn is entitled to succession and the paternal blessing that comes with it. And he is Esau, who happens to be the favourite of his heart and can make the hunted game according to his palate.

And here, too, a detour must be made in the matter of the firstborn by Law.

VIII.2.5 Firstborn by Law

Firstborn means, above all, the spiritual firstborn Jesus. The Law is the rules of Love laid down by God before time, which nourish eternal life. Its transgression leads to death, its fulfilling is life, eternal life. In the world created by God, the confrontation with the Law of Love, that is sin, appeared. The wages of sin, death had been legally empowered. God is an eternal Soul, no impermanence can be approached to Him, so death is given power in a world subjected to order lower. God is eternal Love and treats His creatures always through Love, within the framework of the Law. He wants to lead the world away from sin, back to where it was: to eternity. A reality captive to death, subjected to one order lower, must be “replaced” by a radically new one without death. And that is His eternal spiritual world, where one can go spiritually reborn from the world of sin — in the pattern of Jesus. Therefore, the authority over all of the Law of Eternal Love must be made manifest in the realm of death and before all created reality (Jn 18:37). Whoever made this manifestation is the sinless atoning sacrifice - Jesus. He, as the Son of God, became man emptying Himself voluntarily, out of Love, acting according to the Law, to be fully identified with us in our world in the grip of death, except sin. By remaining sinless in our mortal world until His death, He proves that the eternal Law of Love rules over sin. And the Law and Love are God Himself. The death of a sinless victim also proves the reality of sin, because only through it can the sinless be pushed to death. But by Law the sinless has eternal life. Therefore, the eternal Holy Spirit, with whom Christ is completely identical, with whom He fulfills the Law, at the same time graciously overwrites the law of death: He, as the sinless one who suffered death in an earthly body, is raised to eternal life in a spiritual body. And the one who caused this is worthy of eternal damnation according to the Law.

This process of proof had to take place in our transient world, where death reigns until God finally abolishes it as promised. But the perfect atoning sacrifice made by God's plan of Salvation, Jesus' struggle against sin, is not an end in itself, because it is for all created reality.

The joy and the reward of His victory over sin are intended for everyone and everything. For the sinless Jesus Christ “has no need” for the gift of grace from the Holy Spirit, for He is completely identical with the third Divine Person and is eternal - according to the Law. This gift of the Holy Ghost is intended for the sinful world and for us humans to witness, through the destiny of Christ, God’s infinite Love for us, which is the source of our eternal life!

“In 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

A person under the rule of death is incapable of making a sinless sacrifice. For us, faith in God has been given a guiding link to God even before the Fall. Adam's faith in God became real in his life in the person of Eve. And after the Fall, according to the divine promise, waiting for the realization of the firstborn sent by Him began, who would lead us back to eternal life. Abraham’s exemplary faith became a guarantee of the embodiment of Jesus’ Word. He fully believed in the Word of God and believed in such a God who ruled over death as well. And by dominion over death, the opportunity to return to God opens up. The law-risen, spiritual firstborn Jesus received this miracle: the earthly firstborn Adam, who received a mortal body according to the Law, is transformed into Jesus who has an immortal spiritual body according to the Law and has returned to the eternal kingdom of God. He performed perfect transformation in the Story of Salvation firstly, remaining sinless until His death, so He is a spiritual firstborn, thus replacing Adam in the earthly transient world. He represents a new life according to God's will. Such representatives given as prefigures were even individuals full of the Holy Spirit who lived before Christ, who received the gift of eternal life by grace: Enoch, Moses, Elias and those who got into the heavens from graves when He resurrected on the third day (Matt 27:52-53).

The Bible draws our attention to this transformation, the replacement of the old, with stories around the firstborn by Law. You have to get from Adam to Jesus while prefigures show the way. The first stage lasts until the Flood of Noah, after which, from his children, you can get to Jesus.

Adam was firstborn on Earth - by the will of Satan. Jesus is the spiritual firstborn - of God's will. Dying as a perfect sacrifice and then resurrecting, He replaced Adam. Those who believe in the Son of God as sons of God are worthy of the same destiny by grace. The prefigures refer to this replacement. Continuing with the pivotal events:

Cain was firstborn - by the will of Satan. Abel was firstborn - by God's will, Eve's 2nd child. As a forerunner of Jesus’ sacrifice, he was killed by Cain so that Seth, who replaced him by the will of God, might carry on His line of will.

By Law, lines of will continued through firstborns. Lamech was born - by the will of Satan, later on the other branch another Lamech - by the will of God. The latter replaced the former, his successor would be Noah, who, with his family, could experience life on a temporarily cleansed Earth surviving the Flood. Cain’s succession branch was destroyed by the Flood. Lamech's desire for 77-fold retribution, who committed the double murder, would come true through his substitute, Lamech of the Seth branch.

On the Earth temporarily cleansed by the Flood, the sons of Noah were the carriers of primogeniture. However, the will scheme here went differently than usual. Among the descendants carrying on the will of God, the firstborn Japhet in time would also be included, despite the fact that the 3rd son, Shem would be the first chosen in the father's blessing, thus replacing Japheth (Gen 9:27). And the middle Cham would be the bearer of the satanic will. This means that in spite of the majority of carriers of will of God, His sacrifice of replacement had not yet come, the world of that time was before its reality.

Abraham came, who received a great call to succession. His first son was Ishmael by Law, the firstborn of Hagar, his wife's handmaid. But the further carrier of the divine will according to the Law was the substitute Isaac, born of Sarah as a spiritual firstborn prefigure.

The pattern also continued in relation to the twins of Isaac and Rebekah. Esau, the elder by Law, was replaced by Jacob. And as he, Israel replaced Esau, so did his descendant Ephraim, who replaced Manasseh (Gen 48:3-4) - by the will of God.

Some fight for God's will, and some do not. God's righteousness can and must be fought for with spiritual struggle - in the manner of Jesus. This is how our conviction of the truth must be born. Those who fight for it will receive from this "great Truth" in part. God's purpose is that there should be as many of these warriors as possible, so that the Great Israel, the covenant people of Jesus, the testimony of His justice and the final covenant with them, can be fulfilled. Isaac and Rebekah are at the beginning of this realization process, but they are no longer the first. His father Abraham and his mother Sarah are the base. Their attainment of spiritual climax, their faith, their relationship to each other is the pattern. Prefigures: Abraham is the bridegroom of the chosen people (Jesus), and Sarah is the bride, the chosen people. In alliance, by a common will, they reached the culmination of their faith, which was ascribed to them as righteousness, the first sign of which was the birth of Isaac. But for God's truth, the plan of Salvation, to come true, they both had to fight.

The same goes for the marriage of Isaac and Rebekah. It was the struggle of both of them to carry forward the justice imposed on them. The prefigure of the culmination of the struggle for truth was Jacob, so his family and marriages are the prefigure of the Great Israel.

And the "great Truth" by Jesus will replace the prefigure of Great Israel. He, according to the Law, became the atoning sacrifice without sin, reborn into eternal life and resurrected from the dead. He is born again by the will of God, replacing and redeeming man, Adam's succession, who fell into sin. Human beings, created by Satan's will and made impermanent, must become eternal according to God's will, within the framework of the Law of Love. To do this, the fleeting body that symbolizes the earthly will must first be destroyed.

The firstborn by the Law is always the one born of the Law of Love, marital ally, who represents the will of God, is called to carry forward His will, the plan of Salvation, and always after the earthly firstborn, who represents the will of Satan.

VIII.2.6 Returning to Isaac's fight

The old Isaac hardened by his blind faith did not fight for the will of God, but against Him. This is how a “family fraternal struggle” developed, which took place through fraud. Isaac had been on this path for years, but the situation around the paternal blessing forced Rebekah and Jacob down the same path.

Rebekah had cooked her husband's food according to his taste, dressed Jacob in Esau's dress, and covered his hands and neck with goat's skin. While Esau was still far away, she sent him with her food to his father (Gen 27:13-17). Jacob greeted his father, his answer was a question: who's talking to me? Jacob answered in the name of the firstborn Esau and then asked his father for eating his food and blessing him (Gen 27:18-19).

“Gen 27:20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.”

The answer, in other words, is: the will of your God is to bless me as soon as possible. Unsure of the unexpected fastness, Isaac wanted to be physically convinced of what he had heard. He asked his son to go to him, so that to be convinced of his identification by touching him, for he also had doubts about his son's voice (Gen 27:21-22). It was typical of Isaac, the “tangible” evidence, his son's hairiness, the smell of food, and his clothes was enough to bless Jacob, whom he thought was Esau. (Gen 27:23). The heard voice seemed to be Jacob's voice, but the physical evidence referring to Esau was decisive for him (Gen 27:24-29).

Jacob, getting the blessing of his father, had left him alone when “another” Esau appeared to him. He asked him to eat the stew made of the hunted game so that he might bless him (Gen 27:30-31). Hearing the begging voice, as an answer Isaac asked to clarify the situation being incomprehensible to him. When Esau made him know the truth, he became terrified. He began to think aloud, looking back at events (Gen 27:32-33). Father and son came to the truth almost simultaneously. Esau then, with the bitterness of the deceived man, asked again for the longed-for paternal blessing, for he too wanted to benefit from the privileges of the birthright (Gen 27:34). Then, his father acknowledged the situation: the die had been cast, his brother had been the firstborn according to the Law, the carrier of God's will (Gen 27:35). He had achieved this by walking on a treacherous road. But Isaac then realized that he himself had played a prominent role in this. He did not believe the prophecy transmitted by his wife, he had been blind for many years, though his eyes were good then. Now the veil had fallen from his “spiritual eyes”, he now spiritually saw the truth, which overrode the physical experience. Therefore he did not even say to Esau to come near to touch him, as he did before in case of Jacob.

However, Esau also took part in the “family deception”. He called his sibling a deceiver, who had already cheated him twice: in relation to his primogeniture and the blessing that came with it (Gen 27:36). His claim on the latter was true, but he still distorted the truth around the birthright after many years. In fact Jacob did not take it from him by deception, but by a “common agreement”, which Esau then confirmed under oath. He voluntarily relinquished it in return for a bowl of lentils. He did not share this fact with his father now. Because in light of this,

it would have been clear that he was in no way entitled to the paternal blessing which is a spiritual blessing that he had spiritually denied.

But typical of him he appealed to his father for the earthly blessing that could still be given. He did it crying, which expressed his sincere desire (Gen 27:38). Then God revealed His will through Isaac about the future of the chosen and servant people:

“Gen 27:39 Then Isaac his father answered, and said unto him, Behold, the fatness of the earth shall be thy dwelling place, and thou shalt have of the dew of heaven from above.

40 And by thy word shalt thou live, and shalt be thy brother’s servant. But it shall come to pass, when thou shalt get the mastery, that thou shalt break his yoke from thy neck.”

Heavenly dew, God’s will will be with him, supporting him in abundance. But he and his successor serve the chosen people symbolized by his brother, using the sword, the weapon of the Word God has given him, until the deliverance from the service comes. And this will be the case when the difference between the elect and the servantry disappears, the yoke of service ceases. This will be brought about by the age of grace given by the resurrection after the death of Christ, which is for the people of the whole world, and everyone can partake of it without exception. Because the Word, the weapon of God, sets free all who use it.

“Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

And the consequences of the lying ways came. Esau so disliked the prophecy concerning him that it stirred up hatred in him, which led him to intend to kill his brother (Gen 27:41). By the will of fate, Rebekah learned of her son's intentions. Calling Jacob to her, she asked to go to Laban, her brother for a while, while his brother's wrath subsided over time. Because she did not want the family problem to cause the loss of both sons. Afterwards, she fought for her husband's help to support her plan (Gen 27:42-46).

Isaac immediately stood by his wife’s side, and sent Jacob to Laban in full agreement. Giving Abraham’s blessing to him and wishing a progress of multiplying he sent him to Mesopotamia and made him known to take a wife just from there, but not from the daughters of the Canaanites (Gen 28:1-5).

All this was seen by Esau, who already considered the relationship between his brother and his parents to be an example to follow. He saw that Jacob embarking wordlessly on the journey to a far land, was obedient to his father and mother. It also became clear to him that, like the daughters of the Canaanites, his father did not like his two Khithite wives, to which he had not hitherto attached much importance. From this moment on, a positive spiritual process began in Esau thanks to his just-hated brother and his parents now received more respect from him. He immediately turned his deeper respect for his parents into action: he married Ishmael's daughter, Mahalath, to please his parents (Gen 28:6-9).

VIII.2.7 Jacob's fight

Departing for Mesopotamia, Jacob's mission began. Right at the beginning, God helped him with a dream vision. As the God of Abraham and Isaac, He promised to bring him back to the land from which he set out, making him a huge nation (Gen 28:10-15). This is his first vision in a dream from God. Abram also received the promise of Jesus on this land (Gen 15:18-21) that he would become a great nation and that his descendants would inherit Canaan (Gen 28:13-14; 48:3-4).

Awakening, he read the following out of it (Gen 28:16-22):

- Jesus was already with him as an attendant, his mission had begun and he was not even aware of it. But he was the chosen by Law, on the basis of the testimony of events concerning his brother.
- The place became frightening to him all at once because, according to his dream, he had come to the house of God at the gates of heaven and he had failed to pay his respects.
- To make up for his omission, he immediately turned the stone that "created" his dream into a pillar and symbolically "brings it to life" with oil. And this is the Holy Spirit through which a foundation stone may become a pillar rising to heaven, like a ladder, on which the messengers of God descend to Earth and go up to Heaven.
- At the same time, he "brought to life" his own promise, because as a sign of gratitude and respect, he committed himself to building a church filled with the Holy Spirit that would fulfil the column. As a reminder, he named the city Bethel, where he was to preach the place of the house of God in advance.
- And if his dream promise was fulfilled, Jacob would return a tenth of its treasures come to his possession to its source, the cornerstone of his vision, Jesus, who was helping him, as a sign of his reverence and gratitude.

During Jacob's life in his family, the Word of God reached him indirectly through his mother. He was already touched so deeply that it caused him to make God's will come true. And his first encounter directly with God of his dreams made him feel so honored that he wanted to thank the Giver for the treasures he would receive during his mission. Boasting these, returning a tenth of them, he intended to reward the grace. The tithe shows that everyone can only use that portion of the treasures of the Holy Spirit which is tailored to him.

And he swears to God that if He gives him spiritual peace, which means his daily bread, that is, He nourishes him spiritually, or provides him with clothing, that is, He covers his sins and forgives his mistakes, he will proclaim the glory of God so that to be His house rebuilt (Our Father, Matt 6:9-13).

"Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law."

From the first moment of the Story of Salvation, Jesus fights against sin with the fruits of the Holy Spirit. According to the quote above, this is LOVE itself. The Law is a set of rules of Love including the “paragraph” of the wages of sin is death. But if one lives by all the rules of Love, for him all the rules cease, because no “paragraph” speaks against him. By Law, one will be free from the Law. Love replaces the Law by fulfilling it for its own protection. This procedure of proof was perfectly accomplished by Jesus in the realm of sin, of death.

Many characteristics can be linked to Love, including forgiveness - continuing the line above. The complete success of the process of proof yields another “fruit” of the Holy Spirit: an age of forgiveness full of grace. Jesus voluntarily undertook to accomplish this as a Son in full harmony with the Father and the Holy Spirit. His mission is for us and for all created realities. For us, He has worked out the opportunity for a miracle He is entitled according to Law: rebirth, resurrection to eternal life. He also showed us the way: immaculate faith in God, “nourishment with the fruits of His Holy Spirit”, learning the truth through His sacrifice, a spiritual struggle of grace, forgiveness, after which the spiritual temple of God can be built.

As a prefigure, Jacob laid the foundation of this temple by his 12 sons. The building of the great spiritual temple, the New Jerusalem, requires a flock symbolizing the elect, nourished by the source of eternal life, symbolically by the well of drinking.

Arriving at Haran, he saw the stone covering the mouth of the fountain there being rolled away and all the flocks around him were watered, and then the stone was put back at the mouth of the well (Gen 29:2-3). He found out who were overseeing the sheep. Since they knew exactly that Laban, who lived in Haran, was healthy, it was obvious to Jacob that he had met the shepherds of Laban’s three flocks of sheep. This was reinforced by the announcement of the arrival of his daughter, Rachel, with the fourth flock of sheep, for of course the shepherds had known the whole family of Laban (Gen 29:4-6). And Jacob told them that since the evening, the beginning of a new day was still far away, it would be advisable to graze the flock on pastures further away from the well, from where Rachel was coming with sheep. But they explained that if only all of Laban’s flocks were watered could they start grazing (Gen 29:7-8). When Jacob heard this, he immediately rolled away the stone that covered the water of the well when Rachel arrived with the fourth flock to quench the thirst of all the flocks of Laban. And his encounter with Rachel was boundless and sincere joy, for he knew that divine providence had brought them together, since Jesus had originally sent him to Laban’s house through his parents (Gen 29:10-12).

Jacob’s mission would be accomplished through the descendants of Laban’s two daughters, Rachel and Leah, and their handmaids Bilhah and Zilpa. Four “flocks” of four women, he symbolically confronted at the beginning of his journey. After the last, fourth herd had been watered, which Rachel took care of, the grazing of all the flocks could begin. What does this symbol mean?

In other words, watering and grazing of sheep means feeding of them. In this way they live, develop, reproduce. The sheep symbolize the elect who listen to their shepherd, Jesus. He is the

source from which the water of eternal life springs. He who drinks this will no longer be thirsty, for a new fountain will come up in him (Jn 4:14-15). But people far from the source can get water by other means. Those who already have this source of water, heading for the four corners of the world, are creating new sources in the process. Like sheep grazed by his shepherd, which, being watered, set out to graze grass away from the source. The grass symbolizes peoples (Isa 40:7). Sheep, that drink thirst-quenching water, combine the two by eating grass: water and grass. In this way, they live longer and reproduce.

Jacob was the one who brought Rachel's flock to the water of the spring, that is, the line of his descendants, so that they might then go to graze, that is, the line of their descendants with a living source of water might be completed throughout the world. Because Rachel's first son was Joseph. When the old Jacob summoned all his sons (Gen 49:1), he openly communicated their future destiny and Joseph was given the spiritually chosen title (Gen 49:22-26). Out of his sons, even Judah, born of Leah, received blessing and exaltation. Jacob called him a lion cub (Gen 49:8-9).

The lion symbol occurs many times in the Bible. The “king” of animals, symbolizes power, strength, longing for prey, screaming. The Bible uses it in two senses: on the one hand to describe earthly powers (Jer 50:17; Ps 91:13) and on the other hand to describe spiritual power (Hos 5:14; Micah 5:8; Chro II.9:18-19). The adult lion is the symbol of Ephraim, the truncated descendant of the Great Israel of David and Solomon (Isa 7:9,17) and the lion cub is the symbol of the merciful descendant Israel, Judah, waiting for Jesus. The carrier of the great spiritual power of Israel is the lion's cub.

Matthew divides the line of descent from Abraham to the incarnation of the Word, Jesus into three parts (Matt 1:1-17):

- From Abraham to David, who began to reign in Jerusalem in 1053(1054) BPE as the first anointed king of Great Israel (Prophetic years).
- From David to the Babylonian captivity, when the royal era that began with him, ended with Jechoniah, the last king of the house of David in 601(602) BPE. The next Mattaniah (Zedekiah) was already enthroned by the will of Nebuchadnezzar (Kings II.24:17). Despite the fact that he was Josiah's 3rd son by bloodline (Chro I.3:15), without God's support he could not be the king of the house of David. His reign ended with the destruction of Jerusalem and its temple in 590(591) BPE. During his royal years, the house of David was represented by the spiritual King Jesus.
- From the captivity of Babylon to Jesus, who will revive the line of extinct earthly kings as the eternal spiritual King of the new spiritual kingdom, the New Jerusalem. Legally, He is the King of the Earth from the moment of His incarnation.

The lion's cub, Judah “gave birth” to the spiritual King and brought Him into our world. At this point the sons of Jacob met, that is, the missions of Judah and Joseph. The guiding bloodline from Judah reached the spiritual terminus marked by Joseph. Abraham, Isaac, Jacob, and then

here the road to Jesus was torn in two branches to meet at the end (Ez 37:16-28). According to Matthew, Jacob, Judah, and his descendants led to king David, but the spiritual King, Jesus is preceded by the name of Jacob and then of Joseph, who was the husband of Mary, the earthly mother of Jesus (Matt 1:16). The relationship between Jacob (Israel) and his son, Joseph, who had his spiritual blessing, is repeated, closing the bloodline in Judah. Therefore, the Kingdom of Judah, which represented Israel, would not be interrupted, despite the fact that Babylonian bondage had ended the earthly Kingdom of Judah, because the Jacob-Joseph endpoint would bring the beginning of the eternal kingdom of Jesus. The Great Israel on Earth had to wither in order to grow into spiritual greatness, to be fulfilled. These two processes run in parallel: the branch of Judah symbolizes depletion and Joseph is the symbol of growth. Spiritual multiplication is a substitute for physical bloodline loss to compensate and thus complete Israel - according to God's will.

This is described in detail in Ezekiel 37. It is divided into two parts: the first part, up to verse 14, prophesies of the future of the remnants of people who have died because of the wages of sin. The second part describes the King and His plan for realizing the future.

In the first part, Israel is called the fullness of many dried bones (Ez 37:11). This wholeness is realized when the miraculous power of the Holy Spirit is completed in the four corners of the world, that is, in the whole world (Ez 37:9). And the initiator of this process is Jesus, who is full of the Holy Spirit (Ez 37:14). The realization of completeness is the Second Coming, which is guaranteed by the reality of first one that has already taken place. And until the first coming, the prefigure of completeness lived on. The destruction of the prefigure could lead to despair, pessimism that Israel is on the way of destruction (Ez 37:11). But through Ezekiel, the Word proclaims aloud: He will bring the fullness of the prefigure into the land of Israel opening the tombs by the miraculous power of the Holy Spirit (Ez 37:12-14). Ezekiel prophesied during the Babylonian captivity, when the land of Israel had long ceased to exist. Judah, who carried on its symbol, suffered the same fate in 75 PE. It is clear that the prophecy is about spiritual Israel being completed for the Second Coming of Jesus. But how does it come together?

On the one hand, the human bones destined for life first receive tendons, flesh, skin, but cannot become alive. When they receive the other part, the Spirit, they will stand on their feet, be alive, complete (Ez 37:8-10). To explain the two parts, Ezekiel takes two sticks.

"Ez 37:16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand."

The prophet engraves names on one of the trees symbolizing the part which consists of the chosen people of Judah, who will become the remnant of Israel, and the outsiders with the same will as theirs. They are a branch from Judah of Jacob (Israel) that is dwindling. And on the rod of the other part will be written the name of all Israel, which is descended from Jacob, and

is composed of Ephraim and those whose will is the same as his. Ephraim as a symbol means Samaria-centered descendant Israel, consisting of ten tribes (Isa 7:9). The focus is on descendant Israel symbolized by Ephraim who carries the spiritual blessing of Jacob (Israel) and called “mine” by Jacob together with Manasseh. (Gen 48:5). And the descendant Israel calls our attention to the eternal spiritual “descendant Israel”, the eternal kingdom to come, that will replace the prefigure of Great Israel of Solomon, and will be complete by merging two parts: Ephraim and Manasseh. Manasseh is identified with the lineage of Judah. For this branch is the bearer of the ever dwindling and distancing from God succession which culminates in the reign of Manasseh, one of the kings of Judah. And this is a privileged period, as the era of Babylon the Great begins in 665(666) BPE. This branch will be the servant of Satan behind Babylon the Great, reaching a low point like the ruling Manasseh then. The king of Judah humbling himself, by the grace of God, gets rid of the grip of this evil hand in Babylonian bondage (Chro II.33:11-13). In the pattern of this, God’s grace flows on the branch of Judah’s succession to Jesus, which ends with the birth of Jesus at the station of Jacob-Joseph. But as a prefigure, it also foreshadows the age of Jesus: the then living descendants of Judah will also reach their lowest point, also becoming servants to Satan's darkest will, with the crucifixion of the sinless Christ and under the then existing Babylon the Great. And the state of grace for the whole world after the sacrifice of Christ will free everyone from the grasp of death, Satan, if one humbly begs for mercy like Manasseh — including, of course, the Jews of Judah who crucified Jesus!

Then Ezekiel declares that the sons of God's people desire for a broader, full explanation (Ez 37:18). Jesus announces the course of realization:

“Ez 37:19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”

First, with His first coming to Earth, the “tree planted” by Joseph - which Ephraim grows, who represents the coming eternal successor Israel - is added to the dwindling tree of Judah which is falling its branches, to become an Israel abundant with the Holy Spirit at the hands of Christ. This is the core of the living witnesses of Jesus, the apostles, and their followers in unison with them. This was symbolically seen by all eyes, for this was accomplished by the incarnated Word through His sinless sacrifice in Jerusalem in 41 and half PE (Lk 2:30-32). But now, in fact, all eyes will see Him when the seed that has been scattered all over the world will be collected in one

hand, in the hand of Jesus, when He “visits” the Earth for the second time (Rev 1:7). The whole seed, the spiritual Israel who will become one, will be taken to the eternal land, to the mountains of Israel by their only eternal King. Previously He calls them out of the Gentiles, nations, as happened to its prefigure, Abraham and his Old Testament people. And as David built up the Great Israel in the land promised to Jacob, so does Jesus, the eternal King, who will replace David, building a heavenly eternal kingdom. And there will be a final union where God and His people from all nations of the world dwell together forever (Ez 37:23-28). And Israel, which populates the country, the New Jerusalem, will be a congregation of people reborn during the Story of Salvation, who will become immortal with the help of the Holy Spirit, which transforms their blood-fed mortal bodies, as happened to Jesus.

The transformative struggle is a struggle by the means of God so that anyone can be given the name Israel, which Jacob first received from Jesus. And the succession that carries this forward will lead to the King of glory, the true Israel, Jesus.

”Gen 49:10 The sceptre turneth not aside from Judah, And a lawgiver from between his feet, Till his Seed come; And his [is] the obedience of peoples.

11 Binding to the vine his ass, And to the choice vine the colt of his ass, He hath washed in wine his clothing, And in the blood of grapes his covering;

12 Red [are] eyes with wine, And white [are] teeth with milk!”

Mary's husband, Joseph interrupted the physical succession. He already draws attention to the firstborn of a spiritual succession from the Holy Spirit carried by his wife, who is like Jacob's grandson and the successor of the spiritual blessing of Joseph. Therefore, even his biological father's name was Jacob. And the King to be born was breastfed, just like we mortals are when we are babies. For our Salvation came Shiloh, the uncrowned Jesus. Growing up, He would be a vine with cheerful wine dripping from its fruit. Wine is a symbol of the joy of victory over death by the sacrifice of Jesus with His shed blood. The donkey is a burden-bearing symbol, the bearer of the burden of sin (Matt 21:5). The chosen followers of Jesus are the noble vines of the vineyard, who, like Him, set out sitting on colts of their asses to gain victory over sin. The wine of joy of His resurrection, that is, His sacrificial blood, washes away all the garments that symbolize the covering of sin and their bearers. His sinless sacrifice is realized through great suffering, which reddens the eyes in the same way as cheerful wine.

Joseph symbolizes a fertile tree that is nourished by the water of an eternal spring and grows beyond the stone wall (Gen 49:22). Growing beyond the stone walls that protect the city of Jerusalem, the tree is spreading all over the world growing from the seed sown by Jesus, whose top will reach the Heaven. The fundament of Jerusalem - the bastion of protection of the Old Testament on Earth - is laid by Jacob, by his 12 sons, but Joseph, the firstborn of Rachel is got already over the wall because he receives a blessing from the God who dwells in the high Heaven, who is the God of his father. This blessing from above is conceived in womb, fed by

breast, and fulfilled as the shepherd of Israel, and He will get beyond the heights of the mountains to the Heaven again, from where He came (Gen 49:24-26).

A tree can only grow above a stone wall if it has already been built. Jacob began his work as a “stone wall builder” at Laban’s house. “To build” you need a woman (Ruth 4:11). The younger of the two daughters of Laban would be the favourite of his heart. His service, his struggle to his beloved chosen, however, began with a deception. He asked for Rachel's hand from Laban for seven years of service. He nodded at the request, believing that the marriage would be a good solution for Rachel and for himself (Gen 29:19). After seven years, it was time for a marriage. Laban made a wedding for the two marrying persons. At the end of the wedding Laban, according to his agreement with Jacob, brought the seven-year service "reward" into Jacob's tent so that a new day, a new marriage might begin when the evening came down (Gen 29:23-24). The next morning, awakening in the light that had changed the darkness of the night, Jacob saw the reward of his service, and according to their agreement she was not his chosen. Leah was with him, whom Laban had “smuggled” into his tent instead of Rachel under the period of darkness. He immediately questioned Laban for the fraud. He stated, referring to the custom living there, the “law”, that in families the order of entry into marriage was given as follows: the husband goes first to the eldest. Of course, he had kept silent about this habit there for seven years. But nothing was lost to Jacob, for after another seven years of service, the younger sister Rachel would be the next ally of his marriage (Gen 29:25-27).

Laban also gave a prophecy to Jacob by the law of the order of marriage. His first marriage to Leah would be replaced by the one to Rachel.

The gentle nature of the deceived Jacob was also evident here: without a word, respecting the habits of Laban, he immediately set about the other seven years for his purpose. The deception given by fate, unlike Esau, did not generate any negative feelings or reactions in him. After the time agreed, Rachel became his wife. Two women and their two handmaids entered Jacob's tent (Gen 29: 28-30). During that time, 14 years had passed. After fourteen years of service, he got there to start building the foundation of the temple of his promise to Jesus through his twelve sons to be born by the women in his possession. Just as he had served for his wives for 14 years, so would the generations of their descendants serve to build the prefigure of the spiritual temple. The 14 prophetic years would be converted into 14 generations.

The apostle Matthew speaks about these 3x14 generations (Matt 1:17). At the end of the first 14, we come to David, the successor of the first spiritual temple, which is a prefiguration. His son Solomon was the realizer. Where it was realized was the Great Israel of 12 tribes formed from the sons of Jacob.

The second 14 generations are from David to Josiah. The next milestone on the way to the true spiritual temple, Jesus, was a king of Judah who did a tremendous job for Him (Kings II.21:24-23:30; Chro II.33:25-35:27). He was the preacher of the prefigure of the spiritual reformation because Jesus can be reached spiritually by rebirth. For at the end of Solomon's reign, the spiritual decline of Israel appeared. The breaker of the growing process was Josiah, who,

following the path of David and not deviating from it, restored the service of the Law of God. Returning to the roots given by Jesus is a spiritual reformation. Josiah gave an example of this:

“Kings II.23:22 For no such Passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel or of the kings of Judah.

23 But in the eighteenth year of King Josiah this Passover was kept to the LORD in Jerusalem.

25 Before him there was no king like him, who turned to the LORD with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him.”

VIII.3 A 390-year chronology hallmarked by kings

To help you better understand the events of the time, I publish here a chronological table and an auxiliary table (Charts 2-3). The latter contains passages to illuminate the basis of setting up of the chronology which are the books of Kings I-II and Chronicles I-II. This is the period from 980(981) BPE, from the end of Solomon's reign to the end of the reign of Zedekiah who reigned in 590(591) BPE when Jerusalem and its first temple were destroyed.

It covers a period of 390 prophetic years providing an accurate chronology based on the cross-references of the kings of Israel and Judah. It is great to see that this period is characterized by overlapping years of rulers and years without kings. The 241 and 393 years are informative numbers, which are the sums of the reigning years of the two kingdoms separately. The numbers in parentheses, indicating one year more, are not included, but are theoretically there.

Josiah began to reign in 643(644) BPE, his 18th year of reign was 626(627) BPE. According to the book of Daniel, this 18th prophetic year is the 40th year of the supremacy of Babylon the Great, "born" in 665(666) BPE. The 40 years point to the earthly carrying of sin of the eternally anointed King Jesus. The end of His mission is the sinless sacrifice, the perfect Passover, which king Josiah realized as a prefigure during the reign of Babylon the Great. The deportation to Babylon took place in the 12th prophetic year after his death. Despite the spiritual reformation of Josiah, the spiritual decline that began with Solomon was again at an all-time low. There was another event that brought Abraham's people to a negative climax. The prophet Ezekiel informs us of this when he speaks of the bearing of sin, which lasted 390 years in Israel and 40 years in Judah (Ez 4:5-6). According to Figure 3, the end of 390 years from the beginning of Solomon's reign and the beginning of 40 years intersect the year 630(631) BPE when the Babylonian Empire "took office". Then Nabopolassar, the first king of New Babylon, was crowned in Sippar. This empire would destroy the temple of Solomon together with Jerusalem. The legacy of the spiritual decline of earthly Israel, which ended in 720(721) BPE, had an impact right up to the coronation.

Kings of Israel after Solomon			Kings of Judah after Solomon		
Names/Others	Proph. year (BPE)	Reign	Names/Others	Proph. year (BPE)	Reign
Israel in exile			Judah in exile		
			Zedekiah (Mattaniah)	601-590	11
			Second (greater) babylonian deportat.		
			Jehoiachin (Coniah)	601-601	3 months
			First (smaller) babylonian deportation		
			Jehoiakim (Eliakim)	612-601	11
			Jehoahaz (Shallum)	612-612	3 months
			Josiah	643-612	31
			Amon	645-643	2
			Manasseh	700-645	55
			Hezekiah – 3rd year of Hosea	729-700	29
Deportation, Israel in assyrian exile	722-720				
Siege of Samaria (Shalmaneser V)	726-723				
Hosea – 12th year of Ahaz	731-722	9			
			Ahaz – 17th year of Pekah	742-726	16
			Jotham – 2nd year of Pekah	757-741	16
Pekah – 52nd year of Azariah	758-738	20			
Pekahiah - 50th year of Azariah	760-758	2			
Menahem - 39th year of Azariah	771-761	10			
Shallum - 39th year of Azariah	771-771	1 month			
Zechariah - 38th year of Azariah	772-771	6 months			
			Azariah – 27th year of Jeroboam II	809-757	52
Jeroboam II - 15th year of Amaziah	835-794	41			
			Amaziah - 2nd year of Joash (Israel)	849-820	29
Joash – 37th year of Joash (Judah)	850-834	16			
Jehoahaz – 23rd year of Joash (Jud.)	864-847	17			
			Joash – 7th year of Jehu	886-846	40
Jehu	892-864	28			
			Athaliah	893-887	6
			Ahaziah – 11 & 12th year of Joram (Isr.)	894-893	1
			Joram – 5th year of Joram (Israel)	900-892	8
Joram - 18th year of Jehoshaphat	904-892	12			
Ahaziah – 17th year of Jehosh.	905-903	2			
			Jehoshaphat – 4th year of Ahab	921-896	25
Ahab – 38th year of Asa	924-902	22			
Omri – 31st year of Asa	931-919	12+6=18			
Zimri - 27th year of Asa	935-935	7 days			
Elah – 26th year of Asa	936-934	2			
Baasha – 3rd year of Asa	959-935	24			
Nadab - 2nd year of Asa	960-958	2			
			Asa - 20th year of Jeroboam I	961-920	41
			Abia – 18th year of Jeroboam I	963-960	3
Jeroboam I	980-958	22	Rehoboam	980-963	17
		241			393

Chart 2

Kings of Israel and Judah after Solomon /Others	Passages
Zedekiah (Mattaniah) Second (greater) babylonian deportation Jehoiachin (Coniah) First (smaller) babylonian deportation Jehoiakim (Eliakim) Jehoahaz (Shallum) Josiah Amon Manasseh Hezekiah Siege of Samaria by Shalmaneser V assyrian king Hosea Ahaz Jotham Pekah Pekahiah Menahem Shallum Zachariah Azariah (Uzziah) Jeroboam II Amaziah Joash (Israel) Jehoahaz (Israel) Joash (Judah) Jehu Athaliah Ahaziah (Judah) Joram (Judah) Joram (Israel) Ahaziah (Israel) Jehoshaphat Ahab Omri Zimri Elah Baasha Nadab Asa Abia Rehoboam Jeroboam I	Kings II.24:17-25:7; Chro I.3:15; Chro II.36:10-13; Jer 21; 37-39; 52:1-11 Kings II.14:14-16; Jer 52:28 Kings II.24:6-16; 25:27-30; Chro I.3:16; Chro II.36:8-10; Jer 37:1; 52:31-34 Kings II.24: 1-2; Chro II.36:7; Dan 1:1-2 Kings II.23:34-24:6; Chro I.3:15; Chro II.36:4-8 Kings II.23:30-34; Chro I.3:15; Chro II.36:1-4 Kings II.21:24,26-23:30; Chro I.3:14; Chro II.33:25-35:27 Kings II.21:18-26; Chro I.3:14; Chro II.33:20-25 Kings II.20:21-21:18; Chro I.3:13; Chro II.32:33-33:20 Kings II.16:20; 18-20; Chro I.3:13; Chro II.28:27-32:33 Kings II.17:3-6, 18:9-12 Kings II.15:30; 17:1-6; 18:9-11 Kings II.15:38-16:20; Chro I.3:13; Chro II.27:9-28:27; Isa 7:1-25 Kings II.15:5,7,32-38; Chro I.3:12; Chro II.26:21,23-27:9 Kings II.15:25-31; 16:5; Chro II.28:5-6; Isa 7:1 Kings II.15:22-26 Kings II.15:14-22 Kings II.15:10-15 Kings II.14:29; 15:8-11 Kings II.14:21-22; 15:1-7; Chro I.3:12; Chro II.26 Kings II.13:13; 14:16,23-29 Kings II.12:21; 14:1-20; Chro I.3:12; Chro II.24:27-25:28 Kings II.13:9-25; 14:8-15; Chro II.25:17-24 Kings II.10:35; 13:1-9,22 Kings II.11:2-12:21; Chro I.3:11; Chro II.22:11-24:27 Kings I.19:16; Kings II.9:1-37; 15:12; Chro II.22:7-9 Kings II.11; Chro II.22:10-23:15 Kings II.8:24-29; 9:16-29; Chro I.3:11; Chro II.22:1-9 Kings I.22:51; Kings II.8:16-24; Chro I.3:11; Chro II.21:4-20 Kings II.1:17; 3:1; 8:16; Chro II.22:5-7 Kings I.22:40,50,52; Kings II.1:17-18 Kings I.15:24; 22:2-51; Kings II.3:7-27; Chro II.17:1-21:3 Kings I.16:28-22:40; Kings II.1:1; 3:5; 10:1; Chro II.18 Kings I.16:16-28 Kings I.16:9-20 Kings I.16:6-14 Kings I.15:16-16:13; Kings II.9:9; Chro II.16:1-6 Kings I.14:20; 15:25-31 Kings I.15:8-24; Chro I.3:10; Chro II.14-16 Kings I.14:31-15:8; Chro I.3:10; Chro II.12:16-14:1 Kings I.11:43-12:33; 14:21-31; Chro I.3:10; Chro II.9:31-12:16 Kings I.11:26-13:10; 13:33-14:20; Chro II.10; 13:1-20

Chart 3

But in the 90 years since 720(721) BPE, the transgression of Judah (Aholibah), the symbolic successor of Israel had grown above that of her sister (Aholah). Josiah was able to interrupt this negative process during the “reign” of Babylon the Great and its servant the Babylonian Empire.

“Kings II.23:26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.”

God will also depart from the people of Judah to execute His righteous judgment for their deliberate rebellion during the reign of Manasseh: they will go to the fate of Israel, which has already ended, a spiritual and physical bondage in which Jerusalem and its temple will be destroyed. But why was it Manasseh, since the rulers before him committed many sins, as did those who came after him (Jer 15:4)?

As discussed earlier and according to Chart 2, Manasseh ruled between 700(701) and 645(646) BPE in Judah. During this time, in 665(666) BPE, Babylon the Great, Satan's empire-building effort began. Manasseh was the first to get a “taste” of this destruction. He became a servant of the satanic will. This would be contrasted later by Jesus, Who was able to remain sinless during the destructive work of Babylon the Great.

Before proceeding further, it is necessary to clarify the apparent contradictions in the construction of the 390-year chronology.

VIII.3.1 First: Hosea, the last earthly king of Israel

Hosea was the last king of Israel (also named Ephraim), whose reign marked the final destruction of his kingdom as well. The Bible gives two dates for the beginning of his reign. 738(739) BPE, when he killed and replaced his predecessor, Pekah, and became king (Kings II.15:30). The other date is 731(732) BPE, when he took the throne in Samaria and thus officially became the king of all truncated Israel (Ephraim) (Kings II.17:1). Henceforth he was given 9 prophetic years to fulfill the destiny of the kingdom of earthly Israel.

To avoid such things, God has constantly taken and continues to take action through the prophets: instructs, warns, judges, gives hope, prophesies, and so on. One of the many such prophets is Hosea, who, according to the first verse of his book, acted from king Jeroboam II to Hezekiah. That is, the period of Salvation Story between 835(836) and 700(701) BPE, which also includes the reign of king Hosea (Chart 2). Its protagonists can be divided into two parts: spiritual and earthly addressees. Spiritual and earthly Israel, spiritual and earthly Ephraim, and finally spiritual and earthly Judah.

The prophet Hosea is on a mission: to produce adulterous offspring through a harlot wife. This is the woman of the Old Testament. There can be no other woman because he lives in an age when God's chosen people commit adultery throughout the continent of Salvation — they are not faithful to the Law of their God (Hos 1:2). His wife will be Gomer. The name means fulfillment, perfection. The prophet of God, in spite of having an unfaithful wife to God, attains perfect fulfillment (Hos 1:3).

The first son's name is Jezreel. It is the first planting of the way to its final fulfillment, which causes God to put an end to the kingdom of Israel on Earth. Jezreel's blood is the cause God calls to account. Because after the Flood, bloodshed for whatever reason is already called to account and judged. But the culmination of the bloodshed is the shedding of blood of a sinless. And this points to the sinless blood sacrifice of Jesus. The prefigure of this is the blood of Jezreel. When this prefigure becomes a reality in 41 and a half PE, the arch of Israel, that is, the Old Testament will be abolished (Hos 1:5). But even before that, the kingdom of the house of Israel also ceases in 720(721) BPE for the same reason: bloodshed that causes the death of innocents (Hos 1:4). The realization of these is represented by the story of Naboth, the caretaker and heir of God's vineyard (Kings I.21:1-14).

The manner of Naboth's death is typical. Being a humble, obedient servant, he cannot even hand over his inheritance, the vineyard entrusted to him by God, to the king of the Earth, Ahab. The Law is respected. The king's plan to create a vegetable garden to replace God's vineyard fails. He fasts because of the failure of his own will. He does not eat bread, he fasts for his body. And this is the shadow of true fasting.

“Isa 58:6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?”

Isaiah speaks of spiritual fasting, the purpose of which is deliverance from evil, sin. Namely by spiritual struggle for others. Fasting the body is only a prefigure, a reminder. This is what Jesus declared. His anointing with the Holy Spirit was followed by 40 days of fasting in the wilderness. He satisfied the hunger of His soul with humility by turning to God — unlike Ahab, who turned to the wall (Kings I.21:4). As the only sinless one He strengthened His Holy Spirit. At the end of the 40 days, His fleshly hunger appeared, which Satan immediately wanted to exploit. But the perfection of His Spirit was able to protect Him from every snare of sin (Matt 4:1-13).

Jesus had and has a mission for His people, spiritual Israel. Standing at the head of those in need of deliverance, humbling Himself to the point of death, He shared spiritual nourishment. As a prefigure, Naboth was also given this role by Jezebel, Ahab's counselor (Kings I.21:8-9). She saw the solution of her king's sorrow and problem in the destruction of Naboth, who contradicted the earthly king of Israel (Kings I.21:10). Like Satan, who ultimately considered the sinless death of Christ as “reward” for who that resisted him. He carried out his will using the Jewish leaders of Judah in the same way as Jezebel relied on the chief men of Jezreel (Kings I.21:11-14). Putting Naboth at the head of the people of Israel, he ordered a fast in Jezreel on behalf of Ahab by a written order legalized with a royal seal. In satanic manner the leaders of the city commanded to seat two false witnesses within earshot in front of Naboth, who was reading the Word of God, during fasting.

“Jer 36:6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.”

The 36th Chapter of the prophet Jeremiah finally clarifies the essence of fasting. The story that took place in Jerusalem in 608(609) BPE affected the whole of Judah. But in general, it applies to the entire Salvation Story. God first gives the Word of Jesus to His prophets who transmit and describe it. The two testimonies recorded in books are the Old and New Testaments — the Bible. The truth of these Words is best learned by fasting. These are spiritual foods that we "eat" to build our spiritual temple, similar to the physical food we eat to build our body. This can be done at any time, but fasting calls attention to the fullness of spiritual nutrition! Completely replacing bodily nutrition, convincing of the truth of the Word we hear and read, it must be passed on to our environment in the first approximation. They, who are convinced the same way, must forward the truth the same way so as to ultimately reach the whole world. And the truth of the Word is given by the Holy Spirit who wants to be completed in us. One who gives space for this Divine Person to work in us will be rewarded with the knowledge of the Truth.

Jeremiah received a revelation from Jesus of the peril awaiting the unlawful Judah, which was shouted in the ears of His chosen people (Jer 36:2) as early as 631(632) BPE (Jer 1:2-3), when Josiah reigned. Being a prisoner, he made Baruch the scribe describe the words received so that by reading them in the House of God, the leaders of all Judah and through them his people might be informed of the danger. And this was the day of national fasting, when all of Judah would go to the House of God to be nourished by the Words read by its leaders in repentance (Jer 36:4-6). For if by this they found out their wickedness and repented, their sins would be forgiven, God would pour out His grace upon them, they would avoid the danger (Jer 36:3,7).

Baruch fulfilled every word of Jeremiah accurately (Jer 36:8). The Word of Jesus passed indirectly through Jeremiah and Baruch to the spiritual leaders of Judah. What they heard was thoroughly examined and understood. The message read out to the people earlier, God's justice, read out loud with Baruch among the leaders, stunned them (Jer 36:14-18). It was clear to them that it was their duty to communicate the prophecy concerning their country, to their king. Presuming his reaction, Baruch and Jeremiah was advised to hide themselves in a place where no one would find them (Jer 36:19). Then, going to the king, they first proclaimed the Word of God in their own words, and then at his request, reading aloud the Scripture brought there (Jer 36:20-25). This was the news of the Babylonian captivity, which began in 601(602) BPE and culminated in 590(591) BPE, and which was reported well in advance (Jer 1:7-19).

With a completely opposite reaction to Jewish leaders resonating in the Word of God in their souls, Joachim, in line with his servants, responded to the news that fundamentally affected his country. Excluding the voice of their souls, they did not show a whit of remorse, and even considered Baruch and Jeremiah to be false rogues, Joachim ordered their arrest to be punished with dignity. And the Scripture considered garbage was burned in spite of the fact that three spiritual leaders asked the king not to burn it, for they had already seen that by this he would "kindle" the Kingdom of Judah for himself and his people (Jer 36:22-26). And so it would happen, but the Word of God in the Bible is incombustible because God made the burnt part rewritten by Jeremiah and Baruch so it can be read to this day (Jer 36:27-32).

By distorting such a fast devoted to God, Jezebel fulfilled her evil will. Knowing Israel's fasting habits, she was able to give an exact recipe for killing Naboth. She knew that the authenticity of Scripture reader's words during fasting was to be overseen by prestigious men of the Scriptures close to him, who could hear the reader clearly. They were knowledgeable and servants of the Law, the religious leaders of their people, and therefore, by virtue of their training, authentic persons. According to the Law of Moses, the same testimony of two such persons is decisive in the case of the condemnation of a man to death, either in a positive or negative direction (Deut 17:6; 19:15). That is why she commanded the authorities of the city to appoint two worthless Belian persons to such a position, who were willing to commit any kind of mischief (Kings I.21:10). They, as "authentic Scripture-knowers", should be located near the reader Naboth. And it would be revealed by them unto many of the men of the city that were far off, that Naboth had slandered God and the king in their ears. The more distant crowd, who either had heard or had not heard the words of Naboth, would not question the judgment of the two false witnesses of within earshot, for they were authentic knowers of the Word of God. And the judgment was death by stoning (Kings I.21:13).

Before Jesus was sentenced to death, a similar situation took place in Jerusalem. The Jewish high priests, who boasted of the service of God's Law, and the council of all the elders sought only to consciously, soullessly circumvent the Law in order to crucify Jesus (Matt 26:59). They had found many false witnesses, seeking the most apt lie, accusation (Mk 14:56). Finally, the concurring confession of the last two false witnesses was not a satisfactory blasphemy against God to the high priest because Jesus did not even react to it (Matt 26:60-63). And he wanted to hear the revelation from Jesus' own mouth, which would be reason enough to kill Him.

This situation is presented to us by the Gospels from two aspects. The words of the high priest, Caiaphas, can be read once as a command, other times as a question.

"Matt 26:63 But Jesus remained silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God."

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mk 14:61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Caiaphas, swearing to the greatest power being in existence, the living God, calls on Jesus, if He is the Son of God, the Messiah, to declare it loud enough for everyone to hear. Jesus' answer is: you have already done it, you have uttered it instead of Me as high priest on Earth. For, declaring Christ to be equal with the Son of God, he wanted to hear this truth from the mouth of Jesus, so that - turning it into slander falsely - he might send Him to death. Because he wanted to hear directly from Jesus, he declared that only His Word would be the living proof of

the living God, proving that Jesus was the Messiah, the Word and promise of the Salvation Story of the Old Testament. And Jesus prophesied to confirm the former by calling Himself the Son of Man. It is the result of events from the moment that the Son of Man, Jesus (resurrected) sat at the right hand of the greatest power in heaven as the Son of God. And as the Son of God, He will visit Earth again at His Second Coming. In the pattern of this, the sons of man who follow Him will be the sons of God.

Using the earthly high priest Caiaphas, Jesus declared the truth of God in the Gospel of Matthew: He is the Son of God, the Messiah. In the Gospel of Mark, on the other hand, He Himself declares in answer to Caiaphas' question: I am, says the Eternal I Am. The question is: Are you Christ the Son of the blessed God?

The two versions call our attention to the fact that a conscious sender into pre-planned death becomes deaf in the direction of the Word of God! Whatever you hear, in order to achieve your goal, you twist, skew, pass it on so that to replace righteousness of God with your "own one". Whether Jesus declared that He was the Son of God the Messiah (Mark's Gospel) or not (Matthew's Gospel), the high priest could only value His Word as blasphemy against God. After that, fake witnesses were no longer needed. For the false testimony of the high priest had convinced all those present. The sinless Jesus, the true High Priest was unanimously destined to die (Matt 26:65-66; Mk 14:63-64).

So because of the shedding of innocent blood, the kingdom of earthly Israel will be destroyed, says the prophet Hosea (Hos 1:4). This happened with the destruction of the kingdom of Israel in 720(721) BPE, which is a prefigure of the destruction of the Old Testament Kingdom of Judah making it start by the death of Jesus as the last uncrowned King of the Old Testament. But God's plan of Salvation does not stop. The woman of the prophet becomes pregnant again and gives birth to a girl. Her name is Lorukhamah, meaning there is no mercy for the house of earthly Israel (Hos 1:6). But spiritual Israel receives grace. Judah is the symbolic spiritual Israel receiving the grace of God. Because it has to live on, it has to reach the age of Jesus, to shed the true innocent blood. The succession of the promise of the branch of the female from Eve to Mary described by Luke shows the way to the age (Lk 3:23-38). But only that part of Judah that fights the battle of spiritual Israel - not in wars with bows, swords, horses (Hos 1:7)! But Judah, consisting of earthly and spiritual parts, is not the people of God, not the ultimate goal of Salvation! The third offspring from it, Loammi declares this. For he is the line of the king's branch, which was broken at the point of Jacob-Joseph communicated by Matthew (Matt 1:16). Joseph is the husband of Mary and the spiritual father of Jesus, and not biological.

Lo-Ammi, that is, you are not my people, neither am I your king (Hos 1:9). Despite this, spiritual Israel will be fulfilled, they will be as the sand of the sea and called the sons of the living God (Hos 1:10). After the shedding of innocent blood, that is the day of Jezreel, this will come to an end in the end times, when the Old Testament Judah-Israel pair of the spiritual descendants of Israel will be reunited (Hos 1:11). And their eternal King can only be Jesus, who realizes the day of Jezreel, to Whom all members of the congregation are named Ammi and Rukhamah. In other

words, Jesus, who is about to “visit” the Earth for the second time, intends His outstretched hands to His spiritual people, whom He will take with Him to His eternal kingdom (Hos 1:12).

And this people is created by the New Testament of Jesus. Therefore, the prophet Hosea must love a new woman leaving the old one (Hos 3:1). Because the old one can only be sued for her fornication. The fate of this woman, who is sunk into the earthly wickedness, will be the lawful destruction with her successors (Hos 2:1-3). Hosea is given the prefigure of the New Testament woman who is clearly identified in the following verse:

“Hos 3:2 So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley:”

Value of a homer of barley is:

“Lev 27:16 And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.”

So the prophet Hosea obtained new woman for 15 silvers, plus 75 silvers equivalent to one and a half homer of barley. The New Testament came into being with the perfect Passover, the blood sacrifice of Jesus. The prefigure of this was realized by king Josiah in 626(627) BPE - as discussed earlier. Hosea had to love this people of Judah, as the prefigure of the New Testament’s woman, who had experienced this Passover’s prefigure and who was to carry it forward. Like earthly Israel, which no longer existed at the time, they were adulterers, not diligent in the cultivation of wine of grapes that delights, but rather they made dried grape cakes that nourished the pleasures of their bodies (Hos 3:1). But their remnant left by God will be faithful to Him until the end of times, through the era of Jesus transforming king David into an eternal King (Hos 3:3-5).

The earthly kingdom of Israel, abolished in 720(721) BPE, was carried on symbolically by Hezekiah. But during his reign, all of Judah, together with Jerusalem, was in imminent danger in 716(717) BPE (Kings II.18:13-19:37). Four years after the destruction of the Kingdom of Israel by Assyria, God’s grace would save Judah from the same Assyria representing the destructive power of Satan. But then, king Hezekiah also received grace: surviving the Assyrian danger, God extended his kingdom by an additional 15 years from 715(716) to 700(701) BPE (Kings II.20:1-6). And the 700 draws attention to completeness. The 15 silvers cover these 15 years with one silver per year which value was owned by the prophet Hosea by the grace of Jesus. And the extra 75 silvers would last for 75 years from here. This is how we get 625(626) BPE. Hezekiah’s 15-year-old grace lived on for an additional 75 years so that the Salvation Story might reach that chosen people who experienced the prefigure of the perfect Passover realized by Josiah in 626(627) BPE. The people of this Passover was the forerunner of the New Testament people, spiritual Israel, who would survive the destruction in 75 PE. This date also represents the perfect termination of the role of this people of prefigure, the lawful occurrence of which is due to the

perfect Passover of Jesus in 41 and half PE. The reality of perfection is also indicated by the 700-year distance between 75 PE and 625(626) BPE.

Hezekiah, as a bearer of the plan of Salvation that accomplishes the spiritual church of Israel in God, was also being tested before receiving grace. One taking over baton is examined. He would be given a future prophecy by the prophet Isaiah concerning his own destiny: settle the things of the house of Israel, which you have inherited and carried forward, for you will die. And this is a message of Jesus, through His prophet, so this is the pure truth (Kings II.20:1)!

However, this test had a precedent. It began in 716(717) BPE when Assyrian king Sennacherib attacked Judah and occupied every fortified city and then turned against Jerusalem (Kings II.18:13). Seeing the danger, Hezekiah tried to avert the Assyrian siege of Jerusalem by paying taxes. The war also devoured the treasures of the temple in Jerusalem (Kings II.18:14-16). Despite this, the Assyrian king did not renounce the occupation of Jerusalem. Putting himself above the God of Israel, he called on Hezekiah to surrender, and the people of the city were turned against him by his spokesman Rabshakeh. Because he considered himself the greatest king of the Earth, he formed a right to every territory. By boasting of his previous conquests, he wanted to deter the people of the city (Kings II.18:17-35). However, the people obeyed the king's command: they did not respond to Rabshakeh's threats (Kings II.18:36). And Hezekiah, standing at the head of his obedient people, tore his garment, expressing that he wanted to humbly turn to God for help who is to remove the garment that symbolizes the concealment of sin (Kings II.19:1). He is Jesus, who humbled Himself all the way to the death of the cross, nailed all the sins of the world to the cross with His sinless death, to rise on the third day to cover with the mantle of His glory the world suffering from the bondage of sin. Whoever turns to this Messiah, as Hezekiah did, will partake of the glory that overcomes this sin, the mantle will cover him (her) too.

Hezekiah pulled on sackcloth on his torn clothes. The sackcloth symbolizes the mantle of Christ, which is seamless (Jn 19:23-24). The way to completely cover up and overcome sin is to change the torn robe - in the case of Jesus, robe torn into four parts which were given to four soldiers, who had crucified Him - to a cloak which is seamless and does not have any tear. Salvation reaches the four quarters of the world, the whole world. The resurrection after the redemptive death turns this mantle into a mantle radiating the glory of Jesus, whose purple color turns into white (Jn 19:5). The risen Christ immediately reveals this glory at His tomb guarding the veil of death, which is the forerunner of this heavenly glory (Jn 20:1-16; Lk 24:1-12; Matt 29:1-6; Mk 13:1-6).

Hezekiah, who sought this heavenly glory, went into the house of the Lord, for Jerusalem of Judah, which was to carry on the inheritance of the lost earthly Israel, was in danger of destruction. He trusted only the God of the house of the Lord and asked for His support. For His people no longer had the strength to give birth of sons with Israel's soul who would carry His will, because of the Assyrian danger. Choosing the best solution, he turned to the prophet Isaiah

who was a credible interpreter of Word of the Lord, to receive an answer to his humble supplications (Kings II.19:2-5).

Jesus' answer of grace came: Jerusalem will be saved and the haughty, menacing Sennacherib will perish (Kir II.19:6-37). Hezekiah also received a special sign of the fulfillment of the prophecy. In the year of Isaiah's message, the inherited crop, not planted by them, was being consumed. Next year, new plantings based on the old ones would be grown, and in the third, the food palette would be complete: only their sowing would grow in abundance and the fruit of the grapes would appear, which would give pleasing wine.

"Kings II.19:29 This will be the sign for you: this year, you will eat the grain that grows of itself; the second year, you will eat what grows from that; but in the third year, you will sow, reap, plant vineyards and eat their fruit."

But first came God's test: In the year of Isaiah's message, Hezekiah would be mortally ill, as Isaiah himself confirmed (Kings II.20:1). The freshly received prophecy of Hezekiah was for three years, but the death that claimed his life, appeared in the first one. Hezekiah's reaction to mortal disease: he turned to God of the prophecy, sincerely appealing for His grace, boasting of his spiritual deeds serving Him (Kings II.20:2-3). The grace of the Holy Spirit came immediately: Isaiah, who communicated the message of death, did not even leave the city when Jesus sent him back to the king with the news of His grace, which gave him an extra 15 years of life (Kings II.20:4-7). The king, who resonated with the vibrations of the Holy Spirit of God, then asked for a sign from Isaiah, following the example of God, who had previously given him a sign. If God had given him a sign without request, the end result of which was his own strengthened faith, then he wanted a sign so that his faith might be further strengthened in God with such a grace, who was also able to save him from death. True, in the case of Hezekiah, this only extended his life on Earth by an extra 15 years.

Isaiah gave as a sign of the extension of life to the king that the third day after his healing he would be strengthened so that he might be able to go up on his own feet to the house of the Lord, the temple in Jerusalem. (The Third Day Resurrection of Jesus). Due to this prophecy, he asked for such a basis that could strengthen the king's faith (Kings II.20:8). Isaiah gave an option, shortening or extension of the time remaining until then, as the sign of the Lord (Kings II.20:9). Ten degrees forward or backward on the sundials used that time. Hezekiah, choosing that miracle of God he considered greater, asked that let the wheel of time go back ten steps (Kings II.20:10). Then, at the request of the prophet Isaiah, the Lord performed the miracle: He set the shadow by ten degrees back on the sundial of Ahaz (Kings II.20:11).

VIII.3.2 What is the sundial of Ahaz?

Ahaz, the father of Hezekiah (Kings II.16:20) ruled between 742(743) and 726(727) BPE in Judah. From the beginning of his reign, he led his country in parallel with king Pekah of Israel for 4 years (Table 2). It was during these years that Pekah, the king of earthly Ephraim, in alliance with the king of Syria, Rezin, set out against Jerusalem to occupy it (Isa 7:1-2; Kings II.16:5).

Jesus, the watchful Lord of the Salvation Story, immediately sent Isaiah to Ahaz with the Good News that Jerusalem would be saved! This was His will, its fulfillment was irrefutable truth (Isa 7:3-7)! Moreover, the whole truth had another prophecy: 65 years after the prophecy, earthly Ephraim would cease as a nation (Isa 7:8)! The beginning of the 65-year time span was also precisely defined: it was the end of the role of both Damascus and its then leader, Rezin, in Salvation Story. And this end was brought by Assyria to Syria, Damascus, and Rezin in 740(741) BPE (Kings II.16:9). The same Assyria, that Ahaz had just turned to for help when he saw Syria occupying several cities of Judah endangering Jerusalem in alliance with Israel (Kings II.16:6-7). Ahaz, who turned away from the Law of God, was experiencing the judgment of God for this deed (Chro II.28:1-8) when he won the support of the Assyrian king Tiglath-Pileser, using the treasures of the temple in Jerusalem as well (Kings II.16:8). The result of this help was the fall of Damascus, the death of king Rezin and the deportation of the people of the city by the Assyrian king in 740(741) BPE (Kings II.16:9). And Jerusalem was saved by the grace of Jesus according to His prophecy. But not by the Assyrian king, who only considered his own earthly enrichment important and did not protect Judah from the threat of Edomite and the Philistine from the south and the west (Chro II.28:17-21)!

Jesus first offered to Ahaz to ask Him for a sign to strengthen his faith, for he lived in such an age when the events of his life could be regarded as a timekeeping sundial (Isa 7:10-11). Ahaz did not deny himself: he did not obey Jesus' personal counsel either, he did not want to tempt or test Him (Isa 7:12)! The answer to this foolish thing came through the prophet of God, Isaiah (Isa 7:13):

“Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

This is for the house of David (Isa 7:13;9:6-7), which leads the Story of Salvation to the incarnation of Jesus through the conception of Mary by the Holy Spirit. One of bearers of succession is Ahaz (Matt 1:9).

Sundial of Ahaz started in 740(741) BPE. The hallmarking events of this are: the conquest of Damascus by Assyria, the death of king Rezin and the deportation of his people (Kings II.16:9). Because of that, the Syrian history of Damascus ended for a while. 20 years later, in 720(721) BPE, Assyria destroyed the remnant of Israel (Ephraim) including its capital, Samaria, which had allied with Syria to occupy Jerusalem, and its last king, Hosea, died. Its people would be deported. Therefore, according to the prophecy of Jesus, 65 years after 740(741) BPE, in 675(676) BPE, the national character of the surviving inhabitants of the ten tribes of Old Testament Israel would cease to exist. They would be definitively assimilated (Isa 7:8). It was under the rule of Ezeraddon (Asshur-ah-iddina, Ezr 4:2) and his son Asnapar (Assur-ban-apli, Ezr 4:10), when the last deportations finalized the disappearance of this people.

But the light of the sundial of Ahaz, starting in 740(741) BPE, first shines upon Jesus, the shadow of the prefigure points to Him! Because in 40 years, the shadow of the sundial would reach 700(701) BPE. And the 700 is a symbol of completeness - as already mentioned. This symbol

came true with the perfect, sinless death of Jesus, who carried our sins on Earth for 40 years. And 75 years after His incarnation, the destruction of Judah and Jerusalem became a reality by the Roman Empire serving the satanic power of Babylon the Great, replacing the Greek, Median-Persian, Babylonian, Assyrian empires. And the remaining Jewish people of Judah would also become a nation deported to all parts of the world.

A prefigure of the incarnation of Jesus is shown in the sundial of Ahaz in 740(741) BPE. The prophecy of Isaiah 7:14 in the age of Ahaz refers to this date. Subtracting from this the 75 years given to Judah and its Jewish people since the incarnation of Jesus while they could function as an Old Testament people, we come to 665(666) BPE. This is when Babylon the Great, the empire-building mastery of Satan behind the devastation, started, which also represented his renewed effort after 75 PE. In 590(591) BPE (665-75), after 75 years, the temple of Solomon was destroyed along with Jerusalem. And the second earthly temple would disappear in 75 PE, after 665 years from 590(591) BPE, but forever! After that, Jerusalem would be destroyed.

And the way, how the shadow of Ahaz's sundial went back 10 steps, that is, 10 years, was that Judah, which carried the symbol of earthly Israel, was given 75 years for survival from the incarnation of Immanuel (Jesus), while its prefigure (earthly Ephraim) was given only 65 years from the prefigure-incarnation.

Ahaz's special sundial counts days. The 10 degrees cover 11 division lines marking hours on the scale, i.e. the period from Sunrise to Sunset, because the shadow of the sundial is only visible during it. One can go back 10 steps from any of the 10 steps (degrees). The 10 degrees allow for 10 such cases, the result of which will always be a new day - due to the evening Sunset. Due to the day=year principle described at the beginning of the study, Ahaz's sundial goes back 10x1 years. Like the time shift of our day, the setting back causes the day to lengthen (gaining plus 1 hour), which in the same way affects Ahaz's sundial. This could add an extra 10 years from the incarnation of Jesus to the survival of the Jewish people, who had reached the deepest depth from God's Law. God's life-prolonging grace was earned by king Hezekiah, who was the bearer of Israel's legacy ceased in 720(721) BPE. As king, he received a life-extension of 15 years, which is equal to 10 times 1.5 years.

The real carrier of legacy is the uncrowned (already crowned) King Jesus who as a child at the age of one and a half was given life-extension. This is how He escaped from Herod's massacre of children to get to His perfect Passover. Jesus was given a tenth of the 15 years of the prefigure king Hezekiah to continue His life on Earth. Through Him, the prophecy Immanuel (God is with us) was fulfilled. As a prefigurement, this prophecy, by the grace of Jesus, increased the extra years of Hezekiah's life tenfold. Because of Hezekiah's merit, his people, the Jews of Judah, would be equally entitled to tenfold life-extension. The prophecy Immanuel refers to the people of Judah, which was the bearer of the legacy of truncated Israel (Ephraim), the predecessor. Throughout the earthly existence of this legacy-carrying people, it was true that God, that is, "Jesus full of the Holy Spirit is with them!"

The sundial started in 740(741) BPE and stopped in 75 PE, 815 years later. The prophecy of Immanuel thus means 815 prophetic years. After Immanuel, who was born of the virgin conception of Mary, 75 years were given to the Jews of Judah, 10 years more than the people of Ephraim after the starting of the sundial of Ahaz. $815/75=10.866$ - more than 10 and less than 11. This is how Ahaz's sundial went back 10 degrees or 11 lines of division. And the same sundial measured the time on Jesus' redeeming Friday, also going back 10 gradients or 11 divisions. Thus, Friday, which brought about the redemption of the whole world, shone in the sunshine proclaiming the glory of Jesus from Thursday Sunset to Friday Sunset.

The meaning of the name of the last earthly king of Israel, Hosea is: God is Salvation. It points to Jesus, the true Saviour. However, there is a sharp difference between them. Despite the fact that Hosea ended the life of his predecessor Pekah in 738(739) BPE, he could only take the stage of Salvation Story as a crowned king 7 years later. 7 years without a king, pointing to the service of the uncrowned Jesus. For He is the last King of Israel, who first had an uncrowned period in His earthly life, and then, after His resurrection, a crowned kingdom started. Through the death of the Saviour, the step from the former to the latter was realized, bringing deliverance from sin to the whole world. The death of Hosea marked the end of truncated Israel. The continuation of his legacy was still realized by the 7 years bearing the sign of completeness, that is, Jesus, who had not yet been crowned and become flesh, plus by the service of the crowned king Hosea, the prefigure of the crowned Jesus. In this age, however, the deliverance by the death of the crowned earthly king caused the destruction of earthly Ephraim. The survival of the spiritual Israel to be delivered was still due to the ministry of Jesus who had not yet been embodied and was hallmarked with 7 years. This Salvation for eternal life would be a reality in the age of the incarnated Jesus, realizing the destruction of Judah carrying on the legacy of perished Ephraim as a prefigure.

The mate of king Hosea was the prophet Hosea, the mediator of the Word of the uncrowned King Jesus. He was a follower throughout the years of the dissolution of the couple which were Israel (Ephraim) and Judah living side by side for centuries. Earthly Judah was left alone because of the destruction of earthly Ephraim. However, the eternal part of its legacy lives on. It is the spiritual Israel that is enlivened by Jesus, who is always full of the Holy Spirit behind it. This couple will stay true to each other for a long time (Hos 3:3). Their fidelity persists forever, despite the fact that spiritual Israel is going through many earthly terminations before it: the division of David's Great Israel, the destruction of truncated Israel, the destruction of Judah, bringing years without earthly kings and leaders, thus eliminating the pre-sacrificial services they performed in ephod and teraphim (Hos 3:4-5).

While the word of Jesus was interpreting by the prophet Hosea, the destruction of Ephraim (truncated Israel) symbolized by Samaria occurred. It suffered its punishment because of pride, deceit, separation from God (Hos 14:1-2). Despite it yet Jesus said in 675(676) BPE, in the last days of Ephraim which ceased as a nation, that He would heal them of free grace (Hos 14:5)! And the last days also must be applied to the end of times. Then the symbol of spiritual Ephraim replacing spiritual Israel is come true. The Israelite-minded people who are converted to God,

flourish, radiate the Good News like Lebanon's excellent wine, which is a joy, know no idolatry because they know the true way whose end is the eternal life (Hos 14:6-10). And the fate of earthly Ephraim, which escapes the true path, is destruction.

VIII.3.3 Years without a king

According to Chart 2, prophetic years without a king appear in the chronology.

Israel's side: 22 years between 794(795) and 772(773) BPE

7 years between 738(739) and 731(732) BPE (the 7 years of king Hosea were discussed previously.)

Judah's side: 11 years between 820(821) and 809(810) BPE

A total of 40 years, which points to the carrying of sin for the whole spiritual people of Jesus full of the Holy Spirit being behind the Story of Salvation. He is constantly leading the fight against sin by standing at the head of his chosen people, even when earthly kings and leaders cannot be seen.

Jeroboam I had reigned for 22 years. By his reign, Ephraim distanced himself even more from God. The spiritual fall was exacerbated by Ahab, because during his reign the shedding of the innocent blood of Jesus as a prefigure was accomplished with the story of Jezreel. He also reigned for 22 years. There is a 40-year period between the two 22-year-old kingdoms, which also points to the carrying of sin of Christ (only Omri's first 12 years can be considered while he was enthroned in Samaria). The next milestone was Jehu, anointed by God through the ministry of the prophet Elisha (Kings II.9:1-3). His mission was to exterminate all the peoples who had come into contact with the shedding of innocent blood - execution of judgment, fulfillment of prophecy. Jehu performed this task in full. God's answer to this is:

"Kings II.10:30 And the LORD said to Jehu, "Because you have done well in carrying out what is right in my eyes, and have done to the house of Ahab according to all that was in my heart, your sons of the fourth generation shall sit on the throne of Israel."

The sum of the years of the reign of Ahaziah plus Joram plus Jehu is 42, approximately 41 and a half years. This already points to the redemptive death and resurrection of Jesus. The next 4 generations from Jehu sit in the royal throne of Israel. Jehoahaz, Jehoash, Jeroboam II, and Zechariah symbolize these 4 generations. Their reigning years amount to 74 and a half, nearly 75 years. And this proclaims the 4th generation born in 75 PE through the destruction of Jerusalem and its temple, baptized with the Holy Spirit during the New Testament (Abram, or Abraham, received a promise in this regard). This requires the Jewish people of Judah, who live as a symbolic Israel until 75 PE. With their destruction and with the holy seed left of them, with spiritual Israel becoming complete for the end times, the eternal kingdom of Jesus sitting in its royal throne must be reached. This requires the 3rd, 22 year period without kings between 794(795) and 772(773) BPE. Because the transition is given by Jesus, who is still working during this time, fighting for the realization of the Story of Salvation.

The sum of the Samaritan reigning years is more precisely 241 and a half, nearly 242. If we add 22+7 years, during Jesus was leading alone Israel without earthly kings, to this, the sum is 271. It is 11 years more than the 260 years of existence of truncated Israel (Fig. 3). This extra 11 years was given by Jesus to Judah, during which time the inheritance of Israel would pass to it. Following the pattern of 3x22 years on the Israel's lineage, there would also be 3x11 years on the Judah's one. The transition was realized by the line of rulers who were influenced by the ministry of the prophet Hosea: Jeroboam II in Israel and then Uzziah, Jotham, Ahaz, Hezekiah in Judah (These 135 years are approximately half of 271 years). Half of the 22 transfigurative years of Jesus, that followed Jeroboam II, would come before the reign of king Uzziah. These 11 years were needed by the reigning lineage of Judah. First, because before the first destruction of the temple of Solomon and Jerusalem, Zedekiah sat on the throne of Jerusalem. He already interrupted the line of David's house kings because he ascended the throne by no God's will. He was being replaced by Jesus, the Son of David, as a sinless, uncrowned King. Second, that the handing over of the inheritance of Israel might begin by Jesus preparing the way for Uzziah.

The sum of the reigning years in Jerusalem is, more precisely, 393 and a half, nearly 394 years. If we add the plus 11 years to this, during Jesus was leading alone Judah without earthly kings, the sum is 405. It is 15 years more than the reigning years of Jerusalem and its first temple from 980(981) BPE to their destruction. These life-extending years come to king Hezekiah, which period as a prefigure is ten times longer than that of Jesus received at His age of one and a half years.

Joachim, the last king of the house of David, reigned for 3 months. This is just half of the 6 months of Zechariah sitting in the royal throne of Israel and representing the last member of the 4th generation of Jehu. However, these last two kings were no longer destined for any further action. The 22 kingless years before Zechariah provided the transition to the Judaic lineage, half to Joachim and the other half to Jesus, who would replace 11 years of Zedekiah. Jehoiachin, the last king of the house of David, no longer played a role of progress in the lineage of Judah, similarly to Zechariah in Israel. This emphasizes that the last earthly kings could only interrupt the earthly succession, but the spiritual succession would continue with Jesus full of the Holy Spirit who can also revive the earthly one.

Spiritual succession is, after all, a prolongation of life. The final will be the Second Coming of Jesus. The life-extension goes forward according to Ahaz's sundial. There are 10 degrees, which are made by 11 divisions. The shadow multiplies by ten and goes backwards, which prolongs life by 10 years. Starting in 740(741) BPE, it goes back 10 years and reaches 750(751) BPE. This is the extended and tenfold 75 years that the Jewish people of Judah would receive after the incarnation of Jesus.

David, as the anointed king of the Great Israel he founded (Sam II.5:3), reigned 7 and a half years in Hebron over Judah and 33 years in Jerusalem over the tribes of Judah and Israel (Sam II.5:4-5). If Ahaz's sundial multiplies the 7 and a half years by ten, the result is also 75 years of the Jewish people of Judah, which are 10 years more than the years of the predecessor, the

people of earthly Ephraim. Jesus, the spiritual son of David, properly treats the Israel-Judah couple separated again in 980(981) BPE. He makes up for the lack of earthly kings of Israel and Judah in the years of their reign with the presence of His unceasing carrying of sin. Namely, dividing the 33 royal years of David, while their former life was going on together in Great Israel, in Jerusalem, in proportion to their existence. Truncated Israel coexisted with separated Judah for 260 years. Judah, which was left alone, then lived for another 130 years, led by the kings of the house of David (with the exception of the last Zedekiah) until the destruction of the temple and the capital (Figure 3). Their survival ratio is: 2:1. Thus the truncated Israel had $2 \times 11 = 22$, and its heir, the symbolic Israel 1×11 kingless years, that is, life-prolonging years, which they received by the grace of their spiritual King Jesus. The 11 divisions of Ahaz's sundial thus show the content of the division by 11.

So in 750(751) BPE the sundial running backward shows the 75 years of the people of Judah after the incarnation of Christ. Judah plus Israel, that is, the people of Israel with 12 tribes also had got a foretaste of life-extension, as shown by the running backward sundial. According to the survival rate discussed earlier, the time for Judah, i.e. 750 years should be doubled. Thus we get 1500(1501) BPE. This is the date of Egyptian deliverance, when Israel had freed from the yoke of 400 years of slavery. Then, after 40 years of wilderness wandering and 10 years of conquest, they reached Canaan, the prefigure of the eternal home waiting for us, the New Jerusalem, the ultimate extension of life.

VIII.3.4 Jesus, the tenfold multiplier

The final life-extension will be achieved with a world-shattering shift in bringing the New Jerusalem. The prefigure to this shift is the Flood. Shem was the last one born before the Flood in 2419(2420) BPE (Chart 1). Arphaxad was the first to be born in 2319(2320) BPE. The firstborn of the new world would appear in 100 years. He was the descendant, the life extender of the last born of the former defunct world.

Jesus Christ, who is the tenfold multiplier behind the sundial of Ahaz, performs His service of life-extending with His Holy Spirit from the beginning of Salvation Story to the end. Life is the miracle of the Holy Spirit. Adam also was come to life by this miracle so as the firstborn of the sinned Adam-Eve couple, Cain. He was born into a new world subjected to one order lower, that had suffered a world-shattering shift. He had to come to life 100 years after Adam's creation, according to what was said earlier about the Flood — according to God's will. 30 years after this, Seth was born to replace the slain Abel.

Jesus' eternal life-prolonging miracle is accomplished through His Holy Spirit by multiplying the life of the then last-born spiritual Israel by 10 in possession of His sinless redemptive death, and then gives it to His people, out of grace, as a reward of a world-shaking shift at His Second Coming. $100 \times 10 = 1000$ = The Second Coming of Jesus Christ.

As a prefigure, the same thing happened at His first coming: He gave the earthly people of Judah 10 extra years to live on after His redemption through the sundial of Ahaz, which multiplies by

ten. Since the holy seed, the spiritual Israel of the new world was born through the apostles and their helpers of the Jewish people at the time, the newborn was 100 years old, whose life Jesus multiplied by 10 by grace. This seed and its successors are already entitled to the eternal life symbolized by 1000, which will come to be realized with the Second Coming of Christ. The part of the Story of Salvation intended for us, the tithe, will thus be 1 whole symbolically.

Chosen offspring born up to the Flood consistently died before the age of 1000 years. The maximum is 969 years of Methuselah. He was born 687 years after Adam's creation, and he died at the time of the Flood in 1656 (Chart 1). He could not have gone into a temporarily and symbolically sin-free new world after the Flood without the redeeming death of Jesus, the tenfold multiplier. Noah and his successors had this favour.

The first prefigure of the life-lengthening Jesus, the tenfold multiplier, is Seth, who was born 130 years after Adam. And in the age of Noah, the prophetic prefigure of Jesus' Second Coming, God says:

"Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

It is a prophecy that applies to the world from the Flood to the Second Coming of Jesus. The maximum of human life that was decreasing because of the sin, would shrivel to 120 years. After 130 years in Adam's life, the first prefigure of the life-prolonging sinless Firstborn, Seth became visible reality. In the era of fulfillment of the prefigure, Jesus restored the 120-year limit to 130 years by adding 10 years with His tenfold power. Thus He became a visible reality for the Jewish people who received Him. The two years together point exclusively to the people of Judah, who received the prophecy of Immanuel, and were given a 10-year life extension.

But as a prefigure, the first passing of the mortal world due to sin, that is Abel's death, had to happen in the 120th year of Adam's life. Then, after 10 prophetic years, the life-extending power of Jesus came into effect for the first time. The firstborn of the ephemeral world, then its first death, and then the story of a new life that overwrote this death, took place over 30 years. Jesus' service with His Holy Spirit to eternal life began then. These 30 years became the deadline for the beginning of service to eternal life. According to the Law of Moses, a man between 30 and 50 years could serve in the Holy Tent of the Holy Spirit (Num 4:1-49). Jesus fulfilled this prerequisite by serving in mortal flesh from 38 to 41 and a half years. At the age of 30, Cain received a divine response to the first Satan-inspired and supported destruction of life that he committed at the age of 20. Eve's desire for a sinless firstborn came to fruition 30 years after the birth of her first son through his brother's death. The fulfillment of the desire and request for eternal life began only after the chosen successions leading to Jesus. Satan was given 30 years under a treaty with God to administer the life of the earthly firstborn Cain without the eternal life-extending service of Jesus. Until then, Jesus' eternal wish to set out His mission could not be fulfilled. For 30 years=days, requests for eternal life to the Eternal Father could not be fulfilled.

These 30 years (days) are illuminated by the previously discussed Daniel story (Dan Chapter 6). This, in time, points not only forward to Jesus, but also backward to Abel. There is a 30-day ban request in Daniel's age, 30 years in Abel's age. Ill-wishers of Daniel sought a basis to destroy him, in the affairs of the earthly realm of Darius but they could not find one. Cain also went to discuss the things around the earthly sacrifices with his brother in order to find a basis against him. But the sacrificial order given by his parents, which he also knew, proved to be unbroken because Abel had made no mistake in keeping the Law, persuading Cain that it was he who had disobeyed it. "It is necessary to look for a basis in divine things", said Daniel's ill-wishers and Cain. However, no error was found in this area in either case. But twisting the invisible, distorting the truth of the invisible is most appropriate - for selfish ends. Daniel's prayer of respect, gratitude and spiritual approach to the firstborn post were excellent bases! Daniel was beloved of king Darius and Abel was beloved of God, the heavenly King — because of their spiritual greatness! And because of their spiritual poverty, the ill-wishing envies of Daniel as well as Abel had become accusers. The accusations were also immeasurable spiritual: apparently Daniel asked God, despite the legal ban, Abel seemed to usurp Cain's firstborn position, for he had shown a sacrifice of respect and gratitude to God, despite the fact that the firstborn is entitled to do so first. However, according to the Scriptures, Cain first presented the sacrifice and then Abel. Thus Cain realized the importance of his firstborn post when God did not accept his sacrifice (Gen 4:3-5). Interrogating Abel, he learned that his one was accepted by God. The sacrifice of the sinless firstborn promised would be accomplished by the succession of Abel. Or rather, by Abel's death! Because there were only two brothers. Because he was the earthly firstborn, God had accepted Abel's sacrifice to show him the sacrifice he would have to make. He was keen on reintroducing a sacrifice that would appeal to God. Since he was the earthly firstborn, it could not be that his brother's succession would realize the sinless firstborn. So his brother, Abel was also a sent sacrifice and for him. This was the only way how the long-awaited sinless firstborn could come to fruition through the succession of his parents' firstborn.

And this process of thought was inspired by Satan to misguide Cain being angry because of divine rejection. For 30 years from the birth of Cain, a life-extension request could not be sent to God, to His Holy Spirit— according to the pre-concluded contract. The realization of Satan's sacrificial order through Cain and Abel was secure due to the framework of the treaty. The result was an unlawful death by self-law based on lies. Jesus' life-lengthening hand was "bound" during this time.

And after the prohibition period, the life-extending power appeared immediately: Daniel escaped the lions' den and lived on, and Seth was born to replace Abel. From Seth to the Flood, the legitimate death due to the wages of sin only reigned over the chosen lineage supported by Jesus and His Holy Spirit (lives of nearly 1000 years)!

The 30-year life-extension service ban exists until Jesus is 30 years old. After His death and resurrection, the Holy Spirit's outpouring into the whole world, that is, the eternal life-extension also suffers a 30-year ban. This is the 30 prophetic years according to the Daniel prophecy of 1260 and 1290 years from 45 to 75 PE (Fig. 2). During this time, His favour belongs to the Jewish

people and the sacred New Testament seed emanated from them. The story of the book of Esther, discussed later (Chapters VIII.16.1-3), deals with this period after the risen Christ (Ahasuerus).

VIII.3.5 Second: Death of Israel's king Ahaziah

The ambiguous verse Kings II.1:17 reports on the year of the death of a sick king towards the end of his life. Ahaziah died in the second year of the reign of king Joram of Judah, who was the son of Jehoshaphat, in 899(900) BPE. His throne was inherited by Joram, the son of Israel's king Ahab, because Ahaziah had no successor. He ascended the throne in 904(905) BPE (Kings II.3:1).

VIII.3.6 Third: Asa - Baasha war

Immediately after Solomon's death, fighting broke out between Judah and Israel, which had separated from it (Kings I.15:6). During the joint reign of Israel's king Baasha and king Asa of Judah, there was a war of paramount importance.

"Chro II.15:19 And there was no war unto the five and thirtieth year of the kingdom of Asa.

16:1 And in the six and thirtieth year of his kingdom, Baasa the king of Israel came up against Juda, and built a wall about Ramah, that no one might safely go out or come in of the kingdom of Asa."

We are in the 36th year after the formation of the Kingdom of Judah. Asa is one of the kings of this kingdom. In 980(981) BPE, the separation of the Great Israel was the beginning of the Kingdom of Judah at the same time. So the war broke out in 945(946) BPE (Chro II.16:1; Kings I.15:17). It was the first war in which Asa turned to a foreign king of Syria for help in defeating Israel (Chro II.16:2-4). The prophet of God, Hanani, therefore prophesied to him destroying wars, for he did not try to solve his problem by seeking God's support or will (Chro II.16:7-9).

The story is a prefigure to the age of Christ. After the death of David's son Solomon, who ruled for 40 years, his country split into two kingdoms. In the 36th year of their coexistence, because of the city of Ramah there was a war between the two kings. This was the 75th year after Solomon ascended the throne. Jesus, the spiritual son of David, suffered the death of a redeemer after 40 years of carrying of sin and was resurrected as Eternal King. Because of this, a new kingdom was launched. In 75 PE – 75 years after His earthly birth - Titus destroyed the second temple of Jerusalem which was the earthly heights of Judah. The role and kingdom of Old Testament Israel came to an end.

When Jesus was born, He immediately fulfilled a prophecy of Jeremiah.

"Jer 31:15 Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not."

This was accomplished when the king of Jerusalem Herod, who wanted to kill Jesus, the child being called King of the Jews by the magi of East, could not implement his plan. Instead,

children under the age of two living in and around Bethlehem were being victimised (Matt 2:16). This was the destruction of the Old Testament firstborns, that is, the sons of Rachel. Its enforcer was a foreign king who was not one of Rachel's sons.

But the story around the birth of Jesus is only an attention drawing to what will happen during the eternal kingdom that began with the subsequent death and subsequent resurrection of the child who had been saved from death previously. Those who do not accept the eternal King, resist His will are to become the sons of Rachel - destroyed by an alien king.

And the first time after Jesus was resurrected it was the case in 75 PE. The Old Testament people of Judah, the Jews who resisted the will of their redeeming eternal King, the realization of His kingdom, became the sons of Rachel. The favour of Jesus, who is resurrected forever, was denied. The conscious and unconscious resistant members symbolically built the heights of Ramah as the temple of Satan serving his sacrificial order that was to be built with the defense wall of the Old Testament - like Baasha did. In other words, the second temple built on the high ground of Jerusalem was transformed by the incarnation of Jesus into a temple built on the high ground of Ramah. According to this prefiguration, at that time it did not possess the election of the then First Temple of Jerusalem, the support of Jesus and His Holy Spirit.

Ramah was the heritage-owned border town of Benjamin, which the king of Israel, Baasha, occupied and was preparing to build a protective wall around it. He wanted to join the city to his kingdom in the same way as Asa did with several cities in the time of peace of his kingdom received from God (Chro II.14:6-7). God supported the people of Judah and the immediate neighbor Benjamin by the prophet Azariah (Chro II.15:2). Upon hearing the prophetic words of encouragement (Chro II.15:3-7), Asa was also given the strength to serve the true God. He destroyed the idols and the temples of heights which led the people to misconceptions that did not serve the true God, in the territory of all Judah and neighboring Benjamin (Chro II.15:8). Moreover, he gathered the people from the other tribes to Jerusalem who received the true Law into their hearts, to sacrifice to the God of Israel with one will and one soul (Chro II.15:9-16). Despite the fact that he did not exterminate the idolatrous temples of Israel as a whole, Judah was rising spiritually and proliferating in numbers. Many joined Judah from tribes in Israel. The whole of Benjamin "went over" to it, reducing the territory of the kingdom of Israel.

Seeing this, the king of Israel, Baasha, recaptured the city of Ramah in 945(946) BPE, and would build a defensive wall to prevent its inhabitants from crossing freely into nearby Judah, and vice versa. Ramah also carries a symbolic meaning. Apart from being a city, its name means a towering, ground-to-high place.

“Cor II.10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Mic 1:5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?”

So the symbol height has two meanings: first and foremost, a building that represents a spiritual temple so high that is built on an outstanding mountain of the Earth. The divine instructions regarding the sacrificial altar given to the Adam-Eve couple are similar. Secondly, structures serving the satanic sacrificial order that inhibits the knowledge of God. They are also built on heights, imitating God's one, but working against Him. For God supports only one high point — Jerusalem in Judah, or more specifically, its temple on Mount Moriah. But the support for the temple built on the Earth's heights is only until the incarnation of Jesus, because God's will is the heavenly Jerusalem, which is composed of many spiritual temples, modelled on the temple of Jesus. The place of realization of the spiritual temple replacing the earthly one is Jerusalem of Judah. God's will comes true here through His Son Jesus. Whoever obeys the will and word of Jesus will do God's will. Until His incarnation, this came to pass through the ministry of the temple in Jerusalem as a prefigure.

The break-up of the Great Israel of the Old Testament gave birth to Jacob's transgression, Samaria. Samaria replaced Jerusalem as the capital of a truncated 10-tribe Israel. It built and spread heights. That's why it recaptured the city of Benjamin Ramah, which switched over to Judah, so that to increase the territory of Israel. Ramah wasn't fitted with a protective wall, but it had a height. The walled city first symbolizes the protection of Jerusalem and its temple by the Old and then the New Testament. The wall is made of stones, which are symbols of spiritual stones bound to Christ by Covenant. The fullness of Benjamin can also be restored only with spiritual stones tied to Jesus. The bond is the New Testament.

Asa did not resort to this spiritual bond because of the reoccupation of Ramah in Benjamin's territory, as he did in his battle against the ethiopians (Chro II.14:9-12). He was thinking of territorial repossession, not in the service and dissemination of the will of the spiritual Saviour Jesus. Turning to the Jerusalem heights, he could have learned how to defeat the more powerful Israel. Because Benjamin also represents the end of the Old Testament succession. He brings the death of his mother, the Lady of the Old Testament. Ramah's height "can't touch" God. Its protective stones would be used to build Geba and Mizpeh. The whole Judah participated in the transfer of stones (Chro II.16:6). Geba represents a new high point, the meaning of which is given by Mizpeh. The new height is the New Testament, which completes the foundation stones of the Old Testament - as the story of Mizpeh illustrates (Gen 31:44-55).

Mizpeh was founded by Jacob with his father-in-law, Laban when they covenanted. Where it was bound: the Mountain of Gilead, which belonged to Syria at the time, and to Israel in the days of Asa and Baasha. The king of Judah wanted to get rid of this Israel, which he brought to the attention of the king of Syria asking for the syrian support. With his own royal gifts sent together with the treasures of the temple of Jerusalem, he proved that his kingdom was the legal bearer of the covenant made in the age of their fathers. Therefore, he would break up his alliance with the truncated Israel, that is, from now on it was not binding on the king of Syria, and even asked him to break it up and help Judah get rid of the kingdom of Israel (Chro II.16:2-3).

The king of Syria, knowing the alliance of their fathers, understood and accepted Asa's message. Expressing his support immediately, he attacked and occupied Israel's wealthier cities. The spiritual Covenant between Jacob and Laban had been transformed into a territory-occupying covenant between kings Asa and Benhadad. The Covenant of their fathers called God of Abraham, Nahor, Isaac as their king, and Asa and Benhadad resorted to the land-based territorial power, Satan. And the third, the Israel's king Baasha, was part of this circle, for that's why he took Ramah.

Many of Israel's cities were occupied because of Benhadad's thirst for conquest, which forced Baasha's forces to unite. That is why he stopped building the city wall of Ramah (Chro II.16:4-5). It took human resources to stop the greater threat of conquest of Syria. Asa, after all this, made the building materials left by Baasha at Ramah be carried to Mizpeh being on the mountain of Gilead and to Geba. He mobilized almost all of Judah's people to do so (Chro II.16:6). In other words, he began to do the same thing as Baasha: on the one hand, he strengthened Benjamin's heritage area through his self-elected city Geba, and on the other hand he began to improve a city on the territory of Israel with a protective wall and to place it under the authority of the Kingdom of Judah (Kings I.15:22). To enlarge Judah territorially at the expense of Israel. In doing so, he also made known to Benhadad that he appreciated his help, so he continued to follow in the footsteps of their fathers, strengthening the covenant made at the time. In addition to Geba, he began to "develop" the city Mizpeh showing his significant "appetite" for expansion.

Jeremiah's prophecy, mentioned in the poems of Matthew 2:17-18, is intrinsically related to the Asa-Baasha war. The main link is the beginning and realization of the kingdom of Jesus Christ. It must be stated in advance:

- with His sinless death and resurrection, He was crowned eternal king (Ahasuerus) and at that time His eternal kingdom began.
- the holder of the title of uncrowned King of Jews by Law from His incarnation and therefore entitled to the title of King from His conception from the Holy Spirit.
- He died as uncrowned King of Jews, and therefore, resurrecting, first He would free the chosen Old Testament people from the captivity of death, offering them the graceful gifts of His Holy Spirit.
- the kingdom of the risen crowned King is the New Jerusalem built in heaven. The people of the whole world are already invited there. Therefore, the grace fulminating in His redemption is already to be given to the whole world. Apostles who embrace His New Testament and their one-willed helpers are the triggers for scattering.
- the new kingdom will replace the old. On the one hand, the truncated kingdom of Israel in the Old Testament, carried on by Judah, with Jesus as its last uncrowned King, has ceased to exist, and at the same time Satan's title as king on earth has been lawfully abolished (Rev 13:1-3). Healing from this deadly wound, he exerts his power even before the end of Babylon the Great, until the Second Coming of Jesus.

- therefore the eternal spiritual kingdom of the resurrected Messiah can only come "into office" if Babylon the Great ceases to exist.

- from the legal start of the eternal kingdom of Jesus to the Second Coming of its King, time is given for fulfilment. Then the number of the spiritually mature sons of God building the kingdom of Jesus will be complete and the evil that is building Babylon the Great will be at its peak — just as the case was in the Flood of Noah.

The prophet Jeremiah proclaimed the Good News as early as around 592(593) BPE (Jer 32:1) that would make the whole earthly world happy from the incarnation of the Messiah until His Second Coming. To be understood, Chapter 31 requires a close examination along with Chapter 30. The first and last verses of the former set the tone.

“31:1 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.”

The first verse refers to verse 30:24 to clarify the fulfilment time of the prophecy. With the Second Coming of Jesus, or the last days, it comes true, when the valley of death becomes the holy place of God's eternal life. And things happening until this deadline are worthy of being written in the book (Jer 30:2). These are the words given by Jesus and His prophets about Israel and Judah (Jer 30:4).

The birth of the Messiah immediately brings fear and spiritual war to Judah (Jer 30:5) according to the prophecy given to Asa (Chro II.16:9). The fear that makes the faces of all its inhabitants fade, the future of Old Testament Israel, reproduction, fulfilment by the means of their firstborns, the sons of Rachel. And Israel has only a spiritual future through Joseph's spiritual succession!

Rachel could weep only for her sons serving the height of Ramah who intended to build the barrier of the Old Testament around the city. And Ramah is a prefigure of the height of Jerusalem, that is its temple that had become the height of Ramah with the incarnation of Jesus! It was in the heritage area of Benjamin, who, as the last son of Jacob (Israel), brought about the death of his mother. This prefigure was revealed at the child homicide of Herod: the children of Benjamin, boys and girls destined for future propagation, were destroyed by a foreign king. This prefigure would be fulfilled in 75 PE, when the life-giving "mother" was destroyed by a foreign power along with the temple of the country of Judah, which represented Old Testament Israel. First the temple at its height had disappeared forever, then Jerusalem and finally the whole of Judah. Its inhabitants had been deported all over the world. Later Jerusalem would be rebuilt, but this is no longer the Old Testament Jerusalem! For a while, it was even called Aelia Capitolina, as it was rebuilt by the same Roman Empire that destroyed it. And the current Jerusalem rests on these Roman foundations! If somebody works to revitalize this earthly

Jerusalem and its country, this worker supports Babylon the Great of Satan, who is behind the founding Roman Empire! And thus Jerusalem has become the height of Rome (Ramah), proclaimed even by the similarity of the Rome-Ramah pair!

The events of the Salvation Story starting with the birth of Jesus on Earth really concern the future of the whole of Israel. Men are as concerned about firstborns as women who are the realizers of childbirth, the real experiencers (Jer 30:6). Therefore, the day when the redeeming death and resurrection of Jesus was fulfilled is great. For the war continues after it, but it brings the reconciliation of the world, the hope of its future, the salvation from death and the yoke of foreign rule, without exception, to all who seek Jesus for it (Jer 30:7-9).

This spiritual Jacob, Israel, has no reason to fear, for being called out of all the nations of the world by their King from heaven, they will be taken back to the same place (Jer 30:10-11). Because of the Fall, the judgments under the Law accompanying the Story of Salvation also afflict spiritual Israel. The wound of sin seems dangerous and incurable and is spreading more and more (Jer 30:12-15). But we have God's medicine for the wound! The healed will be sons of God as they were in the beginning (the people of first creation) and will dwell in heavenly Jerusalem, in a city built at the height of God (Jer 30:18). And it is this spiritual Israel which gives their eternal King, who will bring His people back to the kingdom of God at the end of the days, accompanied by His wrath poured on those who do not believe in Him. Then the union of God and his people comes true (Jer 30:20-24).

The continuation of this dominating Good News tide is Chapter 31. Here, too, God emphasizes that His people will be remnant of Israel gathered from the edges of the Earth. Despite this, this remains a large, "healthy" army, including all kinds of people: blind, limp, pregnant, young, old, etc. (Jer 31:7-8). For their souls bloom like watered gardens, they will be happy, all their sorrows will be finally joyed (Jer 31:10-14). This is Israel symbolized by Ephraim, the first-born remnant that is to replace the great earthly Israel (Jer 31:9).

But there's another Israel. Rachel cries for the sons of this one because they have not existed any more. The tears, wailing, and words come from Ramah (Jer 31:15). These interrupt the tide of Good News because they lead to the destruction in 75 PE - discussed previously. But these tears may also be dried, complaints will be silenced, for with the redemption of Christ, the grace of the Holy Spirit throughout the world will be the hope of spiritual Israel scattered on foreign land (Jer 31:16). And the scattered offspring of the other Israel are also included in this congregation. Those who accept the New Testament of Jesus can strengthen the New Jerusalem by becoming spiritual stones. The Second Coming of Christ is the closing date.

In the era of Asa and Baasha, height of Geba on the border of their kingdoms was the prefigure of this. And Mizpeh gave the essence of Geba, where Jacob and Rachel directed Laban immersed in idolatry to the God of Abraham, or Jesus. And the Covenant they made here could be nothing else than a prefigure of the New Testament, for it led to Jesus, who was primarily in a spiritual Covenant with Abraham, Isaac, and Jacob. Within the framework of such a Covenant,

He had become a careful, judgmental, goodwill-radiating God of the contracting parties (Gen 31:49-50,52-53).

When we reach the boundary represented by Geba and turn to its heights, we can grasp the hope of the future (Jer 31:17). As Ephraim, that is, the sons of spiritual Israel, who replaced the Great Israel on Earth, did and does. Because despite the fact that they have lived and continue to live their lives in the hope of their future, they too complain about the problems that arise in their lives in their spiritually immature state. These are the ones who saw, see the solution in repentance to Jesus, asking for the support of His Holy Spirit (Jer 31:18). After repentance, they repented of their sins because they recognized their own weakness, which they have carried since the beginning of their youth (the Fall). The negativity of this sin created in them a spiritual shame (Jer 31:19). But Ephraim is God's dear, carefully cherished, never-forgotten son, who is rebuked, only to be saved from the bondage of sin by the grace of God poured out on him again and again (Jer 31:20).

But earthly Israel, on its wanderings, distanced itself from its God, whom it met face to face when He first came to Earth. Until then, Jesus, as a groom, was looking for Israel, His betrothed, like a virgin girl. This girl is a symbol of the inhabitants of the cities in the territory of Judah, so the experience of the encounter was given to all Judah. On the way to the meeting, road signs and memorial columns were erected, so that the part that had gone down the wrong path might return to this path (Jer 31:21). After the meeting, the girl became a woman with a marriage to the New Testament. It was then, that Jesus, the risen crowned King declared that His eternal kingdom had begun, and therefore the favour given to those who had received his spiritual marriage in the Old Testament would begin their journey of world-conquering. In 75 PE the other earthly Israel, the deniers of this favour, the sons of Rachel were worthy of the same fate as they were at the time of Herod's child murder. And it will be the same at the Second Coming of Christ in the meeting affecting the whole world in relation to the believers and non-believers in Him.

The symbolic Israel, the devastated Judah, will be replaced by full spiritual Israel for the end times. Noah and his family, who believed in the word of Jesus, and the first creation, are saved for this eternal life. The branch of the chosen second creation increases - with believers in Jesus - and reduces - with non-believers - the number of people saved from the Flood. The surviving offspring of the destroyed Judah also have two branches: the apostles and their helpers who believe in Jesus multiply, and the non-believers reduce Israel of the end times. And the same goes for the people of the whole world: the apostolic branch, the followers of the faith of Christ are multipliers of spiritual Israel, the non-followers are reducers. It is also symbolized by Rachel's two sons: offspring of Joseph, who went on the spiritual path, and of Benjamin, who refused to do so. Until the end of the Salvation Story, there's a passage between the two camps. The gateway is the New Testament. There is also an extra new thing for the conversion of the unfaithful girl: the example of a woman who is already married to Christ in the New Testament and adoring constantly her husband and His New Testament (Jer 31:22). And the basis of this marriage is the favour of the Holy Spirit to the whole world and His power of making spiritually

reborn people. And the Holy Spirit is the fulfiller of the Law. Whoever carries this Divine Person in his (her) heart will be free from Law — in the pattern of Jesus.

“Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

The days of making a new Covenant came in the earthly life of Jesus, when the house of Israel and Judah still existed. Judah, the symbolic Israel only existed until 75 PE. Until then, it was able to carry the role of the Old Testament Israel successor imposed on her by the Salvation Story. After the days of Jesus, the creator of the New Testament, when He was still addressing the Israel-Judah duo on His redemptive mission, the spiritual Covenant was bound with the house of Israel. Only Israel, the spiritual Israel can enter the New Testament of Jesus after His resurrection and can carry the spiritual gifts received by the outpouring of the Holy Spirit! Judah, which existed at the time, could no longer make a covenant because of being symbolic Israel. Only the real spiritual Israel is the future!

But the outpouring of grace on the peoples of the whole world, without exception, could bring the Israel-Judah couple back together in the end. Judah's scattered, stray offspring can come to life as the spiritual stones of Israel, the builders of the New Jerusalem, a heavenly city capable of encompassing all the offspring of the earthly, destroyed cities of Judah (Jer 31:23-28). For the members of spiritual Israel reaching the completeness at the end of The Salvation Story, cannot say that the fathers have eaten a sour grape and the teeth of the sons are set on edge (Jer 31:29). In other words, the transgression that caused the Great Israel to divide, the Old Testament has passed on to Judah which is meant to carry on the heritage of Israel. The transgression of the Law is the Law not filled with the Holy Spirit, a negative example of which was given by truncated Israel with the city of Samaria, where the ministry of the Law, apart from God and the Holy Spirit, was carried out.

Jesus' life on Earth, which began with His incarnation, exemplifies the perfect fulfillment of the Law. From here until His Second Coming, the whole world possesses the Holy Spirit and the favour to follow Jesus. With the entry into force of the New Testament, the one who supports the path of evil cannot refer to his (her) predecessor: no one has shown how the Law should be filled perfectly. The sourness of the immature grape is the one who is satisfied with spiritual immaturity, and does not want the spiritual maturity given by Christ. As the sourness sets the teeth on edge, so one's spiritual sourness and immaturity "set one's life on edge" which leads to death (Jer 31:30).

At the end of the Salvation Story comes a time when God will no longer remember sin, which has been brought to light by eternal Laws and rules such as the Laws of God who uphold the universe (Jer 31:34-35).

“Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.”

And despite the eternal validity of the Laws and regulations, they will disappear! It's because of a life given by the new kingdom of God that fully fulfills the Law and thus doesn't need the Law. The earthly national character and reproduction of spiritual Israel arriving at heaven in full numbers, will cease forever. But not as punishment for the things they did against the will of God during their earthly migration, and their legal consequence is: the extinction of succession intended to carry on the will of the detractor (Ex 4:22-23). But through His eternal Love and favour for spiritual Israel, which never goes away, just as the greatness of the Heavens can never be measured and the existence of the Earth in all its depths cannot be scanned (Jer 31:37). For all the Earth dwellers, who enter the eternal kingdom of God who created the world, come from the valley of death, carrying the same burden, independent of the genus. During earthly life carrying the yoke of sin, the prefigure of Salvation was radiated by Jerusalem and its temple, which was overshadowed by the burial valley of the Kidron stream, which proclaimed death and idolatry at the Kidron Creek near the city (Chro II.15:16). This duality, life and death, that exist side by side, is replaced by the eternal kingdom of God in the New Jerusalem, where dichotomy is united into eternal life (Jer 31:38-40). The Bible draws our attention through the fate of Israel and Judah to the duality that exists until the union is realized.

Israel, Israel plus Judah and finally Israel is the order. The Great Israel as a prefigure, which is divided into two because of the struggle between life and death so that the two parts may unify into a real spiritual Israel finally. Judah replaced Israel, in order to be replaced again with Israel later on. The key to the process is the King of a new Kingdom—Jesus. The succession of Jacob's son Judah leads to Him. As a prefigure, a new kingdom was born from the son of David, from Israel of Solomon: Judah. One of the kingdoms living side by side, Israel was terminated in 720(721) BPE. Judah as a symbolic Israel would reach the age of Jesus. With His incarnation, the realization of the Old Testament's prefigures began. The foretold uncrowned King of Judah, of the Jewish people of symbolic Israel, had been reality and began His mission of 40 years of carrying of sin. Before that, when the Messiah was a newborn, the Jeremiah's prophecy just discussed was fulfilled, which in the vast majority proclaims Good News. But as a warning, the part of the prophecy concerning the sons of Rachel building Ramah was fulfilled, they were destroyed by a king who was foreign to Jewish people. They had two kings at this time: the still uncrowned Messiah, who, even as an infant, represented life for He was saved from the slaughter carried out on the orders of the other king, Herod. The mission of the Messiah, however, is for His people, for spiritual Israel. Becoming their eternal King, He must give them eternal life. After His sinless death and resurrection, the corresponding Old Testament prophecies came true. With the birth of the crowned King, His kingdom began. But the Earth is only the stool, His throne and the eternal kingdom is in Heaven (Isa 66:1; Chro II.9:18; Jews

1:13). The return of the crowned King who conquered death to His heavenly kingdom causes the expulsion of Satan, who caused death and received the title of earthly king, from this kingdom. He was taken to Earth with his followers, that is, only the Earth doomed by fire, Babylon the Great, remains to exert his power. But with it, the crown also fell off his head, for the crowned Jesus became the King of the Earth by Law (Rev 12:7-12;13:1-3).

Life and death, a struggle between created life and lack of it, the end of which will be brought only by the eternal kingdom of God. With the coronation of Jesus, the kingdom of the eternal King began in 41 and a half PE. With the Second Coming of Him in 1855 PE, His eternal kingdom will be realized with the fulfilled spiritual Israel. And this congregation includes the Israel-Judah couple united by the New Testament, which was first formed in 980(981) BPE by the will of a foreign king (Satan), and will be reunited completely in 1855 PE when the kingdom of Babylon the Great supplied by the same satanic will is ceased to exist. Completeness means the remnant obeying the Gospel of Jesus, the Good News. The other part is the builders of the hight of Ramah (Rome, earthly Jerusalem) represented by the sons of Rachel, who could not enter the eternal kingdom. Their fate was, is and will be the destruction by an alien king.

Rachel also has an other attribute in the Bible as usual. She is Lea's replacer. Lea is weak-visioned, Rachel can see clearly (Gen 29:17). Her succession is placed "within sight of spiritual childbirth", the birth of Jesus on Earth. Two tribes started from her: Joseph and Benjamin. She died after giving birth to Benjamin on the way to Bethlehem (Gen 48:7). Joseph is the bearer of spiritual blessing (Gen 37:5-11). He received a statement about this in his sleep, from which Jacob knew that his 11th son was the spiritual chosen (Gen 37:10-11). Joseph's first son was Manasseh, and then Ephraim was born.

Israel (Jacob) puts Ephraim before the firstborn Manasseh when he gives his blessing to them (Gen 48:14). But he also informs Joseph that, despite the fact that his sons were born in Egypt, far away, on foreign land, they are to carry on the firstborn relationship that his first and second sons, Reuben and Simeon represent for him (Gen 48:5). But this symbol of spiritual Jesus replacing earthly Adam whose first prefigures are Seth and Abel, now is taken over by Ephraim and Manasseh, who replace his sons Simeon and Reuben. He gives the reason too: Returning to the land of Canaan, Rachel died giving birth to Benjamin, before they reached Bethlehem. With his 12th son, the reproduction of his family, symbolically the mission of the Old Testament Israel was terminated. Benjamin's birth brought the death of his life-giving mother. Like a voracious wolf devouring the best of the life-giving prey in the morning, leaving only scraps for its packmates by nightfall, even though it owes them the prey because of hunting in the pack (Gen 49:27). This trait characterizes the tribe made up of Benjamin's successors, which defy 11 tribes of Israel (Jacob) who punish the tribe for its illegality (Judg 19-21). The tribe turned against its brothers is not lost only because, out of grace, the tribal fullness-wanting Israel saves the 12th of them which have committed the terrible act.

But what actually causes this brotherly confrontation and what kind of grace saves Benjamin is illuminated by the story of the Book of Judges, in which Levi who spent the night in the City of

Benjamin, in Gibeon, is starring. The succession of Israel, or Jacob's last son did indeed end the fate of the Old Testament Israel moving away from the Law of God.

VIII.4 Overcoming entrenched evil

The story is a guide to the fight against evil and emphasizes the need to focus on the Salvation Story's phases when there was no king in Israel (Judg 19:1;21:25). One of them was the period before king Saul, the other one was after a period with the kings of David's lineage, which was terminated with the reign of Jehoiachin and initiated with David. After that, Israel received an eternal spiritual King in the person of Jesus, who brought this title to life with His resurrection. I.N.R.I., or JESUS OF NAZARETH THE KING OF THE JEWS written on His cross proclaimed this as well (Jn 19:19-22). Retroactively to His incarnation, He is entitled to it. The book of Judges specifically describes a story set in the time of the 12 tribes already settled by Joshua, living in a land flowing with milk and honey, which is to be projected into the time of Jesus until His resurrection!

