

## Episode\_127\_2021.01.17 - Stephen A. Chronister

### Joel 127: Who Is The Unnamed Prophet? There is more to this story than meets the eye

#### Lecture Discussion Number 127 on The Book of Joel

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

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• OK, I guess this is it. Where are we now? Let's take the glasses off so that I can see and then put them on because I can't see. January the 17th. 2021 lecture discussion #127 on the Book of Joel Daniel, Revelation, Ecclesiastes Job, and Job and [Jude 9](#), [Genesis 2:7](#), [Genesis 3:4](#), and today were back at [1<sup>st</sup> Kings 13](#). That's pretty much where we left off last week. So today is a continuation. And I don't have a great deal of time to read all of [1<sup>st</sup> Kings 13](#) or even the passages that I'm going to bring up I. I can pick out a little bit, so if you think you're here for the first time and why would you be? Try to find lecture 126 and then it will feather together. I think our hope are at least I'm proposing such. [1<sup>st</sup> Kings 13](#). In case you missed lecture 126, is the Unnamed Prophet. Let me repeat it Unnamed Prophet immediately. You should start to ask questions. It's King Jeroboam of the Northern Kingdom, Israel, which has been divided from the southern Kingdom Judah, the Davidic line and so we have this division. Now this partial. Partitioning of Israel. The nation of Israel into Israel and Judah into David and non-David and of course you know the Messiah must come out of the Davidic line. This is element of King Jeroboam, who has decided to build an altar. Which becomes the split alter the sign of the split altar, and then the sign of split altar, the poured out ashes, and included in [1<sup>st</sup> Kings 13](#). Is this incredible prophecy of Josiah, who is to come in 300 years? And Jeroboam has a withered hand, withered arm, hand, arm, withered, that. He stretches out that he's trying to pull it back, and there's restoration and the new time New Testament complement of [1<sup>st</sup> Kings 13](#) is [Mark 3:1 through 6](#), and [Zechariah](#). Those on the board really fast [Mark 3:1 through 6](#) and [Zechariah 11:17](#), so I can put [1<sup>st</sup> Kings 13](#) with these three and make them a unit. They all have this withered arm, withered hand symbol in them. Actual event that has become a Biblical symbol, let me say this Jeroboam's arm and hand actually withered with the Pharisee in [Mark 3](#), hand absolutely withered. The Anti-Christ, the Idol, let me put that down enough, not Idle as in lazy, like pastors, cause we all know that pastors just do it for the money. Never mind, that's a joke in the pastor business. But it's Idol like Pagan Idol, Shepherds. He also has as opposed to the Good Shepherd, right? Christ is the Good Shepherd. He has a withered arm, so you know that this is something significant it, and it has to all be placed together. There's the two Golden calves of Jeroboam, not one Golden calf, that's [1<sup>st</sup> Kings 12:32](#). He makes 2 Golden calves. And of course, he's referring back to [Exodus 32](#) and also The Law of The Altar is in play here, that's [Exodus 20:22 through 26](#). Let me put [32](#) on the board, [1<sup>st</sup> Kings 12](#). You go into [1<sup>st</sup> Kings 12](#) and you find the two Golden calves and that tells you to go back to [12:32](#), to be specific, to go back to [Exodus 32](#), The Law of The Altar is [Exodus 20](#), so I have an altar [1<sup>st</sup> Kings](#), whoops, I forgot. [1<sup>st</sup> Kings 13](#). I'm going to go find The Altar of The Law of The Altar, [Exodus 20:22 through 26](#). That's The Altar that has no steps, that's The Aitar that can't be touched by a tool, that's The Altar that can be made out of earth, or by stone, that's The Altar, that you don't get on the altar, less your nakedness be exposed. That, of course, is the nakedness of Adam, isn't it? [Genesis 3:7](#). It's again

