

Episode_128_2021.01.24 - Stephen A. Chronister

Joel 128: Who Are The Priests Of Baal? This question will eventually make sense as you listen Lecture Discussion Number 128 on The Book of Joel

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(This Transcription was graciously provided to us by Dime Box Dan)

Begin Transcription (Edit Begins 02/09/2021 @09:13 CST)

• Clock went off, so golly. We are so organized, it's astonishing. A little home housekeeping. Here you notice that February 7th, which is Pagan holiday and we always have to submit to Super Bowl, Baal. February 14th, It turns out is not something that we can operate on this week because we are bivocational all of us. This is not a, how do I put it, fully funded operation? As you probably have discovered in discern. So, Dave has conflicts here. Terry just wants to go on vacations, is I understand and so that's that's going to be an. I might have a conflict here as well, but not certain for sure. But again, like I said, we have to. We're trying to survive this pandemic situation as best we can, so we're going to be gone for those two weeks and will be back on the 21st. So, we'll have a surface. That service will have. Whatever we call this, I will have a lecture next week and then we'll have two weeks where we're out. Because of Dave and Terry. And it's always their fault. In case you didn't know. And then we'll be back on the 21st of February until we can figure out how to. Solve some of these issues. I did really fast, I got another letter from Luke, and they're hilarious and I wish they had a wish that we were back in the building and I had a bunch of people because these things are so good, I don't even know what to say. He says Dear, H.T.R.P. and declarer of perpetual finallys. So. But whenever things that I do that I think are I don't know what to call them, not necessarily funny, just eccentric or or regurgitated back on to me. It's just always fun. Because I have the attention of a typical millennial, meaning I can't last through the advertisement preceding a YouTube video. I'm growing impatient, waiting for you to call and talk to me. I am attending to call and talk to him, but again, you can see the progress we've made on our handrail and all the other things we have to do. So, I'm, overwhelmed right now waiting for you to call and talk to me about quantum physics. He wants to talk about this so you folks to understand what you're up against here. I have to do, Lawrence's Transforms, Time Dilation, Differential Equations. This is where Luke is, the Theory of Mass, Energy Equivalence, which is $E = MC^2$. As you don't miss Einstein's position. Maxwell's Equations, which that's my wheelhouse, because that's electrical systems, and I had to study Maxwells Equations when I was a young man for ad nauseum. It Dirac's Equation is actually where he wants to go. And and then of course, Schrodinger's Equation and Newton's Laws of Motion. That is the discussion that he would like us to have, ok. I acknowledge that you you're the problem is on my end. Knowing full and well how busy you must be. I am an expert on the life and activities of the Alaskan population. Having watched several episodes of Life Below Zero. Is that great because? Be that as it may, I thought I would write again on the off chance that you might get a free moment between ice fishing in the dark and hewing logs with a drawknife. First, I'd like to congratulate you on the coinage of the term; annihilationism, annihilation, and annihilationing, I can barely say my own word. It's a good one though still distantly trailing gerthatude as a favorite. But he wants. Then he goes on to say that I've continued to ruminate on Quantum Entanglement and what he's doing here. Quantum Entanglement, fundamentally, is displaying not just how the creation is

made, but what's inside of the creation that is not physical. For example, of existence and will, that is, why is, you know, I do that and he wants to deal with the Dirac, Dirac, [Paul Dirac, a British Physicist](#), he tried to reconcile, Quantum Mechanics, Quantum Physics, Quantum Theory and Special Relativity, and he ended up with with coming up with the what's called the C or the Dirac's C, where he decides that the Positron must exist, or Antimatter and we go from. Two component function Wavefunction of Particles, especially electrons to four component function wavefunction, that's what he wants to do, and he says my apologies to the other Cliffsideers. In other words, they let me go to this. He said the most fascinating part to me is the argument between theorists, as to whether the effects of quantum function from measurement or instantaneous or not. Either way, Einstein is in trouble. He is absolutely right about that and intriguing. Also, intriguing is larger, larger particles that I that have displayed this curious behavior. I'm barely reading this, I can't see it, It's really small, indicating this behavioral propensity extends beyond the quantum level, and absolutely it does, that's DeBoy. I shall wantonly continue to regurgitate this quantum cud and hope that it will be further addressed in the future. My apologies to the other Cliffsideers, if it does so, that's really good that the whole letter is brilliantly written. And I wish I could read it all, but I just I would run out of time just laughing at along with it. It's just amazing. So yes, I have to call him. I'm going to call him in my sabbatical as soon as I can. We need as you can see, they can see Luke, what you cannot, the handrail is not compatible with Alaska State building codes or Anchorage built, Municipal building code, since all the balusters are missing, except for what three? So, I have to tear into that, and it takes a lot of time because I'm slow and old. OK, that enough of that. Gotta go fast now.

- January the 24th, 2021 lecture discussion number 128 on the Book of Joel, Daniel, Revelation, Ecclesiastes and Job. We will be continuing along with the Unnamed Prophet. That's where we've been. And that's where we're going again today. [1st Kings 13](#). Plenty of elements they require attention and quite a bit of 'em left. I'm going to put my glasses down here, and once I do; I'll forget where they are. So, remind me, Terry? As per usual, there will not be sufficient time to address the subject comprehensively because there is never enough time to explore any biblical passage copiously. That is the innate design of Scripture. It is designed this way by the intelligence that wrote it, and that is what he wants. And so, we have to submit to that and understand that it is there, nonetheless. We're going to endeavor to persevere under the full knowledge that much will be overlooked. It'll be undiscovered. There's always gleanings, there's always gleanings, no matter how many times I go through something, there's always something I missed. And there's always something that I go, my goodness, there's an entire lecture right there. OK, having that's the Cliffside disclaimer, I hope that I do that as often as they need to. So where do we begin today? Well, we're going to start back with that withered hand of Jeroboam. That is also the Antichrist. That is also the Pharisee of [Mark 3](#), that's where we left off last week, so I have three of these that I have to put together and figure out how they fit and what they all mean as a unit as well as individually and if I were predisposed to continuity, it would be smart to start here. cause that's where I left off. But continuity is an antonym to me. I am discursive, right? Which means I am resistant to continuity by nature and deviation is ultimately my default mode. I'm not sorry, it is just how I am. So, I could say sorry, but it is not really sorry. It's a fake, sorry as you know. And for those of you who were asking out there and and no one is asking. But I will answer yes by just anyway I'm discursive, by decision. I want to be this way. It's a choice, it's willfully discursive, and again, not