The newcomer, wandering Levite living at the foot of Mount Ephraim had received a companion from fate, namely from Bethlehem of Judah (Judg 19:1). And Bethlehem of the Bible makes everyone remember Jesus, His birth (Mic 5:2). From here begins the story of the woman of the New Testament, whose "father" is Jesus. And this New Testament woman was given to the Levite, who, in his own judgment, only attributed her to a concubine post. He did not consider her a wife, an ally of faith, because he was Levite - the servant of his own people, the Law of Old Testament Israel. That's why, throughout the whole story, when the Scripture represents the Levite's point of view, his partner is always considered to be a concubine. Not so when, from the perspective of the father of the wife, the father of the New Testament, the Levite is called a husband and son in law, for he gave his daughter to him for the purpose of marriage. And because of this different attitude, she was going to be disloyal to him. She went back to her father's house fulfilling the will of her father (Judg 19:2).

After four months, the "hunger" for his partner caught the Levite. He went to Bethlehem of Judah, the house of his concubine. She led him straight to her father, who was heartily pleased with the new situation that sparked the possibility of a return marriage. The appearance of Levite also gave rise to hope, as he set out on his intended journey with a non-Levite and a pair of donkeys (Judg 19:3). In other words, he wanted to go on a further journey with his concubine, maybe his future wife. He also had a noble purpose: to enter the house of the Lord (Judg 19:18). He also knew that this house was at Mount Ephraim, for as discussed above, Ephraim is primarily the successor to the great earthly Israel, the symbol of the eternal country replacing it and represented by a successor of ten tribes on Earth.

And the girl's father knew very well that access to it could only be reached through Jerusalem with the woman of the New Testament. To do this, one must go along the path Jesus traveled. Before His coronation as eternal King, He marched into Jerusalem on a donkey, proclaimed His New Testament, strengthened it with His last supper, and on the fifth day of His stay He became

a sinless victim, and on the seventh day He rose. This is how His week of Jerusalem bringing redemption took place on Earth.

The Levite did not wait for the end of the fifth day in the house of the girl and her father, where the host struggled only to make him stay there for as long as possible to have a more intimate relationship with his wife, the New Testament. To do this, the nights in the host's house with his daughter is needed, which bring joy and approach in the lives of the two parties (Judg 19:4-9). But in vain did the father of the girl plead not to set off as the end of the day approached, for the Levite with his concubine and servant continued their journey. So they reached Jerusalem (Judg 19:10). His servant suggested spending the night in the city, as the Sun was already setting. However, at the time Jerusalem was still Jebus, not part of the cities of Israel. Only David would attach it to Israel by defeating the Jebusites who lived there and make it a capital later (Sam II.5:6-10). From the point of view of Levite, there were no sons of Israel in the city, because he did not dedicate day 5 to the king of the sons of Israel, his concubine's father. Projected into the age of Jesus - only after the death of the fifth day of the Redeemer, on Friday, it could become the city of spiritual Israel as the final prefigure of the New Jerusalem.

The law-abiding Levite relying on the hospitality and coherence of his people directed his travelling team to Gibeah where his own people was the inhabitant (Judg 19:12-13). He did this because he knew the landscape and its cities. The rest of the story proves that he was a newcomer to Mount Ephraim because he wandered there after years spent in Gibeah.

By the time they got into the city of Benjaminites, it was dark. And no one offered them accommodation, so they waited in the city's unpopulated market (Judg 19:14-15). Then an elderly man, who wandered from Mount Ephraim to Gibeah and lived there as a newcomer, noticed the strangers waiting in the market on his way home from his work (Judg 19:16-17). He found out what they were up to.

“Judg 19:18 And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.”

Jesus showed us how to get into the house of the Lord: He who came from the summit of Mount Ephraim, from the eternal country waiting for us, emptied Himself into man, fulfilling His earthly wandering journey with the Holy Spirit, humiliating Himself to the death of the cross. He rose up and returned to the house of the Lord from which He had come. The Old Testament constantly draws our attention to the realization of the house of God filled with the Holy Spirit with a multitude of its prefigures. During our journey on Earth, this requires spiritual reform, the God-bound New Testament, which the Messiah pours out all over the world. But at any time during the entire Old Testament, anyone had the opportunity to conclude the New Testament,

for from the very first moment of Salvation Story, the Holy Spirit has been working and is working - for the first time with the Old Testament elect as a prefigure.

The Levite, seeking the house of God, set out from somewhere preparing himself for the journey: he had food for his donkeys, and he had enough bread and wine, for he could even have given to his servant and the old man asking questions. He talked about everything but his concubine, who in the story is the person of the New Testament spirit, whom he should marry and receive in his heart to reach the house of God, and who was providing him with bread and wine. Because he was longing for it and touched by the "taste" of living on the side of Mount Ephraim with his concubine next to him. He also mentioned one shortage only to the old man: a receptive host, in whose house they could spend the night. He wanted to be accommodated, which he could not give his concubine because he regarded her as a stranger. Not in the same way the aged newcomer of Gibeah, who immediately invited the stranger into his house and hosted him as well with his travel companions (Judg 19:20-21). Because those coming from the house of God will take in all kinds of heading to this house and host them as well being whether strangers or not.

However, they were in Gibeah, a city of the people of Israel, where the people of Belial were rioting in the tribe of Benjamin. They can be called worthless, the servants of evil, as evidenced by the rest of the story. They couldn't take in the newcomer old man, they treated him like a stranger, they were distrustful of him, so they watched him all the time. What's more, now he's welcoming new strangers whom, of course, they treated the same way. It was dark, so they couldn't see exactly who came to town. But solving the problem was not a problem: they gathered the "like-minded" people and surrounded the old newcomer's house, because by law they had a right to know what people were "wedged" into Israel, the tribe of Benjamin (Judg 19:22). But the old newcomer had already been through such a situation, because he knew what the expression "get to know" was. Therefore, he personally went to the good for nothing group and offered them his virgin daughter, who was the greatest treasure for him, plus his guest's concubine (Judg 19:23-24), similar to Lot's story (Gen 19:6-8). But a solution offered by a stranger was not an option among the tribesmen. They stuck to their original demand, they wanted the alien man. Hearing this, the Levite, who was in the house, took action: he grabbed his concubine, and went out with her to the depraved crowd. They then left the Levite alone, but took his concubine with them (Judg 19:25). The question arises: Why? What happened when they finally met the Levite? Their demands had been literally fulfilled, they got to know him as an old acquaintance! For he lived among them before wandering to Mount Ephraim, they were companions, levites, their post was the service of the house of God. It's outrageous! For this depraved spirit must be projected into the age of Jesus Christ, which would mark the end of the succession of Old Testament Israel through the fate of the last born Benjamin's successors and tribe. They would not achieve the gift of Nativity, for their mission would end on the way there because of their depraved spirit.

Jesus calls the Jewish leaders of His time "the offspring of the devil father" (Jn 8:44). Pharisees, scribes, the levite priesthood according to the Law belonged to this order who were showing off

with the ministry of the temple of Jerusalem, the house of God. This is the story as a prefigure that reveals the reality behind this service that took place more than a thousand years before the birth of Christ.

So the Levite confronted again with his fellows who had caused him to wander. But dog doesn't eat dog. Therefore, the solution to the situation presented by him was accepted by the same-minded levites of Gibeah. For after his prolonged absence, he carried the servile, soulless attitude that he had absorbed during their earlier service with the Levites of the city. His encounter with the girl of Bethlehem raised in him the desire for a true service full of the Holy Spirit to the house of God, but for the complete transformation, he should have embraced that spirit with all his heart. So for him the girl from Bethlehem was playing continuously a concubine role in his life. He was thinking a satanic way when he was threatened with a chastisement of his own authority. To kill two birds with one stone!

He knew knowing his old companions that it would be inevitable to confront with them, which would bring the revelation of his ancestry. And his old host fighting for his protection had already told the fellows that he had a concubine. It must be done like a voracious wolf, which has largely chewed off the flesh from its prey and left the remainder to the pack. If he sacrifices his concubine, throws her to them as prey, two problems will be solved at once, and his authority will not be diminished, even...:

- In the eyes of the elder, he would seem as if he was to prevent the desecration of his virgin daughter by his action, for he was sure that his solution would not be questioned, since they were Levites, the sons of Israel! And because they stuck together, they did not bring shame on each other. So his lie said to his host would not be revealed that he was from the tip of Ephraim.

- And his concubine should be served with this apt phrase: she is the stranger you want to know! They arrived in the dark, so the tribesmen could not see clearly who the wandering team was.

The satanic plan was accomplished, but the end did not work out the way the Levite thought. Because his old levite companions had sunk much deeper over the years. In their good for nothing nature, they knew no limit which would lead to the death of the girl in the morning (Judg 19:25-26).

In an admmissive way to prevent a series of events that also might damage his authority due to an unexpected new problem, the Levite devised another satanic plan. For as little as the death of his concubine meant to him, the "purity" of his own levite post was so much more important. When he was about to set out on the road in the morning, he greeted his concubine, who had already died on the doorstep of the house, with a staggering indifference. "Get up and go" was all he said, thinking she was asleep because of fatigue (Judg 19:27-28).

But his host had already learned of the girl's death, so it would surely come to light. But since he played a starring role in this case, he had to make the witnesses disappear so that this case might not respond to him not even by accident! The best solution was to make the people of Gibeah, of Benjamin condemn by the leaders of their own people. The same is the case of Christ

condemned by the leaders of His people (Matt 27:1). The people who He came to counting on their reception, were the ones who gave Him to death.

He put his dead concubine on the back of a donkey and returned to his place of residence. Like Jesus, when He marched into Jerusalem on a donkey, indicating that He would carry the sins of others to His path of Golgotha to become a sinless victim. With the death of the Redeemer, His body was symbolically cut into 12 pieces for Israel of the Old and the New Testament, or the whole created world.

The innocent victim of the Levite went her own way too. When he returned home, he cut her into 12 pieces and sent them to every region of Israel except the tribal territory of Benjamin! For when Israel gathered with common will in Mizpeh to investigate the terrible case, this news spread to the tribe of Benjamin (Judg 20:3). To deliberately keep them from investigating the case, so the Levite didn't send them even a piece of his concubine's dismembered body. This is evidenced by his subsequent testimony, when he no longer mentioned how many pieces he cut the body into, but proved that he sent it to all the provinces of Israel (Judge 20:6). Because he knew that the terrible death and the horrific carcass-cutting that attracted everyone's attention would not go without investigation. And his plan could only be accomplished by another lie directed against Benjamin's tribe, his former levite companions. Nevertheless he was the key witness, so Israel's leadership wanted to know his testimony (Judg 20:1-3). They asked for it, and Levite told the "exact" story of the case, peppered with multiple lies. He could have done it bravely, for no one from Benjamin's tribe was present.

He explained that he went with his concubine to Gibeah, the city of Benjamin, to stay. Residents in Gibeah attacked the house where he wanted to spend the night. They tried to kill him, but instead they got his concubine and killed her. That's when he robbed the body and sent it to all the Israel's territory so that everyone might know about this shockingly evil act. Since all the Israel involved were together, there and with no tolerance, the situation caused the case to be discussed, what to do about it (Judg 20:4-7).

The Levite's new plan worked impeccably. The "truth" he suggested immediately took root in all the people swaying in Israel. They accepted the words of the Levite without preconditions and decided as one man: they would cast a fate against Gibeah, for they did not even appear in the trial of the matter that affected them (Judg 20:8-9:11). And to prevent similar absences in Israel, all had made a firm oath that those who would not appear in Mizpeh in the future at the meeting convened by the congregation would be put to death (Judg 21:5). Then, realizing the damage and deterioration of "the life of the fornicator" of the Jerusalem concubine, they vowed not to give their daughters to Benjamin for marrying. It was clear to them that their daughters deserved better. At the same time, they were convinced that Benjamin's tribe could only be saved by pure, virgin girls' succession.

They wanted to assert God's truth about Gibeah, but they made a mistake before their first step. The hearing of the Benjamin who committed an act foreign from Israel did not occur either, because the "infiltrated alien", the evil beyond them, could not be relevant. Their absence also

confirmed their guilt. But the evil was among them, for the Levite was on its way, and they followed him, and without a premise. Then, in full awareness of their correct judgment, they demanded the extradition of the Belial sons, who had committed the misdeeds, through their envoys to all of Benjamin's tribes. But the leading layer of the Benjamins also meant levites with a spirit like the key witness Levite. And the most prominent leaders of all Israel were levites, because there was no king in Israel at that time. As one man, Benjamin's tribe joined forces, their own leaders did not surrender themselves, but called the entire tribe to fight for Gibeah, for themselves, for their authority (Judg 20:14).

The 400000 fighters were Israel's best, apart from Benjamin's tribe, who were chosen through careful selection (Judg 20:10). They had swords, they knew how to do them, and they fought with them (Judg 20:1-2:17). But so did Benjamin's tribe. There were people to pick out as well. They were able to send 26000 outstanding fighters to Gibeah's aid, alongside the 700 selected in the city. Among the 26700 frontrunners, 700 were particularly outstanding because they were pinpoint slings, so they made no mistake. By selecting the best, Israel sought to purify evil from Benjamin's tribe with the same skill.

The 11 tribes having 400000 outstanding people, were absolutely confident: great supremacy of manpower and assorted fighters gave them great confidence. They gathered in Mizpeh to express their clear intention to resolve the matter. For they would leave Mizpeh only for the truth of God, guided by a clear conscience that God likes. For Mizpeh founded by Jacob and Laban, ordered the two allies to cross the border which were the memorial column set by Jacob on Mount Gilead and the pile of stones assembled for hospitality, only with goodwill (Gen 31:44-46). And the God of Abraham was called watcher, witness, judge so that they might continue their lives in the spirit of their covenant after they parted (Gen 31:48-53).

The chosen people of Israel also wanted to cross the border stone of Mizpeh in the spirit of their covenant, their Old Testament, to purify the Benjamin tribe falling out with them, to lead them back to the truth of God, to the Old Testament (Judg 20:13). As Rachel did with her father, when she stole the carved gods of Laban, so that to lead him to her husband Jacob (Gen 31:19), with whom on Mount Gilead he made an alliance when he caught up with the family that had escaped him. Thus she led his father to the God of Israel, purifying him from his idols, which she did not return to him (Gen 31:34-35). However, it is Jesus fighting for His people from the first moment of Salvation Story, the God behind all else, who, using Jacob and Rachel, led Laban on the path of Israel by permeating with a spiritual Covenant. Like a person lying in wait, He waited for the right moment, chained him to Himself and directed him toward good. At the time, Jacob had only 11 sons during his work building the House of God. Benjamin, the last one had not been born yet.

Israel's chosen people also went to the House of God after they left Mizpeh. When they got there, they just asked which tribe's chosen people to go out against Gibeah to assert His truth. The answer was: Judah first (Judg 20:18). Jesus told them in advance that their attitude to the problem was not good, so there would be more battles. The first would be fought by Judah. His

truth was immediately revealed, for 22000 (220x100) of Judah's tribe had been fallen, and the first battle was lost. Great self-confidence without God cannot bring victory (Judg 20:19-21).

Thinking about the first battle Israel reorganized itself. Searching for the cause of their failure, of their poor attitude, they intended to fight the battle with all the chosen members. Then they asked Jesus again with a sincere question to approve their move: Should they ever fight again against their brotherly tribe in such a stand-up (Judg 20:22-23)? The answer was yes.

The modified army had lost the second battle as well as the first. But there had been already fewer warriors lost namely 18000 (Judg 20:24-25). Thus, all of their "casualties" were 40000 warriors.

Seeing that they were moving in the right direction, but the success of victory was still missing, they were determined to change again. They had been sacrificing with fasting for an entire day to express their respect. And for the first time, the people turned to their God for counsel and help by Phinehas the priest authorized to enter the room of the Ark of the Covenant. They received the answer by scanning the truth of Jesus, the will of God. The intercession of such a priest brought to them the divine prophecy that solved their problem: Jesus personally would lead them to victory (Judg 20:26-28). The high priest was a descendant of Aaron, a prefigure of Christ who has opened the way to the spiritual Ark of the Most Holy Place by the sacrifice of the tapestry, or His body, and thus solving the problem of access to the house of God for his people. Leaving three zeros of the 40000 selected "fallen" it will be 40. In other words, it came after 40 years of Christ's struggle against sin on our Earth, when the number of casualties of the Old Testament elect was filled up.

Following the detailed guidance given by the intercessor, the third battle began. According to the help received, everyone, the whole of Israel would have to be partakers. Above all, they set up ambushes around Gibeah (Judg 8:29). These weren't made up of the chosen warriors, but were of the rest of the people. Because Israel's chosen teams fought in the same way as in the previous days (Judg 20:30). Benjamin's chosen team leaving Gibeah had to fight all the Israel's people whose ambushes did not fight them at that time. Benjamin was also in battle as of the previous days. The battle took place at the crossroads, which led in one direction to the House of God and to Gibeah in the other. Only about 30 Israel's chosen people had been defeated (Judg 20:31). But judging by the encouraging signs, Benjamin expected the same victory as in the first battle, because Israel seemed to run away. However, they knowingly lured the chosen teams of Benjamin from Gibeah to Baaltamar away. Thus, it was possible for the ambushes to break out of their land and from the fields around Gibeah (Judg 20:32-33). Ten thousand well-prepared warriors attacked Gibeah.

"Judg 20:34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword."

But in this struggle, Jesus, the high Priest, was by their side. It was the key to their victory. The army attacking Gibeah faced reality, their agonizing battle. The rest of Israel then realized that most of the evil to be cut out had remained in the city providing their safe. They had not gone outside the city, which is why they had to fight a tough battle. 25100 armed townspeople were hit. More than the chosen fighters of Benjamin, who were fighting outside the city, and of whom would be defeated 25000. This only came about after the sky-high plume of smoke in the city of Gibeah was seen. For the burning of the accepting fire, the fire of the Holy Spirit, is the authoritative one that radically transforms, purifies, and reveals the truth of God. (Like when Abraham saw the smoke when the city of Sodom was destroyed.)

The smoke of the flaming Gibeah informed Israel pretending to run away, that Jesus' prophecy and guidance had been fulfilled, the truth of God had been enforced, and that they too could fight for it. So when they noticed it, they turned back and re-started the fight with Benjamin's chosen fighters, according to the agreement with their fellows attacking Gibeah. Benjamin's attacked fighters also looked back towards the city in the heat of battle and saw the flaming, smoking Gibeah. And knowing well from the Scriptures that the flaming fire, the fire of the Holy Spirit, is the only "weapon" to defeat evil, this recognition made them equally shocked, for they, too, were on the path of evil! They came from Gibeah already blazing as dwellers of the city and followers of Satan rampaging there, that is, supporters of evil (Judg 20:40-41). And the evil core hiding in the city, the former associates of Levite, did not reveal themselves, they did not qualify for the chosen team of fighters against Israel. They were also ambushed, waiting for events to take place, so that they might come out of the fight well. Only 700 Gibeans joined Benjamin's 26000 chosen, even though Israeli ambushers clearing the city found an extra 25100 skilled in arms. The Levite made the leaders of his own people do the "dirty work" he had thought out. Just like the satanic seed in the tribe of Benjamin, which also used those other members of their tribe for saving the "purity" of their own authority. And they all knew the sword. And the double-edged sword is the symbol of the Word (Eph 6:17): everyone boasted and covered themselves with the service of the Old Testament Law.

But those who are waiting for the Word of God can bring His truth to light. The ambushing dwellers in the city were defeated, the city was burned with fire, Benjamin set out on the path of purification. Then 10000 fighters of Israel leaving their ambush continued to clean up. They marched after the chosen fighters of Benjamin, who had been lured away from the city. So they were "caught between fires".

“Judg 20:42 and they turn before the men of Israel unto the way of the wilderness, and the battle hath followed them; and those who `are' from the city are destroying them in their midst;

43 they have compassed the Benjamites -- they have pursued them -- with ease they have trodden them down till over-against Gibeah, at the sun-rising.

44 And there fall of Benjamin eighteen thousand men -- the whole of these `are' men of valour;”

The defeated are called brave, valiant men by the Scriptures, who fought for the sake of their tribe, against those who hid themselves in the city. And the same attribute is given to the 5000 plus 2000 fighters defeated in further battles, who expanded the number of defeated to the total of 25000 (Judg 20:45-46). However, 600 of the Benjaminians on their way to the wilderness managed to escape to Rimmon's cliff. They were staying in their hiding place four months, during which time the sons of Israel were carrying out the supremacy of all the cities belonging to Benjamin, along with destroying of the remaining men and animals (Judg 20:47-48).

Moses had to describe the quarters of his people from Rameses to Canaan according to the Word of Jesus (Gen 33:2). Until they arrived in Canaan, representing the New Jerusalem, the House of God, they had to stop to have a rest many times during the 40-year migration (Num 33:5-49). One of their accommodations was Rimmonparez. The 600 Benjaminites also escaped to this rock.

Thus begins the restoration of the fullness of Israel, Jesus saves His people, and the entrenched evil is exterminated. Through whom all this had been accomplished: the ambushers, who did not represent the chosen people of Israel. These were those who, during the entire Old Testament, were already waiting for the New Testament, working in the spirit of it. They awaited real fulfillment in the years without the King, up to and including the culmination, the death of Christ. After His resurrection, the spiritual King of Israel is reality. Scattering His Holy Spirit all-over the world the treasures of His kingdom are offered until His Second Coming. The rock symbolizes the spiritual rock, Jesus.

“Psalms 18:31 For who is God apart from Yahweh, and who is a rock except our God?

71:3 Be for me a rock of refuge to resort to always you have ordained to save me, because you are my rock and my fortress.

Cor 1.10:4 and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ.”

Leaving Egypt only two people from Israel entering the promised land survived the conquest: Caleb and Joshua (Num 14:30). Even Aaron and Moses could not cross the border of Canaan. The other peoples fell in the wilderness for their evil path, their spiritual fornication. But throughout their migration, they were accompanied by Jesus' hospitality, so receiving accommodation, care. For the accommodation, after all, points to the eternal accommodation of the hospitality of the risen Christ, which we will reach by accepting Him. Turning to the spiritual Rock and demanding His protection, He leads us to the church of this accommodation during our wandering on Earth.

During the earthly itinerary, the accommodations offered by God serve to tune in to the hospitality and spirit of the host, which is supported with His Covenant. The Levite could not accept this spirit, his partner representing the New Testament. Following mercilessly the Law of the Old Testament he put to death the one who wanted to fill him with the Holy Spirit. But this wickedness would bear its additional fruit: being at a crossroads, the one with such a spirit does

not hesitate to destruct, for own sake, his (her) brethren, even companions of the same spirit. But the truth of God always prevails, which can put the people who fights against or for Him at a crossroads.

The Levite, in a similar way as the tribe of Benjamin, as Israel at the time, as many of us in our time, wandered towards the stated goal. He multiplied the congregation of levites of good for nothing spirit who had taken refuge in the city of Gibeah. Their journey ended in destruction. Only the 600 Benjaminites who realized that life and escape from trouble could only be provided by a rock that was unburnable, unlike the city's buildings. For the spiritual Rock, Jesus protects those who flee Him, and burns those who hide from Him with fire, or the fire of the Holy Spirit. These 600 Benjaminites recognized that they were misguided because they believed they were serving God, even though they had strengthened Satan's camp. They had found a place of refuge designated by Jesus before the battle, which was why they deserved to live by grace. Because the only way to save Benjamin is running to Him, admitting own mistakes. The inviolability of those fleeing Rimmon's rock was also known to Israel by the words of the interceding priest Phinehas.

The possibility of escape of a misguided person who have recognized it is brought to our attention by the cities of refuge of Israel (Num 35:11-15, Josh 20:3). Even Hebron was such a city (Chro 1.6:57). Hebron points to Jerusalem, which is the prefigure of the new, eternal Jerusalem, the true Sanctuary (Refuge) city.

“Num 35:22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.”

The quote above corresponds to the congregation of Israel and the 600 Benjaminites who were accidentally misled. Those waiting in the city of refuge can only return to their homes when the high priest anointed with oil has died (Ex 29:7). That's the case for the 600 Benjaminites under the Law. They would be allowed to go to their heritage, the area allocated at the time of conquest, after the death of their high priest, Phinehas. But Israel wanted to save its fullness as soon as possible and by "resurrecting" Benjamin's remnants. What's the solution? For they, the men of Israel, had vowed not to give their daughters to do so (Judg 21:1) and their high priest Phinehas was alive, which was a double obstacle to realize their will.

To go to the House of God in Mizpeh, as before the battle, and to seek His counsel (Judg 21:2). But even though they had been asking their God all night, no answer came (Judg 21:2-3). Then,

the next day, early in the morning, they offered sacrifices, building a new altar. Answer still did not come (Judg 21:4). But why did they need a new altar, since the House of God was already standing in the form of a tent? Their high priest, Phinehas came to Jesus before their battle in this House. Yes, but where was their anointed high priest? Why was he not still interceding for their problems?

Because Phinehas knew the Law well! Only if he died could it be that the 600 Benjaminites at the stone rock of refuge could return to their legacy and could become Israel complete. And then he was still alive, his death and life were in God's hands. And Phinehas is a prefigure of Jesus, our anointed High Priest. There was no king in Israel then, projected onto the age of Jesus—He had not yet suffered His redeeming death, His eternal kingdom had not yet come. In this regard, Phinehas did not support the will of Levite leaders of Israel, who were seeking to save Benjamin, and he, too, was ambushed, awaiting the manifestation of God's will in relation to his fate and Israel.

And Israel, like a stubborn child, kept saying that his brother Benjamin had been cut out. Therefore, they tried to accomplish their will in all manner of other ways: with heartfelt questions, a new altar with sacrifices to God, stressing that they could not marry their daughters to Benjamin, for they were sworn to God in this regard (Judg 21:7). But why had they taken such an oath?

“Num 36:1 And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.”

According to the Law interpreted by Moses, a girl going to marry another tribe takes the part of her inheritance with her, thus increasing her husband's tribal territory. The legacy of left tribe is diminishing. This was a known Law of Moses in the age of the Judges. Why did they have to confirm that by oath? For the significance of the 11 tribes' own heritage went beyond the fullness of the Israel they parroted, which in this case meant the "resurrecting" of Benjamin by succession, which required virgin girls. But they could not be like Levite's former partner, whose concubine life made her a seemingly innocent victim. So Benjamin's sons were not innocent because they did such things. Their virgin daughters deserved better. But for the fullness of Israel, God fought for them, so they had to somehow solve this problem. However, they put their own interests before others.

Yet the struggle for others is the noblest, and it increases our spiritual greatness. Fight needs sacrifice. The greatest sacrifice is to give our lives during the struggle for others—like Christ. In this case, the tribes of Old Testament Israel should have sacrificed their virgin daughters to marry to Benjamin at the cost of the reduction of their inheritance. They did not undertake it, but it would have brought about the growth of their spiritual treasures.

No tribe should be cut off from Israel, they would like that very much, but not at the expense of the daughters of their own tribes (Judg 21:7). Standoff. But then the matter seemed to be resolved, for they had another oath (Judg 21:5). No one in the congregation could be absent, the whole of Israel had to be represented in Mizpeh. They made a quick census at the House of God, which revealed that the inhabitants of Jabeshgilead were all missing (Judg 21:8-9). But why? Because they had complied with the Law, like high priest Phinehas! They also knew they had to be ambushed until the high priest died, and they could do nothing for Benjamin!

Two birds with one stone — like the Levite! Israel also acted immediately by thinking in satanic way:

- In the spirit of their oath, therefore, the inhabitants of Jabeshgilead had to be destroyed completely (Judg 21:10-11). But they were not! For the realization of their own will, they subtly modified their vow, for they were levites, the servants of their Old Testament people, acting in their interest! (What could inhabitants of Jabeshgilead acting according to Law have said then?)

- Let's make exceptions for city-dwellers who were virgins, who had not known a man. Thus, the cause of the virgin girls needed to "resurrect" Benjamin and their inheritance, and their authority, would continue to "shine" in their old greatness, and even...! There were 400 pure girls who had been sent straight to Shiloh's camp, Canaan (Judg 21:12). The territory of Gilead was to the east of Jordan and did not belong to Canaan, to the west of the river. In other words,

these virgins had already increased the territory of the levites that had placed themselves in heritage of Canaan. Earthly enrichment — spiritual poverty. Shiloh is the prefigure of the still uncrowned Jesus to whom they boasted of their deeds.

The momentum-gaining Israel did not stop at that time, but again violated the Law of Moses, sent for 600 Benjaminites to the rock of Rimmon (Judg 21:13). But the truth of God worked. Another problem had arisen: 200 virgins were still missing for completeness, which they still craved, stubbornly wanted (Judg 21:14-18). They were not able to wait for the moment of fulfillment of Law of God.

Then the elders of the Old Testament congregation took the initiative role (Judg 21:19). And the symbol of old age is given to the spiritual matures who walk in the spirit of Christ's New Testament. They had already seen the essence of their problem and had already found the solution. On the one hand, according to their own vows, their 11 Old Testament tribes would be cursed if they married their pure daughters to Benjamin (Judg 21:17-18). On the other hand, they knew that only God could save the fullness of Benjamin and the Old Testament Israel. Their stubborn will, which sought to serve the truth of God, had to be replaced by the power of the Holy Spirit and the fact that the key to truth is in God's hands, He gives the cue, which must be humbly accepted!

The remaining 200 Benjamins would be sent to the territory of Shiloh, which represents the uncrowned Jesus, that is, the place of those waiting for Him. To the vineyard near the House of God between Shechem and Lebonah. Soon there will be a celebration that the daughters of Shiloh celebrate every year with a dance, coming out of their heritage. In other words, they would show, offer their charms, the treasures of their inheritance. They are the ones who give away the treasures of their heritage to anyone who is "interested", because they don't care about the shrinking of their land. They want to scatter their spiritual, joy-like treasures. You just have to wait for the right moment, come out of the vineyards, grab 200 girls and take them to Benjamin's territory as wives.

“Isa 5:7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.”

The vineyard on the hill is the house of Israel, including the people of Judah, which was a planting for pleasure and was expected an attitude according to the law, adorned with truth and mercy. Instead, it became a breach of the Law with a weeping spiritual attitude. For the inhabitants of Jerusalem, the Jews, were given the honour of treating with righteous judgment the relationship between Jesus, the founder of the House of Israel, symbolized by the vineyard, and His "plantation" (Isa 5:3). For He Who is beloved (Isa 5:1) and Whose work is admired by the Father (Pt II.17, Lk 3:22) planted on a fertile vineyard. And the vineyard farmer Jesus planted grapes so that the good harvest might be a cheerful wine. Therefore, He built an ambush, from which He monitored His plantation, prepared a press to extract the juice of good grapes,

planted good vines, cleansed them from stones inhibiting crops, and protected them surrounding by fence (Isa 5:2). Despite all this, wild grapes grew in the vineyard (Isa 5:4).

What's the reason for this? The entrenched evil! It takes a spiritual struggle to overcome it, like Jesus. The victors inherit the kingdom of God, also in the pattern of Jesus. The result of evil paths is the reversal of the truth. To make detachment from the Law and Love a seemingly good thing. It began in the Garden of Eden, continued in the vineyard, in the house of Israel. The house of Israel consists of many houses: first, 12 tribal houses, whose people are like "basic houses". In the house of Israel, the cultivation of good grapes had become increasingly overshadowed by the importance and size of the territory needed for cultivation.

"Isa 5:8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah."

Israel in the time of Judges' era were dealing with the greatness, purity, inviolability of the earthly heritage of Canaan and the same situation was at the age of Jesus. Try to increase the area of heritage in Canaan, with houses and fields. Even at the expense of others! But God saw this attitude of self-interest and also that the vine care and production was atrophying. Because there's only one bath of wine of 10 acres of grape's infield. One bath=one tenth of a homer (22 liters). And one homer of seed sown gave only fruit of one ephah. A tenth of the ephah is a homer. Deplorable! The "reward" for this would be the remaining heritage sites.

The land held is only a prefigure to the god-prepared heritage which can be reached by dealing with spiritual things matured and propagated. Therefore, the primary viewpoint in the vineyard is care for grapes and the cheerful wine obtained from it, because good wine can be squeezed from ripened, quality grapes. The vineyard's treasure is the good wine that can and should be distributed, as Shiloh's daughters did annually during the feast of trumpets and as the Levite's concubine did. For the feast pointed to the coronation of the King, which would be fulfilled with the resurrection of Jesus. Until then, it's an annual feast. The dance of the pleasures of the girls who drank cheerful wine draws attention to the fact that they want to give from this joy, from the inheritance intended for us, to the needy as a prefigure. For this joy proclaims the rescue and fulfillment of Israel in advance as a Good News, or the Gospel of Jesus.

The vision of the full Israel is described in Chapter 21. The final purpose of Levite, or Israel is to reach the House of God, even with a congregation consisting of all tribes. There was no king in Israel, therefore, the leader groups consisting of levites showed the way in all tribes. The only way Israel will stay full is if all tribes remain complete. They thought of the fullness of their territorial heritage, along with its inhabitants' fullness, even though God's end goal is spiritual Israel. Access to this house and fullness is brought by the epoch of grace after the coronation of

the King of Jesus, the New Testament marriage. The news of this joy must be proclaimed in advance, it must be distributed, for as a prefigure, anyone can benefit from it!

So did the daughters of Shiloh, who lived in Canaan's territory and behaved in the same way as the concubine of Levite. The leaders of Israel had concluded from the story described by the Levite that the example of the concubine of Bethlehem who gave out his charms and treasures before marriage should be avoided in the future, as well as absenteeism from the gathering at Mizpeh. So they were sworn to take action against both of them for saving Israel's fullness. On the one hand, only virgin girls who had not offered their charms could be given to the rest of Benjamin, and on the other hand, the absentee, the spoiler of completeness, was to be wiped out. They insisted on their vows, but only as long as they wished for their own sake. Despite in Shiloh, 200 girls, who had finally fulfilled Israel's entirety, were handing out their treasures before their marriage, the 200 Benjaminites were sent to them so that they might not have to "mobilize" their own daughters and their own heritage territory might not be mutilated (Judg 21:20-21). It was only this way that God left Israel to save, which by the end of the story Israel's spiritual mature elders recognized. And from the people of Jabeshgilead who knew and respected the Law, 400 virgin girls in vain were left, violating their oaths for their own sake, because they did not solve the fullness of Israel (Judg 21:14).

Finding the path of divine will, using a means of spiritual humility and grace, the fate of all Israel is perfectly solved. This is the way of the uncrowned Jesus.

"Judg 21:22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty."

For if the action counselled by the elders appears to be a violation of the Law, then recourse must be had to the grace of the Holy Spirit, which fulfils and overrules the Old Testament Law in support of God's righteousness. Only in this way the fight against evil can bring victory, the fullness of Israel, the salvation from sin.

And until it is fulfilled, it is necessary to wait patiently, to lurk, watching the moment "imposed" by God, which must be captured when it occurs. The symbol of lurking, patient waiting marches through the Bible.

VIII.5 Wait in ambush patiently and struggle as humble servant

The longest grace period is the 5832 prophetic years of the Story of Salvation, at the end of which the Second Coming of Christ will be realized. This includes:

Noah is given a grace period to become a reality. That's 7 days before the Flood, plus 370 days in the ark, to then experience the reality of a temporarily cleansed Earth, a prefigure of the end of the Salvation Story (370+7=377). He patiently counts the days waiting for the Word of Jesus.

A grace period is set for waiting for the first-born started by Eve, which is 3977 prophetic years from Adam (3600+377=3977).

A grace period is given to Abraham, who at the age of 100 receives the son of promise Isaac, the prefigure of the Son of spiritual promise, Jesus.

A grace period is given to Christ, born on Earth, who, after 41 and a half years, received the fruits of His patience. Resurrected, glorified as eternal King, He sat on the right hand of the Father.

There is a grace period for Satan turning against Love and his followers, and the structures of their destructive work, together with Babylon the Great, which lasts until the end.

And it could be continued to list, for it can be said that all the reality created by God, is placed under time and Law. Time points to the sinful world, to finiteness, to ephemerality. And the end time brings the end of the ephemerality. And when something ends, it means two things:

- at the time of occurrence, the existing one ceases to exist.
- at the moment, it's being replaced by a new thing.

Impermanence cannot approach the eternal God. Only His eternal, immortal world can replace it. Impermanence is the "prop" of our world because of sin. And God promises to end it with the reality of His eternal kingdom. Measuring by the scale of impermanence, that is, measuring over time, He accurately defined His grace period which is the time of Salvation Story. However, the end of this is a distinguished time in terms of the whole created reality, which requires the term "CLOSING DATE" to be used. For He dedicate His eternal kingdom to His people, Israel fighting against sin in the manner of Christ. But the Scripture also speaks of doomsday, when those who are not written in the Book of Life are put in the fiery lake, where Satan will be tortured day and night (Rev 20:7-15). In other words, during the Salvation Story, those who follow the spirit of Satan, those who serve sin, receive another "reward" after its end. The gates of the eternal kingdom will be closed for them. Only until then can we choose between the two congregations waiting for us during our journey on Earth.

Jesus changed the name of Jacob to Israel (Gen 32:28). He also gave the reason: he fought with God and man in such a way that only victory could be the reward of his struggle. For in keeping the word of Jesus (Gen 31:3) on his journey to the land of Canaan he came to the congregation of God, whose delegates greeted him by going before him (Gen 32:1-2). He immediately embraced this hospitality gesture and sent envoys to the lord of Edom, his brother Esau, who was the lord of the land fallen in his way. For the delegates who greeted him gave him a prophecy that the territory in his path, his brother's kingdom was to be included in the congregation of God (Dan 11:41)!

“Gen 32:4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.”

Through his envoys, Jacob gave news of himself to his brother, from who he had departed in a bad relationship. With humility, he boasted to him of the treasures which he had acquired at Laban, calling himself the servant of Esau.

“Gen 32:20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.”

His primary intention was to reconcile Esau and to protect his own family, his people with their possessions, so that they might be as many as the sands of the sea, thus fulfilling the commission of his God. Sending his gifts from God before him, leaving himself at the end of the line, he would approach his brother. And all his delegates accompanying his gifts should let Esau know that at the end of the gift line was his brother, the owner. The unknown future, his brother's unknown reaction, caused concern in him and therefore prayed to his God who had helped his way (Gen 32:9-20). Then, in special security with his immediate family, - two women, servants, and 11 sons, - he went back to the camp of his remaining men to spend the night before meeting his brother the next day (Gen 32:21-23).

“Gen 32:9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.”

And Jacob's prayer was heard. He faced the "unknown future" – which you fear - during the darkness of the night. Because Jesus visited him. He faced Him in the dark, so he couldn't see who it was. He asked for His name, but Jesus did not say it (Gen 32:29). Still, he said in hindsight:

“Gen 32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.”

He saw Him face to face, but it could happen only in a spiritual way. Because it is possible to come to God by fighting with the fruits of his Holy Spirit, to see Him face to face. Jesus proved this to Jacob during one night, that in his life he was adorned with the fruits of His Holy Spirit, for which he had been rewarded in his life as a prefigure. Therefore, he also received an encouraging prophecy of his next meeting with his brother: he too will defeat him, because there is no force that can prevail against the "weapon" he uses. But He had yet to depart temporarily from Jacob, or Israel by his new name, that His triumph over sin to be truly realized in Jerusalem, using the fruits of His Holy Spirit as he did (Gen 32:26). Prior to this, by changing his name to Israel, He blessed Jacob, and to emphasize his spiritual greatness, He gave him another testimony: He touched his hip, which caused him to limp (Gen 32:25).

Jesus gives us of His infinite power through touch. It's so powerful in every way that if we were given it as a physical force, we'd be limping because of this little touch. So He does not give us such strength, but spiritual, which may seem weak, yet greater than any physical!

Esau is the prefigure of the unelected servant people. The approach of Israel, who used the gifts of the Holy Spirit, utterly permeated him and filled him with joy, he ran in front of him, hugged, then they kissed each other and wept because of the happiness of the meeting (Gen 33:4). Israel consistently called himself "your servant" (Gen 33:5) and Esau as "my lord" (Gen 33:8) despite the fact that he was chosen man and his brother was representative of the servant people. Like Jesus, who came from heaven and as an earthly King, served His people until the death of the cross and will serve until His eternal kingdom come to fruition. He washed the feet of his disciples, indicating that He would serve even the most insignificant humans, and also cleansed them with His sacrifice (Jn 13:5-17). The servant is no greater than his lord, Jesus told the disciples. But a lord can express his greatness by taking the form of a servant and thus handing out the treasures of his (her) greatness. This is what Jesus did by emptying Himself, this is what He left to His disciples as their mission: to scatter the treasures of the Spirit to all the peoples of the world, to make the entire spiritual Israel a reality. And the prefigure of that had been realized by Israel with making Esau conciliate. Jacob, in the form of a servant, fighting with the treasures of the Holy Spirit, was found worthy of the name Israel!

This is a very important stage in the Story of Salvation, where we have arrived. Because the reality behind the name Israel can only be interpreted correctly through such glasses. Israel, God's perfect warrior is Jesus Christ (Ex 4:22), whose prefigure had been realized by Jacob! The way of this realization also forecasts the Christ-like reality:

- Fund is the two twin brothers in the closest fraternal relationship possible. Jacob is the chosen one, Esau is a symbol of the servant people. Projected into the age of Christ: the Old Testament seed in the spirit of the New Testament which are apostles and their helpers, and the rest of the world to which they must deliver His Gospel.

- Jacob approaching the end of his journey on earthly wandering, receives divine greetings from His angels. The meeting place is named Mahanaim, or "two hosts" by him (Gen 32:2). This is a prophecy in relation to Jacob's journey to Canaan which tells him the next difficulty to win: to unite his own people's host with that of his brother, informing him of his arrival through his delegates in advance. "Family reunification" is his task which is not complete because of their separation.

- He has 11 sons, Benjamin has not yet been born, and so his own chosen people are not complete.

- His journey leads through the territory of Esau, who is told of his great earthly power by his messengers, which he is scared of, because they were in bad relation when he left for Mesopotamia. His primary goal is to obtain his brother's goodwill, because he wants to get his people to Canaan by all means, by doing God's will.

- Using the power of humility, considering himself to be his brother's servant, he approaches him with his gifts from God and with the intention to spiritually persuade him, conciliate him.
- He prays to God because he knows that the victory of his battle can only be achieved with Him, His Holy Spirit.
- His prayer is answered, his true spiritual attitude is rewarded in advance, he can see Jesus spiritually face to face, who will strengthen him overnight to be successful in his battle ahead.
- Jacob, taking the form of a servant for the prosperity and fullness of his people, fighting with the treasures of the Holy Spirit, was found worthy of the name Israel as a prefigure of Jesus. The name came from Jesus Himself.
- His victory of the next day, which brought Esau's full confidence and conciliation, is a prefigure hallmarking the unification of two peoples under the aegis of the New Testament who are twin brothers, according to the prefigure: one is the servant people who became free by the grace that flowed after the triumph of Calvary by Jesus' sacrifice, and the other are the apostles of the chosen Old Testament people and their followers. Thus the spiritual Israel will be full - through "family reunification". The prefigure of the fullness is the 12th son, Benjamin born after the meeting of the twins, who makes Jacob's family and people of the Old Testament Israel complete. The essence of the fullness given by Benjamin, projected into the age of Christ, is the story of the book of Judges discussed.

VIII.6 Apostle Paul on Israel

“Lk 22:26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.”

So what kind of Israel does Apostle Paul speak of in Chapter 11 of the Roman Letter? It is the entire spiritual Israel hallmarked by Jacob as a prefigure and realized with Jesus Christ (Rom 11:26). Everyone who humbly joins the camp of spiritual Israel is entitled to use this name. This process lasts until the Second Coming of Christ. The way was made a reality by Christ at His first coming:

He descended from heaven, emptied Himself, and took the form of a servant of the Lord. He proclaimed and distributed His eternal spiritual treasures in this state. From eternity, He is a chosen One and seeking to pass on this honor to make His congregation complete — according to God's will. He worked on it from the first moment of sin. He preached the Lord's treasures through His prophets until His incarnation, then Himself, and then His messengers until the Second Coming.

The man born again of the Holy Spirit, with the spirit of Israel, appeared on the Adamic line, beginning with Enoch. He already has this reward: he can see God face to face. Noah was the first to demonstrate the driving force of Spirit: he increased the spiritual Israel with his eight-

member family. But the prefigure to the method and completeness of the multiplication is Jacob. And the final meaning of completeness is the unification of the peoples of the first and second creations.

The Apostle Paul says:

“Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.”

It clarifies the essence of the name Israel in relation to both the Old Testament and the spiritual Israel. And the seed is the members of promise of Old Testament Israel. The giver of promise is Jesus, or the true Israel full of Holy Spirit, the Warrior of God, the eternal God. God is an eternal Spirit, His promise is spiritual. The Master of the whole created universe, everything goes according to His will. His absolute greatness is unquestionable (Rom 9:20). Who can resist His will (Rom 9:19)?

On the one hand, He declares His superiority through the vessels of disobedience which the pharaoh of Egypt represents (Rom 9:17). And pharaoh is the symbol of Satan behind him, the root of disobedience. Because of his opposite will, God created Adam. Using him and his complement, Eve, his opposite will and disobedience continued to proliferate through succession. But from among these He calls forth the vessels of the elect, because it is His will that the non-elect should be chosen (Rom 9:25-26)!

So, on the other hand, He introduces the richness of His glory, the greatness of His mercy, His Love through His vessels of choice (Rom 9:23). And just as He wants Adam from the very first moment of his creation to be His son, He also does so with the chosen ones of his succession, whom He calls out of the nations (pagans), guiding them to Him during the time of Salvation Story. The seed represented by the apostle Paul of Benjamin's tribe (Rom 11:1) is chosen in the same way, for He also chose their father Abraham out of the Gentiles. According to the Law, the scheme continues within the Old Testament Israel. And after Christ's redeeming sacrifice until His Second Coming this process touching the whole world is proceeding to the completeness (Rom 9:23-24).

However, it is clear that the vessels of glory and anger have the same source: Adam-Eve couple. By faith in God, Adam is justified. Eve is the fruit of his faith, who is just like Adam's desire (Gen 2:23-24). Eve is a bearer of the reality of faith in Satan after the Fall. Their successors represent these two kinds of soul. Eve knows the Law through Adam, God's "prophet" (Gen 3:2-3). In the same way, the Old Testament Israel also knows it by their many prophets. The message, the Law through prophets called directly by the Word, Jesus, goes indirectly to Eve and the Old Testament woman she symbolizes. Like Eve, the Old Testament Israel did not reach the

fulfillment of the Law of Truth (Rom 9:31). But the line of thought must be continued to the whole truth: all the children of Old Testament Israel did not come to the Truth, but the remnants left by God did (Rom 11:1-5)!

“Rom 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;”

The Law heard from Adam was degraded to the "act level" by Eve. It's all about the spiritual obedience to Him that is the source of the Law, keeping offering us it. He is the Word not having a bodily form, the Son, or Jesus (Rom 10:4). The lack of knowledge of His truth caused Eve to prioritize her own righteousness (Rom 10:3). Adam and Eve "had enough time" to learn only the most important Law, and the Fall occurred immediately.

“Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

The first Law given directly to Adam comes from Jesus. In the evening, to confirm his faith, He causes him to sleep. On waking up he receives the truth of God's promise—his perfect complement, Eve. And she is a gift from the Holy Spirit of Jesus. The next day, in addition to the first Law known to both of them, they receive a second, "seemingly true one" seasoned with multiple lies of Satan. Adam is aware that it is God who gave Eve to him. He informs about it his companion as well. Because this is how Satan approaches Eve:

“Gen 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”

Satan knows, as a creature of God's other order, that the Law comes from God, and it is He who gave it to Adam too. And it is clear from Eve's answer that she knows this from Adam (Gen 3:2-3). Plus, the couple knows that it is not God they are communicating with at the tree of knowledge of good and evil, for He forbade them to approach it the day before. In the same way, they are addressed by a voice coming from an invisible somebody. Eve wants to be justified by faith as her partner. To do that, you must believe in an act-suggestive somebody. If you execute the Law that seems true, you'll be justified by faith. She'll be just like her partner, in addition she'll possess a knowledge of good and evil, she'll be on the way of perfection. Eve degrades her faith to the level of action, which she will realize. She wants to be justified by her deed. For she has not yet recognized the Holy Spirit, as another key to the justification told by Adam because she has not yet come into personal contact with the second Divine Person, Jesus, who is to reveal the third Divine Person being the same as He! So she wants to assert her own truth. She copies only Adam's deed and replaces the right of the Holy Spirit with her own (like Satan suggesting this). "If I do, I will be righteous", she believes. She believes in Adam's deed what, examining thoroughly, gives the impression that he did nothing, "only" did he believe the Word! Eve does not act like Adam - "I do nothing, I submit myself to God's faith, I allow Him to cause me to sleep, to work in me" (This is accomplished through the Holy Spirit, whom Adam

does not yet know). God primarily asks for our faith and Satan "asks" through our actions. Adam is faith-giving, Eve is deed-giving.

“Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

In describing the Fall, it is apparent that Eve is driven by a desire for good through justification by faith. She thinks it is good, to be like God (Gen 3:5). So after she has eaten the fruit of the tree she gives it to Adam too. And Adam accepts and eats it. For after Eve has eaten the fruit, nothing happens! There is no visible sign of her deed! The previously contracted agreement between God and Satan is applied to the human couple in the pattern of the human couple of the first creation: only if both break the Law will the reality come to life, which is subjected to one order lower, that is, cast into the grip of death! It is obvious to the omniscient God that Eve, who is lacking the faith in Him, is vulnerable to Satan's craft. It is equally obvious that Adam already possessing the justification of faith in God will yet transgress His Law. For when he sees, Eve has eaten and seemingly everything remains the same, he "puts aside" the Word of God. His complement has become a god so smoothly, that he wants to be perfect too. And this has proved to the whole created reality the shortcomings of humans created as a perfect complements according to Satan's enforced conditions!

“Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

In all His depth, the first humans of the second creation could not have known God! The most important Law given to them is not enough to know God, for a perfect spiritual connection! It also takes time to learn the depths of evil. Separately, a vulnerable, imperfect man and his woman can only become the sons of immortal God with their spiritual temples built with the treasures of the Holy Spirit.

In the quote above, Paul says that if you ask God for help, you turn to Him in all your needs, even in an inopportune time — you will be saved. In an unsuitable time, there was also the Fall at the tree of knowledge of good and evil. In the sense that the humans could not enjoy the support of Jesus, God's messenger, because the daytime belonged to Satan — according to the pre-made agreement. They could only count on themselves and their own experiences. But in terms of the decision-making problem that loomed before them, they could have asked for God's help. The decision situation is sure to be solved by the other messenger, the key of solution, the Holy Spirit, which is always available! Eve and Adam should have turned to the third Divine Person being in us, by Who we can live (Ez 37:9-10)! They could have obtained the truth of the decision-making compulsion generated by external words coming from the invisible

councillors, by searching for and turning to the inner "voice", the Holy Spirit. For the Law is filled by the Holy Spirit, this Divine Person makes it true!

At the tree, the direct communication was between Eve and Satan, which Adam there heard. The day before that, the direct communication took place between Adam and Jesus, which Eve could not yet hear, for she was not alive. The couple were only listening to the outside voice. Adam received the true Law from Jesus, and Eve received other words appearing to be true from Satan which contradicted each other. At the tree, there was no motivation to listen to the inner voice. Neither Eve nor Adam reached such spiritual heights. In perfect spiritual connection, a spiritual temple must be built, and Christ the Redeemer showed to the whole world how-to. It gives you the knowledge of the Holy Spirit. But it's going to take time. Time is provided by the God-defined Salvation Story. From beginning to end, Jesus teaches how-to: first through His prophets, then entering human flesh in person, lastly with the help of his delegates until His Second Coming, with the "fruits" of the ever-available Holy Spirit. The 390-year periods in the chronology of Salvation Story all proclaim the 39 prophetic years of spiritual temple-building work of Jesus, which should be calculated from His conception to His anointing of the Holy Spirit in the waters of Jordan! $39 \times 10 = 390$ proclaims the life-extending, tenfold power of Jesus!

During this time, the first degree is the development of faith in God. It's also a gift from the Holy Spirit! That's what Eve did not have yet before the Fall.

The second is that God who gives faith must be fully known by the owner of faith in Him. Adam received the faith of God, he was justified, but he did not know Him in all His greatness. He didn't hear, he didn't know about the Holy Spirit, the key to his justification! So he transgressed the Law of God, the consequence of which is a world subjected to a lower order and in the grip of death.

The third is that we need a preacher, an advertiser, to the sinners of the world subjected to a lower order, who authentically bares the infinite greatness of God. He is the Son of God, Jesus complete with the Holy Spirit.

The fourth is that the preacher must be sent among us into our world in the grip of death, so that His word may be heard. Because only the messenger sent by God can bring peace and good. A spiritual temple can be built in a pattern of the path He trampled and exemplified, whose owners make up the eternal spiritual communion of God.

The Apostle Paul explores the Old Testament Israel and reveals the previous truth to us. He illuminates and compares it to spiritual Israel. Like Adam, most of them did not get to the full knowledge of God. Like Eve, they wanted to be justified by their deeds (Rom 10:1-3). The truth of Old Testament Israel, as marked by the Law of Moses, points to Christ, who gave it. The Son of a spiritual promise who came to us from heaven, emptied Himself, so as to be a perfect sinless redeeming sacrifice, and be resurrected as the eternal King of the Father (Rom 10:4-7). But Jesus' mission to the Old Testament Israel and to the whole world is accomplished not through the acts of the Law, but by the Son of God, who fills the Law with the Holy Spirit, whose

truth must be first and foremost believed! Regarding the Old Testament Israel, because it had been waiting for the first coming of Truth, and regarding the generations after it, because we stand after the First Coming and before the Second (Rom 10:8-10).

The Law of Moses says that whoever acts them lives (Rom 10:5). But not forever! Eternal life is at stake! It can only be brought by the Eternal I Am, who comes from heaven (Jn 3:13-16)! God is a Spirit, believing in Him with all our heart we will know the truth of eternal life. And our convictions in our possession must be proclaimed with our mouths, to save as many people as possible (Rom 10:8-10). The Old Testament Israel had to proclaim the Good News to its own people, and those living after Jesus' redemption must be heralds of the whole world, making no distinction between Jews, Greeks and other nationalities (Rom 10:11-12).

But The Good News has not taken root in everyone. This is true of the Old Testament Israel and of the reality of the prefigure, the spiritual Israel which is still being built today (Rom 10:16). Faith is from hearing, through which the Word of God proclaimed by prophets come to us. Paul asks: Has the Word not reached many Old Testament Israelites? His answer is: where the people of Abraham lived, it's proclaimed everywhere (Rom 10:18). Did they not understand by chance? But the fulfillment of prophecy given to Moses (Deut 32:21) was proven by Isaiah (Isa 65:1). And that applies to people who were not from Abraham but had found the spiritual path leading to Christ the Redeemer. Isaiah prophesied in Judah during the years from Uzziah's reign until the end of Hezekiah's reign (Isa 1:1). Uzziah ascended to the throne in 809(810) BPE and Hezekiah completed his reign in 700(701) BPE (prophetic years). Moses led the people of Abraham out of Egyptian bondage in 1500(1501) BPE. From then up to 700(701) BPE certain members of unchosen peoples reached the camp of spiritual Israel with whom the true Israel Jesus Christ was not "all day", month after month, year after year. For example, to highlight: Tamar, Ruth, Rahab, Bethsabe... (Rom 10:19-21).

The question arises: Have the people of Abraham been fallen out of God's favour? It's not like that (Rom 11:1)! For it is about the fullness of the remainder (Rom 11:2-4). The prophecy was given by the prophet Elias (Kings I.19:10,18). The fullness of Abraham's people is 7000 remnants. 7 is a sign of completeness. 1000 is a sign of the Second Coming of Christ. The Old Testament Israel is completed with the Second Coming of Christ. In the same way, God's eternal desire for spiritual Israel throughout the world will be complete by then. The stacked scheme is:

- Abraham, as a remnant called out of the world existing then.
- The remnant of his people is the symbolic completeness, 7000 chosen.
- Spiritual Israel is also a remnant, called out of the peoples of the whole world.
- After Christ's redeeming death, the worldwide divine grace also applies, of course, to the descendants of the people of the Old Testament. Therefore, the Second Coming of Christ brings the fullness of the Old Testament Israel, together with the fulfillment of great spiritual Israel. 7000 includes all fulfillments!

Thus, the secret of the fullness of Israel is revealed: the people of Abraham were partially hardened so that their fallen members might be replaced by many ones who, standing firmly in faith, multiply the spiritual Israel, fighting like Jacob, from the four corners of the world. First, the prefigure, Jacob's Israel had to be saved from sin for an eternal life. This is what the eternal Son did with the first coming on Earth from Sion, the eternal heavenly kingdom. Whoever believed in His redemption in Jerusalem will be retained (Rom 11:25-27). If the number of spiritual Israel had been complete in that historic time, the world could not now stand before the Second Coming of the Redeemer. And this is because the eternal God is the Lord of all things, His Salvation belongs to the whole world! Thus, the Salvation of all Israel from sin requires a second "act". In both cases, the members of the New Testament, nourished by the Holy Spirit, may receive this Salvation!

Paul, however, warns against complacency because of the great divine grace given to the whole world. He sets the example of the Old Testament Israel. They are in age after Christ's redeeming sacrifice and have remnants (apostles and helpers) among them according to the choice of grace in Jerusalem (Judah) (Rom 11:5). And grace is a gift from the Holy Spirit. Therefore, those chosen according to deeds cannot belong to spiritual Israel, for then the act would not be an act (Rom 11:6; Gal 3:7)! This duality accompanies mankind from Fall to the Second Coming of Christ. This was the case even in the era of King David, as in the age of the apostle Paul (Romans 11:8-10). So the spiritual stumbling in the time of David causes their descendants to fall in the time of Paul, coming to even wider abyss? No! The spiritual otherness of Israel generated two things (Rom 11:11):

- because of the spiritually dull part, the apostles turned to the pagan world with the Gospel of Jesus.

- the spiritually dull part became thus "irritated" towards spiritual reformation. For the first ones turned to the pagan world are the same as they are - they are all from the people of Abraham.

Most of Old Testament Israel has become conceited due to a sense of being elected by divine grace (Lk 3:8). But God has turned this spiritual poverty into the riches of the world: His grace has come to all the world, so that the spiritual Israel may be complete. But how much richer will this camp become if more and more of the descendants of the people of Abraham take the New Testament (Rom 11:12-14). For the mission of the people serving the Old Testament was completed with the New Testament of Jesus, which brought reconciliation with the whole world in Christ through the favour of the Holy Spirit. But it's also the same for the Jews! It means eternal life to them too if they seize it (Rom 11:15).

Just as the spiritual firstborn Jesus, who is the root of the tree of eternal life is Holy, so the branches of the tree are (Rom 11:16). And God's Plan of Salvation is predetermined: the tree is an olive tree fed with oil, or Holy Spirit, which grows branches, and some branches have broken out, so that branches of wild olive tree may be in their place (Rom 11:17). If, as an inoculated wild olive branch having the honor of this grace, you would become flaunty, remember that the root carries you, you are alive thanks to it, not the other way around (Rom 11:18). And this truth

also applies to grown branches! Broken, grown branches should be a cautionary tale for the vaccinated, because in general it is true that branches that replace their faith with conceit are to be broken (Rom 11:19-21). Faith in God gives the favour of the Holy Spirit, and spiritual dullness gives God's hardness. Faith is also a gift from the Holy Spirit, which can take root in anyone, at any time (Rom 11:22-23). The sons of the Old Testament, which were broken out, once carried the food of the olive tree, so have some experience of the goodness of the root. Therefore, for them a special Good News is that re-inoculation is much easier (Rom 11:24)! They were spiritually blunt when Jesus first came to the Earth, but by courtesy of the Gospel of Jesus, they would be given the opportunity, by the grace of the Holy Spirit, to love God, or Jesus as their Old Testament fathers until the Second Coming. Because the gift of the Holy Spirit is unshakeable, the election of those who have faith in the God of the Gospel of Truth knows no time limit (Rom 11:28-29)!

And disobedience is present throughout the world according to God's will (Rom 11:32). Those who carry its vessels always change. Before Christ was born on Earth, it was carried by the sons of the pagan world, and at the age of His redemption the ratio was the same to the sons of the Old Testament: the vast majority of them were disobedient vessels. But we have God's medicine for disobedience! This is the favour, the compassion of the Holy Spirit (Rom 11:32). And disobedience began with Satan, continued with Adam-Eve, and it lasts until the Second Coming of Christ, and even until death and hell are brought into the lake of fire (Rev 20:14-15).

During The Salvation Story almost everyone, including the chosen ones, takes his (her) share of disobedience. Exception: Jesus Christ, who "does not need" the favour of the Holy Spirit because He is completely identical to this Divine Person. It was the disobedience of the Old Testament elect that brought the opportunity for the nations of the world to be elect. As a result, the whole world, having been given the opportunity of election, can bring that opportunity to Abraham's descendants, the Jews, so that spiritual Old Testament Israel, with the great spiritual Israelites multiplying around them, will be complete (Rom 11:30-31).

But whose disobedience gave the Old Testament Israel a chance to be elect? The answer: the Adam-Eve couple which is the root of the peoples of the whole second creation. Adam, who was not created by God's will, was treated from the first moment of his life as chosen by grace. Even after the Fall of the human couple, the state of being chosen would remain through the offspring. This led to the spiritual Covenant given to Noah, which was made in 2320(2321) BPE after the Flood symbolizing the Second Coming of Christ. So God declares in advance that the state of being chosen of grace lasts until the Second Coming and is crowned by His eternal spiritual Covenant. Because of this, God chooses spiritually. Noah's sign of Covenant is the rainbow that belongs to the whole world, it can be seen everywhere. To achieve this prefigure, God chose Abraham 390 prophetic years later in 1930(1931) BPE (Chart 1). 390 years show the fulfillment of the Holy Spirit, by which Abraham reached such a spiritual height that he deserved the Covenant offered by Jesus. But according to the discussion during THE FIGHT of ABRAHAM, he received the spiritual Covenant from Jesus years ago! His attitude to the Law was rewarded: in the decision-making situation caused by the Word of Jesus, he chose to listen to the Word of

the Holy Spirit in him — right! He already knew this soft-spoken Word (Kings I.19:11-13), a miracle-making, truth-fulfilling force, the third Divine Person. Unlike Adam, who, in his decision-making situation caused by the Word of Jesus, did not turn to the Holy Spirit in him at the tree. He didn't know this Divine Person. Not to mention Eve!

VIII.7 In all your needs, trust in God!

When did the people of the second creation become aware of this knowledge? In all times of need, even in inopportune times, turn to the Holy Spirit, which is always available!

“Gen 4:25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.”

The verse above states that when the first grandson of Adam and Eve, Seth's son, Enos was born, they began to call upon the name of God. What happened then that caused this? To be clear, we have to go through the story of the sinned couple again.

Seth's mother Eve received the promise of a sinless firstborn to be sent from God, whose sacrifice is the way to return to the new Eden (Gen 3:15-16). Mary would be the one to make it true after 3977 prophetic years. Through Mary, Eve would become the mother of all the living, all the forever living. Her first son was Cain conceived by Adam, and Jesus was conceived by the Holy Spirit. And the key to life is the eternal Holy Spirit! The 6 days described in creation, the 6 reminders proclaim the miracle-making Holy Spirit giving birth to all kinds of life. Adam and Eve could only be realized through this Miracle Worker! And the same goes for their offspring, and therefore all born people! That's what Eve said when Cain was born:

“Gen 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.”

She knew that, just like herself, her son was from God, because He had promised her, she believed in Him, because God is the only One that does not lie. After the Fall, she would be waiting only for God's promise to come true, she wanted to be justified by faith in God, like Adam! Her sinless firstborn would be the victim who would bring salvation from sin. The parents were waiting patiently for this to come. They were awaiting God's instruction, His statement about their son.

As a manifestation, a brother, Abel was born. Then the parents realized that their hope for their firstborn sent by God as a sinless sacrifice was in vain. Their second son had the same inglorious appearance as Cain and they had. Thus they were convinced that, according to the Word of God, through a lot of offspring (Gen 3:16), it would come when a glorious body as glorious as they had carried before Fall would be born. And until its realization, the animal sacrificial Law would be applied, which they let their sons know.

Then there's the unexpected turn of events when their sons had grown up. The firstborn killed his brother, whom Adam and Eve believed to be the sinless sacrifice, whose blood would be shed to make them be freed from the bondage of sin! And for this bloodshed, God (Jesus) gave Cain the title of the wanderer of the Earth. Because the representative of the earthly will is Satan that made him such a person. Because of this, he was removed from God's immediate communion, wandered into the land of Nod. But before that, he confessed to God that his life had become hopeless because he was losing God's protection. If someone happened to kill him, without God's help, who would bring him back to the new Eden (Gen 4:14)? Because according to the information he received from his parents, he also was looking forward to the sinless firstborn. When he became sad because of his unwelcome sacrifice, he sought to correct his mistake. He longed for the position of shepherd of sheep, so that to be the sinless firstborn from his successors plus to be his sacrifice nice to God.

But he did not listen to his conscience, even though Jesus only directed him to it (Gen 4:6-7). Instead, he listened to another outside voice, questioning his brother (Gen 4:8). And that was the satanic impulse. His response to Jesus after his brother's murder also showed that he was still under the influence of satanic inspiration (Gen 4:9). Only the new words of enlightenment given by Jesus shook his conscience. Realizing the reality of his deed, he began to worry about his own life (Gen 4:10-14).

Yet the spiritual reform initiated in him by the Word can lead everyone to eternal life before God. The Holy Spirit in everyone is the source of this, who must be watched, who can eliminate our concern about our lives in captivity. The earthly journey, we receive by fate (Pur), must be used to build our spiritual temple destined for this Divine Person!

Cain feared that if someone, anyone found him, he would be surely killed. Who is this fearmonger? This is the sin that stands at the door of our spiritual temple waiting for the right moment to enter (Gen 4:7). It can take root in anyone, it's sourced from Satan. It can only be ruled with the grace and gifts of the Holy Spirit. And for this, a strong faith in God is essential, which Cain was very much short of. And that's what Satan used, to set up his sacrificial order using him.

Jesus had given him a sign of defense before he left for the land of Nod. There were the people of first creation of God's will, the sons of God. They were also living witnesses of the loss of glory due to sin, like Adam and Eve. Cain would only be able to live among them if he remained the son of God in spirit, kept believing in Him and his actions would testify of the gifts of the Holy Spirit, building spiritual temple. And, of course, it's also the secret to the sinner's eternal life!

And there is no secret unrevealed for Jesus, He foresees everything, so He gave the bond of Covenant of His Holy Spirit as a sign of protection for Cain's journey. Because this Divine Person, to whom we can turn wherever we go, is always within us through our souls. And this favour given by the Holy Spirit would deliver the perfect (seven-fold) retribution in properly

predetermined time for those who are trapped in the web of Satan suggesting Cain's deeds (Gen 4:15).

Cain, who departed from his family for distant land, married a woman of first creation and started a family. His marriage showed that he had put the word of Jesus in his heart, and lived with his sign of protection, his spiritual Covenant. He was on the path to learning of the Holy Spirit. He named his first son Enoch (Gen 4:17). The name means consecration, offering — offered for consecration. You can be anointed by letting the Holy Spirit live inside you — in the pattern of Jesus. Cain intended his first son on this godly life. This spiritual development, which elevates to the height of God, the eternal city in heaven, was later realized by Enoch of the Seth branch, who, as a prefigure of Christ, is in heaven without knowing death. Cain's Enoch could reach only the earthly city named after him by his father. This, in turn, informs us that only those could reach divine heights until Jesus was born who were in communion with Him and His Holy Spirit. (Naturally this communion must be kept until the Second Coming.) The starter of the revelation of the Holy Spirit and the extender of knowledge of that was the Word - until He became flesh. And this favour belonged only to the succession on the branch of the Seth. Cain's branch only had the community of the Holy Spirit. This branch can only receive the grace of divine height after the Redeemer's death at the end of the whole world-wide grace period, with the Second Coming of Christ.

The Cain's birthline - and the Seth's one, with the exception of eight persons - were destroyed and extinct by the Flood. For the "soft-spoken" Holy Spirit (Kings I.19:11-13) was suppressed by the spate of loud cries calling for sin fed by Satan. The fifth descendant of Cain, Lamech already committed double homicide (Gen 4:23). He had two wives. Zillah was already giving Lamech girls. Nahama was the first daughter of the Cain's branch (Gen 4:22). Girls were also born on the Seth's lineage (Gen 5:4-30). The relationships of these girls and the sons of God gave the Nephilim (Gen 6:4).

The children of the Lamech's family were already embarking on their earthly journey in different directions of interest (Gen 4:20-22). Therefore, at this time, caring for the bond of the Covenant of the Holy Spirit entered the path of atrophy on the Cain's branch. It is an era beginning with the double murder of Lamech, whose anti-life way ended with the Flood. Evil more and more proliferated, and it corrupted the line of succession of Seth over 1656 prophetic years. Thus, Noah's Ark saved only eight people from the population that had grown over the course of 1656 years. Except for Noah's family, all the peoples of the second creation, and those of the first creation that came into contact with them, were destroyed.

From Adam to Noah, the genus is described in the Chapter 5 of Genesis. When we're under close scrutiny, a lot of things come to light.

"1 This [is] an account of the births of Adam: In the day of God's preparing man, in the likeness of God He hath made him;

2 a male and a female He hath prepared them, and He blesseth them, and calleth their name Man, in the day of their being prepared.”

What's it going to be about? Adam's genus. Which Adam, exactly? Because Adam means man. There are two types of people in the Story of Salvation. They are defined by the day they were created! This is what the first and second verses draw our attention to: "on which day (in the day)". This passage of verse that begins and ends with this expression is cohesive in contrast to the fact that it is enclosed in two verses.

Focusing on the day of creation: God created Adam in His own likeness the day 7 - according to the enforced conditions of Satan. He is the man of the second creation. And at the first creation He made the creature male and female, and then He blessed them (Gen 1:26-28) and called their name Man. This is the 6th day when He created them in the image of God (Gen 1:31). For He created man first in His own image (day 6), and after in His own likeness (day 7) (Gen 1:26). And the man created on the 7th day was only given the name Adam! Because Adam is a man of the Earth. He was created because of Satan's will rising up from the Earth. This name may also refer to the woman, his complement, because she was created around the rib taken from him (Gen 2:23). But Adam and his wife are not ashamed, even though they have no clothes (Gen 2:25). The garment is a symbol of covering sin, so they are still sinless, the bearers of a glorious body. Therefore, the description of their creation is symbolic, emphasizes a satanic will to rule the Earth. They became complements of each other, represented by the woman made on the rib and the owner of the rib. Thus, God foreshadows the result of the satanic will—a man who is inglorious, ephemeral, dust-made, and becomes dust (Gen 3:19). For Satan, the serpent can only live on dust, it is his food (Gen 3:14).

“Gen 5:3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:”

In the poem the emphasis is on the 130-year-old Adam, father of two living offspring, that is, already begotten according to two different wills: first in his likeness, after in his image! He named his son, begotten in his image, Seth. A fair interpretation of this verse is very important. Most English translations give this order: in his own likeness, in his own image. This is the correct order because, as described in creation, this is how the divine and satanic will is expressed: first in His image, that is, according to the will of God (day 6), and after in His likeness, that is, according to the will of Satan (day 7). Adam's firstborn is Cain, a symbol of Satan's will, and his third son is Seth, a symbol of God's will - according to the verse above. Seth is the consecrated substitute. And he replaces the slain Abel — according to God's will. In other words, the succession that carried God's will to Jesus began with Abel. So Adam begat sons first in his own likeness, after in his own image. The giver of life is always the miracle-working Holy Spirit!

VIII.8 Jesus – Seth parallel

Since the first prefigure of Jesus is Seth, it is very important to compare them. Seth is the consecrated substitute. He takes the place of Abel, whose name means: passing breath. If we examine the life of Jesus, the role of Seth is revealed.

Based on the Gospels, the first milestone in the life of Jesus born on Earth was when He embarked on His redeeming ministry at the age of 38. However, John begins to describe his Gospel in a similar way to the description of creation. It's like he's describing a new creation. His first verses go before the first verse of Moses:

“Jn 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was in the beginning with God.

3 All things were made through him, and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

Gen 1:1 In the beginning of God's preparing the heavens and the earth --

2 the earth hath existed waste and void, and darkness [is] on the face of the deep, and the Spirit of God fluttering on the face of the waters,”

John begins with the three Divine Persons: God—Father, Word—Son, Life—Holy Spirit, who is the light of men. But life is eternal Life, because the Father and the Son are eternal! And if all three are eternal, they are one!

The Trinity creates the Heaven and Earth. But the Earth was lifeless, for darkness reigned in all its depths. The light is symbol of the created life, the darkness is a symbol of the absence of created life. Eternal Life, or the Holy Spirit, who watches over God's will, or the waters, is ready to give life.

“Gen 1:3 And God said, "Let there be light," and there was light.”

This Divine Person carries it out at the word of the Son. And God, as an outside observer, saw that created life was good. Being omniscient, He foresees this, even though the creation of the environment comes first. And He separates created life from the absence of created life, and makes the distance between them impenetrable. For nothing that is contrary to life can approach God, including the wages of sin, death which comes later!

“Gen 1:4 And God saw that the light was good. And God separated the light from the darkness.

5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.”

And He calls created life "day". Luminous celestial bodies provide daylight. The Sun by day and the Moon and stars by night (Gen 1:14-19). In the darkness of the night, the luminaries emit a dim light, but they are a constant reminder of created life and that there was a time when there was no such life! That's why they glow in the dark of night. The memory of both created life and

its absence requires the alternation of light and darkness that brings evening and morning. The end of day is evening, the end of night is morning. The completeness of the two together constitutes the day. And the day is remembrance. The first and foremost reminder is the light, the light is created life, and created life is the Holy Spirit - or the gift - to be remembered! The six days of creation describe the six reminders.

“Jn 1:5 And the light shineth in darkness, and the darkness did not comprehend it.”

The celestial bodies that shine in the darkness also proclaim the light, but darkness reigns over them. Full daylight cannot prevail. The darkness of the absence of created life comes into the sinful world. The wages of sin is the absence of created life. In a world where death reigns, it is necessary to proclaim, to demonstrate authentically, the full light of day, where there is no darkness. Like the celestial bodies, John the Baptist does the same. He is God's messenger, God's witness, who opens the way to full light with his shouting voice, just like Jesus (Jn 1:6-8:23).

This True Light has long been in the world, who has given life to men by dwelling in them, but they have not yet known the fullness of this Divine Person (Jn 1:9-10). For full revelation, God sent His only begotten Son among us. He is the Word made flesh with the Holy Spirit (Jn 1:14). John the Baptist testified of Him: He is the Son of God and the sinless Lamb of sacrifice who takes away the sins of the world (Jn 1:34,36). Those who questioned the testimony: the Pharisees who knew the Law, representatives of Old Testament Israel (Jn 1:19,22-24).

John the Baptist did not know the Messiah. But through the Word, he knew that the Holy Spirit would guide him. The One on whom this Divine Person would rest would be called the Son of God, of whom he would bear witness (Jn 1:31-34). After this happened, Jesus began His mission the next day (Jn 1:35-37). By gathering His disciples together, the spiritual growth of Israel began. Key moment: only Jesus, filled with the Holy Spirit and anointed by the third Divine Person, can begin the redemptive mission that ends in victory over sin, His glorification!

John the Baptist baptized in the waters of Jordan (Matt 3:6). Water is first a symbol of God's will. John's baptism symbolizes the full immersion in it, which brings purification of sin to the one immersing in it. John the Baptist, however, points out that he is only a prefigure of true baptism, because the Son of Man who follows him is the Messiah, who baptizes with the cleansing fire of His Holy Spirit for eternal life (Matt 3:11). The Eternal Son of God is The Eternal I Am, who exists before all things (Jn 1:29-30).

So it is the Holy Spirit who is the mediator of the Father's will. Fully endowed with this Divine Personality, man is able to do the will of God as a most humble servant. Jesus reached such divine heights after 38 years of spiritual temple-building. This was the 39th year since His conception. With His birth on Earth, the "age of spiritual revelation" for the whole world began, and in the last days of Old Testament Israel, the whole world began to be touched by the outpouring of the Holy Spirit of Jesus (Lk 24:49; Jn 20:21-23).

The Gospels are full of examples of the "age of spiritual revelation". After Jesus was baptised, He went on His first 40-day mission in the wilderness to reveal the Holy Spirit (Matt 4:1; Mk 1:12). But from the first moment of our lives, we have the Holy Spirit in us. Gabriel, the Man of God, Jesus, sent by the Father to Zechariah, let him know that his son, who would be born John, would be great in the sight of God. But he did not drink wine, which means that he did not share in the joy of Jesus' blood sacrifice in his life, so he was not the Messiah. He would be filled with the Holy Spirit, and his spiritual temple reach such a height because it was built from the moment of his conception in the womb of Zechariah's wife Elizabeth (Luke 1:15). And it may happen to everyone. From the moment of conception, we are bearers of the Holy Spirit, for which we must build a temple that reaches to heaven, the top of which reaches to God. Gabriel (Jesus) stood before God when He was sent to Zacharias (Lk 1:19). The only way to be with the Father is to be so high on the summit of His spiritual temple. That is, before He became flesh He was already full of the Holy Spirit! As an emptied man, He needed 38 (39) years of spiritual temple building.

The same Gabriel was sent to Nazareth in the sixth months of Elisabeth's pregnancy, to Joseph's betrothed, Mary (Lk 1:26-27). Jesus gave her His own words, about His own conception, His own name, His eternal reign (Luke 1:30-33). These all glorify the Holy Spirit.

"Lk 1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost 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."

Mary also became a proclaimer of the miraculous power of the Holy Spirit, by which nothing is impossible (Luke 1:37). This power can create saints, sons of God, like Jesus, the Son of the Father. And Mary's revelation of the Holy Spirit continued when she visited Elizabeth. She praised God for fulfilling His promise to Abraham by making her a servant in His plan of Salvation (Lk 1:46-55).

The outpouring of the Holy Spirit also made Zechariah a preacher. In fulfillment of Jesus' word, he named his son John, and his muteness ceased. Then, prompted by the Holy Spirit, he prophesied about his son's role in the Redemption Story and thanked God for remembering the Covenant given to Abraham (Lk 1:67-80).

The birth of Jesus had come (Lk 2:1-7). The messenger of the Lord rewarded the shepherds who watched over the sheep by night with the glory of the birth. Through this glory, they also saw the joy of the host of heavenly angels given to them by the incarnate Saviour (Lk 2:8-14). The shepherds carried the good news which also brought the joy of the heavenly spirits to Mary and Joseph (Lk 2:15-19).

The eight-day-old Redeemer was circumcised according to the Law and given the name Jesus (Lk 2:21). Then, in accordance with the Law, His parents consecrate Him to the Lord in the temple in Jerusalem with two doves representing the Holy Spirit (Lk 2:22-24). And the child Jesus and the

two doves are a sign of the sinless sacrifice. An Israelite named Simeon, prompted by the Holy Spirit, went to the temple for this event. He had received a revelation from God that he would see the Lord Christ in his lifetime, so that he too would be a preacher of the Good News. When he saw the child, he prophesied by the Holy Spirit: He is the One who will bring salvation to all the nations (Ez 37:20). All nations means all the spiritual Israel of the Old Testament and the nations of the whole world (Lk 2:30-32). Then he specifically addressed Mary, who is the symbol of the woman of the New Testament: it is her Son Jesus who will give Israel a spiritual reformation through His Word. This will bring both spiritual rejection and spiritual renewal, which will equally permeate Mary's soul and the New Testament offspring she represents, which will be multiplied until the Second Coming of her Son, the Son of the New Testament (Lk 2:34-35).

Noah's flood is a foretaste of the Second Coming. Up to that point, Salvation Story had also been about the journey of the Holy Spirit to fullness, which had to be initiated by Seth, who was a prefigure of Jesus full of the Holy Spirit. Born 622 years after Adam, Enoch had already reached such a spiritual height that he was clinging to God alive at the age of 365 as a prefigure. This is the 987th prophetic year from Adam. This could only have been accomplished if the Holy Spirit, who is able to perform such a miracle, was already revealed, known!

The couple left childless by the death of Abel and the departure of Cain also received the bond and revelation of the Holy Spirit through the Word. Eve's dead son is spiritually "resurrected and lives on" in their descendants. The promise given to the woman goes by the way of the Holy Spirit. For their sinful son Cain lives on through the life-giving Holy Spirit, but this Divine Person is also the keeper of the promise to the sinless firstborn! Born 130 years after Adam, the spiritual side of Seth is emphasized in advance (Gen 4:25). Jesus told his parents in advance, which is why he was named Seth. He can only be a spiritual substitution, because Abel will not be resurrected until Jesus' Second Coming. And the succession of Seth realizes the reality of the prefiguration proclaimed by his name, who is the Spiritual Replacement, the first-born and incarnate Jesus Christ.

The symbol of spiritual replacement is the dove. It landed on the 38-year-old Jesus, baptised in the waters of the Jordan. The dove symbol was also known to Noah. So, through the chosen successors from Seth, the content of this symbol was passed on to him. The 38-year-old Seth, as the prefigure of Jesus, had to have received this symbol! Jesus confirmed the promise given to his parents, which had become a reality in their son Seth, by the symbol of the dove, and "officially" launched His mission proclaimed by this name. The first bearer of spiritual replacement embarked on the path of spiritual church building and then got married. At the age of 105, his first son Enos was born. Like his parents (Gen 5:4), he later had several sons and daughters (Gen 5:7). Seth took a wife for himself from among his parents' daughters. Enos was born of a sibling marriage, for this was the chosen line that bore the fellowship of Jesus and His Holy Spirit according to the will of God. Therefore, when Enos was born, it was fully witnessed to those then living there that the realization of the Ordered Replacement would proceed by the way of the Holy Spirit, but that the way to its coming would pass through many mortal men

(The meaning of Enos is mortal man). For although Seth received the symbol of the anointing of the Holy Spirit, he did not become a redeeming sacrifice, and so his first descendant had the same body as they. And until the sinless firstborn sent by God was fulfilled, the most important thing was to follow the way of life modeled by Seth, to be anointed by the Holy Spirit, and to be perfectly fulfilled. Jesus became the realizer of this. In the meantime, the sacrificial order left to Adam and Eve helped to guide the way, which had to be followed with focus and attention on the Holy Spirit. The knowledge of this is given by the fact that the Word is perfectly identical with the Third Divine Person.

168 years after the creation of Adam, through Seth, the Salvation Story with the end goal of being filled with the Holy Spirit "officially" began. Jesus could only begin His redemptive mission after He received the revelation at the age of 38 that He had been filled with the Holy Spirit. In the same way, the Salvation Story come to this point could only have begun when its purpose was "officially" and openly declared: Seth is the prefigure of the sinless firstborn (the Appointed Substitute) to be sent, who has symbolically received and thereby revealed the miracle-working power of the awaited Saviour, which is the Holy Spirit, who is the Appointed Substitute of mortal man, and who will bring him back to the new Eden.

From Adam to the milestone "set" after 168 years, the chosen line did not have the knowledge of the two Messengers essential for Salvation (Jn 5:36-37; Pet 1:1:12). God foresaw, appreciated, and compensated for this in the context of the Salvation Story. From Adam to the Second Coming of Christ, 5832 prophetic years have been defined. Exactly 168 (100+30+38) years less than 6000 years. But like the six days of creation, Satan wanted 6000 years on a sinful Earth if Adam and Eve contradicted God's Law. And it had happened in the Garden of Eden.

"Matt 24:22 And if those days were not shortened, no flesh would have been saved; but because of the chosen, shall those days be shortened."

Jesus then prophesied the end of Jerusalem and its temple, and the last days of the world, which would come according to the Law and because of the breaking of the Law. His First and Second Coming on Earth is the focus. "Those days" refers to the events about 75 PE after His ascension, and the days preceding His second visit from heaven in 1855 PE. On the axis of time, the events of the past happened 168 years earlier, and the events of the future before us will happen in the same way. The existence of a sinful, transient world will be shortened. This is because of the 168 prophetic years just discussed, one of the fruits of God's grace to the elect.

VIII.9 Chosen – not chosen

So the recurring motto is: a great spiritual church that has sprung up from one seed, in other words, the whole "seven churches" (Rev 1:20). The root of this is the eternal God. Jesus, the Son, as the eternal first spiritual Chosen One, the Father and the Holy Spirit, who have the same will, want to share the world of Love with others. Their creatures are coming. The reality of the first creation comes to life. Everything happens according to God's will. Edenic life in harmony with God's Love is taking place on Earth.

Satan protecting the Law of Love, a creature of another created order, turns against Love. From this moment on, there are two opposite wills. To prove his own "righteousness" Satan wants God to create a new man according to his own terms. Adam was no longer "born" of God's will. He is the first of a people not chosen by God. But at that moment there is the eternal divine will to make the non-elect elect! To lead him back to the church of those chosen according to His will, who then lived around the Garden of Eden in the land of Eden as the people of the first creation. Adam immediately receives the greatest divine support within the framework of the pre-contract with Satan: he is justified by faith in God, and the reward of his faith becomes a reality, who is his perfect complementary companion, Eve. After the Fall, a great change takes place: a life subjected to a lower order, in the grip of death, begins which affects the whole Earth and all its creatures. And the story of the descendants of the unchosen Adam and Eve begins.

Luke gives us a line of succession from Jesus Christ to the Creator, that is, from the Word made flesh to the creating Word (Lk 3:23-38). The list includes 77 people. These are signs of the path to the 77-fold perfect retribution that Lamech wants. If we leave the first, Jesus - who is considered by the public to be the son of Joseph - and the last, the God who created Adam - whose son is Adam - then a well-traced succession that marks the path of the unchosen people emerges. In time, this means 3977 (3900+77) prophetic years with 75 members.

Just as Jesus is not the son of Joseph according to the physical inheritance, Adam is not the son of God. This can only be said in terms of spiritual intent: Jesus wants to become the son of Joseph, so that, apart from sin, He can be fully identified with the man who has been emptied of sin. In the same way, God wants to make sinful Adam His spiritual son through the wonderful power of the Holy Spirit. After the Fall, Adam can only become a son of God through the atoning and redemptive struggle of Jesus, the Son of God. Adam's descendents show the way to His redemption.

But Christ came to His chosen people, the then symbolic Israel, the Jewish people of Judah. In other words, Adam's unchosen people were already chosen when they were "visited" by the true Israel, God's warrior, Jesus, the same Creator who wants Adam to be His Son. But it is only after His death and resurrection that the first spiritual Adam, Jesus, who, having conquered death, can truly represent the chosen church, becomes real. In other words, from this point on, the man, named Adam can truly become a member of God's chosen church on the whole Earth! But as a prefigure, Adam and his descendants are treated from the first moment of creation as a chosen people, by grace, according to His will, as Luke says. For the mission of the eternally elect Christ is addressed to the non-elect people, from which as many elect as there are stars in the sky must be born again spiritually (Hos 1:10)!

The divine will for the chosen church is eternal, but its fulfillment is recorded in the Story of Salvation in Luke. As previously discussed, the "executor" of His will will be Eve, a woman misled by Satan - through succession (Gen 3:15). And this is fulfilled by the conception of Mary from the Holy Spirit (Lk 1:34-35). And He who is born of the Holy Spirit is the successor of the

anointed king David, who reigns forever in the house of Israel (Lk 1:32-33). First words of Gabriel, that is, Jesus sent by God to Mary are:

“Lk 1:28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.”

He has a good reputation, that is, she has won God's grace, she will be blessed among all women. For she has become the owner of the glory of God, by which the spiritual firstborn promised to Eve becomes a reality through her. This reality will bring the church of the people of Israel, of which He will be the anointed eternal King, like David, who also reigned as anointed king over the great, earthly Israel.

The path to the fulfillment of the promise to the woman is the line of succession described by Luke, and the promise of a King over the woman's people (Israel) (Mic 5:2-4) as described by Matthew. The two promises meet in Christ. He is a spiritual firstborn who, by growing up and being crucified, becomes the eternal King of His people. Until David, the two lines of succession are the same, but when they reach the anointed king of the great earthly kingdom of Israel, they must split into two branches. This reminds us that the completeness then achieved is a prefiguration. That time God's will and His promise through the succession had not yet been united and fulfilled. The promise of the firstborn to the woman continued on its own course, as did the succession of Abraham's people through the anointed king who ruled over Israel. For after David, Solomon's temple, intended to be an exact replica of the heavenly temple, had to be built and consecrated, so that Israel's carrying of sin would begin with the Holy Spirit - who would fill it - and with Jesus, not yet incarnate, and the earthly king, that is, David's son, who would point to the eternal anointed. And, of course, the royal bloodline had to be continued.

Matthew also informs us of the female side, which is essential in the succession, mentioning 4 names besides Mary: Tamar, Rahab, Ruth, Bathsheba (Uriah's wife) (Matt 1:3-6). It is true of all these women that they are not born in Israel by bloodline. So how did they get into such important elected positions of succession? The reason is that they were born spiritually from Israel! They are the bearers of the spirit of Israel, as evidenced by the biblical stories associated with them! They are the protagonists of Salvation Story from Tamar of Judah to Bathsheba of David. They are the prefigures of the succession, pointing to the eternal kingship of Jesus. For it began with Judah, the son extolled by Israel (Jacob) (Gen 49:8). Through kings, his succession extended to Shiloh, the uncrowned Jesus (Gen 49:10), who entered our world in Bethlehem of Judah. The prefigure of Judah's Bethlehem, who is Jacob's 4th son, is Tamar, from whom a line of succession to the uncrowned Jesus will be born, with the birth of her twins (Mic 5:2).

VIII.10 Tamar's story

Described in Chapter 38 of Genesis. Succession is focused on. Judah married a Canaanite girl from which 3 boys were born: Er, Onan, Shelah (Gen 38:1-5). It radiates from the description that he married her because he liked her from the heart and sincerely at first sight — despite the fact that she was not born of his own people Israel. He was driven by the desire to

propagate Israel, to fulfill the will of their fathers and of God. The story takes place after the sale of his brother Joseph, so it is necessary to return to Chapter 37 to make it perfectly understandable.

Jacob lived with his twelve sons in the land of Canaan (Gen 37:1). They were expected to have 12 succession branches. But then Joseph, who had a chance for spiritual fatherly blessing, was chosen by their father's heart (Gen 37:3). Because of this, when he recounted the divine claim he had received in a dream that he would truly be the bearer of spiritual blessing, it intensified his brethren's hatred (Gen 37:5-11).

Joseph's brothers intended to kill him who their father sent to them. Seeing their approaching brother in fancy clothes, they all wanted it (Gen 37:18-20). With one exception, who was the firstborn Reuben (Benjamin was still little child, far away from his siblings). He was responsible for the family as a temporal firstborn after his father. At the same time, he felt a strong desire for father's spiritual firstborn blessing. He knew that a fratricide would cut off the path to this, so he worked to save Joseph and return him to their father (Gen 37:21-22). His brethren listened to him because, on his advice, Joseph was thrown into a dried-up well ripping off his ornamental clothes (Gen 37:23-24). At that point, fate sent an Ishmaelite caravan to them. It was going to Egypt to sell fragrant spices, balms, myrrhs. And in this caravan of good odours Joseph came to Egypt, having been sold for 20 pieces of silver (Gen 37:28). And when Judah noticed the caravan, it turned out that he was as eager for spiritual firstborn blessing as Reuben. He saw that his brothers had listened to his firstborn eldest brother. He also had desire to save Joseph, which was brought out of him by the caravan appeared. Like Reuben, then he declared his intention to save.

"Gen 37:26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content."

The saviour intent from the soul was re-paid off: his brethren listened to him, even though he was the 4th son of Jacob. Therefore, Joseph sold by his brethren was sent to Egypt, on foreign soil (Gen 37:28). But the next verse shows that Reuben was not with the brothers when Joseph was taken away by the merchants after being pulled from the well. Because they were grazing their sheep, he was also in charge of them in the first place, so he was looking after them. And so it was that Judah was the first voice when the caravan appeared, because of the absence of Reuben and his strong will from soul to save, which commanded behind him the accidental saviour will of Simeon and Levi, who had been born before him.

"Gen 37:29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?"

He went to his brothers and asked them desperately: what would happen to him? Because he had not fulfilled his duty as firstborn, Joseph was lost, and he was responsible. Going back to their father, he would be punished and exiled. That's when the next "family rescue" came. A new joint plan to save Reuben had been prepared. They killed an innocent goat and permeated Joseph's torn-up dress in its blood. So, returning to their father, they said:

"Gen 37:32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."

The result of the "family rescue" was their father's inconsolable sorrow. He felt so severe that it would dig his grave over time (Gen 37:34-35). At the same time, Reuben was saved and Joseph too according to his later story in the foreign land of Egypt.

Judah's conscience, however, was disturbed, very disturbed. It was his idea to sell his brother to foreign soil, even if he wanted to save him from death. His father had a pure, fearing fatherly love for him, and he would surely have been the bearer of Israel's blessing. If he would not perish on foreign soil, his eventual woman would not be from Israel, and his successors would be born of her. He did not deserve better, for the possible realization of these things was largely due to him. But then he was enlightened: what had happened was done by God's will! Therefore, it was certain that Joseph was chosen for spiritual blessing and succession, which was strengthened by his dream. God intended the mission to the foreign land for him (Gen 45:5-8). If his brother was the owner of such a fate chosen by God, he wanted to participate in exile to foreign land with all its implications, like his younger brother.

He then voluntarily left his family, his surroundings, and went into a Canaanite environment (Gen 38:1). Fate had brought into his life a Canaanite girl who, at first glance, became the choice of his heart and he married her (Gen 38:2). Of course, he considered succession to be the most important thing, to multiply Israel according to God's will. The offspring came. After his first two sons the third one in Chezib, where they moved to later on (Gen 38:5). His first son had grown up, become eligible for succession, so as usual in Israel, he immediately married him. The wife was Tamar, who, like his wife, was a Canaanite.

"Gen 38:7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him."

What evil did Er do to receive such a severe punishment? As Onan later, he consciously stood in the way of his father, who was diligent in multiplying Israel, which was pleasing to God!

"Gen 38:9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

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

The elderly Jacob considered Joseph's two sons Manasseh and Ephraim to be his own because he was still alive (Gen 48:5). In his life the God-given offspring were spiritually his sons according to the Law, despite the fact that to him only grandchildren by blood. Er also knew that his offspring from Tamar would become his father's by Law. But by Law, he died for his conscious defiance.

“Ex 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.”

The salvation of Israel, which is in Egyptian captivity, is at stake when Jesus calls Moses' attention to this Law. Succession is also ultimately for salvation, because it leads through it. Jesus fights for the Great Israel, frees and deploys it in His eternal kingdom with His Second Coming, who will be as many as the stars in the sky. Anyone who stands in the way of Israel's procreation is an obstacle to salvation!

Er and Onan were charged with the same mission by Judah: to serve God's pleasing desire to multiply Israel with their posterity. When they both died, it made him think that over. His only son was Shelah. When he grew up, according to the Law, he would be to raise a child for Tamar. But because his two sons "had fallen prey" to the struggle of succession against her, he preferred sending her back to her family home as a widow (Gen 38:11). While his son grew up, he had time for another successor from his wife. He knew it was very important to keep the succession line alive.

However, fate intervened. His wife died, too. After his grief, he went to his friend Hirah, who had brought his beloved woman into his life, to go with him to the carers of his sheep in Timna. He was thinking about a new woman and the current succession. The news also reached the ears of Tamar, who had been waiting patiently for Judah's promise to come true (Gen 38:12-13). Because she regarded the will of the God of Judah as a cause of her heart. And Judah was no longer thinking of succession by Shelah. He personally wanted another successor because he understood through the deaths of his first two sons and of his wife that God wanted a birthline from another woman. He entrusted himself to God's will that whoever He offered him would be the life-giver of his successor. Judah voluntarily undertook his mission to a foreign people out of his own conviction contrary to Joseph, who did not come to foreign land of his own free will. In Joseph's case, Judah was the executor of God's will with his counsel to save him. Now for him an executor was assigned, through which God's will would also prevail in connection with his succession.

Because the executive woman must have Israel's soul, she must fight for God's truth. This is what Tamar did, who, understanding Judah's intention and regarding that as God's will, wanted to participate in the divine plan, longed for it, and wanted to serve it with all her heart. She would offer his physical and spiritual treasures, put them in the way of Judah, so that if God

honored her, she might be part of the realization of His plan, multiplying the congregation of Israel.

Tamar knew that her identity had to be covered up, for as Judah's daughter-in-law, she could not be taken into account under the Law. Dressed as a prostitute, she went on the road to Timna and waited for Judah to arrive. When Judah and his friend reached covered-up-face Tamar, he knew that the prostitute would be the mother of his offspring chosen from God and put in his way. Anxiously and meekly he asked Tamar to be his partner in the fulfillment of the will of his God (Gen 38:15-16). In every way, he "asked for the right person", because that was also the pure intention of the pseudo prostitute. According to this title, however, Tamar asked for payment for the service.

"Gen 38:17 He said: I will send thee a kid out of the flock. And when she said again: I will suffer what thou wilt, if thou give a pledge, till thou send what thou promisest,

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

Judah offered a young lamb from his flock as payment. But until coming into the world, Tamar wanted assurances. She asked for his ring, cord and wand, which she received. And this is a prophecy pointing to Jesus. Tamar's expected son showed the way to the "Lamb" of the flock, who would be King, for Judah gave her symbols that belong to Him. And in His own time, He would really pay for the Israel-spirited "service" on which Tamar was busy. The lamb is the signet ring of the true Law, the bearer of the cord of the Covenant of humans loyal to it, and the true sign of the great age of grace that overwrites the Law by the wand symbol, or the Holy Spirit. And Tamar was going to need the real owner of these for her mission, so she was to keep them with her to show up in due course. For the time of the sacrificial lamb had not yet come, which Judah intended for her as payment (Gen 38:20-23). But the gift of His mercy can be possessed by anyone in advance who desires it.

Then three months later, Tamar's pregnancy came to Judah's ears. His reply according to the Law: death to her, burn her. At that time, she returned to Judah the evidence she had received from him.

For she was carrying the offspring of their owner in her womb (Gen 38:24-25). Twins, as we'll find out later.

And the Law was indeed overwritten by the holder of the royal wand as a prefigure: first by the escape of Tamar from dead when she had it, and then by being returned to Judah in respect of a succession not according to Law. And both owners of it were chained to the Law by cord of the Covenant, the New Testament and were armed with a spirit of Israel.

Judah considered Tamar to be a more righteous person of her own, stating that when she came to his family, she had such a relationship with Israel from the first moment (Gen 38:26). And his

two sons died disdained this outstanding spirit of her. They would be replaced by the twin brothers born of Tamar.

The twins remind us of Jacob and Esau and the closest possible fraternal relationship. The red Esau is the symbol of the servant people, while Jacob is the symbol of the chosen one. The latter replaces the former. As a sign of Esau's redness, a red ribbon was placed on the hand of Zerah, who was "preparing" to be the firstborn, as his hand was visible for the first time at birth. Yet his twin brother, Pharez became the firstborn (Gen 38:28-29).

The servant is not greater than his master. It will be the chosen King, or Lord to which succession from the womb of Tamar leads, which is different from the Law because of Tamar. Her twins are pointing to Jesus Christ. First He shows His servant form for a short time, and then His eternal spiritual firstborn, royal side erupts unstoppably. Putting Zerah behind him, Pharez is the first member of this chosen succession line. The change of servant-lord took place before the twins were born, so the firstborn is already Lord, Eternal King. Jesus was born in the form of a servant and carried out His mission as servant until His death on the cross. On resurrecting, He was already crowned eternal King. But He was entitled to this title from His birth to His spiritual rebirth, or resurrection. For the victory of Christ over death, as the Son of God, the unchangeable and eternal King, is unquestionable!

VIII.11 Ruth's story

It's very similar to Tamar's, but there are also differences. Also succession, survival is centered. It started in Bethlehem from a family that lived there. Elimelech's family set out for the field of Moab, a foreign land to escape the hunger that weighed on the territory (Ruth 1:1). The family considered a foreign soil as the assurance of their survival and reproduction. But instead of reproduction, decreasing in number started in the family. But the family became richer in spirit thanks to two future daughters-in-law.

First, the head of the family Elimelech died. His wife Naomi then married her two sons so that succession might be assured by them. Two Moabite girls became the wives: Orpah and Ruth. But before any offspring were born, both her sons died. Naomi then received word that God had visited her people to cease the hunger causing them to leave. Where God is, there is life — Naomi and her daughters-in-law set out to go back to the land of Judah. However, based on her own fate, she did not want to force her daughters-in-law to leave their home environment. For merciful souls like Orpah and Ruth, who, in their native land, had joined her family living there as strangers to multiply Israel, had a mission. Because of their Israel's spirit, their own nation had to be multiplied, so that spiritual Israel might increase in this way (Ruth 1:8-9).

But the two daughters-in-law sincerely wanted to help Naomi, and they did not want to leave her alone in her fate that had gone wrong (Ruth 1:10). Then, in return for their pure intent, she told them, according to her God-given wisdom, the reality of the future awaiting them: she could no longer make the pure, helping intent of his daughters-in-law a reality through her own

possible succession, for she was old. And they're young, hopefulness for the future. She would carry the burden of fate alone (Ruth 1:11-13).

The followings again blare the spiritual greatness of the two daughters-in-law. While crying expressing her sincere, pure feelings, Orpah bid farewell to Naomi that, according to the advice she had given her, she would go back to her people to live and multiply the people of Naomi with Israel's spirited offsprings in the land of Moab. Ruth, also according to the received advice from her mother-in-law, wanted to stay with her to return to Naomi's own people, who Ruth had already considered as her own people. For Ruth's sincere reasoning and insistence she could no longer find words, and was completely convinced (Ruth 1:16-18). The two daughters-in-law acted of their own free will without compulsion! Their goal was to help Naomi.

Naomi, who returned to Bethlehem with her daughter-in-law, was only able to "enrich" the inhabitants of the city with her sorrow because her absence caused Israel to decrease. However, they came at harvest when abundant food and spiritual nourishment could be harvested (Ruth 1:19-22).

Ruth immediately knew that the food God provided, symbolically the gathering of the ears of corn, was life, procreation. With the consent of her mother-in-law, she embarked on a nourishing, soul-enriching journey for both of them (Ruth 2:1-2). Fate cast her into the land of Boaz, a relative of Naomi. Boaz, after finding out that it was Naomi's moabite daughter-in-law who wanted to participate in the harvest on his land, personally encouraged Ruth. He counseled her to gather only in his land, for he even left it to his servants to help her in all things (Ruth 2:5-9).

In return for the Boaz's honor, she bowed to the ground and humility thanked him. But she didn't understand what made him be behaving this way, because she was daughter of a foreign people. And Boaz let her know that the spirit she was carrying was not foreign to Israel, so her reputation spread quickly throughout Israel. Through her mother-in-law, she had already testified pleasing attitude to the God of Israel. If someone wants to belong to His camp, the path to it will be opened. At the end of this, the member of the camp will be rewarded by God (Ruth 2:10-12).

Boaz's words gave great spiritual support to the alien Moabite, which she thanked again (Ruth 2:13). And Boaz was devotedly making her way to food and spiritual nourishment (Ruth 2:14-17). She could collect so much that she could even give to her mother-in-law, so she nurtured the lives of both of them. She asked Ruth for explanation how she could obtain such abundance. Learning that Boaz, a close relative was behind the things, she also counseled Ruth to gather only in Boaz's field (Ruth 2:19-22).

But the harvest had come to an end (Ruth 2:23). Here, the way of the ripe crop was not over. It continued with the threshing, the sorting, the cleaning. Then the pleasure of a good harvest could bring calm. Ruth was sent by Naomi to obtain such a joy (Ruth 3:1-2). Boaz's serving daughters gave him joy and comfort by harvesting a good harvest. But Ruth, as a reaper, should

personally, with her soul, bring joy to the kindred-spirited Boaz. Because she could not provide the relative, or the benefactor with grain or bodily nourishment, she could only express her gratitude with spirituality. That's why Naomi told the daughter-in-law to clean herself like the crop, and to go to the threshing relative in a nice dress, with the treasures of her soul. Naomi called Boaz "our relative", which means blood relation to her, but only spiritual relation to her daughter-in-law (Ruth 3:3).

Her intention had to be clarified by lying at Boaz's feet after he had gone to rest (Ruth 3:4). The explanation for this action is given in Chapter 4:

"7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel."

Redemption is still at stake. Naomi's legacy. That's why Ruth came to Boaz to offer her further saviour's intentions, thanking for his deeds keeping alive Naomi and herself. She wanted to remain his companion in the redemption of the legacy of the dead Elimelech, Chilion and Mahlon. And the redemption of those in the grip of death points to the risen Christ!

Boaz satisfied with food fell asleep and then woke up around midnight (Ruth 3:7-8). Symbolically, the dead, "sleeper" is resurrected. It is Ruth who, in the joy of redemption, wants to be a companion, who hungers for the awakening of the sleeper, from whom she expects redemption. She folds the shroud on the feet without shoes of the sleeping Boaz, so that to cover her after he awakened (Ruth 3:9). For the shroud of Jesus' death radiates the glory of redemption to all. She will be his shoes he walks in, which is a testimony to redemption. That's why she lies at Boaz's feet to declare her firm intention. She is Boaz's property, she wants to be his handmaid, to give herself to her mother-in-law as a redemptive testimony, like a shoe.

When all this was found out, the awakened Boaz entitled Ruth an owner of blessing of the Lord, who was the bearer of ever-growing love which placed the service of Israel before her own desires. In return, he would do everything for her (Ruth 3:10-11). According to Old Testament Law, the first step was to give way to the redemption of the closest blood relative. If he agreed, then it was God's will. Otherwise, Boaz would take up this honorable task (Ruth 3:12-13).

Then he advised Ruth to lie at his feet until morning. But before she could get any light, head back to town to her mother-in-law. Because if she came home in the dark, none would recognize her. This was important to him so that his intention (redemption of Ruth's heritage with marriage) in hindsight might not be thought to be for Ruth's nightly "service". To strengthen this, he even filled her shawl with food so that, in case of meeting someone, it might be obvious that she was taking home the rightful reward for his collecting work (Ruth 3:14-15). He also wanted to let Naomi know his intention to be a solid helper furthermore - which she would understand (Ruth 3:16-18).

Boaz, going to the gates of the city, gathered around him the people needed to realize his intentions: the nearest relative of Naomi and the law-knowing authority matured in spirit of the

city as ten witnesses (Ruth 4:1-2). The land of the dead Elimelech had to be redeemed from the hands of his living woman under the Law. Next of kin was first. He was warned of this by Boaz because he was next in the kinship line, who came to mind as a Saviour if the closest relative did not undertake her redemption. In accordance with the letters of the Law, the answer came: "I will redeem you." He assumed the further fate of the land (heritage site) and Naomi under the Law (Ruth 4:4).

But Boaz then continued to explain the course of redemption, by which it would be complete. This already applied to the other land, Moab's field. Symbolically, this was represented by Ruth and Orpah, who also became part of the people of Israel, and were "entrenched" in Israel spiritually. They were wives of the dead Chilion and Mahlon, just like Naomi and Elimelech. Elimelech lost ownership of his heritage site on Israel's soil with his move to the land of Moab, when he died there. (Humans in the grip of death have lost their right to eternal life, but with Christ's redemption they can receive it again.) To enter the eternal kingdom can only be through the Saviour born in Bethlehem, Judah. Only there could salvation happen, which is for the whole world. The truncated family returned here to regain the right to eternal life with redemption. The dead will receive this when they are resurrected. The men of the family died on foreign soil. Redemption of Ruth become Israelite from a stranger has the key to the salvation of those who live and those who have died on foreign soil. The whole Earth must be redeemed so that all having spirit of Israel may get back the right to eternal life!

Therefore, in order to redeem the entire family, Ruth should be progenitor so that the two continents would be "mixed up" and become one. They had lived in Moab's field for ten years (Ruth 1:4), during which time that land was giving their food. The natives of the land of Moab, Ruth and Orpah, were the supporters of the family of Israel at that time, and it was they who could give the name to Israel's heritage in the future — Ruth in the land of Judah, Orpah in the land of Moab.

This, in turn, causes a change in the proportions of heritage sites. Because Canaan promised to Israel, the 12 tribes, as a heritage area, will be smaller for them so that to make room for the stranger represented by Ruth. The next of kin thought about land, its size, when it came to Israel's heritage (Ruth 4:5-6). But on the contrary, the people of eternal country, that is, the spiritual Israel thus becomes ever greater, the legacy of the eternal Jerusalem thus is fulfilled.

Boaz (Ruth 4:7-8) immediately seized the redemption opportunity given by the retracted relative who by pulling down his shoes made his decision stronger. Boaz then declared to all those present at the gate of the place that he had redeemed the whole family (Ruth 4:9-10). The witnesses, the ten elders and the people expressed their liking to the deed. It was compared to the work building the house of God of Rachel and Leah, the reward of which would come true in Bethlehem. But Boaz's housebuilding work already adorned the house to be built by Pharez, and the continuation of his work would be Ruth's yet unborn successor (Ruth 4:11-12).

When his son was born, after marrying Ruth, the women essential to succession praised God, who gave the old Naomi a redeeming relative through her daughter-in-law, who, with her love, provided more than if she had seven sons of her own (Ruth 4:14-15). Seven is the number of entirety. In other words, her own biological sons would not have been able to make the King who redeemed the whole created reality come true - even if there had been seven of them. Because her "own sons", like the next of kin, only cared about the furthering of their own inheritance, they were called to do so. They could only provide an inheritance after her dead husband.

The old Naomi symbolizes the spiritually-matured Old Testament Israel, which is no longer destined for biological succession. She needs a daughter-in-law to make her life be continued who loves her with all her heart, who is able to redeem her husband and sons who have died on foreign soil and even the people of Israel who live there, and her spiritual son born not according to Law will get her to the gate of the legacy prepared in the eternal country. This daughter-in-law is the symbol of the woman of the New Testament, the fulfiller of the promise of Jesus' spiritual birthright, Mary, whose prefigure is Ruth.

Ruth's redemptive husband is Boaz, a distant blood kin with Naomi, the elderly Old Testament Israel. Mary's husband Joseph, who is a distant blood-kin with Jacob named Israel, through his father also named Jacob. Boaz builds the house of Pharez of Judah pointing to the eternal kingdom of Jesus (Ruth 4:12) just like Mary's husband Joseph. Ruth is daughter-in-law of Naomi (House of Israel). Mary is the daughter-in-law of Joseph's father, Jacob (House of Israel). The end of the bloodline to the coming of the spiritual firstborn given to the woman, Eve, according to Luke:

“3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,”

To add to the quote: He is Joseph's son in spirit, because he is not Jesus' father by blood! By blood, He is the son of Mary (Matt 1:16). And the family tree is also by bloodline, as evidenced by the list from Abraham to king David, which is the same here as Matthew's (Matt 1:1-6; Lk 3:31-34). The correct interpretation of the above quotation gives the following description:

Jesus Himself was about thirty years old (in His 30s) when He began to teach — who, as it was claimed (according to popular belief), was the son of Joseph (but just in spirit) because he had adopted Him as his own son by the Holy Spirit (Matt 1:18-25). And He (Jesus), regarding bloodline (according to the promise given to the woman on His mother's side), was the son of man Heli ...etc. Joseph, as Mary's husband, will be Heli's spiritual son.