anything that if you go off to this altar, exposed and nakedness, it this that is a profanation that is a blasphemous behavior, as is the tools. Making it out of anything but earth or stone, and hopefully that was an adequate summation. That's where we were last week. I do that as fast as I could, because otherwise I'll run out of time again as I always do, and hopefully you have listened to 126. Remember all of that you began to formulate the abundance of questions that accumulate. From all of that material, and obviously was just knocked out a couple of remove. Why is the Unnamed Prophet an Unnamed Prophet? Why doesn't God name him? He does not name him. He could have, let's ask a really dumb questions? Does God know the name of the Unnamed Prophet? He withholds it. [Chewing noise – I'm chewing ice] It's because of trying to get rid of all my teeth. Why is the Unnamed Prophet Unnamed? Why did God send the Unnamed Prophet to Jeroboam who has built an altar and he is performing a sacrificial ritual and God sends this one man doesn't send the army of Judah, sends one man from Judah to go an impact Jeroboam's ritual he is, he is. Obviously very intent on doing this. I might add to that Jeroboam was the officiant of this sacramental observance, and this is a religious act that Jeroboam is doing in [1<sup>st</sup> Kings 12](#), [1<sup>st</sup> Kings 13](#). It's likely the King Jeroboam was performing as not just as the King, but as the High Priest. So I have a High Priest King combination in a religious event, and God sends his Unnamed Prophet, as you know, and those of you who know, and I hope you know only the High Priest could enter the Holy of Holies once a year on Yom Kippur, to atone, The Day of Atonement, to atone for the sins of the nation, [Leviticus 16:12](#), none but the High Priest could bring the sweet incense, inside the Vail before the Mercy Seat. When the incense comes in the sweet incense God appears inside the Holy of Holies, is the only one that can be in there is the High Priest. If there's anything else, if anyone else tries to go in, they will die at the High Priest, goes out, goes in there without the sweet incense, he will die, and again the history of this is that they would tie a rope around his foot, in case he died, and they drag him out of there, right? Yeah. And he does this on this one day. And it's the 10<sup>th</sup> day of the 7<sup>th</sup> month of the religious calendar, [Leviticus 16:17](#), the King of Israel can't go into the Holy of Holies, so here I have Jeroboam. Now he's officiating, not on this day will get to that in a second, but the King Israel could not do it. The King would certainly die if he did surely die if the King goes in there, he will surely die. Where am I know in the Bible? I'm at the two trees, [Genesis](#), thus the King could not be the High Priest Kings of Davidic High priests are Aaronic. Kings come through the line of David. The High priest comes through the line of Aaron. And notice the [Genesis 2:16](#) element. Again, just saying that's the two trees. Uh, really fast, I'm gonna throw this in here, we have this N501Y, I'm pretty sure it is in N501Y, and you also see it as B17 as B1117 this is the lineage I'm talking about. That's the lineage of the variant, so they will be learning to this particular part of lineage B17 B17 B-17. Hardly say wasn't planning to do this and now I'm doing it with having to remember it. It's called N5017 or N501Y, sorry, because it's position what they're able to do with me back up completely. They're able to look at a particle of the virus. This is the technology that's out there. I'm fascinated by microbiological inputs and an information, as you know, because I'm expecting the, [Luke 17](#) Sign of Lot, Sign of Noah. In my lifetime, I certainly hope I get to see it. That's my retirement plan, but in any event, the microbiology Community, virology community, the vaccinology people, they can map out a particle of this virus and they have decided that on the 501 position of the spike protein with the spike protein I have, the virus has all of these spikes OK, and they can take one spike and then map it out and they find out how many positions are in it, genetically, and they figure out