sorry, fake sorry. This withered hand is fantastic, just absolutely fantastic. Christ heals a withered hand. He does it because and it's put in the Bible by the Holy Spirit because of that, right? Obviously, Christ at [Mark 3](#), where the Pharisee comes forward, steps forward and has his hand with withered hand healed by Christ, obviously, that's referring to [1st Kings 13](#) and [Zechariah 11:17](#). That is the account. That is the Antichrist. And obviously, when we see the two withered arms, we have to understand now that they attach immediately to the withered Fig Tree of [Mark 11:12 through 14](#), so, I have these three in place here as well. I've got this one, Jeroboam, The Pharisee, the Antichrist, and now I had the 4th, which is the Fig Tree of [Mark 11](#), on the way to [Genesis 3:7](#), [Genesis 3:21](#), which is where figs are originally mentioned. So, I get figs the covering of the things now figs show up again with the curse of the figs, and they also show up, therefore, because the curse withers the tree, with the withered hand of the Jeroboam, the withered hand, the hand of the Antichrist, and withered hand of the Pharisee, at [Mark 3](#). [Genesis 3:21](#), as you know, is the removal of the fig coverings. So, God actually takes those coverings off. You have to ask, why does Adam put them on? Obviously, Adam knows what they mean. We're the ones that don't know what they what they mean. We have to come up to speed. God removes the fig leaves, the fig coverings and he cloths Adam and Eve with the tunics of skin, which are blood coverings. The fig tree is cursed by Christ that cleans the cleansing of the temple is associating with the cursing of the fig tree and also the withering of the fig tree. And so, it's necessary to collect what Christ says to the Pharisee with the withered hand arm, and what the unnamed Prophet says the Jeroboam, because each one. So, Christ says things to this Pharisee, at [Mark 3](#), and there obviously going to relate our comport with what the Unnamed Prophet says to King Jeroboam in [1st Kings 13](#), so have to lock those together and then tie all of that to the Prophecy of the Good Shepherd and the Pagan Shepherd. Pagan, meaning Idol, Shepherd Idol, [Zechariah 11:4 through 17](#), which pushes us into [Zechariah 13:7 through 9](#), and we now have to bring it all together in one big place in [Zechariah Chapter 14](#). So that's what it takes just to get through this. And uh, [Zechariah 11:14](#) is filled with information on the Antichrist. So, we know this withered cursing, and all of this has something to do with the Antichrist. So that means we're going to be in [Revelation 13](#), [Revelation 17](#), [Revelation 19](#), all because of the Unnamed Prophet at [1st Kings 13](#). And once we've established [1st Kings 13](#) to [Zechariah 11:17](#), then Christ words to the withered hand man at [Mark 3](#) become apparent. In other words, would be they start to clear up for you. Why does he say step forward? For example, well because I've attached it to [Zechariah 11:17](#), also, it now means that everything that he says to Judas I can fit in here. Everything that Judas says to him because the conversations between Christ and Judas are, one thing, I do this a lot, as you know. Luke said uh, "Upon reading this I began flogging my noggin, exactly as you must be now", and he considered that Entanglement between the two of us. Now that's only funny for somebody. I'm glad to laugh. It's only funny for somebody that understands entanglement, but it just kills me, that's so bright. You know, these people need to stop watching me so closely starting to creep me out. Calling my little eccentric behaviors, and I'm glad I remembered it. Ah, essentially all of the totality of [1st Kings 13](#), [Mark 3](#), [Mark 11:12 through 14](#), [Zechariah Chapters 11, 13, and 14](#), [Genesis 3:7](#), [Genesis 3:21](#), they provide the underlayment to the actions and the Words of Christ, to Judas. And Judas his actions and words to Christ in return. They explained, for example, one example, just one example why Judas throws the Silver to the Temple Potter in [Zechariah 11:13](#). Now I pushed those altogether. Judas knows that when he throws the Silver, that he is doing [Zechariah 11:13](#), [Matthew 27:3 through 5](#), why Judas hung himself, [Acts 1:19](#),