The mention of both branches is important, for in Jesus the two promises are unified that were broken into two branches after David. And the two promises are these:

“Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

There will be a battle through succession between Satan and the woman he misled. Then she will give birth to the seed, the successor, who tramples on Satan's head completing the fight against him — His first promise. In other words, He takes over the title of king of the Earth temporarily obtained by deceit. But only a king can take a royal title by victory. So the promised seed is a greater King, inexorably greater than he is — second promise. The throne of Jesus is in heaven, with His crowned head adorned there. And the Earth is the footstool of His feet (Isa 66:1). And that's why Satan can only bite into Jesus' heel. For his turn against God, his throne is chained to the dust of the Earth, in vain his desire to ascend. His crowned head slips on the ground like the snake's. That's why Jesus can stomp on it.

But if Jesus' throne is in heaven, then He is a spiritual eternal King, a spiritual firstborn, whose delivery to Earth is realized by the woman. These two branches must meet in Jesus, that's why the succession is split in two after David to show the king David's duality as a prefigure. Bathsheba gives birth to Nathan and Solomon in Jerusalem (Chro 1.3:5). Solomon will be king, and his kingly succession will lead to Joseph, Mary's husband. Here it is necessary to have a spiritual connection to be said to the father of Jesus. The bloodline of Nathan leads to Mary, whose biological father is Heli. This is how the duality, divine and human side of Jesus come true — the firstborn of a flesh-and-blood and the spiritual, eternal King. The chosen eternal Spirit moves into the unchosen earthly human to become the chosen one. After Jesus' sacrifice and resurrection, this grace belongs to the whole world.

Boaz is also a prefigure of redemption. Matthew says that his father is Salmon, his mother is Rahab (Matt 1:4). Boaz, the redeeming prefigure, is the son of a descendant of the house of Pharez and of a harlot daughter of Jericho in the land of Canaan (Josh 2:1).

VIII.12 Rahab's story

The symbol of Rahab the adulterous given by the Scriptures marches throughout the Bible. It is widely used in positive and negative terms. Its primary meaning is: unfaithful to someone or something. In the case of a woman, a prostitute, a lustful meaning dominates, who is unfaithful to the law of morality and refers to the craft of livelihood. Why did the two delegates who were looking for Canaan go to a house that advertised such a trade? Because their primary purpose was to spy secretly (Josh 2:1). They wanted information about the future ahead of them, the people living in the land of Canaan, and the city of Jericho. The best solution to preserve their incognito was to use a service of a prostitute as a camouflage. They had found such a house, but this time was enough for the townspeople to notice the strangers and notify the king of Jericho (Josh 2:2). After all, on the news of Israel's advances, the king had already set up spies lying in wait to know immediately if a stranger arrived in Jericho. The two strangers went into the town in the dark before the gate closed. The inhabitants clearly could not see who they were, yet they immediately thought of the sons of Israel.

The king, along with his people, believed that they were confronted with that Israel whose news of arrival had already reached them. They knew of its great wonders at the Red Sea and the destruction of the two kings of the Amorites (Josh 2:9-11). Despite this, the king of Jericho wanted to take them as enemies. According to the report of his spies, his subjects were sent to the house of Rahab to bring the Israelites to the king (Josh 2:3).

But the heart of Rahab's house, that is, of her whole family, melted at the news of great significance about Israel. Sight unseen, they believed that the people of God, who was the Lord of Earth and Heaven, were approaching them (Josh 2:11). In declaring her sincere faith, Rahab immediately sided with the two Israelites — hiding them in support of their rescue (Josh 2:6). Giving false information about them, she directed the king's subjects far from her house (Josh 2:4-5). The persecutors, leaving the city, closed its gates so that no one might go in or out, and they headed for the ford of Jordan (Josh 2:7).

Events were fast-moving, because the two Israelites who came to lodge had not yet gone to bed when Rahab let them know in their hiding place that she had freed the way for them (Josh 2:8). Go to the mountain for three days because she noticed that the persecutors had made their way to Jordan (Josh 2:16). Knowing the way there, she knew it would take them three days to get back. Because she also knew that Jordan was the border of Canaan, so when the persecutors reached it, they would no longer go but "watch" over their own land. And she made them swear to God, to their God, to exercise mercy on her and her house, on her entire family, to escape death when they returned with the power of their God. And she also asked them for a true sign of protection, which would still proclaim the oath and covenant between them (Josh 2:12-13). The Israelites promised her that if she did not transgress the agreement between them, they would be by her side, even in the expense of their own lives, when they took possession of their land.

“Josh 2:14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.”

She then lowered them on a rope outside the city wall from the window of her house because it was built on a stone wall that surrounded the city (Josh 2:15). After they had descended, they said back to Rahab: their promise under oath would become compulsory for them only if a red thread of the lowering, saving rope was tied to her window. Because the red thread was the true sign of the alliance between them. Those under the protection of this marked house were entitled to be saved from death. They would be responsible for the people in there if they were hurt somehow. But people outside of the house on their return would not be given their protection. So all the family she wanted to save would have to be collected in her house. And they pointed out once again that it would be an exoneration from their oath, if she did not consider what happened between them as a matter of heart, that is, she broke their spiritual covenant in any way (Josh 2:17-20). Rahab accepting the conditions tied the red thread to her window. And the Israelites departed (Josh 2:21).

They were staying on the mountain for three days while the pursuers were searching intensively for them. Then they returned to Jericho, and Israelites returned to Joshua on the eastern side of Jordan. They told him all that had happened to them (Josh 2:22-23).

“Josh 2:24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.”

The two delegates were convinced that the news of Israel's conquest had fully had its effect on Canaan and it was matured to conquest. For some of the peoples living there awaited fulfillment in full faith, the appearance of Israel with the power of the Lord of Heaven and Earth. The people of Rahab laid claim to the favour of the God of Israel. The others had also been affected by this news and would do everything they could to prevent it. They had no intention to ask for mercy.

The high-ranking story of Rahab reflects the mission of the eternal King, Jesus, with the Holy Spirit, which completes the whole Story of Salvation. Joshua is the symbol of the Father, who sends His two delegates, the Son and the Holy Spirit to Earth on a secret mission. But He is also the One who, in that historic time, would lead the people of Old Testament Israel into the promised land. This, in turn, symbolizes the end of the ministry of the Father's eides: Jesus takes His people transformed by the Holy Spirit, the spiritual Israel to the eternal kingdom of the New Jerusalem.

The two delegates went to spy on the land of Canaan, including Jericho (Josh 2:1). Jericho represents Babylon the Great, for before its siege, God tells Israel in advance:

“Josh 6:18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

7:21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.”

Gold, silver, copper, and iron vessels are measuring vessels filled with values that are among God's treasures. These are those that serve Him with acts of the spirit of Israel. Gold, silver, copper, and iron also represent the empires and periods of Babylon the Great as described in the book of Daniel (Dan 2).

The house of Rahab who was an inhabitant of Jericho (Babylon) built in the promised land, was highly watched by its king. Because of the service of the house, it was very visited by the strangers visiting the city. On the edge of the city, on its wall the house was built because of Rahab's craft of livelihood. The prostitute was disloyal to the public morals and the law of the

city, therefore she was despised in the eyes of inhabitants. But by receiving God's envoys, saving them, Rahab proved her Israel's spirit.

During the existence of Babylon the Great, a person with such a spirit can only live as a prostitute unfaithful to its laws, whose craft of livelihood is awarded the epithet despised. But with the support of a person owning such a spirit, the two delegates of Israel reached the mountain, which represents Golgota, the mountain of Salvation of Jesus of being complete with the Holy Spirit. They stayed there three days, and then returned to their sender, Joshua. Jesus was resurrected on the third day and raised to heaven, where He had come from (Lk 24:51). That's where He takes the "measuring vessels" filled with the Holy Spirit that are created during the golden, silver, copper, and iron ages and are God's treasures. And under Babylon the Great era, the eternal King Jesus carried out His redemption, whose symbols, or treasures hallmarking His deed, Achan, a successor of the house of Judah desired, wanted, and hid.

There are two concealers before our eyes: Rahab and Achan. Their symbols must be applied to the whole of Salvation Story—as mentioned earlier. Achan is the end of Zerah's succession line who is the son of Tamar and Judah. Zerah is a symbol of Jesus, who is given a mission as a servant for a short time, and whose eternal royal glory is hidden, not revealed because of this. This means, in particular, the period of 5832 prophetic years between the creation of Adam and the Second Coming of Christ. The "short-term" period of slavery is then terminated forever, as Zerah's succession with the destruction of Achan (Josh 7:24-26). Zerah received a red ribbon on his hand, which represents the Redeemer who took the form of a servant (Gen 38:28-30; Phi 2:6-8). The symbol of the red ribbon, the Covenant of Jesus, chained Rahab the prostitute to the two secretly spying Israel's delegates who represent Jesus and His Holy Spirit. The historical situation is a prefigure of the conquest, that is, the settlement, with the Second Coming of Christ. Rahab and her people represent those waiting for Jesus full with the Holy Spirit, in His full heavenly glory, whose souls are permeated with the news of His proximity (Josh 2:9-11). They are fighting for nothing less than survival, forming a spiritual alliance with the two spying Israel's envoys.

With all her heart, Rahab helped the delegates of Israel approaching with the power of the Lord of Heaven and Earth to fulfill their mission (Josh 2:4-6,15-16). She revealed her hidden Israel's spirit, which had been covered because of her profession in the city. She knew very well that she was despised by the king and his people. But Jericho's attitude towards the coming Israel was that of an adulterous woman, just like the Amorites and their two kings, Sihon and Og - their "craft" matched her. Their fate was destruction. This awaits those working against Israel, which has the power of the Lord of Heaven and Earth. And Rahab acknowledged, respected and humbly wanted to serve the almighty God of Israel, just as the two delegates did. She wanted the protection of the power of the same God that Israel had already possessed (Josh 2:11-13).

But she also knew that the Lord of Earth and Heaven had to come from heaven at the time He had set. Before they would appear in full glory, the two delegates had to be sent to the mountain, the Height, for three days (Josh 2:16). First, the redeeming death and resurrection on

the third day were needed to scatter the favour of God to the whole world, allowing prostitutes like her to escape death. And the mountain of redemption brings deliverance from those who persecute Him and His people.

And the story that described the prefigure of the path to Jesus' Second Coming continues. The two delegates returned to Joshua in Sittim. Sittim was on the east side of Jordan. Many of the components of the Holy Tabernacle were made of wood bearing this name: ark, sacrificial altar, curtain columns, rods (Ex 25:5-27:8; 30:1-6; 36:19-24,35-37; 37:1-5,25-28). The Tabernacle that Moses built was a "shadow" of the Holy Tabernacle in heaven, where God and His people would live together forever. From there, Joshua led Israel to the Jordan to cross it to Canaan, where 12 stones were placed to form the foundation of the temple (Josh 3:1,4:20-23). The story then focuses on the Ark and the priests who carried it.

Because the foundation stones are spiritual foundation stones that are set by those carrying the Ark of the Covenant. It is therefore a spiritual ark representing the spiritual New Testament of Jesus (Josh 4:1-9). After three days, before crossing the river, leaders in the spirit of the New Testament walked through the camp of those awaiting passage (Josh 3:2). They were made aware that when the priests carrying the Ark of the Covenant headed for Jordan, the others might go after them. Cause three years after Jesus' resurrection, the Holy Spirit would be poured out on those who carried the spiritual ark of the New Testament.

“Josh 3:4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.”

The reality of the spiritual ark began with the birth of Jesus, which from there will be fulfilled after 2000, specifically after 1855 prophetic years. This is the length of time required for the world to learn about the untreaded path shown by the Holy Spirit, which is supported by the bond of the New Testament. Priests are the prefigures of the High Priest Jesus. They are the bearers of the Covenant-locked, stone-set Law. Jesus made this prefigure come true: He filled the Law with the Holy Spirit and set the example of nearly 2000 years of spiritual cleansing for the peoples of the whole world. Because the next day, which closes the time of this journey, brings the miracle of God to Israel (Josh 3:5). Just as Israel was freed from Egypt representing the bondage of sin by the miracle of the Holy Spirit, by "drying out" the Red Sea, it will be the same when it comes to the eternal kingdom, when time for the harvest comes (Josh 3:15): the running water, Jordan representing God's will also "dries up", splitting in two so that the people full of the Holy Spirit may pass dry through it to Canaan, the eternal kingdom (Josh 3:7). The limit, the key to entering it, is the will of God, which "stands aside", recedes before the congregation full of the Holy Spirit that is trying to reach their end goal, the eternal kingdom. This people no longer need to be immersed in water representing God's will, for the Holy Spirit is the guide and filler of their will. And only a people with the Holy Spirit, who is led by Jesus full with the Holy Spirit, can have an eternal country (Josh 3:17).

The people and priests who listen to Joshua's word represent the congregation following the Word of Jesus (Josh 3:5-6), who await the "miracle of the next day" nearly 2000 years after Jesus' incarnation. The purpose of the journey to it can only be reached by the people following the leaders carrying the spiritual Ark, who are carrying it from the age of Moses onwards, when the chosen people were first given Ark made on Earth representing the spiritual one (Ex 25:1-22). That is why God told Joshua that he would be exalted, but already before all of Israel, which would be complete at the Second Coming of Jesus, who, by obeying the Word, would thus fulfil God's will, would reach the miracle of the conquest in a new age (Josh 3:7). And so it was, for when everyone had crossed the Jordan, God exalted Joshua (Jesus) (Josh 4:14). In other words, God is with His people all along, so that the prefigure-Ark of Moses may become the spiritual Ark of the whole world and by the people who carry it the conquest of the eternal kingdom can be realized.

And by emphasizing this God-listening people who are always with their God, the story of the conquest led by Joshua (Jesus) goes on. Listening to the Divine Word, the priests carrying the Ark of the Covenant (Josh 3:8) came to the edge of the Jordan's waters and by believing the Word, Canaan would be delivered from the people who did not follow the Word of God. And the Word tells His people in advance what will happen to make their faith even stronger in God, to enter the entire spiritual Israel, the eternal kingdom (Gen 3:8-13), as it happened to the Old Testament Israel, which had 12 tribes. And Joshua's people of 12 Old Testament tribes are a prefigure of the entire spiritual Israel that is gathered in the end times, and must therefore be represented from all tribes (Josh 3:12). They carry the Ark of the Covenant, that is, the Laws proclaiming the will of God, enriched with the Holy Spirit, which show the way to be followed.

And the truth of the Word was immediately revealed: for the swelling Jordan at the time of the harvest was cut in two, as the feet of the priests which bare the ark reached the brink of the water. The upper part of the river downstream stopped flowing and the remaining part dried up towards the Salt Sea. And the people who came after the priests dryly crossed the Jordan before Jericho (Josh 3:14-17).

The harvest represents the gathering of the people destined for eternal country at the Second Coming. The church serving God's will is capable of going back to the divided Jordan to pick up 12 stones placed at the feet of the priests and take them to their accommodation in Canaan (Josh 4:1-5,8). They can already raise and carry on the spiritual stones and eternal foundations that the priests carrying the Ark of the Covenant have been walking on. These heavy stones of spiritual treasures can provide an eternal foundation for the congregation in Canaan, from which a path can be built to an eternal kingdom.

This country, the New Jerusalem, was far away at the time, but it was Jordan, the water representing God's will, that had cleansed these foundations. Its source was in Zaretan (Zaretan=precipitation), fueled by precipitation from heaven (Josh 3:16) near the distant city of Adam (New Jerusalem) representing the purpose of Jesus' Second Coming. For the will of God comes down from heaven to swell into a river that flows towards those who obey His will, to

purify those who are immersed in it, and to draw aside to make a way for those who want to see Him, and to protect them like a pillar of water.

And when the pillar of water stood, Joshua placed 12 new stones in the Jordan's pool, in eternal memory of the feet of the 12 priests who stood there carrying the Ark of the Covenant (Josh 4:9-10). Those who carried the Ark of the Covenant at the beginning of the journey to Canaan were Spirit-filled leaders who showed the way for the church of Israel, made up of all the nations of the world. They were worthy of the stones that will forever commemorate them. And they were the ones who let all the congregations together with the sons of Reuben, Gad and Manasseh go before them. They departed for the last time from the river Jordan into Canaan - according to the prophecy of Moses (Josh 4:11-12).

And the number of those who passed before the Lord is 40000 "valiants" (Josh 4:13). The symbolic number consists of 40 and 1000. The latter is the number of the Second Coming of Jesus, and the previous represents His carrying of sin lasting 40 years for the sake of the fourth generation. Since the 4th generation, which already knows the final path to the New Jerusalem, will be numerically complete, therefore special emphasis will be given to the tribes of Reuben, Gad and Manasseh. Later they returned to the east side of the Jordan (Josh 13:7-32) when they took possession of Canaan on Earth, but they will not turn back from the way to the eternal kingdom (Rev 7:5-6).

So, at the end of the crossing through Jordan, Joshua was exalted as a prefigure of Jesus (Josh 4:14). For in the land of Canaan, the priests carrying the Ark of the Covenant were the last to enter. Like Jacob (Israel) who, sending his God-given treasures collected in the house of Laban, wanted to placate Esau by leaving himself at the end of the line of presents to safely move all his family to Canaan. The priests carrying the Ark of the Covenant did the same, which represent Jesus and the Holy Spirit. They came out of the middle of Jordan only at the word of Joshua (Jesus) for the last time (Josh 4:15-17). For an owner of Spirit of Israel departs for the eternal kingdom of the Father by humiliating himself (herself), taking up the form of a servant, sending the fruit of ministry in advance, and boasting of it only (Gen 32:18-21).

To confirm those who act in accordance with God's will, when the feet of the 12 priests carrying the Arks of the Covenant touched the shores of Jordan, its water immediately returned to its bed and continued to flow — as before (Josh 4:18). Joshua, the leader of the elect who wanted to settle at Gilgal, then made a memorial out of the 12 stones brought from river Jordan (Josh 4:19-20). An eternal memorial for the eternal God of Israel so that all his descendants might know that those who followed God's will would receive His helping hand as a reward, which would lead them to Canaan, - the eternal home, the New Jerusalem (Josh 4:21-24).

But the way to the New Jerusalem is through earthly Jerusalem! This is underlined in Chapter 5.

“Josh 5:2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.”

Jesus told Joshua to circumcise his people for the second time because of the 40-year journey through the wilderness. This second circumcision took place in Gilgal for the first time, but it's a prefigure. The second 40-year migration of wilderness is Jesus' 40 years of carrying sin after the people of Israel become circumcised for the second time. And spiritually! That was Israel's real turnaround. Gilgal's name means this, but its reality came into force with the New Testament after Jesus' death and resurrection, which is spiritual circumcision. During the 40-year migration through the wilderness, there could be no new body circumcision symbolizing spiritual one, because the New Testament only began after the resurrection of Jesus lawfully, after closing the Old Testament (Josh 5:4-7).

Joshua repeated the circumcision given to Abraham, which would lead his circumcised people to the age of Jesus. Moses' people having Abraham's Covenant, who had come out of Egypt, perished during the wilderness migration (Only their new, uncircumcised sons, plus Joshua and Caleb lived on, Num 14:29-31). The reason was their disobedience (Josh 5:6). And their reproach caused by this was turned away from them in Gilgal, when they came into the land of Canaan by listening to the Word of Jesus (Josh 5:9). And it became the same in the age of the New Testament, which came into force with the resurrection of Jesus — the Old Testament people circumcised in Abraham's way, who did not yield to the Word, were destroyed in 75 PE, along with earthly Jerusalem which was the prefigure of the eternal kingdom, the New Jerusalem. The other part that yielded to the Word, the apostles and their followers, will realize the spiritual Israel including the whole world, which will really reach the New Jerusalem.

This is reinforced by the further fate of Israel camped in Gilgal. On the 14th of the month declared by Moses, they made a Passover, and the day after they ate grain and unleavened bread from Jericho's field. And from then on they ate only the fruit of the land of Canaan, their food during their migration in the wilderness, the manna, ceased forever for them (Josh 5:10-12). For Canaan is the sacred land of God, which was stated by Jesus to Joshua in this land (Josh 5:15). It is a prefigure, namely, the symbol of the Messiah who with His first coming touches the Earth, thus sanctifying it. This is how our Earth becomes a prefigure of the final new Earth.

He used His sword extracted, that is, the Word of the New Testament completing the Old Testament, for this fight which Joshua could not know at this time. Therefore, he asked, whom the Prince of the Lord's army wanted to help with His new weapon (Josh 5:13)? Because his people, Israel, were the Lord's army. And the Lord was Jesus, who had just come! Projected into the age of Jesus' incarnation: blessed is He who comes to Earth and who awaits Him (Dan 12:12). Joshua, who immediately understood the honor of visiting of the Lord's Prince, leaned toward the holy Earth and offered to serve God's will further (Josh 5:14).

The next phase of this is the taking of Jericho, which leads to the Second Coming Back of Jesus. The city had closed its doors to Israel. Jesus then prophesied about Jericho: Israel will own the city. And He told them what to do for realization (Josh 6:2-5). Joshua transmitted the Words

received to his people. And the people listened to Joshua (Josh 6:6-17). According to Jesus, it would take seven days for the city to belong to Israel, along with its king and leaders. For six days, once a day, cautionary the city should be gone around by the whole of Israel. The spiritually strong "militants" at the beginning of the people, then the trumpeting 7 priests, then the Ark of the Covenant, and finally the shouting common people, were the battle formation that would bring Israel's triumph. But Joshua told his people in advance that when they heard the command from Jesus, they would shout and echo the word of God, so that their struggle would end in victory. This was the seventh day when they were about to go around the town last. Then the people hearing the sound of priest's horns made of the ram horns cried out and the walls of Jericho fell (Josh 6:20). But just before that, Joshua drew Israel's attention to the following:

"Josh 6:17 And let this city be an anathema, and all things that are in it, to the Lord. Let only Rahab the harlot live, with all that are with her in the house: for she hid the messengers whom we sent."

Israel was to treat the city as a curse, whose "treatment" would have to be passed to God. Their duty was only the "treatment" of Rahab and her house's people according to the pre-agreement. And if Jericho was to be consecrated to God in this way, they should not take away from the things dedicated to Him, lest the curse of Jericho would turn to them. So the gold, silver, copper, iron vessels in the city were God's treasures, being specially dedicated to Him (Josh 6:18-19).

After that, Jericho's defense wall collapsed. And Israel, with its sharp swords (the Word of God), completely destroyed Jericho except for Rahab and her family, as well as the vessels of gold, silver, copper, and iron (Josh 6:21-24). The House of Rahab, built on the stone wall of the city, did not collapse, so the two spies were able to get its inhabitants out and resettle them outside Israel's camp (Josh 6:23). But in fact Joshua saved Rahab and her family because he took them into Israel's camp (Joshua 6:25)! It happened later on, according to the story. And Joshua cast a curse existing until the Second Coming of Jesus on then destroyed Jericho representing Babylon the Great of the end times. The earthly curse was fulfilled in the time of king Ahab of Israel (Kings I.16:34). And with respect to Babylon the Great, it will be with the Second Coming.

However, the son of one of Israel's tribes, Achan, who was a descendant of Zerah, who was one of children of Judah and Tamar, did not keep the command of consecrated things. Because of this, the curse of Jericho—the theft of God's treasures—went to Israel (Josh 7:1). The next stage of the conquest revealed this when the capture of the city of Ai (stone pile) was, in accordance with God's plan. Joshua was as careful in this case as he was before the siege of Jericho. He sent Jericho's men from the family of Rahab to Ai to secretly spy on what his people should expect about the city (Josh 7:2). The Canaanite spies were able to find out all about the Canaanite people in Ai. They let Joshua know that there were few, therefore a fragment of the Lord's army could triumph over them. According to their advice, about 2000, just to be safe, 3000 men were enough to fight (Josh 7:3). So Joshua sent 3000 men against Ai. However, they ran unexpectedly in the battle, and even 36 of them fell during the persecution on the road to Shebarim (Josh 7:4-

5). And Israel was completely under the influence of this negative news, and was hopeless. Joshua and his people's struggle without Jesus could not bring victory.

Israel's first step in the land of Canaan was its triumph over Jericho. Projecting to the end times, this is the end of Babylon the Great. But in Joshua's days, from the end of the conquest to the beginning of the final conquest there were $1450+1855=3305=3000+305$ prophetic years. 305(306) BPE is the definitive date of destruction of the Babylonian Empire on Earth (Fig. 2). From this point on Babylon the Great fortified with copper and iron bands will carry on only its spirituality all the way to the end times (Dan 4). The remaining 3000 prophetic years lead to its final destruction. That's why 3000 men were going to fight Ai first.

The first phase of the spiritual temple building symbolized by stones is the destruction of cities built from the stones of Canaan, so that they may be replaced by structures built from the spiritual stones of Israel. The fulfillment of this process is taken by Jesus, who will return for the second time in all His royal glory casting off His form of a servant of 5832 prophetic years forever, and causing Babylon the Great to end. The earthly root of the servant's form of Messiah born on Earth is Zerah. His twin brother Pharez is already proclaiming Jesus, who has eternal royal glory and throne in heaven, whose stool of His feet is the Earth. (Boaz also takes the stage of the Salvation Story on the Pharez branch.) The end of Zerah's succession is Achan, who must be utterly destroyed to make Canaan, that is, the New Jerusalem built.

From the consecrated treasures of Jericho, which represent Babylon the Great, Achan appropriated a Babylonian robe, 200 shekels of silver, a golden wand weighing 50 shekels, and took them to his own camp, hiding them in his tent (Josh 7:21). But he only dug the 200 pieces of silver into the ground, which he considered most valuable. This is how the envoys sent to his tent found all the stolen things: robe, wand of 50 shekels of gold underneath, 200 shekels of silver in the ground below them (Josh 7:22), according to Achan's testimony.

And Achan's deed came to light after the unsuccessful struggle following Israel's first successful triumph on the land of Canaan. In search of the cause of the failure, Joshua and the elders of Israel humbled themselves in front of the Ark of the Covenant (Josh 7:6-9). And the quick answer came from the Lord Jesus: Joshua must listen to the Words that generated the first judgment in Canaan, not by turning to the earth, but face to face with Jesus (Josh 7:10). It is not the silver of the Earth (Satan's money, Es 3:8-9) that is eternal value, but Jesus who sanctifies the Earth! And it is a prefigure of the relationship between Jesus returning for the second time and His people.

And to look at Jesus can be through a spiritual Ark, that is, spiritual temple building. It is the second temple of Jerusalem, ordained in 520(521) BPE, that led to the true spiritual temple, Jesus. Until then, Jesus complete with the Holy Spirit, had moved to earthly prefigure temples and fought with His chosen people against sin. In 1500(1501) BPE, the people who were freed from Egyptian bondage received the first earthly Holy Tent, in which Jesus' spiritual ministry of 50 prophetic years resulted in taking possession of Canaan. Israel having this grace could get to the first temple of Jerusalem, which replaced the Holy Tent, until its loss in 980(981) BPE. And

this lack of temple brought about the final destruction of the truncated Israel (Ephraim) in 720(721) BPE. From there, after 200 prophetic years, the remaining symbolic Israel, Judah was given a symbolic earthly temple to replace Solomon's one destroyed by Babylonian Empire in 590(591) BPE. Because of this, Jesus, filled with the Holy Spirit, did not move in, so there was no spiritual Ark of the Covenant in the temple, which caused the wooden one to be no longer necessary. 520(521) BPE is a reform milestone that was preceded by a 200 prophetic years of fighting against sin when Jesus' chosen people were the symbolic Israel, Jews of Judah (Fig. 3). His service for His people in earthly "tents" before His incarnation, which concealed His eternal royal glory, began with a period of 50 and ended with a period of 200 prophetic years. This is symbolized by Achan's Babylonian treasures, hidden under robe in his own tent. The robe is Babylonian, which spans the ages of 1500(1501) to 520(521) BPE. The difference between the two dates is 980(981) BPE, when the Great Israel built by David was split in two as a prefigure, because of Satan's machination. This tells us that the struggle against Satan standing behind Babylon the Great points well before 665(666) BPE, before Adam and Eve were created.

Achan considered Jesus' fight of $200=4 \times 50$ prophetic years against Babylon the Great existing to the end, to be of real value, so he dug the 200 shekels of silver into the ground. During this time, Babylon the Great also "created" earthly things: in 720(721) BPE it destroyed the earthly truncated Israel, in 665(666) BPE its earthly start was realized, one of the results of which was New Babylon come alive in 630(631) BPE, and then the destruction of Solomon's temple in 590(591) BPE. However, the consecration of the earthly temple completed in 520(521) BPE was carried out by Jesus, who was then in heaven, so that He might symbolically move into it in 520 prophetic years' time. And this ministry in heaven had its effect on the earthly shadow temple in ruins which would be rebuilt: in 543(544) BPE, New Babylon was occupied by Darius the Mede, in 305(306) BPE its earthly role was finally ended, and around 270(271) BPE the ruins of its buildings disappeared from the face of the Earth. Only its spirit lives on until Jesus appearing in all spiritual power and glory in the end times. For this reason, Jesus' treasures of Salvation are created under the great Babylonian period, which must be dedicated to Him, so that He will return them to the Father. The treasures are spiritual, washed clean by the immersion in God's will, like the stones being in the bed of waters of Jordan.

Those who serve God's will are at different degrees of spiritual maturity. This is also true of Israel the country-taker led by Joshua. Like Rahab, they bound themselves with the red thread of the Covenant to God, who concealed His full glory at the time. Projected to the end times, the New Testament, which completes the Old Testament, is the liaison for those who expect Jesus to return second time. However, the fact is that Israel's Covenant of Canaan strengthened by circumcision was broken, they stole, lied, and, as sacred vessels intended for God, they hid the stolen treasures not in their vessels, but among them. The culprit had to be found by convening the 12 tribes and going through their family tree. And the judgment should be a burning with fire, which was to apply to all things concerning the sinner (Josh 7:13-15).

Joshua started to solve the matter early. His finding the sinner destined for judgment seemed to be done by himself, but the inner voice, Jesus full of the Holy Spirit showed him the way. The

truth was revealed: Achan, son of Carmi, who is the son of Zabdi, the son of Zerah of the genus Judah, was the sinner (Josh 7:18).

“Josh 7:19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.”

Joshua's first words to the sinner: please give glory to the God of Israel. Achan did not comply with this request. For if we glorify God with all our hearts, we ourselves will return His desired treasures, which are intended for our enrichment and hidden from others, to their rightful Owner. Like Jesus, who, at the end of Salvation Story, after 5832 prophetic years, will forever take off His form of servant and come in all glory for the people of Israel's spirit destined for the New Jerusalem. This people chosen from Adam is the treasure of God, which has been captured by sin, Satan. Through the sacrifice of Jesus, who first visited Earth under Babylon the Great which conceals His eternal royal glory, symbolized by the Babylonian robe and golden wand, this people reach the eternal King who returns in His full glory for second time and returns the treasure of God thus cleansed of sin, to its rightful Owner, to the Father. Boasting of them, sending them before Him, they approach the eternal kingdom of God.

In Canaan, the prefigure of the eternal kingdom, Achan considered the relationship with Jesus, who had already come face to face with Joshua, with His new Covenant, as if it were not yet time to return God's treasures received for his own enrichment. Therefore, he himself did not go to his own tent to return the hidden treasures, despite confessing his deeds. He did not see the eternal crowned Redeemer King behind Christ then being in form of a servant, who was their Leader in the Jericho's triumph. Unlike Rahab, who, before the destruction of Jericho, Babylon the Great, the earthly Babylon, and before the first coming of Jesus, had already recognized in the two delegates that Jesus who would return in His eternal glory, whose Covenant bound to His form of a servant and symbolized with a red ribbon, could redeem such a prostitute she was. And she glorified Him with her deeds, which meant the return of the treasures received from Him. For Rahab hid in her house the two delegates of God's treasures in order to support their mission with pure heart to deliver the sinful, forsaken world and to be scattered the treasure of God to the four corners of the world! The reward of a person loyal to the Covenant, extended to all those who gathered in her house. Like the "reward" of unfaithful to the Covenant that Achan represented. He was the biological offspring of the chosen people from the tribe of Judah, who did not carry an Israel's spirit. Unlike Rahab, who was born of Canaan people, in Jericho, with an Israel's spirit.

And despite her Israel's spirit, the two spies of Israel did not bring her and her family into any tent of Israel's camp (Josh 6:23)! In turn it was she who had saved them hiding there right in her own house. Instead, Achan put more worthless, earthly treasures symbolizing spiritual ones into his tent. Joshua, however, subsequently corrected this, reflecting his spiritual greatness. He made room for the entire Rahab family in Israel forever (Josh 6:25). Because only Jesus in all glory (Joshua as a living prefigure, who met Him) can give eternal inheritance place in His

eternal kingdom! God's approval of her deed would be sealed by the later marriage to Salmon, from which Boaz would be born. That's how Rahab became a jewel of the bloodline leading to Jesus, the crowned Eternal King. And so the Messiah, who took the form of a servant and then "took it down", transformed the prostitute into a member of His eternal kingdom, because she was of Israel soul, respecting His Covenant, wanting to serve His will.

VIII.13 Chronological link through the Judges' era

The Old Testament people conquering in Canaan had already reached the first judgment of their history, which Joshua had carried out with Jesus. Achan and his family were covered with stones as spiritual stones, which burnt them with fire (Josh 7:24-26). This first judgment became the basis for the age of the Judges, which lasted 350 prophetic years and began in 1450(1451) BPE: Jesus led and condemned His people with the judges of Israel. Israel must be cleansed through judgments after the violations of the Law, for in its absence the treasures of God cannot "shine", their light disappears (Josh 7:12). This means keeping their spiritual stones pure, by which the spiritual stones of the people of Canaan must be replaced. The first prefigure of this is the defeat of the city of Ai (stone pile) and the replacement of its stones. Israel was only able to accomplish this for the second time when they were led by Jesus in full glory, as a prefigure (Josh 8:1-2).

From the first lost battle, $3000-36=2964$ fighters returned. According to the spies of Canaan, Israel wanted to send nearly 2000, or $2000-145=1855$ fighters, against Ai for the first time. $3000-2000=1000$, symbol of the Second Coming of Christ, which will be realized in 1855 PE. $2964-1855=1109$ and $145-36=109$. Since the first battle took place without Jesus, the eternal King, His tenfold power did not prevail.

The second battle already shows the power of 10: $3000 \times 10 = 30000$ plus $500 \times 10 = 5000$ or 35000 victorious fighters. Thus, the numbers that reduce completeness will also be ten times larger: $145 \times 10 - 36 \times 10 = 1090$. 1090(1091) BPE is the birth year of king David, who is a prefigure of the Eternal King Jesus (Fig. 3). The age of Judges, which began in 1450(1451) BPE, was completed 350 years later with the appearance of king Saul. But the triumph of the spiritual stones over the earthly ones was realized only in the $350+10=360$ prophetic years, that brought about the birth of the prefigure of the spiritual eternal King in the person of King David. Earthly Jerusalem, the prefigure of the New Jerusalem, was already the fruit of his struggle. Therefore, on the one hand, the circa 5000, waiting in ambush also means 6000 (Josh 8:12), because thus the $30000+6000=36000$ victors already point to the 360 years leading up to David. On the other hand, the nearly $5000=500 \times 10 \approx 499 \times 10$ people lying in wait also points to 499 earthly royal years from the Egyptian escape in 1499(1500) BPE. These were the years of "lying in wait" for the crownless reigning King, Jesus Christ, who would become a reality in the incarnation on Earth after the remaining 1000 years had passed. This will be discussed later in Chapter VIII.17.

David's work is based on the conquest of Canaan, the first battle, the age of the Judges. This fund was completed in 1109(1110) BPE, which is the date of death of Samson consecrated to God from birth, and it means the end of his 20-year judgeship. This happened during the

Philistine rule of southwest Israel (Canaan). It began in 1140(1141) BPE and its first period of domination embraced 400 prophetic years. This brings us to the year 740(741) BPE, when the sundial of Ahaz started, drawing attention to the yet uncrowned earthly King of Jerusalem, who fought His first victorious spiritual battle in Palestine (Philistia) under the symbolic Philistine rule. It was then that Pekah, the penultimate king of truncated Israel, reigned from 758(759) BPE for 20 prophetic years, followed by 9 years of reign by the last earthly Hosea (Chart 2).

The same distribution of years was in Samson's time: he was the penultimate judge judging his people for 20 prophetic years, and 9 years after his death it was Saul who took the stage in the Salvation Story. In 1108(1109) BPE, the last judge Abdon, who lived in the northeast of Israel, appeared. The prophet Samuel served in the southwest of Israel - replacing Samson in the time of the judges! In the same way, Jesus replaced the last earthly king of Israel, Hosea, for 7 years before his reign.

The chronology of the Judges' age is shown in Chart 4 with the passages. The years in parentheses are missing, but theoretically they are there. It can be seen that after 301 prophetic years (which are 300 years according to Jephthah, due to the new time of 1500(1501)/1499(1500) BPE), in the southwest and northeast of Israel, the judges were different. Philistine rule did not end in 1100(1101) BPE, of course.

Judges/Other rulers	Prophetic year (BPE)	S-W-Israel	Israel	N-E-Israel	JUDGES
		Prophetic year			Passages
Samson (under Philistine rule)	1129-1109	20			15:20;16:31
Philistine rule	1140-1100	40			13:1
Abdon	1108-1100			8	12:14
Elon	1118-1108			10	12:11
Ibzan	1125-1118			7	12:9
Jephthah	1131-1125			6	12:7
Ammon rule	1149-1131			18	10:7-8
				49	
Jair	1171-1149		22		10:3
Tola	1194-1171		23		10:2
Abimelech	1197-1194		3		9:22
Gideon (Jerubbaal)	1237-1197		40		8:28,35
Midianites	1244-1237		7		6:1
Deborah	1284-1244		40		5:31
Jabin (king of Canaan)	1304-1284		20		4:3
Shamgar	1304-1304		-		3:31
Ehud	1384-1304		80		3:30
Eglon (king of Moab)	1402-1384		18		3:14
Othniel	1442-1402		40		3:11
Chusanrishathaim (king of Mesopotamia)	1450-1442		8		3:8
			301		
Jephthah			300		11:26

Chart 4

Joshua succeeded in capturing the city of Ai using the tactics advised by Jesus, which were also used in the capture of the city of Gibeon, as discussed earlier (Judg 19:1-21:25). After Israel's triumph, the city was completely destroyed along with the inhabitants of 12x1000=12000. The city Ai was built on 12 earthly stones, which will be replaced by 12 spiritual stones with the Second Coming of Jesus. Ai is therefore the symbol of Jerusalem on Earth. Its king was hanged on a tree representing Jesus' cross and buried in the ground covered with stones (Josh 8:23-29). The fate of a leader who consciously resists the word of God ends here as Haman's fate in the book of Esther discussed later (Josh 10:26-27; Es 7:9-10). This is the fulfillment of the blessing-curse of Moses, which was then experienced by the people of Joshua through their own destiny: a blessing is the servant of the Word (Law), a curse is who is resistant to it. And curse can be broken by spiritual stones obedient to Jesus. That's why Joshua built an altar of stone on Mount Ebal, symbolizing God's spiritual treasures, to abrogate the Laws of the Curse that Moses had given there (Deut 27:1-26; Josh 8:30-35). As a spiritual confirmation of this, he read them aloud in front of all those present (Israel plus the newcomers).

The greatness of Rahab and other non-blood Israelites like her is compounded by the fact that they did not receive the grace of Jesus and the Holy Spirit every day, as did the chosen Old Testament Israel. The absence of this great advantage was even greater for the people of Gibeon when they were overwhelmed by the conquering Israel, approaching with heavenly power in Canaan. Unlike Rahab, they had no Israeli spirit. They wanted to obtain an alliance protected by the Law. They deceived the leaders of Israel by presenting themselves as the envoys of peoples outside Canaan, who had come to them from afar for a servant covenant, with the approval of their wise leaders (Josh 9:11). This might have happened because the elders of Israel did not seek Jesus' advice on the matter, so they made an oath covenant with the people of Gibeon based on their own decision (Josh 9:14-15).

And lying roads are always exposed. After three days, the truth was revealed (Josh 9:16). Those who served the Law as servants became a curse (Josh 9:23). And yet Joshua wished that there would be no lack of the wood-cutters and water-carriers who were produced from them, who would serve in this way the altar of the Lord, the congregation of Israel (Josh 9:24-27). For there is a divine solution to the curse: Rahab with the soul of Israel! More precisely, it can be broken by developing such a soul, i.e. spiritual stones. The altar built on Ebal, the mountain of the curse, symbolises this. For the support of the Covenant, the eternal treasure of the Holy Spirit, which turns cursing into blessing, is given even to liars who wish to join God's church as servants! This "miracle of the next day" was revealed for the first time after Jesus' resurrection on the third day, and will be revealed again at His Second Coming. The prefigure of this is Joshua's conquest of Canaan. The wood-cutting and water-carrying symbols are necessary for the miracle: the "cutting down" of Jesus' redeeming cross, which must be replaced by immersion in God's will through His worldwide grace. For both the independent decision of Joshua and the elders of his people concerning Ai and the people of Gibeon, and the attitude of the Hivites of Gibeon towards Israel, were in the will of God (Josh 9:7).

Those who insist on the ribbon tied to the window of Rahab, those who swear an oath to do so, are acting in God's justice. Those who are faithful to the Covenant, whether or not they are children of Israel, will reap their reward: God's blessings will fall on them in abundance to possess the spirit of Israel. Jesus' Words about God's blessing confirm this (Matt 5:1-11). Blessed are the poor in spirit, the weeping, the meek, the hungry for righteousness, the merciful, the pure in heart, the seekers of peace, the sufferers for righteousness, the bearers of Jesus. And the fruits of the blessing are worthy of God: the kingdom of heaven, which gives eternal consolation, the inheritance of the new Earth, the knowledge and possession of the whole truth, the sight of God face to face, the title of sons of God.

Those who do not accept the outstretched hand of the Saviour, Israel (Jesus), receive another "reward". Therefore, the fate of the Canaanites who rejected the example of Gibeon being allied with Israel, is destruction. The five kings of such cities banded together and attacked Gibeon (Josh 10:3-5). Gibeon turned to Joshua for help, seeing the frightening Amorite danger (Josh 10:6). Joshua, who had Jesus' support, immediately set out with his warring people to help (Josh 10:7-8). He did not seek Jesus' advice, but afterwards received confirmation from Him that his own decision was the right one. He followed the direction of God's will, which was rewarded with God's support. And the battle for Gibeon, which was covenanted with Israel, was of paramount importance. Gibeon symbolizes the last joiners of Israel, with whom Israel will be complete. Joshua's purpose in going into battle with the intention of helping to bring about a complete Israel. This also meant that the battle for Israel (Josh 10:14,42) was the complete destruction of those who would knowingly oppose it. These 31 kings are accurately described in Chapter 12. After the triumph over them, allotting heritage places, it came that "the Earth rested from the struggle" (Josh 11:23;14:15).

Joshua immediately understood Jesus' message that the fullness of Israel would be reality by the end of the triumph over those who turned against them. He also knew from His promise to Abr(ah)am that when the wickedness of the Amorites came to its climax, Canaan would belong to the chosen people, the fourth generation (Gen 15:13-16). Declaring his further service of God's will, he also, of his own free will, turned to Jesus with a great request:

"Josh 10:12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel."

The Bible refers here to the Book of Jasher. Its relevant quote is as follows:

“Jasher 88:63 And when they were smiting, the day was declining toward evening, and Joshua said in the sight of all the people, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon, until the nation shall have revenged itself upon its enemies.

64 And the Lord hearkened to the voice of Joshua, and the sun stood still in the midst of the heavens, and it stood still six and thirty moments, and the moon also stood still and hastened not to go down a whole day.

65 And there was no day like that, before it or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel.”

The two complementary quotations should be examined together to clarify this difficult-to-understand and important text. Joshua, after it became clear to him that he could not finish the battle against the Amorites before Sundown, asked Jesus for an extension of time only afterwards. He knew from the promise given to Abram (Abraham) that the Amorites, who were hostile to Israel, had to be defeated so that they could settle in Canaan. And it seemed to take more than a day. Sunset (the coming evening) meant the start of a new day, so Joshua wanted to finish the fight before that. But it was not yet time for such a fight-free new day.

The 85-year-old Caleb (Josh 14:10) assured the elderly Joshua (Josh 13:1) that he still had the strength (Num 13:5-34; Deut 1:36) to capture Hebron, which Moses had promised him as an inheritance, despite the fact that it was inhabited by powerful Anakim. This was in 1453(1454) BPE, because when Moses sent him to spy on Canaan in 1498(1499) BPE, Caleb was 40 years old. So in 1453(1454) BPE, the 7-year conquest in the land of Canaan came to an end (Josh 14:15), and the year of peace and completeness greeted Israel in its entirety. Therefore, Joshua's fight against the Amorites and his time-extension request had to take place this year. This chronology is also demonstrated by the astronomical explanation discussed later (Chapter XIV). Salvation Story's explanation is as follows:

1500(1501) BPE, Israel was delivered from Egyptian bondage by the Passover of Jesus as a prefigure. This was the beginning of the new era, 1499(1500) BPE. Then came the 40 prophetic years, the wandering in the wilderness. The Book of Jasher also helps to set up its chronology below.

“Jash 82:1 And the children of Israel proceeded from Rephidim and they encamped in the wilderness of Sinai, in the third month from their going forth from Egypt.

6 And in the third month from the children of Israel's departure from Egypt, on the sixth day thereof, the Lord gave to Israel the ten commandments on Mount Sinai.

30 And Moses told the children of Israel the word of the Lord, that a sanctuary should be made for him, to dwell amongst the children of Israel.

35 And the work of the sanctuary of the tabernacle was completed at the end of five months, and the children of Israel did all that the Lord had commanded Moses.

83:1 And in the twelfth month, in the twenty-third day of the month, Moses took Aaron and his sons, and he dressed them in their garments, and anointed them and did unto them as the Lord had commanded him, and Moses brought up all the offerings which the Lord had on that day commanded him.

2 Moses afterward took Aaron and his sons and said to them, For seven days shall you remain at the door of the tabernacle, for thus am I commanded.

4 And on the eighth day, being the first day of the first month, in the second year from the Israelites' departure from Egypt, Moses erected the sanctuary, and Moses put up all the furniture of the tabernacle and all the furniture of the sanctuary, and he did all that the Lord had commanded him.

17 And in the second month, on the first day thereof, the Lord spoke unto Moses, saying,

18 Number the heads of all the males of the children of Israel from twenty years old and upward, thou and thy brother Aaron and the twelve princes of Israel.

25 And on the twentieth day of the month, the cloud was taken away from the tabernacle of testimony.

26 At that time the children of Israel continued their journey from the wilderness of Sinai, and they took a journey of three days, and the cloud rested upon the wilderness of Paran; there the anger of the Lord was kindled against Israel, for they had provoked the Lord in asking him for meat, that they might eat.

27 And the Lord hearkened to their voice, and gave them meat which they ate for one month.

31 And whilst the children of Israel were in Hazeroth, the anger of the Lord was kindled against Miriam on account of Moses, and she became leprous, white as snow.

32 And she was confined without the camp for seven days, until she had been received again after her leprosy.

33 The children of Israel afterward departed from Hazeroth, and pitched in the end of the wilderness of Paran.

34 At that time, the Lord spoke to Moses to send twelve men from the children of Israel, one man to a tribe, to go and explore the land of Canaan."

With the last verse, the chronology reached the spying of Canaan, in which Caleb participated along with Joshua (Hoshea) (Num 13:1-17). The addition of the dates in the previous verses shows how long it has been since the Egyptian Passover deliverance:

1 prophetic year – the 1st day of year 2, the 8th day after 7-day service at the door of the Holy Tabernacle.

Plus 30+20+3+30+7=90 days – at which point the representatives of the 12 tribes began their exploration of Canaan, which lasted for a further 40 days.

Total 1 prophetic year and 130 days, or 490 days, circa one and a half prophetic years, 1498(1499) BPE. 45 prophetic years from this date Caleb had a request for an inheritance of Hebron, and Joshua had a request for an extension of time.

Other important information is also given in the poems up there. On the 66th day of the migration, Israel received the Ten Commandments. The Sanctuary of the Holy Tent was built in 150 days. On the 353rd day, Aaron and his sons began their seven-day service. On the 361st day Moses made the Sanctuary and the Holy Tent complete by setting up their props. On the 371st day, Israel was numbered. On the 390th day, the cloud representing Jesus in full with the Holy Spirit left Israel for the wilderness of Paran. On the 450th day, the spies went to Canaan and returned to Israel's camp on the 490th day. The events that occurred in Canaan 45 prophetic years after this point draw attention to the outing of the Holy Spirit in the 45th year after Jesus' incarnation, which is an indispensable condition for completeness! Only Joshua (Jesus) and Caleb possessing the third Divine Person, can "submit" an application for completeness, the eternal kingdom of God.

On the first day of the struggle, the request was for the length of the day "formed" by the Sun and the Moon, the "day" of the Moon, i.e. the month, which, projected to the end times, also includes the great month. In other words, these are the 12 houses of the Zodiac. The time between two New Moons is the month, which consists of 30 days (prophetic time). At New Moon, the Moon is invisible for a day, disappearing and appearing motionless - as if it had moved to the land near the valley of Ajalon near Gibeon, far from the shining Sun in the sky. Since Joshua came to Gibeon from Gilgal after an all-night journey (Josh 10:9), he could see that there was no Moon in the sky, so a new month began. And this month began with the battle of Gibeon, which completed Israel, and which was to be fought against the Amorites who attacked the city. So their evil was at its height, and the time had come for their complete destruction, and this was confirmed by the words and actions of Jesus towards Joshua (Josh 10:8-11). But on this day they could not triumph over the Amorites, because evening was approaching. Therefore, Joshua asked the Lord for a new time limit for such a day and night, so that there would be complete victory and retribution over the Amorites, according to God's will. And during the "day" (month) that lasts until then, let the Sun in the middle of the sky shine its light on Gibeon, so that it rises high in accordance with its name (city built on a hill), - like the Moon in the valley of Ajalon, i.e. it covers the Amorites with total darkness by the end of the time limit.

And the request was heard. Because the way is opened for those who fight for the fullness of Israel, and God "hears them", fulfils their request, supports them with His power. So after a month, on the New Moon Joshua gave the entire Canaan land to Israel as an inheritance, and the fighting that had lasted for many days (Josh 11:18) ceased (Josh 11:23). In the fighting, all the "Amorite-minded" people of Canaan who had turned against Israel were defeated (Josh 10:1-12:24), and only the inherited lands intended for settlement remained there (Josh 13:1-33).

The Book of Joshua, which proclaims the common will of God and his people in its fullness, is also a prefigure. Its great power will take us to the end of time. God has also "written" the truth

of the Salvation Story in the stars, and they prophesy. Joshua was not an astronomer, he did not know that the New Moon was an astronomical phenomenon reflecting a law given by God, created by the Moon between the Earth and the Sun, sometimes accompanied by a solar eclipse. This is the conjunction of the two celestial bodies which can be observed from the Earth. But he knew that the New Moon was also a message from God: a new day, the beginning of a new month — and its astronomical fulfillment will be the beginning of the new great (world) month. This is the Second Coming of Jesus, the eternal completeness. Joshua's story is explained astronomically later, in Chapter XIV.

VIII.14 The fourth generation

The root of this title also leads to God. The Father, the Son, and the Holy Spirit want to pass on and share their perfect community of Love. On the basis of the Holy Trinity, the creation of a Saint Fourth, which in all respects carries the qualities of the former communion. A large branch proliferating from one seed, the qualities of which Jesus declared on the way to Salvation Story. And the Salvation Story is needed because of the 4th generation that has been sinned, who must be returned to the state of the first creation as the "original 4th generation". The key to the Restoration is Jesus Christ, the Son, Who is like God, the true Israel, the warrior of God, the temple of God full of the Holy Spirit, the perfect, most fundamental sacrificial Lamb, the Rock of faith, the first spiritual Adam as the first resurrected of the fourth generation, the eternal King of the New Jerusalem, the eternal kingdom.

The Salvation Story is actually about the 4th generation. The number 4 plus zeros and other variations of this are proclaimed throughout the Bible. Time is the 4th dimension, so 4 is a symbol of time-demanding fulfillment. The "fruit" of this is the 4th generation. The temporarily cleansed Earth in the days of Noah's Flood is the prefigure of the new land of the fourth generation. The description of succession of Moses and Luke calls our attention to this.

“Gen 11:12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

Lk 3:35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,”

Moses precisely states that Salah is the son of Arphaxad, who was born at his age of 35. And Luke says, looking through the "glasses" of the New Testament, the son of Arphaxad is Cainan and his son is Salah.

In addition, Cainan is mentioned only once in the entire Bible as Adam's 4th successor (Gen 5:9-14). His great-grandson, Enoch, the 7th successor is delivered to God and he can see Him face to face as a prefigure of the Israel's spirit. Adam didn't see God face to face. But God wants to

make him His son in the world of transiency. To do this, the measure of that, or the time is needed. After 130 prophetic years, Seth, the 3rd son of Adam, was born, who was the 4th generation of Adam's own family. He was the first substitute who pointed to Jesus.

"Gen 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

Jesus told Abram in the land of Canaan that his mission would lead him to a foreign land, where he would be a newcomer with his successors. After 400 prophetic years of bondage, his 4th generation offspring would return to Canaan again. Just this time the evil of the Amorites would reach the top. Before their return, He would give judgment and their detainer would also be judged. According to the judgment, they would have salvation enriched by treasures acquired under their bondage.

The freed people were then to experience 40 years of wilderness migration. The 4th generation being through 40 years of "purification", would reach Canaan. 40 years points to the sin carrying of Jesus, which also purifies from sin, like Noah's Flood. Because after it the power of the water was exerting marvelous effect for 40 years, which is God's all-conquering, irresistible will. And a miracle of the 40 years of Christ's carrying of sins was the new Adam, the 4th generation - after the resurrection. Christ thus overcame death and went back to heaven, the eternal kingdom, whose prefigure is Canaan, where He will take His 4th generation, chosen Israel with Him, at His Second Coming. And the prefigure of His Second Coming is Noah's Flood. This already proclaims the prefigure of the new eternal life with the 4th generation living there. For Adam's 4th generation is Cainan, and Noah's is Salah. But this is what Luke overwrites on the other side, looking through the glasses of the New Testament, looking at Noah's succession. Therefore, Noah's 4th generation will be Arphaxad's spiritual son Cainan. For Noah and the Flood proclaiming the Second Coming of Christ had created a prefigure of the Canaan condition with the then living 4th generation, who had replaced Adam's 4th generation. During the first 40 years after the Flood, God's all-transforming, invincible will was being revealed. This is how we get a prefigure of Jesus, the spiritual Adam, and His people entering Canaan, the New Jerusalem, the eternal kingdom. The relationship between the 4th generation indicated by Cainan and Canaan is also indicated by the similarity of their names, which is even more evident in the English translation of Complete Jewish Bible: Kenan – Kena'an (Cainan – Canaan).

Seth, the 3rd son of Adam, who is the 4th man of his family, points to Jesus, the first member and leader of the 4th generation. Adam's 4th successor, his great-grandson is Cainan, who is already proclaiming the full 4th generation multiplying from Jesus and entering the new eternal kingdom.

VIII.15 Continuing to explain the chronology from Abraham to Jesus

From the moment of Adam and Eve's fall into sin, Jesus fights against Satan-nourished lawlessness for the humans who are trapped in death and for all created realities with them. In fact, He fought against it before the Fall, for the violation of the Law transcended its earthly framework, because Satan is a member of a presently higher order of the creatures (Eph 6:12; Jude 1:6). He prepared the way to Earth until His birth and to the spiritual victory He first perfectly accomplished, which resulted in the perfect transformation of the physical man in the captivity of sin into a spiritual person. He personally set an example of His immaculate faith in God, the reward of which is our resurrection by the miracle-doing power of the Holy Spirit. Having been experienced the process of emptiness due to sin for us, Christ's 40 years of earthly service made the prefigures of the Salvation Story a reality, fully identified with us, except for sin. He is the holder of a double Covenant as the last Old Testament and first New Testament prophet. He Himself proclaimed the Words given to the mouths of the many prophets before Him, and preserved His sinlessness until His death on the cross, carrying the sins of the whole world. He came to His own, the end of the bloodline derived from Adam and Abraham. Just as He guided Israel from a height through His prophets until His earthly birth, He came to them from the height by the miracle power of the Holy Spirit. As a Divine Person, the Son voluntarily undertook the fate of the sacrifice subjected to one order lower, that, suffering death and resurrecting by the will of the Father, at His right hand He would again become a glorified Son in heaven. In doing so, He performed the greatest miracle, demonstrating the miracle-doing power of the Holy Spirit above all, before whom there is no impossible (Jer 32:17; Lk 1:37). With His death, His perfect sacrifice, He opened the way to the Holy Of Holies, where the Holy Spirit dwells, prevails (Lk 23:45-46). In this way, the miracle power of the Holy Spirit can be fulfilled for us to guide us there through the body of Christ. In other words, the carrying of sins by Jesus Christ has given the result: by the destruction of the body of the bearer of sin, symbolically by the destruction of the tapestry, His chosen people can go on the path to the fulfillment of the Holy Spirit, to build their new temple, their city, the New Jerusalem.

The prefigure of this occurred in 390 plus 40 years prophesied by Ezekiel, when Israel committed all the deepening violations of the Law, which ended with the destruction of their capital and temple. Almost all the sins of the world had appeared to the people of Israel. But God showed the plan of Salvation in advance, that Israel, those who fight alongside God, must build a temple of divine will, which is the end goal. But this can only be achieved with the fulfillment of the Holy Spirit. The first step in this realization was Christ born on Earth, through whom the process could begin. Just as the Holy Spirit residing in Solomon's temple carried their sins together with the not-yet-incarnated Jesus, Israel had to reach the point when the incarnated Jesus and His Holy Spirit carried their sins so that the construction of the new, spiritual Jerusalem could become a reality. As a prefigure of this, the house of the Holy Spirit, which Solomon had built "perfectly" in the heavenly pattern, had to be demolished in order to build the new temple, whose glory would be greater than Solomon's (Hag 2:9), because Jesus Himself, born on Earth bearing the Holy Spirit, being from the beginning fully identical with this Divine Personality, would glorify it. And the temple perfectly built by the Holy Spirit is Jesus,

through whose example we must be converted into spiritual temples fulfilled by His Holy Spirit, whose meeting place will be in the New Jerusalem.

The struggle is with the chosen people, strengthened by an alliance that ensures its rock-solid fulfillment in both positive and negative directions. The Old Testament Israel showed this: the Word of Jesus found way to them, but it would only take root in the remnants. But it is enough to realize God's will and to fulfill it positively. Victory through spiritual struggle, which elevates His spiritual warriors to the height of God. Ezekiel's first Chapter describes this direction through the prophet, which is then explained in detail in his entire book.

“Ez 1:4 As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness around it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming metal.”

The vision first describes Christ's Second Coming, until we have time to acquire spiritual strength that will allow us to stand in the fiery storm that shakes the whole world. This return will be for the winners of the spiritual struggle.

“Prov 1:27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Ps 50:3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

77:18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

Isa 29:6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.”

For the Second Coming, like the overwhelming, unstoppable whirlwind of the north, bringing lightning clouds, but the source of the lightning that illuminates the whole world is the flaming, glowing ore that, as a source, never runs out, radically transforms everything. This is the digestive fire to which the world after the Flood has been kept (Pet II.3:7). But it's also a welcome handshake. Like when old acquaintances meet again, they shake hands with the joy of their hearts, greet each other, and then, staying together, they leave forever where they came from. Because the returning Jesus comes with His hand outstretched for His chosen ones, to take those who grasp it back to His eternal kingdom that will not pass away, to the New Jerusalem. This handshake is represented by the hands intended for the allied people under the wings of the cherubs described below. As a prefigure, Ezekiel comes to heaven with the help of these hands to see through God's eyes the wrongdoings of his people in their earthly temple from the heavenly abode (Ez 8:1-4).

“Ez 1:5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies."

The four living souls in the form of men were completely the same. A year later (Ez 8:1), they also appeared in vision when the prophet immediately recognized and described them as cherubs (Ez 10:15,20). For when he first saw them at the River Chebar (Ez 1:1-2), they appeared with faces of man, lion, ox and eagle. Then the face of the ox turned into the face of the cherub (Ez 10:14). This means that behind the ox symbol are cherubs. They appeared in the case of the first couple who had been cast out of the Garden of Eden. God entrusted them with guarding the path to the tree of life (Gen 3:24). Therefore, the primary responsibility of the cherubs is the guarding of the Laws of God and the related things. This was the post of Satan as anointed creature in Eden before he turned against the bastions of Love.

Ezekiel's Chapter 28 describes in detail this situation before Fall (first creation). The message is addressed to the prince of Tyrus (28:1-10), who represents the attributes of Satan behind him as a ruler on Earth. Through Satan, we receive information about that role God entrusted His cherubs. To fill it, it requires possession of high-profile attributes: perfect judgment, wisdom, external and inner attractive qualities, the quality of which can only be approximately expressed by precious stones (28:12-13). On the holy mountain, alone, must be the inspector of the Law of Love, where the the source of Law of God is, whose eternal existence, its all-transforming power is represented by flaming stones that do not wane (28:14). A blameless living soul can hold such a post, but the wickedness that appears in Satan is an immediate exclusion for such a creature (28:15-19). Evil, which is incomprehensible to human reason, entails a true judgment of God: the immediate departure from the spot, and the chaining to the Earth due to the increase of wickedness (Mk 12:7-10), which was created after the second creation, because of sin. And the sin-bearing, inferior life set the Salvation Story in motion. This, in turn, gives a foretaste of the fate of those trampling on the Law of God's Love: the eternal fire that initially nourished them will burn them, making them ashes, nothing from within. And this eternal fire is the flame of the Holy Spirit, the spiritual struggle.

Where the Holy Spirit dwells, on the holy mountain of God, it is necessary to go to, all who desire it. Jesus who takes us there will return the second time with cherubs who will gather the

elect from the four corners of the world (Matt 24:31). The final stage of the fulfillment of the Holy Spirit is Jesus appearing in full glory, who reaps the fruits of it with the help of authentic companions who take over the legal course of this process, the Love Laws being its foundation, and their holders' protection which have the Covenant to serve them. The symbol of protection is the two extended wings that touch together, like the ones of cherubs of Ark (Kings I.6:27). The symbol of the wings' protection is compared to the eagle:

"Deut 32:11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:"

The cherubs of the Ark have two wings (Chro II.3:10-13), Ezekiel's cherubs have four wings and those described in Revelation have six wings (Rev 4:8). Those guarding the Ark serve the Old Testament, in the vision of Ezekiel the Old plus New Testament, and in the Book of Revelation they are now serving the God of Heaven for the "children" of all the realities created by His will. Those above the Ark are at earthly Sanctuary, Ezekiel's ones are between Earth and Heaven, and the ones of apostle John are already in Heaven, at the throne of God, predicting the path of Salvation Story.

In the eagle's nest laid in a rock on Earth, the life of the eagle's chicks starts, and then their protector, their educator teaches them, raises them high. The cherubs also help and support the way up to heaven: first under the Old Testament protected by their two wings, and then with the fulfillment of the New Testament until the Second Coming of Christ. At this time, their two wings are covering their bodies, meaning that the Old Testament service is already closed, and instead the New Testament must be protected with the other two extended ones. And when we reach the throne of God, the highest, their six wings resting on their bodies indicate that they no longer have to protect, for God Himself will be in all things (Cor I.15:28).

At the Second Coming of Christ, the Ark's one-faced cherub will be four-faced. On the right, he wears a face of a man and a lion, and on the left he wears an ox and an eagle face. According to Chapter 4, He carries the transgression of the house of Israel on the left side for 390 years and that of Judah on the right side for 40 years. He cannot turn around, as service is under the bond of Covenant, the chronological order of the Salvation Plan requires it, and its fulfillment applies to all its members. And its realization is unquestionable through Jesus, who offered the Covenant carrying our sin. The Israel of the left is characterised by 390 years of ox and eagle face, while Judah, the remnant, the right, is characterised by 40 years of man and lion face.

The copper sea in the Solomon's temple was held by 12 oxen, or cherubs. They looked toward the four cardinal directions in group of three (Chro II.4:2-4). The ox is a very durable, strong, persistent, stable-footed draught animal. It was used to perform difficult tasks reliably, especially in the past. On the one hand, these also characterise the cherubs. Therefore, the sea is kept by them as oxen in the temple of Solomon, but the way to the Holy of Holies, to the Ark of the Covenant, is already decorated, "paved" with cherubs in the company of palm trees and open flowers (Kings I.6:29). The cherubs of glory who, through spiritual purification, support the long journey of their covenant people to the house of the Holy Spirit according to the Laws of

Love, so that they may eventually reach its source. If necessary, they raise the sea to heaven with the priests cleansing in it (Chro II.4:6).

Priests are prefigures of the High Priest, Jesus Christ (Heb 3:1;4:14), who are entitled to make sacrifices for men (Heb 5:1). But only the spiritually pure High Priest, who is identical to the Holy Spirit, can give a perfect sacrifice: He is Jesus. The prefigure of this perfect purification is first a temporary purification of Noah's water as a great sea but for the whole Earth. For this reason, the Levite priests, too, are cleansed in Noah's "sea" to make sacrifices for Israel. The culmination of this is when the High Priest Levite enters the Holy Of Holiness once a year, which is the ultimate goal of carrying sin. To do this, however, Israel, characterized by the ox and eagle faces of the left, must transform into such an Israel, which has the faces of the right side of man and lion, who is already represented by Judah, who is the remnant. The remnant is smaller than its predecessor, but it brings the lion of Judah and the root of David, the High Priest, who has seven Souls, that is, the only pledge of total victory over sin with the Holy Spirit (Rev 5:5-6).

From Noah's Covenant to Abraham, 390 prophetic years pass, which time is hallmarked by the Holy Spirit's journey toward fulfillment, despite the fact that sin is already unfolding on the succession branch of Cham. The same is true of the 390-year-carrying of sin, but already trained in the Solomon's temple of God: sin of the chosen people derived from Abraham, named Israel, is increasing but the fulfillment of the Holy Spirit is also unstoppably progressing in its path. The next "stage" of this is the carrying of sin for the remnants represented by Judah, which is already characterized by 40 years. And the 40 years point to the High Priest, His 40-year earthly carrying of sin, His redemptive death, and the spiritual fulfillment secured by it, His Second Coming. This spiritual way is served by cherubs to the end.

The copper vessel holding the "sea" has ten soles on which four cast wheels (Kings I.7:30-36). The purifying sea, or more precisely the purification it offers, is moving towards fulfillment. It goes on its wheels, which can turn to the four parts of the world, they can travel the whole world.

"Ez 1:12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: and they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.”

Ezekiel's cherubs also go towards their faces facing the four cardinal directions. Where the spirit, the Holy Spirit takes them, who is accompanied as an eternal flame, a life-feeding spring by them. And the road showed by this Divine Person is one-way, well-defined in time, brightly lit, interspersed with detours like lightning. But this bumpy path, interspersed with detours, is also followed precisely by the Law-defending cherubs. In fact, their wheels of movement have their souls, controlled by the Holy Spirit. In their soles are eyes that watch the Holy Spirit to follow the right direction with every step. The harmony is perfect, because the wheels guided by the Holy Spirit become almost one. If the Divine Person ascends from Earth, or stops on it they do the same way. Because they go where the Holy Spirit is to go. But where is the third Divine Person going? Where this Divine Person came from!

“Ez 1:22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.”

The firmament appears, which at creation separated the waters above and below (Gen 1:6-7). The cherubs are beneath it, for the vision reveals the prefigure of the Second Coming of Christ. Their extended wings protect the people of the New Testament, the Law of Love, until the last moment before coming back. When the chosen people are collecting, they tour the whole Earth so that to place them under their protective wings (Matt 24:30-31, 16:27, 13:49; Mk 13:26-27). The wings are now roaring like the "Sea of Noah" swishly raising into the sky the congregation of the ever-growing mass of chosen ones with control of the Almighty Voice, Jesus. Collecting all the chosen ones, there is a cry from above the firmament. In harmony with the Word, they then lower their wings, for the second, overwhelming outing of God's will has arrived, as in the time of the Flood. Jesus, coming from His throne in all glory in heaven, who is burning from His waist down and up, is full of the Holy Spirit to take His whole covenant people with the Holy Spirit to where He comes for them. And His flame is similar to the rainbow, which was given to His people in Noah's time and is to the whole world, as the Second Coming!

In the meantime, however, Israel's forthcoming task is to rebuild the destroyed Jerusalem with its temple after their 70-year bondage, which began in Babylon. From Chapter 40 of Ezekiel's book, a vision of this is revealed to us. Like David, he receives the exact divine plan and instruction to prepare the temple. Jesus declares to him, with the vision, that the temple will be proper to God's plan as the destroyed one. The first verse also tells the exact date of the prophet's rapture: exactly when Jerusalem and its temple were destroyed 14 years before on the 10th day of the first month. This was 590(591) BPE, i.e. the vision was in 576(577) BPE, and his bondage had been lasting for 25 years, starting with 601(602) BPE (prophetic years).

In verse 4, Jesus clarifies to the prophet that the things received in the vision must be proclaimed to the house of Israel. Then begins the meticulous, dimensional presentation of the temple with the help of the authentic measuring rod. When they reach the Holy Of Holies through gates, stairs, guard chambers, sidewalks, porches, tables, ward posts, decorated walls, doors, Jesus gives its size.

“Ez 41:4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.”

But there's no Ark of the Covenant! But we can be sure that it is a temple to be built by Judah, because the cherubs decorating its walls and doors are already two-faced:

“Ez 41:18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.

20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.”

In other words, in 576(577) BPE, God revealed that the next temple of Salvation's plan, the Holy of Holies, should remain empty so that it might be occupied by the Lion of Judah, the Root of David, who would fill the entire temple with His glory. The role of the Ark of the Covenant had been completed so that its symbol might become a reality. The cherubs looked at the palm trees as a symbol of glorification, thus pointing the way to the Holy of Holies.

“Ez 41:21 The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

26 And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.”

And the path of glorification goes from the outside of the temple to the inside. The goal is the Holy of Holies, which can only be reached through the sacrificial altar. The sinless sacrifice will be Jesus incarnated after 576 years' time, who is being controlling the vision, to sacrifice Himself willingly so that to enter the Holy of Holies being empty until then, re-taking possession of it. The Ark of the Covenant is transformed into a spiritual Ark by the miracle power of the Holy Spirit whose pouring forth makes many new spiritual temples be built under the aegis of the New Testament, which will become a reality. The protective wings of the cherubs will also be transformed into the "protective wings" of the New Testament, which Covenant will ensure the protection of the people of God until the Second Coming of Christ.

At this point, a look back at the temple consecration in 520(521) BPE and the things surrounding it is needed, interrupting the explanation of Figure 3.

VIII.16 Jerusalem's second temple under a magnifying glass

The first is the book of the prophet Ezra, which provides information about it. The written decree promulgated by king Cyrus of Persia is the starting point which was issued in the first year of his reign there after conquering of Babylon. Then he authorized the return of Israel in captivity to Judah and Jerusalem (Ezr 1:1-2;5:13;6:3). The people, who had been in bondage on foreign soil for a long time, then received the divine revelation from the Persian king about their

further mission that would start the story of the second Temple in Jerusalem. Cyrus II ruled as anointed king from 562(563) to 533(534) BPE (prophetic years). In 543(544) BPE, in the year of the issuing of the decree allowing the construction of the church, a part of the chosen people would be launched in the number and with equipment described in Chapter 2 (Ezr 2:1-70). In the 7th month of the year of return, the return to the almost "dried-up roots", that is, the spiritual Reformation began: an altar was built, the sacrificial order was restarted, the feasts of the Law were held (Ezr 3:1-7). Then from this year, in the 2nd month of year 2, the construction of the temple began (Ezr 3:8-13). The temple was consecrated on the 3rd of the month of Adar, in the 6th year of the reign of king Darius of Persia (Ezr 6:15). Darius I ruled from 525(526) to 488(489) BPE. The 6th reigning year was 520(521) BPE. The temple was therefore built for about 22 years by Zorobabel and his people, and for 41 and a half years from the time of Cyrus II ascended to the throne in 562(563) BPE. Jesus suffered death on the cross after 41.5 prophetic years.

So spiritually two churches were built for almost the same amount of time: the first one was made up of stones by the chosen Israel in Jerusalem as prefigure, the realization of which was provided by the preparatory years from the beginning of the reign of king Cyrus II to the overthrow of Babylon. (During these years, the Persian Empire was gradually growing with Cyrus conquering Media, Lydia, finally Babylon.) The second temple is eternal, destined for heaven, built with the Holy Spirit by Jesus born on Earth. In His life on Earth, Jesus no longer used or enriched the temple built of stones, which was the prefigure of the heavenly one, but as the first spiritual temple already served, enriched the heavenly one, pointing towards it. Therefore, when the second Temple of Jerusalem was completed and Israel began its earthly ministry, there was no longer Ark of Covenant, for the age of spiritual arks had to begin. God writes His Law and Covenant in the hearts and souls of His people (Jer 31:33).

The next phase of the fulfillment of the Holy Spirit would be launched. Jesus' carrying of sin and His fight against sin would go on in His "dwelling" in heaven for 520 years. This is a prefigure of the 520 years before His Second Coming, when He also performs His ministry in heaven for us, leaving His Holy Spirit behind, in support of this Divine Person's fulfillment under the aegis of the spiritual New Testament.

Israel's attention was already turned to the spiritual Ark, spiritual fulfillment, because it is the way of Salvation. The line of Old Testament prophets was interrupted by Malachi, the last before the incarnation of Jesus and John the Baptist. In Daniel's 70-week prophecy, the beginning of "prophetic silence" is exactly described. After the first 7 weeks=49 days=49 years, the visions and prophets were sealed. The call to rebuild Jerusalem was made in 445(446) BPE. Then, 49 prophetic years later, in 396(397) BPE, the "prophetic silence" began and lasted for 62 weeks, that is, $62 \times 7 = 434$ days=434 years until Christ as the last Old Testament and anointed New Testament prophet. In the last week that followed, in 7 years, He permanently sealed, finalized the Old Testament visions and prophets.

The Word was silent, giving way as a prefigure to new prophets of Israel who, filled with the Holy Spirit, would proclaim the Word of God through the testimony proclaimed by the Old Testament prophets. And this testimony proclaimed the imminent coming of the incarnate, firstborn, sinless Saviour. John the Baptist called himself a crying word (Jn 1:23). Such "shouting voices" are needed in the church of God, proclaiming the coming of the kingdom of God by example in word and deed. Before Jesus, John the Baptist, as the first such preacher, set an example by proclaiming the coming of the Saviour. The same must be done before the Second Coming of Christ, relying on the two witnesses left behind, the Old and New Testaments, and the power of the Holy Spirit as the eternal kingdom of God approaches.

From the consecration of the second temple in Jerusalem to its destruction, it lived its life without an Ark of Covenant. When it was consecrated, the Holy Spirit did not move into it, as in the case of its predecessor, the Temple of Solomon, but instead was targeted at the temples of the children of Israel. The eternal kingdom of God can only be populated by the fulfilment of the eternal part of man, the spiritual man. This requires a spiritually circumcised Covenant, a spiritual Ark full of the Law, Faith, Love, Holy Spirit of God. Therefore, the consecration of the second temple was a warning call to the "dwelling place" of the Holy Spirit. It raised Israel's awareness of the need for the Reformation in relation to the third Divine Person. Not only were the Old Testament Laws to be authentically re-implemented, reforming the people of Israel, but their relationship with the Holy Spirit, for it was this Divine Person who provided their authentic implementation. In other words, it was necessary to search for the Divine Person's new "abode", the new Holy of Holies, to which their sacrificial order showed the way as a prefigure.

"Jn 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth."

These are the Words of Jesus to the Samaritan woman. In other words, those who seek, want to serve, worship, glorify God, it must be fulfilled by entering the Holy Of Holies already in their spiritual temples. And this new Holy of Holies is in everyone who is filled with the Holy Spirit through the knowledge of the Truth, through the knowledge of Love. The congregation of people who carry out such a spiritual temple will be the great spiritual temple, the house of the great God, the New Jerusalem.

The prophet Ezra already calls our attention to this fulfilling process in Chapter 4 of his book. It is about the building of the Lord's temple and house, which means, on the one hand, the only temple in Jerusalem and, on the other hand, the built Jerusalem surrounded by its stone walls. Old Testament Israel had to then populate and build Jerusalem through the construction of the temple. The end goal was Jerusalem as a prefigure. The prophet Daniel's prophecies of 490 and 2300 years are also based on the construction of Jerusalem, that is, the word that starts it. Ezra, when speaking of the obstruction to the building of the house of the Lord, first mentions the events during the reigns of Cyrus and Darius (4:4-5), and then those of Ahasuerus and Artaxerxes (4:6-7). He first publishes the letter of Artaxerxes stressing that this is the most

important event preventing the building of the House of the Lord, which took place in time after the consecration of the temple and clearly relates to the city (4:21). After describing the letter against the construction of the city (4:11-16), he also communicates the king's answer (4:17-23). Then this passage is closed in verse 24:

“Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.”

So the time period, beginning with the reign of Cyrus ending with the letter sent to Artaxerxes, represents the years during which the building of the House of the Lord was hindered. And to make it clear that the term "House of the Lord" means both the temple and the city, he stresses that this is the House whose construction was interrupted until the 2nd year of Darius' reign. But its construction was not completed by its consecration, for the completion of the House of the Lord is the whole of Jerusalem. Therefore to hinder the construction of the city equals to hinder the construction of the House of the Lord.

As a result, the temple itself suffered from the obstruction of its construction for about 38 years from the beginning of the reign of Cyrus II, 562(563) BPE. Like Christ anointed with the Holy Spirit, who began His public operation at the age of 38. So the story of the second temple is clearly the prefigure of the first spiritual temple built by Jesus born on Earth.

Through the power of His Holy Spirit, Jesus builds the spiritual temple of the New Testament church that follows Him, who are in bondage to their flesh, during His 3 and a half years of earthly ministry. During this time, He openly proclaims with complete joy the happiness, eternal treasures, and beauty of the eternal kingdom prepared by the Father, to which the way opens from His death on the cross, by the destruction of His body in bondage, symbolically by splitting in two of the upholstery of the temple. And the joy of the Father will be full when all His people building spiritual temples who have found this open path, arrive in His eternal kingdom. Christ the groom and His bride the chosen remnant will make eternal Covenant in His temple.

Everyone is invited to this Covenant, whether helps or hinders the construction of the spiritual temple necessary for it. God's Love is destined for the whole created world, and in accordance with His Laws, all and everyone is entitled to share in its treasures. But the consequences of non-compliance are equally rightful for the perpetrator. This just divine view is also raised in relation to the construction of the second Temple in Jerusalem. The book of Esther explains the things around temple construction with the story of King Ahasuerus.

VIII.16.1 Fate-forming spiritual temple building

As usual in the Bible, the events of the book of Esther run on several threads. Embedded in a specific historical time, which also means a distant future, it tells what it intends to say to everyone. First, it is necessary to clarify the identity of King Ahasuerus. According to research on this period of history, there was no king by that name. And with this very finding, historical research proves the Bible's truth: Ahasuerus is a biblical symbol! Let's examine Him carefully to resolve the apparent contradiction.

“Matt 22:41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.”

In the quotation above, there is the same apparent contradiction between Jesus and David as there is between Ahasuerus and Darius as follows:

“Dan 9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

Ezr 4:4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.”

Ezra lets us know the chronology of the kings involved in obstructing the construction of the temple, during which time such events took place. Cyrus, Darius, then Ahasuerus and Artaxerxes. The first two royal periods apply to the temple, and the other two ones apply to the "great temple", Jerusalem.

According to historical research, the order of rulers is Darius, Xerxes, Artaxerxes. Xerxes is the son of Darius, and his father is Vistaspa (Hystaspes in Greek), as opposed to what is described in the Bible, where Darius' father is Ahasuerus and his son is Ahasuerus too. The discrepancy is resolved by the answer to Jesus' question. The answer that the pharisees around Him did not know is: Jesus, the Eternal I Am, who can therefore be both Lord of David and his Son. For, as an eternal Divine Person, the Son is Lord and Creator of David and of all of us, but at the same time, according to God's plan of Salvation, is born into the house of the king David anointed as a prefigure, spiritual firstborn Son in the flesh, who appears at the end of the firstborn line beginning with Adam ending with Joseph through David. Here's how the dichotomy described in the Book of Revelation is realized:

“22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.”

The Root, Lord, Creator, and Branch of David, the end of his line of succession, his Son, who is the key to the realization of the prefigure of the eternal kingdom of God, which David began by building Jerusalem and Solomon completed by building its temple. Through the miracle-doing power of the Holy Spirit, He changed to the Son of Man from the Son of God (Phi 2:6-8), and then, by carrying out His mission, He became the Son of God again, building the eternal kingdom of God, His city, the New Jerusalem, where He takes His chosen people with Him.

So Ahasuerus is a symbol of Christ, and his story becomes understandable through such "spectacles". At the same time, his person is historically the equivalent of Persian king Xerxes, and his story was set in that era. By this time, the temple was built and consecrated, but the city and its walls were still in ruins. The temple was consecrated during the reign of Darius, which is a prefigure of the consecration of the temple of Jesus (Ahasuerus) by His subsequent death. During the reign of Xerxes after Darius, the building of the "great temple", Jerusalem, the future eternal kingdom was prevented until 445(446) BPE when Artaxerxes issued his decree to Nehemiah. The story of the reign of Xerxes gives us an image of the situation after the death and resurrection of Christ and already in the construction of the New Jerusalem. However, as we will see, it also has a lot to say. Esther's book is "embedded" in the book of Ezra, to fulfill it with what she has to say.

Before starting explaining the book, one more important thing needs to be clarified: the case of kings named Darius. Historical research gives the following chronology of prophetic years for the Persian kings after the overthrow of the Babylonian Empire, 543(544) BPE (Chapter X, prophetic year - tropical year conversion):

562(563)-533(534) BPE - Cyrus II

533(534)-525(526) BPE - Cambyses II

525(526)-488(489) BPE - Darius I

488(489)-466(467) BPE - Xerxes I

465(466)-426(427) BPE - Artaxerxes I

Several kings ruled by such names, but we are only interested in the kings listed above. The overthrow of the Babylonian Empire happened during the reign of Cyrus II. Historical research attributes the overthrow to him. Opposite the Bible, where the book of Daniel says:

“5:30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.”

The last ruler of the capital of New Babylon was defeated by the 62-year-old Darius the Mede. Cyrus II was born in 605(606) BPE and in 543(544) BPE, when the New Babylonian Empire fell, he was 62 years old. His mother was the Median princess Mandane, and his father was Persian

king Cambyses I. Through his mother, he had strong Median roots. The Bible gives him the title "The Anointed of the Lord" (Isa 45:1) and His shepherd, who accomplishes all His wills, lays the foundation of Jerusalem and its temple (Isa 44:28). And indeed he initiated the construction of the temple by his decree in the first year of his reign in Babylon (Chro II.36:22-23; Ez 1:1-2). But the possibility of rebuilding Jerusalem could only be talked about after its temple was rebuilt and consecrated. This was done in 520(521) BPE during the reign of Darius I. The way was then opened for the rebuilding of Jerusalem. But it was only in 445(446) BPE that its concrete implementation began with the restoration of the walls, after the decree of Artaxerxes I.

Cyrus II could tell "Jerusalem, be built" only if he was Darius the Mede. In other words, from the point of view of Salvation Story, he had to become a symbolic Darius the Mede to build the temple from 562(563) BPE for 41 1/2 years to the age of the historical Darius I. Thus it became consecrated in 520(521) BPE and from a biblical point of view, Ahasuerus, who is the son of Darius, could be "born". Since Ahasuerus is the symbol of the resurrected Jesus Christ, he can also be the father of Darius the Mede - in the light of what was just discussed. Another significance of this symbolism is that it illuminates the times around the overthrow of the Babylonian Empire, a symbol of Babylon the Great, which will be finally overthrown by Jesus at His Second Coming. But as a prefigure, this role was given to Darius the Mede, the unifier of Cyrus II and Darius I. Anointed by the Lord, that is, the symbol of Jesus Christ born on Earth who, after 41 1/2 years of spiritual temple building, became a redeeming sacrifice. Then He resurrected and was sharing the gifts and joy of this miracle among all, like Ahasuerus. But with this redemption, Satan's kingdom on Earth would also be abolished by Law, Jesus would be the anointed King of the Earth. Babylon the Great received a "mortal wound" (Rev 13:3), from which it would be "healed" to live till the end of days, the Second Coming of Christ. Like Babylon overthrown by Cyrus II, Darius the Mede, that existed for a while without a king, but around 305(306) BPE it headed toward total destruction. The empire launched by Nabopolassar in 630(631) BPE disappeared from the face of the Earth in 270(271) BPE, that is, in 360 years' time with only jackals on its ruins (Isa 13:19-22). It would only carry on its ethos strengthened with iron and bronze bands to the end times.

In the light of the previously discussed things, it is now possible to set up the chronology of Daniel's book in order to better understand the events in it (prophetic years).

610(611) BPE – 3rd year of the reign of king Jehoiakim in Judah. Reigned: 612(613)-601(602) BPE. Nebuchadnezzar then invaded Jerusalem. With some of its inhabitants Daniel was then exiled to Babylon because of deportation of the invader (1:1-2).

609(610) BPE – Nebuchadnezzar's first dream in the 2nd year of his reign (2:1). Reigned: 610(611)-566(567) BPE.

554(555) BPE – Daniel's first dream in the first year of Belshazzar's reign (7:1). Reigned: 554(555)-543(544) BPE.

552(553) BPE – Daniel's second dream two years later (8:1).

543(544) BPE - Daniel's plea and the 70-week prophecy in the first year of Darius the Mede (9:1). According to the Daniel's poem, the first year of the rule of Darius the Mede was when he began to rule the country of the Chaldeans after overthrowing the Babylonian Empire. From then on, the Persian Cyrus, who was king of Persia from 562(563) BPE, reigned as Darius the Mede from a biblical point of view. His country as a prefigure lasted until the dedication of the second Temple of Jerusalem during the reign of the historical Darius I, 520(521) BPE. Since Darius the Mede, or Cyrus II who overthrew Babylon, is a prefigure of Jesus Christ, who begins His reign with His Second Coming in the 5th eternal country replacing Babylon the Great, the first reigning years of the anointed Kings begin at the overthrows of Babylon and Babylon the Great. This aspect is further reinforced by the following Daniel's poem:

"6:28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

The kingdom of the Persian Cyrus became the kingdom of Darius the Mede when Babylon was overthrown, which Daniel being freed from the clutches of the lions would experience. This year he left the court of Cyrus (1:21).

541(542) BPE - Daniel's three-week fast, his last vision (10:1).

On returning to the book of Esther, its start draws our attention to Jesus, even the 3rd year of His earthly ministry.

"Es 1:1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days."

Ahasuerus was a great ruler, for his empire spread from India to Ethiopia. Symbolically, the "whole Earth", or area of interest to the Salvation Story, the empire consisting of 127 provinces affecting the chosen people, was under the rule of Ahasuerus (Xerxes). He attained this over three years, after which he celebrated the results of his work with the leaders around him for 180 days. Like Christ: at the age of 38, as the spiritual King of the Earth anointed by the Holy Spirit laid the foundations of His coming spiritual, eternal kingdom in 3 years and 180 days (6 months). Just as Ahasuerus first boasted of a 180-day holiday to the leaders of the Persian-Median Empire, so Jesus proclaimed and praised the coming eternal kingdom of God to the spiritual matures and leaders of His time. But Ahasuerus wanted not only to give the nobles of his court the splendor of his empire, but also, in the framework of another seven-day holiday, all the people in his palace and garden in Shushan, from little ones to elders.

“Es 1:5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;”

Jesus, too, intended His Gospel to the whole world, from little ones to elders. His blood sacrifice is for the whole created reality. This holiday, which lasted another week, in the case of Jesus, covers the last week of His life on Earth: His entry to Jerusalem, His last supper, and then His betrayal, capture, torture, crucifixion, death, culminated in the splitting of the upholstery of the temple, and His resurrection on the third day.

“Es 1:6 Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.”

When Jesus shed His blood, symbolically the wine, it was time to drink wine, from then on everyone could have a share of it. Voluntarily, of own will, everyone takes as much of it as he (she) considers good. God does not force the joy of victory over death upon anyone. But those, who rejoice together, have a separate glass, drinking the wine of joy from a glass corresponding to their personality and destiny. For Salvation is joy, good news, the Gospel. And Jesus trampled the road leading to it whose result was the white, blue, crimson tapestry. The tapestry hanged on the marble pillars symbolizing the spiritual temple, and the marble-paved road led to the Holy Of Holies.

But where there is a king, there is a queen. At the Royal Palace, the queen held a special holiday for the women. On the seventh day (resurrection), when the king was at the height of his happiness, he told the treasurers of the seven closest to him that his chosen one, the queen should also be brought to the celebration of joy. He wanted to share her beauty with everyone so that he might have complete joy. But the chosen queen, Vashti refused the request from the treasurers of Ahasuerus and did not go to him (Es 1:12). The angry king did not allow himself to get carried away because of his disobedient woman, but turned to his scholars of Law (Es 1:13). To those who had long had the king's trust together every day, they had an intimate relationship (Es 1:14). One of the seven princes governing the entire empire, Memucan, interpreted the word of the Law: king's chosen queen had given her disrespect for her husband, which set a bad example for all the provinces of the entire empire. She refused the request of that king who wanted to share the fruits of his three-year empire-building work to everyone, first and foremost of all, to his chosen woman. In order to prevent the spread of the bad example given by Vashti, it was necessary to act against it lawfully. A Law had to be issued in writing that was irrevocable under Median-Persian law, translated into the language of the people of all

provinces, so that the people of the entire empire might understand it. Letters describing the law were sent to the leaders of the provinces, who were ordered to speak the languages of the people of the provinces in order to avoid confusion (Es 1:22). Let everyone know that the queen could no longer go before the king because of her deed and her crown would be removed and handed over to that one who would be better than she. But this better one could only come from those who had such a marital relationship where the woman respected her husband of any rank. For if this law lived in every single family, so their offspring would do (Es 1:16-22). The Memucan's words were well-liked by the king and his princes, so it was legalized and distributed throughout the realm.

Ahasuerus (Xerxes) ruled over 127 provinces, in which, in addition to the inhabitants, there lived a chosen people from Abraham in a diaspora. The reason for which they were forced into such a fate was their deep violation of the Law, and then God's judgment: the people of Judah are to be sent into exile, their temple and Jerusalem are to be destroyed by the Babylonian Empire. During Xerxes' reign, they were already towards the end of their mission, scattered to 127 provinces as a prefigure. Sarah, their mistress, their parent had just lived for 127 years (Gen 23:1) when Abraham buried her with honor. But by grace, his succession had yet to come to the destruction of the true spiritual temple of Jesus' body, when the mission of the Old Testament people (Daniel's 490-year prophecy) was ultimately completed. Sarah's burial after 127 years is a prefigure of the last days of her Old Testament descendants scattered in 127 provinces, which is a "burial". This "burial" and dispersal would be repeated when the Old Testament people owning divine grace fell to their deepest by crucifying the sinless Jesus who visited them, thus carrying out Satan's most evil will. Then Jerusalem and its Old Testament temple would be destroyed again, and the Jews of Judah, the people of the Old Testament, would indeed be scattered throughout the world before the Second Coming of Christ, for they also rejected His grace, which had already "come into effect" at the time (Lk 13:34).

Queen Vashti discussed previously in the book of Esther was the chosen Old Testament people, who resisted the call of Christ, so their mission was completed, and their Covenant was expired. This is how the world came into possession of the state of great grace, so that anyone who honored, believed Jesus' victory over death by His blood, might become His "betrothed", enter into an eternal New Testament with Him. To do this, the Laws of eternal Love must be proclaimed in a way that is understandable to all, with the help of the Old and New Testaments. These advertisers are the "better ones" who are worthy of the position of "queen", building the same spiritual temple as Jesus.

Going further in Esther's book, we will still have a lot of important information. Once again, it should be stressed in advance that the story is primarily a prefigure of the times after Christ's resurrection, because Ahasuerus is the symbol of the resurrected Jesus.

The king's minions recommended finding a beautiful new girl for the vacant position of queen. It was advised to gather virgin daughters from all the provinces of his country to the castle of Shushan. After keeping them in separate places, among beautifying products, the king should

look at the girls and choose a queen to replace Vashti (Es 2:1-4). Since the king liked the council, it came to fruition. They gathered the beautiful girls into the castle of Shushan under the control of Hege, the chamberlain.

There also happened to be a Jew named Mordecai, captured by Nebuchadnezzar, in the castle of Shushan with a foster daughter named Esther (Hadassah). Because she was his uncle's daughter – who died and his wife too - he as a guardian took her over and grew her (Es 2:5-7). But despite the relative relationship, Esther was a very respectful girl who treated her guardian almost as her father and she listened to his word as well. And according to these outstanding qualities, she treated everyone. Therefore, the request of Mordecai not to betray her Jewish ancestry was not difficult for her to keep (Es 2:10). Hege, the treasurer who guarded the queen's candidates, also found Esther appropriate because of her beauty. But, as it turned out, she also deserved Hege's distinctive attention because of her outstanding inner qualities, so he took her to the best house of women as quickly as possible (Es 2:8-9). And Mordecai followed her everywhere, watching her fate, and feeling responsible for her (Es 2:11).

“Es 2:12 (Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;))”

However, the girls intended for the king had to go through a 12-month cleansing process beforehand. In other words, they had to become holders of fine things appropriate to the king. They also received special attention: whatever grew to their hearts during their purification, whatever they might be, could be transferred from the house of women to the royal house (Es 2:13). They went there in the evening, and if the king thought he dismissed them the next morning, then they could only go to the house of the second women, to be under the care of the guardian of the concubines, who was treasurer named Shaashgaz. Then they could only go before the king again on a royal call by name (Es 2:14).

It's Esther's time to go before the king. All she took with her was the words that treasurer Hege had said to her for her purification, "refinement". In other words, she listened to the advice, obediently in her heart, as she did in the case of her guardian. To her beautiful appearance, her spirit grew more noble (Es 2:15). This emanation grabbed everyone along with the king. Therefore, in the 10th month of the 7th year of his reign, he took her to his royal house and later made her queen instead of Vashti. Royal way, he held an Esther feast with his princes and servants, handing out gifts, so that his entire empire, all his provinces was comforted (Es 2:16-18).

Christ's resurrection once again opened a new era in the Story of Salvation. This is the beginning of the spiritual purification extending the whole Earth. God gave it to the whole world out of grace and to all living in it. Noah's Flood cleansed the entire Earth at the time, which is the prefigure of the end of this process. But likewise, the high priest, who had been cleansed in Noah's "sea", could only enter the Holy Of Holies of the Temple of Jerusalem after one year of

purification from sin, that is, once a year. Noah's Flood also took place in a year. The mission of the Holy Spirit began in the tenth month of the Flood, with an outpouring. In the 7th year of Ahasuerus' reign, in the 10th month, Esther, the woman of the New Testament, enters into marriage, a covenant with the king, with the gifts of her purity-radiating soul. She went through a year-long purification process before that.

According to the 70-week prophecy of Daniel, Jesus strengthens His New Testament during a week, or seven years, and suffers His death on the cross in the middle of the week, and then rises. Then, 3 1/2 years, after the purification of the apostles and their assistants, the Holy Spirit overflows to them. Those who accept the redeeming death of Christ, who recognize its significance, who proclaim its joy and its Gospel, and those who obey it, receive the gifts of the promised Holy Spirit (Jn 14:26). The first takers and advertisers were Jews (Acts) as Mordecai, Esther's guardian. People with Old Testament treasures who might have met Jesus the owner of treasures, and could become His living witnesses and followers (Pet II.1:16-18). The line of witnesses has already been interrupted, but the congregation of witnesses who have been in favour of the Gospel and who have accepted it may be fulfilled, for the Holy Spirit works until the Second Coming of Christ.

Mordecai was also the fulfiller of this process through Esther, his foster daughter, who were not in relation of husband-wife, but they were relatives only. This symbolizes the relationship between Jewish apostles, their assistants and the pagan world, which are also only "relatives". After the people of Judah, the spiritual leaders of the Old Testament people who had a husband-and-wife relationship with Jesus, refused to union with the New Testament, the apostolic congregation turned to the pagan world to fulfill the Gospel of Christ (Acts 13:46). That is why the Apostle Paul was also named Apostle of the Pagans (Rom 11:13). Our attention is drawn to the fulfillment by the congregation of girls who left Ahasuerus the next day. They could return to the king later if He called them by name.

And He will call them, for He will go to everyone's gate separately, rattle and who accept His invitational Word, He dines with them, gives them His blood and body, as gifts of come to life by His sacrifice (Rev 3:20). In other words, until the Second Coming, the King's gate is open to all.

This is confirmed in verse 2:19, when Mordecai was already sitting at the king's door, just as the second gathering of virgin girls was going on in the women's second house. He kept an eye on Esther's fate even when she was married to the king: lest something should happen to her that would send her to the second house of women. In particular, he feared that she would accidentally disclosure that she was Jewish. But he had nothing to fear, for Esther, as queen, respected her guardian in the same way and kept her promise obediently, not forgetting where she came from (Es 2:20).

She was as obedient as Mordecai, from whom she learned, who was obedient to the Holy Spirit of Christ and His later New Testament. Because it's no longer for one people, it's for every nation in the world. He asked his foster daughter not to flaunt her Jewish origins, not to forge an advantage (or disadvantage on foreign soil), for it is not merit of man that determines where

she or he is born or what nationality she or he is. We have received our lot from God, and we must carry it obediently until death and must boast of spiritual treasures like Christ.

However, Mordecai did not leave the king's gate, but stayed there for a long time. But what does the "King's Gate" symbol mean? It's obviously the way to get in front of the king. But only when the king calls. So those who want to go there are in front of the gate, waiting for the chance to get in. Or you can come out through it, messages come in and out. It's guarded by king's agents. Two treasurers of Ahasuerus were entrusted with this. It was no accident that Mordecai was there, for it was the only way he could keep in touch with queen Esther. The two of them had not forgotten each other. Although Mordecai could not enter the gate, Esther, as queen, could come to him at the gate. Seeing the regular contact, the two doorman treasurers envied Mordecai for having an intimate relationship with the queen, even though he was not a treasurer like them. For the treasurer should be before the king and not at the gate. Then this envy evolved into anger. Talking to each other, they found that the reason for the situation that annoyed them was the king, who was not careful even about the queen's choice. Once he was removed from the throne, their worries would cease (Es 2:21). Because the king had removed all his treasurers from his side and assigned them other duties.

However, this plan came to the attention of Mordecai, who told Esther. She passed it on to the king in the name of Mordecai, who, investigating the matter, found it true and made the two treasurers executed. The case was documented in writing (Es 2:22-23).

At this point, the case of the Treasurers must be examined separately (Chro I.9:26). Why did they fall out of favour with the king? The sacrificial order of the Old Testament, based on the Levite priesthood (Num 1:49-50), which, as a prefigure, pointed the way to the Holy Of Holies to be built by the sacrifice of the Messiah, was stuck in a prefigure state. It was not filled with spiritual treasures blared by their Old Testament prophets, even though Jesus also was nearby throughout their mission. As spiritual treasurers, the treasures entrusted to them were poorly guarded, not passed on, or even blocked, or if they were passed on, they were wrongly done. They resisted Jesus' spiritual goods and messages sent through prophets (Acts 7:51-53). They should have become chosen cups filled to the rim with Abraham's faith, with the spiritual struggle of Jacob, or Israel. And when the prefigure, which they had already known, was made a reality by the sacrifice and resurrection of Jesus Christ the Messiah, they should have first filled their cup with the wine of the joy of the resurrection, which is a symbol of the messianic blood shed, so that to be verily cleansed for eternal life. The Old Testament had to give way to the Gospel of Christ, which would spread treasures throughout the world! Therefore, the ministry of the treasurers next to the king Ahasuerus, or Jesus, should be abolished, because it is not treasure keepers, but New Testament prophets and apostles all over the world are needed. But this process was according to God's Plan of Salvation as a state of grace for the whole world after Christ's resurrection. This is a new phase of Salvation Story for eternal life. All the people of the world, after Christ resurrected at that time, and thus the people of Judah, the Jews who had already completed their Old Testament mission and crucified the Messiah, were invited for this new period. In fact, after their completed mission, taking into account their past, Jesus

logically expected them, especially their spiritual leaders, to be advertisers of His Gospel in the first place (Acts 3:25-26). But He also gave the course of spiritual temple-building work: His then living witnesses, starting from the apostles, had to lay its foundations and through the ever-expanding congregations that accepted them it had to be scattered throughout the world, to all generations (Acts 1:8; Romans 1:16). Jesus gave His blessing to this work, which He had given to the former treasure keepers as well, but had already placed them in a different position and role.

Haman of the Book of Esther represents this assignment, the treasurers, the Jewish ruling class. Ahasuerus placed him above all the princes of the realm, so that to realize His will – or scattering of the treasures of the Holy Spirit - throughout His realm! This was His overriding aim, and for this reason Haman was placed above all the princes of the empire, above everything (Es 3:1). He commanded the royal servants who served at the king's gate to bow to Haman as a sign of their respect and obedience. Mordecai, who was not among the king's servants, did not pay his respects to Haman, and did not bow to him (Es 3:2). Every day, the servants at the gate asked him: why is it? Because of constant questioning, he finally said that he was a Jew in their country, who served his own Jewish king, his God, and obeyed only Him as they did. In other words, he was operating in the same cause in good conscience as Haman, so none of them belonged to the congregation of servants. The king's servants then resorted not to the king, but to Haman to clarify the matter (Es 3:3-4). They turned to a person who had filled his position with the same spirit of a servant that they also possessed and this would be proved at the end of the story. He was not a person of acting of faith, of conviction, like Mordecai. But on the question of authority, which interested him from the heart, he became very angry at the behavior of Mordecai, and of which disrespect he was convinced with his own eyes (Es 3:5). He decided to destroy all Jews scattered throughout the empire, to make it "cleansed" of the people of Mordecai (Es 3:6).

From the first month of the reign of Ahasuerus, Haman and his supporters dealt with the destruction of the people set up as the destroyers of his authority placing it above all else rather than scattering the king's will of above all. Day by day, month by month, continuously until the 12th month, they searched for the most optimal time of completion under Haman's leadership, taking advantage of the post, the opportunity given by fate, Pur (Es 3:7). They wanted to force fate wrongfully on an entire people, which, at the end of the story, would knock back to the person defying Law. Haman was going to tell the king about his own case of authority as if he was mobilizing all his strength for the king's sake. He falsely claimed the Jews to be trespassers against the king's law, who therefore severely hindered the fulfillment of the king's mandate. The solution was recommended by Haman himself: a written law should be prepared so that the law-breaker people might be annihilated on the basis of it. He, as the proposer, supported this best solution with 10000 pieces of silver, which he transferred to the royal treasury through a royal official who would enact the proposal into law (Es 3:8-9).

Then Ahasuerus pulled his royal wedding ring off his finger and gave it to Haman. On the one hand, this meant that he was given the authentic royal signet ring in respect of his current

mandate, and on the other hand, he sealed his fate and cast a Pur against himself. For it was no accident that the king pulled from his finger the ring representing the Covenant (Es 3:10). Haman's mandate was not to destroy by his own will, but to enforce, support, and spread the king's will and treasures in all the provinces of his empire. Now, on the contrary, he wanted to deliver treasures to the king in the form of money. Money that came into his possession thanks to his king, as well as the post that raised him above the peoples of the empire, which he was now exploiting to realize his own will. At that moment, Ahasuerus immediately saw through everything well in advance. In his eyes, everything was clear about Haman, and he became the lawbreaker. But he knew that it was necessary to prove to others, to make Haman's craft apparent. This could come true by letting Haman's fate, Pur fulfil (Es 3:11).

Haman immediately started the process without delay. On the 13th day of the first month of the reign of Ahasuerus, he had his orders written, and then translated into the languages of all provincial peoples and sent them to all parts of the empire. They were published in the name of the king, and the writing was sealed with a royal seal (Es 3:12). And his terrible letters heralded that all Jews, from small to large, should be exterminated, and their possessions should be taken, namely on the 13th day of the 12th month (Es 3:13). And let the non-Jewish peoples prepare for its implementation by then. The copied writings of the law proclaimed the instructions in all provinces and in the castle of Susan as well.

At this time, at the end of things, Ahasuerus and Haman sat down to drink – but for different reasons! They both looked to the fulfillment of the Pur, fate: the king drank to anticipation of the victory, the judgment, the joy of a just fate, and Haman drank to his own terrible desires.

And the just fate immediately signaled its work: all the inhabitants of the Castle of Shushan were outraged by the new law. In other words, the conscience of not only the Jews, but all the righteous people was rebellious against the terrible law (Es 3:15). And Mordecai, who had been imprisoned on foreign soil for a long time, did not forget, did not violate the Law of their God, but accepting the Pur he took a part of his people's fate, dressed humbly in mourning clothes, so that to fight to enforce the truth immediately. He knew that only through Ahasuerus would there be a chance to help his people, to save them, so he went to the king's gate. He considered him a true king because Esther, who was raised on the right path, became his chosen one. But he also knew that he could not take off the mourning dress until the cause of his people was resolved, despite the fact that his clothes prevented him from entering the royal house. He wanted to improve their destiny throughout the empire by fully identifying with his grieving people (Es 4:1-3).

Esther's helpers and treasurers brought her news of Mordecai, who was mourning in his sackcloth. She, not knowing the reason for this, immediately sent him a dress worthy of a royal house, so that at least he might have the opportunity to enter the royal house to remedy the grief of her former guardian. However, Mordecai did not put on the dress indicating that his problem could not be solved by changing clothes (Es 4:4). Esther, understanding this, thought that the matter was no longer within her competence, so she sent the treasurer, who had been

assigned to her service by the king, to Mordecai to resolve the matter. Hatach, the king's treasurer, went straight to Mordecai mourning on the street of the city, who told him all about the cause of his sorrow. Passing a copy of the law issued for the destruction of the Jews, he sent Hatach back to Esther with a request that it should be her to go to the king and to intercede with humility for his people as he did (Es 4:5-9).

The queen then, with a message emphasizing her own problem, sent back Hatach to him: like the law against the Jews, just as widely known that you could only go to the king if being invited! By the way, if you break this law you will have to face death, unless the king extends the golden wand of mercy to you. Anyway she had not been called for 30 days (Es 4:10-12).

“Es 4:13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?”

There's a lot to be said for the quote above. The Pur, fate is in God's hands. The posts He gives us serve to bring the truth to light. With these opportunities in our hands, we must always live on the way of the truth, serving God and listening to the inner voice, His Holy Spirit. The Salvation Story is the way to the truth. Even with the sacrifice of our lives, we have to walk on it. The struggle for others, like Christ, is the noblest, and this is the highest way to get to God and His truth. The roles and posts given by fate themselves do not ensure the service of justice. They become "warriors of truth" only when we use them filled with spirit and Holy Spirit, enriching our spiritual temple with such treasures. Depending on this, the truth of fate will be shown in our posts. When we put ourselves before all, we will plant the possibility of losing our lives (Jn 12:25), and when we fight for others without sparing our lives, we will plant the seed of our eternal lives. And the path of truth, according to God's will, must continue unbroken toward fulfillment. Therefore, instead of those who hinder it, there will always be those who replace them through whom God's truth is extended to the whole of created reality. And the fate of those who work against it is destruction.

Esther immediately understood the words of Mordecai. Her spiritual greatness was glittered by her actions afterward. She made herself immediately involved in the hard-pressed fate of her people: first she organized a three-day mourning and spiritual preparation with the help of Mordecai, and then she put on her king-worthy dress and went to the door of the king's house. Breaking the Law, guided by her conscience she waited for her fate. However, the king did not sit at his door by accident to see who would break the Law. After his case with Haman, he knew that those who were affected by the cruel law would be the first to act. That's why he didn't call anyone to him!

Ahasuerus, or Christ is the King of Truth, the true Law. The Law filled with the Holy Spirit becomes truth, and the Spirit overwrites its truth with grace (Mik 7:18-20). Therefore, he

immediately stretched out his golden wand of grace to Esther. Because he also knew that Esther had come to him for favour. He was also convinced that his queen was Jewish (Es 4:15-17:5:1-2).

And the outpouring of grace continued, for the king, who knew everything in advance, only helped to realize Esther's purpose and truth. He assured her in advance that if she asked for half his country or something of the same size, he would still give it to her. The encouraged queen, seeing that Haman was not there, said:

“Es 5:4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.”

Esther wanted to honor Haman, who wanted to exterminate her own people, with a queen's feast! With this pre-prepared feast, she wished to thank the king for the grace she had hoped for her breaking of Law. (She desired to rejoice together with her king, not like Vashti.) In other words, she wanted to receive treasures through the outpouring of grace and to experience this opportunity with her people's enemy, Haman! With this she expressed her intention to impress Haman with the gifts of mercy, he was the one she was having trouble with, so she came to the king, therefore she broke the Law. Of course, the king already knew all this. So he immediately sent for Haman, so that Esther's desire for what she came for might be fulfilled as soon as possible. Then the two invitees went to the feast. Knowing his queen's end goal, the king, while drinking wine, again encouraged her to tell him what was on her mind. And he also stressed that if she wanted half his country or something similar, he would give it to her. And she said very humbly:

“Es 5:7 Then answered Esther, and said, My petition and my request is;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.”

She's going to prepare another feast because of her own problem, because she did not want to spoil the thanksgiving feast for the king! (This thought did not occur to Vashti during her feast hearing the royal invitation.) Just as Esther was honoured by the king's grace and helpfulness, so Haman was honoured by the queen's two invitations. She had already addressed the last one to both of them: the gracious, encouraging king and the subject of her purpose.

Haman was leaving the feast with eruptive joy when he saw Mordecai in the gate, who consistently did not pay his respects to him. He walked the same way as the king at the feast when being in eruptive happiness he summoned Vashti and she did not visit him. He, too, became angry with Mordecai, but he did not turn to lawmakers for advice, but to his friends and woman. At first, he boasted of his wealth, his position, invitations of his queen, everything he had received from God, Pur. But the mere existence of Mordecai had risen above the significance of these things, which was making his life miserable impairing his authority (Es 5:9-13). The solution to the trouble, advised by his circle of friends and his wife, was the hanging of Mordecai: as the greatest of princes, simply ask the king to do what he sees fit. Emphasizing his

will, a gallows of 50 elbow high should be prepared in advance. (The 50 also points to Christ's 5th day, Friday, the Redeemer's death.) The council pleased Haman, so the gallows had been made (Es 5:14).