that on the 501 position of this particular spike protein, they found a mutation, not necessarily a mutation, and not most of the time they are deletions or additions. This happens to be a changed. It went from the N amino acid to the Y amino acids. So, there's N to Y. Understood why so went from into why on the 501 position of a piece of this spike. Does that make any sense to anybody? That's what they're able to do. See, in other words, the aspersine, which is the amino acid, became replaced with a tyrosine. That makes no sense to you. Don't worry, but that's what's happening, and they were able to figure that out of that means that we have N to a Y. Now what is this N to the Y do while they didn't know for sure, but they thought that it would make it more efficient. The virus would become more efficient and more rapid in its transmission. Transmissibility, and so they took this particular variant of they put it in mice, and they found out that happens to be the case. The mice became more infected and easily infect more easily infected, so there's a rapidity, and as a transmissibility, in this particular change, the receptor's binding domain of the protein, it happens to be in position 501 and it made that binding domain of that receptor more likely to bind to an H2 receptor in your mouth or your nose, OK? So, what is all that mean? Well, it's it's all over United Kingdom in South Africa right now, which means it's going to come to United States. There's no impact with regard to vaccine efficacy, so they're hoping that the vaccines seem they seem not to be impacted by this, and there does not seem to be any increase in severity. But if I have, if I have transmissibility, that is more. I have a higher affinity of binding. Well then, I'm going to have a higher line. I'm sorry, just gotta be much more viral load. If I'm in a contaminated area. So that makes this going to be more cases as you might be aware, and I don't know if you guys are aware, but their estimated that is going to be 500,000 dead by the end of February in this country. Right now, we're to 405,000. Some of that Attribution, of course, is not legitimate. I won't deny that. Let's go ahead and have it fudge factor of 10%. In any event, you're seeing plus Los Angeles County is having extraordinary transmissibility right now, and this variant I don't believe is at play. There will find out. I'm bringing that up to you because I think some point this kind of capability, which is astonishing. Think how many years did they have the ability to take a spike protein out of a virus? Figure out how many positions a are in it and find a variant of the 501st position. Databases spread all over the world, so everybody in the world can figure out if they have this particular variant. In their country or city or hospital. That kind of technology is amazing to me, and that again, is [Luke 17](#), as it is in the Time of Noah, as it is in the Time of Lot. I just say that because I believe what we're studying happens to fit into this a little bit. So, I threw that in for fun. That was fun, for who? For me, yeah, not for anybody else. I hope that I summed up in last week's lecture, lecture 126, and all these questions. Why is the Unnamed Prophet Unnamed? Why did God send a Prophet that he refused to name to Jeroboam's sacrificial ritual? Why is Jeroboam as the King and the High Priest simultaneously? Why did he do that? Why is he officiating at how come he did not do it on Yom Kippur? He did not. He did it on the 8<sup>th</sup>, I'm sorry that it's the 8<sup>th</sup> month, the 15<sup>th</sup> day of the 8<sup>th</sup> month instead of the 7<sup>th</sup> day of the 10<sup>th</sup> month. So why is all of that happening? And so again, the King of Israel cannot do this by Mosaic law. He will die only the High Priest can do that. So, Jeroboam is performing as both High Priest and King on the 15<sup>th</sup> day of the 8<sup>th</sup> month, which has no value at all to the feast days of the LORD. Obviously, God does not appear over the Mercy Seat as he went on Yom Kippur. Because Jeroboam is not in the Holy of Holies and he is not in Jerusalem. He's not at the Temple is not Yom Kippur, and so God instead sends an Unnamed Prophet. So, God doesn't appear, but