[Zechariah 11:13](#). The throwing of the Silver to the Temple Potter and the subsequent hanging are congenital. They are connected. These were considered planned responses to Christ crucifixion. Once Satan, the Satan man, Judas and Satan combined, figured it out, that Christ was going to allow himself to be Crucified. He had total control of it, then they had to respond quickly, and they did I think there's some anticipation with them, even though I think they were also surprised by many things that don't believe they thought that he was going to do what he did, but boy did they pick it up fast. Again, Judas/Satan, that combination, even separately, they did nothing, spontaneous. Nothing that they said. Nothing that they did that was improvised. Begin to look at them as fantastically cunning and very planned beyond any intellect that we can imagine. Evaluate all that was recorded by Judas/Satan, specially the post entry of Judas by Satan. They're combining if you will to be ridiculous in its complexity. Don't ever let it go by is something that is insignificant or simple. And the three withered hands will make that obvious. So that's why we're dealing with the three wither hands as much as we can as we go along here. But before we explore, the three withered hands arms. What they mean is stretching out is pulling back this, restoring the step forward. I said at the end of lecture 127 that I believe they have a salvific. As well as salvific as well as bridging ingredient. In other words, they bridge to something, but they also have Salvation in them somehow in the sense of Salvation is issue here. Keep in mind again, to repeat this a little bit. The First Bowl of the Seven Bowl Judgments, that's the loathsome sore, that comes up on those who have taken the Mark of the Beast, those who have the Mark of the Beast have that beast, in my opinion again, it's obvious to me that, that sore becomes this boil, this loathsome, stinking boil, so they get the Mark of the Beast. They're all excited there, showing each other. We are worshippers of the Antichrist. The first thing that God does is turns it into the boil that we see in Job. And it is oozing stinking boil. It is not a mark of life. It is a mark of death. And uh, does it change anybody's mind? That becomes a key question. Remember the Mark of the Beast is a seminal moment. It removes you out of the salvific category. You can no longer be saved. You have willingly chosen something. Those who have taken the Mark of the Beast, who worship the Satan man, [Revelation 16:2](#), [Revelation 14:9 through 11](#), the permanence. That's what I'm trying to get through right now. Those who worship and take the Mark of the Beast, will have chosen knowingly to perish. Think that through! There's no accidental taking of the Mark of the Beast. There's nobody who did it without knowing. There isn't any of that. This is a willful decision with all of this evidence that there's signs and wonders leading up to the in the first 3 1/2 years of tribulation that are astonishing. You take the Mark of the Beast, knowing who Christ is and what's going on. If you do it! It's an extraordinary decision. They're going to go into the Lake of Fire, which is the Second Death. They're choosing the Second Death. They might even be aware that the First Death results in the Second Death. Again, we have, we have, issues in the Bible that tell, we have demarcations, there are times when doors are closed, things are shut off, God stop's saving you. He did that at the Ark of Noah. In the sense that he couldn't get in the Ark. But as you know, he flooded the earth in order to give them time, right? But here in the in the tribulation, when that Mark of the Beast is on you, it turns into a Loathsome, stinking, smelling, oozing sore. And that is the end of your opportunity to be saved in the tribulation. Now that is a solemn condition. Why do? They do this. Why did they take the Mark? They know, but they still do it. Anyway, all of that and a great deal more is included in this withered hand. This withering of the hand is giving us information about the Mark of the Beast. I hope that came through. I thought I'd nail it down, just in case it here. And it also is included in the withering or the

cursing of the fig tree. The cursing causes the withering. So, you see the curse of God on the fig tree. It's the only thing that the Curse of God withers. So, that is interesting and I in my view, so we have to take these pieces and again attach them to one another and then combine them in group and see what the group is telling us. So, in order to get to that, we at least must deal with this Unnamed Prophet, the three sections if you remember from last week. I said there's three sections. Why would you remember? Why would I say that if you remember from last week? I'm just hopeful, but if you do remember, yeah you, you're the one. The Unnamed Prophet, the Unnamable Prophet. What is the name of the Prophet, [Proverbs 30 verse 4](#), that is enough to tell you that he has his depth to him, that that is clearly going to lead in one direction? He has three phases, and some might even say, three offices, and I wouldn't disagree with that, see where I'm going? To first as the prohibition, or the prohibitions, he has prohibitions, that he is given in the first phase, if you will, have that as a component to it as well as Jeroboam, as well as the Split Altar, the withered hand in all of that. The second is the old Prophet phase or old Prophet office. He's doing something different at Jeroboam, he's doing this, with the old Prophet he has, now changed what he's doing, is different. The third is Josiah emptying the tombs of those who burned children on the altars, and he burns the bones of those people, and as we've done, discussed last weekend is Terry remembers that also speaks to the Lake of Fire and therefore, the Mark of the Beast, and therefore the withered arm, the Mark of the Beast, the withered fig tree, the curse, and the taking off of figs. All of these things should begin to fit together. And so that is how we're headed or where we're headed eventually. Quick note. For fun, as I define fun. Josiah opened the tombs and burned the bones of these Molech Priest who were killing children, who killed children? He burned them, he made it a permanent. He made sure that everyone knew that these were doomed men. They died in sin and were not redeemed. That's what he was doing that has again an attachment of comportment, if you will, to the Mark of the Beast. Christ opened tombs also, didn't he? At the moment of, we've got Josiah opening tombs, I have Christ opening tombs. When Christ gave up his spirit, gave up his life, cause you can't take it from him, the veil of the temple tore in half, all now could enter the Holy of Holies, up to this point only the High Priest could with a rope around his neck right? Throw em in the Swamp Boy, alligator gonna bite, uh never mind. But the priest had a rope around his leg so they could pull him out, because nobody could go into the Holy of Holies. Well Christ, at his death, makes sure that the veil is ripped in half. He makes sure that the temple. I'm sorry that that anyone could enter the Holy of Holies at that point. Could see in. How long it take them to sew that thing back together? He left it open quite a while, didn't he? An earthquake comes, rocks split, the veil splits, the altar split, that's Jeroboam. I started to put them all together for you. So clearly when Christ gave up his spirit and he opens tombs, that's going to take us back to the splitting of the altar. And Jeroboam, as well isn't it? And it's also going to send us to Josiah. And obviously, tombs were opened, and Saints were resurrected. There's a sequence to all of that, the rending of the veil and the opening of the tombs, their codependent there, together. So, I have to analyze them as a unit as well as separately. When again, what is the meaning of the whole, subdivided into parts? Reassemble it, converts the pieces. How does the veil in the opening of the tombs relate? What is the sum of the two? Josiah opened tombs, and I could say it this way to the second death. The eternal death. Christ opens tombs to eternal life. So, I have, two phases here. Josiah's a type of Christ. So, when does the opening of the tombs for the second death occur? Because Josiah does it, so Christ has to also do it and he does do it, doesn't he? He does it at [Revelation 13:11 through 15](#), and he does