And the Pur worked, and the fulfillment of God's truth was on its way. Ahasuerus could not fall asleep, therefore he made the memoir of stories read (Mal 3:16). The following story to read was about Mordecai, who had informed him about the plans of the two treasurers who had been going to kill the king. Then he asked his subjects what reward he had received for it. They said that he had received nothing for it (Es 6:1-3). Therefore, he began to wonder what way this shortage could be adequately eliminated in hindsight, who could give credible advice on this? That's when Haman entered the royal court to tell the king to hang Mordecai at his request. As the holder of an outstanding post, He found him an authentic person in the matter of respect. He called him in and asked for his opinion:

“Es 6:6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?”

Haman, who was not lacking in conceit, gave his opinion on the reward he had already imagined for himself:

“Es 6:8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.”

This was immediately fulfilled, only Mordecai sat on the horse, he received the decency, and Haman led the horse, giving honor loudly (Es 6:11). However, the great honor given by the king did not make Mordecai conceited, so he went back to the king's gate, awaiting the evolution of his fate. And the sad Haman returned to his counsellor's circle, telling them of the unexpected, unfavourable development of his fate. According to what had been said, his supporters had become wise in hindsight at once. They had already seen the truth of fate, which they told Haman: if it is because of the man who did not give him respect, obviously the truth is on the side of the Jewish Mordecai supported by the king Ahasuerus, Jesus. And his downward career continued, for the king's treasurers came to him and urged him to go to the feast in the house of the queen (Es 6:12-14).

At the three-person feast, Esther was encouraged again by the king to tell the purpose of her feast while drinking wine. For those who desire the treasures of wine, the shed blood of Christ, share in the joys of the eternal kingdom as much as Christ — that is, fifty-fifty percent, in a brotherly manner (Es 7:1-2). On the other hand, the wine drinking symbol expresses the state of grace that is already in force. Then Esther opened:

“Es 7:3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.”

With Christ's resurrection, the age of great grace has arrived. That's what Esther was once again beseeching for. For the grace that would give her life, then eternal life at her wish, and at her request the same to all her people. For the Jewish people, the people of the Old Testament, the people of the New Testament, the remnant of the New Testament people of the whole world, have been under the rule of death since the Fall. The enemy that caused it is Haman, who, in his own way, would like to use money to compensate for the destruction caused by death. But Satan's treasure is disproportionate to the real lives lost. If one were to be of service to this process of death, she (he) would not raise her (his) word against it, and her (his) conscience would not rebel. But Esther and the people who would be serving the New Testament, the ally of Ahasuerus, or Jesus, are on the same will as Him, busy putting the truth into the light. That's why she wanted Jesus' grace.

The omniscient King then took the opportunity to manifest the truth, His truth, by His ally, which had been His goal since the beginning of the case (the Fall). He asked Esther to tell him specifically who this evil "heart" was, she was thinking of? The answer was: evil Satan, the enemy whom Haman represented (Es 7:5-6)!

And how many have been and are representing Satan's wickedness in the course of Salvation Story! An empire can be built on these representatives, and it has been built! This is Babylon the Great, which is acting now, in its end days in the same way as the Old Testament people scattered in the realm of Xerxes. Their fate was sealed with the first coming of Jesus Christ, when the truth of God came to light. It turned out who represented Jesus and who represented Satan (Jn 8:44). But God's plan is to build another eternal realm, which will be governed by Ahasuerus, or Jesus, likewise Xerxes. He was continually offering half of this empire to Esther. He set its foundation by a new world-wide era of grace starting with His sinless sacrifice and resurrection. At the end of this epoch, Jesus visits the inhabitants in the same way as He did in the end days of the chosen Old Testament people. And in the same way He seals their fate by the truth of God, separating His own ones from those who represent Satan (Matt 25:32-33).

Haman was frightened by the open unveiling, but he did not apply for mercy, even though he had broken the Law just like Esther. In addition, he had already seen that Ahasuerus was thinking of making not favourable decision for him. The king was annoyed by Haman's behavior, and, not to act out of emotion, went to the palace garden to think it over. He also gave Haman time for the same reason. Then, in the absence of the king, he turned to the queen considered weaker-willed, to save his life by "softening" her. By this time, the king returned to the wine-drinking (grace) hall, where he was greeted by the sight of Haman "softening the queen up" on the couch. He asked his servants that there was some violence, illegitimacy, going on against the

queen without his knowledge in his house? The servants did not answer verbally, but by deed. Knowing that the principle of Ahasuerus was legitimacy, they had already covered Haman's face, which meant death to him. Harbonah, one of the treasurers, noticed the gallows in Haman's house. Thus, the king's judgment was immediately enforceable: the violent, lawbreaking Haman was hung from the gallows intended for Mordecai. And the king calmed down, seeing the case that had been concluded by a just judgment (Es 7:7-10).

That time, the house of the former owner of a paramount position was given to Esther. She revealed her relationship with Mordecai to the king, what he had already known, therefore he immediately called him in and entrusted him with his ring representing Covenant (Es 8:1), which he had taken back from Haman. Esther gave the care of her newly received house to Mordecai, and appointed him its paramount leader, expressing her agreement with the king (Es 8:2). But she, as a queen carrying the fulfillment of the truth in her heart, would only be completely at ease if the whole Jewish people escaped the danger of Haman's proclaimed plan. Seeing the royal golden wand of constant grace, she explained that she would like to make this terrible decree revoked (Es 8:4-6). In reply to both of them, the king let them know that, acting according to the Law, Haman was hanged and his house became Esther's. The queen's request would be fulfilled within the legal framework only, so he encouraged them to write a counter-command certified with a royal seal, as Haman did, when they saw fit. For just as the Haman command legitimized by the royal seal could not be undone, so would they have the same legal right to their command to be made in defense of the Jews (Es 8:7-8).

Mordecai immediately took matters into his own hands: on the 23rd day of the 3rd month, he created the counter-law for the protection of the Jews in the name of the king, and his scribes wrote it down. This allowed Jews in all provinces to defend themselves and fight for their lives on the 13th day of the 12th month planned by Haman for their extermination. They should take revenge on the people of any province that intended to destroy them at the time, like true Jews. Copies of this decree translated into the language of all nations were sent to the whole empire at lightning speed, including the castle of Susan (Es 8:9-14).

Mordecai then showed himself in the city of Shushan in a new dress with a golden crown on his head, which made population be very happy. He received his dress, along with his crown, from Ahasuerus, which was in blue, magenta and white. But the efforts of Mordecai, whose royal command gave a decency to the Jews, made them happy in the whole province: they held a celebration of joy at the turn of their fate to the right. And their struggle for it earned respect in other nations, they spiritually identified with them, "became Jews". Because the king of the empire became a supporter of the Jews, fearful, great power stood beside them (Es 8:15-17).

At this point, the role of Mordecai must be clarified because of the correct interpretation of the book of Esther. What Jewish struggle giving respect to other peoples did he show in the realm of Ahasuerus? What kind of killing battle did the Jews fight starting on the 13th of the 12th month?

Mordecai is also a key figure in Esther's book. A Jewish prisoner in a foreign land from the tribe of Benjamin in the time of Xerxes I, who lived in the castle of Susan, after Nebuchadnezzar

carried him away from Jerusalem with king Jechoiachin (Coniah) (Es 2:5-6). This was done in 601(602) BPE. The events of his life in the castle of Shushan, described in the book of Esther, started in 488(489) BPE, when Mordecai was more than a hundred years old (prophetic years). And the aged symbol is for the spiritually matured (Rev 4:4). A spiritually matured individual can live by the Holy Spirit of Christ and fill the Law with this Divine Person. Jesus is complete with the Holy Spirit, so He can be the Saviour of all created reality. Even Mordecai as a prefigure could only be the Saviour of the Jewish people by working in the spirit of Jesus' New Testament, understanding it he fought for the truth, using the treasures of gift of the state of grace. Learning of the dark future brought to his people by the Pur, Fate, he immediately started to fight with a surging sense of justice. He knew that Pur comes from God, He is the distributor, so you have to contact Him, you have to seek His grace.

For God is the truth, and the fate of us shows His truth. If a people deserves bondage or destruction by it, there is a reason. But it was not yet the case that a chosen nation had to be completely exterminated. God enforces His truth through His chosen people. If this truth comes to light only through the rest, then it is worth fighting for. Turning to Him, asking for the favour of Him, thirsting the truth as much as He does, who is the source of it.

From Mordecai, this spirit, the Holy Spirit radiated. This was passed on to his foster daughter, Esther. He grabbed the pre-care given by the Pur, that is God, when a new queen was sought. He knew that, despite their position as "momentary" prisoners, his foster daughter had a chance to be queen of a just king, for as guardian he made her raised and adorned with the treasures of truth, of the Holy Spirit. As a responsible guardian, of course, he worried lest her foster daughter would brag about anything else. For he knew that their God, the God of the Jews was the God of all peoples (Romans 10:12). His people were chosen out of grace, but this grace belongs to the whole world, for the whole world is ruled by its Creator. Therefore, he specifically made Esther aware that she should not boast of her Jewish origin, for the origin is a divine grace, will, He distributes it to everyone. The mission of human beings is to humbly accept it and serve the truth of the Giver of this grace, boasting about our spiritual treasures, enriching and transmitting them. For those who walk on the path of truth, reward is already pre-set by the Pur. Like the "reward" of those working against Him.

There is a struggle, a killing spiritual struggle between these two camps. But as long as the gate of the true King is open, there is a passage between the two camps. Those waiting in front of it want to get into the righteous, waiting for the King to call. Some of those called will stay inside, some will get outside the gate again waiting for another call. The camp of the remaining righteous makes an example those outside the gate of what spiritual treasures can be used to walk the true path, to enter inside the gate.

“Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

In a blue, purple, and white coloured dress, Mordecai went out to the city of Shushan with a golden crown on his head to show the people the struggle to fight for their lives, the reward of

which, the crown was available to every such warrior. These symbols point to Jesus. With His Holy Spirit, He perfectly killed and dominated the actions of the body. That's why He got a royal crown as a reward. He lived through the most difficult of His struggles during His death on the cross: He was physically tortured, psychologically humiliated, crucified in this state, and then died as a sinless victim. He shed His blood to receive eternal life by Law after the resurrection and bring about a state of grace throughout the world, a good reputation of escaping from death.

Moses, David, and Ezekiel were given divine guidance to build a temple. As a result, the Holy Tent, and the temple of Solomon then of Zorobabel were built. Starting with Moses, three colours dominate God's instructions: blue, magenta, crimson red (Ex 39:1-29). These colours on the colour scale are consecutive. As the wavelength of light increases, blue colour turns magenta, then purple and finally red.

“Pro 20:30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.”

The culmination of Jesus' mission is, when he removes, kills evil. His body is tormented by blue spots and ever-deepening bleeding wounds. Things from evil, Satan will destroy His body. But thanks to His Holy Spirit, His battle for justice rises to the height of heaven and heads for glorification. The closer you get to death on the cross, the closer you get to glorification. He is given a purple mantle, that's for kings. He is given it to be humiliated, and the crown of thorns proclaims it as well (Jn 19:2-3). But it is also a prophecy: at the moment of His death, it is come to fruit that He is the Eternal King of the Jews, of the Earth, and of the future eternal kingdom retroactively from His incarnation. He will be rewarded when he is resurrected. At the time of His death, He makes the evil Satan mortally wound with the Holy Spirit working in Him: this Divine Person takes his kingdom on Earth, defeats the death he caused, pins it to the cross. Satan transgresses his pre-contract with God by pushing Jesus to sinless death. According to the treaty, Christ's cross tree becomes his "property", and he is hanged on it. The Pur, God's truth is manifested at the same time from the point of view of Jesus and Satan.

Blue, purple and red: the path of blood sacrifice, its peak. But Mordecai dressed in blue, purple, and white, came out to the inhabitants of the city of Shushan with a golden crown. The red colour turns white.

Jesus shows the prefigure of the rewards of His glorification and fighting His three disciples, Peter, James, and John. He takes them to a high mountain, symbolically to heaven, to pray, to have spiritual contact with God (Lk 9:28). Previously, He has promised the disciples that some of them will not see death until they know the kingdom of God, the ultimate reward (Lk 9:27). As He prays, His face becomes glorious, shining, His clothes are a brilliant white (Lk 9:29). The glorified Moses and Elias appear to them, who speak of the death in Jerusalem awaiting Jesus, the reward of which, the treasures of the eternal kingdom have already been given to them as a prefigure (Lk 9:30-31). Moses who is resurrected from the dead, and Elias without death possess them. The vision of the reward of Jesus' blood sacrifice gives the feeling as if it has already been

fulfilled, for the two glorified prophets already "bear" the reward despite it has not yet taken place. The white garment of the risen Jesus belongs to him who washes and whitens his own in His shed blood (Rev 1:5). And it is made possible by righteous works, symbolized by the white dress, the reward of those who fight for justice like Jesus (Mk 7:13-14, 19:8). Peter, who has glimpsed the glory of those in white clothes, feels an irresistible desire to partake of it. He suggests Jesus to build three tents for all of them there and then, where he would go into any of them, to live with them, that is, to continually receive the heavenly reward (Lk 9:33). However, the time of Jesus' sacrifice has not yet come, and the opportunity to dwell with Him will only open up after His resurrection.

The experience of kingdom of God experienced by the three apostles as a prefigure can only be found on the model of Jesus' struggle. With a fight like this, you "kill" evil. This is what Mordecai proclaimed with his dress and his golden crown received from Ahasuerus.

Until the 13th day of the 12th month, the Jews were preparing for this killing battle. For if Mordecai had come ever higher through this struggle in the eyes of Ahasuerus (Es 9:4), this was the example to follow. Because of fear caused by him, the princes, governors, and officials of the entire empire respected the Jews (Es 9:3). On the one hand, they fought with laying on of hands (Es 9:2), which represents the handover of the Holy Spirit (Acts 6:5-7).

"Es 9:5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them."

On the other hand, they used swords to kill the bad-wishers who attacked them. And the sword is the Word, the symbol of the Word of Jesus (Psalm 149:6; Heb 4:12; Rev 1:16). The killing of evil was carried out with the double-edged sharp sword, the Word they proclaimed.

In the castle of Shushan, 500 men were killed and freed from evil (Es 9:6). What does this Shushan castle represent? It is the temple of Jerusalem, the prefigure of our spiritual temple. In it, you can only fight with the "weapons" of the soul. Through the cleansed temple, the city of Jerusalem, that is, Shushan can only be cleansed and built. And then the country, the empire.

The church, city, and country of the Solomon's age represent the eternal kingdom to come, which is populated by a congregation of spiritual temples full of the Holy Spirit. Then, Israel consisted of 12 tribes was united and became largest. Next to its temple in Jerusalem, David's son lived and ruled. He had 700 women, queens, and 300 concubines (Kings I.11:3). A congregation of spiritually mature individuals of Holy Spirit can only be a queen of Jesus, the Son of David. The process of spiritual maturity cannot stop until it is complete. From the house of concubines, they can go within the opened gate at the king's call to propagate and complete the number of spiritually mature queens. This will be completed when all the concubines have been invited, i.e. the number of queens will be $700+300=1000$.

In Chapter 7 of Revelation, the apostle John sees 144000 sealed servants in white, who are in the uncountable congregation before the royal seat of God. Each tribe that builds Solomon's Israel represents the number 12000. This can only be at the Second Coming of Jesus when the

number of queens is complete, the grace period of the New Testament is closed together with the King's gate.

The numbers that end in zero, expressing enumeration, are symbolic – as mentioned earlier. According to God's will, they are predetermined, carefully defined numbers. The numbers of Solomon and that of the Book of Revelation are also published in the book of Esther. The Jewish struggle in the realm of Ahasuerus, or Xerxes marks the beginning of a process of population growth which affects the whole world. The spiritual, killing struggle that began in the castle of Shushan, the first in which 500 men became free from evil (Es 9:6). The son of David, reigning near the Solomon's temple, kept his wives by his side, symbolically Son of God lived with the sons of God. This is the ultimate goal of God, which was realized in Solomon's life as a prefigure. Therefore, the book of Esther consistently speaks of men killed, for the title of Sons of God that are the owners of the eternal kingdom, is for all, whether female (queen) or male.

However, only 500 men entering the congregation of sons of God would be rescued in Shushan castle opposite Solomon's 700 wives. 7 is a sign of completeness, so 200 are missing. This is the remnant, which is of Mordecai-spirited and carries the treasures of the eternal kingdom without killing. When Ahasuerus learned of the number of people killed in the castle, as a sign of his approval he asked Esther's intention about the fate of the provinces (Es 9:11-12). And she swerved back from the affairs of the provinces to the ten Haman children killed in the castle, who were killed beside the 500. With regard to the sons, she asked to make them hanged, like their father. The king agreed with the request, and by her command the Jews carried it out. But they did not grab their freed values, and so their deed gave them complete retribution (Es 9:10,13-14).

There are two questions here: Who are these Haman sons, and why did the sons who had already been killed have to be hanged?

As clarified before, Haman is a symbol of a Jewish leader who opposes the plan of Salvation and hinders it, who is a servant of Satan's will. Jesus gives the Law to Moses when he is reluctant before his mission for the freeing of the chosen people: succession intended to carry on the will of resistant person, dies out (Ex 4:22-23). The sons and successors of Haman would be the further bearers of the resistant will. The offspring want to stand in the way of the fulfillment of the New Testament of the anointed, resurrected, glorified Jesus, or Son of David. The prefigure of the title "Son of David" is Solomon, who ruled as the son of David. Then, at the end of his reign, despite his above all-post, there was a violation of the Law, a defiance against the way of Salvation Story due to service of Satan's will. This caused the Great Israel to be dissipated: the unified Israel was split according to God's will (Kings I.9:6-7). A smaller Israel of ten tribes and a Judah of two tribes from a unified country built on twelve tribes came alive. Judah, the remnant would be the carrier of God's will. Israel consisting of ten tribes remained the servant of the other opposite will, Satan. Assyria, however, carried out God's judgment: it destroyed the deeply sin-sunken, ten-tribe successor of the Great Israel. With the destruction of their capital,

Samaria, the resistant succession died out in 720(721) BPE (prophetic year). The fulfillment of the son of David symbol would be realized through Judah, the remnant.

However, the will struggle lasts until Christ's Second Coming, the closing of the King's gate. Judah the remnant is a battlefield just as Great Israel of Solomon which used to cease to exist. Satan "transfers his seat" to Judah to assert his will, taking advantage of Pur, of God's law-given opportunity pre-laid in the treaty. This satanic pattern can be observed throughout and before the whole Story of Salvation:

- As a cherub, he is commissioned to defend God's Law of Love.
- Taking advantage of the opportunities of the post he received, he transforms his mandate to express his own will by turning against the Law of Love.
- God, the Law of Love, the Creator of all, relates through Love to what is directed against Him, against Life.
- By Law, Satan must leave this high post.
- After that, Satan does not stop on the journey he has begun, but searches for new bases to carry on his will.
- He asks God for a creature created according to his own conditions to prove the "goodness" of his own laws—copying God.
- This enforced request is fulfilled only within the legal framework laid down by contract by God, who is the Law, so He has put everything under the Law.
- With the contract, everything is clarified in advance between the two parties. At the same time, two camps are formed: those who follow the Law of Love and those who work against it.
- There is no secret kept from the omniscient God, He knows in advance that the process initiated by Satan, the conscious defiance against the Spirit, is doomed (Matt 12:31-32). But according to His wisdom, this must also be declared by the creatures of the whole created world! Convinced by our own experience, we must preach the truth of God to all created reality without compulsion. And this can be if God lets the Pur fulfill within the framework of the Law of Love.
- The Fall into sin occurs because of the satanic "weapon", the lie. And at that moment God's Plan of Salvation is launched, based on Jesus Christ. The world, which is lawfully in the grip of death, must be lawfully liberated and directed back to where it started. This is God's will.
- He brings to life a pre-planned, "step-by-step" Salvation Story of a predetermined time length to realize His will. Divine action is always followed with satanic step copying Him, but directed against Him.

The scheme also appears when, according to the pre-concluded treaty, by Law, the successor Israel made up of ten tribes of Great Israel, ceases to exist because of the multitude of their sins, according to God's judgment.

“Ex 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.”

The Great Israel is God's firstborn son. The sin that appeared at Solomon was Satan's work, causing the country to be torn in two. The ten-tribe successor Israel became a representative of satanic will. He did not let them out of his grasp to serve God, but made them become servants of the satanic sacrificial order. They were the firstborn of satanic will, so they would be destroyed. But this story is a prefigure of the situation after Jesus was resurrected. The symbolic successor kingdom of the ten Old Testament tribes, Judah, with its temple representing its people, standing in the way of the New Testament of the risen Christ, who initiated the creation of the heavenly, spiritual firstborn, the Great Israel, was destroyed. Judah, who by grace was the carrier of His will, was a substitute for Israel of the ten tribes, as symbolic Israel.

Then Satan's next step came in God's Salvation Story: he wanted to carry on his will, so he too was in Judah looking for successors representing him and was succeeded in finding. Because of his destructive work, Judah sank even deeper into sin than the former Israel, so God's judgment under the Law caught up with it: destruction, captivity by Satan. It's his goal to demean God's plan to build an eternal country. Because of the Fall, he was king of the Earth. He also wanted to build an "eternal" empire according to his own laws. Therefore, he started the construction of Babylon the Great, that is, the destruction of God's plan of Salvation.

The Jews, the successors of Judah, the chosen people would be given the honor to offer their "hospitality" for the Redeemer of the world, the Son of David. This became the culmination of their chosen role by God in their capital, Jerusalem, when redemption was fulfilled with the sacrifice of Jesus Christ after 4018 and a half prophetic years from the creation of Adam and after 1971 and a half prophetic years from the Covenant of Abraham.

VIII.16.2 Babylon the Great – Babylon

Before the birth of Jesus visiting Earth, in 665(666) BPE, Satan began to build Babylon the Great, using the Jewish people of Judah as well (Fig. 3). His concept, in accordance with Esther's book is: the extermination of all the remaining Jewish peoples chosen. According to the book, starting with the first month of the 12th year of Ahasuerus, until the 12th month, he cast Pur with his servants (Es 3:7). They used all their power to destroy the Jews completely, looking for a way to do so. Satan (Haman) wanted to involve as many people as possible in the execution of this terrible plan by means of his orders brought into law.

The exact course of this can also be learned in time from the book of Esther (3:12-13): from the 13th day of the first month, from the writing of the decree of the law, to the 13th day of the

12th month, until the day of the destruction set, the evil plan endured. That's 330 days=years. This is nearly half the time from Babylon the Great launched in 665(666) BPE to the birth of Christ on Earth. The missing 5 prophetic years cover preparations before the decree was written. The half of these years hallmarking Babylon the Great were offered to Esther as half of the country of Ahasuerus (Es 5:3,6;7:2). But during the same historical time, another country was being built. The "original one" of the second temple of Jerusalem in heaven, which was ordained in 520(521) BPE by Jesus who was working there at the time to build it. The result of heavenly service is the consecration of the earthly temple. When this second one received Jesus' spiritual ark replacing its missing Ark of the Covenant, the upholstery was split in two to indicate that the path to the Holy Of Heavenly Saints had been freed by the sacrifice of the Messiah. Then, under the royal crown of Jesus, who is building the eternal kingdom of heaven, the union of the two realms began, as they were given the same King under the Law. Thus, half of the country offered to Esther also applies to the eternal kingdom to come.

This is reinforced by the story of the Law written by Mordecai: it was written and brought into Law on the 23rd day of the 3rd month, and gone into effect on the 13th day of the 12th month (Es 9:1). That's 260 days=years, that's half the 520 years. The 520-year sections on the temporal axis of Salvation Story before and after Christ, point to interceding service in heaven. The first 520 years ended with Christ's first coming to Earth, and the second one will end with the second one. The latter also means the coming of the 5th eternal kingdom (Dan 2:44-45).

In 630(631) BPE, the Neo-Babylonian Empire came to life with the coronation of Nabopolassar in Sippar. Satan "mobilized" the entire continent of Salvation Story for his purpose. Using the Babylonian Empire, he gladly executed God's judgment on the Law-violating people of Judah. He destroyed Jerusalem and its temple, making Jewish people be carried captive, and the Kingdom of Judah ceased in 590(591) BPE. With the birth of Jesus on Earth, the same people received an eternal King, and through them the whole world. Symbolic Israel, the people of Judah is replaced by the fulfillment of spiritual Israel throughout the world. Therefore, the role of the second prefigure temple and of the people who serve it are terminated.

Just as the Babylonian Empire destroyed the temple of Solomon, so did the Romans with the second one during the period of Babylon the Great. But Jesus, the sinless spiritual temple, who carried the reality of the symbolic temples, also met such a fate at the hands of Satan being behind the destructions. One commits a mortal sin consciously standing in the way of being filled with the Holy Spirit (Matt 12:31-32). For such persons Jesus' cross tree becomes the gallows, on which they symbolically hang themselves. The mortal sinner, however, must be taken from the gallows and buried in the ground by evening (Deu 21:22-23). Because the evening is the beginning of a new day. The new day, the everlasting 5th country, is to be made by Jesus sacrificed on the cross, at His Second Coming. This is the legacy of those who follow the path of the Holy Spirit, in the model of Jesus. And there is no room for those who commit a deadly sin against Him on purpose. Until the Second Coming of the resurrected Christ, Ahasuerus, the cross functions as both a gallows and a tree of life. But with the end of Babylon the Great, there will be only a tree of life in the eternal land (Rev 22:2).

At Esther's request, the 10 Haman's offspring killed are hanged. Like their father, they are conscious spiritual resisters. From the gallows, their path leads to the ground, which is destroyed by fire with the Second Coming of Jesus, and replaced by a new Earth and Heaven (Rev 21:1). And here go the heirs of the cross that became the tree of life. As discussed above, the 10 sons of Haman are the offspring of the Old Testament Israel of 10 tribes, who consciously stand in the way of the realization of the spiritual kingdom of Ahasuerus (Es 9:7-10). The heirs of Solomon's Great Israel, who lose their country in 720(721) BPE, and before that their temple supporting their spiritual growth, in 980(981) BPE. There are also 260 prophetic years between the two events, which is half of the eternal empire promised to Esther. Thus, they also lost their spiritual defenses represented by the walls of Jerusalem and their temple, which after all this time caused the loss of country. They dwelt in unwalled cities because Jerusalem (Shushan) surrounded by a protective wall, and its temple were no longer owned. But the redemption of Christ (Ahasuerus) belongs to the whole world, by which His inheritance and the protection of His New Testament are offered to all.

First, on the 14th day of the 12th month, they could get a share of it, could have a celebration of joy. For the treasures of the eternal kingdom of the resurrected Jesus were first offered to them, the people of Judah, representing symbolic Israel. Then the pagan world came, as most of them, along with their leaders, did not accept the New Testament. It would therefore take one more day in Jerusalem (Shushan) to get rid of these consciously resistant Haman offspring and so that to open the way to eternal life for the whole world. The joy of total redemption thus consists of the joy of two days: the 14th and 15th of the 12th month. Because the 14th day is the feast of the Passover of Jesus, at which time He first redeemed the Old Testament Israel for eternal life. But only after spiritual freedom from consciously resistant Haman and his sons can the people of Abraham enter the path of eternal life. The Old Testament seed, freed from such things, can extend the Gospel of Jesus throughout the world.

So on the 14th day, Haman was hanged with his 500 killed. And on the 15th day, after its temple, the city of Shushan (Jerusalem) would be cleansed: the sons of Haman would be hanged together with 300 killed in the city. Then came the rest of the empire. At the "request" of Ahasuerus, Haman was sent to the gallows, at the request of Esther, his sons. Conscious resistance was recognized by the woman of the New Testament and "rewarded" in agreement with Ahasuerus. The Truth of The Pur was blaring from Queen Esther — realizing the will of Ahasuerus. All this had to be done in the city of Shushan (Jerusalem) - on the 15th day of the 12th month, preceded by 2 days of preparation (Es 9:18).

In the other provinces of Ahasuerus' empire, day 14 was made a celebration of joy by the Jews, preceded by 1 day of preparation (Es 9:19). On that day, they could not celebrate in the city of Shushan (Jerusalem) (Es 9:15,18). This means that the resurrected Jesus redeemed the entire realm of Ahasuerus—Heaven and Earth. This is His exclusive role: His death is both the "hanging" of Satan and the resurrection to eternal life. But in getting rid of the resistant offspring of Satan in Jerusalem, the people of the New Testament participated with their full force. They recognized the "entrenched" layer there that deliberately hindered the fulfillment of

the New Testament, and gave them the gallows side of the Golgota cross tree (the struggle of apostles and their helpers). But they also fought the unconsciously resistant "lost persons" with double-edged sharp sword and laying on of hands (500 in the temple and 300 in Jerusalem).

Jews living in unbound cities in the provinces killed 75000 haters with the Word and gifts of the Bible soaked in the Holy Spirit (Es 9:16,19). The symbolic number consists of 75 and 1000. The latter is a sign of the Second Coming of Christ, and the former points to the destruction of Jerusalem in 75 PE. The symbol "Jews living in unwall cities" draws attention to the people of the entire Earth's provinces, who fight in the spirit of the New Testament until the Second Coming. With Christ's redemption throughout the world, they will already have the right to participate in this celebration of joy, but its realization began in 75 PE. For then the earthly Jerusalem and its temple, as a prefigure, would be destroyed forever, perfectly closing the role of Old Testament Israel — in accordance with Daniel's 70-week prophecy. The symbols of the protective walls for spiritual progress are now replaced by the real protective wall, the New Testament, which is provided by Jesus interceding in the heavenly Sanctuary and the Holy Spirit within us. As Israel of Solomon-era lost Jerusalem surrounded by protective wall together with its temple which caused the destruction of Israel consisting of 10 tribes, so did the symbolic successor, Judah, in the age of David's Son, Christ. Thus, after 75 PE, the congregation of spiritual temples given by the New Testament, which replaced the Old Testament symbol, could be realized, so that to build the new spiritual Jerusalem until the Second Coming of Christ.

People of Judah, the remnant replacing the Great Israel of the Old Testament and at the same time possessing Jerusalem and its temple, could reach the first coming of Jesus. And until His Second Coming, the rest of spiritual Israel will come to the eternal, New Jerusalem built by many spiritual temples. The prefigure of this is Israel (Ephraim) consisting of 10 tribes, without earthly Jerusalem and its temple, as a land replacing of the great one of Solomon. Spiritual Israel freed from Satan and his successors who caused the Great Israel to become a fragment, can become only the eternal kingdom of God, the new heir - Jerusalem!

The 1000 symbolizing the Second Coming of Christ comes together in the book of Esther as follows:

500 killed in the castle of Shushan, plus 300 killed in the city of Shushan, plus 200, who are Old Testament seeds having the spirit of Christ's New Testament (Mordecai, Esther). Hanged ones can't belong to the 1000. The completeness of the prefigure occurred with the destruction of Jerusalem and its temple in 75 PE, as the last act closing the Old Testament. This is the beginning of the period of dwelling in unwall cities, when spiritual bastions replace the stone-built protective walls: the New Testament fed with the Holy Spirit and its Mediator in heaven, Jesus. With the Second Coming of the Mediator, the period ending the Story of Salvation will end, symbolized by $75 \times 1000 = 75000$ spiritual Jews who have become slain (convinced ones by the Word of the Bible). At this point, the king's empire reaches its fullness, the whole Earth falling under the rule of him. Ahasuerus achieved this with king-worthy conquest, that is, spiritual conquest, which increased his empire. Because the king imposes

taxes on the territory under his control. And Ahasuerus would tax the land and the islands of the sea, that is the whole Earth, which would be his empire (Es 10:1). When that happens, Babylon the Great will be gone for good. The number of hanged on Jesus' cross, which means gallows, will be complete. As well as the number of people who own the cross as the life tree giving eternal life.

The symbolic names of the sons hanged on the gallows are specifically mentioned in the book of Esther (9:7-9).

Parshandatha – law teacher

Dalphon – owning lord

Aspatha – horse

Poratha – jewellery, by the fate of

Adalia – Yahve is right, the honest

Aridatha – Ari's son, dignifying

Parmashta – Supreme Prince, Supreme Being

Arisai – lion-like

Aridai – Ari's beauty, the strong

Vajezatha – son of man's age, pure

When we look at the meaning of names, we're faced with all the good stuff. Did the wearers of these good qualities have had to be killed and even hanged? Well, spreading of these good attributes throughout the world was the mission of Haman and his sons through the Pur, who consciously opposed them. Top qualities for a top post holder. But only the one with the Holy Spirit can make the treasures of this top post real through the Pur. It is represented by Mordecai and his successor Esther.

In the earth-wide conquest, after Ahasuerus (Jesus), the second largest is Mordecai (the Old Testament seed working in the spirit of the New Testament, Es 10:3). And the story of their greatness is described as a testimony in the royal yearbooks of Media and Persia (Es 10:2). They represent the Bible, the Old and New Testaments translated into the languages of all peoples, which is to be sent to all the provinces of the realm. As Mordecai did with the Laws certified by his king (Es 8:9-10;9:20,29-32).

VIII.16.3 The years of Jesus, Ahasuerus, Xerxes I in the Salvation Story

The book of Esther also provides a chronology before and after the redemptive death of Jesus through Xerxes and Ahasuerus. The criteria for this are (tolerance $\approx$ 1.5 years=Jesus, one and a half years old, who received a life extension, Fig. 2):

- In 445(446) BPE Artaxerxes I issued the decree for the reconstruction of Jerusalem, which, starting with the restoration of its walls, was implemented by Nehemiah. There are 75 prophetic years between the second temple of Jerusalem consecrated in 520 (521) BPE, and the decree of Artaxerxes I, as there are from the incarnation of Jesus to the destruction of Jerusalem and its temple in 75 PE. With the consecration of the temple, the son of Darius the Mede, Ahasuerus, the prefigure of the resurrected Christ was "born". Therefore, the 520 years from here to Jesus' birth on Earth is a prefigure of the 520 years between 1335 and 1855 PE. During this time, the truly risen Jesus is performing His heavenly intercessory ministry until His Second Coming.

- The reconstruction of Jerusalem, which began in 445 (446) BPE as a prefigure, became a reality in 75 PE, when the grace of the Holy Spirit became available for the whole world (520 prophetic years). Then the construction of the New Jerusalem began with the spiritual temples of the whole world, who, with the help of Jesus' New Testament, are fighting for God's truth. The beginning of the spiritual battle is marked by the 38-year-old Jesus, anointed with the Holy Spirit, which is almost half of the 75 prophetic years. Almost half of the 75 years between 520(521) and 445(446) BPE is 482(483) BPE. ≈ 7 years before that, - which number means completeness, - in 488(489) BPE, during the reign of Xerxes, the spiritual struggle of Ahasuerus began. The message of this: the eternal Jesus Christ is always the same, fighting the same spiritual battle before and after His resurrection. In other words, during the entire Story of Salvation (from Adam), the same Divine Person is fighting for us together with His Holy Spirit! The 7 years representing completeness, as a difference, draws our attention to the earthly realization of the prefigure(s) (as an event realized at the end of 7 years after the JU-SA conjunction)!

- Xerxes I's empire existed between 488(489) and 466(467) BPE for 22 years during Jesus' eternal kingdom-building ministry, which He performed in heaven from 520(521) BPE until His incarnation. Ahasuerus offered Esther half of this empire built in heaven, symbolized by 260 years. When this happened, it was the 12th year of Xerxes' reign, almost half his reign. The chronology of the eternal kingdom, - even during the 22 years of Xerxes' reign - through the symbol of Ahasuerus, gives halved years, which are to be doubled to obtain the real Salvation Story years of Jesus. That is, the entire kingdom of Ahasuerus is $2 \times 260 = 520$ years, which is $2 \times 520 = 1040$ years for Jesus. Sum of His years of service in heaven before His First and Second Coming (Fig. 2 and 3).

- Ahasuerus was married to Esther in 482(483) BPE in the 10th month of the 7th year of his reign. Before that, after $3 \frac{1}{2}$ years of reigning, his marriage to Vashti, the woman of the Old Testament, ceased. $482 \text{ BPE} - 2 \times 260 = 38 \text{ PE}$ - Jesus anointed by the Holy Spirit began His New Testament mission. He made a Covenant with His chosen apostles, the holy seed (Mordecai). Connecting link is double of the half heavenly kingdom, $2 \times 260 = 520$ prophetic years. Half of the empire was subsequently offered by Ahasuerus to Esther, who had not been called since 30 days (years).

The foundation of marriage of Esther, the woman of the New Testament intended to the whole world was laid by her stepfather, Mordecai. Ahasuerus, the resurrected Christ married Esther in

the 7th year of Xerxes who began to reign in 488(489) BPE. $38 \text{ PE} + 7 = 45 \text{ PE}$. Then those who accepted the New Testament were given the Holy Spirit, beginning with the apostles (Acts 2:1-47). With the death and resurrection of 41 1/2-year old Jesus, His Old Testament mission ceased.

- The meaning of "Esther, who has not been called in 30 days, or years", also calls for an explanation. As discussed above, according to the Law of Moses, a man between the age of 30 and 50 could serve in the Holy Tent or Temple of the Holy Spirit (Num 4:1-49). In 520(521) BPE, Ahasuerus was "born" and began his symbolic earthly ministry after 30 years, in 488(489) BPE, which is the beginning of Xerxes' reign. Transported to the time of Jesus, when He was 32/33 years old, John the Baptist began his mission. Then, after 3 and a half years, he invited the queen Vashti to his joyous celebration, who did not go to him - this is the joyous celebration of the resurrected Jesus after $2 \times 3.5 = 7$ years of invitations. This was his first invitation after 30 years to the queen of the Old Testament destined for the New Testament. From the beginning of his reign, however, the king kept inviting everyone to the New Testament, which was accepted by the Old Testament seed, apostles, and their assistants symbolized by Mordecai. In 482(483) BPE (Pentecost 45 PE), this became a marriage between Esther and Ahasuerus. Symbolically, Mordecai became a New Testament woman. This transformation is also symbolized by the 38th year after this date, 445(446) BPE, because the decree of Artaxerxes already proclaimed the construction of the Jerusalem of the New Testament as well, which will be a transformation of its prefigure. For the Queen, the "born" new woman, which was supposed to build the New Jerusalem, had the same Law as her Old Testament predecessor: she could not be called for 30 years (days). This is the interval between 45 and 75 PE. After scattering of the Holy Spirit, in 30 years, a mission to spread the New Testament throughout the world could begin, which was the date of the final destruction of Old Testament Jerusalem and its temple, 75 PE.

Esther, according to the Law, had not been called for 30 years, but the resurrection of Jesus had already started the era of grace. Without a call, Esther payed a visit of her own free will to Ahasuerus in 75 PE, unlike Vashti, who received a call after 30 years and did not go to the king.

The 12th year of Xerxes was 477(478) BPE, nearly half of his reign, which, projecting into the age of Jesus, was $38 + 12 = 50 \text{ PE}$. A lot of important things happened at that point. In the first month Haman cast a Pur. On the 13th of the first month, Haman's legislative orders were written. The date set for its implementation is the 13th day of the 12th month. There are 330 days between the two dates. It is also about half the time of Babylon the Great, the other empire offered to Esther. $2 \times 330 = 660$. Adding plus 5 preparation days, the sum is 665 days=years. The 5 day preparation ended with Friday that brought Jesus' redemptive death, which brought the other realm under Jesus' rule. Mordecai responded to Haman's terrible orders on the 23rd day of the 3rd month of the same year with his counterorders. The date set for their implementation is also the 13th day of the 12th month. There are 260 days=years between the two dates. And between stamped writings of Haman and Mordecai there are 70 days=years (from 13th day of first month to 23rd day of 3rd month). These 70 prophetic years point to the 70-year bondage suffered in Babylon between 590(591) and 520(521) BPE (Fig. 2). Despite the fact that in

543(544) BPE Cyrus II overthrew the Babylonian Empire, Israel's exile ended only with the consecration of the second temple of Jerusalem. It is not possible to escape from the bondage of sin without the ministry of the earthly temple representing our spiritual temple, for it leads Israel to the real spiritual temple, Jesus! But only Jesus' heavenly temple service can bring true Salvation after His sinless sacrifice and resurrection! As a prefigure of this, at the same time when the dedication of the temple of Jerusalem was in 520(521) BPE, Jesus was performing preparatory service in heaven, whose result was the end of the Babylonian exile. But the bondage of Babylon the Great led by Satan continues. This will only cease with the Second Coming of Jesus. Therefore, the exile of Babylon on Earth was terminated with the "birth" of Ahasuerus, the son of Darius the Mede, in 520(521) BPE and not in 543(544) BPE.

The beginning of exile is marked by the destruction of the Babylonian Empire serving Satan's Babylon the Great. 665 years from 590(591) BPE, this activity was manifested again through the Roman empire when Jerusalem and its temple fell victim again through the Pur. But then the power of the heavenly realm was revealed too, the prefigure of which is the consecration of the temple in 520(521) BPE ceasing 70 year bondage. In 75 PE, the Holy Spirit's grace would belong to the whole world, which was first received by the Jewish people's elected disciples of the New Testament in 45 PE. After the final 30 years of life-extension "pause", Ahasuerus finally terminated the spiritual slavery of the world. Esther's worldwide spiritual succession began.

The importance of 50 PE is also brought to our attention by Esther's book.

“5:14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

7:9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.”

The 50-cubit-high gallows was prepared to destroy Mordecai, that is, the Old Testament seed living in the spirit of Jesus' New Testament, which was the common will of Haman, his woman, and his friends. However, Haman himself was hanged on the gallows instead of Mordecai at the command of Ahasuerus. Then Haman's 10 sons came to the same fate. The 50-cubit-high gallows was activated in 50 PE.

The prefigures of Jesus' spiritual temple are the two temples in Jerusalem and the Holy Tent. The servants of these structures could be 30 to 50 years old (Num 4:3,23,30,35,39,43,47). Jesus, as a heavenly temple builder, fulfilled this condition in His earthly life. As the last High Priest on Earth, from the age of 38 to 41 1/2 years, served the last earthly temple as a prefigure. With His resurrection from the dead, He brought about the death of this prefigure temple and replaced it with the eternal spiritual one of heavenly Jerusalem. The next stage in this spiritual temple-building is the beginning of the cessation of the Levitical order (priesthood) serving this

prefigure temple in 50 PE, 8 1/2 years after the resurrection of Jesus. They were conscious opponents of the New Testament of Jesus, represented by Haman and his posterity. By hanging these conscious troublemaker offspring, the New Testament could "move on". The next result of the progressing process was the final destruction of Old Testament Jerusalem and its second temple in 75 PE.

VIII.17 Second time slot

The next link in the chronology leading back to Abraham's Covenant is the beginning of King Solomon's reign (Fig. 3). This is 1020(1021) BPE, as he had ruled for 40 prophetic years (Kings I.11:42; Chro II.9:30). From the moment he ascended the throne, he was immediately busy preparing for the construction of his temple (Kings I.5:1-18). In the 4th year of his reign, in 1017(1018) BPE, he came to lay the foundation of his temple (Kings I.6:37-38). It took seven years to build and was completed and consecrated in 1010(1011) BPE. Then, he began building his own house next to the temple for 13 years (Kings I.7:1).

Temple building of the son of David, Solomon is a prefigure of Jesus' (Son of David's) spiritual temple building work. It is not accidentally emphasized in Kings I.6:37-38 that the stone foundation of the physical temple was laid after about 3 1/2 years of his reign. During this time, Solomon's spiritual temple was built, the significance of which precedes the first Temple of Jerusalem built of stones. For only a king who has become spiritually rich and who builds the house of the Holy Spirit can build for God. And Solomon proved in the time to the 4th year of his reign that he had spiritually reached such a height and wealth, that he could begin to fulfill the mission of the House of God on Earth left to him by his father David (Kings I.3:1-28;4:1-34). So Solomon's temple building is both his own spiritual temple (about 3 and a half years) and the earthly temple built of stones, trees, etc. as a shadow of the heavenly one (7 years). The spiritual is always the first! And this way of building the temple is a prefigure of Jesus' 3 and a half years of spiritual temple-building, at the end of which He laid the true foundation of what was then the earthly, second temple of stones in Jerusalem. Christ, the spiritual stone to replace it, is the foundation of His spiritual church which will spread throughout the world.

The following verse calls our attention to the construction of these two kinds of temples:

"Kings I.6:1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

A more accurate English translation of the quote is as follows:

And it came to pass (fulfilled) - in the 480th year, after the children of Israel had come out of the land of Egypt, the first time, and the second time in the month Zif, the 4th year of Solomon's reign over Israel, which is the second month — that he (the anointed king Solomon) began to build the House of the Lord.

For the first month represents the month of deliverance from Egypt, which is the first month of a new year and a new era (Ex 12:2). And this is a prefigure of the eternal spiritual salvation at

the Second Coming of Christ, of eternal life without sin. At the end of the journey is the New Jerusalem, symbolised by Canaan, to which the people of the Old Testament were on their way, having escaped from Egyptian captivity. Only the sacrificial lamb of the Passover, that is, the sacrificial blood of Jesus, made this possible. He is the unleavened bread that replaces the leavened bread of bondage. Anyone who wants to be freed from the bondage of sin can only find this way by living on spiritual bread purified by the blood of the sacrificial Lamb who nourishes eternal life.

“Cor I.5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

The new year of Israel's life in the Old Testament (the beginning of a new age) was the first month in which the Passover lamb was killed on the evening of the 14th day, eaten in haste with unleavened bread, and then the doors were to be stained with the animal's blood (Ex 12:3-7). Doorways are vertical and horizontal trees representing the cross of Jesus. At midnight, the destroying angel came, killing all the firstborn, except the firstborn of Abraham's people, who were protected by the blood of the doorpost because they lived in its house (temple) (Ex 12:12,29). All this happened in Egypt, but in a new era. And the new age heralds the realisation of unleavened, sinless spiritual bread, which spiritual temple builders can attain.

The next milestone for Israel, still in Egypt but already using the new time, was the year 480 from this date, when Solomon began to build the spiritual and then the physical temple as a prefigure. Therefore, the Year of Deliverance under Moses in Egypt is: 1020(1021) BPE+480=1500(1501) BPE. But this date also marks the first year of the new era, which is 1499 (1500) BPE, enriched by the Ten Commandments given in the third month of the year (Ex 19:1-3; 20:1-26). This day is to be observed year after year as a perpetual feast (Ex 12:24-27). The following 480th year, 1020(1021) BPE, is the first year of Solomon's reign. The correctness of this calculation can be demonstrated by other means. The 480 years are made up of the following sections (Fig. 3):

The reign of David – 40 years (Sam II.5:4-5)

The reign of Saul – 40 years (Acts 13:21; Sam I.13:1)

Era of Judges – 350 years (Judg 3:8-16:31)

Canaan's conquest – 10 years (Acts 13:18-20)

Wilderness migration - 40 years (Neh 9:21; Acts 13:18)

Total 480 prophetic years.

During the new time period, starting from 1499(1500) BPE and ending with the incarnation of Jesus, two main periods can be distinguished: years without kings on Earth and years during the reign of anointed plus unanointed kings. The years under the reign of the earthly kings of Israel are counted from Saul to Jehoiachin (the last earthly king of Jerusalem, Zedekiah, is no longer a native of Israel). It is a 499 prophetic year period with kings, between 1100(1101) and 601(602) BPE. Subtracting these years from 1499, the result is exactly 1000 years. These prophetic years which remained "pure" were the years of Jesus' reign in Old Testament Israel using the new time. The 1000 is a sign of the Second Coming of Christ. Then a new time starts, where only the "pure" reign of Jesus, who reigns by God's will, awaits us (Rev 20:1-7).

The time period of the earthly kings of Old Testament Israel did not begin by God's will. Saul was their first anointed king, the result of Satan's will working through the Old Testament people (Sam I.8:1-22). The prophet Samuel was against the king, but Jesus reassured him that the people of the Old Testament were primarily against His rule. They were a people chosen by grace, personally led by Him, from the deliverance from Egypt to the new age. Despite this, His grace continued to flow to His people, for He fulfilled their longing for a king on Earth. In fact, through Samuel, He made them aware of the characteristics of Satan-willed earthly kings (Sam I.8:9-20). The chosen people were no exception to these negative things.

But the Omniscient God is the master of all. He transformed the 499-year kingdom against Him into the realization of the eternal King through His 1000-year reign. The incarnation of Jesus closed the case of Israel's earthly kings, and the death and resurrection of the sinless Saviour left only one eternal spiritual King under the Law.

Saul is the first anointed earthly king to point to Jesus. His 40-year kingdom can be divided into two main parts: 2 years after his anointing and the remaining 38 years (Sam I.13:1; Acts 13:21). When the prophet Samuel anointed him, he let him know that the mission for the princely title of God's inheritance had begun (Sam I.10:1). His father had sent him in search of the donkeys that represented the bearers of sin, but from then on he was to walk in the way of the prince who would ride on donkeys and conquer sin. He had to work constantly to proclaim the victory over death of the Son (Jesus) sent by His Father in His time (Sam I.10:2). The people of the Old Testament could only have had prefigure-kings, who held office only until the appearance of the eternal King. This milestone is Jesus' resurrection on the third day. Then He, the eternal King of Israel, appeared to fulfill the Law, who conquered death and gave the world the joy of His resurrection, symbolized by the wine, His blood. This sharp line is symbolized by the two men, Old Testament and New Testament, who appeared in Selsah. Selsah means a sharp shadow. The shadow is the Old Testament, the end of which is the end of the succession of Rachel's second son Benjamin. Benjamin brought the death of his life-giving mother (Gen 35:16-20). On the other side of the border is the light, which proclaims the reality that has come to light, the Son of God, the eternal King of His inheritance. What must happen for this to happen? In the first approach, the message is addressed to Saul.

Events during the days marked by the cross of Christ are necessary for this. This is represented by the oak tree of Tabor (Sam I.10:3). The shadow and light of the redeeming cross lasts for three days. The three days have three people, all three on their way to the house of God. The first carries three goats, the second three loaves of bread, the third a wineskin. The cross, borne by the Word, Christ, finally abolishes the dominion of the sacrificial order symbolized by the goat with the sacrificial blood of His body. This is symbolized by the wine, the joy of victory over death.

Saul, as the first anointed king of the Old Testament, is given two loaves of bread. Until the resurrection of Jesus on the third day, the unleavened bread of the Old Testament must be eaten. Because the anointed kings as prefigures can only exist up to that point.

Saul, who had not yet been anointed, was sent by his father to search for his lost donkeys with his servant (Sam I.9:3). This is a prefigure: the Father sends His Son to those who fight against sin, who bear the burden of a sinful world. The servant is the Saviour King, who first takes the form of a servant, who will rise from the dead and become the eternal King of His people. Those who carry the burden of sin, symbolized by the donkey, need a ruling, guiding King who, seated on the donkey, will lead them in the right direction. And it was according to this symbol that Jesus went to Jerusalem (Zech 9:9; Matt 21:5; Jn 12:15). He sat on the first calf of the donkey. This is the symbol of the apostles and their helpers, working in the spirit of the New Testament, which replaces the Old Testament donkey. To make the prophet of God their eternal King, that is, to end his servant status, they must go to a city (Jerusalem) where the prophet will remove their father's concern for them (Sam I.9:5-6).

“Ex 34:20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.”

The redeeming prophet is Jesus, who eliminates His Father's concern. His redemption by His sinless death is intended for all. For those who accept it, there is eternal life through His resurrection, and for those who reject it, the reality of the symbol of the first calf with a broken neck bone, which means the destruction of offspring. Those who accept Jesus' redemption are sons of God, spiritual firstborns in whom the Holy Spirit is at work.

But among those who came down from the mountain of salvation, the dwelling place of the Holy Spirit, there were Philistine outposts who glorified God with musical instruments and who were filled with the Holy Spirit. They, like the distant relatives symbolized by Saul's uncle, had received the gifts of the Holy Spirit even before Christ's redemption, for they prophesied through them (Sam I.10:5,14-16). Like Saul, who was also filled with the Holy Spirit because he became a different man before he went to the mountain of God. And when he got there, he prophesied like those who came to him (Sam I.10:9-10). Among those who came down from the mountain were close relatives who knew him and could not understand how Saul came to be in the assembly of God's prophets (Sam I.10:11). After all, in the prophecies given to his 12 sons, Jacob described only the future of Judah and Joseph's succession as the most important and

unique prophecies for their people. Saul was the son of Kish of the tribe of Benjamin, who also walked with God (Sam I.10:7), as did the exalted Judah and the blessed Joseph. Because of this, the "ravens wolf made prophet" (Gen 49:27) became a saying of the Old Testament people (Sam I.10:12). But there was one man in the congregation that made up the saying who understood the essence of this grace of God: those who do the will of God can live in any tribe, anywhere, because they are sons of the same Father (Sam I.10:12).

The distant relative of the Philistines was also seeking God's will, and Saul went up the mountain to him. He asked how Saul and his servant, the chosen people, had gotten so high (Sam I.10:13-14). Saul's answer revealed that it was with Samuel's help that they found God's sin-bearing people, symbolized by the donkey. Then his uncle realized that he was a member of this church, because it was the only way he could meet the children of Israel. And it also became clear that Samuel was God's chief prophet, whose every word was important and true. Therefore, as a sin-bearer equal to Saul, he needed every word of Samuel (God). For this reason he begged Saul to tell him everything he had heard from Samuel (Sam I.10:15).

Saul, as the prince of God's inheritance, had the task of delivering his people from the Philistine yoke. He met this Philistine people on the mountain of God. He did not tell his uncle that he had to fight against his people. In talking with him, he realized that they were equals. But God's inheritance is His chosen people, over whom only He can rule, who must be free from all yoke - and he was a man in waiting for the title of prince of the inheritance. At that time the Philistines were oppressing Israel just as the Egyptians had done before.

The prophet Samuel spoke of this when he called Israel together at Mizpeh to choose a king (Sam I.10:17-18). They were delivered from Egypt by their God, whom they despised, and then they wanted to replace Him with a king. Moses and Aaron, God's prophets, were the earthly executors of deliverance, and only the prophets will continue to be deliverers (Sam I.12:6-25). To attain by grace to their eternal spiritual King, their longing for an earthly king will be fulfilled. But the kings of Israel will not escape royal destiny: under their rule they will be despised (Sam I.8:6-22;10:18-19).

Saul heard all this there. So when fate (Pur) chose him as king, he hid from the people. He would have preferred to renounce the title because of the negative things that came with the office. But he was a tall man of good standing (Sam I.10:21-25). And the signs of contempt were immediately apparent: some malicious people were already calling him vain and useless (Sam I.10:26-27).

Many despised Israel's one true Saviour, Jesus, who united in Himself the sinless Prophet and King. His gift is the spiritual Israel, the inheritance of Israel on Earth.

So, it is fitting to give a gift to God's prophet, but Saul and his servant ran out of bread (Old Testament word) during their long search (Sam I.9:7). The person who ruled as a servant in Old Testament times and then got rid of this condition knew how to deal with the situation (Sam I.9:8): he had a quarter of a shekel of silver, which was a perfect gift.

The story of Abraham's people began "officially" in 1930(1931) BPE with Jesus' Covenant, and ended "officially" in 75 PE with the destruction of Jerusalem and its temple. This represents 2005 prophetic years. Jesus promised Abraham and his fourth generation the land of Canaan after 400 years of servitude. He paid 400 shekels of silver - one a year - for the Machpela cave and field as an Old Testament burial site. The great captivity of the Old Testament people gives a "great year", corresponding to the 2005 prophetic years mentioned above. The one silver shekel a year that belongs to Jesus, who fought for the Old Testament in the form of a servant, is a prefigure of the one silver shekel of the "great year of bondage". A quarter of this represents a quarter of the "great year", which is nearly 500 prophetic years ($2005/4$). 500 is roughly the equivalent of 499 years of reign of the anointed and unanointed kings of the Earth in the Old Testament. During this period of time, the sin-bearing marked with a quarter silver shekel is a satisfactory gift for the realization of the eternal King of the New Testament, which Jesus and His Holy Spirit did together with earthly kings.

Then the first anointed king of the Earth and his helper went to the man of God, the "seer", to find out the future (Sam I.9:9-10). On their way to the mountain city, they met girls coming for water who knew the man of God. Those who thirst for water symbolizing God's will know the prophet who proclaims its fulfillment and His future plan (Sam I.9:11-13).

VIII.18 Samson and the Philistines

Saul, as the prince of God's inheritance, had a mission to deliver his people from the Philistine yoke. (Sam I.9:16). The Philistine people had long been present on the stage of Salvation Story. Abraham had already covenanted with them (Gen 21:27-34). The fourth generation of Israel, freed from 400 years of Egyptian bondage, would reach Canaan (Gen 15:13-16). The scheme is also applicable for Philistine bondage, which people, moving away from the former alliance of Abraham and Abimelech, turned against Israel. The interval of bondage is 400 years between 1140(1141) and 740(741) BPE. For just as the realiser of salvation from bondage in Egypt was Jesus, the warrior of the true God fighting for the Story of Salvation, the same was true for the other bondages awaiting the people of Israel. The Egyptian deliverance did not proclaim the royalty of the Deliverer, but the year 740(741) BPE, which closed the Philistine yoke, already marked the deliverer power of the later incarnate uncrowned King as a prefigure.

Jesus, the Saviour, also has messengers. One of them was John the Baptist, chosen from his mother's womb for this role (Lk 1:13-17). He drank no wine (Lk 1:15) and ate honey (Matt 3:4) - like Samson.

Before his birth, just as before the birth of Samson, the angel of the Lord, Jesus, appeared to their parents (Judg 13:3). And he had to live with the exclusion of unclean things (Judg 13:4,14) as John the Baptist. None of them would be partaker of the wine of the joy of Christ's resurrection. Therefore, Jesus did not accept the sacrificial flesh of the goatling that Manoah offered to feast Him (Judg 13:16). For the time of the sinless sacrificial lamb had not yet come, until then there was only room for a prefigure of the sacrifice of reverence to be offered to Him. When Samson's parents gave this respect to Jesus who visited them, they saw with their own

eyes the rise of Jesus to heaven as a prefigure, which is the reward of His resurrection after His sinless sacrifice (Judg 13:19-20). And this is eternal redemption, which, in the age of Manoah and his woman, became reality with the birth of their son Samson (Judg 13:24), who would be consecrated to God until his death (Judg 13:5) so that he, too, might receive eternal life with the Second Coming of Christ.

Samson's main mission was to start freeing Israel from the hands of the Philistines (Judg 13:5). The end of deliverance is the Second Coming of Christ, so his role of messenger lasts until the end of times as prefigure. As a first step, he went to Timnath, a Philistine town, to find a spouse. He wanted to resolve the freeing by Philistine marriage — according to God's will. He also communicated this to his parents who were not happy about his plan (Judg 14:1-4). The only way to Timnath led through a vineyard where a roaring lion cub attacked Samson (Judg 14:5). The symbol of the roaring lion cub is Satan, who flaunts his power and wants everything for himself (Prov 28:15; Pt 1:5:8), who fights against the worldwide New Testament marriage of the Sacrifice of eternal joy which became reality at Golgotha, that is, in the vineyard of the lion cub, Judah (Hosh 5:14). Samson had a great bodily power symbolizing the all-conquering power of the Holy Spirit. He overcame the beast with his bare hands, splitting it in half (Judg 14:6), as happened to the upholstery of the temple at the moment of Jesus' death (Lk 23:45). But the God-given gift did not make him ostentatious, he did not even tell his parents about it (Judg 14:6).

Samson wanted to visit his chosen one, whom he liked. He wanted to take her to his house, so he was preparing for a wedding. On the way to his chosen, he made a detour, "visited" the result of his two hands' struggle, the torn apart lion. The carcass, or the fruit of his strength became a honey-giving beehive (Judg 14:7-8). Samson took it in his palm and tasted it. Then, changing the purpose of his journey, he went home to his parents and gave them the delicious honey. He did not say where it came from, so it seemed like a gift from his chosen Philistine girl to his parents (Judg 14:9). Leaving aside his displeasure with the marriage, the father went to the Philistine family to arrange for the girl and his son to get engaged. The Philistine family accepted the request and the marriage followed. Samson made a wedding, a gathering to make the partakers happy, as usual on that land (Judg 14:10).

When the Philistine woman and her family saw that Samson was about to hold a celebration of joy on their land, they brought in 30 other companions there to carouse too. Seeing the Philistine deviousness, Samson offered them a riddle, which was staked on 30 ordinary and 30 festive dresses.

"Judg 14:12 And Samson said to them, "Let me tell you a riddle. If you can fully explain it to me within the seven days of the feast, and find it out, I will give to you thirty linen garments and thirty festal garments.""

Why did Samson give such a riddle? Because the 30 Philistines did not wear the wedding-worthy ceremonial dress, they did not honor Samson who was foreign to them. In other words, it was considered a good entertainment opportunity for the feast held by Samson. 30 represents the

age limit of 30 years, which is necessary for the servant of the house of the Holy Spirit to enter the temple, — but only in a festive dress (Jash 83:1-2). It also symbolizes the 3rd day of the last week of Jesus, the tenfold multiplier, in Jerusalem before entering the House of the Holy Spirit, meaning He suffered His redemptive death in His ceremonial dress.

Samson waited three days for the 30 Philistines to make a fitting appearance at his joyous feast. On the fourth day, he answered with deviousness for disrespect and deviousness. He gave the lion-honey story promoting his mighty power, which used to deceive his parents, as a puzzle. Now, however, he wanted to triumph over the Philistine by using the battle of mind forces. And before that, he wanted to affect them spiritually, which is why he bet on the attention-raising 30 ordinary and 30 festive clothes.

He also gave a time limit for solving the puzzle: the seventh day of the seven-day holiday, the evening when a new day begins with Sunset (Judg 14:18). It was the morning of the seventh day, the fourth day of the puzzle, but Samson's riddle was still unsolved. The 30 Philistines then blamed their failure on the wife and her house, who had invited them:

"Judg 14:15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?"

Their threat worked, for she was constantly nagging and afflicting Samson. Before the end of the day, Samson, tired of constant harassment, told her the solution, who informed the 30 guests before Sunset. And they told Samson the enforced solution, which required him to give 30 ceremonial dresses to the 30 Philistines. Of course, it was evident to him that the Philistine "triumph" had been realized with the assistance of woman who happened to be his wife (Judg 14:18).

Then, inspired by the Spirit of the Lord, he went to Ashkelon, another city, where he took 30 Philistine ceremonial garments as prey — destroying their owners. He took their clothes to the 30 philistines in Timnath. As he was doing so, his wife remarried to her father's companion, who was one of the attendants of Samson's Feast of Joy, and in the father's eyes he seemed the best husband for her (Judg 14:20).

Ashkelon means "Fire of Shame", Timnath means "Fate". Samson cast Pur, decided the fate of the Philistines and through them his own Old Testament people's fate. The uninvited guest who somehow wanted to attend the celebration received the ceremonial clothes of those of his people, who also did not dress up and were not even driven by the desire to attend the feast of joy. For them, the fire of the Holy Spirit became a fire of humiliation that freed them from the festive dress, which is the indispensable basis for participation in the feast of joy. The clothes dealer is Jesus full of the Holy Spirit.

Samson is primarily a judge in the Bible. With the Holy Spirit of God, he condemns Israel, on the one hand, under Philistine rule (Judg 15:20) and, on the other hand, not only in relation to the Philistines (Judg 16:31). Both verses give 20 and 20 years for these. Following his life, he focuses

mainly on his fight against the Philistines. Historically, he lived and judged under the Philistine rule that lasted to king Saul (and continued). As a prefigure, it points to the age of the First and even the Second Coming of Christ. For Philistine rule is such a prefigure which existed in the age of Jesus, as Palestine. It accompanies the life of the chosen people from Abraham onwards. And Samson judged Israel by them. Just as the Old Testament people fought against the oppression of the outside Philistines, so they had to fight within the chosen people as well. Following the life of Samson, he first sought the opportunity with the Philistine, the uncircumcised people to enter into a covenant of one will — according to God's will. In the same way, the people of Abraham were also given circumcision mark, which was primarily a spiritual Covenant to guide them to their God. The continuation of this is the worldwide New Testament of Jesus.

Although Abraham had made a covenant with the Philistines, in Samson's age, God was looking for a new opportunity (Judg 14:4) to lead a people who had moved away from Him. This was the Philistine marriage of Samson. The chosen people were also given a new opportunity for returning to Him. This was Jesus' New Testament marked with His sacrifice, His marriage, which was first given to the Old Testament seed. During Samson's journey for ceremonial clothes, his wife left him, became unfaithful to him. But he specifically did it to "reassure" the 30 Philistines who threatened her, and specifically for her. In fact, he returned to her house with a conciliating gift, a goat, to please her after his absence. He also made it clear that he was conscious of her getting into the web of servants of satanic sacrificial order, that's why she had done what she had done. However, her father, the head of the family, had already closed the way to her completely, even though he went there during wheat harvest (Judg 15:1-2). And the harvest is the time when Jesus gathers His chosen people, a prefigure of His second coming, the beginning of which was given by His first coming, when He called His apostles to Himself in the land of former Canaan. And by doing so, He made a spiritual fire like Samson's foxes, lighting the philistines' crops intended for collection (Judg 15:3-5). Jesus' spiritual fire burned the people of Judah being intended for collection, along with the leaders, because most of them did not accept Him. The "head of the family" of rejection is Satan, who is behind the people who have moved away from God.

It was due to the father symbolizing Satan, Samson became very angry because he lied to him that one of his friends had married his ex-wife. The father invited the nobility of his own people to Samson's feast, the right husband for him was one of the Philistines, and he put him in Samson's place, seeing that his love for his daughter was waning, his journey for festive dresses becoming his new heart's desire. So he remedied his daughter's shame without a husband with a new marriage. And that's what he offered to the wifeless Samson, to fix his problem with his ex-wife's sister.

"Judg 15:2 I thought thou hadst hated her, and therefore I gave her to thy friend: but she hath a sister, who is younger and fairer than she, take her to wife instead of her.

3 And Samson answered him: From this day I shall be blameless in what I do against the Philistines: for I will do you evils."

Samson made good on his promise. When the Philistines learned that the family of Timneus of their own people was the cause of Samson's actions, they destroyed them with their own fire, which affects the man who is stuck to the ground, symbolically affecting the body part down from the hip and thigh (Judg 15:6). But death by vigilante justice does not provide perfect retribution. Symbolically, the fire of the Spirit, which resides in the body part from hip and thigh to shoulder – pointing to the sky - is the key to lawful retribution. It's surrounded by a non-combustible cave of rock (Judg 15:8).

If one wants to possess the power of this cave of rock, he (she) must go near it. That is why the Philistines went to Lehi in the land of Judah (Judg 15:9). To the question of the people of Judah, why they went to their land, the clear answer came: they want to have the same strength as Samson's, because then they too might be able to move rocks or tie someone up (Judg 15:10). When the chosen people realized that strangers wanted to share in the great divine power given to them through Samson, they immediately went to the rock cave of Samson. 3000 people of Judah questioned Samson why he had fought with the Philistines who had power over them (Judg 15:11)? Samson's response speaks for itself: against the power of Satan who takes the law into own hands using violence, the great power of the Holy Spirit must be used!

His own people responded: they too want to share in such a great power, but in order to be able to deliver Samson to the Philistines! Because by such acts, Samson brought strangers to the earthly territory of Judah, who reduced the living area and heritage of his people. If he fell into the hands of the Philistines, they would probably leave Canaan (Judg 15:12).

Samson bowed to his people without further ado with one precondition: let him live for a while, for the time of full sacrifice with the Holy Spirit had not yet come. Promising to do so, they took Samson with two new ropes tied up towards Lehi. The power of the Holy Spirit manifested in the sight of the Philistines waiting there who burst into joy (Judg 15:13-14). The bandage of Judah fell off his hands. His freed hand, with a jawbone of an ass slew a thousand men (Judg 15:15).

"Judg 15:16 And Samson said, With the jawbone of an ass, a heap, two heaps, With the jawbone of an ass have I slain a thousand men."

The donkey jawbone as a spiritual weapon made two piles. The first, which accepts the carrying of sin of Jesus, symbolized by the 1000 and the donkey jawbone, and the second is the heap of Judah which rejects it. 1000 is symbol of Jesus' Second Coming. At this time those who accept Him are entitled to His eternal inheritance.

However, Samson threw away this jawbone and named the place Ramat-Lehi (Jaw Height) (Judg 15:17). In other words, the goal and the end of His carrying of sin is the high ground of Golgotha. The Jews of Judah were the first to receive the triumph of it. But seeing the uncircumcised Philistine crowd Samson was about to be thirsty. Then he cried out to the Lord, commiserating them, that he wanted to give from the great spiritual victory of his people to the strangers who

were thirsty for it (Judg 15:18). He was thirsty for the full spiritual triumph that is for all and makes the uncircumcised person circumcised spiritually – based on the example of his people!

Then God made a thirst-quenching water out of the discarded donkey jaw for the whole world. Samson drank and calmed down because his request was heard, for God is the God of the whole world (Judg 15:19). And this happened under the rule of the Philistines, when the source of the request for help broke out, marking Samson's judgment over Israel (Judg 15:20). This prefigure was fulfilled in the age of Jesus in Palestine (Philistea) when He judged Israel by His Holy Spirit.

The road to the sacrifice at Golgotha is essential to this fulfillment. Samson, going on such a road, visited a prostitute's house in Gaza. Gaza means "fortified place". And this symbolizes Jerusalem having spiritual strength, which is surrounded by a city wall. For only the mountain of this city opposite Hebron, which is Golgotha, can give completeness! A heritage city of Judah was Gaza (Josh 15:20,47). The town was originally canaanite and became the heritage of Judah. Later it was occupied by the Philistines (Judg 13:1), but Judah reannexed it during Hezekiah's reign (Kings II.18:8). Jerusalem had a similar fate. That's why Samson's story about Gaza is already a prefigure of Jesus' age. The Chapter 16 of Judges now only talks about the battle between Samson and the Philistines, a struggle that also means the struggle between Samson and his own people. The two merge and bear the same characteristics. And the uniter is Jesus, who incarnated for his people and for the aliens represented by the Philistines (Palestinians), that is, for the whole world. The name Jesus of Nazareth draws attention to this, as Nazareth was and is in the territory of Palestine, the former Great Israel.

Samson could only go to prostitutes. But those who were following him persistently, even at night, wanted to kill him (Judg 16:1-2). Projected into the age of Jesus, these people who wanted to kill were the leaders of the Jews, scribes, and pharisees who ruled the city and controlled access to it by staying at its gates (Jn 5:15-18). Jesus, however, ripped these entrances from their places and placed them on the high mountain in heavenly Jerusalem, like Samson (Judg 16:3). In other words, He was already proclaiming and serving the gates leading to the eternal city.

Then, he met a woman - in the eyes of Israel a prostitute - and fell in love with her. Delilah, a Philistine woman, became his sweetheart and destiny, who he found in the valley of Sorek (prime vine, or apostles and their assistants) (Judg 16:4). Delilah means a nightly, magnificent longing person, who waits for the day to come, when it is revealed what the great power of Samson is. As mentioned, this applies to both the Philistine and the chosen people. Because the desire to know the power of Jesus was as much a driving force for the Jewish leaders as it was for the foreign people. The mystery was revealed to all at once through His redemptive death and resurrection.

The leaders of the Jews, symbolically the Philistine princes, also tempted the woman of the New Testament, Delilah, as a fornicatress, with 1100 silver shekels. Their goal was to bind and torture Samson with her help (Judg 16:5). This means the period from 1100(1101) BPE to the incarnation of Jesus. That's when king Saul's 40-year reign over Israel began. Everyone

participated in finding the 1100 shekels, the chosen ones and the strangers alike. In these years, the Story of Salvation had reached the point where adulterer bribed adulterer. The leaders of Judah, who had become spiritual adulterers in the majority, wanted to find out the power of Jesus by approaching the holy seed and strangers, which were still mostly in a state of spiritual immaturity and were symbolic adulterers (Judas' bribe: Matt 26:14-16, threat of people cured by Jesus: Jn 9:1-34).

Delilah did her job, constantly quizing Samson about his strength. He told the woman to tie him up with different ropes as a deed to overcome his strength. This is soulless tie by the letters of the Law, which cannot bring total triumph. Neither two new ropes nor nailed ropes nor seven fresh cords were a solution (Judg 16:6-14). The Philistine leaders lying in ambush at the bedroom were ready to torture him in vain, for the ropes, cords they gave proved weak to the strength of Samson. Delilah rebuked Samson for deceiving her three times with the "tale of ropes". This applies to the three earthly dwellings, the Holy Tent of Moses, and the two temples in Jerusalem. Their ropes (cords) could not lift the veil from the Secret. In case he really loved her, he had to tell her the secret of his power.

And after 1100 prophetic years from the end of the Judges' era, the secret was truly revealed. Jesus was born on Earth. Emptying Himself, He became like us in every way except sin! From the conception of Mary, He was consecrated to God by the Holy Spirit. Born into the world of sin, and subject to an order lower than Himself, He bore by His Holy Spirit His eternal glory, His infinite power. When He was 38 years old, this Divine Person fully filled Him. His inner, hidden, eternal power was marked by His hair, untouched from the outside, on which His eternal royal crown is placed, and His eternal glory was radiated by His eyes, for the eyes are the mirror of the soul.

Delilah, the Philistine, the stranger, or New Testament woman was able to get Samson to fall asleep on her knees. But only through the Philistine leaders, with their help could she cut the seven braids of Samson's hair. In other words, Jesus' incarnation was for the people of the whole world, but His hidden power and glory can only be owned by the whole world through His Old Testament people. Only they could pass on the price of the 1100 years of internal and external struggle they had experienced to Delilah, the woman of the New Testament (Judg 16:18-19)!

"Judg 16:20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him."

However, the 38-year-old, emptied Saviour, awakened from His "sleep", could no longer shake off the ropes when He began His mission. In the far-from-God world of sin, spiritual victory must be reaped with lost strength, lost glory, in the form of a servant. For the Philistine, the alien oppression, the sin, the power of Satan is upon you, Samson! They had "punctured" the eyes of spiritual glory to replace them with their own: this was the earthly prison in Gaza (Jerusalem), where as a blind prisoner he had to grind earthly grain (Judg 16:21).

As our bodies are strengthened by eating the ground-up grain of the earth, our shorn hair grows back, so our souls are strengthened by the constant nourishment of the Holy Spirit from above, which can overcome the greatest of earthly trials. And this was the sacrificial holiday of the god of Philistines, Dagon. But triumph is not the satanic sacrificial order, but the sinless sacrifice — Jesus! This too was accomplished through the Philistines, with the help of the leaders who, at Satan's suggestion, saw Christ as the destroyer of the Earth, like Samson (Judg 16:23-24). Samson was intended as the culmination of the sacrificial feast of their god Dagon (Satan). A young man led him out of prison. The boy is a symbol of Jesus' church, which supports His earthly mission and continues His legacy. But he, like Jesus, had to perform his redemptive sacrifice alone, so he asked the young man to let go of his hand (Judg 16:26). Because the pillars of the temple in earthly Jerusalem can be destroyed by the power of the indwelling Holy Spirit, so that new spiritual pillars can be put in their place. The pillars are the supporting pillars of the temple, and this building is symbolically the dwelling place of the congregation within it. Samson destroyed the building with his bare hands, which also caused his death. Jesus' example of earthly death and spiritual resurrection from it can save all those who belong to Israel (Judg 16:30). And so Jesus made satisfaction for the divine glory lost to the world of sin, symbolized by Samson's pierced eyes.

The triumph of Jesus, which caused the destruction of nearly 3000 people, draws attention to His Second Coming (Judg 16:27) when He will come in full glory and power: $1100+1855=2955\approx 3000$. The missing 45 proclaims the New Testament grace of the Holy Spirit which was poured out on the whole world in 45 PE. On the other hand, $3000=3\times 1000$ which is a perfect substitute for God's three earthly dwellings (it is the real one whose shadows are the Holy Tabernacle and the two Temples). The Second Coming of Jesus will bury the earthly prefigures forever. Samson, who also announced this coming, was buried in his father's grave after 20 years of judging Israel (Judg 16:31), which emphasizes that with his death he also fought for the realization of complete spiritual Israel, like Jesus, together with the Father and the Holy Spirit!

VIII.19 Idols and Israel

The era announcing the coming of the Eternal King of Israel began in 1100(1101) BPE with Saul as the first anointed king (Sam I.9:27;10:1). For 1100 prophetic years, the Story of Salvation had been preparing for the great day through earthly prefigure-kings. Micah (who is like God, the root of the Old Testament that serves the spirit of the New Testament, prophets) of Mount Ephraim took 1100 pieces of silver from his mother, the woman of Old Testament (Judg 17:1-2). Ephraim, replacing the Great Israel, seemed to hold back the coming of this great day for 1100 prophetic years — according to God's will. When this divine will came to the mother's attention, she also sought God's blessing. She offered the money to the Lord so that to be made into an idol for her son (Judg 17:3). This was at the end of the Judges' age, when the son's returned money was not accepted by his mother, but she passed on the care of the idol preparation to him. But Micah, who was on Ephraim's high ground, could not deal with idol-making, so he gave it back to her mother again. So she took 200 pieces of silver and commissioned a refiner to

make them a silver-plated idol in the shape of a man, which then she put in the house of her son. (Judg 17:4). So she had 900 pieces of silver remained yet. And the 200 silvers were the years between 720(721) and 520(521) BPE, during which Jesus was carrying out alone the sin-carrying of Judah being left alone. And the Sanctuary of temple on Earth, consecrated in 520(521) BPE, remained empty until Jesus' incarnation, for His intercessory ministry was going on in heaven during this time.

This is represented by the temple of Micah on Mount Ephraim. For the service of the temple he himself made an ephod and a teraphim for one of his sons, whom he had chosen and ordained as his own priest (Judg 17:5). These are the prefigures of the eternal High Priest Jesus. Unlike his mother's idol, he saw it as good. In kingless Israel, everyone thought like this: he (she) did what he (she) saw fit, the wills diverged (Judg 17:6).

But in the age of the Judges, kingless Israel was in a state of waiting for king. And the Levite, who wandered to the house of Micah before the age of the Judges, came from Bethlehem of Judah.

"Gen 49:10 The sceptre turneth not aside from Judah, And a lawgiver from between his feet, Till his Seed come; And his `is' the obedience of peoples.

Deut 17:14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

28:36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone."

Knowing the writing of Moses, Micah thought that he would entrust the service of a carved and cast idol, which he did not like, to the Levite in his house. According to Moses' prophecy, the royal wand was to come from Judah, so he wanted him to be his father, his priest near his mother and gave him clothes, food, and 10 silver coins a year as wages. And the only way that Levite being younger than he, could become his father was if he was a prefigure of Jesus, who is the root and branch of David, as discussed previously (Rev 22:16). Of his mother's remaining 900 silver coins, he could serve in his house for 90 years. And thus we come to the first temple of Jerusalem dedicated by Solomon (son of David) in 1010(1011) BPE (1100-90=1010). So, the Levite born in Bethlehem of Judah, as a prefigure of the High Priest Jesus, was able to serve his people with earthly kings in two periods:

- firstly until the dedication of the first temple for 90 prophetic years in the Great Israel, as Micah's father.

- secondly until 520(521) BPE, the dedication of the second temple for 200 years, but only in symbolic Israel, Judah. After 601(602) BPE, only the uncrowned King Jesus, who had not yet been incarnated, was left without earthly kings in the fight against sin. During this time, He became one of Micah's sons.

Then, after the redeeming death, the Levite (Jesus) became an eternal Priest and remained at the house of Micah to continue the road begun with the redeeming death, as a new, young priest, or the foundation of the Old Testament.

"Judg 17:4 But he returned the money to his mother, and she took 200 pieces of silver and gave them to the metalworker, who made a carved image overlaid with silver which was put in Mikhay'hu's house."

The Old Testament Israel could only make a wooden idol covered with silver of 200 years. The things of the temple of Solomon, including the Ark of the Covenant, was made of wood and covered with gold— as directed by God, similar to the things of the Holy Tabernacle (Ex 25; Kings I.6). Earthly prefigures, wooden things become "gold" through Jesus and will be valuable, eternal. The earthly kings of the Old Testament were also given meaning, eternal value through Jesus, who took their place. Until the dedication of the first temple, three earthly kings ruled in Israel with their spiritual King, Jesus. Until the dedication of the second there were seven earthly ones, also with Jesus – in the symbolic Israel, in left alone Judah. The ten kings, with the power of Jesus, the tenfold multiplier, change the 200 years highlighted to 2000 pointing to His Second Coming ($200 \times 10 = 2000 \approx 1855$). After the common royal years represented by the value of silver, there was a temple dedication – the same will be after nearly 2000 years.

Jesus in the form of fog moved into Solomon's temple to dwell among the things covered with gold and His chosen people. It is a prefigure of Jesus living with His people in the New Jerusalem (Rev 21:18-22). However, this can only be accessed through the 200 joint years of Judah. Carved prefigures coated with gold, which are actually shadow idols reminiscent of heaven's original things, must lose their earthly value in the interest of eternal value. The path of depreciation is: gold, silver, stone, of which structures made are to be destroyed. Therefore, after the dedication of the second temple, Jesus did not move in there, there were no carved things covered with gold or silver there (Ez 40:1-42:20). For the value of this temple was already the Holy Spirit of the incarnated Son of God. And this is the Sanctuary of Heavenly Jerusalem (Ez 43:1-5). Because of this, the second earthly one had to lose its value completely, it had to be destroyed. Moses' former verse (Deut 28:36) also proclaims that the chosen earthly kings of the Old Testament people would lead Israel to foreign gods and idols. At first approximation, these were carved, gold- and silver-plated shadow things that "disappeared" thanks to the highlighted 200 years (Jesus). For until the incarnation of Jesus, only the second temple made of stones remained as an idol, the destruction of which was initiated by Jesus Himself with His redemptive death, to be destroyed once and for all by an alien Roman Power in 75 PE. The pattern will be the same at the Second Coming of Christ: the idol temples standing until then will be destroyed

thanks to the highlighted $10 \times 200 = 2000 \approx 1855$ years! By this deadline, the kings and leaders of the Earth will lead the peoples to idols of all kinds (Zech 5:1-4).

So Micah had house and temple. The house represents the people of the Old Testament, the temple represents the temples of Jerusalem. According to his own will, Micah put ephod and theraphim into his temple for one of his sons, whom he dedicated to his priest. However, the Levite, who was adopted into his house later on, had such an intimate relationship with him that he would accept him as his own son and then as a priest. Micah lived on Mount Ephraim, near Shiloh. He regarded the Levite as the realization of Shiloh, the uncrowned King sent by God (Judg 17:11-13). And it is through Him that one can reach the crowned King, with the Second Coming of Jesus.

However, despite the fact that the Canaan's conquest had taken place, among the 12 tribes settled, the tribe of Dan had not yet been able to take its heritage place entirely before the age of the Judges (Fig. 4). The division of tribal areas was controlled by Joshua after the fightings ceased in 1453(1454) BPE (Josh 14:15). The order is also described in the book of Joshua: firstly Judah, lastly tribe of Dan received the inheritance areas allocated by God (Josh 15:1-19:51). Joshua set up the Tabernacle of the congregation in Shiloh, put the Ark of the Covenant into it, and gathered all the tribes of Israel there. In the presence of all the elect, heritage sites were allocated (Josh 14:1;18:1).

In this connection, three important heritage places should be highlighted:

- Hebron (Kirjath-Arba), Caleb's legacy in the tribal territory of Judah (Josh 14:14-15)
- Timnathserah, Joshua's legacy in the tribal territory of Ephraim (Josh 19:49-51)
- Dan (Laish), extra heritage of tribe Dan on the Manasseh-Naphtali tribal border (Josh 19:47)

All three are cities, of which only Timnathserah's name did not change and it was in the territory of Ephraim. It means: the legacy of the remnant. In other words, Ephraim replacing the Great Israel, can give the remnant an eternal, extra habitation. Joshua, as an extra person, the supernumerary member of the tribes, asked for an inheritance after all the tribes had settled. Received.

i.e. before 1943(1944) BPE (Gen 14:13;15:18). The date was 1944(1945) BPE. 490 years after this Joshua set up the Tabernacle containing the Ark of the Covenant, in Shiloh, in the conquered Canaan. $1944/1943-1454/1453=490$. There are also 490 prophetic years between the dedication of the two temples in Jerusalem: $1010(1011)-520(521)$ BPE=490 (Fig. 3). The third period of 490 prophetic years is between 445(446) BPE and 45 PE, which is the prophet Daniel's 490-year prophecy (Fig. 2). And 45 PE is the milestone when the Holy Spirit poured over the apostles and their helpers supporting the New Testament of Jesus, starting an era of grace for the world. There are ≈ 1990 ($1500+490$) prophetic years between 1944(1945) BPE and 45 PE, at the end of which the promise given to Abram, who was spiritually covenanted with Jesus, was realized through the successors, apostles, and helpers of Abraham in the Spiritual New Testament with Jesus. For Abram believed in God, the Word, and it was attributed to him as truth (Gen 15:6)! Intermediate stages of implementation:

- 1453(1454) BPE, in the conquered Canaan, Shiloh, on mount Ephraim, Joshua set up the Holy Tabernacle, in which the Ark of the Covenant was, as a prefigure of the heavenly heritage site and Covenant. Caleb inherited Hebron, where David later began to reign and where the Ark of the Covenant was which was later placed in Jerusalem.

- 1010(1011) BPE, Solomon consecrated the first temple, God's desire to dwell in Jerusalem with His people was fulfilled as a prefigure. This favour belonged first to the people of the Old Testament. Coexistence in the heritage area requires the construction of a spiritual temple, symbolized by the earthly ones. The Holy Spirit, which works in the Ark of the Covenant representing the spiritual Covenant in the Sanctuary, is the builder. To this Divine Person, however, the path leads through the sacrificial altar with the Sinless Sacrifice. Abram believed the Word of this Sinless Sacrifice!

- 520(521) BPE, the first temple destroyed was rebuilt and consecrated. It had no Ark. The Jewish people who dedicated the second temple needed spiritual reform, the New Testament. They would have to find the new place of residence and heritage of the Holy Spirit, their attention was drawn to this by the missing Ark of the Covenant. And the place was their Messiah, the spiritual temple of Jesus, who also had to fill the empty Sanctuary of their earthly temple. Abram was convinced of the reality by the testimony of sacrificial animals accepted by the fire of the Holy Ghost. And Jesus' promise became a reality through His own sacrifice in the distant future. He is the sinless victim, full of the Holy Spirit. His body, like sacrificial animals, was destroyed, but thanks to His Holy Spirit, He is the eternal holder of the place of eternal inheritance. Abram, like the first human couple, received the first promise, the spiritual Covenant, the prefigure of the New Covenant, from Jesus before the Old Testament, and therefore it is the final, worldwide Covenant. When his name was changed to Abraham in 1930(1931) BPE, he also received the sign of circumcision. The path to the realization of the first, eternal Covenant for all is through the intermediate Old Testament.

- 445(446) BPE, decree of Artaxerxes I for the reconstruction of Jerusalem, the beginning of the 490-year prophecy. 75 years after the dedication of the second temple, the slogan was to

rebuild Jerusalem, or the eternal heavenly Jerusalem, whose prefigure is Canaan! This would be a reality in 75 PE, after Jesus' incarnation, with the destruction of earthly Jerusalem and its temple. 30 years before this event, Jesus' promise to Abram was fulfilled through Abraham's people, the Jews of tribe of Judah!

Thus, the entire Israel of 12 tribes in conquered Canaan also represented remnant, because Joshua and Caleb were extra persons above the 12 tribes who received their inheritance retrospectively within the 12 tribes. And they were the remnant of Israel numbered in mount Sinai (Num 1:1-54), and they were there in census in the field of Moab, before Jericho, by the Jordan, with the 12 tribes that were numbered again (Num 26:63-65). Together with the sons of Levi, they made up the remnant not numbered. Remnants can adopt remnants. The two adopters are Judah and Ephraim, or Hebron and Timnathserah. The two cities, Zorah and Eshtaol, sought Dan's extra inheritance and regarded the true adopters as intermediate stations. To them, Laish was the final one.

Since the territory of the tribe Dan, which was given by fate, proved to be small, some of their tribe were aiming for the search and possession of extra land. The extra needs of inhabitants of Zorah and Eshtaol could be fulfilled by Judah and Ephraim, or their cities. Only they can give eternal residence — at the end of the Salvation Story. There are two types of cities that the applicant can get:

- founded by others, which the new owner reforms, renames – according to the Covenant of God (Hebron)
- founded, shaped and developed by the same person— according to the Covenant of God (Timnathserah)

From Dan to Beersheba – this term refers to the entire territory of Old Testament Israel from its northern border to the southern one. However, the two cities also have deeper content. Starting from Dan, you have to get to Beersheba to walk all over Canaan, or the prefigure of the final legacy. Abraham himself founded Beersheba. It was in time before the founding of the city Dan after the destruction of Laish by the symbolic $600+5=605$ warriors of the tribe Dan. In both cities the elects were met firstly Canaanite, secondly Philistine peoples representing the rest of the world. Abraham's alliance with Philistine king Abimelech became also a reality in 45 PE. That's when the two remnants began to be scattered all over the world. The next stage in this process was the destruction of the Second Temple of the Old Testament, which had become an idol. And this is the beginning of the fight against the other idol temples that exist until the second coming of Jesus, the end of which will be their destruction. The struggle against idolatry in them is already symbolically led by Jonathan, which name means the gift of God, that is the Holy Spirit.

Tribe Dan also entrusted Jonathan and his successors with the service of Micah's idols. And Jonathan is the son of Gersom, the firstborn of Moses, and Manasseh, Joseph's firstborn, and last but not least Saul's firstborn (Judg 18:30). Only the latter was biological firstborn. Gersom

and Manasseh could only have a spiritual relationship with him, as they had no successor by that name. However, Saul's royal bloodline became extinct because Jonathan, ready to die for David, died with his father in a battle with the Philistines (Sam I.31:1-2). King David's bloodline reached Jesus through king Manasseh, among others.

Moses was the leader of the Egyptian deliverance, who was not allowed to enter the promised land Canaan. His biological firstborn Gersom and his successors came there and were given cities to do the things of the Levite Order, that is, to serve the shadows and idols of eternal heavenly things. The offspring of Israel's soul of Manasseh can enter the eternal Jerusalem, of which Canaan is the prefigure. In both cases, the migrants are the descendants of Jonathan, the gift of God, the Holy Spirit. Joseph and Moses guided their people through Egyptian bondage to the earthly Canaan. The repeater of this bondage is Babylon the Great, into whose net Manasseh, one of the crowned kings of Judah, first fell. He was symbolically Joseph's firstborn, the son and successor of Manasseh. He began to rule from 700(701) BPE. $7 \times 100 = 700$ is a sign of completeness, pointing to the crowned King Jesus.

Shortly afterwards, in 665(666) BPE, Babylon the Great took the first step. Manasseh's reign descended into total idolatry. Because of God's judgment, the Assyrians took him to Babylon as prisoner (Chro II.33:10-11), just as Joseph, the father of his predecessor of the same name had become an Egyptian prisoner. In the misery, he made himself spiritually humiliated, so he received the gift of God, which, like Moses, delivered him from bondage. And then he made Judah freed from idols set up and served by himself previously (Chro II.33:7,12-17) – completing the release from bondage. This is why the descendants of Manasseh can enter the New Jerusalem of the eternal King, because they will be delivered from their idols by their own voluntary choice! This line with Manasseh is the prefigure of the crowned Jesus, who truly frees His Old Testament people in Canaan and on the eastern side of Jordan from their idols. First, with His first earthly mission, as uncrowned King sent by the Father, filled with the Holy Spirit. Finally, with His Second Coming, as crowned King also sent by the Father through His intervening ministry in heaven, during which time God's gift, the Holy Spirit, moves to the humility-receiving earthly abodes, and like king Manasseh, fights with us against the idolatry of Babylon the Great of existing until the end times.

The period from the first coming to the second is represented by the tribe of Dan, which sought an extra heritage place beside the territory of the 12 Old Testament tribes. This tribe was the last settler in Joshua's era. Such a spiritual "territory occupation" resurrected after Jesus' ascension, beginning with the apostles and their helpers, extending over the whole world — with the help of the Jews and the other nations.

Why? For the Levite of the genus Judah who served in the temple of God had not yet been consecrated when he visited the territory of tribe of Dan. Therefore, he migrated from the house of Dan to the house of Micah, to Mount Ephraim. The priest sanctified can find the place of inheritance through the ministry of the house of God, by the construction of a spiritual temple — this is the way of Jesus risen from the hallowed death.

It happened that five valiants of the tribe of Dan made their way to Micah's house of Mount Ephraim when they were spying Canaan. There they were able to stay, because Ephraim accepts all who seek a place of inheritance (Judg 18:1-2). The meaning of the name also proclaims dual heritage — the people of Abram and Abraham, New Testament and Old Testament Israel. Shiloh on its mountain means a place of calm, security, joy. Through Shiloh one can get the final, idyllic heritage area!

Here, during their stay, they noticed a voice they had already known well. It was the voice of the Levite who had already visited their tribe in search of a place to stay. Questioning the Levite the five spies then confronted the fact that their old acquaintance, visitor of Bethlehem had become a priest in the house of Micah on Mount Ephraim (Judg 18:3-4). Sons of Dan also knew that Shiloh was at Mount Ephraim and that the Levite was from the tribe of Judah, where the royal wand was expected. Already considering him as a prophet of God, through him they asked God for a prophecy about their fate. Their efforts to find a heritage site were confirmed by him, so the five spies moved on and then got to Laish. They arrived in a city where conditions were almost paradisiacal. Peace, tranquility, security, reigning king did not afflict inhabitants (Judg 18:6-7). The spies came from the towns of Zorah (wasps' nest) and Eshtaol (entreaty), on the border between the tribes of Judah and Dan, where conditions were less idyllic (Josh 19:47; Judg 1:34-36).

"Gen 49:16 Dan will judge his people, As another of the tribes of Israel.

17 Dan will be a serpent on the way, A horned snake on the path, Which biteth the horse's heels, So that the rider falleth backwards

18 I wait for thy salvation, O Jehovah."

In the age of the Judges representing the prefigure of doomsday, there were 12 tribes of Israel. Concerning the tribe of Dan, Jacob said that it would be there in the same way as those who were fully settled in Canaan and beyond, but represented by another tribe. On the road to doomsday, it is first listed as a serpent, or as the Accuser, the Enemy, who bit into the heel of the Saviour but He was nevertheless able to trample on the snake's head (Gen 3:15; Rev 20:2). Therefore, his earthly royal crown fell from his head, and instead a horn representing earthly power would grow there. This is how it would become a horned snake (cerastes), with two horns over its eyes (Rev 13:3,11). The horned snake is able to bite the horse's hoof only. There's a traveling king on the horse. The Second Coming Back of eternal King, Jesus is also symbolized as King on a horse. For a horned snake sliding on the ground, the horseman is no longer accessible, it can only sink its teeth into horse's heel. That might scare rider into falling back. This horned snake phenomenon lasts until the Second Coming of Jesus. In the meantime, those waiting for the saving King will receive a symbolic horse, so that to ride it free from bite. Those falling back, because of the horse frightened by bite, must sit on it again and again until the final release comes.

The stories of the Book of Judges focus on completeness. Ultimate completeness brings doomsday. Then the whole world will be judged. This is a prefigure for the Old Testament people in the age of Judges. Stories within the elect go beyond the elect. The text "there was no king in Israel" (Judg 17:6;18:1;19:1;21:25) hallmarks the appearance of the eternal King of Israel, the period until that time. The chosen people of the whole Salvation Story carry the signs pointing that event from Adam to the coming of the eternal kingdom of Jesus. And then it will come true that the content "everyone did what they thought was right" means the same thing to God and His people.

Dan is the firstborn of Rachel's maid Bilhah. His father, Jacob prophesied his own son's offspring as snake and then horned snake. And the snake symbol clearly means Satan (Rev 20:2). The succession serving the serpent could not attain a full heritage area, despite the fact that the Levite (Jesus) also served with them. The tribal parts accepting and not accepting Him would experience the incarnation of Jesus and then His ministry as High Priest.

The people of Zorah and Eshtaol - the two cities on the border between tribal areas of Judah and Dan - who wanted to follow Jesus, started to search for a final section of legacies and sent spies. As they reached the Mount of Ephraim, they recognized the anointed High Priest, the uncrowned King. Based on His support, they found the idyllic-looking city of Laish. Returning to their two cities, they urged their companions there to take possession of Laish they had spied (Judg 18:8-10). The tribe left for Laish with 600 armed valiants and family members. During their journey, even in Judah, they set up camp, where they tasted living on that land. But the conditions of Judah did not match the idyllic given by Laish, so they went on and reached Mount Ephraim (Judg 18:12-13). And here they went to Micah's house, for they did not want to continue their journey without the service of Levite, who had given them a dear prophecy. At the same time, only Jesus, who has been ordained and risen from the dead, can give a place of inheritance in an eternal country.

However, the five spies of tribe Dan also took the ephod, the theraph, and the silver-coated carved idol from Micah's house. And the 600 valiants were waiting outside the door of the house with the Levite, "getting to know" while the things representing the idolatry service were forcibly taken away by the spies. Then the spies returning to the gate were questioned by the priest about the taken idols (Judg 18:17-18). He received a violent response: do not make your word heard again, but join the tribe, because the path of development is to extend service, that is, to serve an entire tribe of Israel instead of a house. However, the tribe intended the Levite to be a father and a priest (Judg 18:19), which means the situation before the first temple in Jerusalem, as discussed above. At this time, the Levite symbolized Jesus risen and sanctified by the redeeming death, who would deliver His people freed from idols to His eternal, idyllic kingdom. That is why the Levite was pleased, because two of his intentions were fulfilled at the same time: on the one hand, Micah's house was freed from the idols, and on the other hand, with the people who had taken them away he was on his way to the eternal inheritance. During this time, it would also be possible to free them from all idols before they settled down (Judg 18:20-21).

Because getting rid of idols is a remarkable thing that more and more people are already paying attention to. Therefore, in addition to Micah, those living near him also came after the tribe of Dan to find out the reason of their action (Judg 18:22). But the tribe just imitated what had been happening in the House of Micah: the ministry of God practiced through idols as prefigures, from which the sanctified Jesus had freed them. This is what the people of Dan replied as a prophecy to Micah, who confronted them: never again deal with idols abducted by violence if you want your people to be survivors together with you. At the same time, they prophesied against their own tribe: those who live by force, serving such things, will eventually perish if they do not get rid of idolatry serving Satan (Judg 18:23-25).

But finally the tribe of Dan will not get rid of them! In Chapter 7 of Revelation, among the 12 now symbolic tribes of Israel is the tribe of Manasseh instead of Dan, who stand before the royal seat of the eternal God with the Lamb, or Jesus. The change is explained by the Book of Judges. The tribe Dan, which wandered with the Levite and the prefigure idols, reached the city of Laish. In line with the tribe, they approached them by force: inhabitants were killed, the city was destroyed. No one could protect its inhabitants, for even Sidon, a strong city, was far from them (Judg 18:27-28). The destroyed city was rebuilt and named Dan after the son of Jacob, or Israel. They set up all of Micah's idols in it. And Manasseh's successors were entrusted to the service of idolatry. This lasted until the capture of their land, 720(721) BPE, when the northern part of the country, Samaria, the earthly Ephraim was destroyed by Assyria. However, the royal line following the age of the Judges reached king Manasseh, who ruled Judah, the symbolic Israel, between 700(701) and 645(646) BPE. And 700 is a sign of completeness.

The royal line began with the uncrowned King, represented by Shiloh, which has to get to the crowned King of Jerusalem. Both Kings are Jesus, who can be accessed through His earthly abode, serving in symbolic houses of God. His residence in Shiloh, which had the Ark of the Covenant, ceased to exist in the age of the prophet Samuel (Sam I.4:3-4), and His first temple, built in Jerusalem, was sanctified in 1010(1011) BPE. According to Judges 18:31, while the Ark was in Shiloh, Dan's carved idols stood. When Shiloh got rid of the Ark of the Covenant together with the carved idols, idolatry continued in the city of Dan in the service of Jonathan and his successors until 720(721) BPE, when the earthly Ephraim, the truncated Israel was destroyed (Judg 18:30). The descendants of Gersom and Manasseh had so far performed priestly service with Jonathan, the Holy Spirit. However, the syndrome of the Old Testament carved idol continues after Shiloh until the Second Coming of Jesus.

As a gift from God, the Holy Spirit moved into Solomon's temple with the Word, where there was the Ark, all the carved accessories and the levitical priests. At the same time, the earthly ministry of the idols of tribe Dan was carried out by the gift of God and the levitical priests. In 720(721) BPE, Judah was left alone. The idol service represented by tribe Dan continued spiritually by Jonathan in Judah, because of the union of the two services. Twenty years later, the chronology of the Story of Salvation showed 700(701) BPE. King Manasseh began to reign. Only the tribe of Manasseh had two half heritage areas: west of Jordan in Canaan and beyond, east of Jordan (Fig. 4). And on the basis of the story marked by this king, the two areas of the

heritage – west of Jordan and east of Jordan - can be united to create the great, eternal kingdom of Israel.

Manasseh is that earthly king who is the prefigure of the situation before Jesus' Second Coming. He ascended to the throne 20 years after the destruction of the earthly Ephraim, and had been reigning for 55 years in Judah the successor (55+20=75). He had been king for 20 years under the bondage of Babylon the Great between 665(666) and 645(646) BPE. He was imprisoned in Babylon by God's lawful judgment, but there he humbled himself and was set free to end his own destructive work of idolatry in Judah. And this struggle against idolatry is a prefigure of the way of the Saviour Jesus.

However, Manasseh has another side. Conscious opposition to God, which led Judah to the shed lots of innocent blood, in addition to idolatry. These three together also point to Jesus. And the "rewards" of these are destruction under the Law, which was also for Judah and its people (Kings II.21:1-16;23:26-27). It became a reality in the age of Jesus, who, ending His earthly mission, made the role of the Old Testament and its people come to an end. Due to the events of that time, the struggle against the idolatry, revived after Manasseh, was split in two again in 75 PE. Jesus ascended to heaven to intercede for us. And the Holy Spirit, moving into the temples of the people, fights against the remaining idols of Dan until the Second Coming of Christ. Then the two Divine Persons will be "united" forever, finally eliminating the idols, resulting in the unification of spiritual Israel by the unification of the two remaining parts, the descendants of Abram and Abraham.

As a prefigure to this, the tribe Dan seeking the final place of inheritance reached Shiloh in Mount Ephraim, where the house of God stood in the time of the Judges. The Levite serving there was clearly recognized by the spies for his voice. However, the spies did not recognize the resurrected Jesus, the Levite symbolizing the crowned king (Ahasuerus, the "surrogate" for Shiloh), who was able to give a final inheritance to those who wished to settle there. But the place of settlement is in heaven and not on Earth.

The spies of the tribe of Dan thought of the earthly heritage. The city of Laish they found met their needs. But the townspeople did not share their treasures of peace, security and tranquillity with anyone, nor did the inhabitants of the distant city of Sidon. Sidon is an important symbol. He was the firstborn of Canaan, who was the fourth son of Cham, after whom the city was named (Gen 10:6,15). After the Flood, the succession branch of Noah's second son, Cham carried on the satanic will on Earth (Gen 10:1). The territory of Canaan was populated by their successors, the names of which cities are also named in the Bible:

"Gen 10:19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha."

And the story around the city name leads back to Cain, who named the earthly city he built for God after his firstborn, Enoch (Hanoch) (Gen 4:17). The meaning of the name is: dedicated to consecration. It, after all, reflects the hope of the appearance of the crowned King Jesus as a

sinless spiritual firstborn. Cain longed for Eden of before sin, and wanted to serve the way leading there through the sinless firstborn — based on the knowledge he had received from his parents.

The inhabitants of Sidon (hunting, flat city, fortification) and Laish (strong, fortification, security) thought of earthly well-being on the basis of the names. They did not share with anyone, they did not require anyone's help—not even the God of heaven, who allowed them to live like this. In their idyllic-looking cities on Earth, they did not build buildings that stretched to God's height, but served earthly gods. Such attributes characterized all the peoples living in the territory of Canaan when Israel was conquering. And it is also typical of the world before the Second Coming of Christ. This idyllic-looking state captivated spies of Dan. Based on information received from their "parents" (predecessors), they knew that without Levite of Jerusalem, there would be no idyllic life, so they took him with them by force. On the way to Laish, however, they lost him, and they were parted. For the Levite, or the resurrected, crowned Jesus, can only give a place of inheritance to a people without idolatry, and only in Heaven, in the New Jerusalem, on the new Earth!

The rest of the story clearly proves that Dan's 5 spies and 600 warriors (5+600=605) destroyed Laish without the Levite (Judg 18:27,30-31). Because in the rebuilt city, named Dan, all of Micah's idols and priestly ministry were entrusted to Jonathan and his sons. The destruction of the city required 605 warriors, which point to the anointed Cyrus II (Darius the Mede), born in 605(606) BPE, who overthrew the Babylonian Empire, the symbol of Babylon the Great. And only the anointed eternal King, the Second Coming of Jesus, can overthrow Babylon the Great, which will exist until the end of times. He can then give eternal settlement in an eternal kingdom to the remnant of Israel freed from idols. It must be accomplished by ourselves, building our own spiritual temple with the help of God's gift, the Holy Spirit, until the final closing date.

King Manasseh's reigning years show the same. Completeness comes with the final 55 years (1800+55). During this time we have the opportunity to experience the last peak of idolatry, the last stage of the slavery of Babylon the Great, the last chance to get rid of idolatry.

VIII.20 Third time slot

In the Salvation Story of the people chosen by God, a milestone is the Covenant with Abraham made in 1930(1931) BPE. From this date to the other milestone which is the Egyptian deliverance in 1500(1501) BPE, there are 430 prophetic years. Two sections of Bible inform about this:

”Ex 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

The end of the egyptian sojourning is the exodus of the chosen people from Egypt according to Moses. And Paul gives the event marking the beginning of the 430 years. This is the Covenant between Jesus and Abraham. The promise of this points to Christ, who first showed His spiritual saving power as a prefigure in 1500(1501) BPE. Until then, His allied people had lived under foreign rule for 430 years, including Egyptians (400). Their Jesus-led deliverance gave them spiritual and earthly treasures. Then they were given the Ten Commandments, which gave their main mission - to fill them with spirit, the Holy Spirit. This became a real Salvation realized by Jesus later. Beside they also got rid of the land of Egypt, so that after 40 years of wandering in the wilderness, they might reach Canaan, the land flowing with milk and honey.

Paul also points to the end of spiritual bondage symbolized by dwelling on foreign soil. The end is the Ten Commandments given to Moses in 1500(1501) BPE, which proclaims its perfect fulfiller, the Son of Promise, Jesus. According to the new era of Israel, the date is 1499(1500) BPE (Fig. 3, Chart 1).

Even additional information about 450 years of egyptian bondage is provided (Fig. 3):

"Acts 13:17 the God of this people Israel did choose our fathers, and the people He did exalt in their sojourning in the land of Egypt, and with an high arm did He bring them out of it;

18 and about a period of forty years He did suffer their manners in the wilderness,

19 and having destroyed seven nations in the land of Canaan, He did divide by lot to them their land.

20 And after these things, about four hundred and fifty years, He gave judges -- till Samuel the prophet;"

Paul speaks of God's chosen people, beginning with Abraham, who is the root of belief. They became a multiplying nation after the birth of Isaac, the son of promise. He was born in 1929(1930) BPE to his 100-year-old father. At the age of 130 of Abraham, in 1899(1900) BPE, Isaac turned 30. According to the above discussed, it is possible to serve earthly prefigure temples, to fight against the bondage of sin from the age of 30. At this time, there was no earthly prefigure tabernacle or temple, but spiritual temple building was already in function, through the two sent devine Persons Jesus and the Holy Spirit ministering from the Fall. And spiritual temple building is to be calculated from conception and precedes the physical one — as in the case of Jesus. Therefore, the spiritual carrying of sin of the people of Abraham should be calculated from 1900(1901) BPE, for Isaac is the son of spiritual promise as a prefigure of Jesus.

The people controlled by spiritual leaders were fighting the oppression of sin during 400 years of bondage in Egypt. Spiritual leaders, judges are the earthly representatives of Jesus and the Holy Spirit up to and including the Prophet Samuel, who, after 450 years, the chosen people received from the grace of God. In the intermediate time, the chosen people received spiritual leaders (Moses, Joshua) who took them to the land of promise. After 400 years of bondage in Egypt, it took 50 years. According to the Law, it is possible to serve in earthly prefigure temples from the age of 30 to 50. During these 50 years, the people of Abraham received the Laws of the Ten Commandments set in stone and Moses built the Holy Tabernacle. The end of 50 years brought about the settlement in Canaan—as a result of spiritual service in the Holy Tabernacle.

The examination of the chronology of Salvation Story before Jesus' incarnation has ended here, so that to take place the period after His birth on Earth. This includes two main sections: the past that has already happened and the future that lies ahead. So as to be the present precisely defined, in which we now live, time synchronization is necessary.

IX. Chronology after Jesus' incarnation

Through the prophet Daniel, more than 500 prophetic years before Jesus' incarnation, God made humanity aware of the chronology of Salvation Story from the first coming of Messiah to Earth to the second one. It is clear that there are two more temporal milestones after 75 PE (Figure 2):

1855 PE - The Second Coming of Jesus. This future, which has not yet happened, is ahead of us.

1335 PE – Time base and reference date which is a length of time of 1260 prophetic years from 75 PE. As already mentioned, the Bible informs us 7 times about the 1260 years and the date of 1335 PE that marks its end. And 75 PE is the date of the destruction of the Second Temple in Jerusalem.

Our current chronology is based on tropical years, therefore the time has come to examine the prophetic years of Salvation Story according to today's chronology. This is used in a large area of our planet and was last reformed by Pope Gregory in 1582 A.D..

IX.1 Prophetic year - Tropical year

The conversion between the two time systems provides the basis for comparison.

Ratio of transition from prophetic year to tropical year is: $360 \text{ days} / 365.2422 \text{ days} = 0.9856$

Example: 1855 PE - prophetic years, $1855 \times 0.9856 = 1828.288$ tropical years (1828 A.D.)

Ratio of transition from tropical year to prophetic year is: $365.2422 \text{ days} / 360 \text{ days} = 1.0145$

Example: 1517 A.D. - tropical years, $1517 \times 1.0145 = 1538.9965$ prophetic years (1539 PE)

It gives a quick conversion with a good approximation that during 70 prophetic years the tropical years are shortened by 1 year (70 prophetic years=69 tropical years). Therefore: 700

prophetic years=690 tropical years, 7000 prophetic years=6900 tropical years, 140 prophetic years=138 tropical years, 1400 prophetic years=1380 tropical years, etc.

Thus, the year 1335 PE given by the book of Daniel can be taken as a synchronization time, which gives a passage between the two time systems. Therefore, this time base needs to be re-examined.