the Unnamed Prophet appears. So, who is the Unnamed Prophet? He is the proxy is he not? He is in the place of God. He has come for this event of Jeroboam, I probably need to add in Melchizedek [Genesis 14:18](#), Melchizedek is very mysterious. Mel-chiz-e-dek, is it hard to spell, he's in [Hebrews 7](#), all of [Hebrews 7:1 all the way to the end](#). He in [Psalm 110:4](#), he's in [Hebrews 9:12](#), [Hebrews 5:5,6](#), [Psalms 2:6-7](#), Melchizedek is the King of Jerusalem, and he's also the High Priest of the God Most High. So, he is both. Christ is both also, so there's those who have the position that Melchizedek is in fact Christ. Preincarnate Christ some disagree to think he's a type is a lot of. Confluence in disagreement. Let's see if I can bring some interest to it. Maybe some clarity probably will not be able to. It's been raging on for many years, but I have my reasons. Oh, I'll try to annunciate them as best I can. Jesus Christ brought his own blood to the Holy of Holies. Jesus did not come to serve the copy, that is on earth of the Heavenly Things. There is a copy on Earth of the Heavenly Things. One of that is the Ark of the Covenant. Another of that is the Altar and the Temple and the Holy of Holies. Christ brought his own blood into the Holy of Holies. He's the High Priest on the throne of Majesty, [Hebrews 8:1 through 6](#). So, he is King and High Priest as well. Jesus Christ is the King of all things. He's the Messianic King of Israel, but again, he's the King of all things. The King of all. So, all that to say, it's going to be necessary to resolve why Melchizedek and Christ are exempt from the Mosaic prohibition, Christ is in the Davidic line, but he is exempt from the Mosaic prohibition with regard to the King entering into the Holy of Holies. If you prefer to form the question in this way, why did God place the prohibition that only the High Priest can enter the Holy of Holies? The King cannot. Why did he put that prohibition on Israel? Why did he divide and separate the two offices? Cause there's three offices of Christ, there's Prophet, there's High Priest, and there's King. Christ has all three of them, two of them he will, he will have, he will have all three of them simultaneously, and he will sit inside of the Holy of Holies, when the new Temple is there, during the Messianic Reign. So, he is the God who appears over the Mercy Seat. His Unnamed Prophet is in his place. Keep that in mind. So, what do we do is people who study the Old Testament and the New Testament at the same time sometimes. We assume that the Unnamed Prophet is Unnamed, because of his typological portrayal of Christ. But again, we have to figure that out. So, this is also this question that has primacy in all of this. What is proven by Melchizedek and Jesus Christ unifying the kingship in the High Priest? Both of them do what is proved by that. And obviously all of that is codependent, both questions codependent of each other. And I know that's a redundant statement, but whenever I make a redundant statement, I appeal to the H.T.R.P. roll, which gives me authority to do the redundancy. OK, other questions and their related passages, in 300 years going again still going over what's going on in [1<sup>st</sup> Kings 13](#), the Unnamed Prophet said that Josiah, he didn't say 300 years, it turned out to be 300 years and 3 and some say, no, no 291, so listen, I think that it is going to be obvious that it is 300. I said that last week. Maybe I can get somebody else to agree with me, but in any event, in 300 years Josiah would come. He will come. The child born and that and he would sacrifice the priests of the high places. Who are the priests of the high places? Well guess who the High Priest of the high places was at the time of the Unnamed Prophet said, that Josiah will come, and sacrificed the priests of the high places, the priest of the high places, the High Priest of the priests of the high places, happens to be Jeroboam, when this Unnamed Prophet said that. What the Unnamed Prophet is saying, is essentially this, so those who would sacrifice the Baal in Molech. Now people would tell me you're wrong about