it at [Revelation 21:1](#). In other words, he brings up if you want to think of it this way, he opens tombs to the second death. And that's really obvious at [Revelation 21:1](#). The tomb of the sea gives up it's dead and the sea is no more. And as it will be with death in Hades. So, when he opens the tombs to the second death, the Great White Throne Judgment, for those who have rejected his hand of Salvation, that is, that will be what you see in Josiah when he is also opening up tombs. So, I have the White Throne Judgment being portrayed at Josiah, and uh, [1st Kings 23](#). I have to ask now the most obvious question, is there a second death? If there's a second life, is there a second death? If there's a second death, is there a second life? I think the obvious is obvious. We have what we consider life. This isn't real life, it's just a transition to life. But we have existence and then we have life with existence. They have death with existence. They have a first death. And then they have a second death with existence so. OK, now I have a note that we have to read really fast. [1st Kings 13](#), just a little bit of it here. This part [1st Kings 13:6 through 10](#), Then the king answered and said to the man of God, "Please entreat the favor of the LORD your God, and pray for me, that my hand may be restored to me." So, the man of God entreated the LORD, and the king's hand was restored to him," [so the withered hand] and became as before. Then the king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward." [Really? He just tried to kill him.] "But the man of God said the King, if you were to give me half your house." [If you were to give me half your house.] "I would not go in with you, nor would I eat bread or drink water in this place." [Where is this place? Bethel.], "For so it was commanded me by the word of the LORD, saying, 'You shall not eat bread, nor drink water, nor return by the same way you came.' ", So he went another way and did not return by the way he came to Bethel. Immediately, the Unnamed Prophet has these prohibitions that you, has not eating, he cannot eat, he has that in common with the, with the one who cannot be named, if you want to think of it that way, the Infinite One. So, he has a prohibition in eating. When does Christ not eat bread? Find it, cause there's a place where he doesn't eat bread. So, he has that in common, I'm gonna call Christ the Unnamable One. And I'm going to call this one the Unnamed One, or Christ, I would call the Infinite One. He's infinite, therefore he is Unnamable. The last Adam then, of course, and that's Christ. It has something in he is portrayed by Adam, the first Adam and the first Adam named the animals individually. And he names the woman, twice? So, I have this naming element here. Why does he name the woman twice? Why does he name the animals individually? Why does he do that? Why does God have him do that? What is naming? What is naming have to do with anything? Why does God name us, and he gives us names when we're resurrected? So now we're in Revelation trying to figure out, this man does not have a name, he specifically unnamed. That has great meaning. Christ referred to Satan. I'm sorry Christ refuse Satan with respect to bread. That's where he doesn't eat bread. So now I've got to bring in [Matthew 4](#) and [Luke 4](#), because that is a testing of Christ, that's [Exodus 17:1 through 7](#). So, I have something happening here with all of these pieces that make a unit, so that's a start. But why drink no water? I get the bread pretty fast. I hope we're going to bring over the bread because the bread is going to put us to manna. And we will end up that way. We can understand why he eats no bread. Don't eat bread in Bethel, but why not water? Why drink no water? That could have been that we don't know what time is the 8th month, so maybe there was enough water. Might have been enough rain. He could have had water on the way. Maybe brought water. But it seems to be difficult to have no water. Nor returned by the same way you came, which that has Acts 1:11 as a compliment. What's [1:11 Acts](#)? That's the ascension of Christ. What did they say? That they apostles are