"Dan 7:25 He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, times, and half a time.

12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

According to the first verse quoted, in $360+720+180=1260$ years, many anti-God words, or lies, are said, which deceive the saints of heaven, those who fight for God's truth. Plus, other very important things happen during the 1260 prophetic years: the satanic power represented by the little horn falsifies time and the Law of God! To change time and the Law can only be done by lying, because both are unchangeable, "set in stone", because that is how their Creator created them! The flow of time is unstoppable, only God can change it, start it, stop it. Events linked to a one-way stream of time happen according to God's plan and will. This is evidenced by all the prophecies of the Bible! They can predict events in Salvation Story that will take place thousands of years from now. The chronology of Salvation Story given above suggests the supreme history shaping power of God (Fig. 2-3, Chart 1)! What we are about to talk about was written in the Bible more than 500 years before Jesus was born on Earth.

So how do you change the time that determines the order of historical events? You can't change the time itself, but you can change the numbers indicating the relative dates of historical events that have already happened - in retrospect! This is, of course, forgery, chronological fraud. This is why Daniel 7:25 says that the horn, which has eyes and a mouth that speaks great, believes (Dan 7:19-20) that it can change the time system by lying, so that the real time elapsed seems longer or shorter, which modifies also the dates of historical events.

There are many kinds of time systems today. One of them is currently widely used on Earth, based on tropical years and has become international standard time system which leads to the Julian calendar reformed by Julius Caesar, an emperor of the Roman Empire. It is the legacy of this no longer existing empire and "grew out of it". Just like the little horn that grew out of the head of the fourth beast (Dan 7:8). Just as the Greek Empire has a successor which is the Roman Empire, so the defunct Roman also has a "legacy" – countries built on its "ruins", its former territory. But the fourth beast, power, extends to the whole Earth (Dan 7:23) and is up until the end of times, when its power is taken away, is replaced by the land of the Saints of Most High (Dan 7:22,27). But the satanic power represented by this beast falsified time, during the 1260

prophetic years following the destruction of the second temple in Jerusalem. According to our current tropical year-based dating: 74 A.D. (75×0.9856 PE - temple destruction) plus 1242 (1260×0.9856) tropical years = 1316 A.D.. This is the time limit before the change of times had to happen at some point. Up to that time, the "keeper" of the Julian calendar, also used to measure time, was the papal power in Rome, the capital of the defunct Roman Empire, built on seven hills! And the situation is similar today.

The next Daniel's poem quoted above specifically provides a very important information about the year 1316 A.D.. As it was discussed at the beginning of the study, the scattering of the power of the holy people began to reach the whole world from this time on. And this power is the spiritual power of the New Testament, the fruits of the Holy Spirit! They can be reached by spiritual reform which "heals" the results of satanic spiritual destructive work of 1260 prophetic years. The end — the Second Coming of Jesus (Matt 24:14) — can come only after the Bible being complete with the New Testament will be scattered throughout the world.

To make the Gospel of Jesus understandable to the peoples of the whole world, it must be translated into all languages from the original Greek. The translations must be written down and made readable to all interested parties. To do this, descriptions must be printed with a print run of large number. According to the Bible, this process began in 1316 A.D. (1335 PE). In 520(521) BPE, the consecration of the second Temple of Jerusalem radiated its essence, as already discussed. Then the Jewish people of Judah had to carry out spiritual reform in the first place in order to be ready to receive Jesus, the spiritual Firstborn, who would incarnate 520 prophetic years later. Their own spiritual temple, the new "abode" of the Holy Spirit, which no longer dwelled in the consecrated earthly temple at the time, had to be enriched and reformed. At the same time, they had to return to the roots of the Law, that is, the bases and direct their attention to it. Complete spiritual renewal with the support of the Old Testament Scriptures written on scrolls, "engraved on stone tablets".

In 1335 PE (1316 A.D.), the same things are needed, but the emphasis is already on the New Testament Scriptures, which complete the Bible, clearly drawing the attention of the whole world to the Holy Spirit! A spiritual reformation must be carried out by cleansing satanic destruction of 1260 prophetic years, returning to the original Greek Scripture, which must be translated into all languages printing up many copies (Es 1:22;3:12;8:9) so that we may enter the spiritual eternal Kingdom of Jesus, who will return at the end of 520 prophetic years for the second time.

According to historical research, the Reformation began in 1517 A.D. with 95 thesis of Martin Luther. The reformers of that time primarily protested against the perverting of Catholic Church guided by the Pope, and its abuses of the Gospel of Jesus. The pre-wind of this could be felt from the 1400s A.D. (for example, Jan Hus). But in 1316 A.D., there was no sign of the Reformation. No data related to that year or the times around it is shown by historical research! The Gutenberg book printing technique, which would print out so many copies of Scriptures, started only in the mid-1400s.

From the point of view of the New Testament, another milestone event points to the spiritual beginning of the Reformation, taking into account the relevant Old Testament statements. It is Desiderius Erasmus in Rotterdam. His work is well known. The Greek and Latin editions of the New Testament in 1516 A.D.. In his book, the New Testament can be read side by side in parallel columns in two languages. His motivation for this work was to go back to the roots of the original Greek New Testament, to transmit the authentic Word of God. The example of bilingual translation in a book already proclaimed the beginning of the scattering of the power of God's people throughout the world— in accordance with God's Plan of Salvation. This was followed by a dumping of national Bible translations, with the intention of going back to the original roots. The Old Testament prefiguration of the multilingual translation is the Hebrew and Aramaic language unit of the book of Daniel.

Erasmus' bilingual, unadulterated New Testament, which is written in a book, is a symbol: the scattering of the power of the Holy Spirit behind it throughout the world, nurtured by unadulterated divine roots during the time of both the Old and New Testaments, that is, throughout the Story of Salvation. Jesus Christ is the revelator of this miracle-working Power — fighting for us throughout the Story of Salvation.

IX.2 Synchronization

From the above, we get information about the same Reformation, but the Salvation Story and the chronology used today based on the Julian calendar give different dates for the incarnation of Jesus Christ in relation to that age. The difference is 200 contrasting tropical years (203 prophetic years)! Also according to the former, this can only be because of the forgery of time according to Daniel's prophecy! God is the eternal, the unchanging, the true. And the same concerns the chronology of Salvation Story and all His things. For this reason, our time, based on the Julian calendar, which has been falsified, must be synchronized with the chronology of Salvation Story given by the Bible in order to restore its truth!

- First synchronization point is 1335 PE=1316 A.D.=1516-200 A.D.. In other words, our current time based on the Julian calendar should be reduced by 200 years! So I am writing these lines of my study in 2019-200=1819 A.D. – from the incarnation of Jesus.

- Second synchronization point is 1855 PE=1828 A.D.=2028-200 A.D.. This is Jesus' second visit to Earth! At the moment, we are 9 tropical (9 prophetic) years away from this! And let's stop here for a second! THE FINAL CLOSING DATE OF OUR TRANSIENT WORLD'S EXISTENCE DEFINED BY GOD IS ALREADY A THOUGHT-PROVOKING NEARNESS!

- Third synchronization point is 75 PE=74 A.D.=274-200 A.D., the starting point of the period of 1260 prophetic years, the destruction date of the second temple in Jerusalem. Historical research consistently proclaims that this event occurred in 70 A.D.. This sheds light on the fact that, in possession of his God-given power, Satan had already falsified the date that marked the beginning of the 1260 prophetic year period! Those 4 years minus also affect the time before Christ's incarnation!

X. Tropical year-based chronology before Jesus' incarnation

Many investigators of our chronology based on the birth of Jesus on Earth have noticed that this needs to be modified because Jesus was actually born "4 years before Jesus". This relative shift is confirmed by the Bible. The pivotal temple-destruction of Jerusalem, which has been "slipped" from 74 to 70 A.D., modifies the dates of the historical events before it. After the birth of Jesus on Earth, the chronology gets 4 minus years which change to 4 plus years, before the birth of Jesus. Therefore, before Jesus' incarnation, the conversion between the prophetic and the tropical years is as follows:

Change from prophetic year to tropical year, for example: 590 BPE=586 B.C.= $0.9856 \times 590 + 4$ – Destruction of Solomon's temple, the beginning of 70 prophetic (69 tropical) years of Babylonian captivity.

Change from tropical year to prophetic year, for example: 517 B.C.=520 BPE= $1.0145 \times (517 - 4)$ – the end of the aforementioned Babylonian captivity.

Some additional dates of Salvation Story in the two time systems are as follows (one year of uncertainty is allowed and years in parenthesis should also be involved):

0 BPE=4 B.C.= $0.9856 \times 0 + 4$ — Incarnation of Jesus Christ

445 BPE=443 B.C.= $0.9856 \times 445 + 4$ — Artaxerxes I's decree for the Reconstruction of Jerusalem

543 BPE=539 B.C.= $0.9856 \times 543 + 4$ – Cyrus II occupies Babylon, the fall of the Empire

630 BPE=625 B.C.= $0.9856 \times 630 + 4$ – Nabopolassar's coronation in Sippar

720 BPE=714 B.C.= $0.9856 \times 720 + 4$ – Assyria destroys the country of 10 Israeli tribes

740 BPE=733 B.C.= $0.9856 \times 740 + 4$ – Assyria occupies Damascus (death of king Rezin)

980 BPE=970 B.C.= $0.9856 \times 980 + 4$ – The split of Solomon's Israel, start of the Kingdom of Judah

1060 BPE=1049 B.C.= $0.9856 \times 1060 + 4$ – The start of David's kingdom of 40 prophetic years

1500 BPE=1452 B.C.= $0.9856 \times 1500 + 4$ – Release from Egyptian bondage

1930 BPE=1906 B.C.= $0.9856 \times 1930 + 4$ – Covenant with Abraham

2320 BPE=2291 B.C.= $0.9856 \times 2320 + 4$ – The end of the Flood, Covenant with Noah

3977 BPE=3924 B.C.= $0.9856 \times 3977 + 4$ – Creation of Adam

Apparently, it really seems that Jesus was born "4 years before Jesus". But a real, tropical year-based chronology can be obtained by reducing the years by 4 from 0 PE until the creation of Adam, because in reality the destruction of the temple in Jerusalem took place in 74 A.D. (75 PE). The tropical years after 0 PE (4 B.C.) should be increased by 4. First approximation to 70 A.D. anyway. Of course, after this date as well, but for how long, that's a question. Because between 74 and 1316 A.D., there was a really serious 200-tropical year chronological fraud at some point.

From a chronological point of view, it is very important: God makes dates of events related to the passage of time known IN ADVANCE, giving prophetic years through prophecies, but all other research of time determination we use, give tropical years (e.g. Gregorian calendar) or other units (such as Lunar years) RETROSPECTIVELY. If someone reports in advance on several events over 10, 100, 1000 years, and those happen that way, the person must be the perfect master of time (Isa 46:10;48:12)! He's God, whose truth is unquestionable! Our role in chronology is to recognize and prove its truth - HINDSIGHT!

As the "chronological anomaly", Jesus was born 4 years before Jesus, became known, so did the much more serious anomaly of magnitude of 200 years whose pioneer is Heribert Illig. He conducted extensive research to prove the 297 tropical years of chronological fraud and the insertion of fictitious years. Likewise everyone who is busy bringing truth to the light for the sake of our time based on the incarnation of Christ does the same. Many people have noticed the fact and many also have used astronomy to prove their truth (for example, Zoltán Hunnivári). The truth and reliability of astronomy are also proclaimed in the Bible:

"Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:"

The "untouched cosmos" has lived its life for millions of years according to God-defined Laws. One of the functions of its stars and planets is the "counting" of days, months, years of time stream. By recognizing their stable orbital laws, we can create a chronology backwards and even forwards in time - the wisdom of hindsight can look into the past, the wisdom of foresight into the future!

Researchers have been studying the principles and laws of astronomy for some time. One of the eloquent proofs of this is the story about the birth of Jesus, which can be found in the Gospel of Matthew (2:1-12). The wisdom of the eastern magi led them to the house of Bethlehem, to the place of Jesus' birth. The purpose of their journey was to give decency to the born Jewish King by following a star. They knew that a star would proclaim the birth of the Jewish King, and therefore they had to go to the land of Judah. But because they did not know the exact place of birth, but in their view, it was most likely Jerusalem, so they went there to receive credible information from its leaders about the prophesied place of birth.

The news of the magi from the east that the King of the Jews had been born stirred the inhabitants of Jerusalem up, almost shocking them, together with their king Herod (Matt 2:3). The inhabitants - because their prophesied Messiah was now among them. And Herod - because a new Jewish king rival appeared to threaten his power. The impact of the news was further intensified by the foreigners that came from the east, from a distant country.

The magi asked about the place of birth of Jesus, and Herod asked about the time of the star they had previously seen. Herod wanted to know exactly how old the new Jewish King was. According to Matthew's description, his question was answered by the magi. Based on this

information, he later had all children two years old and under killed in and around Bethlehem (Matt 2:16).

Who were these magi and how did they come into possession of information about the King of the Jews?

X.1 Daniel's book again

Persian King Cyrus II, Darius the Mede (Isa 45:1), gave the chosen people the opportunity to be freed from captivity and build a temple for the first time in the Story of Salvation. He is a royal prefigure of the anointed Jesus, who is both deliverer and temple builder, physically and spiritually, in one person - as discussed earlier. The bondage was in Babylon.

"Dan 1:3 Then the king commanded Ashpenaz, his chief eunuch, to bring some of the people of Israel, both of the royal family and of the nobility,

4 Youths without blemish, of good appearance and skillful in all wisdom, endowed with knowledge, understanding learning, and competent to stand in the king's palace, and to teach them the literature and language of the Chaldeans."

At the beginning of the 70-year bondage, Nebuchadnezzar asked for youths, as a worthy prisoner "partners" of Israel, to serve him and his court. Daniel, Hananiah, Mishael, and Azariah were chosen, whom the Babylonian king found more appropriate in every way than the excellences of his own country (Dan 1:20). Under the influence of their outstanding attributes from God of Israel, king Nebuchadnezzar became a spiritual Israelite because he acknowledged, respected, and affirmedly proclaimed the superior greatness and saving power of God of Israel (Dan 3:28-29).

Thanks to the sons of Israel in exile, the Saviour God, the Messiah proclaimed and served by them, also took root in Babylon — first through the Babylonian king Nebuchadnezzar. But Babylon also had other prominent "roots". Its astronomical knowledge was excellent. The laws of God that encompass the whole world are also revealed through the cosmos around us, which were thoroughly studied by the sages and magi of Babylon. By examining our Solar System — Sun, Moon, planets — and distant stars, they had obtained laws that are the foundation of astronomy. Nebuchadnezzar also wanted the wise men with such knowledge to be killed when they could not describe and decipher his troubling dream (Dan 2:10-13).

The Chaldean elite asked their king to tell them the dream, which, if they knew, they could decipher by turning to the gods who did not dwell on Earth (Dan 2:4,7,11). Before the king, astrologers, magi, scribes and distinguished Chaldeans were, the superiors of the empire, who trusted in their knowledge and considered themselves capable of deciphering the revealed dream.

Dream interpretation and divination were (are) closely related to the stars. The stars are gods that live their lives around the Earth. By listening to them, studying them, you can learn about the messages, the dreams for the future they send, that is, the future. And astronomy examines

the lives and laws of the stars around us. And with this kind of knowledge you can see into the future. Like the astrologers of our time, the Babylonian elite knew this too. Even then, they already had the knowledge to declare to their king Nebuchadnezzar that if they knew his dream, they would decipher it!

But God makes the future known in other ways: by revelation, by prophecy. His chosen people receive such favour through His prophets. Daniel had such a God's grace, that is why he was able to decipher the dream of Nebuchadnezzar without the king telling him. But God also wants the unchosen people to accept His grace through His prophets, so that to become a chosen people. The case of Daniel and Nebuchadnezzar is a prefigure of Jesus' grace in distant future, which He destines for the whole world so that the non-elect to become elect.

The non-elect already received God's richness before the incarnation of the saviour Messiah. His Laws are reflected in the cosmos around us, through which His truth can be reached. This other road led the magi to Jerusalem and then to Bethlehem to the child Jesus. They were informed by a star, that is, the star of the King of the Jews. The story, at the end of which they could pay their respects to the new Saving King, is as follows:

- from the chosen people in exile, they had learned of the omnipotence of their God, of His world-delivering power, of His coming eternal kingdom overthrowing all earthly empires, of His permanent rule over world history, in the future forward and in the past backward.
- also with their knowledge received from this eternal God, following the stars above them which were proclaimers of omnipotent God of the chosen people in exile, they would be able to find Him. It was essential to keep and develop the treasures they had received, their centuries-old knowledge of astronomy, and other knowledge related to it.
- it was equally important to pass on the knowledge left to them by their ancestors to the generation that would follow them, because Daniel's dream interpretation made them aware that after the Babylonian Empire, three more earthly empires would come alive. Then the eternal realm would come. And that seemed to happen not in their lives, but in the distant future. That is why only their distant descendants, who carried on the astronomical spirit of Babylon, reached Jesus.
- but for the rest of their lives on Earth, they had to be vigilant for signs from the sky - lest they missed something - to make their foresight certain.
- their "celestial service" was rewarded, after all, 500 years later, by the star of the King of the Jews, their descendants did indeed reach the King of Bethlehem!

What did the magicians who had served this star path for centuries (millennia) know? In sum, almost everything that is the basis of astronomical science today!

When Daniel received Chapter 7's prophecy for 1260 years, recorded and shared it with those in the royal court (Dan 7:1). It caused him great confusion, he was frightened by the seriousness of message, he did not understand it (Dan 7:28). Receiving the 2300-year prophecy of Chapter 8, it

made him sick. He was then cured of his illness and was able to return to the king's service, and he continued to tell his dreams of trouble and discuss them with others, though no one could explain them (Dan 8:27). That is why he later turned to the God of Israel (Jesus) through fast expressing his humility, because, in the absence of an explanation, he came to a wrong conclusion about his dreams with which he was constantly dealing (Dan 9).

His dreams had to be told the elites of Babylon, for he could hope for support or an explanation from them, trusting in their great, foreseeing knowledge. So certain Babylonian elites and astronomers had learned of these high-profile prophecies. Based on their experience from ancient times, at least from the time of the Old Babylonian Empire, they had the following knowledge, among others:

- distant fixed stars, constellations clustered around Ecliptic, allocated to 12 signs of Zodiac
- the planets of our Solar System, which orbit the Sun
- the cosmic time-defining role of Jupiter and Saturn, their orbital laws
- Morning and Evening Star role of Venus
- apparent movement of planets relative to fixed stars, direct and retrograde movements
- the importance of conjunction of two or more planets (stars)
- the skill of predicting the future in relation to the stars and planets, in today's language: astrology

Plus, they had ephemerides. These are diaries used in astronomical navigation that contain data about the trajectories of celestial bodies, entities, their temporal positions, and speeds. For the Sun, each planet they knew and the Moon, a separate ephemeris was developed. Data on their future "identification" were calculated several years in advance, learning about their celestial laws: ecliptic longitude by time, minutes, deflection, planetary entry into a constellation divided into 30 degrees, that is, into its first degree, their opposition to the Sun, their setting or rising, at dawn or evening, stopping at eastern and western turning points, retrograde and direct movements (Ágoston Teres: Bible and Astronomy, page 82).

The 70-week prophecy described in Chapter 9 of Daniel is the third one to complete the Messianic "account" of Jesus to the prophet in Babylon. But it's still the same with Daniel: he didn't understand the prophecy, but he really wanted it. Therefore, he also discussed this with the Babylonian sages, so that, in the light of the three prophecies, an explanation might be given. But according to Chapter 10, Jesus helped him again, who, in the 3rd year of the babylonian reign of Cyrus II (Darius the Mede), in 541(542) BPE, explained the story of the 70-week prophecy concerning the Messiah. Knowing this, he held a 3x7-day fast of respect. This also means that the wise men of Babylon knowing Daniel's three prophecies could not explain them at that time.

Daniel had already received the last prophecy of his life (Dan 12), which his old courtmates no longer knew about, on the banks of the Hiddekel (Tigris) River. This lack of information was made up for by their thorough, previously described knowledge. This is how the successors of magi eventually reached the place of birth of Jesus after their hard research.

X.2 The prefigurative role of the anointed Cyrus

When Daniel left his court of Babylon, the people who lived there had already been through a great event together with him: Cyrus the Great took the supposedly invincible city of Babylon, the empire fell! The wise magi were looking for the sign of heaven, revelation in this regard: the gods outside Earth, the planets, had to know the answer. But knowing the creed of Daniel and his companions, they also knew that the God of Israel was in control of the wheel of history!

Based on their astronomical and other knowledges, they were able to go forward in time and not only forward, but also backward with the help of their ephemerides. Jupiter's and Saturn's role as chronographers had long been known to them. They're at conjunction every 20 years. It is as if the cosmic clock moves one step forward every 20 prophetic years. Therefore, the 20-year interval is most accurately manifested by time consisting of prophetic year of 360 days. The orbital characteristics of the two great planets also prove this (Ágoston Teres: Bible and Astronomy, pages 82, 260-261).

Based on centuries (millennia) of experience, Babylonian astronomers found that Jupiter appears to stop, rise and set in the same fixed star position after 36 complete orbits, and this takes place over 433 prophetic years. From this, the average orbital time was calculated: $433/36=12.034\approx 12$ prophetic years. This became the standard time against which the orbital periods of the other planets were compared.

Observations of Saturn show that it returns to the same constellation of fixed stars in $433+15=448$ prophetic years, where its phases are repeated. During this time, it makes 15 complete circles in the sky. $448/15=29,866\approx 30$ prophetic years.

The orbital numbers of the two planets suggest harmony: $12 \times 30 = 30 \times 12 = 360$. Multiplying Jupiter's 12-year orbital period by Saturn's - or vice versa - gives 360, which is a full cosmic cycle. So 360 degrees of longitude means a complete zodiacal cycle, a complete circle on the Ecliptic, which Jupiter completes in 12 prophetic years at a rate of 30 degrees per year and Saturn completes in 30 prophetic years at a rate of 12 degrees per year. 360 thus became the measure of the Ecliptic and the Zodiac, but also the time setter. As a time setter, it is called "time" and represents 360 days. The Bible uses this 360-day prophetic year. Moreover, prophetic days are given a special biblical characteristic: a day counts as a year (Ez 4:6; Num 14:34).

But astronomically, "time" is a specific period of time, while each planet returns to the same point in the Zodiac - as seen from Earth - after a certain number of orbits. These are the greatest conjunctions of the planets. This phenomenon can also be understood as the planet being in conjunction with itself, returning to its initial state, after a fixed "time". The next phase of these conjunctions is the Jupiter-Saturn pair. The "time" in this case is 20 prophetic years. By

observing and grasping a Jupiter-Saturn conjunction from our Earth, setting off a timer clock, in 20 prophetic years the two planets - also known as the Lords of Time - will be in conjunction again. The Great Period consists of conjunctions in these changing Zodiac signs.

From the point of view of the two planets, it will take many more years for their phases to repeat again in the same order as seen from Earth relative to the fixed stars of the Zodiac. This time, called the Great Period of the two planets (the Lords of Time), consists of:

According to the former, Jupiter has a great period of 433 prophetic years, Saturn has $433+15=448$. 15 years is half a circle of Saturn, as it orbits the Sun in 30 years. Thus, in 433 prophetic years, that makes 14 and 1/2 circles. If these 14.5 circles are doubled, it'll be in conjunction with Jupiter. To do this, Jupiter's 433 prophetic years must also be doubled. Thus, the Great Period of the two planets will be 866 prophetic years. During this period, Jupiter draws $2 \times 36 = 72$, Saturn $2 \times (15 - 0.5) = 29$ circles around the Sun ($72 + 29 = 101$).

Saturn is the name of the planet of peace and tranquillity. Symbolically, meeting it can bring such a world. And when their Great Period (with Time's companion, Jupiter) is realized, they will be at conjunction again. So the focus is on Saturn's entire circle. Babylon's magi knew that. With information from Daniel and their own astronomical and foreseeing knowledge, they began to unravel the secrets of the future ahead. First, they had to identify their own age in time. To do this, they had to synchronize the stars of the sky at the time and the events of their time.

They lived through the fall of Babylon when Cyrus II occupied its capital, the location of their astronomical observations, their dwelling place. They knew exactly when it happened. But they also knew exactly that seven prophetic years before, Jupiter and Saturn were in conjunction! And we know this precisely in our time through the astronomical programs based on ephemerides that they used at the time!

I made a drawing to help you understand the way magicians thought. It is important to emphasize that the drawing in Figure 5 is a theoretical, ideal, i.e. the state to be restored, the system of relations of which was of course first established by the Babylonian magi. The drawing refers to three stars: Sun, Jupiter, Saturn. Of course, only the Sun is a star. Jupiter and Saturn orbiting around it were worshipped as stars in Babylon, where several deities were worshipped. The Sun's light makes them visible to the naked eye as stars in the sky. The Sun is in the centre of the drawing, the first circle and the dashed arc outwards symbolise Jupiter, and the outer arc and circle symbolise the orbits of Saturn. Viewed from the Sun's north pole, their orbital path can be seen. As discussed above, the Zodiac is divided into 12 signs of 30 degrees, which form a full 360 degree circle. The degrees also refer to the Ecliptic and represent days and years.

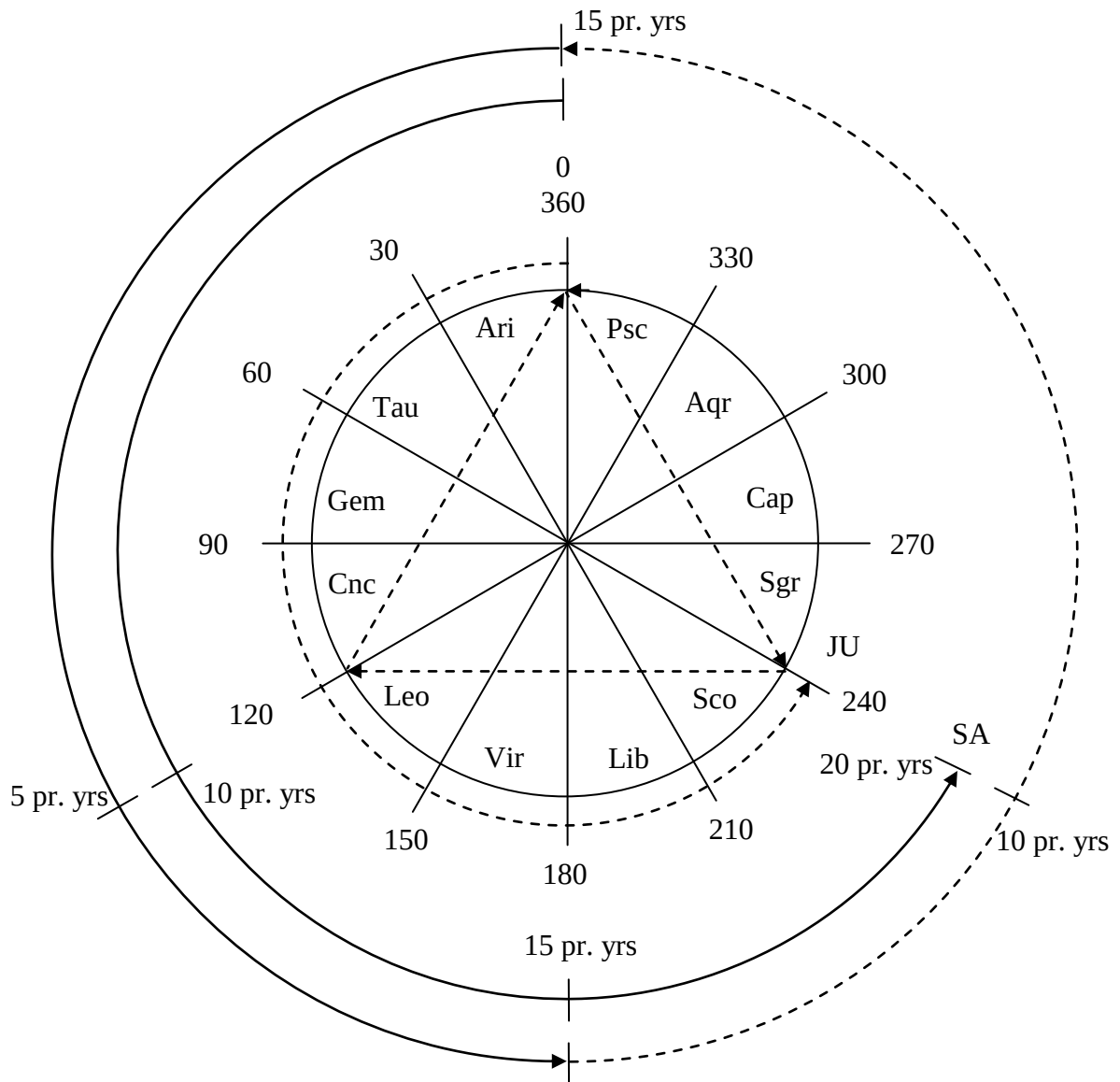


Figure 5

- Conjunction every 20 years

The two planets start counterclockwise from position 0 (360), the conjunction. The elapsed time in prophetic years is shown on the continuous arc of Saturn. In 12 years, the faster Jupiter completes a full circle, while the slower Saturn only a fraction of that. Jupiter then reaches 240 degrees on the dashed arc where the conjunction with Saturn takes place, meaning that 20 prophetic years have elapsed. The planets start in Aries (Ari) and meet in Sagittarius (Sgr). But Saturn has still not made a full circle! It needs to do the remaining $360 - 240 = 120$ degrees=days=years. Once this has happened, a complete Saturn orbit is completed. But then Jupiter has moved $10 \times 30 = 300$ degrees, compared to Saturn's 120 degrees in the last 10 years.

- The Great Period

For them to be in conjunction again at the 0 (360) point, it takes 2 full Saturn and 5 full Jupiter cycles, during which 3 conjunctions are realized in 60 prophetic years. This period completes Saturn's 15th year semi-circle. The outer curves symbolise this. Therefore, multiples of 60 years can only be considered in relation to the planetary pair's Great Periods. The 3 conjunctions are formed in the following clockwise order according to the signs of the Zodiac: Sagittarius (Sgr) – Lion (Leo) – Aries (Ari).

However, the present reality differs from the ideal. Orbital conditions are complicated, as the entire cosmos moves (even the fixed stars). And we study the stars of the sky from our Earth as a place of observation. The more accurate orbital data of the two planets are as follows:

- Jupiter: $4332.5 \text{ terrestrial days} / 360 \text{ terrestrial days} = 12.034 \text{ prophetic years}$
- Saturn: $10759 \text{ terrestrial days} / 360 \text{ terrestrial days} = 29.886 \text{ prophetic years}$
- JU-SA conjunction: $7253.4 \text{ terrestrial days} / 360 \text{ terrestrial days} = 20.148 \text{ prophetic years}$

Jupiter is slower than ideal and Saturn is faster. You can see that the scales tip in Saturn's favour because its deviation is greater by ≈ 0.1 ($30 - 29.886 = 0.114$; $12.034 - 12 = 0.034$). This is also why more than the ideal 20 years, that is, 20.148 prophetic years are needed for their conjunction, as Jupiter requires more time to catch up and then to overtake its time pair. This means that the ideal 240 degrees=days=years are no longer enough for 12 conjunctions ($=240 \text{ years} / 20 \text{ years}$), but only for 11.91 ($=240 \text{ years} / 20.148 \text{ years}$). The ratio is also true for 2400 years, during which 119.1 conjunctions can take place. If the fraction 0.1 is omitted, then $119 \times 20.148 = 2397.6 \approx 2398$ prophetic years can be realized instead of 2400.

As discussed earlier, Babylon's magi knew the prophecies given to the chosen Israel in Babylonian exile through Daniel. Most are in the order of 1000 prophetic years: seven times= $7 \times 360 = 2520$ (Dan 4:16,32), time plus two times plus half a time= $360 + 720 + 180 = 1260$ (Dan 7:25), 2300 evenings and mornings= 2300 (Dan 8:25). Seventy weeks= $70 \times 7 = 490$ prophetic years (Dan 9:13) is the shortest, only nearly half a thousand. Since the conjunction of the Lords of Time refers to 240 degrees=days=years as an ideal number, this suggests that their Great Period is about $10 \times 240 = 2400$ years, which has an order of magnitude of 1000. This harmonizes with other prophecies, when there will be a change to the world similar to the overthrow of the Babylonian Empire, bringing the everlasting kingdom of the God of Israel, the 5th country that wipes out its four earthly predecessors (Dan 2:44-45). Since it is $2400 = 40 \times 60$, the condition of a multiple of 60 years is also met. And the 0.1 taken from 119.1 remains for Jesus Christ, who changes it to 1 as a tenfold multiplier, so that when it is added back to 119, it becomes the ideal 120 at the end of days! The tenfold relationship is even strengthened since the number of Jupiter's orbital time of 4332.5 terrestrial days is about 10 times greater than the number of prophetic years indicating its Great Period.

So in our not ideal world of sin, $119 \times 20.148 = 2398$ prophetic years bring about a worldwide Great Period? No, because the Babylonian magi knew, based on their centuries-old observations,

that in 866 prophetic years, the Great Period would actually take place watching from our Earth as an observational place! It's only after all these years that the phases of the two planets are repeated in the same Zodiac sign. Multiplying it by three the result is $866 \times 3 = 2598$, which is 200 more than the 2398 just calculated. In an extra 200 prophetic years, there could be $200/20.148 = 9.92$ conjunctions, ≈ 0.1 less than 10. Adding to 9.9 the 0.1 that was taken 200 prophetic years earlier, the number of conjunctions will be exactly 10. $2598/20.148 = 128.9 \approx 129$. Adding the number of conjunctions of 2398 years to the number of conjunctions of 200 years is a total cycle number: $119.1 + 9.9 = 129$. There is obviously a negligible uncertainty in the calculations, because the measured data may also contain some significant inaccuracies.

Having these numbers pointing to the future they had reached through Daniel and their calculations, Babylon's magi knew that to make a chronology, it was necessary to determine their initials and ends. Time synchronization required! Looking at the events of their time, they knew through their ephemerides that seven prophetic years before the conquering triumph of Cyrus II, the Lords of Time were at conjunction. So the recipe given by the Master of history is as follows:

1) Attention-raising Jupiter-Saturn conjunction that points to a future event that will occur after 7 prophetic years. The fulfillment is determined by the Mercury-Venus-Mars conjunction, which is linked to the appearance of the New Moon, or the Sun-Moon conjunction. Thus, all extraterrestrial gods are conjunct at the beginning and end of seven prophetic years — first 2, then 5, altogether 7.

2) 7 is a sign of completeness, which applies to all extraterrestrial gods who send messages from God who lives outside Earth, as well as to planets known to magi in our Solar System, along with the Zodiac, which also has its orbital laws. They also determine the order of terrestrial days, and there are seven of them. Thus, the days of the week were named after gods outside the Earth, which, for example, are well represented in the Latin language:

Dies Lunae – Moon's day – Monday

Dies Martis – Mars' day – Tuesday

Dies Mercuri – Mercury's day – Wednesday

Dies Iovis – Jupiter's day – Thursday

Dies Veneris – Venus' day – Friday

Dies Saturni – Saturn's day – Saturday

Dies Solis – Sun's day – Sunday

3) And the 7 prophetic years are also highlighted by the orbital numbers of Saturn 2 plus Jupiter 5, which they do during 60 prophetic years to realize their conjunction when they get to the same place they started, their phases are repeated in the same sign of the Zodiac – in terms of an ideal state. Saturn makes 2 revolutions in $720^\circ = \text{years}$, and Jupiter makes 5 revolutions in

1800°=years, which together make 2520 prophetic years (degrees). This, in harmony with Daniel's prophecy "7 Times", states that, with the advent of completeness, at the Second Coming of Christ, the time imposed on Babylon the Great will indeed end. Of course, Babylon's magi did not know the symbol of Babylon the Great, so this time was applied to Babylon and the three earthly realms that followed.

In comparison, they discovered pairs of prophetic years: 2520 – 2598, 2300 – 2398. They knew that the word about the beginning of the prophecy 2300 evenings and mornings received from Daniel, proclaiming the reconstruction of Jerusalem, had not yet been sounded, therefore this would be a future event. Its end is a final restoration of Sanctuary. Likewise, the 2520-year-prophecy, which is the coming of a final eternal kingdom, completeness. Both round numbers ending in 0 represent completeness, so their ends are the same. But their pairs of numbers do not end in 0, they are not complete, they are messengers, they call attention to completeness, like the Jupiter-Saturn conjunction. Adding 7 years to the end of these brings about fulfilled completeness, and they enter the "same phase" as their counterparts ending in 0.

The difference of $2520-2300=220$ prophetic years refers to the beginnings of the two years, which can be expressed as $11 \times 20 = 22 \times 10 = 220$. Likewise, the difference of $2598-2398=200$ refers to the beginnings of the prophetic years. Multiplication harmonising with its pair: $20 \times 10 = 200$. The difference between the differences, pointing to the same historical age, is $22 \times 10 - 20 \times 10 = 2 \times 10$. One pair of numbers came from the prophecies given by Daniel, and the other came from the magi's calculations reflecting the reality of their age. The number 10 was known as a sign of future completeness, so the difference of 2 prophetic years between ideal and non-ideal pairs of numbers was applied to their age. The non-ideal 2598 and 2398 draw attention to the ideal 2600 and 2400! The difference between the non-ideal pair of numbers is also 2 years and 200 for the ideal one. The numbers ending in zero here are also the numbers of the completion in the distant future - with the Second Coming of Christ, who is the Tenfold Multiplier. Just as the former 200-year difference refers to the beginnings of the prophesied years, so does the 2-year difference! And if the differences of 2 and 200 years disappear at the end of time, then Daniel's world of prophecy focused on completeness will be in sync with that of the magi, that is, with the non-ideal world of our real age. And until the ideal world comes, there is a difference of about 2 years between the two time bases, which point to the end-time merger proclaimed by their time bases!

They compared the years of the two worlds with additional computations. They were given four numbers, pointing backwards from a distant, coinciding date, as follows:

$2598+7=2605$, 2520, $2398+7=2405$, 2300. Those ending in 5 indicate a Jupiter-Saturn conjunction, and those ending in 0 indicate a completed event. They knew for sure that the beginning of the 2300 prophetic years was a future event. But the beginning of the prophecy of 2520, deciphered by Daniel during the reign of Nebuchadnezzar, points to a time before the Babylonian Empire. In the prophecy there are 4 prophesied earthly empires from their beginning to their fall. Babylon is the first in time, so it is the first to fall, with the revelation of a

divine trial and judgment, also interpreted by Daniel to king Belshazzar (Dan 5:25-31). The date between the two is 2405, which refers to the remarkable Jupiter-Saturn conjunction 7 years before the conquest of Babylon.

This synchronised their ages in time! Whatever time system they were using at the time, the Lords of Time conjunction that took place 7 prophetic years before the conquest of Babylon became a time base that allowed them to go backwards and forwards in prophetic years using their ephemerides! And they had a great need for foresight, because there was another 490-year prophecy given to them by Daniel, which gave explicitly accurate information about the Messiah of the world through revelation from God (the gods) outside the Earth.

They confirmed whether they were thinking correctly by comparing the two timelines with the help of their experience with stars and ephemerides. There are real conjunctions at the beginning and at the end of the $129 \times 20.148 = 2599$ year period, which is 3 JU-SA Great Periods. This is $130 \times 20 = 2600$, according to the ideal salvation timescale based on JU-SA conjunctions every 20 prophetic years. The difference is one year. Subtracting 200 prophetic years from these numbers the results are 2399 and 2400. In fact, in 200 prophetic years, $200/20.148 = 9.9$ conjunctions are possible. Ten conjunctions give a time interval of $10 \times 20.148 = 201.48$. Therefore, there is tolerance between the Salvation Story and the calculations of the wise men.

They looked at the position of the stars (gods) in the Saturn-Jupiter conjunction before the conquest of Babylon. They were interested in the 7 stars (celestial bodies), so the Sun, Moon, Mercury, Venus and Mars played a part in their evaluation. They received the following information:

OCT 30, 550(551) BPE 11:49 p.m. – JU-SA conjunction in sign Libra (Chart 5 -343 B.C.). The Sun, Mars and Mercury were in sign Scorpion. The Moon was in Sagittarius. Venus was alone in sign Virgo, east of the Sun. So it shone like the Morning Star, visible before the rising Sun. The status of the Evening Star on the west side of the Sun is the same as in Israel, where the setting of the Sun marked the beginning of the new day. And its fullness, as described in creation, comes in the morning. Venus, as the Morning Star, carries the coming of the fullness.

The sign Libra announces the verdict, which comes after a legitimate examination and true consideration. The divine test is exemplified by the story of Belshazzar in Babylon (Dan 5). The judgment symbolized by the sting of the Scorpion is reinforced by the Sun's light that extinguishes darkness and brings justice to light, Mars' nature of supporting war and hostility, and Mercury's messenger sign (Acts 14:12). Babylon will be suddenly and painfully bitten by the tail of the scorpion in 7 years! Venus adds that the cause is due to the Laws of pure Love that Sagittarius, the warrior of the worldwide Covenant proclaimed by the Moon, is implementing for the peoples allied with it! The Covenant was made in the time of Noah, and is represented by the arc of the rainbow, which, transformed into a bow, becomes the warrior of the Covenant. Of course, the position of the stars did not let them know of Noah's Covenant and that Babylon would be judged, but the events in Babylon clearly proved the latter.

When the Babylonian Empire fell, that is, after their time base in the 7th prophetic year, they also examined the signs in the sky. JUL 14, 543(544) BPE 18:08 (UT+2h) – Mercury-Venus-Mars conjunction in sign Cancer. One feature of cancer is that it goes backwards. Symbolically, it represents a fallen power that was once prosperous and famous. It went forwards in its heyday and backwards to its doom. The New Moon, standing in the sign Lion with the Sun, proclaims the beginning of a new power change. The driving force behind the shift is identified by Jupiter in Taurus (Tau). This power is the divine Covenant protected by the cherubs, which is filled with the powerful force of the Holy Spirit, symbolized by Taurus, bringing wholeness according to God's will. The result will be liberation, a release from the satanic sacrificial order proclaimed and symbolized by Saturn in Capricorn. These things point to the end times, to the Second Coming of Jesus, which happened with the Babylonian Empire on Earth as a prefiguration. And the earthly agent of the change was the anointed Cyrus II, Darius the Mede.

The magi of Babylon had found further laws in the events of their life in connection to the God of Israel and the stars, the gods outside the Earth:

- 5 Jupiter plus 2 Saturn circles give the number 7, for the ideal great conjunction. When fulfilled, the 7 “stars” are in such a division. The main group of 5 is: Mercury, Venus, Mars plus Moon, Sun. The subgroup is Jupiter, Saturn.
- Seven years before the fulfillment, the main group consisting of 2 is: Jupiter, Saturn. Then the subgroup is: Moon, Sun, Mercury, Venus, Mars. The “emphasis” is always on the main group, its conjunction in terms of authoritative evaluation. In fulfillment, the expected conjunction is determined by the appearance of the New Moon, it shows the road of fulfillment. Because the New Moon is the beginning of a new month, and in accordance with this, the beginning of a new great (world) month at a given time – at a specified Vernal Equinox. In this case, the three brightest stars, the Sun, Moon and Venus, carry the most important information.
- Daniel's prophecy of the Messiah is a hallmark of the King of Israel, a special anointed King who deserves a special star and constellation.

Continuing their research in relation to Him, subtracting 2300 from their time base of 2405, they received 105. After all these years, the word proclaiming the reconstruction of Jerusalem would be announced. Adding the 490-year prophecy to this, the result is 595. 3 1/2 years before the end of this year, the Messiah would be exterminated – according to Daniel's prophecy! So He's going to have to be born sometime before 591 1/2 years. This important event had to be preceded by a Jupiter-Saturn conjunction. According to the former, those that are 60 years apart should be considered. Specifically, in our real world, those which occur every $3 \times 20.148 = 60.44$ years. $591.5 / 60.44 = 9.78$, and a Jupiter-Saturn conjunction should occur after $9 \times 60.44 = 543.9 \approx 544$ prophetic years! And the Messiah should be born 7 years after that!

Further scrolling the verification of prophecies for the future, the unused 1260 prophetic years were added to 595, which gave 1855. Subtracting this from their time base is $2405 - 1855 = 550$. The former, otherwise calculated, gave $544 + 7 = 551$. Both numbers indicated the same thing,

with a difference of 1 year. And the same is true for the other years for the end times: $129 \times 20,148 = 2599$, which is one year more than $3 \times 866 = 2598$. There is about 1 year of permissible tolerance allowed by God's will, between the future given to the chosen people and the future studied by the magi!

So the "recipe" for foresight requires a full sky survey. Our inner Solar System has four planets: Mercury, Venus, Earth, Mars. Plus the Moon orbiting the Earth, which is the "Sun of the Night" (Gen 1:16-18). Each has a different "time" parameter, while orbiting the Sun they reach same celestial position on the Zodiac. But this quartet has another peculiarity: on the relatively rare occasions when they are in conjunction, they line up in a particular order as seen from Earth. And the Moon orbits the Earth in the fastest "time" parameter, because it circles our Earth in about 29 Earth days (synodic period). When it appears as a New Moon, it marks the beginning of a new "time" for the Earth, which is in fact a new month that starts with the Sun-Moon conjunction. The 29.53 days of the Moon also indicate the 29.886 years of Saturn, the multiple of which leads to its Great Period with Jupiter.

But they also knew the great months, the 12 signs of the Zodiac. The whole Zodiac cycle also has a "time" parameter. It is one of the longest, unlike the Moon's: 1° every 72 prophetic years, $72 \times 360 = 25920$ prophetic years approximately. Its variation is shown by the wanderings of the Vernal Equinox, the precession. In a 30° Zodiac sign, the Equinox resides for $72 \times 30 = 2160$ prophetic years. They were then in the great (world) month of Aries, which would be replaced by Pisces. As far as they knew, such a shift would affect the whole world. Israel's Messiah promised the same thing in Daniel's prophecy. This earth-shaking change would also have to be foretold by the stars!

According to magi's preliminary calculation, the Messiah would be born 550 (551) prophetic years from their time base and die 591.5 years later. $591.5 - 550 = 41.5$ and $591.5 - 551 = 40.5$. The two differences draw attention to the ideal 40, which is close to them. And the 40 proclaims the carrying of sin for the realization of the 4th generation of Jesus, which the magi of Babylon did not know. However, they knew that by multiplying $40 \times 60 = 2400$, they could calculate 10 times the ideal 240° conjunction. So, $591.5 - 40 = 551.5 \approx 552$, after this many prophetic years from the time base, they would find the sign of the stars that would radiate the Messiah's change of era from the sky. And their astronomical knowledge was pretty thorough.

They used their ephemerides to determine the position of the stars (gods) outside Earth for 552 prophetic years from their time base. Their message was as follows:

March 11, 2 PE – Mars-Venus-Mercury conjunction in Aries on the western side of the Sun, New Moon is in Pisces with the Sun (Fig. 6). Saturn is also in Aries and Jupiter is in Virgo. The magi knew that there would be an epochal change when the Equinoxes moved from Aries to Pisces. In other words, the March 21 Equinox must occur within 30 degrees of Pisces, on the edge of it. The very slow migration of precession and the shape of the constellations make it almost impossible to determine this position. Therefore, another astronomical condition is needed to clearly determine the time of the epochal change. This was given by the star (stars) of the

Messiah of Israel! The conjunction in Aries heralds the sacrificial Lamb, and the one in Pisces indicates the beginning of a change that has already taken place. The sign of Pisces represents a complete "immersion" in the will of God, like baptism. Jesus was the first to accomplish this, thus becoming the perfect, sinless sacrifice. The Age of Pisces may have begun with the death of Jesus, symbolised by the Saviour, the sacrificial Lamb, thus ending the world month Aries. But the official beginning of the new age was when Jesus, at the age of one and a half, began His 40-year mission of bearing sin. To do this, He first had to flee to Egypt to escape being murdered by Herod. The stars paid tribute to the life extension He received that time. The wise men of Babylon paid homage to the Saviour of the world, the King of the Jews, looking to His star as a sign of the change of the age. Saturn in Aries (the Lamb) heralded the reconciliation of the world, Jupiter the dominance of "Virgin" and sinless spiritual power.

It is important to note: since there was no JU-SA conjunction 7 prophetic years before this, it became an attention-grabbing conjunction for the magi! It drew their attention to the 10, or the change of epoch that would occur in 10 days' time, brought about by the power that rules completeness, and owned by the world-changing Messiah, the tenfold multiplier.

According to the data calculated by the magi for this time, the position of the stars (planets) on the Ecliptic at 18:11 (UT+2h) was as follows (Fig. 6):

Sun's position, same as Moon – just over 350°

Venus' position - 18°

Mars' position - less than 22°

Mercury's position - more than 9°

Saturn's position - less than 8°

Jupiter was in sign Virgo, outside the conjunction. The brown arc is the Ecliptic scaled in degrees, green is the celestial equator, the blue lines are the artificial boundaries of star constellations connected by dark green lines. The 12 Zodiac houses (signs) are located around the Ecliptic. The date shown by the astronomical program is MAR 11, 202 A.D., which needs explanation before we can move on to further research by the magi.

An important note in advance: the magi's research work described above had, of course, been going on for centuries!

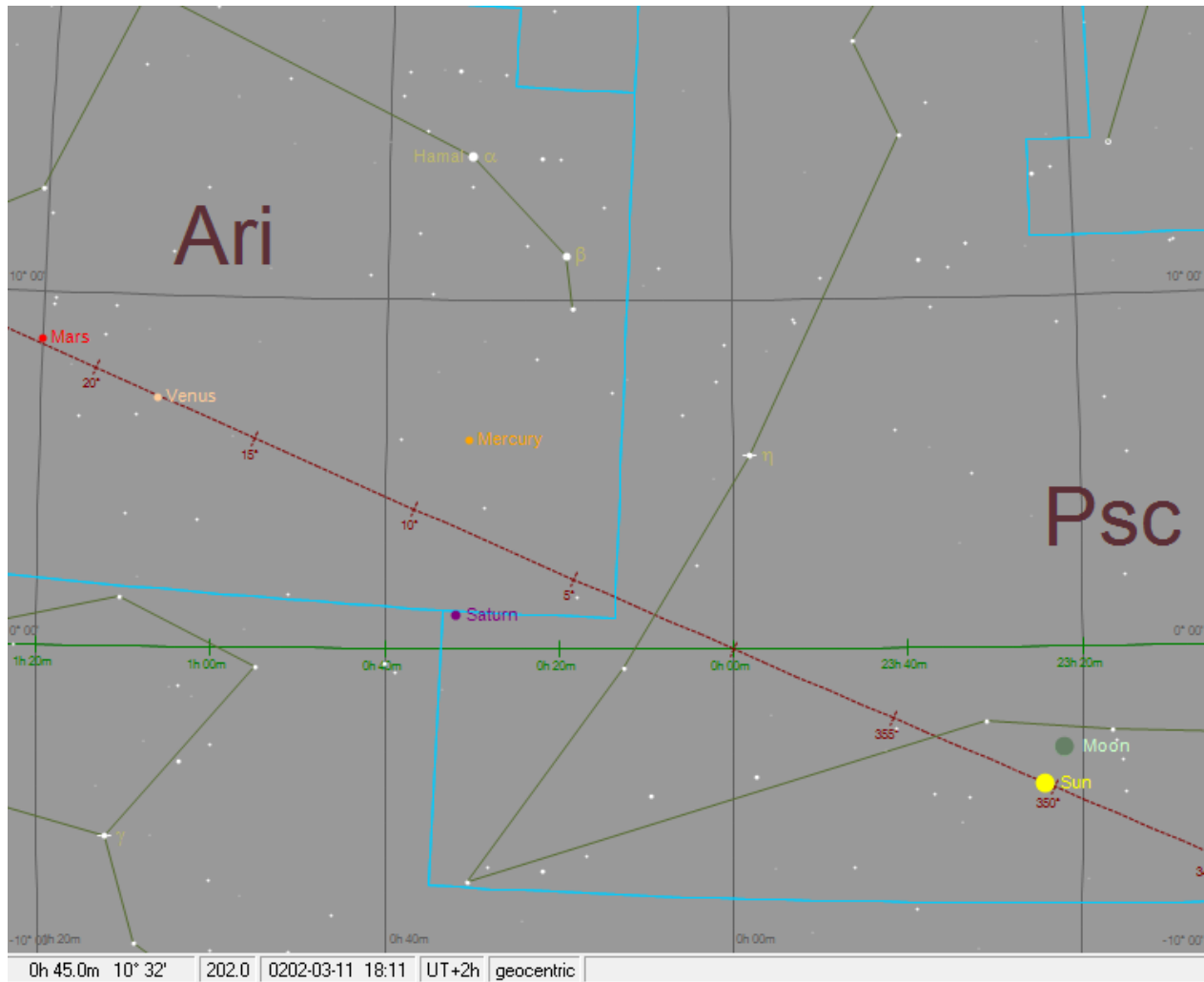


Figure 6

XI. Astronomical program and Salvation Story relationship

Today we can go backward and forward in time in the study of celestial bodies, the cosmos, with programs based on astronomical laws. These support today's chronology of tropical years. Their time unit can be the Jupiter-Saturn conjunction every 19.86 tropical years. Therefore, at the beginning and at the end of a 1986-year period, two conjunctions must be found.

Chart 5 shows some of the conjunctions of the two planets generated by a computer program. The 19.86-year unit of time is clearly visible, because there are conjunctions on DEC 31, 1980 A.D. and MAY 29, 7(-6) B.C.. The distance between the two dates is $1980+6=1986=19.86 \times 100$. Today's Julian calendar-based time in 7(-6) B.C. shows Jupiter-Saturn conjunction six years before Jesus' suspected birth. But it is also clear that, in both cases, the planetary pair moved into conjunction three times in about six months. However, 7 years after the triple conjunction, in 0 A.D., according to the astronomical program, there was no conjunction in the inner Solar System, which would indicate a fulfilled event — neither in the previous year nor the subsequent year, within six months!

DATE	TIME	ARC	JUPITER	SATURN
DEC 13, -542	10:49 PM	000	03CP51	03CP51
DEC 16, -522	11:46 PM	000	27VI59	27VI59
MAR 14, -521	02:10 PM	000	25VI54R	25VI54R
JUL 10, -521	05:24 PM	000	23VI07	23VI07
MAY 26, -502	01:16 AM	000	15TA54	15TA54
MAR 06, -482	01:59 AM	000	14CP37	14CP37
OCT 09, -462	05:47 PM	000	03LI52	03LI52
APR 04, -442	11:16 AM	000	23TA37	23TA37
DEC 28, -423	11:18 AM	000	19CP12	19CP12
AUG 09, -402	05:20 PM	000	09LI07	09LI07
JUL 06, -383	05:44 AM	000	06GE40	06GE40
MAR 19, -363	03:23 PM	000	29CP51	29CP51
OCT 30, -343	11:49 PM	000	19LI23	19LI23
MAY 16, -323	06:45 PM	000	14GE03	14GE03
-				
JUN 29, -25	01:41 PM	000	03LE17	03LE17
MAY 29, -6	09:13 AM	000	20PI56	20PI56
OCT 01, -6	06:02 AM	000	17PI25R	17PI25R
DEC 05, -6	02:46 PM	000	15PI34	15PI34
DEC 26, 14	08:20 PM	000	04SA53	04SA53
OCT 05, 34	05:29 AM	000	16LE40	16LE40
MAR 26, 54	04:04 AM	000	28PI24	28PI24
OCT 29, 74	07:47 AM	000	10SA03	10SA03
AUG 21, 94	09:22 AM	000	25LE01	25LE01
JAN 29, 114	11:03 AM	000	06AR13	06AR13
JAN 20, 134	00:32 AM	000	21SA17	21SA17
JUL 08, 154	00:37 AM	000	03VI12	03VI12
MAY 08, 173	07:49 AM	000	20AR17	20AR17
NOV 22, 193	03:45 AM	000	26SA35	26SA35
OCT 11, 213	08:34 AM	000	16VI11	16VI11
MAR 20, 233	03:07 PM	000	28AR31	28AR31
-				
SEP 13, 709	07:41 PM	000	22CA53	22CA53
FEB 04, 710	11:30 PM	000	19CA33R	19CA33R
MAR 30, 710	04:44 PM	000	18CA20	18CA20
-				
MAR 13, 908	04:42 PM	000	04AR46	04AR46
-				
JAN 31, 1524	06:13 AM	000	09PI14	09PI14
SEP 18, 1544	02:34 AM	000	28SC05	28SC05
AUG 25, 1563	05:48 PM	000	29CA10	29CA10
MAY 03, 1583	00:35 AM	000	20PI11	20PI11
DEC 18, 1603	06:52 AM	000	08SA19	08SA19
-				
FEB 19, 1961	00:01 AM	000	25CP12	25CP12
DEC 31, 1980	09:17 PM	000	09LI30	09LI30
MAR 04, 1981	06:55 PM	000	08LI06R	08LI06R
JUL 24, 1981	04:13 AM	000	04LI56	04LI56
MAY 28, 2000	03:58 PM	000	22TA43	22TA43
DEC 21, 2020	06:19 PM	000	00AQ29	00AQ29
OCT 31, 2040	11:44 AM	000	17LI56	17LI56

Chart 5

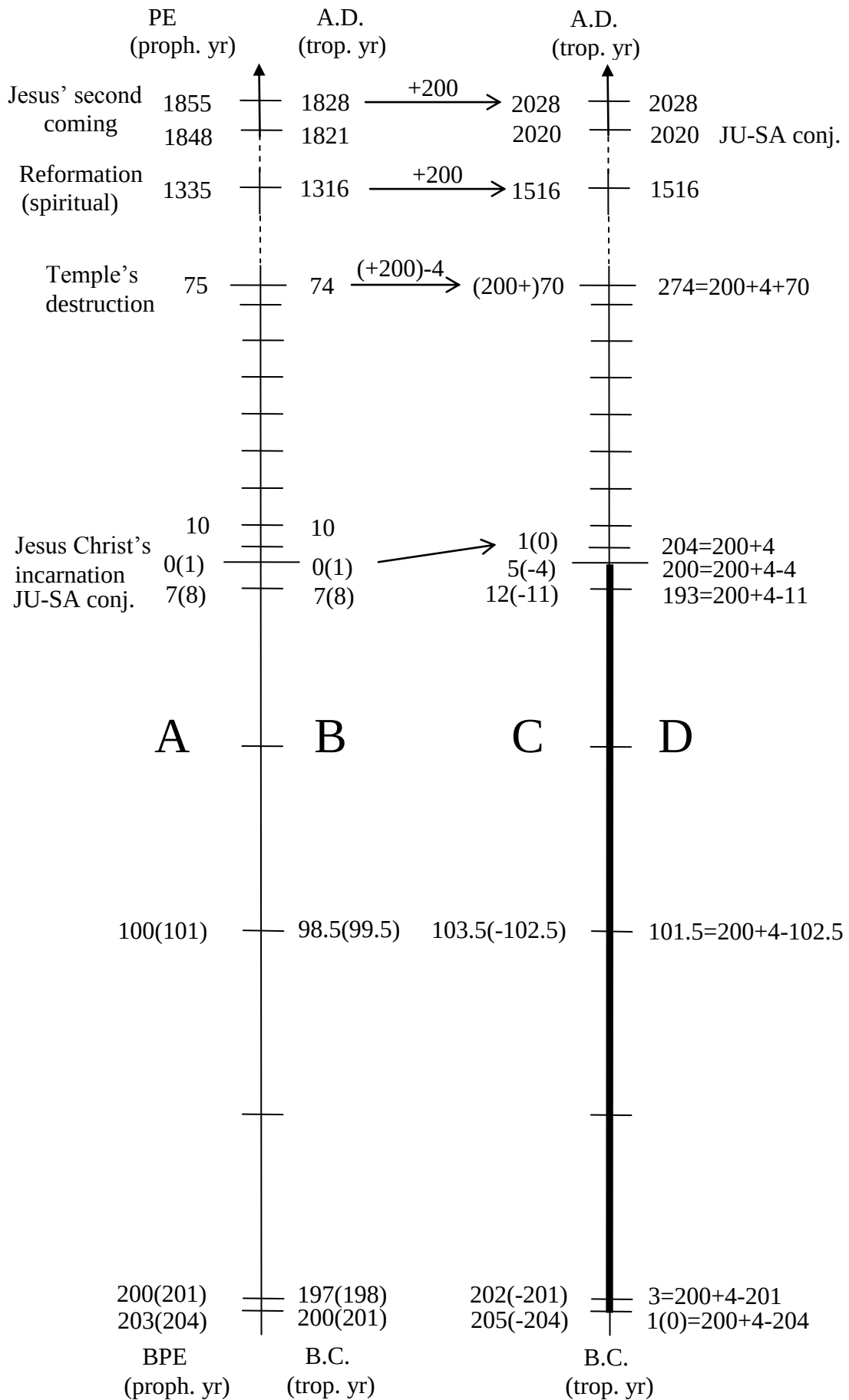


Figure 7

To solve the problem, the relationship between calendar systems that use different units of time to indicate the passage of time needs to be explored. Figure 7 helps with this. It contains two timelines that are completely matched. Only their time-scales are different.

A - prophetic year-based time, 1 year=360 terrestrial days

B – tropical year-based time, 1 year=365.2422 terrestrial days

C – tropical year-based time, not fair due to false modifications

D - tropical year-based time, used by astronomical programs. Its time unit is 19.86 tropical years of the Lords of Time.

The passage of real time is correctly shown by the Biblical time scale "A". The tropical year-based "B" converted from this is equally correct. 1335 PE=1316 A.D. is also a time of synchronization, which is 1516 A.D., according to the tropical year-based time of our day, that wants to use the incarnation of Jesus as a starting point (Appearance of astronomical computer programs can be dated after about 400 years from this). Plus 200 inserted years, resulting in an incorrect timescale "C". But this "C" timescale gets another distortion in 75 PE=74 A.D. at another synchronization time. It claims the destruction of the Jerusalem's temple at that time took place in 70 A.D.. The 4-year "distortion" from this date backwards occurs at the dates of all historical events. Therefore, its time base, which is supposed to be the starting point for the incarnation of Jesus, is also given a 4-year slip. Thus "C" is a multi-skewed timescale that misrepresents real events. We use this today as a chronology based on the Julian calendar, which considers the incarnation of Jesus as the beginning!

The astronomical programs of our time are synchronized to 1316 A.D., but with an extra 200 tropical (203 prophetic) year "distortion". However, these programs based on babylonian ephemerides, follow the real laws of motion of celestial bodies. Therefore, the timescale "D", used by computers, gives correct, realistic tropical years, but with 200 years added and without a 4-year offset! This correct timescale ensures correct conversions, taking into account the above! Thus, in the first approach, the conversion from D to A is as follows:

$A = 1.0145 \times (D - 198.6) = 1.0145 \times D - 201.48$. Such as:

NOV 22, 193 A.D. = $193 \times 1.0145 - 201.48 = -5.68 \approx -6 = \text{NOV 22, 7(-6) BPE}$

OCT 30, 344(-343) B.C. = $1.0145 \times (-343) - 201.48 = -549.45 \approx -549 = \text{OCT 30, 550(-549) BPE}$

DEC 13, 543(-542) B.C. = $1.0145 \times (-542) - 201.48 = -751.33 \approx -751 = \text{DEC 13, 752(-751) BPE}$

This conversion is aligned with the Jupiter-Saturn conjunctions, giving exact time in the prophetic year-based chronology as well. With 201.48 prophetic year shift, obtained by $10 \times 19.86 \times 1.0145 = 20.148$ units, it remains in sync with the conjunctions of the planetary pair. It gives an exact time in minutes, hours, days, months, years on timescale "A". Figure 7 clearly shows that the zero point of the scale "D" points to 200 tropical years before the birth of Christ. Ostensibly, the incorrect scale "C" as well, but along with the 4-year slip. However, because of

the real elapsed time shown on scale "B", the starting point of scale "C" is "aligned" with the real birth of Jesus, shifted by 4 years. The anomaly that Jesus was born 4 years before Jesus is shown in this way. The decimals clearly show the 1-year uncertainty.

The dates in Chart 5 are for years starting in January. Nowadays we measure the passage of time by years starting with a different month, as we did in the past. For example, if the table had been compiled according to the years starting in September, it would show some variation, but this would not change the truth or accuracy of the table. In this case, the dates of the triple conjunction are modified as follows:

MAY 29,	-6	09:13 AM	000	20PI56	20PI56	
OCT 01,	-5	06:02 AM	000	17PI25R	17PI25R	
DEC 05,	-5	02:46 PM	000	15PI34	15PI34	
-						
-						
DEC 31, 1981		09:17 PM	000	09LI30	09LI30	
MAR 04, 1981		06:55 PM	000	08LI06R	08LI06R	
JUL 24, 1981		04:13 AM	000	04LI56	04LI56	

This also represents the one-year time tolerance allowed. The numbers in parentheses of the chronology of Salvation Story proclaim this statement: the chronology given to the chosen people and the other one scouted by the magi have a one-year tolerance from God's will.

There is uncertainty because of the months within a year. We use whole years, so rounding is necessary. In particular for events around year boundaries: it would be more accurate to assign the date once to the following year and once to the previous year. However, 1 year is 12 months, so events in each month can only belong to one year.

The dates converted in timescale "D" show differences of one to one and a half years relating to "A". Converting any date will result in this. For example, indicators of non-JU-SA conjunction:

1516 A.D.=1.0145x1516-201.48=1336.5(≈1335) PE; 274 A.D.=76.5(≈75) PE

Indicator of JU-SA conjunction:

NOV 22, 193 A.D.=NOV 22, 7(-5.68≈-6) BPE. This conjunction was seven years before Jesus' incarnation, in 7(8) BPE.

The difference is significant because it shows the 200 tropical (203 prophetic) years of time slippage! Namely, the former formula adds 198.6 tropical or 201.48 prophetic years, due to the synchronization of the JU-SA conjunction. But to make the difference of about a year and a half disappear, to synchronise the "A" scale of the Story of Salvation with the "D" scale of astronomy, it requires $200-1.4=198.6$ tropical, that is, $203-1.52=201.48$ prophetic years minus. Nearly one and a half minus corrections, whether in tropical or prophetic years, each year after and before the incarnation of Christ. The astronomical programs are synchronized with the JU-SA conjunction at $10 \times 19.86=198.6$ tropical years offset, not the 200-year offset ($200-198.6=1.4$). Nowadays, however, we date a 200-year surplus. The difference between the conversions from "A" to "D" and from "D" to "A" draws our attention to this:

A-D: 1335 PE=1316 A.D. plus 200 tropical years=1516

D-A: 1516 A.D.=1537.9 PE minus 201.48(198.6x1.0145) prophetic years=1336.42

1336.42-1335=1.42

So 200, as the tropical year inserted in today's dating, adds about a year and a half to the tropical years on the astronomical timescale, converted from the prophetic years of the Story of Salvation. For this reason, the year of JU-SA conjunction in 2020 A.D. should also be reduced by one and a half years. Conversion with the formula just given is $1.0145 \times 2020 - 201.48 = 1847.8$ PE $\approx$ 1848 – the two scales are in sync!

Conversion pair is $0.9856 \times 1848 + 200 = 1821.38 + 200 = 2021.38$ – circa one year and a half difference because of the extra 200! But the first conversion includes 2020, which is $\approx 2021.38 - 1.5$, that is, 200 plus has already been reduced by 1.5! Ergo 1 year and a half should also be taken from the beginning of 2020, its zero point should be corrected to stay in sync! For this reason, 2020 A.D. is a special date! Salvation Story and astronomy are in sync, there is no difference between their year numbers after conversion!

What is the reason for the 2020 A.D. synchronization? The fact is that after the date when 200 extra years are inserted, the astronomical program itself corrects according to the current laws of planetary motion! Therefore, the formula $A = 1.0145(D - 1.5) - 201.48$ is expired for this date and subsequent dates, and can only be used backwards from here, until $D \geq 0$! If $D < 0$, use the formula $A = -1.0145(|D| - 1.5) - 201.48$! Thus, with this very important correction, the synchronicity of the whole Salvation Story and astronomical chronology is restored! The years of Salvation Story should be synchronized by subtracting one and a half years from the dates of the JU-SA conjunction given by astronomical programs. Of course, this also applies to years outside conjunction. This is confirmed by the formula, for if $D = 200$ then $A = 0$, which is the exact date of incarnation. But if $D = 2020$ then $A = 1846.3$, and this date is out of sync with 1848 of Salvation Story.

And this proves that 1335 PE=1316 A.D. is the first synchronization date from which the years of the astronomical scale must be reduced backwards by 1.5 due to the insertion of the 200 tropical years! The 1260-year prophecy specifies the interval between 75 and 1335 PE for the change of time. The two different chronological systems are synchronous after this interval, but not before! Therefore, the former statement should be modified: after 1335 PE=1316+200=1516 A.D., the formula $A = 1.0145(D - 1.5) - 201.48$ became invalid. Exactly when, it will be revealed in the following.

Figures 8.a, 8.b, 8.c and 8.d have been produced to help explain the mechanism of the effect of 200 years of asynchrony. Only Figure 8.a and 8.b are proportional, giving a general theoretical overview in two measuring systems using different base units (U_1 , U_2). The base units are formed in such a way that 10 of the common 1s that make them up represent one (U_1) and 12 (11) represent the other (U_2). For example, inch-mm, Celsius-Kelvin, prophetic-tropical years, etc. pairs. The X axis can also be anything, time, length, weight, etc. The goal is the same time,

length, weight, etc. measurement - in the example, 120 (110) - in two measuring systems. If you take 12 out of the base unit of 10 and 10 out of the 12, the number 120 is obtained as shown in the Figure. After 0, the lines of the base units that are asynchronous for a while meet again at position 120. They also meet at $X=60$ position, which means that not only integer multiples of 120, but also integer fractions give sync points.

Comparing Figure 8.a and 8.b, it is clear that the magnitude of the difference $U1-U2$ affects the lines indicating a whole number of positions $N1$ and $N2$. In Figure 8.a, lines $N1$ and $N2$ at position $X=60=120/2$ coincide, and 8.b has no coincidence up to position $X=110$. The position $X=55=110/2$ shows the largest deviation in the range $X=0-110$, from sync point to sync point.

- *First Rule:* according to the number of base units of one of the measuring systems ($U1=N2$), take the other base unit ($U2$) to create a sync point between the systems with different base units: $X=U1 \times U2 = N2 \times U2$. Applying the rule in reverse it gives the same sync point: $X=U2 \times U1 = N1 \times U1$.

This rule also appears in the case of previously discussed JU-SA orbits, under the ideal condition. 12-year orbital time of JU multiplied by 30 degrees of Ecliptic - which it runs in one year and this is equal to SA's orbital time - is the same result as the 30-year orbital time of SA multiplied by 12 degrees- which it also runs in one year and this is equal to the orbital time of the JU. The result is a full 360-degree Zodiac circle.

Further study of the diagrams in relation to $N1=N2=0$, in the first synchronous position, $N2$ always takes $N1-1$ and their lines coincide. This first synchronous location is given by the following *Second Rule*:

- divide the synchronous value determined by the First Rule by the difference between the respective $U2$ and $U1$. This specifies the first new synchronous value X' relative to $N2=N1=0$, where $N1'-N2'=1$ is always true, which can be calculated from $N2'=X'/U2$ and $N1'=X'/U1$ — if $U1 < U2$. If $U1 > U2$ then $N2'-N1'=1$. Checked against the two figures:

Figure 8.a: $U2-U1=2$; $U1 \times N1=120$; $120/2=60=X'$; $60/10=6=N1'$; $60/12=5=N2'$; $N1'-N2'=1$

Figure 8.b: $U2-U1=1$; $U1 \times N1=110$; $110/1=110=X'$; $110/10=11=N1'$; $110/11=10=N2'$; $N1'-N2'=1$

Let's compare the two rules and draw conclusions:

- Depending on the difference between the base units, the sync point they set is not always the first relative to position $N1=N2=0$.

- The Second Rule gives the first synchronous point with respect to the 0 position, when it is satisfied that the multipliers $N1'$ and $N2'$ of the basic units take such values that their difference is always 1 ($N1'-N2'=1$).

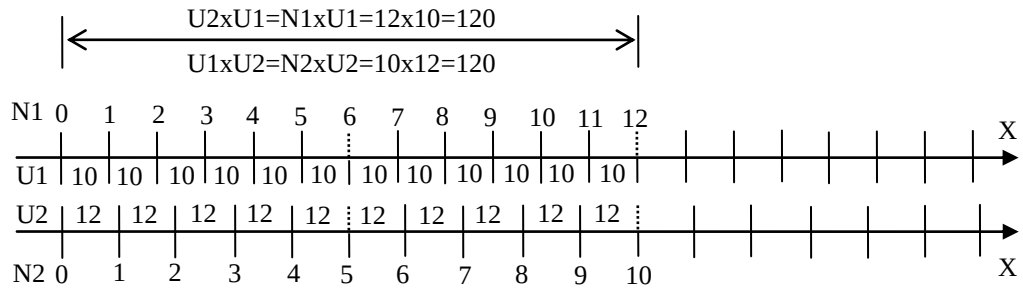


Figure 8.a

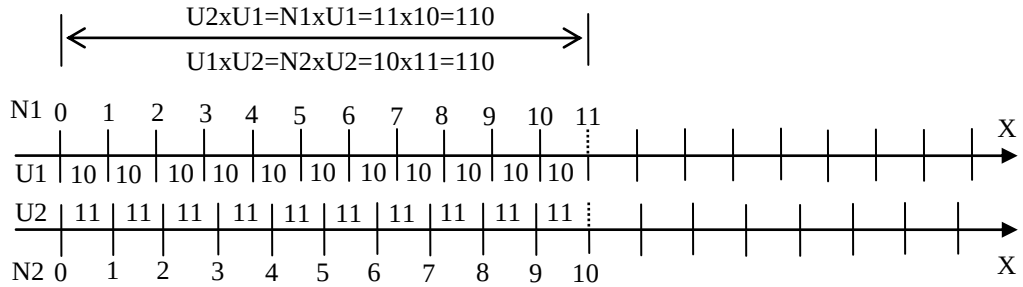


Figure 8.b

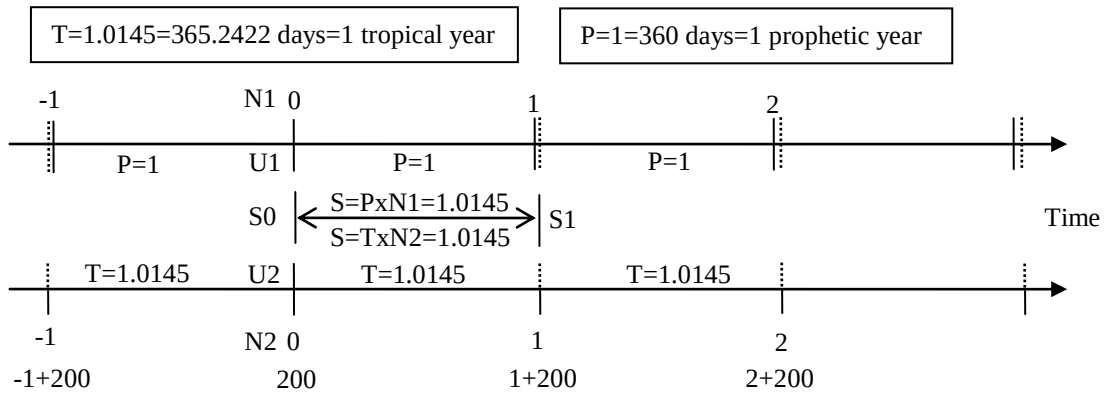


Figure 8.c

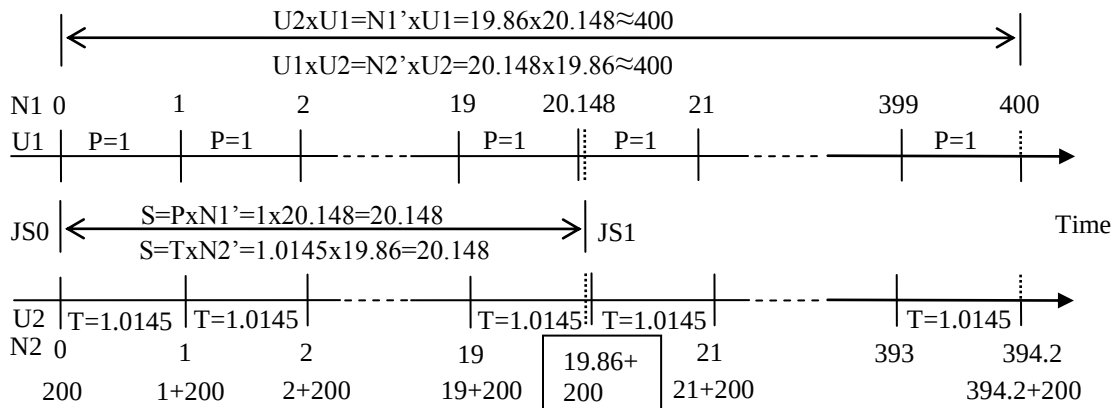


Figure 8.d

Why is the latter rule important? Because it defines the two sync points of two measuring systems with different base units, between which their phases are repeated. Only then do the sync point at a given point of the timeline and the N numbers marking elapsed years, coincide exactly as in the initial position $N1=N2=0$, together with the difference $N1-N2=1$ which appears here. Therefore, if the goal were to restore perfectly the same conditions, adding one extra year to the smaller N, the demand is met ($N1=N2+1$). It also points out that in the case of increase by a whole number $N1$ ($N2$), such as time falsification, it is always possible to get back to the starting point 0 of the new scale by 1 more whole base unit. The next elaboration of the topic sheds light on the essence of this. Before that, the laws of the one-way time flow must be examined once again.

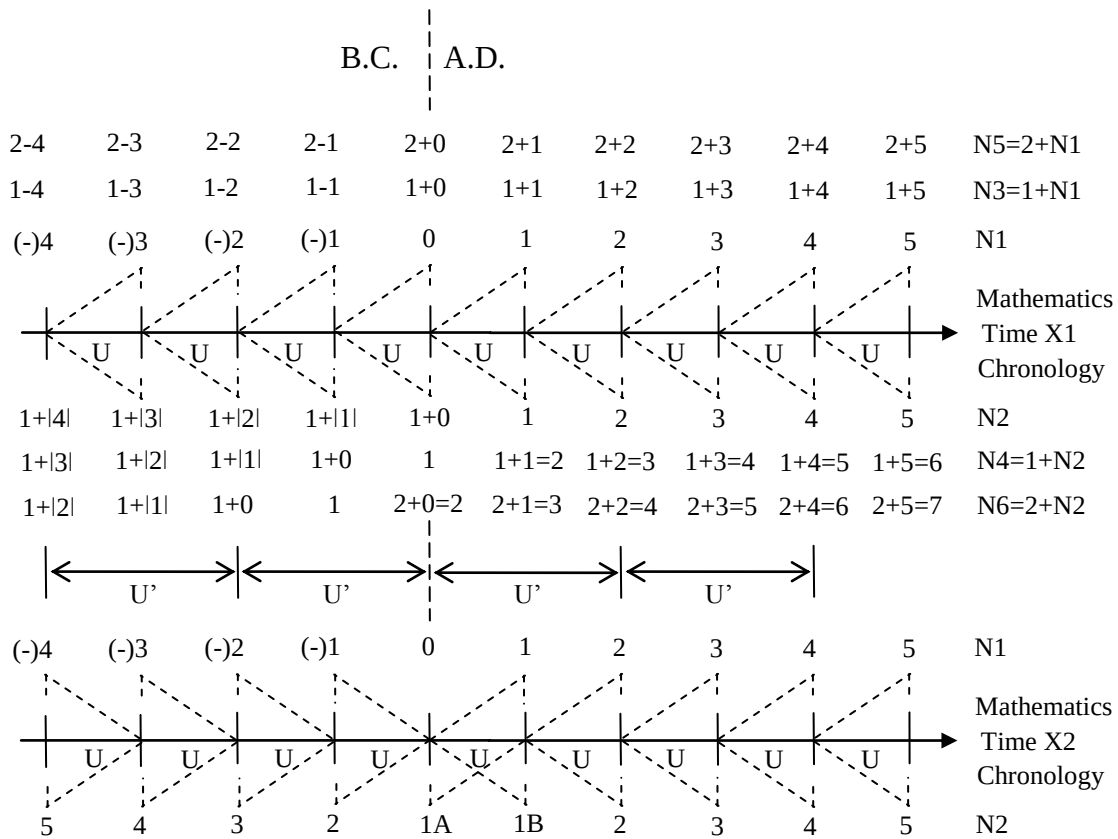


Figure 9

Figure 9 shows two completely matching timelines, X1 and X2. On the top sides, mathematical number scales show the number of units U measuring the passage of time. The starting scale is $N1$. Position 0 represents a specific point in the time stream, which is the boundary between B.C. and A.D.. Starting from here, $N1$ gradually increases in the same direction as the passage of time – symbolized by the ascending dashed line - until the end of the first U becomes 1 whole. The location of $N1=1$ is at the end of the elapsed first U, i.e. at the beginning of the next. This also becomes a boundary line. And then it's repeated in time. The unit multiplied by its own number is the product showing the elapsed time ($U \times N1$). The number of units (years) is usually given in whole numbers. However, it takes all fractional values from 0 to 1.

Examining the time units before the 0 boundary line, the first U ranges from (-)1 to 0. The direction of the time flow is unchanged, but relative to it, the direction of growth of the N1 numbers indicating units U is reversed. Which means that N1 goes from (-)1 to 0 according to time flow. This boundary is indicated by 0, to which U from (-)1 to 0 belongs. According to the time flow it is the multiplier.

And that's the problem! If you multiply anything by zero, the result is 0. A real unit of time flow disappears and is eliminated due to 0 of the math scale. To bridge this, the boundary-indicating 0 must be replaced with 1. In other words, the whole years should be increased by one, at the time range B.C., to eliminate the problem of a one-way time flow around zero. Because, unlike time, the mathematical number scale shifts to the other side of the 0 in such a way that the direction of growth of the numbers changes to the opposite, receiving a minus sign. Zero does not represent any value, unlike other numbers, it only functions as a boundary marker. The mathematical number scale is mirrored to 0. From here, it can grow in two opposite directions, indicated by minus and plus numbers. The same behavior of the number sequences on both sides of 0 is also advertised by their absolute value! In the Figure above the dashed lines for the timeline X2 are shown in synchronism with the increase of the zero symmetric N1 numbers.

The chronological (N2) scale shows two opposite increases in the same way as the mathematical (N1). The same base units (U) are used by both scales with a value of 1. This is displayed in the difference of integers indicating the beginning and the end of each unit in both directions: $5-4=1$, $4-3=1$, and so on and finally $1-0=1$. When both the beginning and the end of a unit are denoted by 1, which are different positions in time, this can only be if they are complementary numbers. Their sum is always the common 1 determined by the one-way time flow. The chronological 1A, which replaces 0 on the mathematical scale, is the first according to the time course, which gradually passes its value to 1B, which indicates the end of the common unit: $1A+1B=1$, that is, if $1A=1$, then $1B=0$, if $1A=0$, then $1B=1$ and $1A=1B=0.5$. The latter is the axis of symmetry and the reversal point of the chronological scale in terms of temporal position.

So 1 B.C. means that according to the time course, the U between points (-)1 and 0 of the original mathematical scale must be multiplied by |1|. 1 B.C. indicates a correct location in time, which is the 0 point on the mathematical scale. The only way to get here is to decrease from 1 to 0 in the direction of the time flow, i.e. to give the unit U before its position a value with multiplication numbers from 1 to 0. In this way, not a single real-time unit is lost.

This zero boundary problem gives the rule that numbers before zero that indicate time should be increased by 1. This point 0 is the incarnation of Christ, a fixed place in time. The Salvation Story fits to this boundary line, is synchronized to it. If you change the place of 0 by inserting whole numbers (N), this will start to "migrate" backwards in time. The inserted values are placed in front of the insertion position, everything remains unchanged after the position, there are the same number of basic units, only other numbers indicate their boundaries. N2: $5-1=4$, N4: $6-2=4$, N6: $7-3=4$, always 4 basic units.

Figure 9 shows the cases of inserting plus 1 and 2. If you want to correct the N3 (N4) and N5 (N6) scales distorting real time, it is not a "big deal": you take away as many as inserted, and the original state is restored. It's different when you have to build a new U' from base unit U to look at the passage of time according the new one. In the example, the new base unit is $U'=2xU$. Only the N5 (N6) scale remains in sync with the original in terms of whole numbers. The situation is more complicated if U'/U is not an integer and even more complicated if it is irrational number. The latter applies to the relationship between astronomical, tropical year-based and prophetic year-based chronologies which are synchronized with JU-SA conjunction.

Practically entire years must be inserted, however, these multiply the infinite decimal units of JU-SA conjunction, which are the tropical years converted to the prophetic years consisting of 360 terrestrial days. But the insertion location, its specific time is very important because from this point onwards there is synchrony, and backwards there is asynchrony between the time scales.

Going back to Figure 8.d, in relation to JU-SA conjunctions, the object is no longer their 360-degree Zodiac, but their 20-year meeting and synchronization – in terms of an ideal state. Under the laws of our present, not ideal world, there is a "rhythm" to this. Figures 8.c and 8.d will help reveal this. The conjunctions of the Lords of Time give the cosmic minutes and two timekeeping systems are adapted to this: the prophetic year-based and the tropical year-based which are used in the Bible and astronomical programs. The common basis of the two systems is the terrestrial day. They are made up of two different basic units: $U1=360$ -day prophetic, $U2=365.2422$ -day tropical years. The former can be replaced by $U1=1$ as a sign of prophetic unit of time, and the latter by $U2=1.0145$ as a sign of tropical unit of time. The two numbers show that their deviation is tiny and that $365.2422/360=1.014561666$ is an infinite decimal. According to the First Rule, their sync point is $U1xU2=1x1.0145=1.0145$. Since this is actually infinite decimal, the more accurate the synchrony, the more decimal digit we use. Because sync points are the values $10x$, $100x$, $1000x1.0145$ too, and the latter one equals to 1014.5 . And that's true of every whole-number multiplier. For example $200x1.0145=202.9\approx203$, that is important to us since it harmonizes with the insertion of 200 tropical years. Because the First Rule is to take the $U1$ base unit, multiply it by the other $U2$, and you have the sync point. This is marked with a dotted line on the prophetic scale and is defined by the product $N1xU1=1.0145x1$. (Of course, $N1=N2=0$ is also a sync point.) Its pair on the tropical scale is $N2xU2=1x1.0145$. This base unit $U2$ multiplied by 200 gives the sync point 203. If you want to do a 200-year insertion, you cannot add base units on the tropical scale, but increase the $N2$ numbers, by which to multiply $U2$, which is the base unit: $0+200=200$, $1+200=201$, etc! Obviously, for us, the flow of time is immutable, constant, - created by God - therefore its chosen base unit has the same properties.

In the critical synchronous position marked with a dotted line is $N2=1$ (1 base unit), which will be $N2=201$ if 200 is added to it. The insertion location can only be a sync point after $N1=N2=0$, because this can always happen in time after the starting point has been established. Therefore, identifying of insertion date is extremely important! This gives information about synchrony and asynchrony from this date forwards and backwards concerning the two time scales.

If you go back from the assumed insertion point $N2=1$ to the new insertion point 0, you have to do just 1×1.0145 more ($N2=201-200-1=0$). And so asynchrony is created. So, from the sync point onwards, $201=200+1 \times 1.0145$, $202=200+2 \times 1.0145$, $203=200+3 \times 1.0145$, etc. to 403 ($200+203=200+200 \times 1.0145$) and further the synchrony remains, before that $1 \times U2=1 \times 1.0145$ reduction, i.e. increase of $N2$ is necessary to avoid asynchrony. This is a general rule that applies to either 1 or 200 or any number of extras inserted! Moreover, even if there is no subsequent insertion, there is only 0 turning point on a timescale – as discussed above.

JU-SA conjunctions are 19.86 tropical, 20.148 prophetic years apart from each other observing from our Earth (Fig. 8.d). It's the planetary pair's own synchronous time and also made up of terrestrial days. There is also a sync point between the two chronological systems: $U1 \times U2 = 20.148 \times 19.86 = 400.1$. Its double ≈ 800 , but half of it ≈ 200 are also sync points. The pair of $U1$ is $N1=20.148$, and that of $U2$ is $N2=19.86$. So, 19.86 times 20.148 base units gives the sync point on the tropical scale. The product of 198.6×2.0148 is also 400. So insertion of $N2=198.6$ units does not damage the synchrony. But this tropical scale received a number indicating $N2=200$ plus years, with a surplus of 1.42, which resulted in an asynchrony. But only backwards from the insertion point, which is the position $N2=1$ (Fig. 8.c) and JS1 (Fig. 8.d) indicated by the dotted lines, as above. Because of the extra 200, you have to go back to 0 with 201, which gives you $201 \times 1.986 = 399.1$ on the prophetic scale, which is ≈ 1 less than the synchronous value of ≈ 400.1 .

The future, researched and prophesied by the magi, has a permitted tolerance of one year to the date of insertion, 1516 A.D.. Then there are only the other conversion inaccuracies just listed above.

$N2 \times U2 = 200 \times 1.0145 = 203$. $N2$ is $U1$ on the prophetic scale (Fig. 8.c). If the insertion were $200-1.4=198.6$, then $198.6 \times 1.0145 = 201.48$ would be $U1$, which is 10 times 20.148 – synchrony is not violated on the prophetic scale. That is why, as discussed above, the number of tropical years on the astronomical scale should be reduced by ≈ 1.5 up to the insertion point.

So the 200 inserted years require two corrections at least from 1516 A.D. backwards: 1 year and a half reduction and due to 0 point, a 1 year increase, which mathematically gives a half year reduction. Thus, the final formulas are:

$A = 1.0145 \times (D - 0.5) - 201.48$ (PE) and $-A = -1.0145 \times (|D| - 0.5) - 201.48$ (BPE).

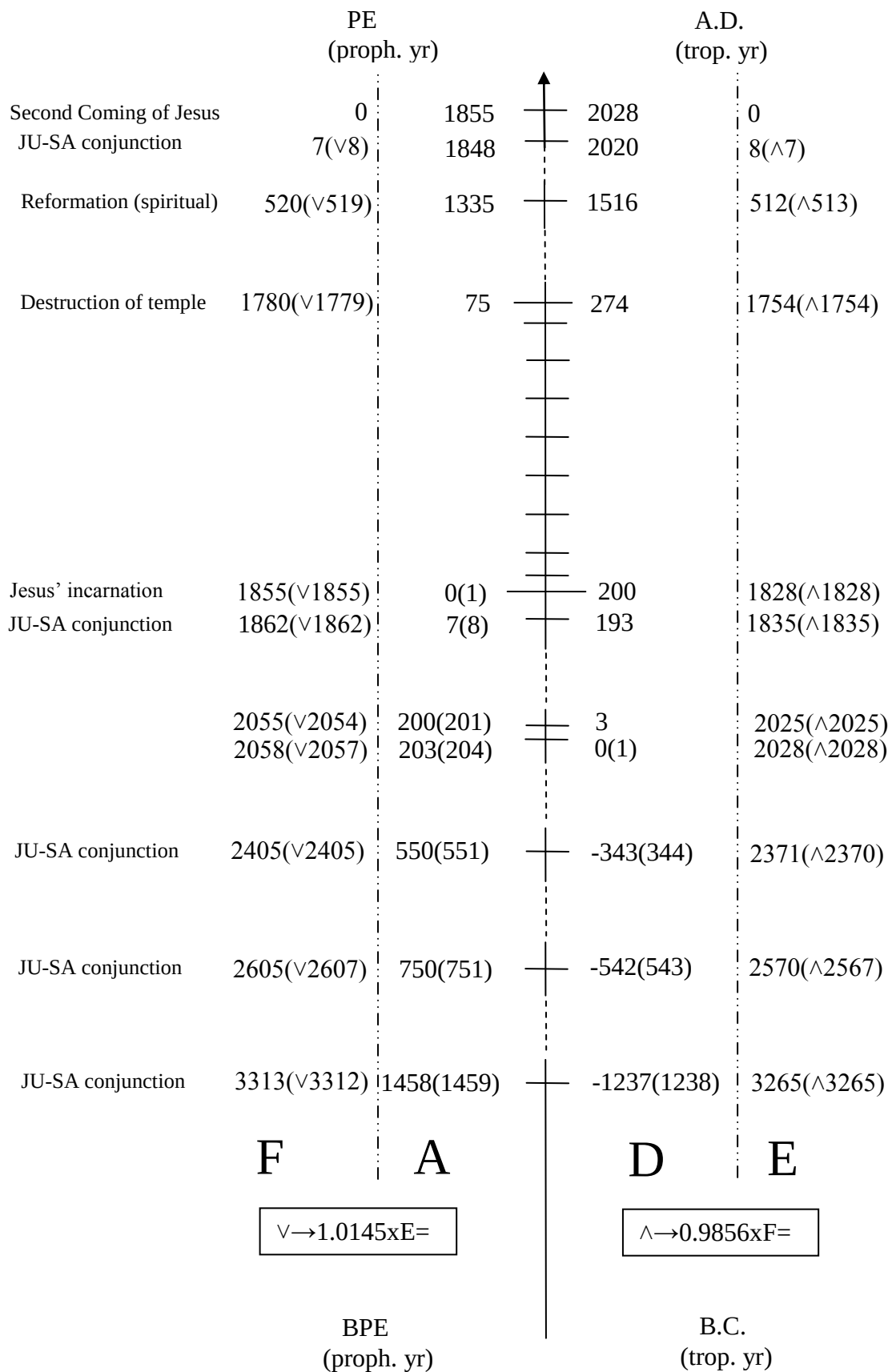


Figure 10

The correctness of the calculations is shown in Figure 10. Two new scales, "E" and "F", produced using a little trick, reinforce what was said. For these, the Second Coming of Jesus is the starting point 0. Therefore, continuous scales without a turning point of 0 appear in the opposite direction to the time flow, denoted by B.C. and BPE. The already known scales "A" and "D" are also there for comparison. Beside the tropical years of "E" and the prophetic years of "F" there are also additional year numbers in parentheses for control. The $\vee$ and $\wedge$ signs give instructions for their calculation. The trick eliminates the "problems" caused by 0 points on scales "A" and "D". If tropical years are reduced by six months, the $\vee$ values of the "E" scale change so slightly that there is no change in rounded whole years. Cross-checks indicate a maximum tolerance of 1 year, i.e. a synchronous coexistence is declared with one exception:

one date is 2605 ($\vee$ 2607) with a difference of 2 prophetic years and the other is 2570 ($\wedge$ 2567) with a difference of 3 tropical years. This conspicuous asynchrony needs explanation.

The year is of paramount importance, the conjunction of the planetary pair in the distant past, DEC 13, 543(-541.6 $\approx$ -542) B.C., which corresponds to the conjunction of DEC 21, 2020 A.D., which is still ahead of us. Its importance is due to the fact, that the distance between the two dates is $3 \times 853.894 = 2561.68$ tropical years, which are 3 JU-SA Great Periods. This can also be expressed as the product of 129×19.86 , which shows that it is the sum of 129 meeting base times. In prophetic years it is $129 \times 20.148 = 2599$.

In fact, this accurate calculation is the solution to this problem. To the 2599 prophetic years, 7 more years must be added to reach the Second Coming of Jesus in time: $2599 + 7 = 2606$. The 2561.68 tropical years must be increased by 8 years to get to the Second Coming of Jesus as well: $2561.68 + 8 = 2569.68$. But as discussed earlier, six months from this must be deducted to make the tropical scale even more accurate: $2569.68 - 0.5 = 2569.18 \approx 2569$. So correcting the conspicuous asynchronous years based on these two numbers the results are: 2606($\vee$ 2606) and 2569($\wedge$ 2568). These dates are also in sync! More accurate calculation more accurate result! The roundings that accompany the chronology all along cause a significant discrepancy at these dates.

However, it is a fact that in the chronology of Salvation Story 2605 is in place of the date 2606. It should be emphasized that this number focuses on the years until the Second Coming of Christ in the same way as the others on the "F" scale. Their stable basis is the number 400, which in turn proclaims the synchronization of the two timekeeping systems. In terms of JU-SA conjunction, products – sync point multiplied by whole numbers - also preaches that: 520 - close to 1×400 , 1780 - close to $4 \times 400 = 1600$, 2405 - almost equal to $6 \times 400 = 2400$. 2605, that is nearly $400/2 = 200$ away from the latter. According to Figure 8.b, the position $X = 110/2$ gives the largest difference for whole numbers N_1 and N_2 , which also applies to the product $19.858 \times 20.147 = 400$. According to JU-SA conjunctions, 7 still need to be subtracted from the former numbers in order for the study to be from a sync point to a sync point, but this does not change the essence, it just slightly adjusts it.

However, the situation shown in Figure 8.b also applies to 1855, which indicates the incarnation of Jesus. The number is almost midway between $4 \times 400 = 1600$ and $5 \times 400 = 2000$, yet the two chronologies are in sync. For true synchronization is not brought about by the years of SA-JU conjunctions, but by the First and subsequent Second Coming of Jesus, who increases them with 7 prophetic years meaning completeness! Completeness means only Jesus full of the Holy Spirit, who at the end of times realizes complete synchronization symbolized by the plus of 7 prophetic and 8 tropical years. The date of Salvation Story 2605 draws attention to the asynchrony that exists between it and the exact date of three JU-SA Great-Periods, that is 2606, which lasts until their initial 0 point, i.e. the Second Coming of Jesus! Until then, however, the two chronologies show a periodical deviation concerning whole years, the rhythm of which is given by the Second Rule:

$U1 \times U2 / (U1 - U2)$, i.e. $20.148 \times 19.86 / (20.148 - 19.86) = 400.14 / 0.288 = 1389.3725$, sync points every ≈ 1389 years. During this period, the N1 and N2 values behave in the manner shown in Figure 8.b. At the sync point, their values are $1389.3725 / 20.148 = 68.9583 = N1$ and $1389.3725 / 19.86 = 69.9583 = N2$. Their difference is $N2 - N1 = 1$. And prophetic and astronomical scale values adjusted to JU-SA conjunctions approach $70 = 7 \times 10$. The sign of completeness is 7, and 10 is the sign of Jesus, the tenfold multiplier who will bring it. The signs unite at the end of times, and their differences turn them into whole: $68.9583 + 0.288 = 69.2 \approx 69$; $69.9583 + 0.288 = 70.2 \approx 70$.

In chronological calculations, the emphasis is on WHOLE numbers (absolute values) that multiply the base units. Depending on the differences of the base unit, they have a relative "movement" from sync point to sync point (Fig. 8.a, 8.b). For whole number base units, whole number years meet at the sync point. But if one of the base units is not whole, - not to mention infinite fractions - then at least one N is not a whole number at the sync point (Fig. 8.c). If both are fractions, Figure 8.d shows the situation. It can be clearly seen that the sync point is near the whole number $N1 = N2 = 20$. The sync point 1389 differs in that the dotted lines (N1 and N2) fall on the continuous lines with a difference of exactly 1 year.

XI.1 Time computations and their mysteries

Thus, on the basis of the foregoing, there must be another conjunction at the end of the 1389-year period, the beginning of which is the pre-Christ JU-SA conjunction, that is, NOV 22, 193 A.D.. The date can be found in Chart 5, which is MAY 3, 1583 A.D.. This is the beginning of the next 1389-year period. More specifically, there are nearly 1389 and a half tropical years between the two dates. As discussed earlier, the products of $\approx 70 \times 19.86$ or $\approx 69 \times 20.148$ give the sync point. Subtracting 7 from this value, we get the incarnation of Jesus (200 A.D.): $1390 - 7 = 1383$. If we insert 200 years, this is $1383 + 200 = 1583$ A.D., when the two chronologies were already in sync, which was also true for the years close to this date, i.e. 1582 A.D. within a year's tolerance.

On OCT 4, 1582 A.D., Pope Gregory introduced a calendar reform. Along with this reform, the sync of the prophetic and tropical years is still present after more than 400 years since then, which is also evidenced by the JU-SA conjunction in 2020 A.D.. Prior to the calendar reform,

Salvation Story has two reference dates: 1335 and 75 PE, i.e. 1316+200 and 74+200 A.D.. These dates advertise asynchrony. In the time since the incarnation, whether in prophetic or tropical years, there could have been only one 1389-year sync point. The ratio of the years of the two chronologies and the JU-SA conjunctions have not changed since Adam was created, similar to the synchronous value of 1389.

People who worked on calendar reform and understood astronomy were familiar with the precession. This can be measured by the zodiacal houses of the 360° Ecliptic. 360° harmonizes with the 360-day prophetic year, and the zodiacal houses harmonize with $12 \times 30^\circ$. The task of the calendar reformers was, in fact, to synchronize our non-ideal world and the ideal world represented by the number 360. Their synchronous value is 1389 - as discussed previously.

Thus, the Vernal Equinoxes have a periodicity of 1389 years, denoted by JU-SA conjunctions, since the beginning and end phases of the period are the same. More specifically, there is a period of 1389 years in the calendar using tropical years adjusted to the conjunctions given by the Lords of Time. The basic condition for this implementation is to determine the length of the tropical year as accurately as possible and to coordinate it with the conjunctions and equinoxes!

That the designated date for the Spring Equinox has been 21 MARCH for thousands of years is a matter of long-standing agreement regarding the structure of the Julian calendar. This tradition lives on to this day. After the redemption of Jesus, the need arose to align Passover, or the feast of Easter that replaced it, with this date in His honour. Among the conditions for defining the holiday, even the appearance of the New Moon is there, which means alignment with Lunar years. And the reason for this is the Old Testament Passover that God gave to Israel during the Egyptian exodus.

"Ex 12:2 This month 'is' to you the chief of months - it 'is' the first to you of the months of the year;"

God has adapted the Passover to the Lunar year, that is, specifically to its months, the "days" of the Moon, which also applies to the great months of the Zodiac. On APR 14, 1281(-1280) B.C., there was a partial Solar Eclipse in Egypt, which was actually a special New Moon (Fig. 11). The Solar Eclipse-New Moon duo is the symbol of Jesus' Passover. Therefore, this duo was also visible in the sky at the crucifixion (Chapter XV).

The people of the Old Testament also had to count Lunar years according to the months defined by the New Moon in the new time beginning with the Egyptian Passover. The 12-month Lunar year is shorter than the Solar year, so its starting month migrates periodically within the Solar year - between the synchronous points of these chronological systems with different basic units. In 1281(-1280) B.C., the Vernal Equinox was on 1 APR, accompanied by the Venus-Mars (and Mercury) conjunction. On the 14th day of this month there was a Partial Solar Eclipse and a New Moon, and on the 28th (and the 31st of the previous month) there was a Full Moon. The Egyptian Passover, together with a conjunction of JU-SA, defines the boundary of a great month, or a Zodiac house, which is also the starting point of the 12 houses (Fig. 12).

The 38-year-old Jesus, anointed with the Holy Spirit, is the basis for the calculation. The starting 0 point of the 12 great months, the boundary of them is the Vernal Equinox on MAR 23, 7(-6) B.C., highlighted in the same year by a triple JU-SA conjunction as follows:

- Difference between the Egyptian Passover and the triple conjunction is: $1280-6=1274$ tropical years.
- During these years the precession is: $1274/71.56=17.8^{\circ}\approx 18^{\circ}$. In 1281(-1280) B.C., the Solar Eclipse was at $\approx 12^{\circ}$ (Fig. 11-12). $12+18=30^{\circ}$, which means a Zodiac house, i.e. the exact boundaries of Aries in the Ecliptic. Compared to the Equinox at the time, it is the part between the 342nd and 12th degrees of the Ecliptic ($360-342+12=30$).
- Solar year-Lunar year synchronization point: $365.2422\times 354.367=129429.78$ terrestrial days
- Solar year-Lunar year period: $129429.78/(365.2422-354.367)=11901.37$ terrestrial days
- Number of Lunar years in one period: $11901.37/354.367=33.58\approx 34$

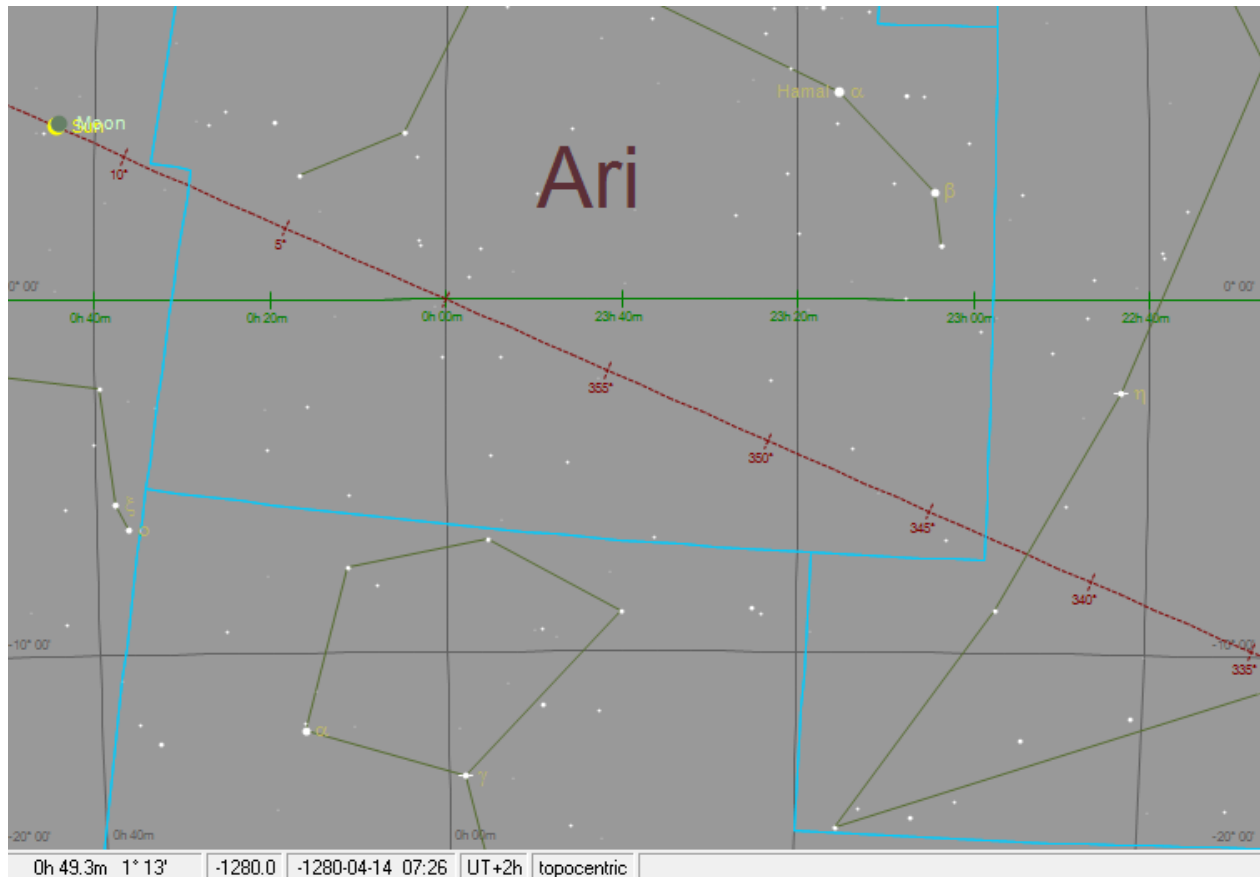


Figure 11

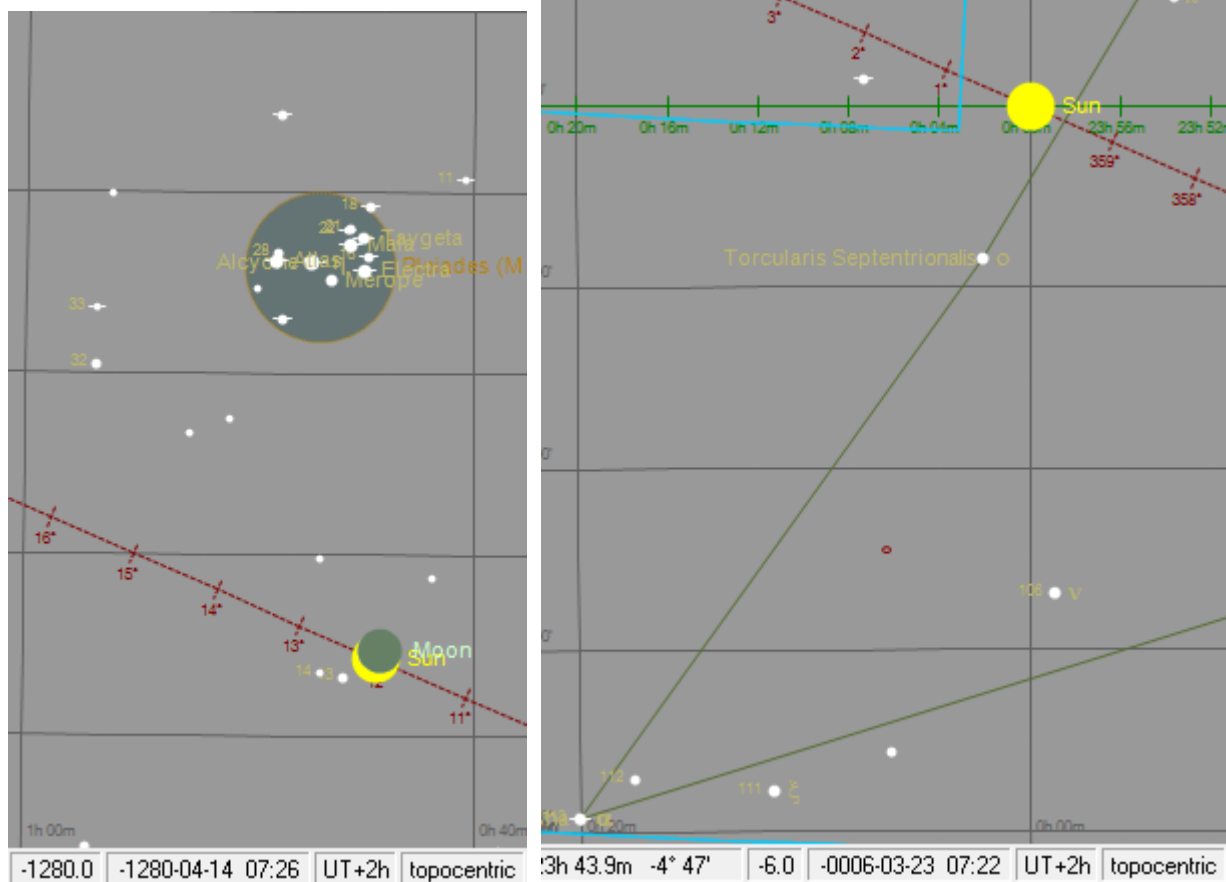


Figure 12

- Number of Solar years in one period: $11901.37/365.2422=32.58\approx 33$
- Number of Lunar year periods during 1274 Solar years: $1274/33.58=37.939\approx 38$. This number points to Jesus, 38 years old, anointed with the Holy Spirit.
- The number of Lunar year periods in the time leading up to the conjunction of JU-SA, which heralded the death of Jesus in 240 A.D., which He suffered at the end of His 3 and a half years of earthly ministry and the beginning of which was His anointment, at His age of 38: $1280(1281) \text{ B.C.} + 233 \text{ A.D.} = 1513 \text{ Solar years}$; $1513/33.58=45.05\approx 45$. 45 PE was the year of the outpouring of the Holy Spirit (Pentecost). In 233 A.D., the JU-SA conjunction (Chart 5) was in full sync with the Egyptian Passover! This draws attention to the next 7 years, at the end of which the first, perfect redemptive death, which replaced the prefigure of Passover, came to fruition. And it is all due to Jesus, 38 years old, fully filled with the Holy Spirit, without whom there is no perfect Passover and Pentecost for the world!
- Number of days in 1274 Solar years: $1274 \times 365.2422 = 465318.5628$
- Number of weeks in the time interval: $465318.5628/7 = 66474.08$; $66474 \times 7 = 465318$. This practically means that in the Egyptian year of Passover and in 7(-6) B.C., the days of the week were in sync.