watching him go up? And what are the Angels say to him? They say he will return in like manner as he went. So, Christ returns exactly as he came, but the Unnamed Prophet is not to return as he came. So, what's the difference? Why the difference? We need to read about the death now of the Man of God, the Unnamed Prophet. I'm obviously wording things intentionally as I do this up to this this is all the precursor here this is the introduction, to illustrate this incredible typology, in case the obvious is not obvious, I need to tell you that. So, let's go ahead and read. I got to read it all. I can't, I tried to leave out anything, couldn't leave out one single piece and that's of course redundancy, single piece, one single. I can do that because I'm an H.T.R.P. It's not up on the board. I can intentionally do redundancies, I have license. Let's read [1st Kings were started at, 11, verse 11](#), again, I have to reading it all, "Now an old prophet dwelt in Bethel", [Notice what I'm doing there], and his sons came and told him all the works that the man of God had done that day in Bethel; they also told their father the words which he had spoken to the king." [They got a lot of information, don't they?] "And their father said to them, "Which way did he go?" For his sons had seen which way the man of God went who came from Judah. Then he said to his sons, "Saddle the donkey for me." [so, he can't sell his own donkey?], "So they saddled the donkey for him; and he rode on it." [Well, yeah, make some sense], "and went after the man of God, and found him sitting under an oak. Then he said to him, "Are you the man of God who came from Judah?" And he said, "I am." [Of course, he did. Now that am is in italics, but you can see where I'm headed there.] Then he said to him, "Come home with me and eat bread." [Now, did he know about the prohibitions at this point? We'll keep going], And he said, "I cannot return with you nor go in with you; neither can I eat bread nor drink water with you in this place. "For I have been told by the word of the LORD," [and that's YHVH, that is the I AM that I AM], 'You shall not eat bread nor drink water there, nor return by going the way you came.' " He said to him, "I too [am] a prophet as you [are], and an angel spoke to me by the word of the LORD" [YHVH, he uses the I AM that I AM the Tetragrammaton.], "saying, 'Bring him back with you to your house, that he may eat bread and drink water.' " (He was lying to him.) So, he went back with him, and ate bread in his house, and drank water. Now it happened, as they sat at the table, that the word of the LORD came", [Now there's some clean this up in a minute. I do not believe that it came to the old Prophet, so when it's the word the Lord came to the Prophet who. And the actual phrasing him here is whom he brought back. So that language comes up again in [1st Kings 13:23](#). So, it's really easy to get confused and overwhelmingly the commentaries that you will read are confused here. They think the, the old Prophet spoke that out. And I don't believe that I think of this. Obviously, that's not true. I think this is the voice of God, the word of the Lord came to the Unnamed Prophet. And he cried out to the man of God, so that is Christ. That is God crying out to the man of God. A great clamor is the Hebrew is a great noise, a loud noise, so the voice of God does not come through the old Prophet. It comes to the Unnamed Prophet, to great clamor.] "Thus says the LORD: 'Because you have disobeyed the word of the LORD, and have not kept the commandment which the LORD your God commanded you, 'but you came back, ate bread, and drank water in the place of which [the LORD] said to you, "Eat no bread and drink no water," your corpse shall not come to the tomb of your fathers.' " So it was, after he had eaten bread and after he had drunk, that he saddled the donkey for him, the prophet whom he had brought back." [Now that's the exact same words in that other sentence back there. Make sure I get the, verse 21. It's Asher has HeBo if I'm right? HE as HIBO Asher's grandson's name. So that means exactly as it is here in 23, whom he had brought back], "When he was gone, a lion met him on the road and killed him.

And his corpse was thrown on the road, and the donkey stood by it. The lion also stood by the corpse. And there, men passed by and saw the corpse thrown on the road, and the lion standing by the corpse. Then they went and told it in the city where the old prophet dwelt." [That would be Bethel, wouldn't it?] Now when the prophet who had brought him back from the way heard it, he said, "It is the man of God who was disobedient to the word of the LORD. Therefore, the LORD has delivered him to the lion, which has torn him and killed him," [Now, how do you know that? Hasn't seen it. Just warn him and killed him] according to the word of the LORD which He spoke to him." And he spoke to his sons, saying, "Saddle the donkey" [So, he's got two donkeys. Keep that in mind,] "So they saddled it. Then he went and found his corpse thrown on the road, and the donkey and the lion standing by the corpse. The lion had not eaten the corpse nor torn the donkey." [So, the obvious question. Did he tear the body of the Unnamed Prophet? Didn't tear the body of the donkey.] "And the prophet took up the corpse of the man of God, laid it on the donkey, and brought it back. So, the old prophet came to the city to mourn, [Bethel,] and to bury him. Then he laid the corpse in his own tomb; and they mourned over him, saying, "Alas, my brother!" So it was, after he had buried him, that he spoke to his sons, saying, "When I am dead, then bury me in the tomb where the man of God is buried; lay my bones beside his bones. "For the saying which he cried out by the word of the LORD against the altar in Bethel, and against all the shrines on the high places which are in the cities of Samaria, will surely come to pass." After this event Jeroboam did not turn from his evil way,". So, there we go. OK, immediately. Ah, hang on, let me make sure, I lose track now. OK, immediately we are going to have to make the list. Because list makers wants a list, List makers never not list, the old prophet, in Bethel, how many times did I repeat the word? There is a Bethel Alaska. I've been there. I put in a sewer system in freezing cold. 50 below it was brutal, from there I went to Hawaii. In case you want to know how I went to that motivated me to go to Hawaii, alright. Then the sons told him he has sons and they told. Then we have three really fast, The man of God in Bethel. They told him with a Man of God did in Bethel. So, the Man of God is now associated and Bethel. Again, not Bethel, Alaska. Which way did he go? I can't go back to where he can't. He came. He has to which way did he go? He has to return a different way. And we gotta push. Stop right now we got four of 'em gotta push stop together, arrest the list making which makes list makers do this. Obviously, we gotta do something if I'm stopping the list, that's an alarms going off. Isn't it something important thing? Ding, Ding, Ding, right? Siren, I shouldn't have a horn. Halting the list making demands there be high threshold of alarm. WHY is the old Prophet in Bethel? What's he doing this that this place of evil, child sacrificed at [2nd Kings 23:4 through 23:10](#)? Clearly a place of child sacrifice, Molech, Baal are the same. You can Comingle them, and you can say Baal, you can say Molech, you're going to child sacrifice. I find it interesting that I don't even know what to say. I should not get into kind of thing, when a country begins to embrace the killing of children, that is a doomed country. And nothing you can do but wait for the doom. It will come. It's very disappointing to see that happen, again. We are a country that is killing children by the millions. How we, there's just no possibility that is one of the things that God says he hates, the shedding of innocent blood. OK. Why did God choose to send the Unnamed Prophet from Judah? Why not send the old Prophet who's already in Bethel? Obviously, he cannot send the old Prophet that is in Bethel to do this. Cause the old Prophet that is in Bethel, there's a reason he can't start thinking about the reason the old Prophet is not chosen. The young Prophet is chosen, not the young Prophet, the Unnamed Prophet is chosen. How did the sons know how did they learn of what the Unnamed