Pope Gregory's calendar reformers had claimed that everything around their chronology would be fine, if:

- Let only the centuries divisible by 400 remain leap years.
- In addition to this amendment, the day after 4 OCT 1582 A.D. was written 15 OCT. This calendar, modified by 10(11) days, would now meet the requirements for celebrating Easter.

Practically, in the Julian calendar the number of days under 400 years was reduced by 3: $400 \times 365.25 = 146100$; $146100 - 3 = 146097$; $146097 / 365.2422 = 400.0003$. This is how the Gregorian calendar was realized, which is in sync with the Vernal Equinoxes, ie. with the 360° Ecliptic, with sufficient accuracy, as 400 is the synchronous value of the JU-SA conjunction according to the years consisting of 360 and 365.2422 days (degrees)! The period of the two measurement systems with different base units concerning the JU-SA conjunction is the value 1389.3725!

We are back to what we discussed earlier. Only the calendar and chronology harmonizing correctly with the JU-SA conjunction work well! Calendar reformers also knew this and focused their work on it. Their calendar's 10-day deviation from the Vernal Equinox had been around for decades. If a 10-day correction was required, it was created by 1282 tropical years because $365.25 - 365.2422 = 0.0078$ and $1 / 0.0078 \approx 128.2$. An 11-day correction would require 1410 years. They were then in 1582 A.D. - according to their timekeeping. Thus, in theory, $1582 - 1410 = 172$ years after the incarnation of Jesus, there was the introduction of the Julian calendar, which drew attention to the obvious incorrectness of their timekeeping.

So, in theory, the introduction of the Julian calendar used at the time could have been a maximum of $11 \times 128.2 = 1410.2$ years earlier, assuming an 11-day correction. According to the chronology now and that time known, in which Christ was born 4 years before Christ, the calendar of Julius Caesar was introduced in 45(-44) B.C.. Therefore, this event took place 40 years before the incarnation of Jesus ($-44 + 4 = -40$). The incarnation was in 200 A.D., $200 - 40 = 160$; $1583 - 160 = 1423$ tropical years, which also gives an 11-day correction in 1582/1583 A.D. according to reality. $1583 - 1423 = 160$. According to this, the introduction of the Julian calendar took place in 160 after the incarnation of Jesus, which is obviously incorrect. It is possible to get to $\approx 41(-40)$ B.C. by reducing the tropical years by 200.

However, on 3 MAY 1583 A.D., a JU-SA conjunction was about to take place in the world (Chart 5). In the long run, a correct calendar had to be adjusted to this conjunction. This Gregorian calendar automatically brought with it the JU-SA period of 1389 years, which is between 1282 and 1423. $1583 - 1389 = 194$ (193 A.D.). If half of the synchronous value of 400 is subtracted from the date of the JU-SA conjunction, the result is $194 - 200 = -6$. And 7(-6) B.C. was the year of the triple conjunction, 1589 years earlier, which was known from the Babylonian ephemerides.

Thus, there is synchronicity in the JU-SA conjunctions at a distance of $1389 + 200 = 1589$ Solar years from 1583 A.D., which points to a triple conjunction in 7(-6) B.C.. In this way, a reliable calculation of the Vernal Equinoxes was also achieved, which is the basis of the Easter

computation. In the case of the Easter tables used for this purpose, two dates need to be examined:

- 325 A.D.(?), the year of the Council of Nicaea, when the Vernal Equinox already required a 3-day Julian calendar correction.
- 525 A.D.(?), the date established by Dionysius Exiguus, first using the chronology based on the incarnation of Jesus, according to which he extended the Easter tables of Cyril of Alexandria.

Just as the introduction of the Julian calendar compared to the date of 1582 A.D. shows a true chronology along with the 200-year insertion, so does the date of the Synod! That is, in today's astronomical programs, the place of the Synod's year is 525 A.D.. Theoretically, the Julian calendar generates a 3-day deviation in $3 \times 128 = 384$ years. In practice, there is a 3-day deviation from the Equinox in a range around 384. The time from the calendar reform of Julius Caesar to the Synod is: $525 - 160 \text{ A.D.} = 365$ tropical years, nearly 384. At the time of the Synod, there was indeed a need for 3 days of correction and the date left to us was indeed from the incarnation of Jesus (200 A.D.)! At the time, the year numbers did not include a 200-year surplus.

What about Dionysius Exiguus' date of 525 A.D., which, according to today's chronology, is a striking 200 years more than the date of the Synod? Since the astronomical date of the Synod $325 + 200 = 525 \text{ A.D.}$ is a sure basis, it is possible to proceed on this basis. This was what the little Scythian did.

The Synod, independent of the different computations at the time, defined the Sunday after LUNA 14 (the 14th day of the New Moon) following the Equinox of the Julian calendar on 21 MAR as the day of the feast for the churches, uniformly. So the synodal decision was made because the pre-existing Easter calculations were not uniform! The need for this had been around for a long time (about 300 years). This was followed by Cyril of Alexandria's Easter table, which, based on a mathematical calculation, helped keep track of the dates of the holiday 95 years in advance. In the time of Dionysius, 200 years after the Council of Nicaea, the difference between the date of the Equinox calculated by Cyril's table and the constellation at that time increased by 1 day from that established at the time of the Council.

It must be emphasized that in the time of the Synod and Dionysius there was no reckoning of time in the present sense! One of the tools for temporal orientation was the Easter computation. This pointed to the redemptive death of Jesus, or to the resurrection on the third day, which Cyril had calculated on the basis of Diocletian's reign. Dionysius continued the calculation of Easter based on the date of the incarnation of Jesus, who created the feast. There are 40 tropical (40.5 prophetic) years between the two events.

The question often arises: how could Dionysius have given such a precise date? Only through astronomy! He lived about 200 years after the Council of Nicaea (725 A.D.). There was a triple JU-SA conjunction in 709-710 A.D. (Chart 5). The importance of the triple conjunction had long been known. And the one tied to this date was about 715.6 tropical years away compared to the triple in 7(-6) B.C., which is the starting point of the 12 Zodiac Houses and the House of Pisces.

Precession is 1° per 71.56 tropical years or 10° per 715.6. Dionysius, who was an expert in astronomy, only had to look up at the sky at the Equinox in the spring, and he could no doubt be convinced of the elapsed time from the position of the Sun. And the distance between the stars Epsilon and Omicron in the House of Pisces on the Ecliptic is $\approx 10^\circ$ (Figure 13). In 709 (710) A.D. the date of the Equinox was 17 MAR (and also in 725 A.D.), indicating that a 4-day correction was required compared to 21 MAR, in line with the 3 days of the Council of Nicaea.

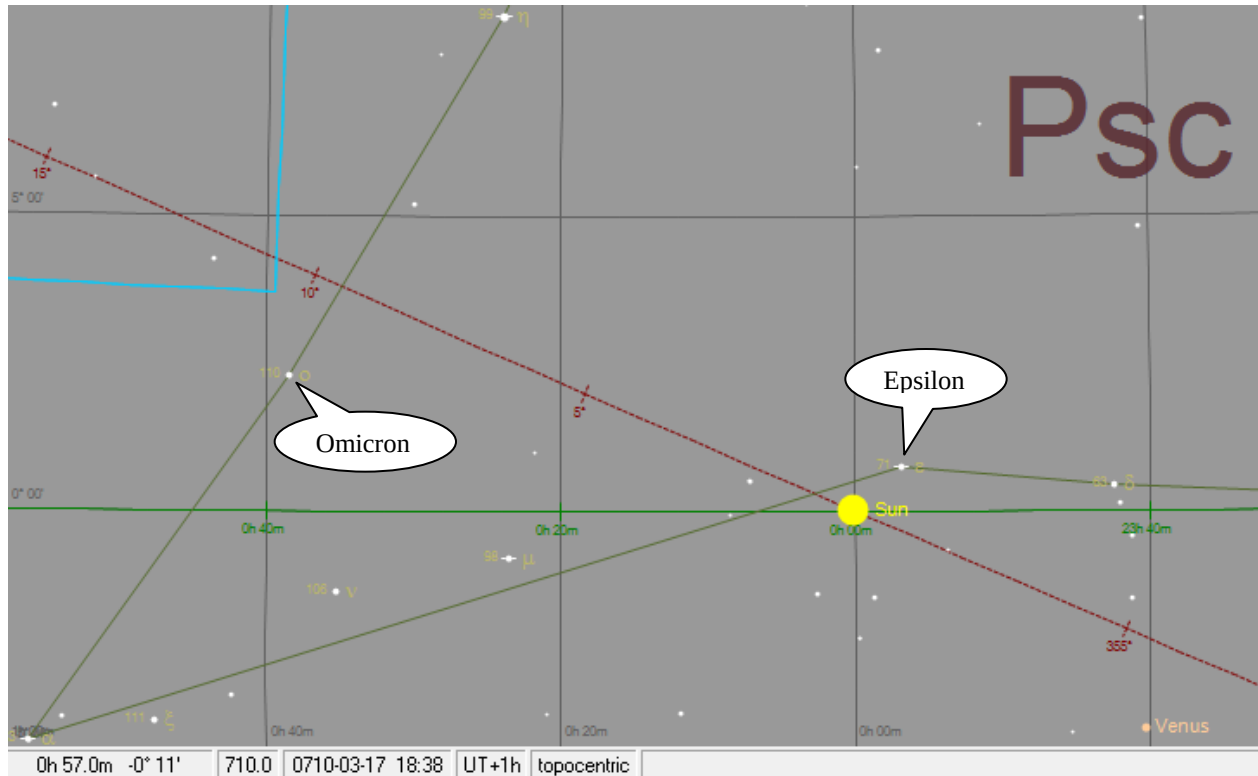


Figure 13

The 4-day error of the Julian calendar requires $4 \times 128.2 = 512.8$ tropical years. The difference of these two values is $715.6 - 512.8 = 202.8 \approx 203$ tropical years and in 7(-6) B.C. the Vernal Equinox was on 23 MAR. The Equinox appeared constantly on 21 MAR, from 180 A.D. and constantly on 23 MAR, from 72(73) B.C.. Thus it is $180 + 72 = 252$, i.e. based on ephemerides, approx. so many tropical years cause 2-day error of Equinox in the Julian calendar. This represents a 126 tropical-year period, which gives 1-day error of Equinox in the Julian calendar and the value is consistent with 128.2 calculated in another way. The beginning of the 512.8 tropical years points to the introductory year of the Julian calendar, which is $200 - 41 = 159$ A.D. and it does not reach 7(-6) B.C..

The years between the two triple JU-SA conjunctions include $715.6 / 33.58 = 21.3$, and the years of the 4-day correction include $512.8 / 33.58 = 15.27$ Lunar year periods. Their difference is $715.6 - 512.8 = 202.8$ and $202.8 / 33.58 = 6.04 \approx 6$ which is in sync with the Lunar year periods in contrast to the former values. $202.8 + 33.58 = 236.38 \approx 7 \times 33.58 = 235$ is also a synchronous value. The period of 33.58 Lunar years equals to 32.58 Solar years. The JU-SA conjunction is every 19.86 Solar years.

The task is to find a JU-SA conjunction when the Solar year, Lunar year and weeks are in sync at a distance more than $715.6 - 512.8 = 202.8$ tropical years! This can be a common reference time base. This is the date 233 A.D. of the astronomical program, which is also in sync with the Egyptian Passover - as discussed. Here's how to get here from 7(-6) B.C.:

- Retaining the JU-SA conjunction as a basic synchrony: $12 \times 19.86 = 238.32$, ($238.3 - 6 = 232.3$). The triple conjunction also gives nearly a year plus to the start date ($238.3 - 5 \approx 233$ A.D.).

- Keeping the sync of Solar year-Lunar year, together with the sync of the weeks: $7 \times 33.58 = 235$ ($7 \times 34 = 238$).

The chronology of Lunar years needs to be increased by 3 Solar years to reach the common synchronization point, since a difference of $238.3 - 235 = 3.3$ Solar years is created. This means that 3 Solar years are added to the chronology of Lunar years every 235 years. $3 \times (235 + 3.3) = 714.9$. Subtracting the years between 7(-6) B.C. and the common sync point from this value: $714.9 - 238 = 476.9 \approx 24 \times 19.86$. During all these years, $2 \times 235 = 470$ is the synchronous point of the Lunar years. $476.9 - 470 \approx 7$. And 7 is a sign of completeness, fulfillment, the JU-SA conjunctions are primarily attention-grabbing, a sign of the redeeming Passover of Jesus is the Lunar year. The conjunction, which was $477 = 400 + 70 + 7$ years earlier (233 A.D.) from the end of the $36 \times 19.86 = 714.96 \approx 715.6$ Solar year-distance marked by two triple conjunctions, is the sync point after which 7 years was the crucifixion of the Saviour of the world, Jesus, and after which was His resurrection on the third day! His incarnation can only be indicated by an other attention-raising JU-SA conjunction (193 A.D.) which was before the sync point, 40 years earlier (two JU-SA conjunctions)! 7 years after this, the birth of Jesus in Bethlehem became a reality! Thus $477 + 33 = 510$ Solar years elapsed between the incarnation and the triple conjunction in 709/710 A.D.!

Because of this, Dionysius could easily determine the year in which he lived. The ephemerides provided accurate data. Calculated with the faster Jupiter's data of conjunction:

SEP 13, 709 A.D. – JU's position on the Ecliptic $\approx 112.8^\circ$

SEP 13, 725 A.D. – JU's position on the Ecliptic $\approx 213.5^\circ$

JU orbits at a rate of $30^\circ/\text{Solar year}$, so it runs $213.5 - 112.8 + 360 \approx 461^\circ$ on the path of Ecliptic between the previous dates ($12 \times 30 + 3 \times 30 = 15 \times 30$). $461/30 = 15.36$, that is, Dionysius made his Easter tables in the $510 + 15 = 525$ th year, after the incarnation of Jesus!

It follows that there was certainly no 200-year insertion until 725 A.D.! This might have happened sometime after that, as in 1582 A.D. the dating took place with a difference of 200 (± 4) years. And despite what is often claimed to the contrary in our day, Dionysius Exiguus' express intention was to produce an Easter table that would start with the exact incarnation of Jesus, and he succeeded completely! So, first he determined the date using astronomy and the Bible, synchronized the years, and then further expanded Cyril of Alexandria's Easter table, not the other way around! He was already in possession of all the necessary information when he realized his intention on the basis of these and provided the Church with a tool which helped to

determine a feast of great reverence for him and others as well. The essence of his work, to emphasize once again, is to follow Easter according to the years since the incarnation of Jesus Christ, preserving the tradition of long-used Easter computations, correcting their errors!

In the work of Dionysius (Chart 6), the first Argument says:

"If you want to find out which year it is since the incarnation of our Lord Jesus Christ, compute fifteen times 34, yielding 510; to these always add the correction 12, yielding 522; also add the indiction of the year you want, say, in the consulship of Probus Junior, the third, yielding 525 years altogether. These are the years since the incarnation of the Lord."

This example specifically applies to the calculation of the 525th Solar year after the incarnation in which Exiguus lived at the time! Why is it so structured? Let's take it step by step!

$15 \times 34 = 510$: Dionysius erected an eternal memory with the triple JU-SA conjunction in 709-710 A.D.! First, with the number 510, which corresponds to the Solar years between the incarnation of Jesus and the triple conjunction. Second, the number 34, which is actually 33.58 Lunar years at the synchronous distance of the Solar year and the Lunar year. $15 \times 34 = 510$ and $15 \times 33.58 = 503.7$ and $510 - 503.7 = 6.3 \approx 6$. So during the 510 Solar years, the periods according to the Lunar year give 6 Solar years less time. Calculated in Lunar years, 15×34 is a simple way to determine the non-varying distance of 510 Solar years, which also compensates for the missing 6 years. The 15, as multiplier, also points to the 15-year indiction period. 510 Solar years can contain 34 indiction periods.

However, according to the next sentence of Exiguus, 12 Solar years must be added to this product. This is also a constant value to create the indiction number 3 of Probus Junior. Dionysius knew that this was the correct cycle number for the consuls that year when he made the Easter table. This means that compared to the 510 Solar years of the incarnation (triple conjunction, 710 A.D.), the 15-year cycle of indiction is shifted forward in time by 12 years and backward in time by 3 years. Thus, the indiction for years 510 and 0 is also 3, and that for year 507 is 15. This means that the sum $12 + 3 = 15$ only applies to the year 525, but its addends vary depending on the year to be determined!

An important fact is that Dionysius inherited an already existing and used system of timekeeping, which was linked to Diocletian. The relationship between the two chronologies also requires indiction, knowledge of its 15-year cycle boundary is essential. From the list of the Roman consuls, Dionysius was able to determine the chronology according to Diocletian. And the situation was similar when the Easter table of Cyril of Alexandria was made.

The chronological calculation associated with the incarnation of Jesus is general. This allows you to know the time of past and future events by handling the indiction properly! In the calculation example of Dionysius, the year is 525, but any number can be substituted for it. The stable basis of calculation is 510 Solar years from the incarnation of Jesus, the date 709-710 A.D. of the astronomical program.

ANNI DIOCLE TIANI	quae sint indictiones	epactae, id est adjectiones lunae	concurrentes dies	quotus sit lunae circulus	quae sit luna XIII paschalis	dies Dominicae festivitatis	quota sit luna ipsius diei dominici
YEARS OF DIOCLETIAN	What are the indictions	epacts, ie increments of the moon	concurrent days	which is the circle of the moon	date of day 14 of the paschal moon	day of the Sunday festival	which is the day of the moon on this Sunday
CCXXVIII 229 (513)	vi	nulla	i	xvii	non.Apr. Apr 05	vii id.Apr. Apr 07	xvi
CCXXX 230 (514)	vii	xi	ii	xviii	viii k.Apr. Mar 25	iii k.Apr. Mar 30	xviii
CCXXXI 231 (515)	viii	xxii	iii	xviii	id. Apr. Apr 13	xiii k.Maii Apr 19	xx
CCXXXII 232 (516)	viii	iii	v	i	non.Apr. Apr 02	iii non.Apr. Apr 03	xv
CCXXXIII 233 (517)	x	xiii	vi	ii	xi k.Apr. Mar 22	vii k.Apr. Mar 26	xviii
CCXXXIII 234 (518)	xi	xxv	vii	iii	iiii id.Apr. Apr 10	xvii k.Maii Apr 15	xviii
CCXXXV 235 (519)	xii	vi	i	iiii	iii k.Apr. Mar 30	ii k.Apr. Mar 31	xv *
CCXXXVI 236 (520)	xiii	xvii	iii	v	xiii k.Maii Apr 18*	xiii k.Maii Apr 19	xv ogd. *
CCXXXVII 237 (521)	xiii	xxviii	iiii	vi	vii id.Apr. Apr 07	iii id.Apr. Apr 11	xviii
CCXXXVIII 238 (522)	xv	viii	v	vii	vi k.Apr. Mar 27	iii non.Apr. Apr 03	xxi *
CCXXXVIII 239 (523)	i	xx	vi	viii	xvii k.Maii Apr 15	xvi k.Maii Apr 16	xv *
CCXL 240 (524)	ii	i	i	viii	ii non.Apr. Apr 04	vii id.Apr. Apr 07	xvii
CCXLI 241 (525)	iii	xii	ii	x	viii k.Apr. Mar 24	iii k.Apr. Mar 30	xx
CCXLII 242 (526)	iiii	xxiii	iii	xi	ii id.Apr. Apr 12	xiii k.Maii Apr 19	xxi *
CCXLIII 243 (527)	v	iiii	iiii	xii	k.Apr. Apr 01	ii non.Apr. Apr 04	xvii
CCXLIII 244 (528)	vi	xv	vi	xiii	xii k.Apr. Mar 21*	vii k.Apr. Mar 26	xviii
CCXLV 245 (529)	vii	xxvi	vii	xiii	v id.Apr. Apr 09	xvii k.Maii Apr 15	xx
CCXLVI 246 (530)	viii	vii	i	xv	iiii k.Apr. Mar 29	ii k.Apr. Mar 31	xvi
CCXLVII 247 (531)	viii	xviii	ii	xvi	xv k.Maii Apr 17	xii k.Maii Apr 20	xvii hend.

YEARS OF OUR LORD JESUS CHRIST	What are the indictions	epacts, ie increments of the moon	concurrent days	which is the circle of the moon	date of day 14 of the paschal moon	day of the Sunday festival	which is the day of the moon on this Sunday
B DXXXII 0532	x	nulla	iiii	xvii	non.Apr. Apr 05	iii id.Apr. Apr 11	xx

Chart 6

Summarizing the chronological work of Dionysius:

- from the point of view of the Story of Salvation the essence is to accurately ascertain Jesus' incarnation!
- in this respect, the Easter computation is only secondary.
- originally, the Passover was a moving holiday within the Solar year because it was defined by the Lunar year. This is confirmed by the fact that the Old Testament holiday was in Egypt in April, and the Passover of Jesus in Jerusalem in August (Chapter XV). The people of the Old Testament held the Passover every 12 (Lunar) months, designated by the appearance of the New Moon, and the starting point was the month of Egypt.
- in the Christian Church, they wanted to solve the unified celebration by setting a fixed date. Due to the conditions imposed, Easter became a moving holiday that came within a narrower boundaries compared to year-round migration. In fact, tracking has become more complicated than the original.
- Easter tables were made to help set the boundaries more easily, showing the Easter dates several years in advance.
- proper coordination with astronomy is required to properly calculate the feast. Dionysius uncovered and corrected the errors in the computation. Coordination with the length of the real Solar year was still lacking at that time.

The prefigure of the JU-SA conjunction in 233 A.D. was in 1198(-1197) B.C. (Figure 14). The time interval between these two dates:

$1197-6 \text{ B.C.} = 1191$; $60 \times 19.86 = 1191.6$; $(60+12) \times 19.86 \approx 1191+238 = 1429$ Solar years; $1429 \times 1.0145 = 1449.7 \approx 1450$ prophetic years. 1450(1451) BPE is the date of settlement in Canaan. The interval consists of two parts in Solar years: 60 JU-SA conjunctions up to the triple conjunction of 7(-6) B.C., and plus 12 up to the single conjunction in 233 A.D.. And $5 \times 12 = 2 \times 30 = 60$ and $60+12=72$. The numbers call attention to the ideal JU-SA conjunction: 5 complete JU circles, during which there are 2 complete SA circles and the conjunction is created, which takes 60 years. The 72 is the approximate number of years during which the precession progresses 1° . The ideal 72 multiplied by the non-ideal 19.86 tropical years draws attention to Israel, who settled in Canaan, which happened 1450 prophetic years before the incarnation of Jesus. And the number of prophetic years between 1198(-1197) B.C. and 233 A.D., i.e. 1416(1417) BPE and 34 PE is the same.

Even from the deliverance of Egypt, there were plenty of Old Testament prefigures to the incarnation of Jesus, who brought the reality of those. He is the unifier of the ideal and non-ideal worlds. In prefigures the merging process is as follows:

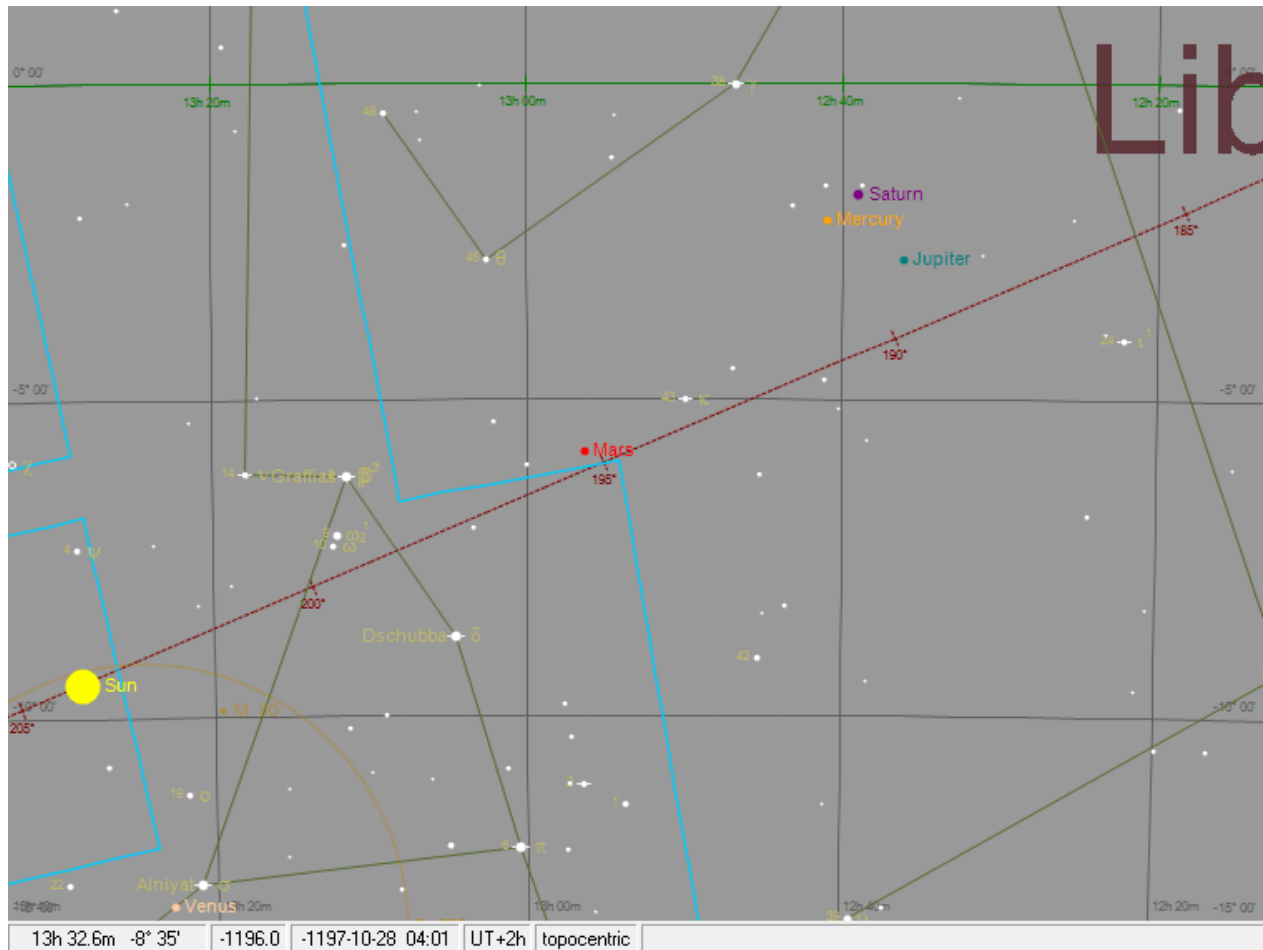


Figure 14

- base and ultimate goal is the deliverance from Egypt after the Passover.
- this requires first settlement in Canaan on Earth. It is also a prefigure of the incarnation of Jesus, pointing to the reality of the future event with the date of 1450(1451) BPE.
- the already settled Israel, consisting of 12 tribes, underwent a unique inner and outer Solar System conjunction, certified by constellation in 1416(1417) BPE, 34 prophetic years later (Figure 14). At that time, Othniel, the first judge of Israel, was in office (Chart 4). This special conjunction, 1450 prophetic years before such a JU-SA conjunction which directly announced the crucifixion of Jesus in 34 PE (233 A.D.), affected two Zodiac Houses: Libra and Scorpio. All celestial bodies important for the Story of Salvation were participants in the conjunction. So 1450 prophetic years later, the first true Judge of all of Israel delivered the first judgment that realized the triumph of glory symbolized by the light of the Sun over Satan symbolized by the sting of Scorpio.

The Sun went through a series of conjunctions until all the planets eventually moved to the east side except the Moon. Meaning: the Passover symbolized by the New Moon was not a reality at that time. The series began with a New Moon on 21 SEP 1198(-1197) B.C. - first conjunction (167°). 28 SEP, it met Mars - 2nd conjunction (174°). Around 10-11 OCT, it reached the ecliptic positions of JU and SA - 3rd and 4th conjunctions (186-187°). Almost at the same time, Mercury

embarked on a retrograde journey with Venus after their eastern station. 21 OCT, New Moon again, but already with messenger Mercury - 5th conjunction (196°). 28 OCT, meeting with Venus performing retrograde motion - 6th conjunction (204°). And when the Sun reached 205° , it can be said that all the planets marking the days of a week had moved to the east side of the Sun (except Moon), which was also confirmed by the then close MER-SA meeting as the planets closest and furthest to the Sun - 7th conjunction (Figure 15).

From the point of view of Mercury, we have to speak of a triple conjunction according to the same ecliptic degrees. First was at 189.5° , JU-SA-ME (Figure 15). Immediately after that came the western station of Mercury, the end of its retrograde movement (189°). Second was at 190.5° , SA-ME (Figure 16). Third was at 191° , JU-ME (Figure 17). On 28-29 OCT, the Moon in the House of Aquarius, outside of conjunction, proclaimed the triumph of water symbolizing God's will, the source of which is the invincible God. On these days, the Sun was at about 205 - 206° at Sunset ($\approx 17:00$). The distance of the 7 conjunctions of the Sun is $205^\circ - 167^\circ = 38^\circ$, which also hallmarks the 38-year-old Jesus full of the Holy Spirit.

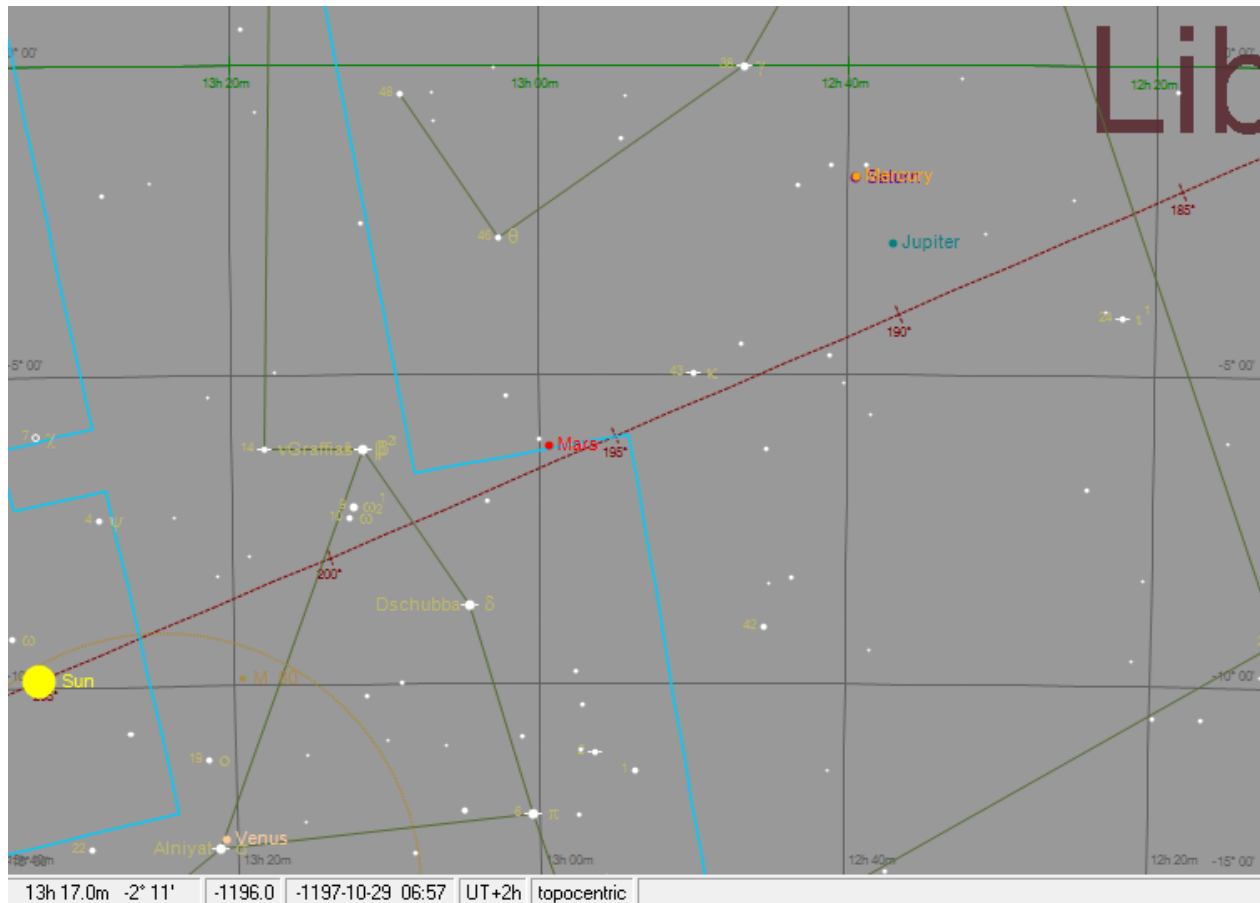


Figure 15

And the triple conjunction of Mercury hallmarks the triple JU-SA conjunction of 7(-6) B.C., which is the boundary and beginning of the new Great Month, the House of Pisces. But the conjunction of the Lords of Time that heralded the realizer of the epochal change was ≈ 200 tropical years later in 193 A.D.. Hence, 1389 (1389.3725) tropical years earlier, in 1198(-1197)

B.C. was the previously discussed triple conjunction of Mercury, which, that time, represented the 7th conjunction of the Sun. And 1389.3725 is the synchronous value and harmony of the ideal and non-ideal worlds. Harmony points to the final union, which is the Second Coming of Christ. In the last 7 months of our world (2027-2028 A.D.) the temporal countdown is performed by the Sun instead of the Lords of Time, also interspersed with a series of conjunctions (see Chapters XIII-XIV).

The common basis of the works of Cyril of Alexandria and Dionysius was the triple JU-SA conjunction in 7(-6) B.C.. In the time of Cyril, they were equally able to determine the time elapsed since then with the help of precession, the planets of the Lords of Time and the Bible. At the same time, they followed the years since Jesus, that is, the time since His death and resurrection. Based on the research findings of the Babylonian magi, it was known that 247 ideal years passed from the triple conjunction to the Passover. According to the long-known Metonic cycle, there is a synchronism between the two dates: $247/19=13$. Therefore, the cycle was also used in the computation of the Easter tables.

According to the legacy of the Babylonian magi (Chapters X.2 and XII):

- $10 \times 20 = 200$, i.e. 10×19.86 tropical, 10×20.148 prophetic years, 10 JU-SA conjunctions bring the warning of the change of era from the triple JU-SA conjunction of 7(-6) B.C., which marks the boundary of the House of Pisces, and 10 marks Jesus, the tenfold multiplier.
- Then, 7 years later, the Epoch-Changer, the King of the Jews, is born. He identifies the Vernal Equinox of the new era with His star.

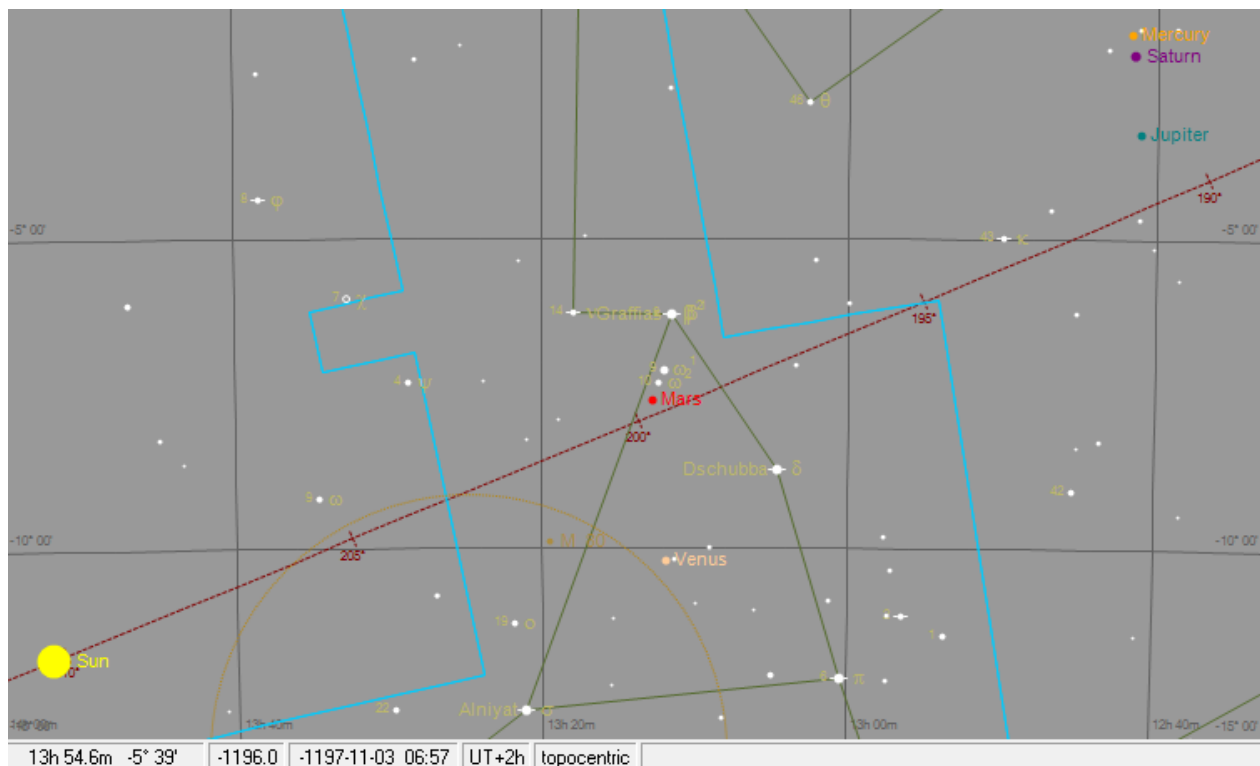


Figure 16

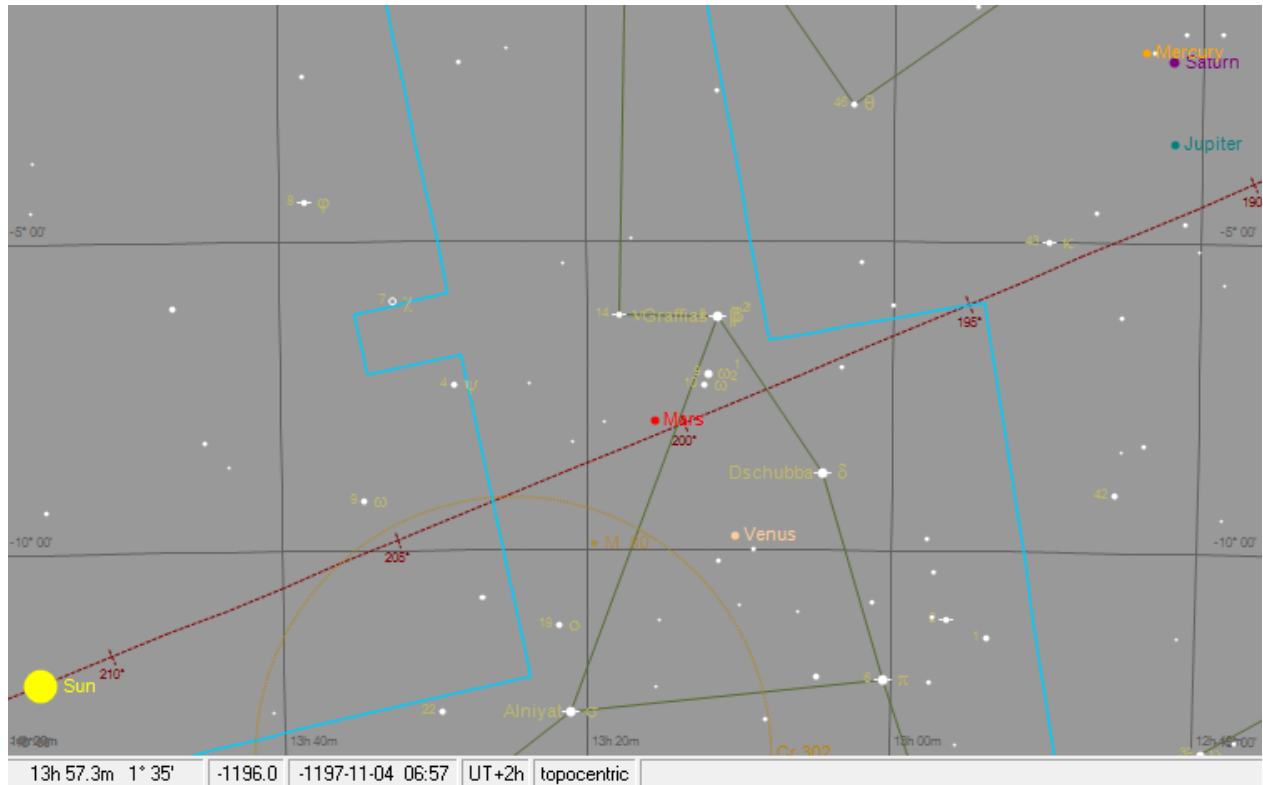


Figure 17

- Plus $2 \times 20 = 40$, i.e. 2×19.86 tropical, 2×20.148 prophetic years, 2 JU-SA conjunctions bring the end of fulfillment, which is the redemptive death and resurrection after 3 and a half years of earthly ministry. $200 + 7 + 40 = 240 + 7 = 247$; $12 \times 19.86 = 238.32$; $12 \times 20.148 = 241.77$; $241.77 - 238.32 = 3.45$. The difference between the years of Dionysius and Diocletian: $525 - 241 = 531 - 247 = 284$ and $284 / 15 = 18.9$ and $19 \times 15 = 285$. $285 + 247 = 532$. The calculations are according to the ideal and non-ideal worlds.

Figure 18.a also reflects these two worlds. It shows three time scales. Their base unit is the same, 19.86 years of the JU-SA conjunction. The "Time" axis is based on the date 233 A.D., which is the sync point of the Sun, the Moon, and the ideal numbers. The basis of the "Diocletian" axis is the date 484/485 A.D., the beginning of the reign of the Roman emperor. The basis of the "Dionysius" axis is the date of 200 A.D., before which 7 years there was a JU-SA conjunction. The importance of this date, of which Dionysius is the exact determinant, is emphasized above all by the axis starting from here.

The axis praising Dionysius' work entered the Salvation Story with the $15 \times 34 = 510$ Solar years. Its first 1×34 Solar years are synchronized with the sync point of Christ's Easter, which is 233 A.D.. $233 - 200 = 33$ and $34 - 33 = 1$. This tolerance is present in all calculations.

Diocletian began to reign $531 - 247 = 284$ Solar years after the incarnation of Jesus. $284 - 247 = 37$, which is 4 Solar years more than 33 (233 A.D.). For Easter tables, $247 = 19 \times 13$ is a value that harmonizes with the 19-year Metonic cycle. Dionysius started his new time in the year 532 after

Jesus with the Easter tables, which is a multiplication of $19 \times 4 \times 7 = 19 \times 28$. And this is the great Easter period that even follows the synchrony of the leap years and weeks. Three such periods are $3 \times 532 = 1596$ Solar years ($3 \times 531 = 1593$, $1593 - 1389 = 204$).

In 1582/1583 A.D., the calendar reformers were $1389 \approx 1596 - 206(207)$ Solar years away from the JU-SA conjunction of 193 A.D.. $193 - 200 = 7(-6)$ B.C.. It is the sync point of the ideal and non-ideal worlds. Thus, from the JU-SA conjunction of MAY 3, 1583 A.D., a new time computation could be initiated, based on the triple conjunction of 7(-6) B.C. (Figure 18.b). At that time, the days of the Julian calendar were corrected for the JU-SA conjunction as well as for the real Solar year, so a well-functioning Gregorian calendar was created to this day.

Building a chronology based on this calendar after its official introduction: 200+Solar years after the incarnation of Jesus and 200-4, up to 732 A.D.. The pre-departure chronology differs from this in several ways. Just before the Gregorian calendar, its base is: the Solar years since the incarnation of Jesus, as defined by Dionysius. Before that, it was a chronology of Diocletian's reign. This, in turn, was linked to Roman times through the list of consuls. It can be stated, there were several types of timekeeping systems, no uniform. The Gregorian calendar solved the unification by mathematical calculation based on the Metonic cycle.

The start and end dates of the "Time" axis cover $3 \times 246 = 738$ Solar years (Figure 18.a). The redemptive death of Jesus occurred 246 Solar years after the triple conjunction in 7(-6) B.C., and from there after 246 Solar years Diocletian began to rule. Cyril therefore linked the Passover table to the beginning of the emperor's reign. And that is why Dionysius started the Passover table with the $3 \times 246 = 738$ th Solar year, which is the 532nd Solar year after the incarnation of Jesus. The $28 \times 19 = 532$ Solar years harmonize with the 19 years of the Metonic cycle, but the 246 does not. Instead only the value $13 \times 19 = 247$ harmonizes with the Metonic cycle! Subtracting $2 \times 247 = 494$ from the starting date of Dionysius' Easter table will be $532 - 494 = 38$. The transition of the numbers 531/532 gives a tolerance of 1 year: $531 - 494 = 37$. The 33rd/34th year after the incarnation of Jesus is a sync point authenticated by the JU-SA conjunction concerning Easter. And also considering the 531st/532nd Solar year as a basis in this respect, $494 + 4 = 498$ Solar years earlier there was a JU-SA conjunction. And $498 + 240 = 738$ Solar years earlier there was a triple one.

$200 + 7 + 40 + 490 = 737 = 700 + 37 = 200 + 500 + 37$. Thus, approaching the year 737/738 after the triple conjunction, the numbers point to the ideal reality.

In 1583 A.D., at the Vernal Equinox, the world was $1383 + 6 + 200 = 1589$ years away from the triple conjunction and 1383 years away from the incarnation of Christ (Figure 18.b). $1589 - 738 = 851$ and $3 \times 15 \times 19 = 855$ and $855 - 851 = 4$. The entry date of the Gregorian calendar and the starting date of Dionysius' Passover table - which is associated with the incarnation of Jesus - are out of sync with the Metonic cycle. According to this cycle, the former shows a date of 4 years earlier as if Christ had been born 4 years before Christ. Together with the 4 year offset, the Gregorian calendar Easter is synchronous with the Egyptian Passover through the astronomical programme date of 233 A.D.!

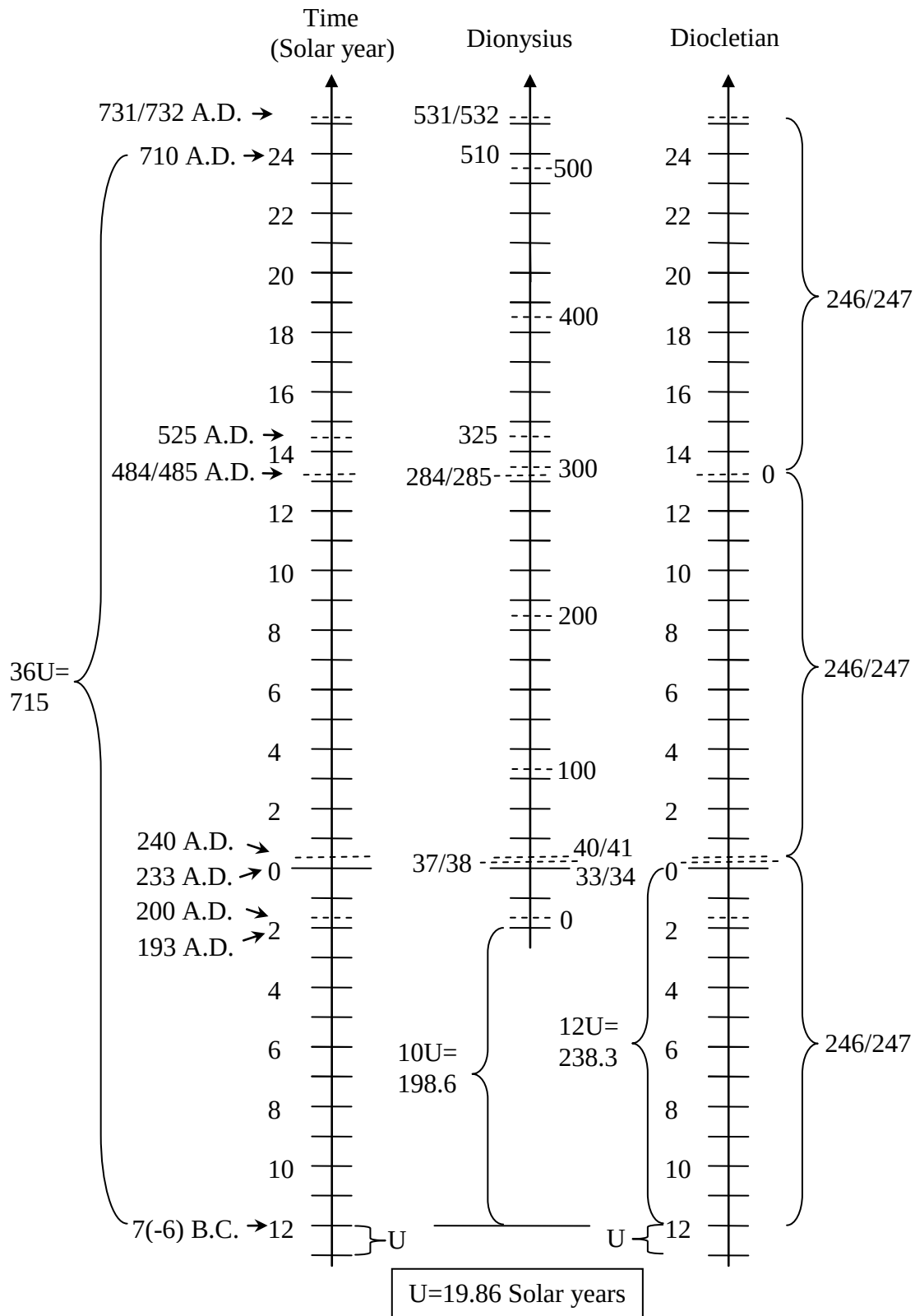


Figure 18.a

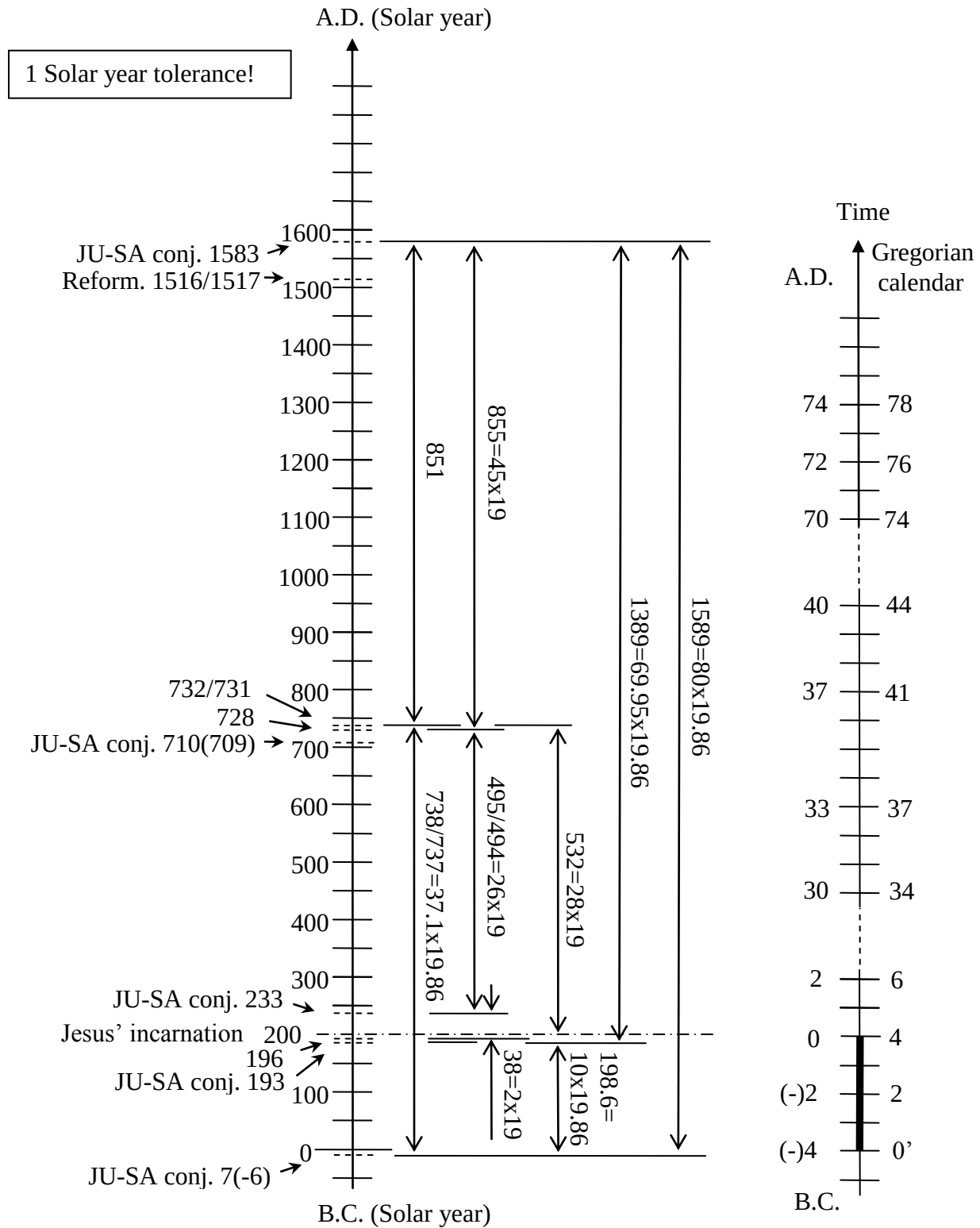


Figure 18.b

The work of Dionysius is hallmarked by the date 731/732 A.D. in terms of the computation of Easter, after which, 851 Solar years later, the emphasis shifted from the incarnation of Jesus to the date of the celebration of Easter. Who cared about this was the pope-led church that had become an earthly power, already serving the power of Satan behind it primarily in idol temples built of stones! In addition, it took control of time. This is evidenced by the fact that Pope Gregory made an effort to keep the Julian calendar in satisfactory accuracy with the extraterrestrial “gods”, that is, with the timing function of the celestial bodies created by God. This became the Gregorian calendar.

The Pope swept aside Dionysius' primary intention - an Easter computation based on the incarnation of Jesus, which also functioned well as a time computation and functions today with a distortion of 200 Solar years! If a calendar starts with a JU-SA conjunction, (May 3, 1583 A.D.) - fitted with an astronomically proper accuracy - these conjunctions will be the reference points, in time everywhere. But not just any of them, just the ones that refer to Passover or Easter! And this is the JU-SA conjunction of 233 A.D. - as discussed!

Calculated according to the Metonic cycle (1 year tolerance, from 1583 A.D. to 7(-6) B.C.):

$$1383+6+200-855=728+6=1583 \text{ A.D.}+6-855=728 \text{ A.D.}+6, (728+4=732)$$

$$728+6-247=481+6=728 \text{ A.D.}+6-247=481 \text{ A.D.}+6$$

$481+6-247=234+6=481 \text{ A.D.}+6-247=234 \text{ A.D.}+6$ - the date of the JU-SA conjunction of Jesus in the age of 33/34, $34+6+200=240$ prophetic years away from the triple of 7(-6) B.C.. The 40 out of 240 points to Jesus who lived ≈ 40 years. If the value of 240 is decreased by these years, that is, $481+6$ is decreased by $247+40=287$ years ($487-287=200$), the conjunction before the incarnation of Jesus can be attained, and with the remaining 200 the triple one.

So, compared to the date 233 A.D. – which is the common synchronous point of astronomy and the Metonic cycle forming the basis of the Easter calculation – the beginnings of the Gregorian calendar and Dionysius' Easter table differ by 4 years! But they are in sync with the triple conjunction of 7(-6) B.C.! In 233/234 A.D. Jesus was 33/34 years old, His incarnation is out of sync with the years of the Gregorian calendar according to the Metonic cycle: $2 \times 19 = 38$ and not 34/33. The 38-year-old Jesus, anointed with the Holy Spirit, represents the synchronicity through His first visit to Earth!

So the calendar of Pope Gregory started a new time on MAY 3, 1583 A.D.. This changed the chronological basis of pre-date history, which was the incarnation of Jesus as defined by Dionysius. The Easter-centric calendar based on the Metonic cycle, which harmonizes with the JU-SA conjunction, became the new basis. This met the requirements of the feast in every way with one exception: no harmony with the incarnation of Jesus, to which Dionysius attached his Easter table, which Pope Gregory continued and which is still used today. And the reference to this had to be kept somehow!

Therefore, in the time computation according to the Gregorian calendar, astronomically it should deviate from the JU-SA conjunction by 7 years based on the incarnation: $207-7=200$,

approached differently $1589-1389-6=194$ (Figure 18.b). On the other hand, from the point of view of the calendar, the starting date of Dionysius is decisive, so the difference will be $200-4=196$ – but the 4-year amendment is only necessary until 732 A.D. and especially for dates close to the incarnation! Numerically, the elapsed Solar years from the incarnation, plus 196 is the sum which means the boundary of A.D. and B.C.. This change gives a tolerance of 1 year. With this in mind, the time computation according to the Gregorian calendar:

A.D. - Solar years after incarnation as defined by Dionysius, plus 200 as astronomical boundary, minus 4(3) until 732 A.D..

B.C. – Real pre-incarnation Solar years fitted to the astronomical boundary, plus 4(3).

For this reason, the 200 Solar years before the actual incarnation also appear to be the post-incarnation years. Chronologically double-used time interval. In Figure 7, the beginning of the common section marked with a bold line is marked 0 A.D. on scale “D”, which is 200 B.C. on scale “B”, and the end is marked 0 B.C. on scale “B”, which is 200 A.D. on scale “D”. The same and opposite directions regarding the timestream. As discussed in Chapter XI, if two ends of the same time period are denoted by the same number in the chronology, it can only be if they are complementary to each other. In fact, we are faced with a timekeeping feature. It is as if the basic unit of time calculation is 200 Solar years instead of 1 Solar year and this time interval would give the chronological turning point. 2 scales are indicated as 1 chronological system, which generates 200 inserted Solar years, as the common section is used by two chronologies in opposite directions. In terms of incarnation, only one, scale “B” is true, scale “D” can only be true with 200 minus!

The same is true for the “Time” axis in Figure 18.b, but here the common section is only 4 Solar years. The Gregorian calendar transfers the 0 position indicating real incarnation to 4 B.C. (0'). The Solar years according to the incarnation start with a surplus of +4 in the direction of B.C. and a shortage of -4 in the direction of A.D.. Thus, for example, the 74 Solar years from position 0', which point to the demolition date of the second temple, give the number 70 on the real scale.

For the chronology of the Gregorian calendar, neither the A.D. notation, which Dionysius used specifically for the incarnation of Jesus as the reference date, nor the B.C. notation, which became widespread in the 17th century thanks to Bede Venerable, is true. The chronological fraud occurred because a new time computation, with a new starting point, required a new date notation. The Gregorian calendar did not change the dating notation of Dionysius (and Bede). Thus, a chronological confusion arose in connection with the incarnation. Seemingly the 6th year after 7(-6) B.C. became the date of incarnation according to the astronomical program. Prior to this date, the Gregorian calendar chronology contains 4 (3) Solar years in surplus. For example:

$445(446)$ BPE= $444(-443)$ B.C.= $0.9856 \times 445 + 4$ - Order of Artaxerxes I for the Reconstruction of Jerusalem. According to the astronomical program: $-0.9856 \times 445 + 198.6 = -240 = 241$ B.C..

The chronology denoted by A.D. increases the confusion. About from 1335 PE=1316 A.D.+200 the Solar Years were calculated from the apparent incarnation of Jesus, so events were already dated with plus 200 (± 4) Solar years. The predecessor of the Gregorian calendar is the Julian calendar, which had been in use for a long time, when in 1582 A.D. the error of 21 MARCH concerning the Equinox was corrected. 66 years before 1582 A.D., in 1516, or, 66 years before 1583 A.D., in 1517, was the Reformation (Erasmus - Luther). All that can be known with certainty about the Past before it is that sometime, between the making of Dionysius's Easter tables and the Reformation, the incarnation's date might have changed to 200 (± 4) years earlier (Daniel's 1260-year prophecy). We can speak of a conscious chronological deception because, in the time of Pope Gregory, everyone involved was aware of the number of 510 Solar years since the incarnation of Jesus, which astronomically Dionysius had already proved. And such an astronomical proof can be demonstrated by a competent person at any time after the age of Dionysius! And the sync of Solar year-prophetic year was also realized after the time of Dionysius, from 1316+200 A.D..

It should be noted that today's international time marking has not remedied the confusion surrounding the incarnation of Jesus: the years of CE (Common Era) and BCE (Before Common Era) seem to begin in time with the birth of Jesus. In reality, however, 7(-6) B.C. (193 A.D.-200) is the time base, which is the year of the triple conjunction of JU-SA.

But the real, final sync is the Second Coming of Jesus! 2028 A.D.-200=1828. So many Solar Years after the incarnation bring the big event. The Solar Years from the Triple Conjunction to the Gregorian calendar's starting conjunction: 1582/1583+6=1588/1589 and 1828-1588/1589=240/239 - the Solar Years after the Incarnation are synchronized with those from the Triple Conjunction.

And the line of synchronizations continues. Calculated by the formula $A = -1.0145 \times (|D| - 0.5) - 201.48$, if $D = 543(-542)$ B.C. then $A = -750.8$, according to Salvation Story chronology, this is 750(751) BPE, when the sundial of Ahaz went backwards 10 years from 740(741) BPE, thus multiplying by 10 the 75 prophetic years of national survival that the Jewish people of Judah received after Jesus' incarnation. Doubling 750 gives 1500(1501) BPE, justified by the 2:1 Israel (Ephraim)-Judah ratio discussed earlier (Chapter VIII.3.3).

The importance of the 3 Great Periods is based on Figure 5, where it can be seen that after 3 JU-SA conjunctions, the two planets enter the same Zodiac sign where their phases are repeated – from the point of view of an ideal state. The timing base designated by Jesus for Ahaz is 740(741) BPE, given to the Jewish people of Judah in the context of the Immanuel prophecy (740=700+40). Through the fulfillment of this prophecy, it is possible to reach the worldwide extension of life, which was first given to the Jews of Judah through the first coming of Jesus. This time base, as a prefigure of incarnation, gave the inhabitants of the earthly Ephraim (truncated Israel) another 65 years to survive as a nation. Their earthly successor, the people of Judah, received 65+10=75 years. But the time base of the spiritual successor symbolized by Ephraim who will replace the Great Israel, is given by the date of the sundial extending life and

proceeding counter clockwise, which is 750(751) BPE. With Jesus' redemptive death, the extension of life for the whole world "comes into effect", the time base of which then becomes reality and applies to the spiritual Israel of the world. From now on, the final life extension for eternal life will come in 3 JU-SA Great Periods! More precisely, the JU-SA conjunction on DEC 21, 1848 PE=2020 A.D., which is the last cosmic "minute" of our transient world as an attention-grabbing event!

So, the retrograde sundial symbolically increased the number of years of Ephraim's life on Earth to 75 prophetic years, which is between 675(676) and 750(751) BPE. The latter date now proclaims the eternal life-extension of spiritual Ephraim, which henceforth has the same number of years as the Jewish people of Judah who received the prophecy of Immanuel. Through Jesus, the spiritual Judah and Israel (Ephraim) are synchronized. The end-time projection of this is the synchronization of the dates, given to the chosen people and calculated by the magi (wise futurists), at the time of the JU-SA conjunction in 2020 A.D..

Three Great-Periods of JU-SA are 2599 prophetic years. At His Second Coming, with His tenfold power, Jesus will turn them into 25990. In the same way as it happened with the sundial of Ahaz, which started in 740(741) BPE: when He first came to Earth, the number of years on Earth of the chosen Jewish people, Judah, was multiplied by 10 and the product was 750(751) BPE. He adjusted the sundial 10 years backwards, that is, He prolonged time. At His Second Coming, He will multiply by ten the life of the chosen people of the whole world, prolonging to eternal life. The prefigure of this people in 1500(1501) BPE is the complete Israel with 12 tribes freed from 400 years of Egyptian bondage. The date is $10 \times 75 \times 2 = (65 + 10) \times 20 = 1300 + 200 = (130 + 20) \times 10 = 1500$. And the 3 Great-Periods are $129 \times 20.148 = 43 \times 3 \times 20.148 = 2599$. Focused on ideal state: $130 \times 20 = 2 \times 65 \times 20 = 40 \times 65 = 260 \times 10 = 2600$. The ideal Great-Period trio, with the tenfold power of Jesus, leads to the ideal prophetic years required to walk a 360° Zodiac circle: $2600 \times 10 = 26000$. This is indicated by the previous 25990 prophetic years as well, which Jesus changes to 26000, adding 10 to it, at His Second Coming.

Because, on the basis of the former, Jesus adds the ideal cosmic unit of time, 20 prophetic years, to the date, then He multiplies the sum by ten, $(130 + 20) \times 10 = 1500$, and on the other hand He multiplies the prophetic years by the cosmic unit, and then He multiplies the product by ten, $130 \times 20 \times 10 = 26000$. With His first coming, He sets a date which shows the purpose of the prefigure of His redemptive death, and with the second He brings the reality of it, shown by the ideal prophetic years of a complete cosmic precession cycle. The direction of the precession in the Zodiac houses is contrary to the orbital direction of the planets, which points to the time countdown. The basis is the 130 prophetic years, which is the date of Seth's birth and the years from Adam to the first extension of life. It was then that Jesus began His life-extension ministry with the Holy Spirit, which ends with the reality of eternal life at the Second Coming.

XII. The Star of Bethlehem

Going back to the Babylonian magi, they were looking for the Equinox of 21 March, which would bring about the change of the epoch and clearly identify the star or stars of the Messiah of Israel. To do this, first He would have to be born on Earth 7 years after a Jupiter-Saturn conjunction, and then a Vernal Equinox by its stars following that event would mark the exact time of the epochal change. According to the magi's foresight, this would be about 2 years after the Messiah was born on Earth.

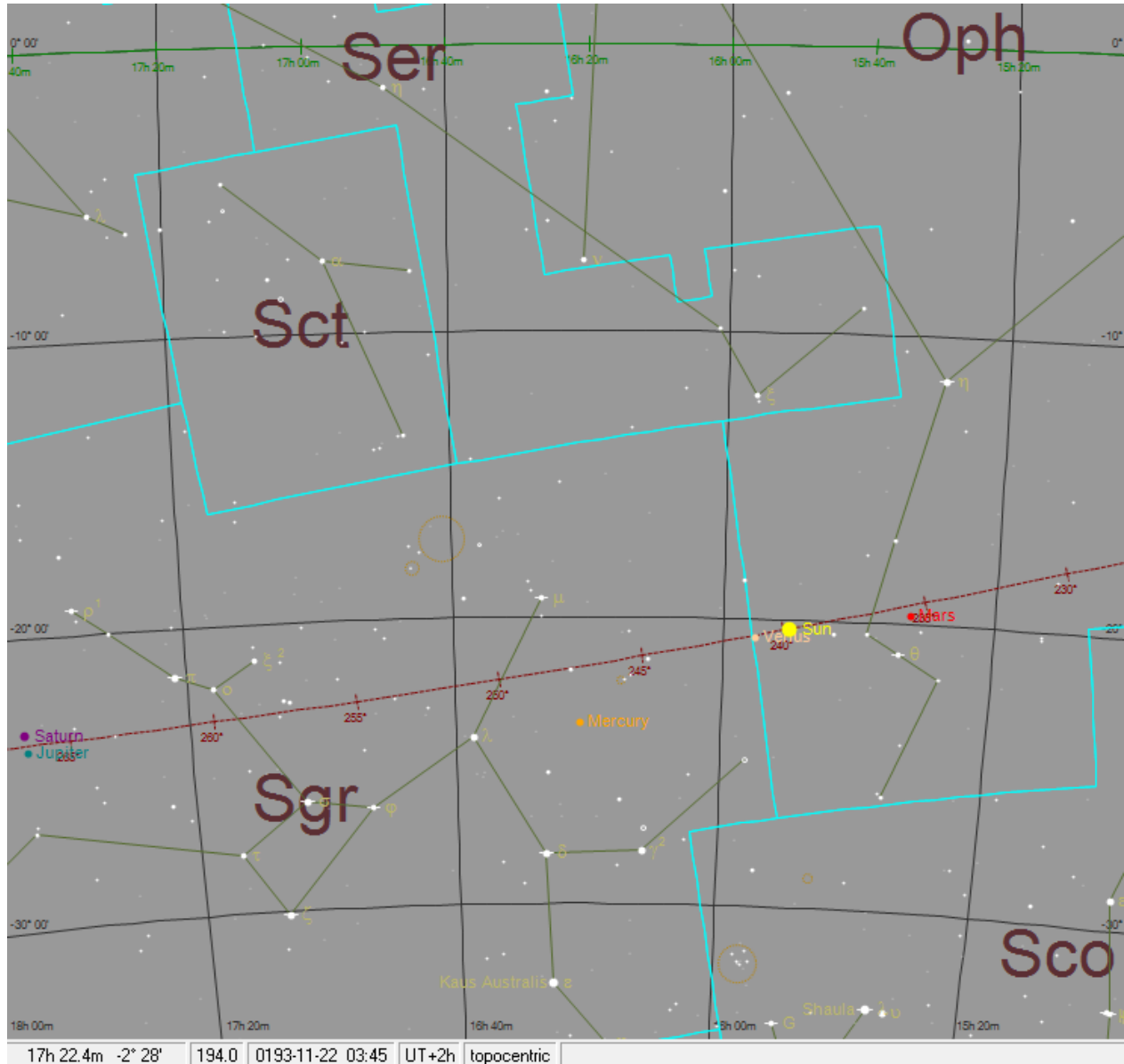


Figure 19

Figure 19 shows the constellations proclaiming the incarnation of Jesus, the Epoch-changer. The JU-SA conjunction was created in the Sagittarius House. Mercury, that is in the same place there, announces to the whole world that the warrior of God's (New) Covenant will be an earthly reality in 7 years. The Sun is at 240° of the Ecliptic, which is the first conjunction point of the conjunction planets in the ideal state, and also draws attention to the ideal 2400. The Moon,

not shown in the Figure, is at the point of the Ecliptic 0 (360°) at this time, where then the Sun will stand for the Messiah who makes the change of the new great month approx. at the age of one and a half. There is also a narrow 1.5° ($1^\circ 13' 54''$) distance between the Sun and Venus on the west side. All planets are on the west side of the Sun except Mars. Therefore, only it proclaims that the war — between Jesus and Satan — will bring the last bite of Scorpio, paving the way for the second messianic coming symbolized by $10 \times 240 = 2400$. 240° is the ideal conjunction every 20 years. Three times that is 60 years, which is the Great Period, so 5 Jupiter plus 2 Saturn = 7 rotations. This is what Jesus multiplies by 10 at the Second Coming ($10 \times 7 = 70$).

So counting from their time base the Messiah would be born after 550 prophetic years. The conjunction in House Taurus is the marker of event on 04.30, 0 PE (1 BPE) at 22:52 (Figure 20). The three brightest stars are Sun, Moon, Venus. The Sun (with the Moon) stands at about 39.5° on Ecliptic and Venus at about 43.5° . Between them, halfway there is 41.5° . At the centre of the Nativity is this degree, day, year, which is the redemptive death and resurrection of the 41 and a half year old Christ. The difference of $41.5 - 40 = 1.5$ also appears in the relationship between the position of the Sun and the baptism of Jesus: $39.5 - 38 = 1.5$. All the celestial bodies of our inner Solar System proclaim in the sign Taurus, that the Messiah who anointed with the Holy Spirit, brings to the world the spiritual New Testament that can give a powerful force symbolized by cherubs defending the Law, which realizes an era change. The beginning of the era change is the 40th year before the entry into force of the New Testament: $41.5 - 40 = 1.5 \approx 2$ PE.

At the birth of Jesus, Saturn proclaims at 350° of Pisces that an era of peace through "immersion" in God's will has come accompanied by a great change of power. The latter is reported by Jupiter, which is engaged to Cancer (106°): there will be another loss of earthly power due to the Messiah, who carries the era-changing power of the Holy Spirit (Not shown in Figure 20).

The conjunction that took place on 04.30, 0 PE=200 A.D. was already after this year's Vernal Equinox, so the following years should really bring the time of the epochal change which should be preceded by a conjunction! This is the conjunction of 03.11, 202 A.D. (Figure 6), after which on the 10th day, 03.21, 202 A.D. at 16:35, the epochal change expected by the magi occurred (Figure 21). At this time, Jesus was more than a year and a half old.

The Sun is at the edge of the House Pisces, where the celestial equator intersects the 0 point of Ecliptic. Venus stands at 30° of Ecliptic, this is how the two boundaries of the House Aries are appointed. The epoch-changing boundary of the House of Aries extends $\approx 3^\circ$ into the House of Pisces compared to the Equinox of MAR 23, 7(-6) B.C., which is the astronomical 0 point of the Zodiac houses. That is, this spring turning point closed the great (world) Month of Aries, this is the real turning point, the beginning of Jesus' 40 prophetic years of earthly ministry, at the end of which the sacrificial Lamb was realized! The way it was realized, that 10 days before the Equinox the Sun set off towards the 0 from its $\approx 350^\circ$ position, occupied by Saturn at Jesus' incarnation (Figure 6). The celestial position of the 10th day brought the epochal change. Venus also set off from its 18° position to 30° moving 12° ($10 \times 12 = 120$). Both celestial bodies

approached the two edges of the House Aries. Saturn then reached the Zodiac position of the first star, Gamma 2 of the Constellation Aries. The stars (planets) of the conjunction were all on the western side of the Sun – after Sunset they "got up", became visible.

This phenomenon is described in Matthew 2:9:

"After they listened to the king, they went out, and behold, the star which they had seen at its rising led them until it came and stood above the place where the child was."

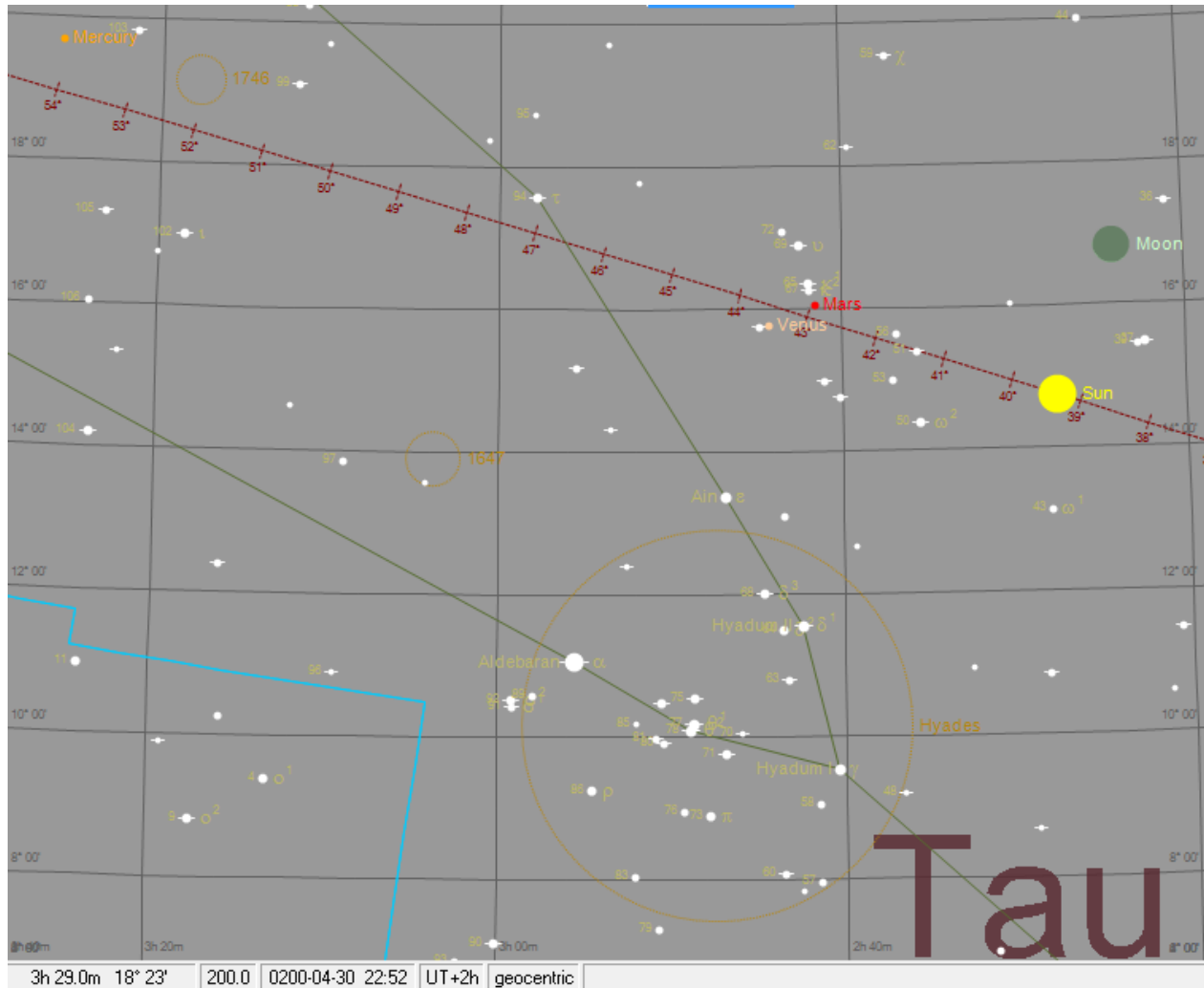


Figure 20

In the quote above, the star also means the position of the star (the position of the Ecliptic) observed by the magi at the incarnation of Jesus (Ágoston Teres: Bible and Astronomy, pp. 29-40). But in connection with Ágoston Teres' magnificent interpretation of star in Bethlehem, the English Bible translations up there require more clarifications, according to the original Greek. The Bible's section on (Babylonian) magi uses astronomical terms to make Matthew's description clear. The technical terms are of ancient origin and were taken from the magicians of Babylon by the Greek New Testament Scriptures.

The first term to be clarified is "they had seen at its rising". According to the original Greek, the rising star, which was seen in the evening, or more precisely the star position, which was on the western side of the Sun, so it was visible after Sunset. Figure 20 shows the position of stars of inner Solar System at the time of Jesus' incarnation as seen from the Earth. All the planets were on the western side of the Sun, so they could be seen after Sunset. There was only one of the seven stars (planets) of our Solar System observed by magi on the eastern side of the Sun, which is not visible in Figure 20: Saturn. It stayed in the House Pisces throughout this year. The following year, it had already crossed the 0 degree of the Ecliptic entering the House Aries, but due to the retrograde movement visible from our Earth, it turned back, just not yet reaching the star Gamma 2 of constellation Aries – first station on 07.20, 201 A.D.. It went beyond this "border" star on 03.21, 202 A.D., when the era change took place (Figure 21). So the magi spoke to Herod (Matt 2:2) about the conjunction on the western side of the Sun, which was observed during the incarnation of the King-born Messiah, and during their stay in Judah (Judea) it was constantly visible again after Sunset with an important difference: Saturn, the star of Judah, was also present in the conjunction, which was now realized in the House Aries!

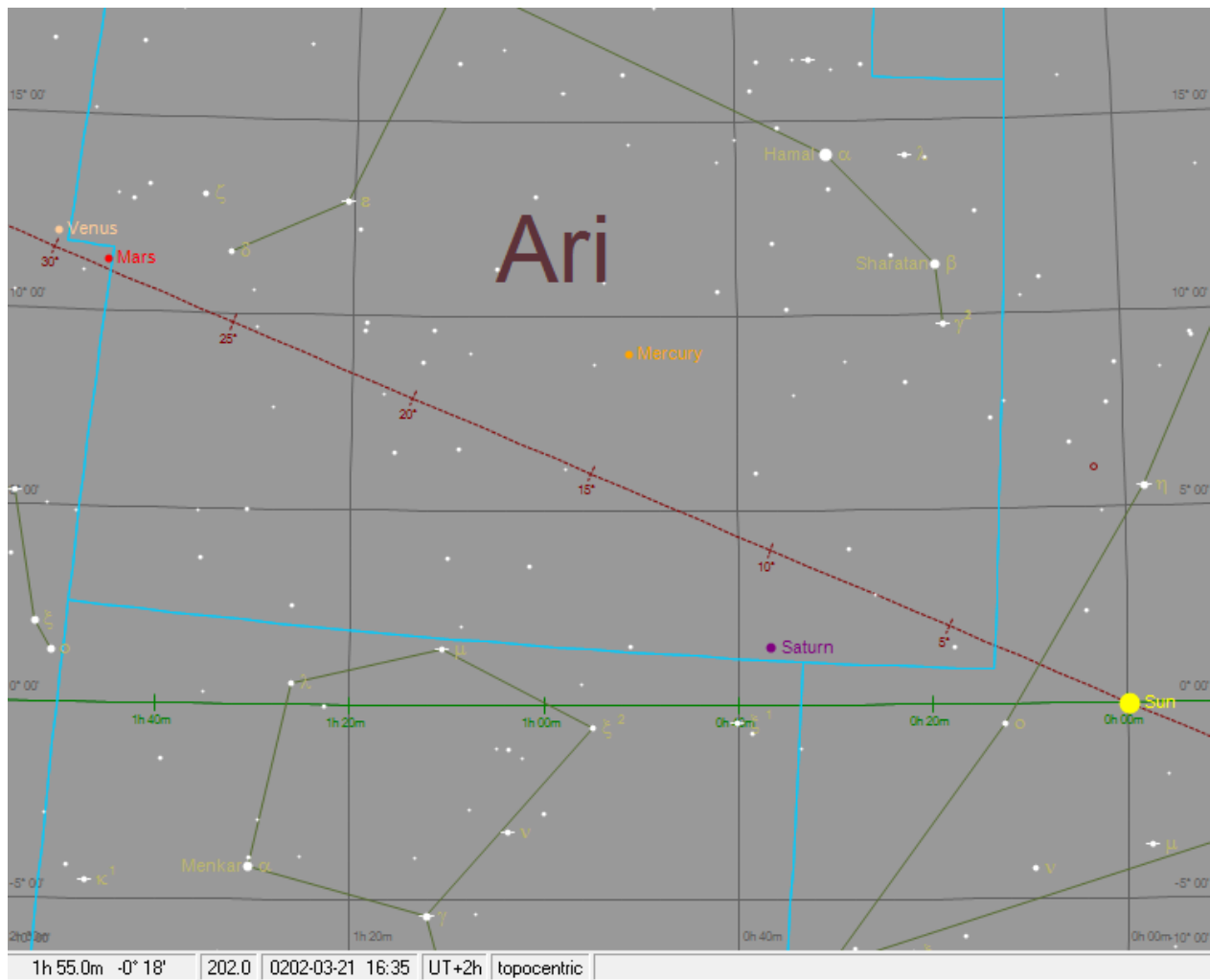


Figure 21

Due to the orbital direction of the planets, it is necessary to get from the House Pisces to the House Aries, which realizes the opposite movement of the precession: from Aries to Pisces, the Vernal Equinox must migrate. Thus, the Great (World) Month of Aries can end and Pisces can begin at the same time.

An important note: in today's astrology sign and house have different meanings, in this study they are equivalent as astronomical terms.

As already mentioned, the magi were looking for a change of era, the time of which would be determined, authenticated, and clearly appointed by Israel's Messiah born on Earth. The era changer had to be a King, so He had got a star. It had to show up at His incarnation, exactly at the Vernal Equinox, because the era change would be brought by a day on 21 March. On 03.21, 200 A.D., 39 days before Jesus' incarnation, the 7 stars observed by the magi all became visible in the sky. Completeness was brought by Saturn, which then became visible in the house of Pisces, emerging from behind the Sun's corona for the first time after weeks of invisibility. On the eastern side of the Sun, it began to shine before Sunrise as the Morning Star, like Venus. After the Equinox, it arose earlier and earlier, and was seen for more and more time before Sunrise, approaching the incarnation of Jesus, 04.30, 200 A.D.. Because the completion of a JU-SA conjunction, which occurred 7 prophetic years earlier, is due to the planetary conjunction of our inner Solar System, along with the Sun-Moon conjunction that we observe from our Earth!

And if a planet (star, god) appears on the eastern side of the Sun, it proclaims completeness. And if an inner Solar System conjunction takes place on the eastern side of the Sun, it will mean the coming of the ideal completeness. This will be brought by Jesus, the second Divine Person, the heavenly King, the Second Coming of the Morning Star (Rev 22:16), represented by Saturn.

In Matthew 2:9, the next part to be clarified is "led them until". The original Greek astronomical term refers to the direct (prograde) and receding (retrograde) motion of a planet (star), which ostensible change of direction gives the impression as if it stopped in the sky - observing from Earth. Following Saturn's celestial path from 200 to 202 A.D., with this type of movement it reached the era-changing 21 March. It then entered the House Aries, passing through the border of star Gamma 2, symbolically through the "door" of the celestial House - ahead of the magi in time.

How did it happen that Saturn preceded in time the magi who wanted to worship the Messiah of the world? So that Saturn was also in a hurry to "House" like magi. The former to the celestial House of Aries, and the latter to the house of the world-redeeming Lamb, the child Jesus born on Earth. According to their ephemerides, the magi knew that by 21 March, they had to reach Jerusalem and honor the King of Judah. The Scripture clearly suggests that they were convinced that the Messiah was expected to be born in the capital, as supported by the following verses:

"Matt 2:1 When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem.

2 Saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to adore him.”

So consciously Jerusalem was their destination. Here they were confronted with the fact that the prophecy declared Bethlehem of Judah as earthly birth place (Mic 5:2). In the city, the news of the magi's inquiries first reached Herod, who summoned the Jewish high priests, scribes, and then the magi to find out the truth of the news disturbance caused by the magi. It took time. And when it turned out that Bethlehem was the place to enter the House of the newborn King, to meet the child and pay their respects, it became apparent that they still had to go about 10 km from Jerusalem to get there (Matt 2:5-6). And the meeting was timed for the Equinox of 21 March.

At the time before the inner Solar System conjunction on 11 March, Saturn was still ahead of Gamma 2 rear-end star (the first binary star of the constellation), and 10 days later it had already crossed it "entering the door" of the House Aries, proceeding 1.5 degrees of Ecliptic. And the participants of this conjunction were the same inner planets as were seen on the western side of the Sun on 04.30, 200 A.D., complementing by Saturn which had changed from the Morning Star to the Evening Star. Therefore, the phrase "in the east" (2:2) requires clarification here as well. Instead, on the basis of the original Greek, "at its evening rise" should be applied. Likewise in verse 2:1, the expression "In Bethlehem of Judea" must be replaced by "In Bethlehem of Judah" (Ruth 1:2; Mic 5:2).

So this change, combined with the Equinox, brought about a change of the great month authenticated by the constellation and the conjunction. The magi's plan was to pay homage to an event that had already happened, i.e. after the fact. They were doubly successful, because they could only enter Jesus' house in Bethlehem after 16:35, 21 March. Because of this, they had to hurry, since they knew from their ephemerides that on 1 April of the year, 10 days after their departure from Jerusalem, the Earth and Saturn would be at conjunction. The distance between them would be the largest. And the Sun between them would make the planet invisible for some weeks. The same thing happened to Mercury coming between the Sun and Earth. Mercury the herald also confirmed the impending future of Jesus (Saturn), who was fleeing to Egypt because of Herod's child slaughter. And the fading and disappearance occurred shortly after 21 (22) March. That is why the magi rejoiced, when on their way to Bethlehem, they saw Saturn in the celestial House of Aries with the other stars (planets) in the evening sky (Matt 2:10). It made them convinced that they were going in the right direction and still on time, not late for this epochal change. Because later, when the missing Saturn reappeared as a Morning Star, it would be on the east side of the Sun, heralding the start of the new great (World) Month Pisces, brought about by the King born on Earth on 04.30, 200 A.D., whose star is the Morning Star Saturn! When this Morning Star shines in the full light in the company of the other stars, brings completeness, the House Aquarius that feeds the House Pisces with water, that is, the kingdom of the eternal Father, the heavenly Jerusalem. It is possible to enter here through the Second Coming of Jesus, who, returning from Egypt to Nazareth as the Morning Star, began His pastoral service in the territory of the former Great Israel (Palestine). He first

focused on the prefigures, that is, Jerusalem on Earth and the Jews of Judah, so that a Second Coming for the whole world may take place through them.

But Saturn also symbolically showed the magi the entrance into Jesus' house in Bethlehem. Because the Shepherd who feeds His lambs knows the way to the House Aries, for Him it is easiest to find it. And the birth of Jesus on Earth was first announced to shepherds by the angels of heaven, who thus entered the "true House of the Lamb", the manger of Bethlehem (Lk 2:1-18). According to Luke, almost all of Bethlehem knew of the birth of Jesus because of the ministry of shepherds who were given a heavenly mission. Therefore, when the magi came to the birthplace, they could easily find the house where the child Jesus was with His parents (Matt 2:11).

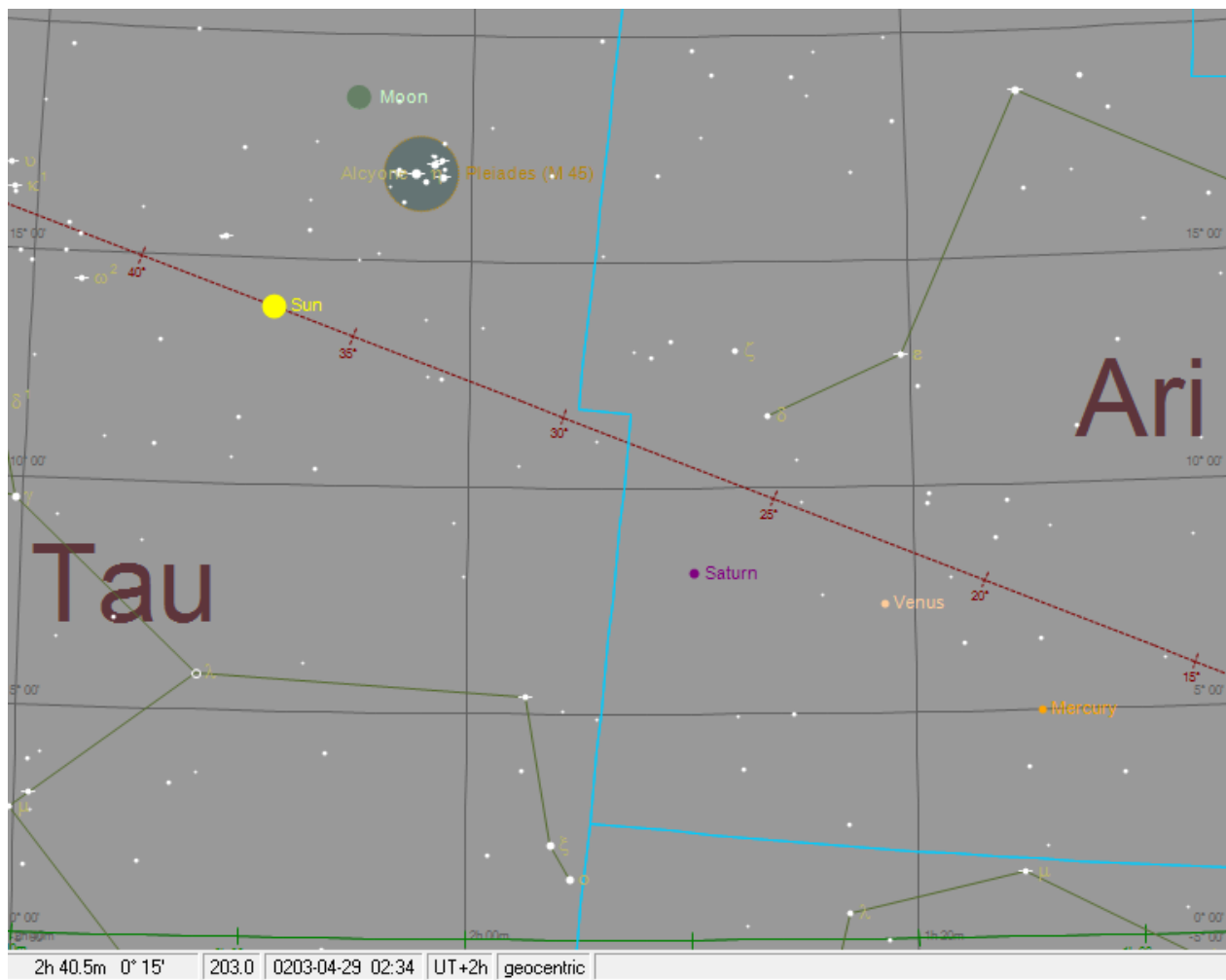


Figure 22

After their express respect with their royal gifts, they were no longer urged by time, for with the help of their ephemerides and other knowledge, they had achieved their goal in every way, and their vision of the future had been proved right. But they also knew from their ephemerides that the Star of the Messiah would not hurry away from the House Aries, but would "stop" in it (Matt 2:9). After the stop, it would happen that on the day of 04.29, 203 A.D., at New Moon, it would pass the star Delta of House Aries, thus leaving the constellation Aries (Figure 22). Delta is

the counterpart of the other "star of frontier", Gamma 2. Until it reached this date, it would first stop at the eastern turning point at degree 22 of Ecliptic, on 08.01, 202 A.D.. From there, due to its retrograde movement, it would reach its western turning point, stopping again at the winter Solstice at degree 14 of Ecliptic on 12.21, 202 A.D., and then it would leave the House Aries.

Looking at the days after 04.29, 203 A.D., we get further celestial news. After a conjunction of Venus and Saturn, on 3 May, the faster Venus passed the Delta star on the border of the constellation. On 4 May, Mercury also passed by. During these 3-4 days (years), the Sun reached ≈ 41 and a half degrees of Ecliptic, which draws attention to the redemptive death of Jesus at the age of 41 and a half, which happened after 3 and a half years of carrying sin. Then He also left the sacrificial House of Aries (Lamb) accompanied by Love that was poured into the world, the glory of which is also scattered throughout the world by the Gospel of the Good News.

Saturn continues to move in the way just described until the Second Coming of Christ through years, decades, centuries. For the end will come when this Gospel of Jesus, the Star of Bethlehem, is proclaimed throughout the world (Matt 24:14). And the astronomical prefigure of that is the star positions we just discussed!

XIII. Unique inner Solar System conjunction

The date of the conjunction when Jesus' incarnation was realized is 04.30, 200 A.D., and the one just discussed is 04.29, 203 A.D.. This time interval is one day less than three years. It is very important that before the former there was a JU-SA conjunction 7 years ago and before the latter there was none! Therefore, this can only be called partial or prefigure conjunction, which is a "shadow" of a real one. The reality of this will be achieved with the Second Coming of Jesus, which seems to be a unique one on the basis of astronomical program for the date of 06.22, 2028 A.D. (Figure 23). A comparison of conjunctions of these three dates will now take place.

In 203 A.D. (Figure 22), there was conjunction on the eastern side of the Sun, but without Mars. It, staying in the House Capricorn, heralded that the war over the sacrificial order supported by Satan beside the peacelessness would continue despite Saturn's abandoning of the House Aries. At this time, the Sun-Moon conjunction was in the next House Taurus at 37 degrees of Ecliptic. Then the Salvation Story entered its new house, and its next period of fulfillment began.

At the conjunction of JUN 22, 2028 A.D., all planets of the inner Solar System will be present on the eastern side of the Sun, except Jupiter in the House Lion on the western side. According to the degrees of Ecliptic, Venus, Mercury, Mars will be in House Taurus, the Sun and the Moon in Gemini. Gemini marks the beginning of the realization of Brotherly Love, a new era that begins with the Second Coming of Jesus. Mercury with Mars is just beyond the brightest star Aldebaran in the Taurus Constellation beyond 70th degree of Ecliptic. They salute the divine Covenant defended by the cherubs symbolized by Taurus, which will have ensured the fulfillment of the people who will have supported it. At the Second Coming, Jesus gathers with His cherubs the elect, now full in number, to take them to His eternal kingdom (Matt 24:31). Saturn then pays homage to the brightest star of the constellation of Aries, Hamal, at 38 degrees of the Ecliptic,

proclaiming that the work of the sacrificial Lamb, His struggle against sin, is ripe. And the brightest stars salute the longest day on JUN 20, 2028 A.D., the summer Solstice, when the night is shortest. This will take place two days before the inner Solar System conjunction hallmarked by the New Moon. Then the herald Mercury and the peaceless Mars are still in front of 70th degree of Ecliptic. The number means fullness. The Moon at the end of its 4th quater is at 65 degrees, and the Sun at 90 degrees. Venus, with its retrograde movement, is reaching its western turning point, so it seems to stop at the ≈ 63.5 degrees for a few days. Its position that appears to be temporarily fixed proclaims the fulfillment and the final permanence of its role as the Morning Star, which also applies to all celestial bodies of conjunction on 22 JUN (Figure 23).

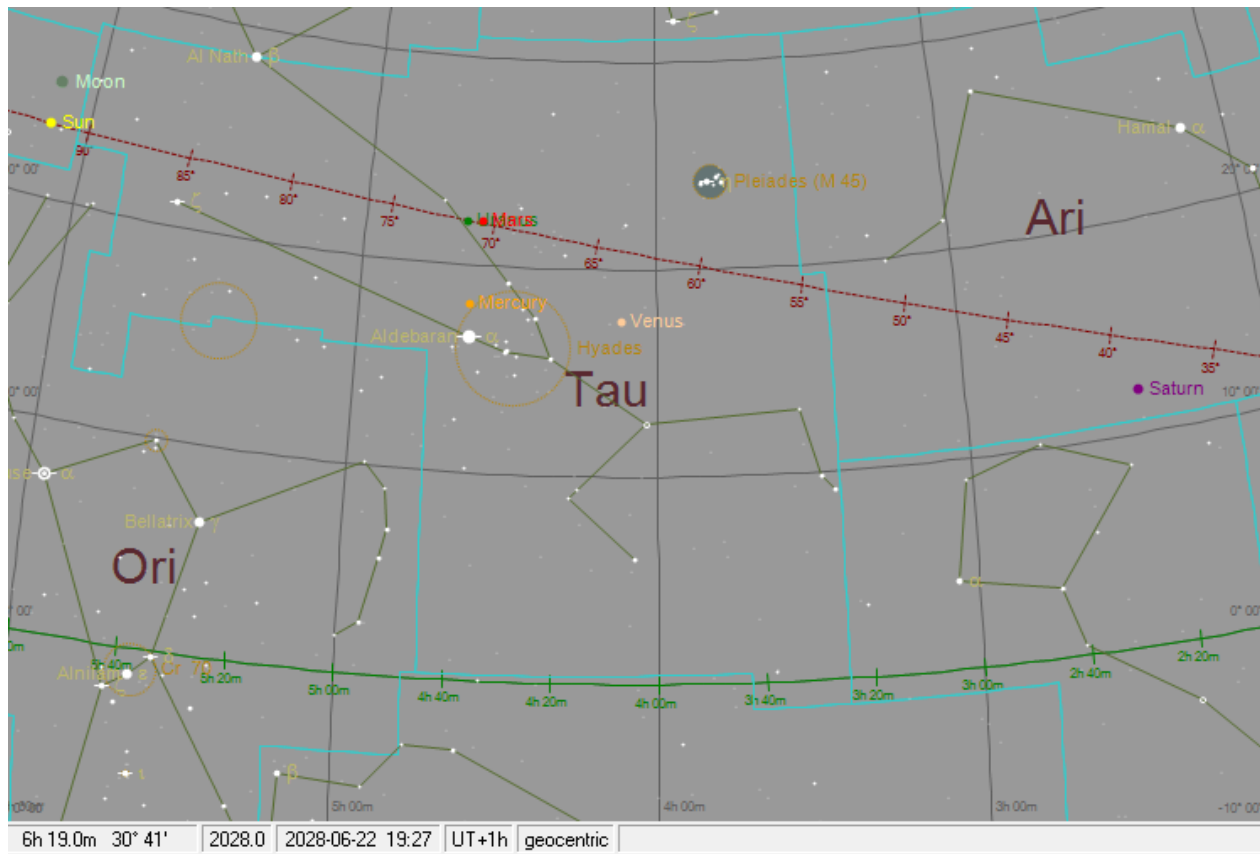


Figure 23

But the speciality of this year begins already after the winter Solstice of the previous year (Figure 24). At this time, the Sun stands at 270th degree of House Sagittarius. From here, the last voyage of the Sun starts every month in a new Zodiac House, the last stop of which is the Gemini House, where extraordinary inner Solar System conjunction will take place on the eastern side of it on JUN 22, 2028 A.D.. Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus and Gemini are the order of houses, bringing the moment when the shortest day becomes the longest in the 7th house. On NOV 22, 193 A.D., the JU-SA conjunction was also in the House Sagittarius, announcing that in seven years the incarnate Jesus would be visiting Earth for the first time. Before His Second Coming, in addition to the JU-SA conjunction on DEC 21, 2020 A.D., the 7 Great Months, starting from DEC 22, 2027 A.D., also draw attention to the proximity of realization!

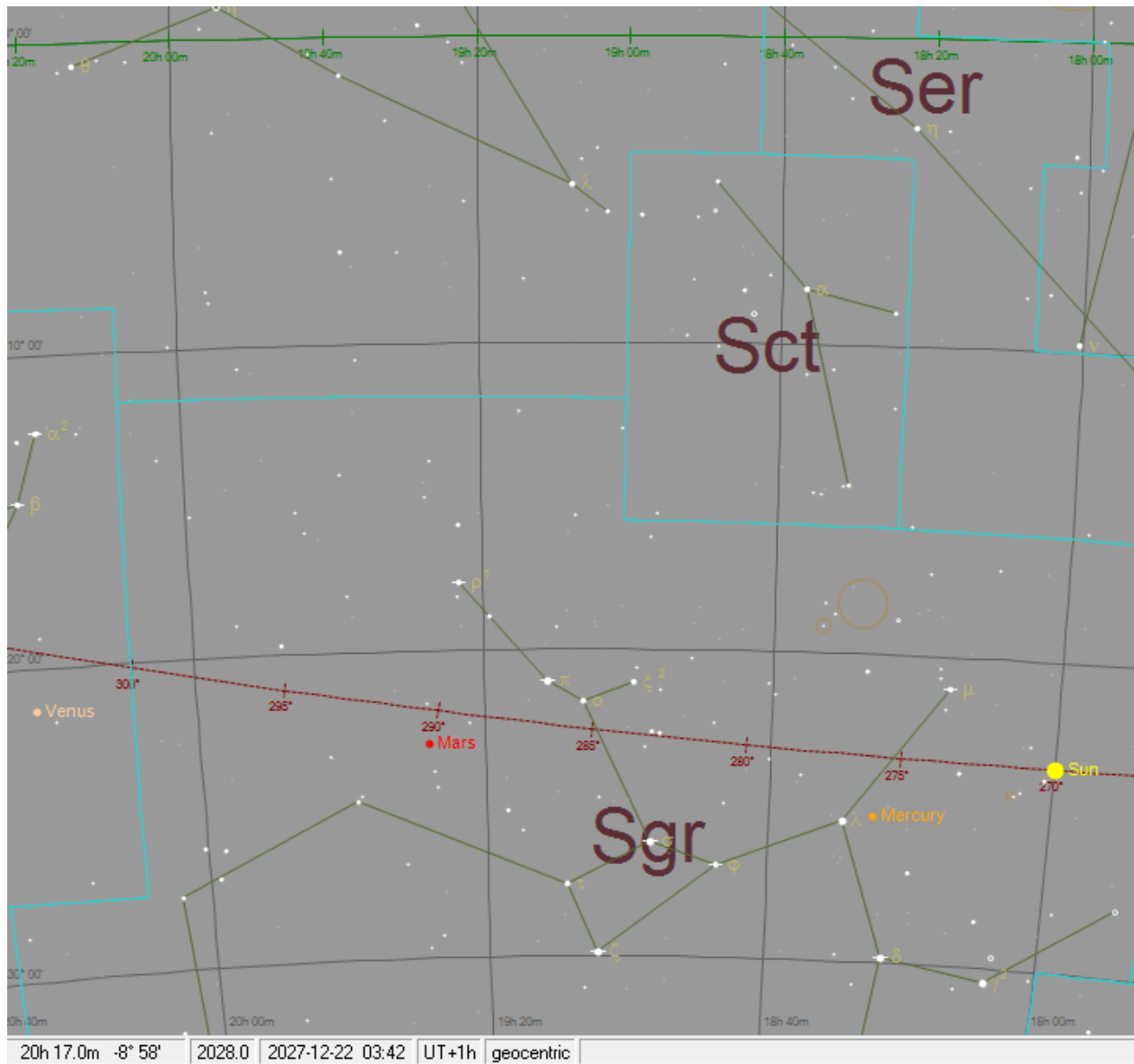


Figure 24

Revelation 6:1-8:1 describes the same path of our Sun. Seven seals, or seven things that have not been revealed by the end of times, will be "unraveled", and will be brought to light by Jesus. And it is the light of the Sun that shines the revealed good things on its last journey and at the same time fades and ultimately eliminates the bad ones. The main purpose of Revelation is to provide information about the events of the end of times, which is emphasized in its first verse (Rev 1:1). He also clearly describes the way of information: in fulfilling God's will, Jesus, who is intervening in heaven, sent His messenger (angel) to His servant apostle John to write down His Word, so that the world before His Second Coming may know of the fullness of God's Plan of Salvation (seven candlesticks, seven stars, seven congregations, seven seals... etc.).

So the Sun starts at 270th degree of House Sagittarius and reaches beyond 300th on JAN 21, 2028 A.D.. The first seal opened by Jesus shows a crowned King on a white horse, who holds a

bow and is already the holder of victory over death (Rev 6:1-2). The arc of the bow is the symbol of a rainbow "stretched" into the sky, fueled by the light of the Sun and the prefigure of the world-wide New Testament given to Noah, brought by the Second Coming of Jesus, the crowned King on a white horse in the sky. The final triumph is also represented by the four celestial riders who reach the four corners (compass points) of the world, who are called by four living souls. Therefore, the four spiritual riders (Zach 1:8-10;6:4-5) report a spiritual struggle. They realize the ultimate spiritual victory. The winning King rides a horse (Es 6:7-9) and can ride any horse.

The second horseman on a red horse represents spiritual peacelessness, the spiritual destruction of each other, which he does with the weapon of lies. Against this is a great spiritual sword, the Word of the Holy Spirit of Jesus. This can permanently eliminate spiritual destruction by turning it into spiritual progress (Rev 6:3-4). This is when the Sun enters the Capricorn House. The Capricorn represents a satanic sacrificial order based on lies. And when the Sun comes to the center of this constellation, where the Ecliptic intersects its constellation line at 313 degrees, Mercury also gets to this position (Figure 25). But because of its retrograde, it immediately (in a day's time) will reach the eastern side of the Sun, proclaiming the impending end of the false sacrificial order as the first of the inner Solar System planets. It will not stay permanently on the east side, but only later, together with Venus.

In Figure 25, the Sun and Mercury are within the boundary marked by star Epsilon of Aquarius constellation, Mars is close to star Delta of Capricorn's border, and Venus is within the boundary marked by star Gamma of Pisces at ≈ 354.5 degrees, 41.5 degrees (days, years) from the Sun ($354.5 - 313 = 41.5$). It also proclaims Jesus' 41-and-a-half-year sacrificial death, which perfectly eliminates the false sacrificial order represented by Capricorn causing spiritual destruction. The Moon and Saturn in House Pisces confirm this, because the redemption occurred during the Great Month Pisces. The Lunar year, based on the Moon's orbit is ≈ 354 and a half days. This degree of Ecliptic, the last day of Lunar year, is occupied by Venus the Evening Star. The Lunar year consists of Lunar months, like the World Year, which is made up of Great (World) Months. Therefore, then, the last day of the Lunar year represents the last day=year of the World Year. Since the Evening Star Venus occupies this degree, the end has not yet come, which will realize the end of the sacrificial order symbolized by Capricorn. That requires Venus the Morning Star!

The next horseman of Revelation sits on a black horse and holds a scale (Rev 6:5). By opening the third seal, we get news of judgment, which is also shown by the black color of the horse. To whom it brings a dark future and who is untouched by its darkness is revealed by a voice coming from among the four living souls (Rev 6:6): whoever feeds on earthly things receives a dark, fleeting part of the Earth's fruit by judgment. They live their lives according to money, serving the dark satanic power that supports it. Anyone who drinks wine and feeds on oil is not affected by the dark side. As mentioned previously wine is the joy caused by the resurrection of Jesus, the Word coming from among the four living souls, which, according to the judgment, is the reward of those living with oil, or with the Holy Spirit.