Prophet said and what the improper, the Unnamed Prophet did at Jeroboam's sacramental event? How do they know this? Cause they told him all the work all the way, he did all what he said. Did they transfer first hand witness testimony. Of course, they did. I say yes, and if I am correct, again, duh. Still. Then they are likely participants here, aren't they? The sons are obviously involved in the sacrifice of children. Now, what does that say about the father? How far does the acorn fall right? At what level of participation are they at? They're obviously, participants either worshippers are there priests. That's your only two choices. You pick one. I think that is clear they are priests because their father is what? A Prophet. Their father is a supposed Prophet. He's a religious ecclesiastic, again, H.T.R.P. oops, I erased it, that's a redundancy. What is the likelihood here of a family business? Are the son's priests of Molech and Baal? That's a binary question, yes or no? I think they are. I think I can prove it. I think it's obvious as we keep going through the text. So, I submit yes, these sons are priest of Baal, they're killing the children and they come back to the father. With all of this information, you will not believe what happened. You were not sent. A man from Judah was sent. Did the sons hear the prohibitions? Well, if they heard all that he said, all that he did, then clearly, they heard all the prohibitions they told the father the words of the Unnamed Prophet, that he had spoken to the King Jeroboam, [1st Kings 13:11](#). The prohibitions were spoken to Jeroboam [1st Kings 13:8](#), all the words, all the words were told to the old Prophet. So, now they've heard all the words, they saw all of the works, what's the obvious question? How close were they to Jeroboam? How close were they to this Unnamed Prophet, who was also very close to Jeroboam? They're clearly right, there aren't they? How high up in the priest business are they? How many, who? What are they doing here? Are they standing there going oom, clapping, chanting, running around? Or are they actually the killers of the children? OK, will restart the assembly line. For five his son said, seeing which way he went, son saw. Same questions, right? Ha, then we have a donkey coming into play. Every time I have a donkey, I could connect that to the, V Donkey if you will, that Christ said, find the donkey, the mare and the colt. Have the old Prophet chased him. I'm gonna call him the old P he chased after him. He got his own donkey; he got a donkey. He got this donkey. He goes after the guy finds him sitting under an Oak. So, I got the Oak sitting. Why is he sitting? Why is he still on the move? Is he waiting? I think it is clear that he is waiting. Thank you for your yes. Are you the man of God, are you? The, let me do this right? To sell this, "Are you the man of God?" I AM. You gotta be kidding. Come home with me eat bread, in Bethel, stop list now. The man of God was offered a reward from Jeroboam, right? Jeroboam says, I will give you a reward. Come home and eat with me and I will give you a reward. Refresh yourself, which I assume are seen. A warm bath and food. That's how I can do. He was offered a reward for restoring the withered hand, the withered arm, hand of Jeroboam, [1st Kings 13:7](#). How much reward? Well, he tells you how much reward, he says to him, "if you were to give me half your Kingdom". If you were to give me half your Kingdom, I would not go in with you, nor would I eat bread nor drink water in this place. This place will call it Bethel because of this place of evil. So, if you were, where else in the Bible does somebody turned down an offer for a Kingdom? And again, I'm trying to be obvious here, but I hope that I don't have to be eventually. The Man of God then speaks the prohibitions, see says that for it was commanded me, You shall not eat bread, nor drink water, nor returned by the same way you came. And that, of course is heard by everyone there. Everyone there heard that. Immediately, the most obvious of all of these most obvious questions. Why did YHVH, the I AM that I AM give these restrictions? This is these are given by God. Why does he give them?

They're certainly attached to the and are a repudiations of Jeroboam and his Molech priests, you go in, you split the altar, you pour out the Ashes of the children. Go ahead, take care of the hand. That I wither and then these are the things you do next. This bread, water, return, what's the meaning of these as a unit? The sons knew, which way the Man of God, left Terry is absolutely right. They he left on foot, didn't he? How did they know that? Was it merely incidental? Do due to proximity they happen to see which way he went. Are did they? Do they follow him, and I think it's obvious that they followed him? They immediately followed him, followed him. Why would they follow him? They followed him because they knew that their father would want to go after him. And so why did they would know that? How did they figure that out? They immediately said we've gotta follow him because our father is going after him. Again, let me put it this way. How powerful is this old Prophet? We think this is an old guy like me. He's infirm, he can barely talk, he spits all over stuff. Just like me. But he's not. He's incredibly powerful. His sons are incredibly powerful. This man has a great deal of influence. Why'd as the old Prophet hunt down the Man of God? What's he planning to do to repeat? The old Prophet knows the prohibition, and he's prepared. He has a lie prepared, right? That's a what, that's a trap. He's trying to kill this man. He delivered, he knows that if he does, if he does this, he puts himself in jeopardy of condemnation. How did you figure that out? He says come home with me and eat bread and the and the unnamed Prophet says I cannot return with you. Go in with you. I cannot eat bread. I cannot drink water in this evil place and that's a really interesting thing. Cause Bethel does not mean evil place. What does Bethel mean? Means holy place. So now we have an incredible, piece of information there, a clue, if you will. So OK, back to the list, so started 12. I worry about my time. Always worried about the time now freaks me off. OK, I'm doing good so far. I am too, I am also a Prophet, as you Prophet as you. Really? An Angel spoke to me. By the word of YHVH. So, he uses again the ineffable name of God. He says disobey, the restrictions, the prohibitions. So, the Man of God. Play Man of God, complies, returns with him. I wonder who rode the donkey? Asking for a friend if I had a friend, the man of God went back. The man of God returns in the ate bread and drank water. So, we have stopped the list right here now. This is my absolute belief, resolute belief, that the only that the only way you figure this out, the only path forward, if you will, the only explanations that are going to conform that are going to concur with [2nd Kings 23](#), which is what Josiah does. He is the one that begins with the Man of God, a Man of God, not being deceived by the lie. The man of God is Unnamed. He's a portrait of Christ. Josiah is a portrait of Christ. The Unnamed Man has an overt relationship with the first Adam, who's also a type of Christ? Then? If he's if he's a type of Christ, then Adam and he must be related because Adam is a type of Christ. Scripture identified Adam as a critical Christ, [Romans 5:14](#) and Moses as a type of Christ, [Deuteronomy 18:15](#), as you know. So, whenever you find anybody attached to Christ, you have to attach them to Moses, to Adam, the Unnamed Prophet is clearly overwhelmingly attached to both of them. And when you're starting the, I can't say that enough. This is going to understand how these things fit together. Anyway, both Adam in the Man of God eat and die. So, we start with that both eat, both die. There's a lie involved in both. A lie of Satan and the lie of the old Prophet uhoh, but neither are deceived by the lie [1st Timothy 2:14](#). It is in my most humble of all my humble humbler opinions. With all due respect, which means that I'm not going to give any respect, right? Whenever you say I'll do a respect. Be honest about it. You're not going to give respect. With all due respect. The conventional commentary on this passage at which you buy all these books which I have reams of books, so I read them, almost all of them completely.

Which is why I'm strange. Is that, well I'll just say this, in the commentaries on this passage, [1st Kings 13](#) is dreadfully counter factual. Which, catawampus upside the head! It's so bad. It's just not good. I've written everywhere I see these all my commentaries. I look at them today, I've looked at them yesterday, I looked at them the day before, and I've written the same thing every time because I've done this passage before, not to this level. So, if you go look this up, you're going to find out that when I did it, I was different. I was different because I was compromised, and I wrote a nice letter. I hope, and I never heard back from her. I tried to explain in my youthfulness. I was very careful to do these kinds of subjects because it would alienate people and I thought, well, I will give them conventional positions in order to. Not be. Outside the parameters of this business that I'm in. And it kept me from being attacked by the people that. Who didn't like me? I am not likable. That's really surprising, I seem very likable to myself. OK, I fooled one more person. That's fantastic, but anyway they did not like it when I first began, I get letters in all kinds of comments about what I do. But I ask the same question, all these commentaries I write it in big bold letters. Where is the testifying of Christ, where is first? Where is [John 5:39](#)? The whole Old Testament is about Christ. Where is the Christ position? Don't give me the conventional position if it is Christless, I want to see the Christ position. Where is the Christ position? They the commentators, ubiquitous they, insist on insisted the Man of God fell, for the Angel spoke to me. Can I say crap? I don't know. I can't say that. OK, I guess I did. Clearly, he didn't fall for the Angel. Who's the Angel? The Angel are the sons. OK, that's the sons are the Molech priest sons, of the old Prophet of the Angel. He didn't buy that. He didn't buy, I'm a Prophet, as you. He's not stupid. He's not deceived. He's a picture of Christ. He's also tide to Adam. I too am a Prophet, as you. Really? Why are you in Bethel? Jeroboam's evil place, doing nothing then? Why didn't God use you? Why are your sons killing innocent? If you're a Prophet just like me. No, no, no. The Unnamed Prophet did not believe any of this idiotic stupid perjury. He did not. And if you think he did, then you're going to miss out on all of these wondrous treasures that are here. He didn't not one word of what this old Prophet said to him, did he believe. So, why did he go back with him? Why did he eat bread? Why did he drink water? Why did he give up his life? If he knew it was a lie. Key question, isn't it? That goes back to Adam, why did Adam give up his life when he knew his wife had been deceived by the lie? I'm getting ahead, I'm going off script. OK how am I doing? Woo baby can't put it up here #17 don't have time to write the word of YHVH, [John 1](#), cries out to the Man of God. God Himself said this is a voice of God. Thus, says the Lord because you have heeded the voice of your wife and have eaten from the tree of which I commanded you, saying you should not eat of it. Wait a minute as [Genesis 3:17](#), I put them two through together, didn't I? The word the Lord said, as you remember, thus says the word, because you have disobeyed the word of the Lord, did not get the commandment was your Lord. You got commanded you, but you came back, ate bread, drank water in the place of which I said to you, eat no bread. Drink no water. Your corpse shall not come to the tomb of your father. That's what he said to the Unnamed Prophet. What did I say, he just said? I cheated. I said [Genesis 3:17](#), thus says the Lord, because you have heeded the voice of your wife and have eaten from the tree, of which I have commanded you saying, you shall not eat of it. OK? Thus, you shall return. That's [17, 18 and 19](#), again, it is God himself. It is the voice of God. It is not the lying old Prophet crying out. It is the voice of God crying out. So, I mingled those together. Thus, says the Lord, because you've disobeyed the word of the Lord, your corpse shall not be in the tomb of your fathers. OK, what does that mean? Your corpse will not be in the tomb of your fathers. Bethel again means Holy