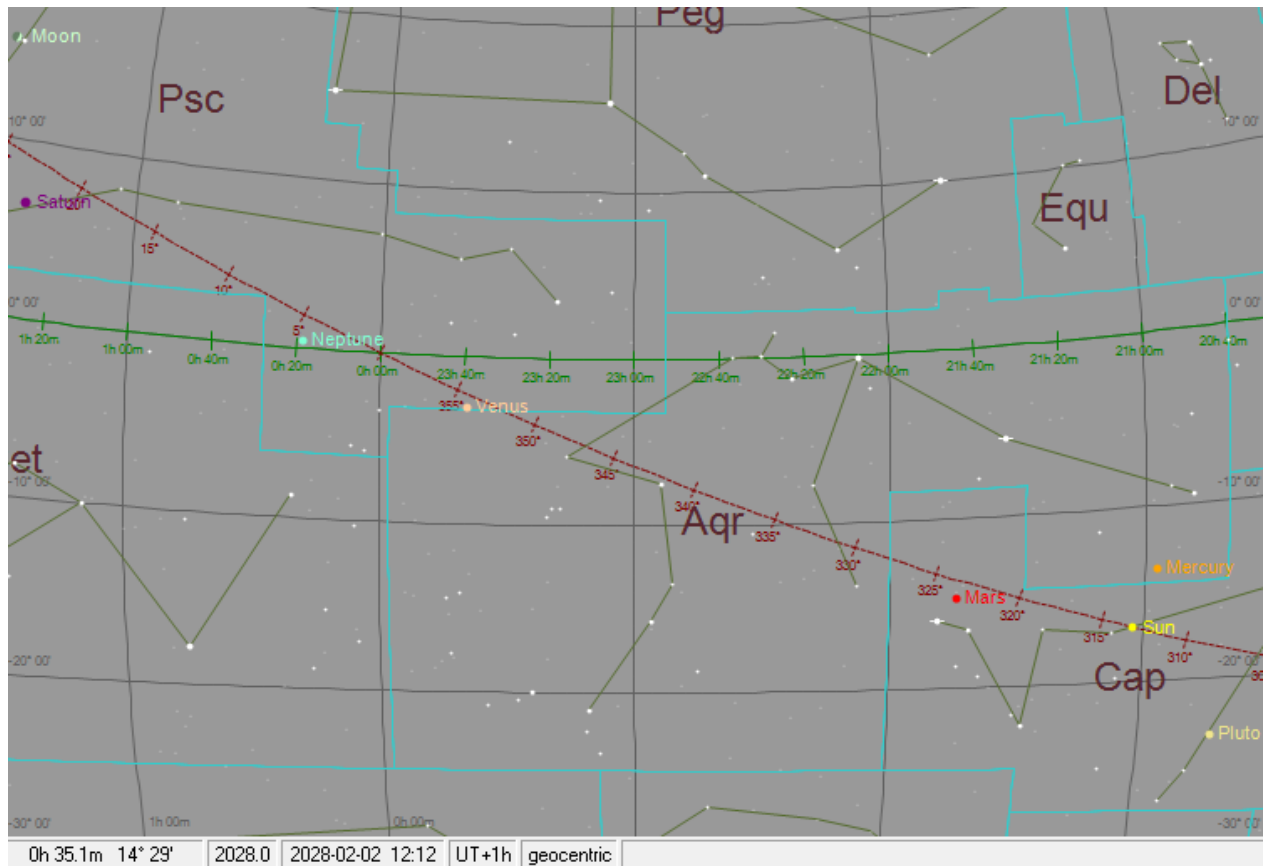


Figure 25

The judgment, characterized by dark and glowing sides, is also proclaimed by the Vernal Equinox. The equal length of day and night is a symbol of just judgment, to whom it brings darkness, to whom light. The balance can measure in these two directions. The direction set by God is also shown by the stars. It is necessary to reach the longest summer day from the winter Solstice with longest night, through the Equinox of 03.20, 2028 A.D.. This is already pointed out by the Saturn-Venus conjunction of 02.29, 2028 A.D., together with the Moon at $\approx 25 \frac{1}{2}$ degrees of Ecliptic, where the brightest star Eta of constellation Pisces shines (Figure 26). This was the ecliptic position of the Sun at the Equinox on 21.03.202 A.D., when the magi of Babylon wanted to pay their respects to the world-changing Messiah (Figure 21).

The conjunction on the last day of February also announces a month change and a Graet (World) Month change. But the latter is not the Vernal Equinox of 2028 A.D.. At this time, together with the brightest sky-wandering Sun, Mars also enters the 0 degree of Ecliptic. The Sun's crown of light makes the approaching Mars "fade", dim, and then it disappears totally (Figure 27).

The red planet will only be visible again on the eastern side of the Sun, and on 04.08, 2028 A.D., it will be at conjunction with Mercury at 15th degree of Ecliptic. It will remain permanently on the eastern side waiting for the final change of era as defined by the Father (Figure 28).

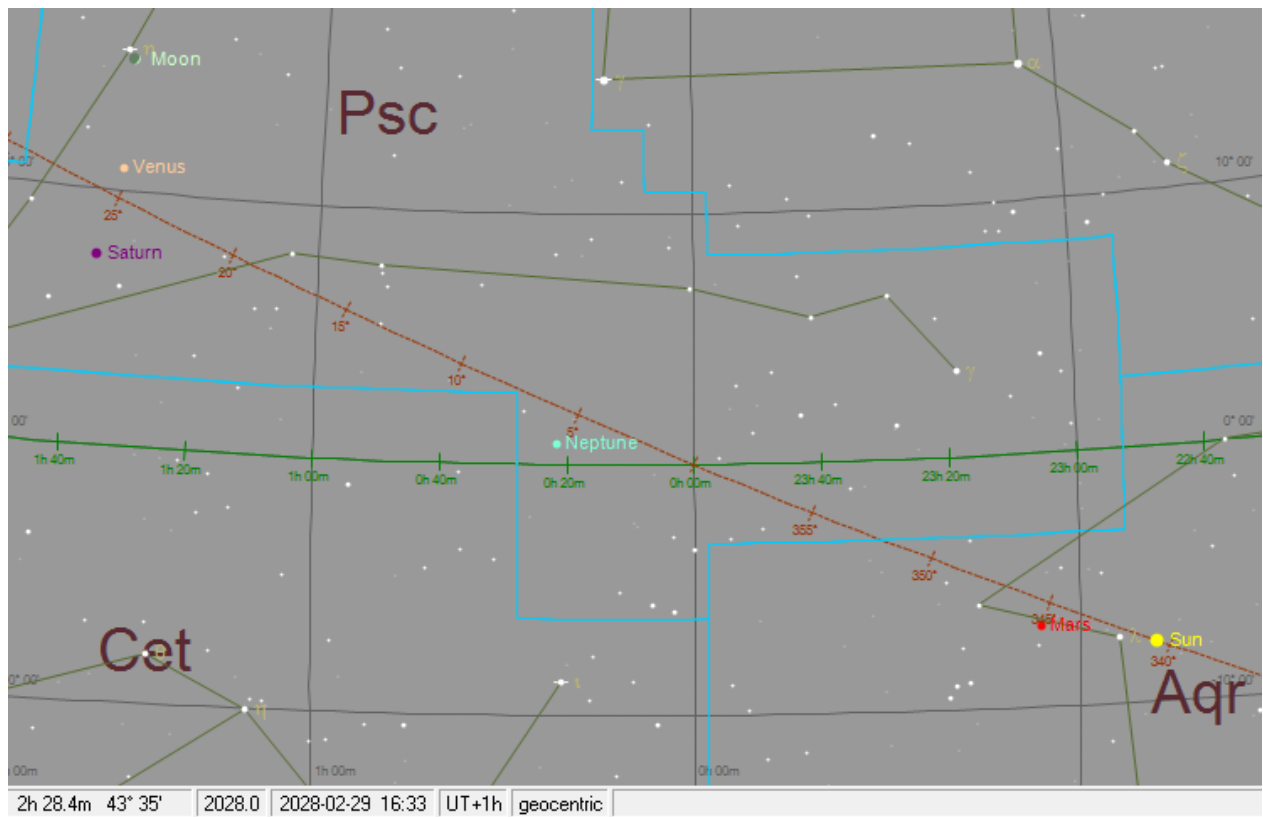


Figure 26

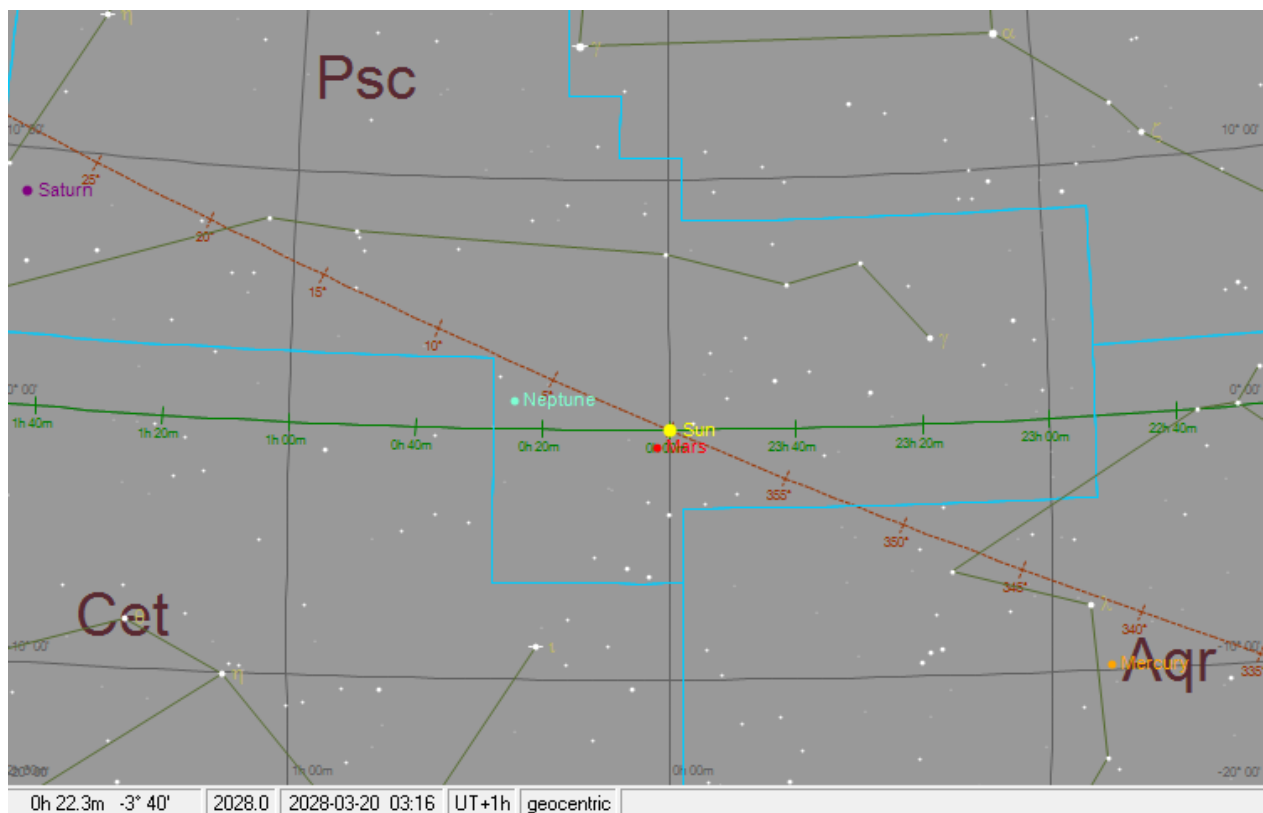


Figure 27

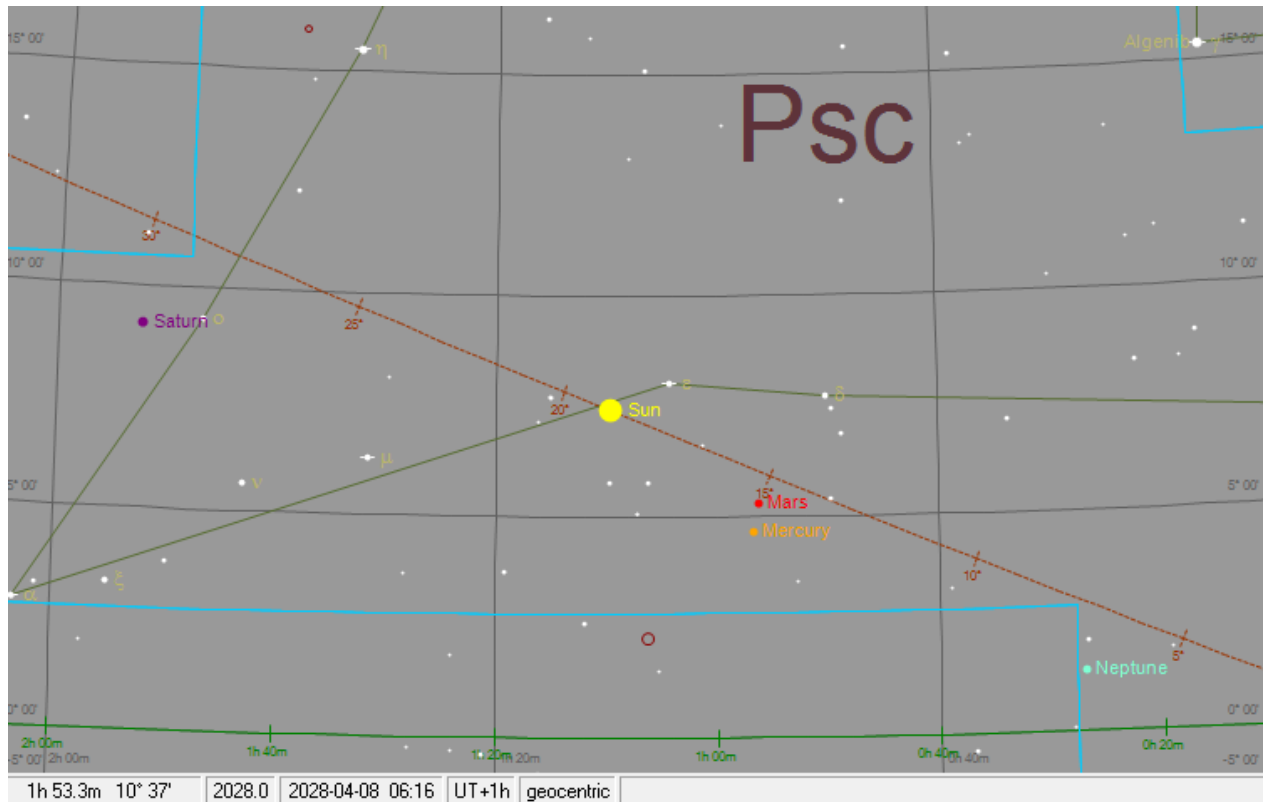


Figure 28

In the meantime, from the Vernal Equinox of 03.20, 2028 A.D. to the longest day of 06.20, 2028 A.D., it can use its paleness, remained spiritual strength through earthly powers, for a quarter of the earthly year. On opening the fourth seal a pale horse appears that carries spiritual death and subsequent hell (Rev 6:7-8). The victorious King has power over these, too.

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

On 04.20, 2028 A.D. Saturn will be at conjunction with the Sun, so that to finally be placed on its eastern side, following Mars. On 04.24, 2028 A.D., there will be new Moon, Sun-Moon conjunction at $\approx 35^{\text{th}}$ degree of Ecliptic in House of Aries (Figure 29). Venus stands at 75^{th} degree. The difference between the two positions is 40 — Jesus' sin-bearing years closed with His redemptive death. That's when the 5th seal opens. A sacrificial altar will be displayed, below which are victims crying out for retribution. They are who ask for true judgment through the inhabitants of the Earth, fighting for Jesus' two witnesses, the Old and New Testaments. For the followers of the sacrificial Lamb also paid with their lives, their blood is crying out for retribution to the true Judge (Rev 6:9-10). He asks for a little more "patience" because the fullness of number of people needs to be achieved. Its realizers are, on the one hand, the servants, the Hivites of Gibeon whom Joshua welcomed to Israel as a logger and water carrier (Josh 9:7-8,23-27;11:19; Rev 7:15). By killing them with the Word of Jesus, thereby resurrecting them to the spirit of Israel, they must be put under God's altar as cryers for retribution. For such also

deserve the symbol of those, who do righteousness, who serve the altar of Jesus' sacrifice, which is the robe washed white in the blood of Jesus (Rev 6:11;7:14).

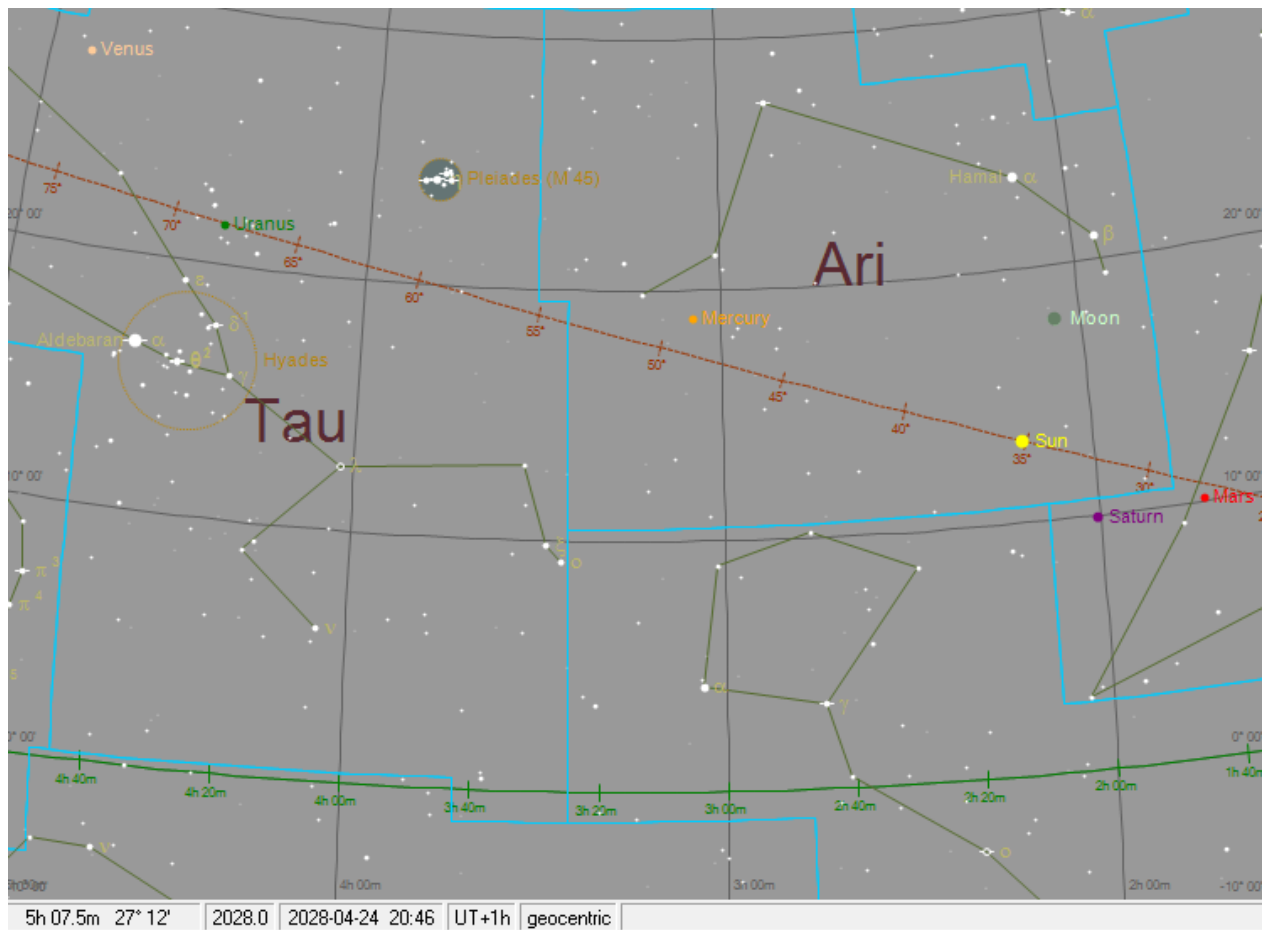


Figure 29

To make the "little" patient waiting time pass, the 6th seal is opened. This time means 36 moments, or 36 degrees of Ecliptic (Jash 88:64). And here feedback is needed on the story of Joshua already discussed, which took place in 1453(1454) BPE.

XIV. The pair of the unique inner Solar System conjunction

According to the chronology of the Salvation Story, the prefigure, or the pair of the odd conjunction of 06.22, 2028 A.D. is the conjunction of 06.24, 1236(-1235) B.C.. The date in prophetic years is as follows: $-1.0145 \times (1235 - 0.5) - 201.48 = -1453.8$. It is 1454(1455) BPE, nearly one year more than the 1453(1454) BPE of Salvation Story. However, if we calculate from the starting date of the new time of the Egyptian liberation led by Moses, 1499(1450) BPE, from which, subtracting 45 years given by Caleb, the date obtained is the same, 1454(1455) BPE. The other date, 1453(1454) BPE, is also closer to this, for it took only 1 year and 130 days during the wilderness wandering to complete the espionage of Canaan with the return of the 12 spies to Moses. The new time, as a prefigure, is in sync with Salvation Story and Astronomy. This synchrony will take place once more, for the last time, on 06.22, 2028 A.D., when all the celestial bodies of the inner Solar System will be on the eastern side of the Sun, essentially just

as they were in 1454(1455), or 1453(1454) BPE respectively (Figure 30). And only inner Solar System conjunction on the eastern side of the Sun can bring completeness (as mentioned)! Due to Sun-Moon conjunction and the sunlight, Saturn was not visible in House Cancer. Jupiter was in House Leo, the inner Solar System planets were in House Gemini.

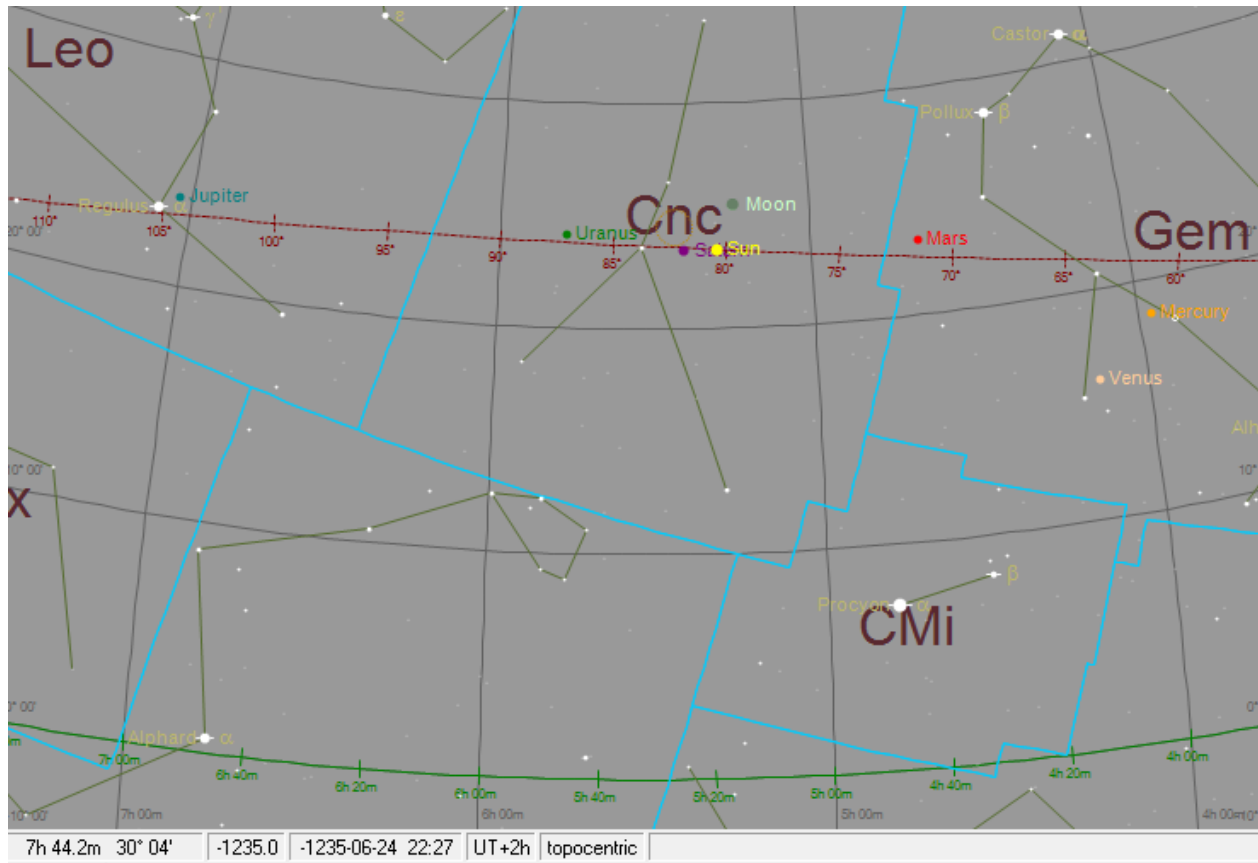


Figure 30

The events of the two dates, which are 3308 prophetic (3260 tropical) years away, show identity and difference. Joshua made a time-extension request to Jesus in 05.26, 1236(-1235) B.C. (05.26, 1454(1455) BPE). The correctness of this date is confirmed by a partial eclipse at that time (Figure 31).

Joshua came to Gibeon with his warriors after a night's journey. Because of the new Moon, the Moon was not visible during the journey, which only drew attention to the new Moon's "day", the new month. The people of Israel were confronted with something extraordinary about at 06:30 a.m. because they saw a partial solar eclipse. On this day, the Sun had already risen after 04:38 a.m. in the area of Gibeon. And this day, the battle against the Amorites began with this rare astronomical phenomena. And towards the end of this day it became apparent to Joshua that he could not defeat all the Amorites with their 5 kings before Sunset.

That's when he made a time-extension request to Jesus so that he could end his fullness-giving struggle with the Amorites—in harmony with God's will. Based on the eclipse he saw, he asked for the Moon's "day". This is because during a partial solar eclipse, the Sun shows the monthly phases of the Moon in reverse order - turning them from descending to swelling (Figure 32).

During this time, the Sun barely moves compared to its daily journey, so to speak, motionless in the sky. Analogously, he asked for the Sun to stop over Gibeon, shining its light on it more and more brightly, so that by the end of the Moon's "day" (in a month) its light would be complete. And the beginning and end of the month is marked by the invisible Moon. This Moon started from the valley of Ajalon and returned to the same place. In other words: let the time extension period be the elapsed time between the state of "immobility" that generated its invisibility on the day of the request and the next arrival of this state. Because in this case, the Moon "moves" from the sky to the Earth, to the valley of Ajalon, to be hidden from the Sun – from an astronomical point of view, the moonlight disappears if it "stands" between the Sun and the Earth (inferior conjunction).

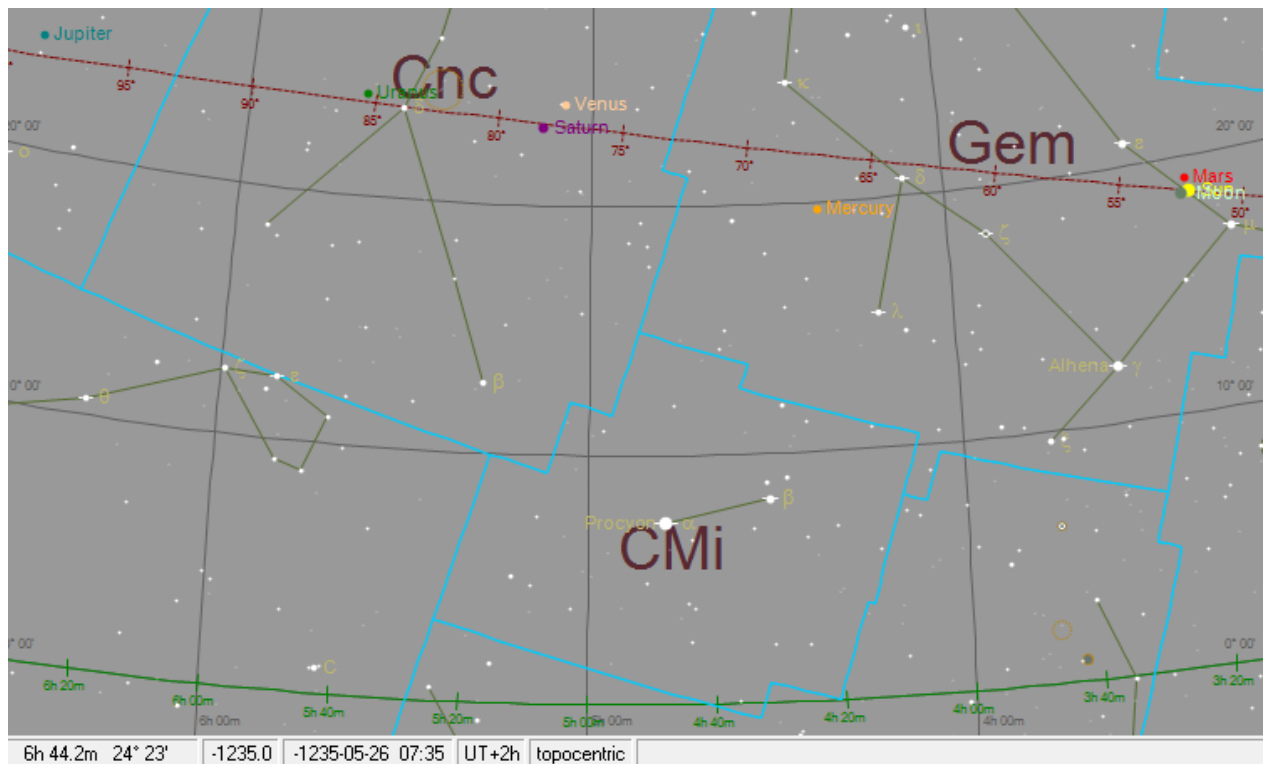


Figure 31

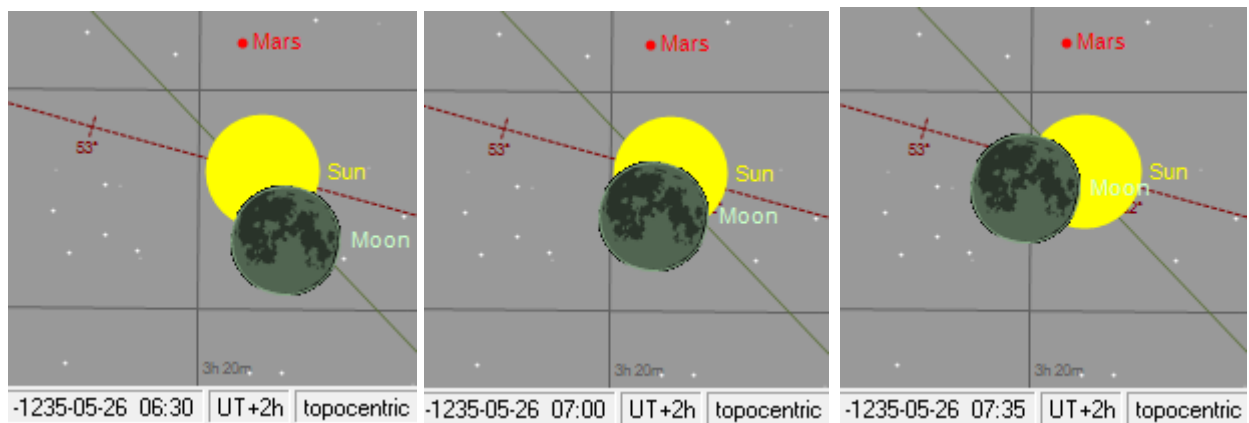


Figure 32

And it really takes about a month for the planets of the inner Solar System to move from the West of the Sun (Figure 31) to the East (Figure 30), from conjunction to conjunction at New Moon! At the same time, the Sun enters the adjoining Zodiac house. Such a Salvation Story situation can be mentioned twice: in 1236(-1235) B.C. and in 2028 A.D.. The months are the same: 26 and 24 May, and 24 and 22 June. There is only 2-day difference in the time of the New Moon, and the zodiacal houses are also different.

According to Jasher (88:64) and Joshua (10:13), the request for a time extension was so fulfilled that the Sun was in no hurry to disappear from the sky for 36 moments, or the equivalent of 36 degrees of the Ecliptic, while it shed its fulfilling light on the retributive Israel. Why 36, since the battle between the two New Moons lasted 28 days (ecliptic degrees)? Because the conquering Israel that had crossed the Jordan lost 36 fighters in the first battle of Ai. They went to battle to serve God's will, so they lost their lives last from Israel, but they also belong to the entire Israel. Therefore, in parallel with the destruction of those who consciously fight against God's will, the restoration of those who consciously fight for His will will also take place. This is the final phase that will bring completeness! The symbol of this is the full 360-degree Zodiac (Ecliptic), a tenth of which is 36 degrees, the completeness of which is realized by Jesus, the tenfold multiplier through the last 36-degree path of the Sun, when He multiplies it by ten. In the age of the prefigure, the starting ecliptic degree of the Sun was 54, and when it reached 90 degrees the distance traveled was just 36 degrees. The explanation is as follows:

Since Joshua's eclipse (Figure 32) occurred just beyond 52 degrees of Ecliptic about 7:00 a.m., in the evening the Sun reached 53rd – on 26 May. That's when Joshua asked for the time extension. Then all the peoples of Israel returned to Gilgal (Josh 10:15), which also took an entire night. The next day, 27 May, Joshua was told that 5 Amorite kings had been found (Josh 10:16-17) and this day Joshua's final battle approved by Jesus began. The beginning of battle was the Sunset which would bring a new day at the same time (Josh 10:18-43). At that point, the Sun reached the 54th degree of the Ecliptic, as it moves one degree per a day and all the inner Solar System planets were still on the West of the Sun except Mars. It had been in complete invisibility for some time because of the light of the Sun. Having been the first of the planets to cross to its eastern side, it heralded the imminent, total cessation of its peacelessness with retrograde Mercury, which was approaching after having passed its western turning point. After Sunset, the Moon reached the 70th degree in the House Gemini, reflecting the final disappearance of unpeace, which will be due to the House Gemini in the end times (Figure 33).

And it is the symbol of brotherly Love and its reality that march through the whole Story of Salvation. For this reason, it must be 36 days (degrees) instead of 28 to realize the ultimate brotherly Love. Because in parallel with the pinnacle of the evil of the Amorites, Israel's peak number is also needed. During the final struggle, brotherly Love dictates that the total number of Israel will be given by the "recovery" of all Israel souls. The last group of these are the symbolic 36 Israelites lost in the first battle of Ai, in honor of whom 36 "Suns" must shine to make all the lost found. They are worthy of Christ's sacrificial altar, through it, eternal life. Only their full recovery in numbers will bring the end of the retribution they seek (Rev 6:10).

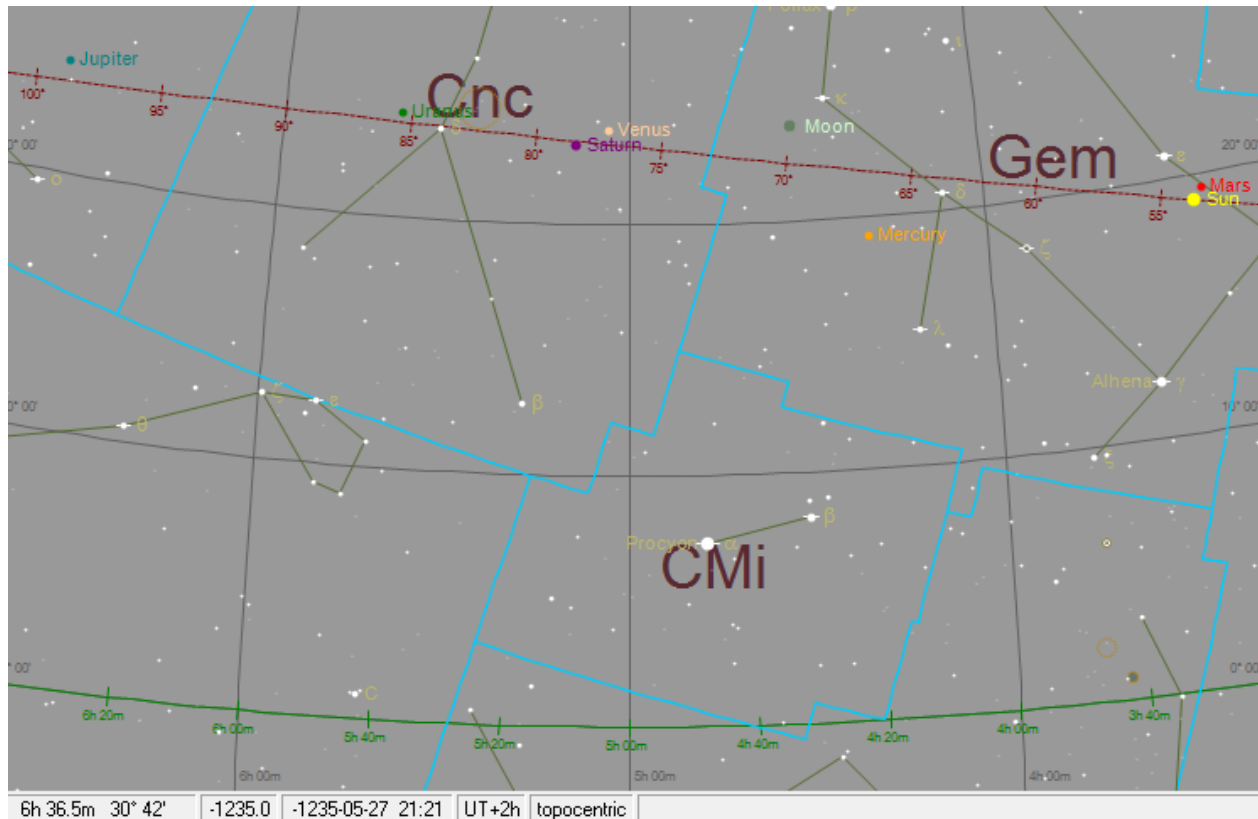


Figure 33

Those represented by the Hivites of Gibeon were also entitled to the gifts of brotherly Love. They had already returned to Israel. Spiritually, however, they still had wood-cutter and water-bearing roles to reach the spiritual height of the 36 Israelites who fell in battle. They were only in Israel through the divine brotherly Love that fulfills the Law and lifts everyone up spiritually.

At this spiritual height, the Sun shines, traveling the last 36 degrees of the Ecliptic, at the end of which it reaches the 90th degree. This position is the summer Solstice, when the light source of our Solar System walks highest in the sky. And the top position brings the real next day, the eternal kingdom, when Jesus, the tenfold multiplier, makes 36 into 360 degrees. This event's prefigure was on 07.04, 1236(-1235) B.C. (Figure 34). Between 27 May and 4 July, there are 38 days that point to the beginning of Jesus' carrying of sin. And the events that happened before that are just prefigures!

The promise made to Abram linked the realization of the Canaanite conquest to the culmination of the evil of the Amorites, which would be experienced by his fourth generation. This became reality in Joshua's day just as Moses had prophesied (Josh 11:15). However, the realization of Joshua's time-prolonging request could not be limited to the Amorites representing evil. There was a month between the two dark New Moons for them, but it was Israel that was to be illuminated by the Sun radiating the glory of God, shining on them in all its glory on the longest day after the 38-day period! This prefigure can only be reality with the Second Coming of Jesus!

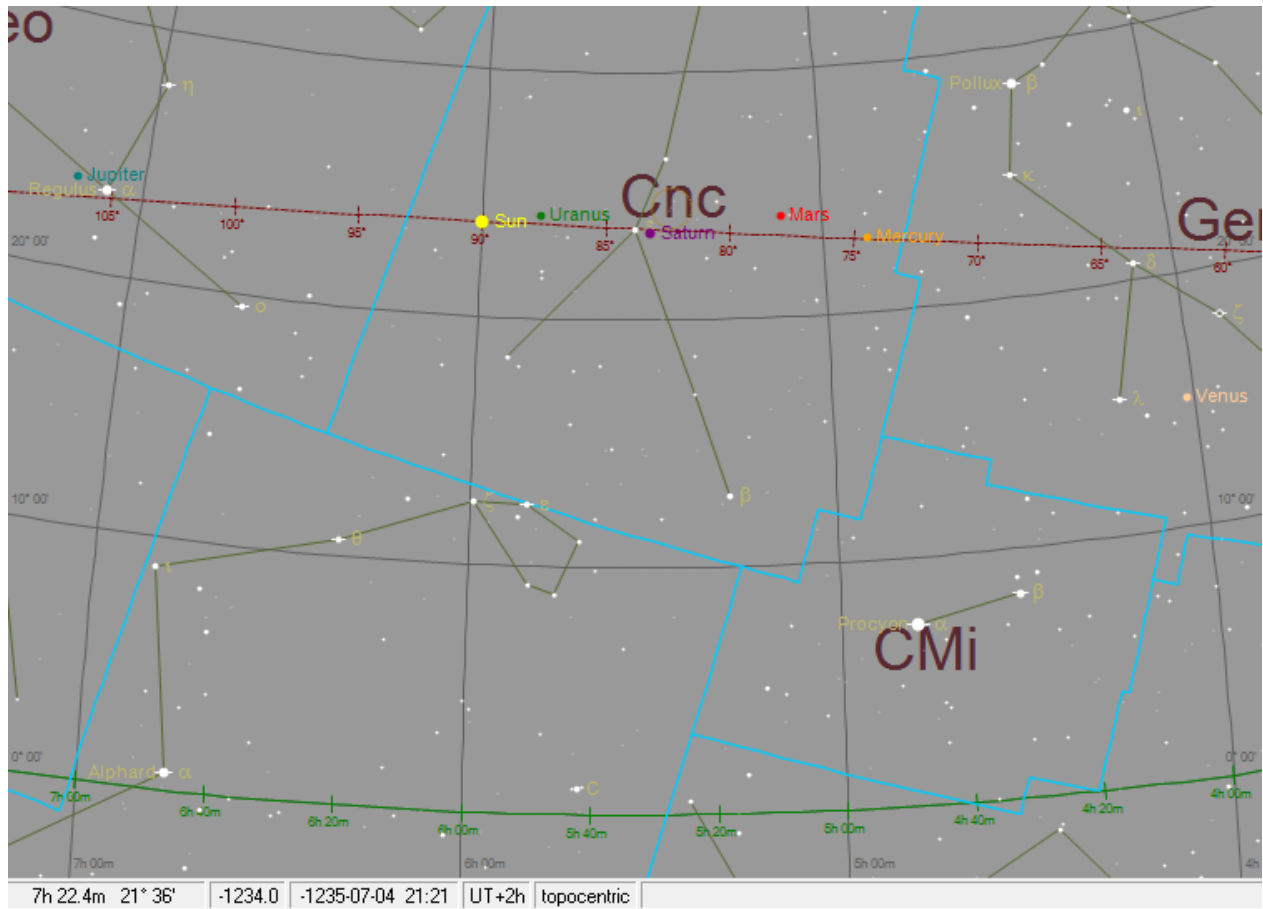


Figure 34

Returning to this reality of future, the imprint of the 36 moments can be seen in the same way. MAY 24, 2028 A.D. is the date from which the 36 degrees of Ecliptic is to be calculated (Figure 35). At 09:16 a.m. there is New Moon, the Sun is before the 64th degree. At Sunset in the evening it occupies the 64th degree and Mars the 50th degree. Saturn is now in the position occupied by the Sun on APR 24, and the degrees of Ecliptic of the other celestial bodies hardly change in essence. Adding 36 to the 64th degree of the Sunset that brings the new day will be 100. When the Sun arrives here on JUL 1, 2028 A.D., exactly 38 days will have passed since 24 MAY. Saturn then also occupies the 38th degree (Figure 36). The constellation of the stars proclaims that the 38-year-old Jesus, anointed by the Holy Spirit, whose star is Saturn, has reached the end of His mission, the fullness of His light, which is already given by the Sun shining at the 100th degree of celestial Ecliptic. This takes place in the House Gemini, which brings brotherly Love through the power of Christ, the tenfold multiplier: $100 \times 10 = 1000$ — the Second Coming of Jesus.

However, according to the Gospels, it must be stated in advance: the exact date of the Second Coming of Jesus Christ is not revealed, only the Father knows (Matt 24:36,25:13; Mk 13:32)! Throughout the Bible, prophecies give precise dates for the year. Astronomy can also help us to know the days and hours that make up the year. But the day and hour of the Second Coming can only be guessed, as Jesus said (Matt 24:32-33:44; Mk 13:28-29). The signs in the stars and in

the events of Salvation Story on Earth will be guidelines. As a condition, the total number of spiritual Israel is in the first place, which instructs everything else behind it. Only the Father is entitled to judge the realization of this!

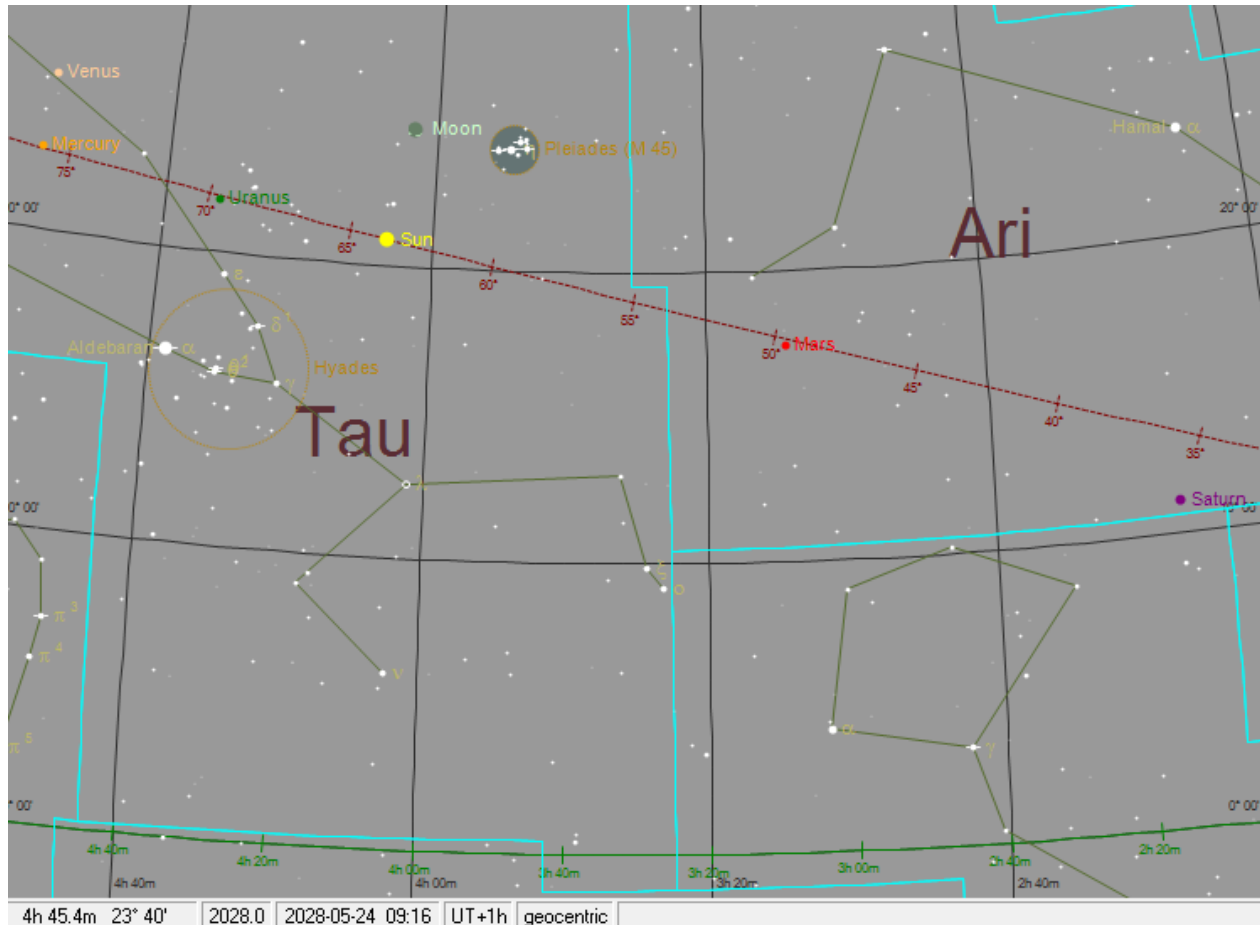


Figure 35

When this happens, the sixth seal will open. The vision of the Second Coming that shakes the Earth and the Heavens can be seen (Rev 6:12-17). In addition to Jesus coming back in full glory, the Sun, Moon and stars will lose their light. This "shakes" the powers of the Heaven along with Earth. And those who trust in the powers, mountains, and rocks of the Earth, who are also aware of this world-shaking event, will turn to these earthly forces — hiding in caves and rocks of mountains trying to save themselves from the Lamb, who means wrath for them.

But Jesus holds the key to Salvation! It is the seal of the Holy Spirit, this Divine Person's eternal protection. For God's judgment by angels on the four edges of the Earth is inevitable, but at that time it will be intercepted by Jesus (Rev 7:1-3). The reason is: chosen, spiritual Israel with a total population. The 12 tribes of 12000 each represent this— as has already been discussed (Rev 7:4-9). They're worthy of eternal protection. Such protection can only be at the royal throne of the eternal God in the eternal kingdom, where His angels, the Elders, the four living Souls are (Rev 7:11). That is why Jesus takes them there. The question of one of the elders, that the spirit-captivated apostle John receives, already concerns the innumerable congregation of all the nations of the world there, also captivated in the spirit (Rev 7:13). The congregation, from

whose eyes God will wipe away all tears, is possessor of eternal protection through the blood of Jesus, the Lamb, the eternal King sitting in the royal throne (Rev 7:17). And this was accomplished by the redeeming death of the Lamb.

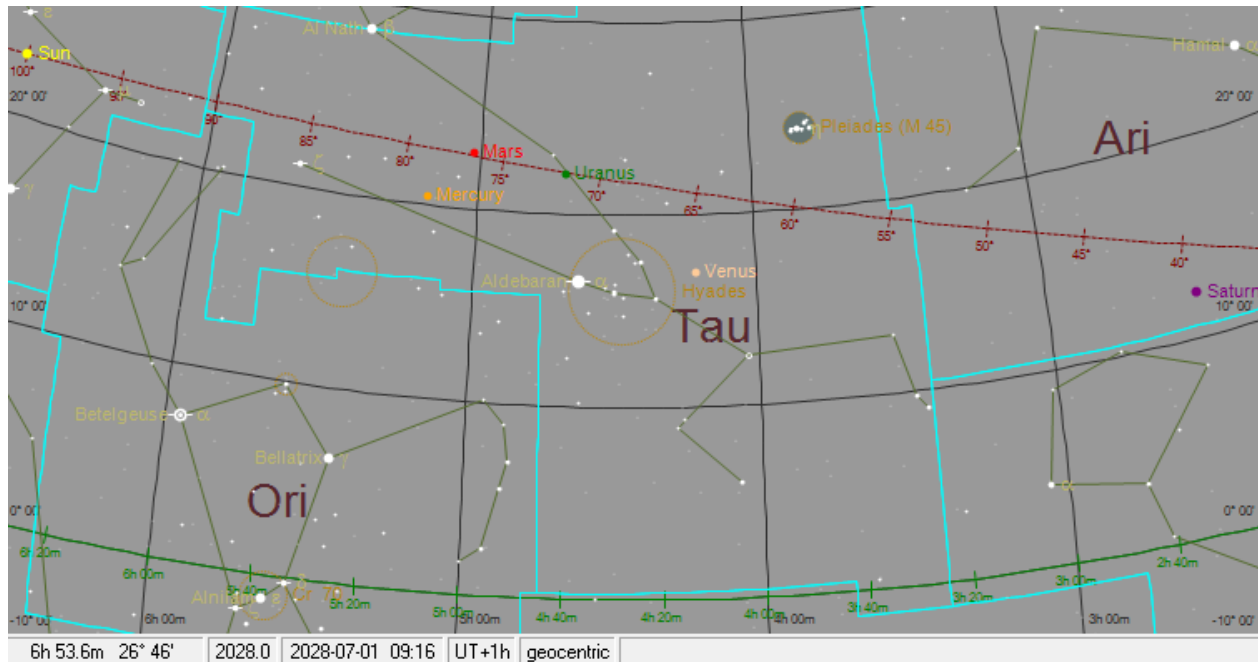


Figure 36

XV. The redeeming death of Jesus

The earthly life of Jesus, from the first moment to the last, i.e. the death on the cross, is a witness of the SPIRITUAL battle (Israel). And the first moment is the conception by the Holy Spirit through Mary. Therefore, when we speak of His death at the age of 41 and a half, we count the prophetic years from the moment of conception, which means an additional 9 months (≈ 1 year) before birth.

This is evidenced by the star position associated with His redemptive death in Figure 37. It shows an almost total Eclipse just before the 132nd degree of the Ecliptic. The third companion is Saturn, the star of Jesus, standing at 131.5° east of the Sun. 130 is the date of birth of Seth on the one hand, and the years from Adam to the first extension of life on the other hand. 08.05, 240 A.D. is the day on which the death of Christ brought the possibility of rebirth into eternal life, completing the extension of the life of Seth. First, through the one and a half (nearly 2) prophetic years old Jesus, whose escape to Egypt was also a prolongation of His life, and then through the 41 and a half prophetic years old spiritual Jesus — including His 40-year sin carrying, that is, His Holy Spirit-infused struggle.

Jesus returning from Egypt received 40 prophetic years to carry sin spiritually. Only by sacrificing His earthly life, He could be rewarded with life extension leading to eternal life, which is marked by the outpouring of the Holy Spirit into the whole world. It is also a perfect forgiveness of sins before the Father.

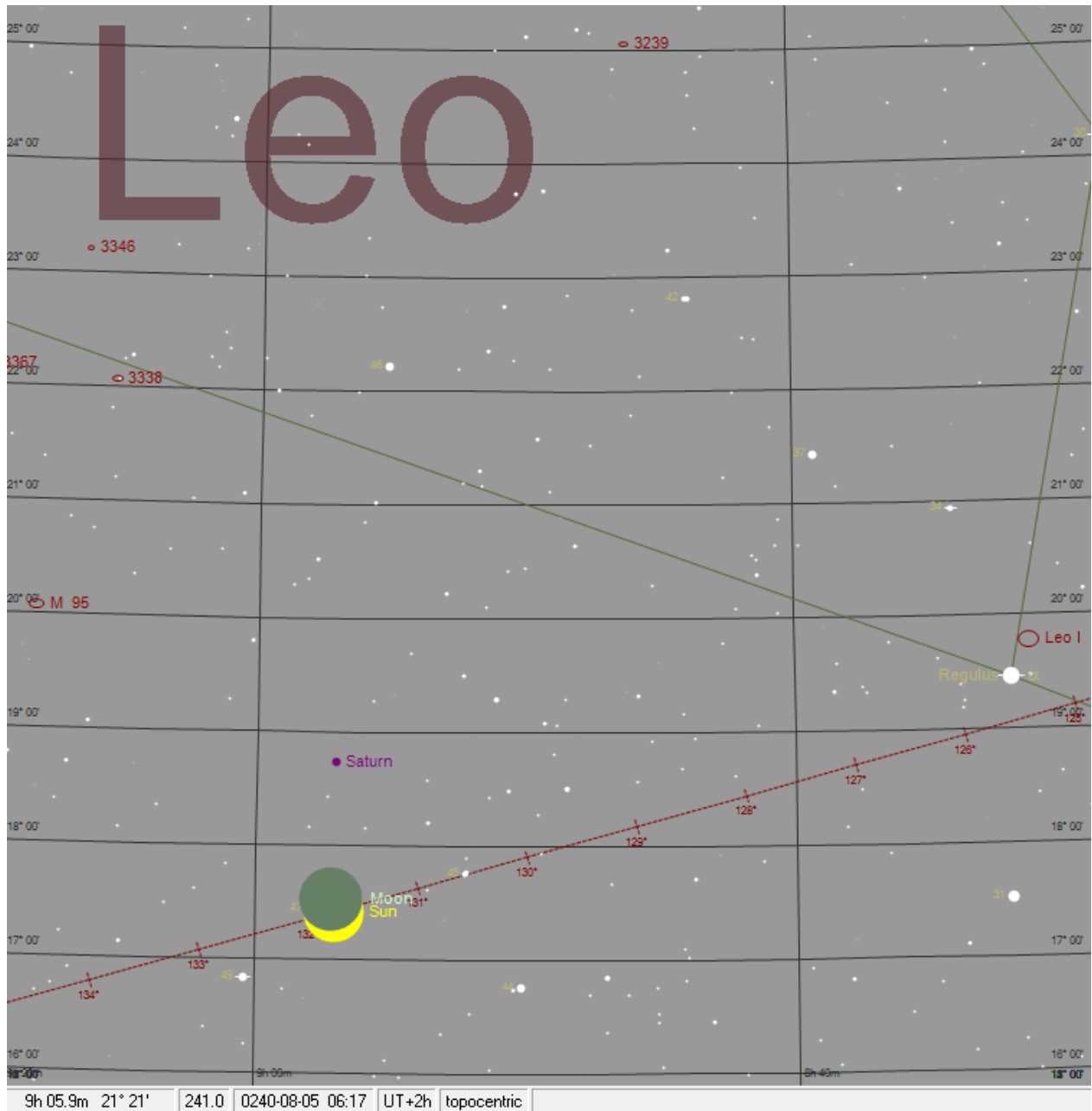


Figure 37

The Sun obscured by the Moon represents the almost 2-year-old child Jesus, at nearly $130+2=132^\circ$, who growing up voluntarily sacrificed His life on Earth for us out of love. And the $40+1.5=41.5$ -year-old Jesus, full of the Holy Spirit, is symbolized by Saturn at 1.5° from 130° , which the Moon could not obscure. Its invisibility at this time was caused by its proximity to the Sun. This sunlight, which symbolizes eternal glory of the Eternal King as well, cannot be completely removed even by the Moon between the Sun and the Earth - a partial Solar Eclipse. This happened in the House of the Lion and proclaims the struggle of spiritual and earthly power: for a time the light of the glorious Sun almost completely disappeared, and the darkness culminated in death because of Satan behind the earthly powers.

Because Satan caused an unlawful death in violation of his previous contract with God, his earthly power, like the Eclipse, almost disappeared and his earthly royal title ceased (Jn 12:31). The Eclipse was both the end of earthly power, the end of life, and the beginning of spiritual power in the world. As the Sun shone in full light again after about 2 hours, so did the glory of God shine forth, which was later confirmed by Saturn, the star of resurrected Jesus, which was moving away from it.

On AUG 28, 240 A.D., 23 days later, Jupiter reached the 240th degree in the Ecliptic and Saturn reached 134.5th. The latter, despite orbiting the Sun more slowly, “overtook” the former because it made $134.5 - 131.5 = 3^\circ$ as opposed to $240 - 238.5 = 1.5^\circ$. The reason for this is their position relative to Earth at the time.

On the day of the redemptive death of Jesus Christ, the Earth was astronomically in conjunction with the Moon and Saturn. But the position of Venus, Mercury, and Mars on the west side of the Sun at the time can also be considered a conjunction (Figure 38). And Jupiter also served as a specialty. It was in a position perpendicular to the Earth-Sun-Saturn axis at the Ecliptic on the west side of the Sun. About two weeks before the death of Christ it had already occupied the position of 238.5° and was motionless waiting for 08.05, 240 A.D.. The reason is that it made a retrograde motion relative to the Earth. Its first (eastern) station was around the Vernal Equinox, at about 248.5° . After almost 2 weeks of stationary, it started its retrograde journey and reached its second (western) station about 2 weeks before the redemptive death. That's why it seemed to stop there. And just after the death of the Messiah, it was able to start again on its west-east celestial journey. As it gradually reached its speed of movement on the Ecliptic after the turning point, Saturn, orbiting at its highest apparent speed, could be faster than it. Jesus' victory over sin abolished its apparent end. Because Jupiter also symbolizes earthly power, whose temporary end and approach were already foretold to the world by its retrograde movement! It backed nearly 10° , symbolizing the manifestation of Jesus' tenfold power.

This historical time brought a dark day with an exceptional, unique death, primarily for the inhabitants of Jerusalem, Judea, Galilee, and Palestine. And Nazareth, the dwelling place of Jesus of Nazareth, was in Galilee, in the territory of the former great Israel. This proclaims that He came to the Great Israel of the whole world on His first earthly mission.

However, He had to die in Jerusalem, the Jewish capital of Judah inherited the symbol of Great Israel, because only through the chosen people of the Old Testament could the redemption of the spiritual Israel of the whole world come - of which church they could be members through the Old Testament seed that had been separated from them, and which possessed the New Testament that closed the Old Testament. Only a perfect, sinless sacrifice could erase the wages of sin, death — replacing it with eternal life in the pattern of Jesus.

The perfect, immaculate sacrificial death is heralded by the three planets of the inner Solar System, Venus, Mercury, and Mars (Figure 38). They are in the Virgin House, which is just a symbol of spotlessness and purity. Their distance from Venus to Mars is 7° , which is the number of completeness. Mercury divides 7° into 2+5 parts. The SA-JU conjunction is realized with 2

Saturn and 5 Jupiter full circles. In terms of ideal condition, this is created at 240° . On this historic day, Jupiter was at 238.5° , in the House of Scorpion of the Ecliptic. Satan pushed Jesus to death, symbolized by the sting of the scorpion (Gen 3:15). But for him, this death did not bring completeness. This is also shown by the partial Solar Eclipse. The ideal completeness is symbolized by 240° (days, years), for which the missing 1.5 was possessed by Saturn on the day of death.

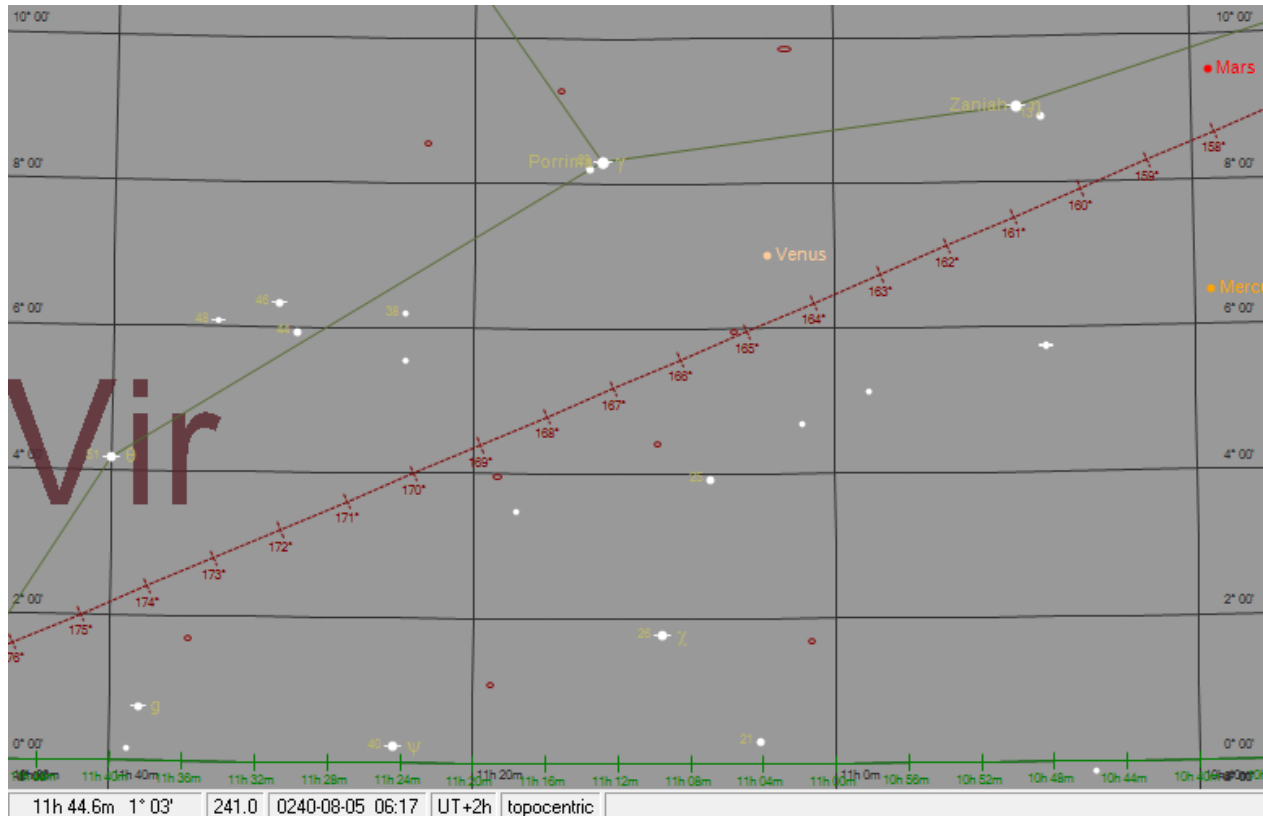


Figure 38

The local time shown by the astronomical programme is 6:17 a.m. (UT+2h), when the Moon maximally eclipsed the Sun. The Eclipse began at 5:21 a.m. and ended at 7:19 a.m., which is about 2 hours. On this day, the Sun rose at 4:54 a.m., so the dawn began at least 1 hour earlier. All the Gospels inform us of the day that shook this world. They are the same in most things, but there are also differences. Plus the translations are different.

The exact time of death cannot be known, but it is well accessible. First of all, it should be known that a new day in the life of the Old Testament people began after Sunset. As discussed previously, there is an astronomical reason for this. The terrestrial day is counted according to an endpoint of the Earth's diameter, which is on its orbit and behind the origin relative to the direction of the orbit. The point behind the origin in space and time first turns through the Sunset on the dark side of the night, and then after 180° it reaches the daytime side through the Sunrise.

The day was divided into two 12-hour parts: 12 night units from the first three stars and 12 day units from dawn (Jn 11:9). However, it is not possible to talk about specific reference points or

specific time units, because varying length of days and nights continuously change the reference points and time units too within a year. Both Sunrise and Sunset have a transition: from dawn (rooster crowing) to Sunrise, approx. 1 hour and from Sunset to the appearance of the first 3 stars, approx. 1 hour. Otherwise, time during the day was not as important as it is today.

However, the Sabbath and the day before and after it had great significance for the people of the Old Testament. From the point of view of naming the days, I consider the Saturday (Sabbath) as the basis while Jesus was resting in His tomb already having fulfilled the mission of His redeeming Passover. The chosen people received the Passover ordinance as a prefigure of this feast of Jesus at the time of Egyptian deliverance. Its course was as follows according to Exodus:

- the month in which this happened became the (new) starting month of the year of the Old Testament people (Ex 12:2)
- on the 10th day of the month Abib, if it's possible, let everyone obtain a sacrificial (Passover) lamb (Ex 12:3-5,13:4)
- on the evening of the 14th day it shall be killed and cared for until then (Ex 12:6)
- the door jambs and crossbars must be marked with the blood of the sacrificial animal (Ex 12:7), for this sign protects them from midnight destruction (Ex 12:23,29)
- then at night the animal baked on the fire must be eaten completely with unleavened bread and bitter herbs (Ex 12:8-9), if anything is left, it must be burned in the morning (Ex 12:10)
- should be fed unleavened bread from the 14th to the 21st day of the month (Ex 12:18)
- this is the Passover of the Lord (Jesus), which must be done in a solemn way but in a hurry (Ex 12:11) and then it must be kept every (Lunar) year (every 12 months) (Ex 13:6,10)
- and this night the Lord will judge all the gods of Egypt (earthly bondage), all their firstborn (successor) will die (Ex 12:12).

Compared to the last earthly week of Jesus, who brought the reality of the Passover:

Jesus replaced the Feast of the Passover with His last supper with His disciples the evening before His death! The chronology is reversed because it was possible to feed on it after the sacrificial lamb was killed, and He – the sacrificial Lamb - offered in advance His body and blood realized by His death after Sunrise! Jesus then initiated a countdown to the Passover. Related to this the astronomical explanation is: starting at Sunrise, the Earth rotates in the opposite direction to its orbit.

Therefore, the Last Supper, as a substitute for the prefigure of Passover, was valid, like the other Old Testament rites, only until it became a reality, in this case for about half a day! However, before the reality of the prefigures, by the grace of God, anyone is already given to share in the reality of the future! Jesus called attention to the first feast of the Father's kingdom at the Last Supper (Matt 26:26-29; Mk 14:22-25; Lk 22:15-20). It will be realized then that Jesus, transformed into spiritual bread after the shedding of His blood that gave us the joy of victory

over death, will once again have a joyous celebration with His chosen loved ones. It will be a celebration of the resurrected ones to eternal life! Until then, spiritual food must be consumed in advance, always remembering the Last Supper of Jesus, that is, the prefigure of future joy that awaits us! And this spiritual joy cannot be traced back to the consumption of any earthly food!

His death is already the reality of the spiritual Passover, whose importance precedes the Old Testament's prefigure. The Jews were then preparing for their Old Testament Passover, doing everything focused on it - according to the Law! The time for this was the day before Saturday. As a new day began with the Sunset, Saturday began with the Friday's Sunset and Friday began with the Thursday's one.

Therefore, the Old Testament Passover was performed by the people of Judah in Jerusalem on the first day of the feast, Thursday after Sunset, which was already a Friday. At the same time, Jesus had His last supper with His apostles. He then called the bread symbol His body, and the wine made from the fruit of the vine His shed blood, that is, the lifeblood and joy of the New Testament (Lk 22:19-20). And the next day brought the real Passover and its fullness (Jn 19:40-42)! The same thing happened in Egypt, because on the evening of the 14th day the sacrificial animal was eaten with unleavened bread, but on the 15th day it was the Egyptian exodus. In 1500(1501) BPE, two events happened on the same day: the feast started in the evening, and they left Egypt after the next Sunrise, which was the first month of their new year, the first year of their new time, 1499(1500) BPE. At that time, it was possible to eat only unleavened bread for 1 week.

Jesus, knowing what awaited Him, set out for the Mount of Olives with His disciples. Then, they went to the Garden of Gethsemane, the place of His capture (Jn 18:4). It all happened Thursday night (Friday), until Friday dawn. In the dark, Judas betrayed Jesus with a kiss and He was then taken to the high priest. It was sometime in the early hours of the morning, for it was then that the rooster crowed to Peter's three denials as Jesus had prophesied.

Events were moving fast. The high priests, along with the scribes — the religious leaders — had been waiting to fulfill their another "legal duty" for some time, in addition to the Passover given by the Law: to kill Jesus! They timed their wicked plan to the great feast given by their Law, planned for the darkness of the day before the dawn (Lk 22:3-6). Because the preparation for the feast on Thursday, which was in a special mood because of Jesus' activity, was tense, they did not want it to escalate into unrest, lest the purity of the Passover under the Law be violated (Mk 14:1-2; Lk 22:1-2; Matt 26:3-5)! Instead, they worked on a murder in the immediate aftermath — by then no longer respecting the Law. They also provided a crowd to support their plan.

At the time of deliverance from Egypt, they had to hurry with the Passover, because midnight, the destroying angel of the Lord, was approaching. When Jesus was crucified, they too had to practice the Egyptian haste, for the Sabbath began at Sundown on Friday - the sufferer could not, according to the Law, remain on the cross after twilight (Deut 21:22-23).

This is evidenced by the time of the Solar Eclipse, as determined by the astronomical program, which began at 5:21 a.m. and Jesus was not yet on the cross! The date given by the program is accurate and true, as are the dates given in the Gospels. However, the two sources of information do not seem to match. In order to see clearly, we need to examine Friday carefully based on the two sources! Figure 39 helps with this.

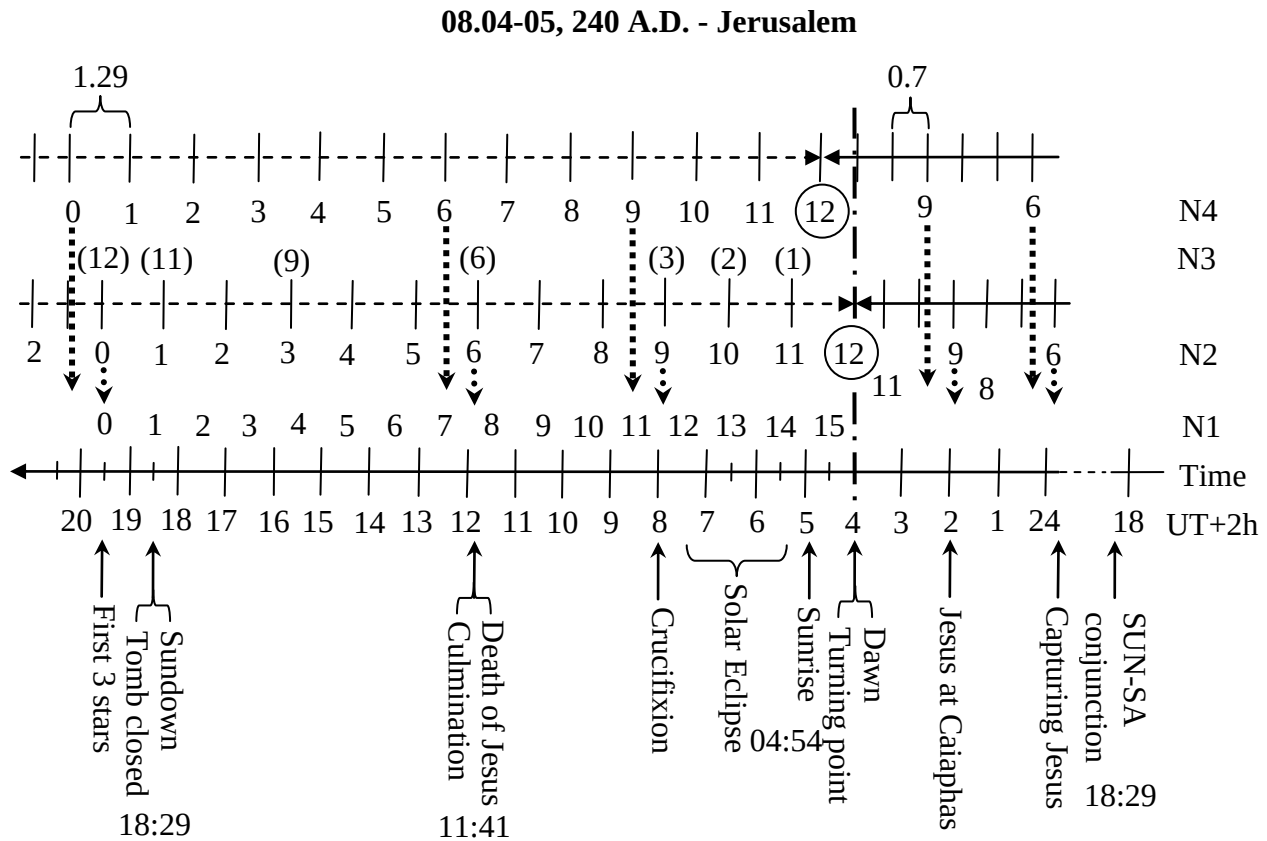


Figure 39

The Figure shows 5 time scales. UT+2h shows the local time in Jerusalem according to the astronomical program. Technically it shows 24 hours, starting Thursday 18:29, ending Friday 18:29, plus a tolerance of about 1 hour before Sunrise and after Sunset. After all, this is a full Old Testament Friday, starting on Thursday, with the appearance of the first 3 stars after Sunset, which the people of Jerusalem could see. But not the Sun-Saturn conjunction, which occurred at 6:29 p.m., although astronomically this was the beginning of Jesus' Friday. The program also gives the following specific times: Sunrise - 04:54, Culmination - 11:41, Sunset - 18:29, Eclipse start, maximum, end - 05:21, 06:17, 07:19. Other times are generally approximate, with a tolerance of 1 hour.

The N1 scale shows that the Old Testament day on 05 AUG, in 240 A.D., consisted of about 15 and a half hours. It was summer, the day was much longer than the night. Thus, 12 units fell to 15.5 hours, so $15.5/12=1.29$ hours was the day unit. As a result, the night unit is: $(24-15.5)/12=0.7$. The N2, N3, N4 scales are built with these units. Only the N3 scale corresponds to that used at the time of the Egyptian deliverance, which is in the opposite

direction to the dashed line and had already expired at the turning point on the day of Jesus' death, that's why the numbers are in parentheses.

The dawn of that day was the turning point that started the countdown. This was valid until Sunset, or the appearance of the first 3 stars after Sunset, which closed the day on Friday. The 12 units of the countdown had their starting zero here. As mentioned above, this zero-point has a tolerance, as shown by the N2 and N4 scales, offset by about 1 hour. And so do the other values of the scales with the 12 in a circle as the turning point. (Astronomically speaking, the rotation of an earthling living at a point on the surface will be opposite to the Earth's orbital direction from this turning point.)

The N2 (and the shifted N4) scale is numerically symmetric to 12, from midnight (6 a.m.) to noon (6 p.m.). However, the time units are different on the two sides of 12. This alignment of identity and difference is reflected in the Gospels. Four numbers are mentioned: 9, 6, 3, and 1. The two 6s denote the night and day peaks. These two peaks represent the beginning and end of the hour of the power of darkness (Lk 22:53), that is, the capture and death of Jesus. During this time, in a spiritual sense, the dark power prevails throughout. Physically, it is only dark from 6 p.m. (or about 19:00 on Thursday) until the end of the Eclipse, which extended the pre-dawn darkness with a little interruption. However, an Eclipse is after Sunrise, during the daytime, so it gives less darkness than the night does. And the partial one that time also proclaims a light that grows in parallel with the spiritual darkness dictated by Satan, bringing the spiritual glorification of Jesus, which cannot be overcome by the power of darkness, because after Sunrise the light reigns. The Sun retains its brightness at the maximum of a partial Eclipse and then shines again in full light. And this is the eternal glory of Jesus symbolized by the sunlight. And the peak of the Sun is the culmination, when it is highest in the sky, when Jesus died, which is the peak of the peaks!

According to the New Testament chronology, this is about 6 o'clock at noon, which includes mention of another, nocturnal peak. So does the 9 o'clock. In the following quotes, 6 and 9 o'clock are always interpreted in a double sense. 3 and 1 o'clock are exceptions. However, as mentioned, these times are only approximate!

"Mk 14:50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

15:25 And it was the third hour, and they crucified him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Lk 22:53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilaean.

60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

23:6 And Pilate having heard of Galilee, questioned if the man is a Galilean,

7 and having known that he is from the jurisdiction of Herod, he sent him back unto Herod, he being also in Jerusalem in those days.

43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was, as it were, the sixth hour, and darkness came over all the land till the ninth hour,

45 the sun's light failing: and the veil of the temple was rent in the midst.

46 And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

50 And behold, a man named Joseph, who was a counsellor, a good and righteous man

51 (he had not consented to their counsel and deed), 'a man' of Arimathaea, a city of the Jews, who was looking for the kingdom of God:

52 this man went to Pilate, and asked for the body of Jesus.

53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.

54 And it was the day of the Preparation, and the sabbath drew on.

Matt 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 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;

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Jn 18:28 They led, therefore, Jesus from Caiaphas to the praetorium, and it was early, and they themselves did not enter into the praetorium, that they might not be defiled, but that they might eat the passover;

19:14 Now it was the Preparation Day for the Passover, about noon. He told the Jewish leaders, "Here is your king!"

15 Then they shouted, "Take him away! Take him away! Crucify him!" Pilate asked them, "Should I crucify your king?" The high priests responded, "We have no king but Caesar!"

16 Then Pilate handed him over to be crucified, and they took Jesus away.

28 After this, when Jesus knew that everything was now accomplished that the Scripture might be fulfilled, He said, "I'm thirsty!"

29 A jar full of sour wine was sitting there; so they fixed a sponge full of sour wine on hyssop and held it up to His mouth.

30 When Jesus had received the sour wine, He said, "It is finished!" Then bowing His head, He gave up His spirit."

A chronological reconstruction of Friday based on the selection of quotations above:

The case of the young man took place during the capture of Jesus, which is recorded in Mark 14:50-52. This can be linked to Samson and Noah, which gives the "mood" of the day. The blind prisoner Samson was also led by a young man from the prison for the great feast of the Philistines, but he alone had to demolish their palace (Judg 16:25-26). When Jesus was captured, a blind darkness fell on the feast of the Passover, but there was still a young follower who did not want to leave Him alone - unlike the others. The young man, representing still an immature Old Testament seed, who followed Jesus, was wanted to be held back by the other immature young men. Leaving behind his shirt symbolizing the covering of sin he was able to escape from them, though at that time he could no longer follow Jesus on His way to the cross. For deliverance from the covering of sin, that is, from sin, could only be realized by the sacrifice of a sinless One. After that, the joy of deliverance from sin came both to the Old Testament seed and then through them to the followers of Jesus throughout the world. After the Flood, Noah even took off his clothes in his tent, which is the symbol of sin-covering, because of the joy of the world he felt sinless, and he cheered his interior with wine made from grapes. The reality of the prefigure of wine came with the shedding of the blood of Jesus, which brought about the possibility of final deliverance from sin, spiritual escape, and the joy of eternal life.

The chronology is according to the N2 (N4) scale. The station after the capture is Annas (Jn 18:13) and then Caiaphas. Jesus arrived here at about 9 o'clock at night. This hour is paired with 9 o'clock in the daytime, around which Jesus was crucified as a result of the efforts of Caiaphas, the Scribes and the Pharisees.

The next station is the common 12 o'clock, which is the turning point of the scale, the time around dawn. This is identified by the rooster crowing at Peter's third denial. Between the 2nd and 3rd denials about 1 hour passed (Lk 22:59-60), so at Caiaphas it took about 2-3 hours to find the false accusation he wanted to hear from the mouth of Jesus. In possession of the false accusation of death, the high priest, the Jewish leaders, and the accompanying crowd set out for Pilate with Jesus.

It was already morning, it was daylight, the time around Sunrise (Jn 18:28). John records that Pilate went out before the Jewish crowd because they did not want to go in lest they might become unclean when they ate the Passover lamb. According to the Law of Moses, nothing of the Passover lamb can be left in the morning, but if there is leftover, it must be burned with fire! By this morning, the true Lamb Jesus remained to the Jews, who would be "burned" by the fire of His Holy Spirit, as Elias, who was captivated by the fiery chariot of the Holy Spirit (Kings II.2:11). Thus Elias went to heaven without tasting death, unlike Jesus. The anticipated reward of His sinless death is Elijah's entrance into eternal life without death, the fruit of which is the spiritual unleavened bread, which He offered to all as a foretaste from the Last Supper. This morning, only unleavened bread could be the food of the Jews! Another offense against the Law!

And the transgressors at that time intended to shed the blood of the very Passover Lamb, symbolically "consuming" it, who is the real, spiritual unleavened bread. But for Salvation, the Spiritual Bread that carries the earthly body "must perish" to be a reality, to be resurrected, to be freed from earthly bondage, to be the spiritual nourishment of the whole world!

The spiritual leaders furthest from God in spirit were Satan's means of accomplishing the dark side of Salvation, the killing of Jesus, in parallel with which rose its bright side, the glorification by death, symbolized by the culmination and the maximum light of the Sun.

The interval from 6 to 9 o'clock is mentioned in all three synoptic Gospels. During this, the partial Eclipse occurred, when the sunlight dims and then becomes full again at the end. And during this time, two men of earthly power judged Jesus, accompanied by a crowd of Jews constantly accusing Him: Pilate, Herod, and Pilate again. Neither of them found the Messiah guilty (Lk 23:14-15), only the Jewish mob who wanted Him dead (Lk 23:20-24)!

So there can be two cases of maximum brightness after dark: at the end of the Eclipse and at the end of the dark hour (daytime), i.e. at 6 o'clock at noon, that started at 6 o'clock at night. True to both: 6 to 9 interval. According to the two opposite scales: from 6 o'clock at night and 6 o'clock at noon to the common 9 o'clock in daytime. The full sunlight after the Eclipse is about 6 o'clock, after Jesus was given the title King of the Jews by Pilate, which is about 9 o'clock on the N2 scale (Jn 19:14). Some English translations write a time around noon instead of 6 o'clock.

Both are correct because the approx. 6 is already close to noon, but at the same time this interval draws attention to the maximum of sunlight, which is the culmination. The peak period for the redemption of Jesus began at about 9 a.m. and ended at noon about 6 o'clock, according to the chronological scale N2. These times mark the limits of the peak of the suffering. However, Mark (15:25) says the beginning of the approx. 9 o'clock is 3 o'clock, which is the Old Testament scale N3. And this emphasizes that the Messiah prophesied by the Old Testament, Jesus of Nazareth, the King of the Jews, became a reality, came to them, and to the whole world (Jn 11:51-52). The 6 hours of the N2 and N3 scales show the same place in time. The redemption in Jerusalem is the unifier of the Old and New Testaments, their fulfiller, the "owner" of both scales, that is, the top event of the whole world!

Around 9 a.m., the crucified Jesus cried out to the Father: My God, why have you forsaken me (Matt 27:46; Ps 22:1)? Those who watched His suffering thought that the unity of Father-Son relationship that Jesus so often taught — that They were (are) One (Jn 14:8-9) — was over. As a prefigure of this situation, the story of Elias and Elisha exemplifies this what the Jews knew well from the Old Testament. They both received a revelation that their ways would be parted, that is, Elias would be taken to heaven (Kings II.2:1-6). But before that, also according to divine revelation, Elias performed a mission like Jesus: he had to go to Bethel (Judah), Jericho (Palestine), and the Jordan (Canaan border). Elisha followed him everywhere, they were together (Jesus and the Holy Spirit). On their way to the Jordan, even 50 young prophets (the immature Old Testament seed, followers of Jesus) followed them to make sure they were truly prophets of God and to see Elias' prophesied ascension (Kings II.2:7). Elias struck the waters of the Jordan with his mantle, it split in two (exodus from Egypt, conquest of Canaan) and the two envoys crossed dry. God's will, that is, water, opened the way for them, proving to everyone that they were prophets of God (Kings II.2:8). Then Elias offered Elisha to ask for something before they parted. Elisha asked for the same Spirit that Elias had. Elias made the fulfillment of what was considered a very serious request subject to a condition: if he sees the moment of his rapture, his request will come true (Kings II.2:9-10). In other words, if he can survive the moment of his rapture, does not die in it, it proves the identity of their souls!

Continuing their journey together, a miracle suddenly occurred during their conversation, Elias was taken by the fiery chariot to heaven, whom Elisha no longer saw (Kings II.2:11). But the moment of rapture yes! And in that moment the same Spirit dwelt in both of them! Because that's how he shouted:

"Kings II.2:12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."

He could only call Elias my Father because they had one Spirit, they held the same Holy Spirit! Like the Trinity! And Elias went to heaven without death, that is, he was filled with the eternal Holy Spirit. In addition to this gift, Elisha received Elias' fallen mantle. And mantle is for kings! With this he went again to the Jordan, already looking for the God of Elias (Kings II.2:13-14). And

he found Him, because God revealed Himself to him when he struck the water: it was cleaved, because the way to Him opens before those who possess the Holy Spirit of God, who serve His will.

The mantle that replaced Jesus' funeral sheet proclaims the glory of the risen Eternal King. This glory could be realized, if firstly the tapestry of the temple symbolizing the covering of sin and the robe of Elisha were split in two to open the way to the Holy of Holies in Jerusalem. It also meant God's approval. Elisha crossed the Jordan dryly, symbolically entering the kingdom of the Father, which the young prophets saw with their own eyes. Thus they too were convinced that he had the same Spirit in him as Elias and therefore gave him their respect (Kings II.2:15). It was the same at the moment of Jesus' death, because the minority who believed in Him were convinced that the Son of God had died on the cross, whom His Holy Spirit had delivered into the kingdom of the Father (Lk 23:47-48; Matt 27:50-54).

But His words were addressed to the Father at around 9 o'clock, whom the crowd thought was Elias, to whom Elias had ascended, and Elisha had already found Him on the Earth by the waters of the Jordan. Jesus began His earthly mission with the Holy Spirit in the waters of the Jordan. It was then that the Father's statement to Him alone was uttered: This is my Beloved Son, in whom I delight (Matt 3:17)! This was later confirmed when Jesus was on the mount of transfiguration with the 3 apostles and Elias and Moses from heaven (Matt 17:5). They had already endured the heavenly glory that was only the fruit of the resurrection after the sinless death of Jesus and that could only be lived with the Father in His eternal kingdom! They are already bearers of the honorary title of Sons of God. But the title of the Son of God above all belongs to Jesus! Just as Elias, who, thanks to the gift of Love, knows no death and is therefore in heaven with Moses, who rose from the dead and also received this honour in advance, so Jesus bore the title of Beloved Son of God at every moment of His mission on Earth!

Of course, as already the crucified Messiah, at the height of His mission was the Son of God - despite the fact that the weight of His mission, all the sins, wickedness, and physical torments of the world pushed the sinless Lamb toward the approaching darkest death. His infinite love for the Father seemed to be torn in two, though They were, are and will be One at every moment (Ps 22:1-25). And those who watched His suffering were waiting for Elias who is of eternal life, who would save Jesus from the death of the cross, by handing over from his eternal soul to Him. Like Elisha, who, having the soul of Elias, healed the destructive waters of Jericho and forever wiped out the death they caused (Kings II.2:21-22).

And Jericho is the symbol of Babylon the Great, which lasts until the Second Coming of Jesus, in which we live and where Elisha resided (Kings II.2:18). The townspeople informed him that if the town's water were not harmful, it would have been a good abode (Kings II.2:19). Bad water is a symbol of Satanic will contrary to God's will. Elisha, with the soul of Elias, could provide eternal deliverance from this. He asked for a new glass filled with salt. He went to the source of the bad water and salted it. Most of our Earth is covered by salt water, sea and ocean. The salt of the

new glass (water that covers most of our Earth) healed the bad waters of Babylon the Great, that is, the all-pervading divine will overcame the satanic will nourished from the earthly source.

The reality of this prefigure is the Second Coming, which is based on the first. At about 9 o'clock, the crucified Messiah addressed the Father and for the first time, was offered to drink vinegar water, that is, the bad water of Jericho, to alleviate His suffering. The idea did not come true because the crowd in front of the cross wanted to see the miracle of deliverance from the cross. The Jews who knew the Scriptures preferred to wait for Elias, because only Elisha, living with his soul, could turn bad water into good with a new cup of salt! First Elias, then Elisha, then Moses, then Jesus crucified and resurrected! And they had to wait first about 3 hours for the hoped-for miracle, the redemptive death, and then three days until the resurrection, when the salt of the new glass, the new chalice of the sacrificial blood of Christ drinking the glass of bitterness, in other words, the New Testament could begin its mission.

The crowd for whom Jesus was crucified did not recognize the Messiah in Him, whose sinless death brought the possibility of such an eternal life that Elias had already received by grace and which he still possesses as a prefiguration. After about three hours from the first shout, only after His death, a part of the crowd recognized in Him the Son of God (Matt 27:54; Lk 23:47-48).

Until the moment of His death, much more had happened. The conversation with the two criminals is reported by Luke (23:39-43). At the end of this, the converted criminal asked Jesus to remember him when His kingdom would come. Jesus' answer: today you will be with Me in Paradise. And the conversation took place among three individuals sentenced to cross death on a day when, moreover, there was a Solar Eclipse about from 6 to 9, which caused darkness. According to a more accurate English translation (Lk 23:44), that day gave the impression that the last hour of the world, the 6th, had come, and Jesus spoke of the paradisiacal state of that day (Lk 23:43)! And this was already the prophecy of the end of the world (nearly $6 \times 1000 = 6000$ prophetic years), of the eternal kingdom that would take place at that time, the King of which received the crown with the redemptive death about 6 o'clock. And from now on, this still-dead, crowned King is already the realizer of the new Eden, the paradisiacal state. On the cross, the impending death meant a state of paradise, an escape, for the two criminals who, living through this redemptive death, still were suffering from the misery of their punishment at that time - modeled on the then dead Jesus. Shortening their earthly life, the soldiers broke their legs later when they were about to take the body of the already dead Messiah off the cross (Jn 19:31-33).

Jesus' second cry was just before His death (Matt 27:50; Lk 23:46; Jn 19:30). Then a decision of great significance was made, emphasizing the mystery of His duality, divine and human nature (Elias and Elisha): Father, I put my Spirit into Your hands (Lk 23:46)! Then He released His Spirit according to the Scriptures. The Son of God of the Trinity is eternal, He cannot die! Jesus drew attention to this long before the crucifixion:

“Jn 10:17 Therefore doth the Father love me: because I lay down my life, that I may take it again.

18 No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father.

15:13 Greater love than this no man hath, that a man lay down his life for his friends."

Jesus came among us for His friends, the spiritual Israel following Him, to give us life as God's only begotten Son because God loves the world so much (Jn 3:16). Adam and Eve received the inglorious human body along with earthly conditions because of sin. And Jesus as eternal sinless, took up the body of the sinner voluntarily, in full harmony with the will of the Father. Huge difference! The miracle which realized the pair named of the Son of God and Son of Man was through Mary. The eternal only begotten of the Father has the power to have His life! No one can take that from Him! So how did He die on the cross with the help of Satan's earthly servants?

With the second cry of the Messiah at the height of His earthly mission, He voluntarily relinquished the power of decision over His own life. He entrusted it to the Father. They are completely One. And the third Person of unity is the Holy Spirit. Jesus was the first to renounce His glorious body of His own free will, who, while retaining His sinlessness, carried the body of the fallen Adam on Earth. Jesus, in accordance with the will of the Father, relinquished His power just for Adam, the new glorious body. And the first creature of the second creation, Adam (and Eve), who still carried a glorious body in the Garden of Eden, of his own free will set aside the command of Jesus. And Adam, contrary to the will of God (breaking the Law), renounced eternal life for himself, for divine power, for the possession of the knowledge of good and evil, for receiving the inglorious, transient body. The leader of the struggle for divine power, the root of that is Satan, who uses creatures to expound his own laws.

Jesus, for the testimony of the greatest divine love and at the same time the greatest satanic evil, relinquished His power over His own earthly, double life. His eternal divine existence came to the Father, His power over the Son of Man realized through Mary by the Holy Spirit ceased. God's plan of Salvation reached the point where the life of a sinless Son of Man was first to be judged by the Law. Because of sin, as lord of the Earth, then Satan was also entitled to this for a short time (Lk 4:5-6). This satanic power manifested shortly after the second cry, Jesus died. But the crucified Jesus would have had the deliverance of Elias' Spirit, the eternal Holy Spirit! The reason, that this did not happen, was that Satan, in possession of the decision-making power he had temporarily received, condemned death to the emptied out Son of God and Man in His temporarily mortal human body. But at that moment he broke the Law, transgressed the current contract with God, for only wages of sin is death! The sinless, whoever he (she) is, has eternal life! Satan took the law into his own hands and was judged at that moment.

Jesus did not come from the earthly world (Jn 18:36), but was only born here by the miracle of the Holy Spirit to fulfill the mission of the Father (Jn 17:1-26). The perfection of this is evidenced by the Holy Spirit after His resurrection and ascension (Jn 16:7-11). On the one hand, this Divine Person declares who believed and believes in Him. For He is the Son of God, who has gone to heaven on the right hand of the Father, so He will only be seen again with His Second Coming. On the other hand that the then prince of our world, Satan was judged at His crucifixion. Only

the Son of the eternal God can give eternal life through death and resurrection. If He is eternal life, then there is no place for death rooted in Satan. He was given temporary power over the earthly life of the sinful man under the treaty. This cannot apply to either the sinless Son of God or the sinless Son of Man! In this case, according to the Law, do not judge, lest you be judged (Matt 7:1; Lk 6:37). Satan did the opposite, so he was judged (Jn 12:31)!

Michael, that is Jesus, and Satan fought over the body of the dead Moses (Jude 1:9). His resurrection was at stake. Jesus entrusted the judgment of Satan, who voted for death, to God — according to the Law. Because of this, Moses is risen and is in heaven.

There was also a struggle in connection with the Son of Man, who was still alive on the cross. The book of Job gives an insight into this. The participants are: God, and the sons of God appearing before Him, including Satan, the Accuser (Job 1:6; 2:1). Job is a prefigure of the sinless Jesus. God asks Satan too what he is doing, is dealing with (Job 1:7; 2:2)? He always gives the same answer: he cares about the Earth, his temporary kingdom, his heart. God, too, revolves around the beauty of His Spirit, the sin-hating Job. He is therefore curious what significance Satan attaches to this, who is the root of sin (Job 1:8; 2:4). And he does not deny himself, for he sets up such an attitude of Job as false, not sincere. God is the reason for this, because He has provided him everything good on Earth. Who would not pretend to be faithful to Him if he lived in such paradisiacal states (Job 1:9-11)?

To reveal the truth, God's righteousness, He allows the paradisiacal condition around Job to cease — but only on one condition: he is not allowed to take his life away, the living Job can only be the subject of his power, who can be tried by his own laws (Job 1:12; 2:6)!

After the severe earthly plagues he received, Job remained faithful and swore that as he was born naked (without clothes), that is, without sin on the Earth, he would likewise depart on the day of his death (Job 1:21-22)! Yet Job suffered one of the most painful things: his children died (Job 1:18-19). And this is a prefigure of Jesus! He, as the Son of Man, remaining sinless until the last moment of His earthly life, died for us who are under the dominion of death because of Satan's self-judgment.

So God proved His righteousness to Satan, Job's spotless allegiance (Job 2:3). However, the Accuser did not stop here. Skin for skin! It is necessary to go back to the root of things, to sin! Then Adam (and Eve) “sacrificed” the glorious skin of man for inglorious, to become the possessor of the knowledge of good and evil. The body covered with inglorious skin, his own life became the most precious treasure of mortal, sinful man. Therefore, he will do his best to live. If he suffers because of this, he will even turn away from his Giver of Life (Job 2:4-5). And for God's righteousness to prevail again, He still yields to Satan. He reiterates His unchanging condition: sparing Job's life, he can only exercise his power (Job 2:6).

Satan causes great physical suffering to Job. He suffers suffering from almost all the sins of the world - as a prefigure of Jesus. Seeing this, even his marital ally suggests to him a solution

against God: bless Him and you die, - that is, He will free you from your suffering towards death by sending you to death with the grace you asked for!

"Job 2:9 And his wife saith to him, 'Still thou art keeping hold on thine integrity: bless God and die.'"

However, God's grace for us is eternal life, which only Christ can realize through resurrection from the dead. As a prefigure, Job must proclaim the reward of his sufferings, which in his case is a returned earthly life rich in God's reward. Therefore, he remains faithful to his previous oath (Job 2:10). God's righteousness wins again and Job receives his reward (Job 42:10).

Right at the beginning of the story, the veil is lifted from the root of suffering, evil, the Accuser. You can understand our world by knowing the roots of good and evil. For it is Satan who obscures the righteousness of the Almighty, the good. The unknown truth breeds ignorance. Thus, the divine miracles above us cannot be well interpreted, which will become guessing, reasoning (Job 42:2-3). Job also realized this, which is why he wanted to ask only God for enlightenment. Everything he knew about Him up until then, he had learned from hearing His Word. Now, with his questions to Him, he wanted to have such a deep knowledge that he could see Him with his own (spiritual) eyes. Now, that is why he wanted to humble himself in dust and ashes (Job 42:4-6).

There is such a deep, loving relationship among Jesus, the Father, and the Holy Spirit, and there was when He was crucified. However, Satan did not stop here, as he did for Job, despite the fact that Christ is the true doer of God's righteousness. The condition for protecting Job's life was already not voiced at that time: only the living Jesus can be tested by his own laws! For Satan, as a creature, had long known the Law of sinless life, for the protection of these Laws was his post before his turning against God (Ez 28:13-15). His advancement, that is, the transgression of this Law, caused the crucifixion of Christ, which is certain death.

In a time of great suffering like Job's, He asked the Father a question, and after the answer, He gave His Spirit into the Father's hands, His power over His life. And the Son of Man who was still alive saw this with His own eyes on the cross - like Elisha! After the second cry, Jesus was thirsty (Jn 19:28). This meant Samson's thirst who wanted to hand over the spiritual triumph of his chosen people to the Philistine (Palestine), that is, all the peoples of the world as well (Judg 15:17-20) - as it has already been discussed.

And Satan did not stop even then. He wanted to win, that is, he wanted to hear Christ's turning against to God in His vulnerable, near-death (Job-like) state. The thirsty Jesus was given sour wine to prolong His suffering so that to deny His God. The longer you suffer, the greater the chance of it.

By this time He had accepted the harmful, sour wine of Babylon the Great. For He was at the gate of His last miracle, at the end of His mission on Earth. His first miracle on Earth was at a wedding in Cana when He turned water into fine, comforting wine (Jn 2:9,11). All the invitees could share in it, and His disciples believed in Him because of the miracle. He had to accomplish

something of eternal joy on the cross of Jerusalem. After the water symbolizing the will of the Father, even the water of Babylon the Great, symbolizing the earthly will of Satan, had to be changed by the miracle of the cross so that the invitees of the whole world would believe in Him. This wedding will already be in the eternal kingdom of the Father (Rev 19:7,9).

After drinking the drink of bitterness offered on hyssop, Jesus declared: the earthly mission entrusted to Him by the Father had been successfully completed, closed! The sinless Son of Man conceived by the Holy Spirit, the sacrificial Lamb of the Old Testament, died, as evidenced by the bowed head (Jn 19:30). His last miracle began because a part of the crowd before His dead body on the cross had already revered the Son of God in Him (Matt 27:54; Mk 15:39; Lk 23:47-48)! Son of Man-Son of God duality set out on the path of world conquest. The secret of duality belongs to God, its gift, the sharing of the Holy Spirit is for the whole world. The fruit of His sacrificial blood is the New Testament after His resurrection, the Good News, the wine of joy that will forever transform and heal the harmful drink of Babylon the Great.

Joseph of Arimathea went to Pilate before Sunset and asked permission to bury the dead body of Jesus (Mk 15:42-43). As the Sabbath approached, no convict could remain on the cross, so the tomb of the buried Messiah had to be closed before 6:29 p.m. local time. Approximately this time is the 0 of the turning point.

When the Sabbath, beginning with this 0, or evening, became sunny - the next day after Sunrise - the Jewish leaders went again to Pilate (Matt 27:62). Crossing the Sabbath Law again, they revolved around the tomb of Jesus (Matt 27:64). More specifically, they were concerned about Jesus' prophecy of His own resurrection. Setting the resurrection as a deception by His apostles, they asked for a guard at the large-stone-sealed tomb of Jesus. For the disappearance of the dead body gives the people the impression of a resurrection what the apostles would be ready to do for Jesus. Pilate granted the request, so the Jewish leaders set a guard at the tomb and sealed it. However, the truth of Jesus' prophecy came to light in parallel with the deceit of the Jewish leaders: the Messiah was resurrected in an incorruptible body on the third day, and His earthly body disappeared forever (Matt 28:1-7).

The burial of Jesus' earthly body also represented the end of the earthly prefigures, which are: the Passover (Last Supper) with the total sacrificial order of the Old Testament, and the Old Testament itself with the people who served it. On the first day of the new week, the risen Jesus already preached the New Testament, which became a reality with the destruction of His body, with His sacrificial blood. The New Testament (completing the Old, the two together) can only be built on the spiritual body of the risen Jesus full of the Holy Spirit, whose shed blood shapes it into Good News: the grace of the Holy Spirit pouring out on the whole world, victory over death, the beginning of the journey to eternal life, the Second Coming of Jesus in full glory, from which all can share.

XVI. 2, 2x10, 2x100, 2x1000

2028 A.D.=1856 PE, because $2028 \times 1.0145 - 201.48 = 1855.9 \approx 1856$. This is 1855 PE, the last year in the Salvation chronology. But that is when the already real new time must begin, which replaces the prefigure beginning with the Egyptian Passover. Noah's Flood was in the year 1656 from Adam (Chart 1). $1656 + 200 = 1856$. 1856 PE points to this. 1856 years after the incarnation of the spiritual Adam, Jesus, a new time starts. The prophetic year $2 \times 100 = 200$ is a symbolic number based on the number 2, just like the others: $2 \times 10 =$ the prophetic year 20 - JU-SA conjunction, $2 \times 1000 = 2000$ - the Second Coming of Jesus twice, or Jesus visiting the Earth twice. But what does the number 2 mean?

Examining the 6-day Creation story reveals an outstanding difference. Each day bears God's affirmative statement except the 2nd. "And God saw that it was good" is only missing on the 2nd day, on the 3rd one it can be read twice, and on the 6th one it will be "very good" from the "good".

The Bible, from beginning to end, is a prophetic book. The correct translation of the first verse is very important. Many English and other translations need to be clarified.

"Gen 1:1 In the beginning of God's preparing the heavens and the earth --

2 the earth hath existed waste and void, and darkness [is] on the face of the deep, and the Spirit of God fluttering on the face of the waters,"

According to this more accurate English translation: At the beginning of the creation of Heaven and Earth by God — the Earth was waste and barren... So the word 'beginning' refers to the state of the Earth at that time! The Earth in this initial state of creation receives the first prophecy uttered by the Word, that is, Jesus: let there be light (Gen 1:3). That is, let the light symbolizing the glory of God be given to the Earth without created life. The final fulfillment of this prophecy will be with the Second Coming of Jesus, which will be given to the Earth swelling from created lives. Before that, many things are needed: 6 days of creation to make the Earth bubbly from created lives, the final phase of which is man created in the image of God — because God is life (Gen 2:1-4). Then comes the 7th day, with Adam and Eve created in the likeness of God. This second creation is already the result of Satan's turning against God. Satan also gives limited account of another created order (cherubs, angels). But things created by God are infinite - worthy of Him.

Eventually, because of sin, the Story of Salvation began, the end of which brings the final fulfillment of the first prophecy of the Bible. The counterpart to the glory of eternal life is inglorious life (light - darkness). The latter cannot be connected with God. He wants to share the glory, which He clearly sees as good, with everyone (Gen 1:4). However, Love is not violent, He leaves room for choice (free will). The glory offered by God may even be denied by His creature. But turning away from Love does not feed eternal life!

Water primarily symbolizes the will of God. On the 2nd day of creation He separates water (Gen 1:6). He draws a contiguous boundary in the middle, and the section above it He calls heaven

(Gen 1:5). On the Earth below the boundary, the water, the will of God is pulled away, forming a sea in one place to make the rest of the Earth dry (Gen 1:9). Thus God gives place to another will, prepares sharing or halves.

First, the first day, in relation to the created life destined for eternal glory and its absence, which He calls day and night. This bifurcation creates two transitions: day-and-night, with the evening in it, and night-and-day, with the morning in it – all in all a new day (Gen 1:5). And the day-evening-night-morning sequence points to time measuring as well. Every day of creation ends the same way: evening and morning come. This means that the Holy Trinity forms daytime! Day=light=divine glory for created life.

Second, the second day, when He gives room for other wills as well (Gen 1:7). It is also a prophecy pointing to Satan turning against God primarily. What is missing here is the positive statement: And God saw that it was good. And this sharing creates different, opposite transitions, which the omniscient God foresees, of course: one of them is night-and-day, which creates the morning followed by Falling into sin. And the other one caused by sin is day-and-night, which creates the evening, furthermore it initiates the Salvation Story of Jesus ending with a New Day.

So the number 2 means sharing, halving, association. Primarily in terms of One. And for the realisation of the One-based, homogeneous world, full of the glory of God, time is needed, the 4th dimension!

$2 \times 10 = 20$ is the ideal number of the JU-SA conjunction measuring cosmic time. The two planets, as Companions, as Lords of Time, create this unit. This is how the inhabitants of the Earth can find their way in cosmic time, the 4th dimension (Gen 1:14-19 – fourth day).

$2 \times 100 = 200$ is the time from 720(721) to 520(521) BPE, at the beginning of which truncated Israel was destroyed, and at the end its successor, Judah, consecrated the 2nd temple waiting for Jesus. The successor of the Great Israel was given so much time for its most important task. King Solomon consecrated a temple in Israel, the kingless Old Testament Jews did the same in Judah later — a sharing. Also linked to the beginning of this chapter, after the creation of the earthly Adam, the Flood was in the prophetic year of 1656, which temporarily cleansed the whole Earth by the outpouring of the all-conquering divine will. Accompanied to this, after the incarnation of spiritual Adam, Jesus, in $1656 + 200 = 1856$ PE there will be again the outpouring symbolized by the Flood as a prefigure, and the restoration of the heavenly Sanctuary - preceded by the Second Coming of Jesus in 1855 PE.

$2 \times 10 \times 100 = 2 \times 1000 = 2000$. After the fulfillment of 2, 20, 200 comes 2000, the last mission of Jesus secondly visiting the Earth. Daniel's "2300 evenings and mornings" prophecy concerning the reconstruction of Jerusalem began its long journey in 445(446) BPE, in the 20th year of the reign of Artaxerxes I. $2300 - 445 = 1855 = 2 \times 1000 + 2 \times 150 - 2 \times 200 - 45$. The Story of Salvation, which begins with Adam of the second creation, ends after 5832 prophetic years. It consists of two parts:

3977 years until the incarnation of Jesus, plus 1855 years until the Second Coming. Their difference is $3977-1855=2122$, so $3977=1855+2122$.

If we increase the equality by 100, it can also be written as: $4077=1855+2222$. As discussed above, 100 marks the age of the last-born of the old world in the new world when his firstborn is born. In the world without the Covenant of God before the Flood, Shem was the last to be born, and at his age of 100, Arphaxad was born in the new world after the Flood, which was supported with the Covenant given to Noah. Or so was Abram, who was also the lastborn of a worldwide Covenant symbolized by the rainbow and received a divine call and promise in the Story of Salvation. His son Isaac, the son of the Promise, was already the firstborn of the new world strengthened by the Old Testament, born to his 100-year-old father, Abraham (Chart 1). His task is to get God's plan of Salvation to Jesus, the Son of Spiritual Promise, within the framework of the Old Testament. To fulfill the people of the Promise through Isaac so that the Sinless Sacrifice can be realized according to the promise given to Eve. The succession must reach Mary.

Adam is the “firstborn” of the new world of the second creation. But a firstborn? No, or only symbolically, because he is a creature of God. He had no parents, or symbolically the Holy Trinity. He was not “born” as a child, but as a man of 100 prophetic years, defined by God. The same goes for Eve. And in the Salvation Story this symbol became a reality in the two cases listed above.

Jesus is characterized by duality. Mary, His earthly mother gave birth to Him as a firstborn child, His earthly father being “unknown” because Mary conceived in her womb by the Holy Spirit. Or He is very well known – but He is not earthly - because Jesus always prayed to His Father and called Himself the Son of God! He came from a completely different world - like Adam. Both became inhabitants of the sin-stricken Earth but there’s a huge difference between them: Jesus remained sinless during His earthly life, unlike Adam!

Returning to the equations $3977=1855+2122$ and $4077=1855+2222$, which is increased by 100: 100 refers primarily to Jesus. As the Firstborn of a New World, the Only Begotten of the Father is capable of accomplishing the mission of “I come from God and go to God” (Jn 13:3). The watershed boundary is His incarnation. The times before and after must become equal, symmetrical. The key to this is 2122 and $2122+100=2222$ – first and second visit of Earth. Jesus is the tenfold multiplier, the constructor, who combines division and halving to unite them once and for all - two semicircles become a whole again.

History before (and after) the incarnation of Jesus is to be re-evaluated because the research results of the past before 3977(3978) BPE=3919(3920)-200 B.C. can be linked to the people of the first creation, another world. This was radically different from our present world, its beginning is unknown, and we have relatively little information about it today. For example, even a six thousand-year-old find goes beyond our world today. And the farther away the subject of research is, the harder it is to give a true picture of it. Things are further complicated by the grave fact booming by the Bible that the “watershed” sin occurred only 3920 tropical

years before the incarnation of Christ, which is a very short time compared to a million (billion) years of history. And research of this short recent past is not easy either.