Place. I should interject here again, I can't say it enough, the significant element I believe here, is that Bethel means Holy Place, the Man of God was sent to the Holy Place. He's buried in the Holy Place. What else happened at the Holy Place? Well now, that would be, what else happened in Bethel? In other words, that would be [Genesis 28:22](#). In case you think I'm just wandering around doing nothing that makes sense. What is that? That is the ladder of Jacob. I AM that I AM, the God of the Living. God is not the God of the dead, but the God of the Living, [Matthew 22:29 through 33](#), and Bethel. Bethel is the Holy Place. That's the place where Christ announces again, [Matthew 22](#), that he is the one that resurrects. He is the resurrects. He is the resurrection. He's the life you have to be both in order to be the one. Say again, they are tied together, [Railroad Clock Chimes!!!], now I gotta really rush cause there's the alarm, Bethel, the Holy Place, is the Place of Resurrection but here it is. This place this place of evil, the Unnamed Prophet would not be buried with the bones of his father, but instead at the Holy Place of Resurrection. The Place of the Ladder, of the ascending and descending the Angels on the ladder. This mediation this gateway back to God. Reconciliation with God. That's where the Unnamed Prophet is buried. Is that a bad thing? Doesn't seem like it to me and I realized most scholars almost unanimously asserted that the Man of God is disgraced by not being buried with his father's. Again, to repeat, this position omits [John 5:39](#), the testifying of Christ. Find Christ! That's a singular purpose of the Old Testament. Obviously, the body of the Unnamed Man of God would be in the Holy Place of Resurrection. Being that Christ himself, is the Resurrection and the Life, [John 11:25](#), The old Prophet figures this out. OK, I know that. Now we have two donkeys and again Christ rides Donkey just saying, he doesn't ride a lion, he writes the donkey. The Donkey is associated with Christ, not the lion, even though he is the lion of Judah. Who else is a lion, that crawls around and tries to kill people prowlers around, roaring lion? The lion kills the Man of God. The corpses is thrown on the road. The donkey stood by the corpse. The Lions stood by the corpse. They are right there; men passed by and saw the corpse thrown on the road at Bethel. And near Bethel. Try to imagine this if you will, the lion kills the Man of God, the body of the Man of God is placed in the road, the body is preserved. It's untouched. How did he die? The lion killed him. How did he die? Right now, in Bakersfield, CA. Susie and ValJoe are shouting out? Wow, I got [Jude 9](#) here, I got [Deuteronomy 34:5 through 6](#). I have a Donkey and I have a lion and I gotta a body. Just considered for today, the lion and the Donkey are side-by-side guarding the body of the Unnamed Man of God. That's what they're doing. And you're walking by you see a lion. And you see a body and you see a Donkey there. The two of them are right there, over the body that is preserved. Obvious question is the Donkey preventing the lion from tearing the body to pieces? How is this working? Is this [Jude 9](#), Satan and Michael, contending over the body of Moses? Men pass by they're going to the Holy Place of Resurrection. Where they tell the old Prophet. Why do they tell the old Prophet? How do they know to tell the old Prophet? The men on the road seek out the old Prophet. They're gonna tell him, they don't know. But they go to the old Prophet with this information about the Donkey, a lion, and a corpse. How powerful is this old Prophet? Seems like everybody's coming to see him. Who is more powerful than him in Bethel? And the old Prophet preaches a sermon. He does, he says it is a man of God who was disobedient to the word of the Lord. Therefore, the lion has delivered him to the Lord, is delivered into the lion, which is torn him and killed him according to the word of the Lord which he spoke to him. Preachers a sermon, is he right? No, completely wrong. Said saddle the Donkey. So, he's got a Donkey, another Donkey, two Donkeys, and he goes out. In any event, the lion and the Donkey allowed the old Prophet. OK,

they would give them two statuses allow the lion, and the Donkey allowed Nicodemus to take the body of the Man of God. OK, cause Christ, Nicodemus and Joseph of Arimathea, take the body of Christ. The old Prophet takes the body of the Man of God who dies in the Holy Place of Resurrection. [John 5:39](#) again and he places it on the Donkey and now we start to see him get it. The old Prophet weeps is filled with great sorrow at the death of the Man of God. He finally figures out what's going on. He now knows the truth. Who else is going to weep when they finally know the truth? That's gonna be [Zechariah 10/12/12](#), sorry [Zechariah 12:10 through 11](#). That is going to be Israel grieving for Christ, mourning for Christ, as one mourns for his only son, for the firstborn, the old Prophet begins to figure things out, [1st Kings 13:30](#), as do his sons. They also weep for the Unnamed Prophet. They're all weeping. They all cry out, [1st Kings 13:31 through 30](#). They cry out [Joel 2:32](#), [Joel 2:32](#), I know you're thinking, how does he do this? Actually, got [Joel 2:32](#) into the story. The old Prophet again, Nicodemus put them together, lays the Man of God in his own tomb. In the tomb of the old Prophet and orders his son to make sure my bones are next to his bones, I gotta be right there with him and that of course [2nd Kings 13:20 through 21](#). That is Elisha, If your bones are touching the bones of the Man of God, what kind of deal is that? What happened to the man whose bones touched the Man of God's bones? In this case Elijah in [2nd Kings 13:20-21](#). What did I get? I got Resurrection. This is about Resurrection. Just like Job is about Resurrection because the Unnamed Prophet, the Man of God is associated with Resurrection, to life resurrecting to life, not resurrecting to death. So why does Christ return the way he came? Because he does. Why is this difference, why did the Unnamed Man return to Bethel? Eat and drink with the fallen Prophet. That is a rhetorical question that you have already answered, haven't you? What is Christ do that an Unnamed Man, gave up his life for this Prophet, this old Prophet. Didn't he know about this Prophet? Did you know about the Prophet's son? He chooses to go with him, he lets the guy lie, and he goes with him anyway. Never deceived, goes with him anyway. Knows that he has to die. Now by doing that has to give up his life for who? Who gets saved in this picture? Who mourns? Who says make sure that when that Unnamed Prophet is resurrected, I go with him, put my bones with his mix them all together? Duct tape them, pour tar or over them, make sure we go. Where do you think the sons of the old Prophet buried themselves? I think that the whole tomb is filled with, right? Anyway, that's how we stop for today. Next week will be back again, will be gone on the 7th and the 14th back on the 21st, but we will be operating next week. If you call this operating. And that's all folks. {fin}

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