The Bible tells us that before the incarnation of Christ there was a world without sin, and then our current world suffering from sin was formed because of the “watershed” sin. How could it be without sin? It is not yet possible to experience it, despite the fact that there are some marks left to us. For example, the River Euphrates and its name already existed when the Garden of Eden was created (Gen 2:8-14). The river from Old Eden at that time also fed the Garden of Eden of Adam-Eve. But this trace of old times, the River Euphrates, which still exists on our Earth, will dry up according to the prophecy of the Book of Revelation (16:12). River dehydration is a symbol of a will-retreat that is a gift to people who follow God’s will and are on their way to God’s sinless world. The circle closes, back to God, where everything started!

So the 2300th evening comes, then the 2300th morning and no more. The morning light remains, it does not disappear. According to Daniel's prophecy, the Sanctuary will be restored. But it will be a radically new Sanctuary, not built of stones, but made up of the Almighty, the Lamb, the glory of God, that is, the Holy Spirit and God’s chosen peoples, nations (Rev 21:22-27). And this is the New Jerusalem without sin, which signifies eternal life (Rev 21:1-5).

The Book of Revelation gives a lot of information about the 7 years ahead. And the Bible itself tells the whole Story of Salvation in coded form. Anyone who feels motivated to decode can do so. There are still countless unexplored messages in the Bible for us. And the unexplored future is of paramount importance in this regard. I started writing my Diary in 2016 A.D.. The future events of that time have become a thing of the past. Among others, the JU-SA conjunction of DEC 21, 2020 A.D.. And the Future before us will gradually become a Past. He who is able to put an end to this process is the Creator God who has set the Final Closing Date for this, which is fast approaching.

The Bible, authenticated with star and planet positions and stars and planets, requires a shift in emphasis for the remained time of our world nearing its end. Tuning in to a world-shattering change, preparing to it spiritually, voluntarily, out of one's own conviction. There is already plenty of divine help available for this.

The chronology of Salvation given by the Bible is one of the most important. Such a precisely pre-prophesied history is amazing and dispels all doubts. It is designed by the Almighty, so it is truly unquestionable. Therefore, the Salvation Story is the basis of researched history and not the other way around! We live on the border of the Future before us and the Past which has become history. And it is good to know what Past is and what awaits us compared to the Present. The Second Coming is the most important event waiting for us. Divisions and rifts related to 2 show the way to it.

”Thes II.2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;"

The apostle Paul speaks of the Second Coming, which must be preceded by a willful turning away from truth of time and Law. It is an apostasy appearing at a particular time, due to the work of Satan. In fact, Paul expands Daniel's prophecy of 1260 prophetic years (7:25). Its closing date is 1335 PE=1316+200 A.D.. It is also a spiritual reformation marked by the name of Erasmus, followed by Luther in 1517 A.D.. This was because in the 1260 prophetic years since the destruction of the 2nd temple in Jerusalem, the two testimonies, the Old Testament and the complementary New Testament, were preached in mourning, or sackcloth (Rev 11:3), culminating in apostasy. The sackcloth also symbolizes the shadow rites of the Old Testament, which Jesus forever abolished, their total ending being the destruction of the 2nd temple in 75 PE. In the ensuing 1260 years, the Story of Salvation, marked by the name of Jesus, turned back from the New Testament to the now dead rites of the Old Testament. The service against God – which continues today - took place in shadow temples built of stone with goal to replace the ex-temple of Jerusalem. Jesus prophesied this before His death, and then to apostle John, a prisoner of the island of Patmos: Jerusalem, that is the spiritual Jerusalem, will be trodden down by the Gentiles (Lk 21:24;Rev 11:2-3).

The beast in the background, which is also the supporting symbol of the stone church, has 7 heads and 10 horns. First, crowns are placed on its heads, symbolizing a temporary kingdom (Rev 12:3). After that, the crowns migrate to the 10 horns, symbolizing the powers after the lost kingdom (Rev 13:1). In order to identify this symbol, one must go back to the earthly power symbolized by the lion (Rev 13:2), the power of which was also given by the dragon, or Satan, during his reign. The number of the beast of power is 666 in the Book of Revelation (13:18). Babylon the Great, which will last until the Second Coming, began in 665(666) BPE during the reign of Assyria at that time. The empire, famous for its cruelty, passed on its power to Babylon (lion), then to the Medo-Persian Empire (bear), and then to the Greek Empire (leopard). After that, only the 4th part of the power of Babylon the Great remained, the beginning of which was occupied by the Roman Empire.

Under its existence, it was the incarnation of Jesus which also marks the end of the first 665 (666) prophetic years since the beginning of Babylon the Great. Then the beast that had 10 horns and 7 heads having 7 crowns on them, began to persecute the New Testament woman who gave birth to the Son, the Child, Jesus, who later ascended to the throne of God (Rev 12:1,5). The Son of God, risen from death, finally knocked the 7 crowns off the heads of the beast. The crowns were placed on the 10 horns (Rev 13:1), which are no longer kingdoms with kings, but only earthly powers ruled by apparent kings (Rev 17:12). Then the great harlot who appears, when she sits on the beast, removes all crowns, leaving only crownless horns and heads (Rev 17:3,7). From now on, the great fornicator will be the crown!

Babylon the Great accompanied by a series of apostasy during its existence supports the beast which firstly has 7 heads and 10 horns. The Bible tells of the first apostasy during its existence,

which ended with the destruction of the first temple in Jerusalem. A period hallmarked by seven kings of Judah: the beginning of this was king Hezekiah who received 15 life-extending years in 715(716) BPE, and the end of this was the last king of Judah, Jehoiachin who reigned in 601(602) BPE. Then, 11 years later, in 590(591) BPE, Babylon destroyed Jerusalem and the temple of Solomon. The ever-increasing spiritual separation from God that began at Solomon, the low point of which was realized by left-alone Judah, brought with it the destruction of the stone structures (temple plus city). The second temple consecrated in 520(521) BPE was the cure for this, despite the fact that positive processes had been experienced before it (e.g. Josiah).

In the age marked by the New Testament of Jesus, after the destruction of the second temple, only the consecration of the Spiritual Temple can be the cure! This happened before the New Testament's apostasy in the same way as the Old Testament's: the temple of Solomon was consecrated in 1010(1011) BPE and the second in 38 PE, by anointing Jesus in the waters of the Jordan. In 520(521) BPE, the Jews consecrated the temple to the Messiah who brought its missing Ark of the Covenant, who, by His death, split its upholstery and showed the destiny of the prefigure stone structures, according to God's plan.

The split in two tapestry, symbolizing the earthly body of Jesus, opened the way to the Holy of Holies, where the high priest of the Old Testament could enter once a year. The mortal body that became destructed forever opened the way to the new Holy of Holies, which is found in everyone and replaces the old one built of stone. Therefore, there is no need for a lifeless old one! Until the moment of overcoming sin, they could serve as prefigures of God's fight against sin with a gradual decline in significance, in parallel with the Old Testament, which strengthened their defensive stone walls. Until His death, Jesus the High Priest served even in the spirit of the Old Testament as the living Ark of the Covenant who was about to fill the Holy of Holies within us. First, the grace belonged to the Jews who, by crucifying Jesus, committed the major apostasy of their history! And after 45 PE this grace became the property of the whole world!

So Old Testament Israel had 3 anointed kings before the consecration of Solomon's temple: Saul, David, Solomon. After Solomon's death, the temple became the property of Judah, that became its sole owner only after 720(721) BPE, when truncated Israel ceased to exist. Then there were 7 more Judah's kings. Before the consecration and destruction of the same temple we can speak of a total of 10 kings: 3 ruled over Israel only, 7 over Judah only. It is Jesus anointed with Holy Spirit who, in consecrating and sacrificing the same temple, that is His own body, took the place of the 10 kings, uniting the Israel-Judah pair forever. And this symbol is a couple reunited by the end of times, symbolized by the Great Israel of the peoples of the world, the bride, and Jesus, the tenfold multiplier, the groom, which union will be realized with His Second Coming.

There is an apostasy between the two events, which are consecration and destruction on the one hand, and the first and second visits to Earth on the other. It was developed using the same line of Salvation Story — first in the period of the Old and then of the New Testament. Its realizer is Satan, who works against Jesus. He makes power beasts of his own free will. Its negative impact can already be felt with the appearance of the first earthly king of Israel, Saul

(Sam I.13:8-14). The identification of the Old Testament beast offspring with numbers under the New Testament is as follows:

$19.86 \times 36 = 714.96 \approx 715$; $19.86 \times 33.58 = 666.8988$; $714.96 + 666.8988 = 1381.8588 \approx 1382$; $1381.8588 - 66 = 1315.8588 \approx 1316$; $19.86 \times 70 = 1390.2 \approx 1389$; $1389 + 193 = 1582$; $1828 / 19.86 = 92.044$; $19.86 \times (70 + 22) \approx 1828$; $1828 - 1382 / 1383 = 446 / 445$. Numerical investigation is possible with a tolerance of 1 year.

- The base unit will be 19.86 Solar years, which applies to the JU-SA conjunction. Therefore, the numbers representing the prophetic years before the incarnation of Jesus will represent the Solar years after the incarnation.

- 715: This means 715(716) BPE in prophetic years. This represents an extension of Hezekiah's life by 15 years. In Solar years, this is 36 JU-SA conjunctions, the time between two triple ones, and the number of Solar years required for a 10 degree precession. $36 = 26 + 10$, such a sum means $10 \times 19.86 \approx 200$ Solar year time insertion, which is a new based time computation with a starting date of 7(-6) B.C. (Figure 18.a). The sum also points to the JU-SA conjunction which preceded the birth of Jesus in Bethlehem by 7 years.

- 1382: the end of the former period plus ≈ 666 Solar years would be the introductory date of the new time, 1382/1383 A.D. (716+666). However, the beginning of the period of the Solar year-prophetic year is 193 A.D., so $1388 / 1389 + 193 = 1382 / 1383 + 193 + 6 = 1582$ A.D. is the next sync point. A new, accurate time computation can only begin with the passage of a period of 1389.3725 years. 665(666) BPE is the starting date of Babylon the Great (prophetic years).

- 1316: The year of the Reformation, by which time the 200-year insertion had already taken place. Then, $66 + 200$ Solar years later, the Solar year-Julian calendar synchronization also took place. This is the Gregorian calendar.

- 1389: Sync point of the period of the Solar year-prophetic year (1389.3725). Nearly 70 JU-SA conjunctions, the number of Solar years between 1583 and 193 A.D.. The 34 in the sum $70 = 36 + 34$ also refers to the 33.58 Lunar years and their relationship. And this is the feast of the Passover and Easter of Jesus, with the associated Solar year-Lunar year period.

- 446/445: 445(446) BPE, Decree of Artaxerxes I, paving the way for the reconstruction of Jerusalem. The end of the 1389 Solar year-period is $1383 + 200$ A.D. astronomically. Hence after 445 Solar years will be the Second Coming of Jesus and after $445 - 7 = 438$ Solar years the last JU-SA conjunction on DEC 21, 2020 A.D., which is $438 / 19.86 = 22.05 \approx 22$ conjunctions during the interval. The $(445 - 8 = 437) / 19.86$ approximation gives a more accurate result (22.004).

$2 + 2 \times 10 = 22$ and $22 + 2 \times 100 = 222$, these numbers accompany the New Testament era. 2×1000 is still missing for 2222. More precisely, 1×1000 is already available, but 2×1000 is already with Jesus, who will bring it with His Second Coming. Then the equation $4077 = 1855 + 2222$ already discussed is realized.

The whole chronology of Salvation Story was determined by God. In space-time, you can only "travel" according to the laws set by Him. Even the beast cannot change time, only the numbers that mark the passage of time assigned to it can be rewritten. The first number in the Salvation Story that refers to Satan and time is 665 (666), which marks the beginning of Babylon the Great. He intends to build this earthly empire. The number is linked to the incarnation of Jesus. It was in these prophetic years that the number 445 was given by God, when His motto was spoken: the goal is to build up the heavenly Jerusalem through the rebuilt earthly Jerusalem. Among the reasons for this purpose is the apostasy of the Old Testament.

When we reach a goal, it gives us a new beginning, a new timeline. That's what God emphasizes through the Bible, and that's what Satan has copied, and that's what he wants to accomplish through the beasts of the Earth. He rewrites the Old and New Testament chronologies of the incarnation of Christ "to his own taste". Let $715+667+200$ Solar years be the introductory date of such a chronology, rewritten and aligned with the triple JU-SA conjunction, and also marking the starting point of the Zodiac, or rather $716+666+200=1582$ Solar years, applied with 1 year tolerance according to God's guidance. If we add 445 Solar years to this amount, the target is reached. Copying the purpose of the decree issued by Artaxerxes, the realization of his new empire will be his motto according to the era that took office from 1582/1583 A.D.. Because of the JU-SA conjunction of MAY 3, 1583 A.D. and the 1389.3725 Solar year-period associated with the incarnation of Jesus, a new chronology could have begun at this time. Preparations for this had already begun before the Reformation. And the end of all kinds of time computations will be the 520th prophetic year after the Reformation, i.e. the 512th Solar year.

This end point concludes the whole Salvation Story, as shown by the equation centred on the incarnation of Jesus according to the prophetic years: $4077=1855+2222$. This was the basis for the other equation under the New Testament, where the numbers represent Solar years: $2028=917+1111$, or with a tolerance of 1 year $2027=716+200+666+445$. The 916 focuses on the Vernal Equinox, because if we reduce this by 200, it approaches 715.6 Solar years, which is a precession of 10 degrees. The official start of the new time of the beast is founded on this plus 666 Solar years. He intends to end his timeline with half of 2222, which is $1111=666+445$.

Further modifying the equations emphasizing the number 2: $2 \times 2028 = 2 \times (917 + 1111)$, which is $4056 = 1834 + 2222$. $4056 + 21 = 1834 + 21 + 2222$. This brings us back to the first equation $4077 = 1855 + 2222$.

Whichever path we choose, we will get to the same place, even though the paths are different. The difference is $2 \times 21 = 42$, which is first of all the time of Jesus' life on Earth in prophetic years. It began with His incarnation - from God's eternal world to the earthly world - and ended with His ascension - from the earthly world to God's eternal kingdom. In between is the crucifixion caused by apostasy. The beginning of the 42 years is also a new time, the ultimate reality of which is ascension into heaven. (The same goes for the Second Coming.)

The timeline of the beast is similar: preparing for a new time, then creating an apostasy, then formally launching the new time. Thus the timeline is realised in the earthly world. In contrast,

Jesus only “cares for” the world of God. The completion of the first stage of the earthly world came to pass after 665 prophetic years, from the beginning of Satan’s Babylon the Great. The reason for the occurrence was the birth of Jesus, which led to the beginning of a new time. This new era removed the beastly crown, its royal title. Therefore, the beast began a new time at the end of a 666 Solar year-period. This still required falsifying the date of incarnation by 200 ± 4 Solar years.

The ends of the numbers should be examined. What earthly power dominated at the end of the 665 prophetic years? The Roman Empire. And at the end of the 666 Solar years? The successor and legacy of the Roman Empire - earthly powers without kings, that is, with apparent crowned kings. Pope Gregory and the beast he represented were the official initiators of the new era in 1582 A.D.!

The apostle John notices another beast (Rev 13:11). It has two horns like a lamb, but speaks satanic way. However, it fully carries the attributes of the first beast, which was healed from its mortal wound, and behaves the same way (Rev 13:12). Jacob prophesied that the descendants of one of his sons, the tribe of Dan, would become first a serpent and then a two-horned serpent (cerastes) (Gen 49:17). The serpent is a symbol of Satan, and deliverance from him is brought about by the Lord (Gen 49:18). With His first coming He freed us from the serpent, with the second from the horned serpent. The first beast comes out of the sea (Rev 13:1), the second out of the land (Rev 13:11). The first one must continue to live according to God’s will (water) in order to perform the “rewriting” of time and Law during 1260 prophetic years. It is accompanied by the second, which revives the idolatry of the tribe of Dan. But this which comes up from the earth is no longer supported by the will of God, so it passes on its buried but resurrected rites to the first beast.

Two beasts with two roots: water and ground. Together, the two represent the entire surface of the Earth, all terrestrial populations. Which is symbolized by the horned serpent does the same things that Ezekiel had already described in 596(597) BPE (Ez 1:1-2,8:1) based on the vision given by Jesus. The site is Jerusalem, the object of the vision is the apostasy of Israel and Judah (Ez 9:9). To reveal the magnitude of this, Ezekiel must go through the city walls of Jerusalem all the way to the altar of the Sanctuary (Ez 8:5). When he has dug deep enough toward the Jewish leaders who boast the ministry of the Old Testament Law symbolized by the stone wall (70 elders, Ez 8:11), the essence of their ministry is revealed: through this hole he can see creatures creeping on the ground, abominable beasts, that is, idols of the tribe of Dan, Israel (Ez 8:10). The wall around them is paved with these, covering the cherubim protecting the Law of God that are originally there. These are images of jealousy (Ez 8:3-5), shadow copies of the Law and destined for God as a fragrance, a prayer (Ez 8:11).

The Sun rising in the East is also a shadow of the glory of God. The 25 men, the high priest plus 24 elders, who are between the altar and the porch of God's earthly, shadow-abode, turn their backs on the temple and worship the Sun (Ez 8:16). The 24 elders symbolize the mature person of faith living 24 hours a day, that is, forever, near the throne of God and the Lamb (Rev 8:13-

14). In the Jerusalem's temple, the prefigure of coexistence, the 25 leaders, Judah's notabilities, who are in the immediate vicinity of Jesus' sacrificial altar, do not serve it but the Sun shining outside the temple. This is the culmination of apostasy.

"Ez 9:2 And lo, six men are coming from the way of the upper gate, that is facing the north, and each his slaughter-weapon in his hand, and one man in their midst is clothed with linen, and a scribe's inkhorn at his loins, and they come in, and stand near the brazen altar."

To remedy it, 6 city inspectors appear with destructive weapon in their hands, in addition a man dressed in linen with inkwell made of horns around His waist, and they go to the ore altar. But the messenger, clothed and endowed with the glory of God, must go to the entrance of the house, Jerusalem (Ez 9:3-4). Going from the outside inwards, you have to get to the middle, while you have to mark with ink the forehead of people who want to take action against this devastating apostasy. This is the very sealing which protects them from the destruction of apostasy, the authentic ink that writes the Bible. Jesus, sent by the Father, has such power, which is symbolized by the ink of the inkwell made of horn on His waist. This power is Tammuz, the cleansing fire of the Holy Spirit, the lack of which is wailed by the women waiting at the door of the house of God (Ez 8:14). The house can only be entered after the return of the Divine Person who has left Israel.

For Old Testament Israel, this returning Healer is Jesus anointed with the Holy Spirit, because women mourn for Him: Women of the Old and New Testaments. And the world-shaking change caused by the Messiah is so great that seeing this Ezekiel gets the impression that God's remaining chosen people will also perish (Ez 9:8). However, the Messiah of this people receives confirmation from God that what He has done is in accordance with God's plan (Ez 9:11). The ultimate purpose of this plan is also revealed in the first verse of Chapter 10, where the throne of God is already seen, to which the remnant chosen people of the world will be led by the Son sent by God, dressed in linen with an inkhorn on His waist, the Husband of mourning women.

In front of the throne in heaven, the Lamb has 7 horns and 7 eyes (Rev 5:6). Only He is worthy to open the seals He has sealed (Rev 5:5,9) as the Saviour of the whole world (Rev 5:4) in front of the weeping apostle John. Following the example of this, Satan, who also seals and then breaks them up, acts as the Saviour of the mortal earthly world (Rev 13:16). Earthly constructor is the two-horned beast. This supports the former one in all respects because idolatry leading to apostasy is their common main goal.

So the two-horned beast, the horned snake, is a descendant of Old Testament Israel in the New Testament era, constantly working to keep the now dead idols of the Old Testament alive — constantly working against Jesus. This is the 8th ruler, the successor of the last 7 kings of Judah of the Old Testament on the road to destruction (Rev 17:11). Starting from and feeding on these Old Testament foundations, the first beast is constant idolatry, seemingly supporting the New Testament. This 7-headed and 10-horned beast takes over the New Testament after a while, seemingly identifies with it and acting in the name of Jesus, but just against Him. It changes: the crowns that move from its heads (Rev 12:3) to its horns (Rev 13:1) show the change, which are

eventually eliminated by the great harlot (Rev 17:3,7). And this is reminiscent of the Old Testament roots in reverse order: before the incarnation of Jesus, there were 7 crowned kings who ruled only in Judah, before them 3 more anointed ones in Great Israel. Between them there are $980-720=260$ prophetic years (Figure 3).

During this period, growing fornication, alienation from God in faith, bloodshed, chaos, on the part of both truncated Israel and the Kingdom of Judah formed in 980(981) BPE. For these years of the Story of Salvation, the banner of great fornication can be set. That time also, Jerusalem and its temple mean the coexistence with God. A city that is characterized by 7 hills. And there is another city built on 7 hills: Rome, the capital of the former Roman Empire (Rev 17:9). In it is the papal authority, which also proclaims coexistence with God through the Gospel of Jesus - serving in stone temples.

2520 is the time imposed on the existence of Babylon the Great, half of which is 1260. In addition, the sum of $1260=1000+260$ heralds the appearance of the 260 prophetic years representing the Old Testament spiritual fornication under Jesus' New Testament, as discussed above. It already carries the great harlot marker. The harlot before the start of Babylon the Great will be a great harlot during the existence of Babylon the Great.

"Rev 17:18 and the woman that thou didst see is the great city that is having reign over the kings of the land."

The city, which has the King of kings, identifies the people, the great harlot. During the 260-year period of the Old Testament, Jerusalem was the prefigure city where an uncrowned King of kings, Jesus lived with His chosen people in a prefigure temple built of stone. The seemingly serving Old Testament people who rejected this coexistence were the fornicators before the start of Babylon the Great (Deu 31:16; Ez 23:4,44).

During the New Testament, the risen, crowned Jesus dwells with the people of the whole world preparing for New Jerusalem, moving with His Holy Spirit into their spiritual temples. The great fornicator, the people is identified by the city that apparently proclaims coexistence with Christ, His New Testament, also in stone temples during the reign of Babylon the Great. Rome, the capital of such stone churches in the world, was built on 7 hills in the same way as Jerusalem of the Old Testament. It became the heir to this because it behaves in the way of the Old Testament city of Rama: embedded in lifeless stone walls, it wants to protect and keep alive the prefigure rites - as already discussed (Chapter VIII.3.6). And our age is full of all kinds of stone churches around the world.

The prophecy describing the beginning of deliverance from the bondage of the stone walls, the beginning of which is the end of the prophecy, appears in the Bible in 3 forms and first given to Daniel:

- 3 times: time+two times+half time= $1 \times 360 + 2 \times 360 + 0.5 \times 360 = 3.5 \times 360 = (2/2 + 2/1 + 1/2) \times 360$
days=years

- 2 times: 1260 days=years

- 2 times: $42 \text{ months} = 42 \times 30 = 3.5 \times 12 \times 30 \text{ days} = \text{years}$

The versions draw attention to halving, as discussed earlier. Satan wants to solve his imperial plan during the New Testament in half the time given by God:

- 7 is a sign of completeness. He does not need 7 symbolic days of creation to realize his earthly empire, which will be built up to the end times, because its time basis, "time", must be multiplied by only $7/2=3.5$.

- 1260 is half of 2520. Half of the time imposed on Babylon the Great is enough for him to rewrite the time and the Law, and the rest of the time he can use to complete his plans.

- 12 is half of 24. A day consists of 24 hours. Half a day is enough for him. Instead of such a Sun which symbolizes eternal life and shines for 24 hours, he fights for a Sun that shines according to the laws of our present world - let our transient world remain forever.

At the same time, the 520 prophetic years following the end of prophecy already herald the nearness of the end of the way to Jesus interceding in heaven, which is double the 260 highly destructive years. These are the last 520 prophetic years of the 2520 imposed on Babylon the Great ($2000+520$). And the last 55 prophetic years of this period specifically warn of the struggle against idolatry with the reign of king Manasseh. Old Testament idolatry dating back to the tribe of Dan lasts until the Second Coming.

Until then, we have to wait another 7 years. Through 7 days, Noah transmitted Jesus' call to the saving Ark to the people of that time. In the 7 years ahead, the focus is also on the proclamation of the Word of Jesus. There are many messages for us, the completeness of which is the decoding of the Book of Revelation. Looking through the glasses of Salvation Story, one must pay close attention to the Future before us. The passage of time brings the reality of events, complete decoding.

The first verse of the Book of Revelation states: Jesus Christ is the breaker (decoder) of the seals of the Bible according to the will of the Father. According to the chronology of the plan of Salvation, it is revealed to those who serve it — prophets, apostles, and all the souls of Israel. We now have the chronology of the entire Salvation Story, which is one of the signs of the end times. However, the chronological details of the 7 years ahead are yet to be clarified.

XVII. Temporary closure

One of the main purposes of my Diary is a chronological study based on the Bible, astronomy, and their other supporting sources. This also requires deciphering Daniel's prophecy of 2300 prophetic years. The date of its fulfillment is 2028 A.D., which is the Final Closing Date. Another prophecy in the book of Daniel refers to this time and proclaims the 2520 prophetic years of Babylon the Great. The difference of their beginnings is 220 prophetic years ($2520-2300$). However, the 2300-year period has another starting date in the Salvation Story: 2300(2301) BPE. This is the date between Arphaxad and Selah, where, according to the New Testament, the 4th

generation, Cainan is located (Chart 1). From there, 2300 prophetic years later, another Sanctuary was restored. And this is the incarnation of Jesus.

So, first of all, the 4th generation who was born of God's will (cleansing water) needed that Sanctuary who was born on Earth. He replaced the Sanctuary's prefigures of the Old Testament. However, this Sanctuary was destroyed in Jerusalem, in the site of the crucifixion - and the city as well later. Besides this the 4th generation continued on its path to fulfillment. In the end, the Earth reserved for fire will be destroyed along with Babylon the Great. The fulfilled generation needs a rebuilt Jerusalem worthy of His Eternal Sanctuary – first on Earth, then in Heaven. For Jesus, who is full of the Holy Spirit, can only dwell in the Father's kingdom with His redeemed people, the 4th generation surrounding Him as a Sanctuary. Then the Sanctuary will be restored: God will be all in all (Cor I.15:27-28; Rev 21:22-24).

A great many verses in the Bible inform us of the Second Coming, the end of the world. Without wishing to be exhaustive, there are some important passages in support of the chronology:

Cor I.15:22-28, 51-55; Thess I.4:15-17, 5:1-4; Thess II.2:1-10; Pet II.3:3-14; Tim II.3:1-7, Tim I.4:1-5; Matt 24:1-44, 7:13-14, 13:24-30, 47-50; Mk 13:1-37; Lk 21:5-36, 13:23-30; Rev 19:11-21, 20:1-15; etc.

The apostle Paul discusses the reality of the resurrection in Cor I.15 and also provides a chronological basis for this. Jesus is the firstfruits of the risen because He is the first to die sinless! Therefore, only He is given the power to raise other dead, to attract them from their graves to eternal life. Moses also rose from the grace of God, but for the first time in the Story of Salvation it was at the resurrection of Christ that many were delivered from death with Him (Matt 27:52-53). And these saints went into the holy city! This can only be the heavenly eternal kingdom for they got there with Jesus.

And this is a prefigure of His Second Coming. Then, thanks to Jesus, there will be a mass resurrection, which He directs with His angels. There will be a transformation for both those who will be resurrected from the grave and those who will still be alive at the coming. So the chronology is:

- First Mass Resurrection on the third day after Jesus' death: 41 and a half PE=240 A.D.
- Second Mass Resurrection, plus Transformation of the Living: 1855 PE=2028 A.D.
- Then The End!

My diary writing has also come to a temporary end. It cannot be closed finally, as the Salvation Story is not over yet. In the 7 years ahead, there are many more messages from Jesus and many more seals to be opened. For my part, I am reserving the space for ADDITIONS for the next 7 years, which I would like to keep expanding and publishing as it becomes relevant.

It would be good to clarify much more biblical content to know more about the infinite God. There is an increasing chance of this because of the impending end, because the greater the trial, the greater the grace. The Book of Revelation contains more warnings and descriptions of

final destruction, and less Good News (Gospel). But all is well that ends well! The prophetic promise of the Bible, the new Eden waiting for us, the everlasting kingdom, is good beyond imagination! This precludes duality, that is, the now existing GOOD - BAD pair. For this reason, only the GOOD part can go to the eternal kingdom of God beyond all imagination. Among other things, the doomsday serves this purpose. However, before the separation symbolized by 2, everyone has a choice. There is a great deal of support available for this decision through the Bible, astronomy, and other channels.

For me, it is a decisive fact to have a writing's truth supported by astronomy. Such writing is the Bible. And there is an other writing: the Lamb's Book of Life written by God (Rev 20:12-15,21:27)! God is the truth. Through the prophets, the Bible was also written by God, and astronomy also came from Him. A symbol of unchanging truth is astronomy, the celestial bodies on which it is based are just as above us as God. But the Book of Life will give us the ultimate truth: eternal life or second death (Rev 20:4-5,14-15).

The Second Coming is the beginning of a new era, a thousand-year reign, the full glory kingdom of Jesus. The Book of Revelation calls it the first resurrection, for it is at this time that the resurrection of the dead and the transformation of the living will take place together in the whole world (Rev 20:4-6;Cor I.15:51-52;Thes I.4:15-17). Both of them give eternal life. But Jesus is the One who can give such a gift and is able to bind Satan for a thousand years with the prison key He has (Rev 20:1-3). However, because of the new time that begins at that time, the 1000 years is a symbol that has its roots in the beginning of the Story of Salvation (Chapters VIII.3.3, VIII.3.4, VIII.17).

Adam and Eve received the age limit of 1000 prophetic years for sin, which was overwritten by the Flood. Not a single man of the generation living until then reached this age limit. Methuselah's 969 prophetic years were the maximum. More than 120 prophetic years before the Flood, because of the increase in evil, God declared that the maximum of earthly life in the world after the Flood would be reduced to 120 years (Gen 6:3). And in the 120th year of Adam, Cain slew his brother.

As discussed earlier, the number for eternal life is $1000=100 \times 10$: Jesus, who comes from the eternal kingdom with tenfold power, brings the age limit of eternal life, that is, 1000 years! The 100 means the cessation of the world of sin and the beginning of the eternal kingdom and the key to the depths that is in the hands of Christ: $2000+2+120+100=2122+100=2222$, $4077=1855+2222$.

"Cor I.15:25 for it behoveth him to reign till he may have put all the enemies under his feet --

26 the last enemy is done away -- death;"

So the reign symbolized by 1000 years is needed for the wages of sin, death, to cease forever with its servants. These are Satan as its root and his supporters. And the perfect Sovereign over sin is Jesus Christ - already in His earthly life!

The second death requires a second resurrection because the first only affects the people of Jesus, Israel of the New Testament (Matt 24:37-41). Without exception, everyone must stand before the judgment seat of Jesus (Jn 5:22,27-29;Rom 14:10;Cor II.5:10)!

No question, concerning the chronology the first one is the cure for our mortal earthly life, is the way to the tree of eternal life through the gates of the New Jerusalem (Rev 22:14). Let us try to enter (Matt 7:13-14;Lk 13:23-25)! For those who remain outside the gate have sad qualities: selfish, boastful, blasphemous, irreverent, slanderous, cruel, evil-minded, fornicators, murderers, inhibitors to eat certain foods, souls marked by lies, separated from the faith of God, etc. (Tim II.3:1-7;Tim I.4:1-5;Rev 21:8). Indeed, if we look at the world we live in today, we can ourselves see these signs of the end times.

But we can also see the Good News of the Gospel of Jesus for the next 7 years:

"Rev 22:20 he saith -- who is testifying these things -- 'Yes, I come quickly!' Amen! Yes, be coming, Lord Jesus!

21 The grace of our Lord Jesus Christ [is] with you all. Amen."

Anoely

ADDITIONS

XVIII. Biblical significance of the lunisolar time system

Counting the Lunar and Solar years in parallel was one of the main tasks of the chosen people. The meaning of this is given by Jesus. It was therefore He who determined for His people the common beginning of the two units of time, which was the Egyptian Passover. The counting will last until His Second Coming, the end. But the first purpose of the chronological orientation was His first coming, or more precisely His crucifixion, which concluded His first mission on Earth and accomplished the redemption of mankind.

The first counting interval from 1281(-1280) B.C. to 240 A.D. was $1520 = 1000 + 520$ Solar years, which is not a short time. However, keeping track of Lunar years was simple: for every 12 New Moons, they entered 1 Lunar year in their "records". And then they kept the perpetual feast reminiscent of Egyptian Passover at the command of Jesus (Ex 12:2;13:3-10). This was repeated by the people of the Old Testament for 1520 Solar years. By quick conversion, this is $1520 \times 365.2422 / 354.367 = 1566.6474$ Lunar years. In reality, whole years are counted, so 1567 Lunar years had to have elapsed between APR 14, 1281(-1280) B.C. and AUG 5, 240 A.D., which are the dates of the prefigure - the Egyptian Passover - and its reality -- Jesus' death on the cross.

Proof that the dates are correct is as follows (1 year tolerance allowed):

The Vernal Equinox receded 12 days during 1520 Solar years from APR 1, 1281(-1280) B.C. 15:41:58 to MAR 20, 240 A.D. 21:24:13. The Equinox dates are exactly the limits of the 1520 Solar years. That is, in our current calendar, there is a difference of 12 days between the boundary dates of exactly 1520 Solar years. In 1281(-1280) B.C., the Solar year boundary is 1 APR, and the New Moon boundary is 14 APR. Relative to the latter date, the Solar year distance of 1520 gives a boundary of 2 APR 240 A.D. ($14 - 12 = 2$ APR). For the whole Lunar year, the Solar year base is 2 APR 240 A.D..

1520 whole Solar years equals 1566.6474 non-whole Lunar years. $1567 - 1566.6474 = 0.3526$, the days corresponding to this fraction are missing from the whole Lunar year. That is $0.3526 \times 354.367 = 124.94 \approx 125$ days. If we add this number of days to the date of 2 APR 240 A.D., then this is the date, when the Passover of 14 APR 1281(-1280) B.C., as a prefigure holiday, became a reality!

APR 2, 240 A.D. + 125 earth days = AUG 5, 240 A.D., it is the month of the 12th New Moon of the Lunar year 1567 from APR 14, 1281(-1280) B.C., that is the date of Jesus' death on the cross.

It is also possible to arrive at this date by focusing on the whole Lunar and Solar year. $1567 \times 354.367 = 555293.089$ days. $555293.089 / 365.2422 = 1520.342$ Solar years. $1520 \times 365.2422 = 555168.144$ days. $555293.089 - 555168.144 = 124.945 \approx 125$ days. To the 1520

whole Solar years, 125 more days must be added to create a whole Lunar year time span. $125 \text{ days} = 0.342 \times 1 \text{ Solar years}$.

Since the chronological unit of the Bible is the prophetic year, the Lunar year 1567 is ≈ 1542 measured in this unit. In the new time reckoning of the chosen Old Testament people, which began in Egypt, the prophetic year was even present, since it is the time base of all their prophecies and the only way to get to Adam. Calculated in this way, 5832 prophetic years are God's appointed time in the Story of Salvation. This is $5832 \times 0.9856 = 5748$ Solar years, with the final date of $1828 + 200 = 2028$ A.D., the Second Coming of Jesus. We are now in 2022 A.D., the 5742nd Solar year.

In the lunisolar Jewish calendar currently in use, this year is 5782, 40 Solar years more than the value converted from the prophetic year chronology. According to the Jewish calendar, the date of Adam's creation is Monday, 7 OCT 3761(-3760) B.C.. This date is according to the Gregorian calendar, which contains an extra 200 (± 4) Solar years compared to the incarnation of Jesus. This calendar, which is still in use today, is based on the Julian calendar.

The Salvation Story tells us that $3977 = 3900 + 77$ prophetic years passed from Adam to Jesus. That's $3977 \times 0.9856 = 3919.73 \approx 3920$ Solar years. The difference between the two dates is $3920 - 3761(3760) = 159(160)$ Solar years. The question is, what event in the Gregorian calendar corresponds to the date pointing to the reference point marked 1 B.C. or 0 A.D. in the Jewish calendar?

The solar and lunisolar time computations associated with the real incarnation of Jesus - the astronomical program and the corresponding Jewish calendar - should show a difference of 200 Solar years from the incarnation. In the Jewish calendar the date of Monday, 7 OCT 3761(-3760) B.C. is only 159/160 Solar years less in the Adam-Jesus interval. Taking into account the Jewish calendar's autumn start, this represents a shortfall of ≈ 40 Solar years. This is exactly the number of Solar years that the Jewish calendar shows as surplus in 2022 A.D.. However, this is not really a surplus, but points to the reference point of the calendar, which is the 40/41st Solar year before the incarnation of Jesus, the date of Julius Ceasar's calendar reform.

According to the Jewish calendar rule, 3761(-3760) B.C. plus the current Gregorian calendar date equals the Solar year of the Jewish calendar from Adam. This is 40 Solar years more than the value converted from the prophetic years of the Story of Salvation, because the reference for this calendar is the calendar reform of Julius Ceasar. Prior to the date of this calendar reform, "Missing Years" appear in the Jewish calendar compared to the Gregorian calendar. That is, the former rule is replaced by another rule in this interval.

"Missing years" means specifically 164/165 Solar years. The mystery of their creation can be explained by the following example, in which the date examined is 586(587) B.C., the destruction of the Temple of Solomon (Jerusalem) by the Babylonian Empire, the beginning of the 70-prophetic year Babylonian captivity, according to the chronological research of the time (1 year tolerance):

- 590(591) BPE, according to the prophetic years of the Salvation Story, reference is the incarnation.
- 422(423) B.C., according to the Solar years of the Jewish calendar, apparent reference is the incarnation, the real one is Julius Ceasar's calendar reform.
- 3338 A.M. (Anno Mundi), according to the Solar years of the Jewish calendar, reference is the creation of Adam.

Henceforth, the starting points are the dates of the Salvation Story 590(591) and 3977(3978) BPE.

- $0.9856 \times 590 = 581.5 \approx 582$; due to the anomaly Jesus was born 4 years before Jesus (or due to the Metonic cycle), this makes $582 + 4 = 586(587)$ B.C. (Chapter XI.1).

- $586 - 160 - 4 = 422(423)$ B.C.; the reference date for the Jewish calendar to the Gregorian calendar is the introduction year of the Julian calendar, 45-4 (-40) B.C.. This points to the 40th Solar year before the incarnation of Jesus, while the Gregorian calendar points to the 200th Solar year. This leaves $200 - 40 = 160$ Solar years as a correction for the chronology before the introduction of the Julian calendar. Since the Jewish calendar was last aligned with the Gregorian calendar, the Metonic cycle gives an additional 4 years as a correction above 160. These 164/165 Solar years represent the time behind the "Missing Years".

- $3338 \text{ A.M.} = 0.9856 \times 3387$; this rabbinic date is the Solar years recalculated from the prophetic year-based chronology from Adam's creation, also the beginning of the Babylonian captivity (Figure 3, Chapter VI). Such conversion gives the 5742nd Solar year corresponding to 2022 A.D. ($0.9856 \times 5826 = 5742$). This becomes 5782 if the reference is Julius Ceasar's calendar reform. The plus 40 Solar years draw attention to this date. In other words, the Jews who kept the chronology knew exactly the real date of Jesus' incarnation and the starting date of Ceasar's calendar! The 40-year distance of these two dates gives 40 fictitious years in the modified A.M. chronology.

However, the "Missing Years" also appear as a surplus, further evidence of the reference to the lunisolar Jewish calendar. The following example explains this, which is also related to the Jewish Patriarch Hillel II. Due to persistent Jewish persecution during his lifetime, he devised a Lunisolar Jewish Calendar for those living in the diaspora, based on the historical circumstances of the time. His aim was to keep the Old Testament festivals of the Jewish people scattered in different areas uniformly on fixed days. The date of issue of the calendar is 4119 A.M., 359 A.D. (670th year of the Seleucid era). An examination of the dates adopted by later Jewish writers is as follows:

- $\text{A.M. } 4119 \times 1.0145 = 4178.7 \approx 4179$ prophetic years. There were 3977 prophetic years from Adam to Jesus, so the date gives $4179 - 3977 = 202$ prophetic years after the incarnation. This is $202 \times 0.9856 = 199$ Solar years, which would be $199 + 200 = 399$ A.D. in the Gregorian calendar (the astronomical programme).

- According to the Gregorian calendar, however, Hillel II published his calendar in 359 A.D., which is exactly $399-359=40$ Solar years less than the date calculated earlier. The Jewish Patriarch died in 365 A.D..

- So, the Jewish calendar based on calculation, as the successor of the chronology based on prophetic years from Adam, which is the A.M. chronology, at the beginning of the Gregorian calendar or earlier, received the 40 Solar year surplus that is still present in 2022 A.D. ($5742+40=5782$).

The presence and absence of ± 4 Solar years due to the Metonic cycle is observed. With the JU-SA conjunction of 3 MAY 1583 A.D., a new calendar started, synchronized in all aspects (except the real incarnation of Jesus), so in the chronology after this date, this correction is no longer valid, but appears in the years around the incarnation. Pre-Gregorian calendars did not "know" the correction of ± 4 Solar years. But the Gregorian calendar makers did! And the Metonic cycle that created this correction had been known for a very long time. It was thanks to Meton, who lived during the Greek Empire, that it was widely spread in Europe. For this reason, the dates in the incarnation-related and cycle-adjusted B.C. chronology always contain +4 surplus. The A.D. chronology for the years immediately after the incarnation "should" include a -4 shortage until about the beginning of Dionysius' Easter table. The Metonic cycle therefore appeared in the chronology of the incarnation of Christ only after the introduction of the Gregorian calendar. The anomaly that Jesus was born 4 years before Jesus can only be discussed in terms of the Gregorian calendar, which after the JU-SA conjunction of 3 MAY 1583 A.D. matches the astronomical program, and before that differs in terms of the ± 4 Solar years.

In the time between the actual incarnation of Christ and Pope Gregory's calendar reform (200 A.D. - 1583 A.D.), mainly in the areas bounded by the Roman Empire of the time of Christ, different calendar systems coexisted, all somehow related to the incarnation. For this reason, the associated chronological markings of A.D. and B.C. mean different things in different calendars. In the aforementioned interval there were also many chronological changes, as there was no general, uniform chronological system. At the end of all these changes, there are two calendars still in use today that are clearly linked to the incarnation of Jesus: the solar Gregorian and the lunisolar Jewish calendar.

The calculus-based Jewish calendar, which replaced its empirical predecessor, was established long before the Gregorian calendar reform of 1582 A.D. - not to mention the astronomical programmes. One of the timelines for the incarnation of Jesus is based on the solar Julian calendar. Jewry that was divided after Jesus' mission on Earth - those who followed Him and those who did not - continued to follow the passage of time and still do to this day.

Parallel prophetic and lunisolar timekeeping, the latter based on the Egyptian solar calendar, began with the Egyptian Passover. However, the lunisolar underwent several changes, for example: the Maccabean era before Christ used the Seleucid calendar, and then about 200 Solar years after Christ's birth on Earth, the changeover to the Julian calendar began, which lasted for several hundred years. The end of the changeover was the alignment with the Gregorian

calendar. And this change was mainly done by those Jews, who felt it was important to keep and follow the prefiguration system of the Old Testament rites and feasts. They were the non-followers of Jesus. Because Jesus, through His redemption, has forever erased these reminding shadow things, or given them new meaning through the New Testament! Only those who follow Him become the "possessors of the new meaning"!

In Egypt, a 365-day year was in use, aligned with the course of the Sun. This Solar Year chronology was well learned by the Old Testament people from the Egyptians during their 400 prophetic (394 Solar) years of captivity. In order to adapt this lunisolar system, which has been used for thousands of years, to a new one, we must first of all know its new structure! Without this, accurate synchronization is impossible! That is, the Jews who modified the lunisolar Old Testament calendar starting with the Egyptian Passover had to know the Gregorian (and other) calendar(s) exactly! They had to know all the relevant things about it: 200 Solar year deviation from incarnation, the 4 Solar year modification due to the Metonic cycle, Julius Ceasar's calendar reform, Dionysius' 510 Solar years marking the incarnation of Jesus, the new time base for the Easter tables based on the Egyptian Passover (Chapter XI.1). Only those who were familiar with and initiated into the calendar had such knowledge at that time!

This begs the question: are they perhaps the same people who put the Gregorian and the associated Jewish calendar into effect? In the sense that both calendars have a different reference point from the real incarnation of Jesus. They are also similar in that they both seem to correspond to the incarnation of Jesus (B.C. and A.D. dating). The older Jewish calendar seems to serve as an example for the younger Gregorian. But they interacted.

A crucial fact is that the two calendars in use today could only have come into being through the time-referencing redemption of Jesus of Nazareth in Jerusalem! The dates indicating this are:

- 240 A.D., Solar years according to the present day chronology (astronomical programme)
- 3960 A.M., Solar years from Adam. Calculation: $3977 + 40.58 = 4017.58$ prophetic years, $4017.58 \times 0.9856 = 3959.7 \approx 3960$ Solar years. This represents a shortfall of 40 Solar years compared to 4000. This chronology will advertise the 4000th Solar year very well if the deficit is eliminated by adding 40 Solar years. This is actually the insertion of 40 fictitious years, which gives a modified chronology with a new reference 40 years earlier, representing Julius Ceasar's calendar reform (3880 A.M.) relative to the incarnation!

The incarnation as a chronological reference was introduced by Dionysius Exiguus. After Pope Gregory's calendar reform, the Egyptian Passover again became the chronological reference, making the incarnation an apparent reference. The idea for this came from Beda Venerabilis.

He is credited with introducing the chronology of B.C.. It reversed the direction of chronometry in the Adam-Jesus interval. The new direction pointed from the incarnation of Jesus to the creation of Adam. In Beda's chronology, the time base remained the Solar year, i.e. he took over that of Dionysius. Two chronologies with the same time base, through which they became one chronological system (B.C.+A.D.). The beginning and end of the time base (365.2422 earth days)

can be used as a reference for the two directions: 0 A.D.=1 B.C., 1 A.D.=0 B.C.. Since dates are numbers multiplying the time base, 1 A.D. and 1 B.C. can be left as dates to denote the two ends of the time base. In this case they represent a time span of 1 Solar year: 1 B.C. - 1 A.D.=1. Because of the direction of the flow of time, 1 B.C. is the first date.

From 1 B.C. to Adam, the time is 3977 prophetic years, which is "set in stone", unchangeable, eternal reference, the Past that happened. This reference date is in the opposite direction to the flow of time and corresponds to the date of the 0 A.D.. If this time-course reference is only altered, then the chronology in the opposite direction remains "intact".

However, the "engraved in stone" prophetic year 3977 did not remain "intact", because in the time of Beda Venerabilis, the date of Jesus' incarnation from the creation of Adam appeared as 3952 A.M.. This makes the date of creation 3952(3953) B.C., which is 32 Solar years more than the $3977 \times 0.9856 = 3920$ Solar years calculated from the chronology of Salvation Story. In fact, the date marks the 33-year-old Jesus, when there was a JU-SA conjunction, which heralded both His death in 7 years and the Egyptian Passover, the forerunner of His actual crucifixion. About 240 prophetic years (12×19.86 Solar years) before the 33-year-old Jesus, there was a triple JU-SA conjunction, synchronous with the Egyptian Passover, which marked the boundary of the Houses of Aries and Pisces on the Ecliptic (Fig. 11&12).

In his work *De Temporum Ratione*, Beda describes how he arrived at the date of 3952 A.M., which marks the incarnation. The fundamental flaw in his calculation is that he does not distinguish between prophetic and tropical years. All biblical prophecy and thus biblical chronology are based on a prophetic year of $12 \times 30 = 360$ days! Beda counts in prophetic years through generations starting from Adam and, without any conversion, arrives at the tropical year date of 3952 A.M., which gives the incarnation of Jesus. So he builds the Bible's chronology on a Solar year basis.

However, in the chapter "The Seventy Prophetic Weeks" of his aforementioned work, Beda already reckons with "diminished years" compared to the Solar year when examining and explaining Daniel's prophecy, without which the exact date of incarnation and death on the cross cannot be determined. This means a Lunar year of 354 days and 12 months in his chronology. Therefore, $70 \times 7 = 490$ prophetic years for him will be 490 Lunar years. He converts this time to Solar years: $490 \times 354 / 365 = 475.2 \approx 475$. But the correct conversion is: 490 prophetic years $= 482.9 \approx 483$ Solar years $= 497.7 \approx 498$ Lunar years.

On the basis of the prophecy explanation already discussed in Chapter I.1.9, the following points should be stressed again:

- Daniel received the Seventy Prophetic Weeks prophecy from Jesus in connection with his concern, wrong conclusion and then plea for the prophecy of the 2300 evenings and mornings. The $70 \times 7 = 490$ prophetic years are "cut off" from the 2300 prophetic years - this is the basis of the reduction, which is confirmed by their identical beginning in time (Figure 2). That is, the first 490 prophetic years of the 2300 evenings and mornings are unfolded by a separate prophecy.

Therefore, the "reduction" refers to the 2300 prophetic years, which points to the date that marks the end of the bondage to sin (the Second Coming of Jesus) of the chosen people who began with Adam, and what Daniel thought was the extended (Babylonian) captivity of his chosen Old Testament people.

- The Prophetic Week emphasizes completeness, the last 7 years out of 490, which ended with the outpouring of the Holy Spirit, including the last week in Jerusalem ending with the resurrection of the Messiah, during which the redemption of the world was accomplished through His death (half of the last 7 years).

- the outpouring of the Holy Spirit, which began at the end of the 490 prophetic years, lasts until the end of the 2300 evenings and mornings, which bridges $2300-490=1810=180 \times 10 + 10 = 360 \times 5 + 10$ prophetic years.

Beda deciphers the prophecy of Seventy Prophetic Weeks through the "glasses" of Easter Calculus, where the Metonic cycle is the protagonist. His chronological basis - 490 Lunar years (1 Lunar year=354 days) - is incorrect. Despite the fact that the 475 Solar years converted from the base are divisible by the number 19 of the Metonic cycle, without a remainder, his chronological conclusions can no longer be correct.

The English monk places the unique messianic death at the time of the reign of Tiberius Caesar, which he believes is the end of the 70th prophetic week (490 Lunar years), the 18th regnal year. In the historical chronology currently used, Tiberius reigned from 14 to 37 A.D.. Astronomically corrected, these are Solar years between $200+4+14=200+18$ and $200+4+37=200+41$ A.D.. The Messiah was almost 41 Solar years old at the time of His death on the cross, which is also Tiberius' last year of reign, the 23rd (1 year tolerance). The 18th year of his reign cannot be the year of death on the cross!

However, in the 15th year of Tiberius' reign, Christ was just 32(33) years old. According to Luke 3:1-3, John the Baptist's mission began at this time - marked with a JU-SA conjunction. Five years later, the 38-year-old Jesus came to him from Galilee to receive baptism in the waters of Jordan after the inhabitants of Jerusalem, all of Judah, and the whole region of Jordan had been baptized (Matt 3:5-13). This meant a lot of people and lasted 5 years, at the end of which time the Messiah was completed with the Holy Spirit resting on Him in the form of a dove (Matt 3:16) and began His 3 and a half-year mission on Earth with a 40-day temptation in the wilderness (Matt 4:1-2).

During Jesus' mission on Earth, He preached His Gospel in almost all the territories of the 12 Old Testament tribes settled in Canaan. He was known to a huge crowd. His deeds, teachings and especially His death on the cross at the end of them were widely known. And our Saviour's death was exactly according to Daniel's prophecy, as known to the Jewish scribes and confirmed by the Babylonian magi.

Number 33 also played a starring role during a visit to Rome by two of Beda's acquaintances. In the chronology according to Dionysius, which Beda had already used for historical dating, the incident occurred in 701 A.D. and Beda described it in his *De Temporum Ratione*. In the church of Santa Maria Maggiore, the number 668 was illuminated by Easter candles, proclaiming that the Passover of Jesus Christ was 668 Solar years earlier. That is, the year next to the candles drew the attention of the two friends and the world to the Passover of Jesus Christ, which was tied to $701-668=33$ A.D..

Beda drew further conclusions from the "report" of the Church in Rome:

- Christ's death on the cross occurred at the age of 33 and a half, in 34 A.D.. The Old and New Testaments also inform us of this (Dan 9:24-27, 12:7; Lk 3:23; Rev 12:14). He began His $3\frac{1}{2}$ years of earthly ministry at the age of about 30, after His anointing in the Jordan.
- This is the official position of the Church of Rome. And the Judeo-Christian religion and the Judeo-Christian chronology have common roots. The Jewish root existed first!
- The number 33 is also emphasized by Dionysius in his $510=34\times 15$ Solar years (Chapter XI.1). In the product of the time from the incarnation to the triple JU-SA conjunction, $510+200=710$ A.D., 34 is actually 33.58, which is not only the number of Lunar years in a Solar-Lunar year period, but also the 33 and a half years of Christ Himself, while also indicating His earthly ministry of approximately 3 and a half years (3.4×10). And the lunisolar calendar takes us from the Egyptian Passover through the crucifixion and resurrection of Jesus (Easter) to His Second Coming.

And Dionysius' 510 Solar years are indeed an eternal memory, a time reference, a guide to time reckoning in terms of incarnation! After its determination, chronological calculations could only be made taking this into account! And this statement is still valid today! As discussed in Chapter XI.1, the end of the time horizon represents a triple JU-SA conjunction, which is dated 509/510+200 A.D. according to the astronomical program. Since $510/19.86=25.679$, which is not an integer and the fraction is not close to its limits, 0 or 1, the beginning of the time span, the date of Jesus' incarnation, cannot fall on a JU-SA conjunction, - unlike the limit values of the 3952 A.M. timeframe, because $199\times 19.86=3952.14$!

In light of the foregoing, it is inconceivable that Beda ignored these solid (Bible-linked) astronomical facts! The biblical-astronomical link that Dionysius had established was accepted and put into practice by the authorities of the time who were well versed in the Bible and astronomy. This was only possible because Dionysius could back up his work on the incarnation with a plausible, logical explanation, despite the fact that no written record of this explanation has survived! Therefore, this absence has given rise to much subsequent speculation and begs the question: was such an important explanation simply lost, without further ado, in the Middle Ages?

One answer to this question was "born" in 1582 A.D., at the end of the Middle Ages. The explanation was not lost, because Pope Gregory's calendar filled in the gap that had remained since the time of Dionysius! This was the alignment of the Julian calendar with the length of the

real Solar year. This is how Dionysius' work became complete more than 800 years later, in 1383+200 A.D.. Pope Gregory's helpers - astronomers, Bible authorities - could only have created the Gregorian calendar that still works well today, based on Dionysius' work and knowing his explanation!

But the calendar reform did not publish this important explanation either. And it was not even written down? There is an uncanny similarity between the chronological events of the time of Dionysius and Pope Gregory! The common protagonist is the ecclesiastical power based in Rome, which also managed the chronology. However, even this power could not prevent contemporary astronomical science based on Babylonian ephemeris from bringing to light this hidden explanation that appears to be a secret!

According to the astronomical program, two of Beda's acquaintances visited Rome in 701+200 A.D., then there was a JU-SA conjunction for 7 Solar years (13 MAR 908 A.D., 16:42), which is exactly $10 \times 19.86 = 198.6$ Solar year timeframe from the triple JU-SA conjunction of 509/510+200 A.D., which marks the end of the 510 Solar years (Chart 5).

It is important to emphasize that at the time of the Roman Visit, the information in the horizontal and vertical frames shown in Figure 40 dominated from a timekeeping point of view. The A.M. chronology took center stage with the date 3920, which is the number of Solar years from Adam's creation to the incarnation. However, this authentic chronology was already modified by +40 fictitious years, inserted by Jewish time calculators. This is the rightmost time scale of the Figure, A.M.+40, with 3 more: the A.M. and Adam scales, which were used by the chosen Old Testament people, and are still by their earthly descendants, the Jews of Judah, and the scale A.D., which is associated with Dionysius. The Figure clearly shows the appearance of 668 Solar years on different timescales. For Easter, the A.M.+40 scale ranks first.

Bible-based Anno Mundi chronology, with different starting dates, already existed in several kinds at that time. But the Solar year based version, recalculated from prophetic years, was used by the Jews of Judah, who linked its dates to historical events! Two planes of linkage: astronomical time and calendars. The former is more straightforward to follow because of the science of astronomy, the latter is much more complicated because of the requirements for the festivals of the calendars. The multitude of calculation problems around calendars is demonstrated, among other things, by the columns of the Easter tables: years of Diocletian, indiction, epact, concurrent days, the circle of the Moon, Luna 14, the day of the Sunday feast, the day of the Moon on this Sunday (Chart 6).

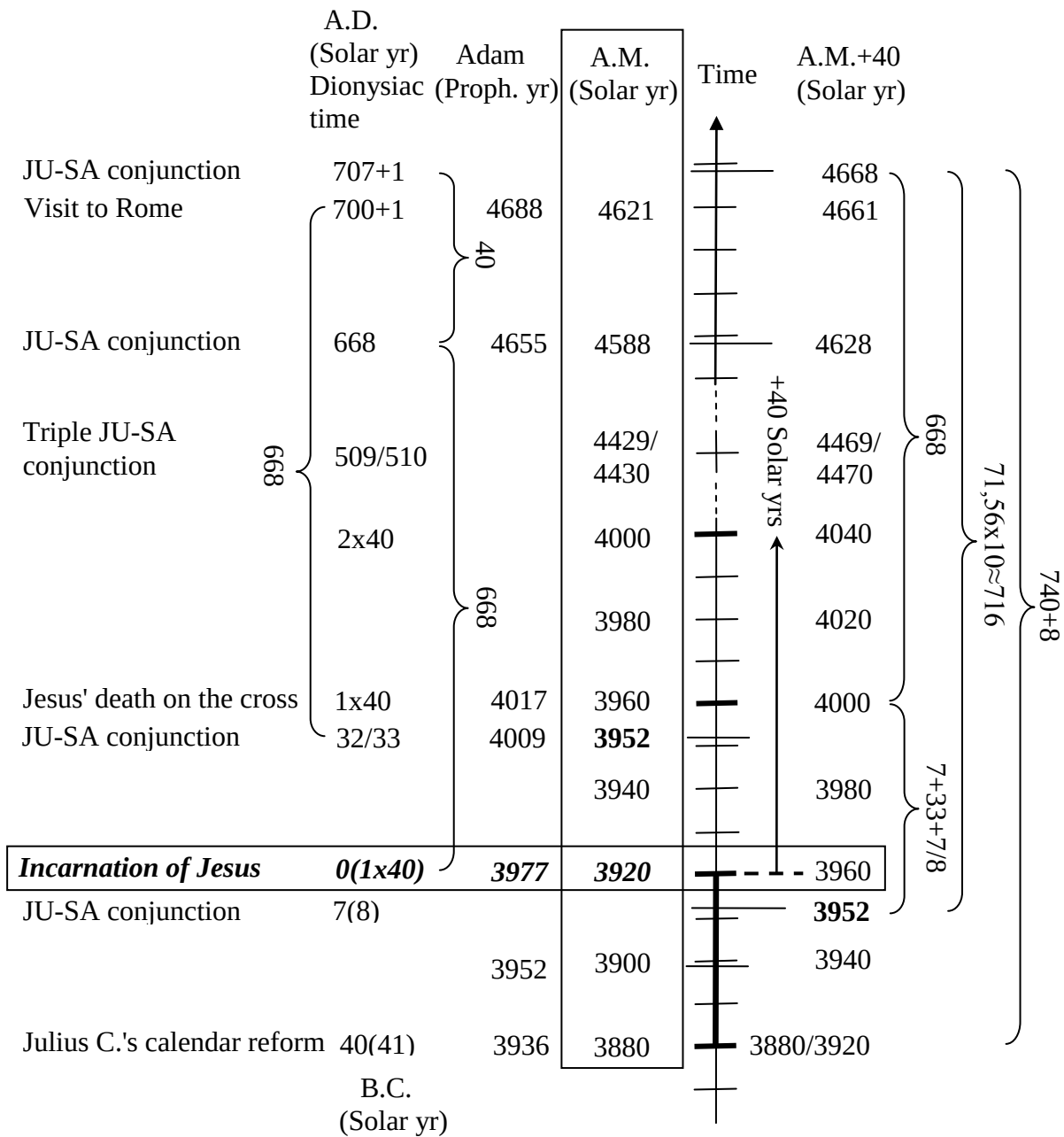


Figure 40

So the Jewish Anno Mundi chronology was the basis for, among other things, the chronology promulgated by the Roman Church. This, less than 200 Solar years after Dionysius, focused on the 33-year-old Jesus. More precisely, the Passover of 33-year-old Christ! And this Passover can only refer to the Exodus from Egypt and not to Jesus' death on the cross! In the earthly life of Jesus, 7 years of completeness had to pass between the prefigure Passover and its replacement, Easter = crucifixion + resurrection! The beginning of the 7 years was marked by a JU-SA conjunction that pointed astronomically to Passover in Egypt, and at the end, the prefiguration was made real by Jesus (Figure 40).

In the time of Dionysius and then Beda, who was active for about 200 Solar years later, the celebration of Easter = death on the cross + resurrection was also constantly in the centre of the Church's attention. The time reference still in use today, the date of Jesus' incarnation, was set by Dionysius Exiguus. But already after the redemptive death and resurrection, the need arose for a permanent commemoration of the feast called Easter. The amount to remember the holiday is $33+7=40$.

However, the lunisolar chronology leading up to the Second Coming created a new commemorative amount through Easter: $1567-1520=47=33+7+7$ and $1520=40 \times 38$ and $1560+7=40 \times 39+7$. And $47+1$ must be added to 3952 A.M. to get 4000 A.M., which points to the date of crucifixion and resurrection with an excess of 40 Solar years. The $7+1=8$ Solar years above 40 between 2020 and 2028 A.D. are also there at the end of time.

The difference $4000-3920$ A.M. is $40+40=80$ Solar years and the chronological reference is the date at the intersection of the vertical and horizontal frames, to which the years of the other timescales should be compared. Compared to the real-time A.M. scale, A.M.+40 is 40 years behind, which is correctly indicated by the date 3920 on the scale, because it occupies the 3880 A.M. time position. Therefore, as a new chronological reference, it does not contain 40 extra Solar years because it is equal to the reference and points in time to the past by exactly 40 Solar years. The +40 Solar year time is realized when 40 years have passed after the reference on the A.M. scale, and the year 3960 on the A.M.+40 scale appears in the reference position. Thus, it is possible to measure the time difference between two scales, that was realized in the past compared to the set reference, but according to a new reference, this is the future due to the one-way time stream! Then, by increasing this year by 40, i.e. with an excess of 40 fictitious years, synchronicity is restored between the two scales, because 3960 A.M. and 4000 A.M.+40 represent the same time position. But sync is only ahead of time from the 3920 A.M. reference date! From this point, backwards in time, the asynchronicity is preserved, which is 40 Solar years. This is how the 4000th year on the A.M.+40 scale points to Christ's death on the cross.

But this date of this scale is actually 100 units of time, each consisting of 40 Solar years, because it differs from the A.M. reference chronology by an excess of 40 Solar years. Thus the previous line of thought describes the creation of a new chronology, because it is based on 40×1 Solar year time units instead of 1 Solar year. It also proves that new chronology creates 1 or more fictitious years - 1 Solar year according to Dionysius (or Beda), 40×1 Solar years according to A.M.+40! The predefined unit of time gives the fictitious, inserted time span, which can be Solar year, Lunar year, prophetic year, etc and can take any (integer) value (1, 40, 200, etc). And time calculation is equal to: a unit of time multiplied by its counted (fulfilled in time) values. Since it is a multiplication, none of its members can be zero!

In terms of time, zero does not make sense. Its time position must be replaced by two predefined units of time fulfilled in the Future. Two units of time have two 0s (beginnings) and two 1s (ends) and are sequentially in time. Reflecting the first, i.e. past unit into the Future, a new, common unit of time is created through the reference (Figure 9). Their zeros disappear

and are replaced by ones (1 B.C. and 1 A.D.), which are complementary to each other. As time is counted, 1 B.C. begins to decrease towards 0 B.C., i.e. 1 A.D., while 0 A.D. begins to increase towards 1 A.D., i.e. 0 B.C.. This can only be the case that, at half the time unit, the decrease in B.C. is replaced by the increase in A.D.. There is a time leap, i.e. a change from Past to Future. In half of the distance of 1 new time unit there will be an axis of symmetry in terms of time, because $1=0.5+0.5$.

The chronology based on the incarnation of Jesus Christ is a new one compared to the one from Adam. It can be said about the chronology: a new reckoning of time will start with the incarnation of Jesus in the Future, after 3977×1 prophetic years from Adam, or after the incarnation, a new time calculation will be realized in the Future by counting (back) a unit of time towards the Past, to Adam, which consists of 3977 prophetic years (1×3977). In both cases, the reckoning can only take place in the Future! In both cases, the basis of calculation is the prophetic year counted in the Future! The Past is Future in the opposite direction, therefore the Past can only be counted in the Future from the end of the common time unit, i.e. the prophetic year, which is always 1 more than the actual units counted in the Future.

Actually, the Future is a reflection of the Past, the new reference (incarnation) reflects the Past into the Future ahead - more precisely, it reflects the common unit of time realized in the Past. The result is two units of time symmetric to the reference in opposite directions. The new unit of time always consists of two parts, Past and Future, which span 2 units of time in terms of one-way time flow. For this reason, the beginning of 2 time units will be 1 time unit before the incarnation as a reference. There is a difference of 1 unit of time between the two 0s as beginnings, the first one lagging behind by that amount - and so are the two 1s representing their ends.

Of course, based on the foregoing, the unit of time can not only be a prophetic year, and it can be counted not only according to Adam. However, the rules of time calculation are the same! 40 Solar years after the incarnation, death on the cross came true in the Future. This is 40 Solar years of time counted back from the incarnation as a reference to the Past, a new 1×40 Solar year unit of time.

The Jews who reckoned time inserted 40 Solar years into the A.M. chronology because the crucifixion was a milestone in time that established a new reckoning of time. It proclaims the Solar year, or the glorious Second Coming connected to the Sun, by equalizing the Lunar year-Solar year difference from the Egyptian Passover by the prophetic years: $3920+20+2=3942$, $3942+20+5=3967$, $3967-3920=47$. More precisely, the $2 \times 20=40$ Solar years surplus, which is the new chronological basis, plus the completeness $2+5=7$ at the end of time.

Because of the extra 40 Solar years inserted, the date of the incarnation and the date of the crucifixion+resurrection is 80 Solar years away, which is actually 40 Solar years. Therefore, 3960+40 A.M. is only symbolically the date of Jesus' Easter! This date already proclaims the Second Coming of Jesus together with 3952 A.M., because the difference between them is $48=40+8=40+7+1=33+7+7+1$ Solar years. And the Solar year is the harbinger of the Second

Coming, since $1848=1855-7$ PE= $2020=1828+200-8$ A.D.= $5780=5748+40-8$ A.M., the date of the last conjunction of the Lords of Time, after which the Sun will take their place at the end of time (Chapter XIII). The date 3952 A.M. itself divides the 80 Solar years into two non-identical parts: $32+48=32+40+7+1$. Incarnation, on the other hand, as a new reference, can only form two equal and symmetric units of time. So a new time calculation can only be started by creating fictitious, surplus years that did not happen from the point of view of the insertor!

The Sun, radiating the glory of Jesus, is already proclaimed by the sundial of Ahaz. Together with the closely related prophecy of Immanuel, which is addressed specifically to the Jews of Judah, the relationship between Jesus' incarnation and then death and resurrection is enlightened! This connection illuminates the beginning of a new chronology, which is also a life-extension (Chapter VIII.3.2). The life-extension is symbolised by the sundial going backwards 10 degrees, or 11 lines of division (Chapter XV).

However, the fact is that all the chronologies of Jesus is based on the prophetic year-based chronology of Salvation Story, which is known through the Bible and runs from Adam to the Second Coming. Its describer and follower is the chosen people, which at the first coming of Jesus was the symbolic Israel, the Jews of Judah. Therefore, if a date of 3952 A.M. in the time of Beda (701+200 A.D.) is given, - which is identified with the Solar years from Adam to the incarnation of Jesus, - its truth can only be examined through the A.M. chronology currently used by the Jewish people, because it was derived from it.

The A.M. chronology is astronomically validated, based on the 19.86 Solar years associated with the JU-SA conjunction. Using the 3977 "set in stone" prophetic years of the Salvation Story as a starting point:

- $3977 \text{ prophetic years} = 3977 \times 0.9856 = 3919.7312 \text{ Solar years}$; $3919.7312 - 7 = 3912.7312 \text{ Solar years}$, JU-SA conjunction, 7 years before incarnation.
- $3912.7312 + 2 \times 19.86 = 3952.4512 \text{ Solar years}$, 3952 A.M., JU-SA conjunction, Jesus was 32 and a half years old. Because of the tolerance of 1 year always present in the calculations, Jesus could be 33 and a half years old.

The problem is that by that time Beda and other time reckoners had linked the date 3952 A.M. to the incarnation of Jesus! This association could only had been made if the date had an excess of 40 Solar years! That is, the Anno Mundi chronology, which only after Pope Gregory's calendar reform (1382+200 A.D.) was finally aligned with the chronologies marked B.C. and A.D., already showed an extra 40 Solar years more in 701+200 A.D.! With the surplus, the date A.M. 3952 does not correspond to the incarnation, but to the JU-SA conjunction that occurred 7 years before.

The 40th year after the incarnation, which is the 3960th Solar year from Adam, is of particular importance because of the Egyptian Passover. Its worldwide importance could be highlighted by the 4000 Solar years from Adam. This can be realised with 40 extra Solar years, replacing the 1 common Solar year between 1 B.C. and 1 A.D. - based on the time computation "invention" of

Beda Venerabilis. For this reason, the 0 A.D. date will point to 40 Solar years before the incarnation, which will also give 40 non-real Solar years according to A.D. as well as A.M. chronology. This date is in reality just Julius Ceasar's calendar reform.

However, the 40 extra Solar years draw attention to the $4000=40 \times 100$ Solar years from Adam. It also proclaims a chronology with a time unit of 40 Solar years. The calendar of Hillel II can therefore be divided into two parts:

1) $3960-80=3880$ A.M. is the boundary of the first part, which, based on biblical chronology, counts without the extra 40 Solar years from Adam.

2) From 3880 A.M. onwards, chronological dates include an increase of 40 Solar years, so that 4000 ($3960+40$) A.M. proclaims the crucifixion, which is a reminder of the reality of Passover in Egypt.

And this was important because of the biblical symbols of the number 4: the 4th day of creation is the day of time-reckoning, because God created the Sun, the Moon and the stars (Gen 1:14-19), this is the 4th dimension; the 4th generation, which is formed at the end of the Salvation Story during the nearly 6000 prophetic years; the 40 prophetic years of ministry, first of all for Jesus and the 3 anointed kings of the Earth (Saul, David, Solomon); the 40 days of Jesus' temptation, prefigured by the 40 prophetic years of wandering in the wilderness before the Canaanite conquest; 400 prophetic years of captivity in Egypt, from which the prefigure of 4th generation was delivered and is marked by the Egyptian Passover.

And the 4000? It contains all 4 symbols: 4×1000 , 40×100 , 400×10 , 4000×1 . And the time elapsed between the symbolic Passover and the reality, the crucifixion, is 1567 Lunar years, or 1520 Solar years, their difference is $1567-1520=47=40+7=20+20+7$. The latter sum also reminds us of the prophetic year $1540+2=1542$.

The message of the number $20+20+7=47$: the Lunar year, which marks the redemptive death of Jesus Christ, is 47 more than the corresponding Solar year. From the first Advent ending with real Salvation to the second, this difference is to be added to the Solar Years so that they become equal throughout the prophetic years, thus announcing the world salvation based on the symbol 40 until the end of time. However, completeness is the number 7, so only the sum of $40+7$ can bring it ($20+20=JU-SA$ conjunction calling attention, $7=$ fulfillment). Therefore 7 is not a difference compensator, but a completeness indicator.

Hillel II, Cyril of Alexandria and Dionysius Exiguus have in common the Egyptian Passover, hence the crucifixion of Jesus. From the actual incarnation (without 200 Solar years added), Hillel II launched his Jewish calendar in 159 A.D., and Cyril published his Easter tables more than 200 Solar years later, which Dionysius reformed and expanded in 525 A.D.. About 200 Solar years after this, Beda introduced his chronology of B.C.. The last date of the A.D. chronology is 1382, or more precisely the JU-SA conjunction in 1383 A.D., when the Gregorian calendar came into force, aligned with the A.M. chronology, whose dates were given 40 plus after the 3880th Solar year. However, according to Daniel's prophecy, by 1316/1317 A.D., at the Reformation, all the

changes in time and Law related to Salvation Story had already taken place and were waiting for the date of 1382/1383 A.D. to take office in 66 Solar years.

Until Hillel II, the Jewish calendar was based on the 365-day year inherited from the Egyptians. The relationship of this solar calendar to the stars according to Julian calendar was already known through the Sothis period. The Egyptians knew from their observations that the star Sothis (Sirius) in the constellation of the Canis Major had a heliacal period of 365.25 days on average. It was this cosmic law of God that established the "celestial connection" for the beginning of the year. The star disappeared before the flood of the Nile and then reappeared. This became the event that marked the beginning of the new year for the Egyptians, because it was more precise than the Nile flood, which was important to them. The 365.25 days later became the basis of the Julian calendar. Until then, however, many Egyptian 365-day years had passed, and were counted by the Old Testament people too who had been freed from Egypt.

The 365.2422 days of the tropical year are well approximated by the heliacal time of Sothis. Compared to this unit of time, which can be understood as a kind of sidereal year, the 365-day Egyptian calendar is gradually shifting. The two different chronologies, with 365.25 and 365 days as the base units, give a periodic divergence. This is the Sothis period. Calculated using the familiar synchronous point method: $365 \times 365.25 = 133316.25$; $133316.25 / (365.25 - 365) = 533265$; $533265 / 365 = 1461$; $533265 / 365.25 = 1460$; $1461 - 1460 = 1$ (Chapter XI).

So 1461 counted in 365-day years or 1460 counted in 365.25-day years gives a Sothis period, during which its phases are repeated. There are 1520 Solar years between the Egyptian Passover and the crucifixion. If we subtract 80 from this, we get the starting date of the Julian calendar: $1520 - 80 = 1440$. This time span fits nearly 1 Sothic cycle. Hillel II could easily fit the Jewish calendar into the Julian calendar in terms of Solar years: by reducing the number of years up to the introductory date by 1, the synchronism between the two calendars was achieved. Of course, it was more complicated than that, because the complete, empirical, lunisolar Jewish calendar had to be converted into a calculation-based one. The result of the conversion is the elaborate Jewish calendar still in use today.

(The complexity of the calendar is reduced if, instead of 1520 Solar years, we calculate the corresponding $1540 + 2$ prophetic years. Reducing this number by 80 gives $1460 + 2$, which is barely different from the number 1460/1461 of the Sothisian period.)

But Hillel II's goal was a simpler, unified, tradition-following calendar that would make life easier for Jews around the world in terms of observing the Old Testament Law. The emphasis shifted from observing the Laws according to Scripture to traditions that were reminiscent of them and were easier to observe, at the cost of more complicated calculations. This aspect was later taken over by the Gregorian calendar.

And the new interpretation of Jesus' redemptive death has been pushed into the background. But the date of death had been prophesied: first for Old Testament Israel, then for its successor, the symbolic Israel that had been spun off from them, the Jews of Judah!

In the Old Testament, Abram (later Abraham), the father of Israel, first received the prophecy from Jesus in 1944(1945) BPE, when they made a spiritual Covenant (Gen 15:13,16,18). The prefigure of the redemptive death, the Egyptian Passover brought the deliverance of Israel, the fourth generation, from 400 prophetic years of bondage on the 14th of Abib (Ex 13:4), in 1500(1501) BPE: $1944-1500/1499=444/445$. In 1499(1500) BPE, the new time of Israel began. This was preceded by $445=45+400$ prophetic years, beginning with the promise of Jesus confirmed by the everlasting Covenant. These are years of expectation and preparation (Dan 12:12).

The end of the promise, however, is the settlement in Canaan, Joshua's request for an extension of time, when the wickedness of the Amorites reaches its climax (Gen 15:16-21). That's nearly 45 more prophetic years: $45+400+45=490$. The whole exact chronology suffers a "slippage" of about 1.5 prophetic years, caused by the time between Passover and the return of the spies from Canaan (Chapter VIII.13). The 1.5 years over the 490 prophetic years draw the attention to Jesus, who was about one and a half years old when He was given a life extension to flee from Herod to Egypt.

Jesus asked Abram to offer a sacrifice that was different from the Law. He asked for five sacrificial animals, three of which He specified the age: they had to be 3 years old instead of 1 (1.5) under the Law (Gen 15:9-11). Abram resolved the contradiction between the Law and the Word of Jesus by following his conscience and obeying the Living Word, which also fulfilled the Law (Chapter VIII.2.1). This is what Jesus did during His first mission on Earth, obeying the will of the Father. The result was the New Testament.

A new Covenant was also the result of Abram's obedience. This is the Old Testament, already concluded under the name Abraham in 1930(1931) BPE. Between the Covenant of Abram and Abraham there are $2 \times 7 = 14$ prophetic years. 490 is also a multiple of 7: $70 \times 7 = 2 \times 7 + 62 \times 7 + 6 \times 7 = 14 + 434 + 42$.

Two approaches to 490 focusing on Passover as a reference are: $445+45=448+42$. Further modified: $490=448-3+42+3$.

The 7-based approach to fulfillment was revealed through the prophecy of the prophet Daniel concerning the years of expectation and preparation (Dan 9:23-27). This second prophecy of 490 prophetic years began in 445(446) BPE, when the proclamation of the building of the new (spiritual) Jerusalem by decree of Artaxerxes I (Neh 2:1-18) was uttered, and ended in 45 PE with the outpouring of the Holy Ghost. Daniel's chronology already leads us precisely to the actual Passover date when the Messiah suffered death. Because of this sad event, Daniel fasted for 3×7 days to show his respect in advance, after understanding the prophecy describing it that Jesus had explained.

Chronologically, this is half of the 70th (last) 7-based unit, the $490-7/2=486.5$ th prophetic year (Dan 9:26-27). Therefore, Daniel's 7-based approach is different: $7 \times 7 + 62 \times 7 + 1 \times 7 = 490$. $486.5-445=41.5$ prophetic years, the age of the Messiah at the time of the redemptive sacrifice. The

multiplication of 486.5×0.9856 is 479.49 Solar years and 445×0.9856 is 438.59 Solar years and $479.49 - 438.59 = 40.89$ Solar years. The people of the Old Testament counted the prophetic years from Adam and knew exactly the 3532nd prophetic year, the date of the decree of Artaxerxes I. Of course, counting in this way also gives the same chronology (Figures 2-3, Chart 1).

The new meaning of the Passover has already been given by these two prophecies, whose protagonist is Jesus, the Messiah, the Giver and Fulfiller of the promise. Following the flow of time:

- First prophecy; eternal Covenant with Abram, intermediate Covenant with Abraham, the binders are the same persons. An intermediate event during the waiting years is the Egyptian Passover, then a new chronology. Then Joshua's request for a time extension, then settlement in Canaan on Earth, which is the end of this prophecy.

- Second prophecy; the motto is the building of the New Jerusalem through the earthly Jerusalem in the land of Canaan. During the years of waiting Jerusalem is rebuilt and the prophetic silence occurs, and then the 445 prophetic years of waiting come to an end with the incarnation. After this, the 45 prophetic years are the reality of prophecies, the fulfilment of spiritual promises, the end of which is marked by the outpouring of the Holy Spirit on the whole world, together with the New Testament. This is preceded by the life extension of Jesus at one and a half years, and then by His redemptive death after 40 prophetic years. This is the resurrection to eternal life, the real extension of life, which is the very essence of the promise to Abram.

This resurrection to eternal life is revealed in Daniel's prophecy of 2300 prophetic years. In the direction of the flow of time the 2300 prophetic years from the beginning of the waiting interval of 445 fixed prophetic years give the date 1855 PE, and the 2300 prophetic years from the end of the interval backwards give the date 2300(2301) BPE. Both dates proclaim the fourth generation - Cainan, the temporary sinless world after the Flood, the reality of which is Christ's Second Coming, eternal life, 1855 PE! Between them there are $2300 + 1855 = 4155$ prophetic years. $4155 = 4000 + 100 + 55 = 1855 + 445 + 1855$. Equality in Solar years: $4095 = 1828 + 439 + 1828$.

As already discussed in Chapters VIII.8 and XI.1, the date of Seth's birth, the 130th prophetic year after Adam, is a time base, the beginning of Jesus' time-extending ministry. And the beginning of the Salvation Story, which concludes with the Second Coming, is Adam, who was created here as 100 prophetic years old. The prophecy of 2300 evenings and mornings comes from here: $(100 + 130) \times 10 = 2300$. Adam's age on Earth in his 130th prophetic year of life is 230 prophetic years, which the life-extender Jesus, the tenfold multiplier increases to 2300. This, added to the evening and morning, will be the prophecy that marks the restoration of the Sanctuary, the end of the Salvation Story that began with Adam.

And the Sanctuary, with the Ark of the Covenant, is central throughout the entire Salvation Story. It was made visible on Earth after the deliverance from Egypt, prepared by the people of the Old Testament under the guidance of Jesus (Ex 25:8-22). These are the shadows, the earthly

copies of the heavenly things (Heb 8:1-5), so the eternal heavenly things existed first. From Adam to the Egyptian deliverance, these heavenly ones lived represented by Jesus and the Holy Spirit. Daniel's prophecy of the restoration of the Holy Sanctuary represents a return to the eternal heavenly kingdom and its values, whose earthly reminders the prophet was then concerned to restore, - that is, that the ruined earthly Jerusalem and its Holy Sanctuary should be rebuilt, so that dwelling with God might be made possible once more.

Then came Jesus' first visit to Earth, and then the second – and everlasting life together becomes a reality. An accurate and authentic "witness" to the chronology of these two events is the lunisolar Jewish calendar! Its Lunar years prove the death on the cross and its Solar years prove the Second Coming! And the chronology of the "witness" is based on the prophetic years spanning the entire Story of Salvation, which are converted into Solar years to create the A.M. chronology. And the year associated with the Sun is the herald of the Second Coming, because in the last 7 months, the last 7 conjunctions will be performed by the Sun instead of the planets of the Lords of Time (Chapter XIII).

The last 7 years start with the last JU-SA conjunction, which occurs every $40/2=20$ years. The Jewish Anno Mundi calendar draws attention to the number $2 \times 20 = 40 = 4 \times 10$ with which the Solar year can also correspond to a prophetic year (1 year of tolerance):

- A.M. $3960 + 40 = 4000$, the death of Jesus on Calvary (Egyptian Passover, 40 extra Solar years)
- $2300 \times 0.9856 = 2266.88 \approx 2267$ Solar years, $2267 + 40 = 2307$ (Daniel's prophecy, 40 Solar years extra)
- A.M. $3481 + 2307 = 5788$, end of A.M. (the prophecy), Solar years through the decree of Artaxerxes I ($3481 = 3532 \times 0.9856$)
- $3481 - 1 + 2307 - 7 = 5780$, last JU-SA conjunction, A.M. $5740 + 40$
- $5780 - 3880 = 1900 = 400 + 1500$, the time after the calendar reference corresponds to the date of the Egyptian captivity, including Passover, plus $7/8$ prophetic years/Solar years and the perfect fulfillment is finally realized
- $5780 - (3880 - 400) = 2300 = 400 + 1500 + 400$, 400 Solar years before the calendar reference, in 3481-1 A.M. the prophecy of 2300 prophetic years came into force with the decree of Artaxerxes I

In 1822+200 A.D., or 5742+40 A.M., there is a considerable silence about the former specific data. What happened? How did it happen? So that those who have these data are silent! And in acquiring this knowledge, one can go back through the Gregorian calendar, the Reformation, the calendar of Hillel II, the crucifixion and incarnation of Jesus, all the way to Daniel's prophecy of 2300 prophetic years, and even further back to Adam, through the Egyptian Passover, the Flood. This is the time of Salvation Story, during which the chosen people are in the spotlight. The chronology from Adam gives the specific content behind the concept of the "chosen people".

Today, the A.M. chronology is used by the Jewish people. But which part of them? After the time-referencing death on the cross, these people split - they became followers and non-followers of Jesus. Which part is consciously silent? It can only be those who possess this knowledge. It is through this Diary, for example, that non-possessors can receive this long-revealed knowledge, which God intended from the beginning for the whole world, that is, to be proclaimed! One of the proofs, "witnesses" of the truth of this knowledge is the Jewish calendar using the lunisolar chronology!

However, it is not the category of calendar users that is important, because the dividing line is created by those who deliberately remain silent, by those who distort knowledge. According to the Gospel of Matthew:

"24:14 and this good news of the reign shall be proclaimed in all the world, for a testimony to all the nations; and then shall the end arrive."

The emphasis is on the PROCLAIMERS, who do it with conviction. The opposite pole is those who are consciously silent. Both parts possess the God-given knowledge which, if not hidden, gives light to the whole world and reveals the things of God (Lk 8:16; 11:33). The chosen people, Israel, made up of the nations of the world, can only be complete in number at the end of times together with the preachers of the Word, i.e. without the conscious non-preachers!

XIX. Jonah and God's will

The book of the prophet Jonah is a short story of four chapters with a lot to say — as is customary in the Bible. The story, authenticated by Salvation chronology, proclaims total immersion in God's will. Many studies have already been done about it, which give us the opportunity to deepen our knowledge of God's messages to us through the story. The following explanation also serves this purpose.

The prophet lived in an era associated with Jeroboam II's reign, around 800(801) BPE (prophetic year). The king ruled in the truncated Israel of 10 Old Testament tribes, which lived alongside the neighboring Kingdom of Judah, which split off from it and consisted of 2 tribes. This separation was according to God's will, because of the departure of Great Israel of Solomon from God and its inclination towards sin.

Jeroboam I was the first king of territorially reduced Israel between 980(981) and 958(959) BPE for 22 prophetic years. Having lost the tribal territory of Judah, Israel also lost the Solomonic temple in Jerusalem, through which God, by grace, lived among His chosen people. During the time of Jeroboam II, the truncated Israel underwent territorial growth according to God's will, which was conveyed to the king by the prophet Jonah (Kings II.14:25,28). The northern territories that increased the truncated Israel and at the same time replaced the separated Kingdom of Judah in the south, were: Syria including Damascus, plus the bordering land around the city Hamath which belonged to the Assyrian Empire. Their western and eastern borders were the Mediterranean Sea and the Arabian Desert, the land of dryness (Jon 1:9).

During the time limited by the two kings named Jeroboam, Israel first shrank and then at the end increased territorially - in accordance with God's will. But during this time, the truncated Israel led by the kings sank more and more in the vortex of sin, one could say that it ran away from the presence of its God - like Jonah. Son of Joash Jeroboam II, as a king, also followed this path: following in the footsteps of Nebat's son Jeroboam I, he led the people of Israel on the path of sin (Kings II.14:24).

Jonah, one of the many prophets, also lived according to God's will and word. Jonah means dove, which is a symbol of the Third Divine Person, the Holy Spirit, with whom Jesus was fully filled and brought about the redemption of the whole world (Matt 3:16). After that, the great state of grace covering the entire world was realized, which continues to this day and will end with the second coming of Jesus.

Jonah first had to take God's message to the king of his own people, who, thanks to the received divine grace, increased the territory of the truncated Israel (Kings II.14:25-28). But God's next mission directed him to the Assyrian capital, Nineveh.

"Jon 1:2 `Rise, go unto Nineveh, the great city, and proclaim against it that their wickedness hath come up before Me.'"

The wickedness of the city, far from the prophet's kingdom, but close to the Tigris River, reached its peak. This situation in the Story of Salvation first appeared before Noah's Flood, when the chosen people, starting from the Adam-Eve couple, spiritually "ran far" from God, that they deserved to be cleansed by water, that is, according to God's will (Gen 6:5-7,11-13). But Noah was found righteous before God, thus he earned God's favor and was saved from the destruction of the Flood (Gen 6:8-9). His life was protected by the ark he made himself according to God's instructions. His immediate family and the "living souls" of their environment, the animals, also benefited from grace (Gen 6:18-20).

The cargo of Noah's ark was full of life-giving things, symbolically the treasures of the Life-Giving Holy Spirit. And the pair of doves locked in the ark symbolized this Third Divine Person, who was swept away by the huge Flood together with the inhabitants there. When the dove released from the ark no longer returned, Noah, the one who sent it, received a testimony that the Earth was habitable again, dry, the water symbolizing God's will receded, making room for the Holy Spirit symbolized by the dove, and with it the outpouring of grace. Those who left the ark could start a new life on an Earth that had been cleansed by water and once again had dry continents (Gen 8:13-17). But the first thing Noah did when he set foot on land was to build a sacrificial altar, on which he offered a sacrifice to God (Gen 8:20). New life can only come after Jesus' sinless sacrifice realized at the first coming, which is guaranteed by God's rock-solid promise. The deadline of the promise is the end of the Earth's existence, i.e. the second coming, and the beginning is the youth of mankind (Adam-Eve), i.e. the falling into sin that occurred on this Earth (Gen 8:21-22).

There are about 1500 prophetic years between the time of Noah and Jonah and 1500(1501) BPE is the date of deliverance from Egyptian slavery after 400 prophetic years. Noah was with the dove in the ark. Jonah, through his name, already carried its reality, the Holy Spirit. This is God's will and also the way of the fulfillment of the Holy Spirit, which became a reality through Jesus Christ. Anointed by the Holy Spirit, He is the final and first stage of this fulfillment in terms of the worldwide dispersion. The story of Jonah is a prefigure of this.

Jesus gave the sign of Jonah to the Jewish leaders who wanted a heavenly sign from Him, whom the Messiah called an evil and harlot generation (Matt 12:39-41, 16:14; Lk 11:29-30). Because of the people who realized the maximum of evil and fornication, Jesus came to death on the cross and spent three days in His tomb locked in a rock, like Jonah in the belly of the big fish. Thanks to the Holy Spirit represented by his name, he did not die, he was freed from the captivity of the fish, which on the one hand swallowed him, held him captive, and on the other hand surrounded and protected him, like the water that surrounded them both (Jon 2:1-11). The same thing happened with Jesus, full of the Holy Spirit, who carried out the redemption completely immersed in the will of the Father. He was also saved, that is, resurrected like Jonah, so that His next mission could begin, that is, may the journey of the Holy Trinity to save the whole world continue.

The sign of Jonah drew the attention of the Jews to, among other things, Jesus of Nazareth. The prophet was born in Gath-Hepher, a place near Nazareth, which cities are in the territory of the Zebulun tribe, in Galilee (Kings II.14:25). In the time of the prophet, the territory of this tribe was the northern border of the truncated Israel. Samaria, the capital of the truncated Israel at the time, was in the territory of the tribe of Manasseh settled west of the Jordan (Figure 4). Jonah's first mission was to this city, to Jeroboam II, who reigned there. The geographical location of the cities of Gath-Kefer, Nazareth, Samaria is a southward direction, which even points the way to Jerusalem. Jonah first had to travel in this direction on land (Figures 41, 42, 43).

So the Salvation plan given by God is:

- first, the King of Israel - two Jeroboams as a prefigure, Jesus in reality - prepares a place for His favored people, that is, He increases the territory of His reduced country so that there is enough room to settle in the eternal land to come. Jeroboam II annexed territories marked with two countries to his country, thus restoring Jeroboam I's truncated Israel of ten Old Testament tribes territorially ($10+2=12$). Jesus taught in the territory of the 12 tribes settled in Canaan by Joshua and transformed the territory into the territory of 12 countries - continuing and at the same time making the symbol given by Jeroboam a reality.



Figure 41



Figure 42



Figure 43

- the territorial growth of truncated Israel is a prefiguration of the growth of spiritual Israel (Ephraim), which is initiated by the redemptive death and resurrection of Jesus, which is foreshadowed by Jonah cast out of the belly of the fish. Therefore, the next step was to transform the people of the territory-expanding king through spiritual reform.

- at that time, the divine grace continuously flowing through the Jerusalem temple was also present in the truncated Israel through the prophet Jonah, which spiritually shaped the two kingdoms into one. That is why he had to get to Nineveh, the capital of Assyria, so that the people of the whole world could receive the grace, and the Great Spiritual Israel could be

established. This is actually the deadline for the end of the existence of Babylon the Great, which began in 665(666) BPE, when this very Assyrian Empire was already approaching its final days, as its prefigure, Israel, which first lost the territory of Judah and then became larger with the annexed Syrian and certain Assyrian territories. But the spiritual decline of the country continued, leading to its "death" in 720(721) BPE. And the "executor" of this was the Assyrian Empire, in the capital of which Jonah's spiritual triumph took place. Therefore, according to the example of the kingdoms of Israel and Judah, the territorial relationship between Israel and Assyria is not the point, but the spiritual one, which is realized by Jonah as a prefigure, but in reality by Jesus. This is the grace of the Holy Spirit to be extended to the countries of the whole world, which is the third step.

Jonah lived and fulfilled his mission in the truncated Israel, - just like Jesus of Nazareth later did who, however, carried out His one-time redemption for the whole world in Judah and not in the area proclaimed in His name. When the Word, Jesus, informed him of his second mission, it was obvious to the prophet that he had to continue his first mission! Specifically, the spiritual increase of the truncated Israel, which had already been increased territorially by Jeroboam, the multiplication of its Israel-spirited people, and then the grace of God had to be brought to the people living in Nineveh, who represented the population of the world. This is a timeline of Salvation Story determined by God: first the king of the truncated country, then his people, then the people of the complete country together with their king. In the gifts of grace given by the Holy Spirit, symbolized by the treasures of the ships of Tarshish, the truncated country must first be "immersed", that is, the water must surround the ship.

But the ship caught in the storm and surrounded by water sinks. That is why it was necessary to throw out the burdens from Jonah's ship of Tarshish, which represent the spiritual treasures, but in the storm they contribute to the destruction of the ship (Jon 1:5). But the real solution is Jonah, the Dove, the bearer of the treasures of the Holy Spirit, who must be thrown into the stormy sea to be completely immersed in the water that symbolizes God's will (like treasures thrown out of a ship). This solution is able to calm even stormy seas, but at the same time the ship and its passengers are not destroyed (Jon 1:12,15).

Before the event that finally saved everyone and gave them escape, the people on the ship, strangers to Jonah, did the same thing that Jonah, a prisoner in the belly of the fish, would do in order to escape: they humbly turned to God, who was served by the prophet (Jon 1:14; 2:2-10). Through Jonah, they believed in the God who is the Lord of the sea and the land (Jon 1:9). They even wanted to do good to the prophet, that is, they wanted to save him (they did good in exchange for good), when they heard from him the key to saving their lives: they had to throw Jonah into the sea, which meant his death (Jon 1:11-12). This was what they wanted to avoid when they tried to steer the ship back to the beach - which was not in accordance with God's will (Jon 1:13). All the passengers of the ship carrying the treasures of Tarshish could not have been saved without Jonah's 3-day captivity, that is, the 3 days Jesus spent in the tomb. The peak of the Holy Spirit's grace, its fullness, is the grace that gives eternal protection, symbolized by 3 days.

The cities of Dan and Beersheba marked the territorial borders of the 12 tribes settled in Canaan in the north and south (Figure 43; Judg 20:1; Sam I.3:20; Sam II.3:10, 17:11, 24:2,10). During Jesus' first mission on Earth, He went beyond these borders: south of Beersheba, to Egypt, fleeing from Herod, then north of Dan, to the vicinity of Tyre and Sidon, teaching the peoples living there. He arrived in Egypt as an epoch-changing child carrying eternal spiritual treasures, and in the area of Tyre and Sidon as a teacher preaching eternal spiritual treasures.

The truncated country of Israel stretched from Dan to Dan, or more precisely from the heritage area of the tribe Dan to the city of Dan in the time of Jonah (Figure 4). However, Dan was reunited territorially with the truncated Israel only after Jeroboam II increased the territory of the country. The tribe Dan was the last to settle, but their heritage area bordering the tribe of Judah turned out to be small, so some of them migrated to a new heritage place that increased the territory of their tribe. This was the city of Laish, which the migrating tribe destroyed, then rebuilt and renamed Dan. The geographically distant tribe of Dan and its "capital" Dan must be spiritually connected, just like Israel and the distant Assyrian capital Nineveh, or Old Testament Jerusalem and the coming New Jerusalem.

Jonah wanted to take God's message first to his people living in these areas - first to the tribe of Dan, and second to the capital Dan - by means of a ship from Tarshish sailing on the sea, which established a connection between the two places. The state of wickedness at its peak required a ship similar to Noah's ark, adorned with the treasures of Tarshish (Ez 27:12,25), guided to its goal by the water representing God's will. That is why the prophet went in the opposite direction to Nineveh, so that he could board such a ship in the port of Joppa (Jaffa) in the heritage area of the Dan tribe (Jon 1:3) - in accordance with God's will, but apparently contrary to it, that is, fleeing from God's face, contradicting Him. As a person or a people walking the path of evil act until they reach its peak. The prophet saw that his own people, together with their king, were on such a path, despite the fact that the country had already benefited from the grace of God through himself - it became bigger in terms of territory. And he knew that because of this the destruction of his people was inevitable - which was foreshadowed by Noah's Flood.

Unless his people receive grace again through the geographically distant city of Dan, through the conversion of the people living in the "capital" of the tribe. If he takes God's message there, his mission will be complete, so that the complete Israel of that time can receive God's message.

Because God is merciful, He prefers to give grace even to those who walk the evil path, even if they have reached the top of it, if they deviate from such a path and turn to the proclaimed treasures of the Holy Spirit (Jon 4:2). If he goes there with such a treasured ship from Tarshish, he will surely reach his destination, the city of Dan, because:

- This is a seagoing, strong ship, it can reach any port in the world, and it also provides protection by God, because it is controlled by God's will, that is, by the great water, the sea. Aware of this 100 percent divine protection, Jonah was able to fall into a deep sleep (Jon 1:5).
- A ship full of treasure is welcomed in the harbor of Tyre (Ez 27:12,25).

- If he gets to Dan through Tyre, then the road to Nineveh opens up.

However, in the age of Jonah, the Salvation Story no longer requires a ship similar to Noah's ark, but the "descendant of Noah" who by his name bears the treasures of Tarshish, that is, the Hebrew Jonah, who carries the treasures of the Holy Spirit. God makes him aware of this when He raises a storm that threatens to destroy the ship and its passengers (Jon 1:4). The ship cannot reach the town of Dan on the mainland, on the border of the tribes of Naphtali and Manasseh, at most the nearest port, Tyre, which is about 40 km away (Figure 4). From here you can only get to Dan by land, therefore the ship must be abandoned and its cargo must also be left there.

But not like that, but according to God's will! Jonah has to dive into the raging sea to get into the stomach of the large fish (astronomically, the Age of Pisces), so that he can escape through his prayer to God and with the help of the treasures of the Temple of the Holy Spirit, that is, to continue his mission on land.

However, Jonah, freed from the belly of the big fish, was sent by God to Nineveh again (Jon 3:1-2).

"Jon 3:3 and Jonah riseth, and he goeth unto Nineveh, according to the word of Jehovah. And Nineveh hath been a great city before God, a journey of three days.

4 And Jonah beginneth to go in to the city a journey of one day, and proclaimeth, and saith, 'Yet forty days -- and Nineveh is overturned.'"

The city was so big that you could walk around it in 3 days. Jonah traveled only 1 day in it and already the whole city was converted together with the king (Jon 3:5-9). Since it had approximately 120 thousand inhabitants (Jon 4:11), God's message through Jonah reached 40 thousand of them in 1 day. This gave the city a grace period of 40 days. Jonah, who spent 3 days in the fish's stomach, received God's grace and was freed, so he was able to stay in the city for a symbolic period of 3 days, proclaiming God's grace there.

Of course, all this is a foreshadowing of Christ with symbolic numbers. After His 3-day imprisonment in the tomb following His death, He is able to deliver God's gift of grace, the Holy Spirit, to $3 \times 40 \times 1000 = 120000$ inhabitants with His second coming. This also means the 10 tribes of Israel, each with 12000 people, the truncated Israel ($10 \times 12 \times 1000$). But for the end times, the complete, spiritual Israel symbolized by the 12 tribes will be realized again with a gradual increase in numbers. Therefore, in the time of Jonah, it is already more than 120 thousand souls, which surplus is given by the territory of the 2 countries attached to the 10 tribes. So the second coming, symbolized by 1000, makes $1000 \times 12 \times (10+2) = 144000$ of the 12 Canaanite tribes, which is more than 120000. This is reported in the Book of Revelation, written after Christ's resurrection (Rev 7:4-8).

The spiritual greatness of the people of Nineveh is shown by the fact that they did not require the 3 days of Jesus, because after only 1 day of Jonah, the entire city, from small to large, was converted. His king also wrote a decree addressed to the entire city, in which he announced a

total spiritual reform in agreement with the city leaders. He forbade all living souls to feed on "earthly treasures", hoping that God would give the city grace for turning away from the evil path, and that it would not be destroyed. Just as the city moving away from the presence of God changed direction and turned toward God, God's purpose according to the Law also changed direction, that is, He gave the city favor instead of destruction.

"Jon 4:1 And it is grievous unto Jonah -- a great evil -- and he is displeased at it;"

Despite the flood of good deeds, Jonah expressed his displeasure. But what didn't he like?

"Jon 4:2 and he prayeth unto Jehovah, and he saith, 'I pray Thee, O Jehovah, is not this my word while I was in mine own land -- therefore I was beforehand to flee to Tarshish -- that I have known that Thou 'art' a God, gracious and merciful, slow to anger, and abundant in kindness, and repenting of evil?"

This was the great evil. In addition to the divine and human good things he experienced, he also experienced the peak of evil, both in his homeland and in Nineveh. He preached the same words in both places, but his people did not convert, but all the Ninevites did. He preached for many days in the truncated Israel, but in Nineveh he reached the goal of his mission after only one day. The question arose: is there a difference between the great evilnesses raging in the two places?

And he realized that this difference was the Sinless Sacrifice promised by Scripture! Noah's first act was to present an innocent sacrifice on land. When Jonah was freed after 3 days and reached land, he also received God's liberating grace in addition to the symbolic treasures of Tarshish, that is, the treasures of the Holy Spirit, and thus his storehouse of spiritual treasures became complete. This prophetic grace - that is, a prefigure of Jesus' resurrection from the dead - is already able to save even those who are at the peak of evil. This was Jesus' answer to Jonah, who could imagine the elimination of great evil rather by the destruction of the perpetrator.

This direction of contrary to God's will was realized by the part of the Dan tribe that migrated overland to the city of Laish, then destroyed, occupied and rebuilt it, as a result of which their inheritance area increased during the period of the Judges. The city, renamed Dan, continued its journey that had been started by force, because all the idols of Micah were erected and served in their built temple. In the time of Jonah, around 800(801) BPE the people of the city also walked on this road, which led straight to their "death". This occurred in 720(721) BPE with the destruction of Samaria as a country. For this reason, it was unnecessary for the prophet to go to Dan - according to God's will.

Jonah only experienced a near-death experience, as a prefigure of Jesus, he did not have to die then - like Isaac, for example. He was annoyed by the wickedness of his own people, but he also wanted to save them: If the price of this is salvation through death, then he is asking God to die (Jon 4:3).

Here comes the enlightening question from Jesus (Jon 4:4):

Does your good deed, that you were able to save all the people of Nineveh by the grace you received, cause you to be angry? In other words: as one of the people of truncated Israel before the reality of the Sinless Sacrifice, he received the grace of the Holy Spirit that allowed him to reach the peak of God's grace far from his homeland, even though his own people could not yet benefit from this grace (except for him). Therefore, he had to get to Nineveh by the shortest route through the Arabian Desert, which heralded a great drought, and in which direction the city of Dan no longer fell.

Because Jesus, as the Eternal Heavenly King, realized His salvation for the whole world. As an uncrowned King, He suffered death on the cross in Jerusalem, the earthly capital of Great Israel, and was resurrected. Then, returning again to His heavenly kingdom, He prepares a place for His people. He will eventually return to Earth a second time as a Crowned King in full glory. The place of rule of each king is the capital. Therefore the following is the prefigure of the process outlined above in the age of Jonah:

- 1) The spiritual connection of truncated Israel and Judah. The two capitals give a southerly direction: Samaria, which was later destroyed, and then Jerusalem. That's why the big fish casts Jonah to the land of Judah.
- 2) Space preparation, territorial expansion. Jonah goes from Jerusalem to Nineveh through the Arabian Desert, which is a north-east (north) direction. The borders indicated by Dan and Beersheba will move in two directions, meaning that Canaanite Israel will be larger territorially. After the resurrection of the Uncrowned King Jesus, the destroyed Jerusalem will be replaced by the New Jerusalem, symbolically Nineveh.
- 3) Jonah takes the great drought in the desert to Nineveh symbolically and spiritually connects it with the later destroyed Jerusalem. The spreading drought can even dry up the Euphrates River in its path (Rev 9:14; 16:12). Since the city is totally converted, this can only be the second visit of the Crowned King, Jesus, to the Earth to His entire Israel-spirited people, whom He will bring back to His eternal heavenly kingdom, the New Jerusalem.

Jonah understood that with the grace he received, he had to move on and spread it according to God's plan of Salvation. That is why he left the city he had converted in one day in an easterly direction, that is, moving away from his homeland. This required two more days, but there was still plenty left of the 40 days. On the eastern side of the abandoned city, he made a shadowy shelter for a distance so that he could see what was happening there, what its further fate would be, which also would give an idea of the future awaiting him (Jon 4:5).

He knew that the receding of the water and the increase of the drought were also taking place in his life - according to God's will. And the drought is generated by the Sun shining from the sky, its peak will be the maximum scorching, full-bright Sun. The second coming of Jesus in full glory is symbolized by the same Sun. That is why Jonah built a shelter that provided shade, which harmonized with God's plan of Salvation, which He also strengthened with a gourd that

enlarged the shelter (Jon 4:6). Divine grace provides refuge and the final refuge is the New Jerusalem - the converted Nineveh as a prefigure!

Therefore the God-given, Sun-protecting gourd withered before Sunrise the next day – according to His will (Jon 4:7). As time went on, a howling east wind also added to this, which blew away the shelter that Jonah had made. The Sun scorched Jonah's head, the strong wind blew (Jon 4:8), which reminded him of what happened on the ship of Tarshish. The two situations differed in that instead of raging water, he had scorching heat. Plus then he went through a near death experience in the stomach of a God-ordained fish, which also protected him in the water surrounding them both!

That's why he covered himself from head to toe. But that didn't help his heat-induced suffering either, so he once again reached the point of wishing for his own death. God first helped his shelter plan with the gourd, and then destroyed all the structures that provided shelter - together with that of the prophet. He ended up in the same condition that the inhabitants of Nineveh, whom he observed, had continuously experienced since their conversion: they spent their days without shelter, thus awaiting their further fate. They did not build or receive any protection against the heat of the Sun. Because the purifying fire given by Jonah, the Dove, the Holy Spirit, symbolized by the heat of the Sun, is a good deed for the converted, a joy to come, the deadline of which is the second coming and the story of Jonah is a prefiguration. The path to the things that will be realized then - which are purifying fire, eternal brightness, glory for the converted, and destructive heat and fire for those who do not accept them - leads through death and resurrection with the two Divine Persons, Jesus and the Holy Spirit. The prophet had to bring this "two-way" completeness to Nineveh, which symbolizes the whole world! And those who serve God's will do not need a shelter that covers the sunlight!

The totally converted Nineveh is already a prefigure of the New Jerusalem, the eternal country of the Holy Trinity, to which the symbolic 144000 inhabitants are "invited", who are led by Jonah (Dove) guided by the Word (Jesus)! This is a good deed, one of the ever-dominant wills of the Holy Trinity, which They always want to express in our interest at every moment of the Story of Salvation. The peak of Salvation Story, the final deadline, is the Second Coming, when the unchanging will, or beneficent intention of the unchanging God will be dominant in the same way, so that everyone who wants to follow Him will be given eternal refuge.

"Jon 4:9 And God saith unto Jonah: `Is doing good displeasing to thee, because of the gourd?' and he saith, `To do good is displeasing to me -- unto death.'"

However, the prophet says that he cannot put aside the problem of withering and destruction, it presses on his conscience and annoys him that the limit of his good deeds due to the grace he received is death, beyond which he can no longer help. In addition, he resonates with his whole soul for grace and good deeds beyond death (Jon 4:8).

"Jon 4:10 And Jehovah saith, `Thou hast had pity on the gourd, for which thou didst not labour, neither didst thou nourish it, which a son of a night was, and a son of a night perished,"

That is why Jesus, the Word, says to Jonah a second time: Are you focusing on the problem caused by the withered gourd, which leads to death, that is, to the son of the darkness of the night? By your name you represent the Life-Giving Holy Spirit, whose good deeds shine in the sunlight. Death and the resurrection from it will be realized later by the Word that controls you, this is not your role! Surely you must concentrate on the good to be accomplished, which is created by your liberating, eternal sheltering grace and which Nineveh also received!

In the symbol of the destroyed gourd, Jonah included his own people, who were not converted at that time. But God is the God of all the peoples of the world, their provider, creator, the final solver of the question of life and death. The prophet prophesied the Word between two peoples representing the peak of evil. The divine favor to the converted Ninevites did not reach his own people who remained on the evil path. This annoyed him, because he knew that his own people could only receive the divine favor that sheltered Nineveh through death and resurrection. Therefore, he wanted his own death so that his own people could be saved, because he was the Hebrew in the truncated Israel who received grace. But the time of Jesus of Nazareth, the King of his own people, had not yet come! Only Jesus of Nazareth, the King of the Jews, who is full of the Holy Spirit, is entitled to save his own people, together with the peoples of the world!

However, Nineveh, which was converted in the time of Jonah, will also need the sacrifice of Jesus of Nazareth in order to become a true prefigure of the New Jerusalem. In 612(-611) B.C., as the Assyrian capital, it was destroyed along with the country. The path of earthly Nineveh after conversion led to its "death", the "executioner" of which was the king of New Babylon, Nabopolassar (Nah 1:1;2:1-13;3:1-19). The "resurrection" of the converted Nineveh as a prefigure is the Second Coming (Nah 1:2-15) – through the resurrection of Jesus after His death.

Jesus then gives Jonah further words of enlightenment: He is ready to die for his own people, who are only a fraction of all the creatures of the world, the living souls created by God (including currently superior angels and cherubim), who are all God's "people". It is honorable and right if the prophet cares for his own people, but how much more care does the whole world, which is God's own, require from its Creator?! During the existence of the chosen Old Testament Israel - including in the time of Jonah - God gave them extra favors through the temple in Jerusalem and through the many prophets. This allowed them to reach a higher spiritual level than the other peoples, they had a greater chance to distinguish between their right and left hands, right and left directions, that is, between good and evil. Jesus Christ of Nazareth, as the King of the entire created universe, dedicates His extra good deeds to everyone who turns in the right direction - worthy of Him! The primary place of God's good deeds is the whole world (Rev 7:9), which can be reached through a remnant world (Jon 4:11;Rev 7:13-14).