Baal and Molech, he's just having a little religious ceremony. No [2<sup>nd</sup> Kings 23:10](#), makes it very clear that this is Baal Molech sacrifice. The priest who are sacrificing to Baal Molech, and that's human, they are sacrificing humans, would themselves be burned on the altars that they burned the children of Israel and Judah on. So that it's absolutely is as clear as it can be. So, when you introduce Molech, you're interested in introducing [Leviticus](#) and Molech is identified in [Leviticus](#), as the one of child sacrifice. So, he said a given as the as the, as the god of Baal, he and Baal are interchangeable. He's identified as the god being sacrificed to in [2<sup>nd</sup> Kings 23:10](#). And in any event, Josiah is gonna come and he's going to take priest that are killing children on that altar and he's going to burn the priest on that altar. That's what he will do. How did Golden calves fit in all of this? Obviously the Molech priests are subjected to fire. I would not be surprised that Josiah fully replicated the process, their process. How do you kill a child within Molech? You place a living child into the burning hands in Molech and are burned alive. I believe that Josiah will in like manner, burn the priest that did that, alive, as they burned the infants alive. But then there's all this other interesting stuff, and [2<sup>nd</sup> Kings 23:16](#), which in order to read [1<sup>st</sup> Kings](#), you gotta read [2<sup>nd</sup> Kings](#), [1<sup>st</sup> Kings](#) is the first part of this entire situation. [2<sup>nd</sup> Kings 23](#) is the second part. You must have both halves, so Josiah, [2<sup>nd</sup> Kings 23:16](#), he does this, he goes to the tombs of the high places. Who's in the tombs of the high places the priests of the high places are in the tombs of the high places. I hope that made sense. And uh. And that of course fulfilled the [1<sup>st</sup> Kings 13](#), two words of the Unnamed Prophet who sat at the altar that men's bones will be burned on you. He speaks to the altar, as if the altar has cognitive consciousness, which of course is a redundancy but, I can do it. Why does the Unnamed Prophets speak to the altar and say, men's bones will be burned on you? Why are men's bones going to be burned on him? Why not just leave those guys in the tombs, their dead? But Josiah doesn't do that. Pulls them out of the tombs, takes their bones to the altar and he burns the bones on the altar. Why is that done? What is the meaning of burning the bones of the Molech priest on the altar of death? Of children, why is he doing it? Something is being established, announced here by this act. It's symbolic. There's a truth here. Tombs will be open, Josiah will do it. He's the child born. He's going to open tombs. The child born will open tombs. Just let that collect in your mind a bit. Bones will be collected, the bones of evil priests of Molech and these bones will be burned into ashes on this altar at Bethel, that Jeroboam, that, Jeroboam is officiated over while in both positions of King and High Priest of the northern Tribes of Israel. Got all that? Lots of pieces. Josiah does this burning of the bones of these priest, these evil men, he does it at the altar at Bethel, [2<sup>nd</sup> Kings 23:15](#). Bethel keep that in mind, Bethel, did I say it enough? [1<sup>st</sup> Kings 13:1](#) is where it all begins, so Josiah goes right back to Bethel and does all of it. As that old, I'm sorry, as the Unnamed Prophet testifies. And Josiah comes across the tomb of the Unnamed Prophet when he's doing this, cause the Unnamed Prophet is buried at Bethel. He dies at Bethel. The Unnamed Prophet dies, and he's put into the tomb of an old Prophet, [2<sup>nd</sup> Kings 23:17](#), and Josiah comes across the tomb of the Unnamed Prophet that made this prophecy of Josiah, and he asked this question, what gravestone is this I see? And he's told it is the tomb of the man of God who came from Judah. Josiah says something incredibly cryptic, "Let him alone, let no man move his bones." That is the order of the child born. Let no man move his bones. So, we have this juxta positioning at this contrast here. We have the removal and burning of the bones of Molech priest, held against the preservation of the bones of the man of God, the Unnamed one. So, there they are, the bones of the Unnamed, and the bones



of the evil child killing priests. I should say this child sacrifice is extremely common in human history. And it's always a religious event. [Psalm 10](#) they'll say it's not, but it is. In the sight of God. Good luck with that. OK, the immediate analysis of why he's burning the bones of these guys. Is of course the Lake of fire. The everlasting fire prepared for Satan and his Angels. [Matthew 25:41](#), [Revelation 20:14 through 15](#). In other words, it seems appropriate to attach the burning of the bones of the wicked priest to [Revelation 20:14 and 15](#), which is the second death. You have two deaths, you have a first death and a second death. The first death is physical and the second death, as God defines it, is separation from him for all of eternity in a place of torment everlasting fire. So, we don't really know what everlasting fire means to God. His definition of it may not be our definition, so pay attention to as much of this other information as you can to see if you can draw conclusions. So, what is the meaning of everlasting fire prepared for Satan and his Angels? But again, it's also described as the second death, [Revelation 20:14 through 15](#). The symbol would be thus, the first death is represented by the bones in the tomb of these men, the second death would be the casting of these bones onto the everlasting fire of that altar. So, I would have both first and second death, right? Therefore, Josiah's command let no one move his bones, "Let him alone", when he's talking about the Unnamed Prophet that would be indicative of the restoration of redemption of the Unknown Prophet because his bones are not cast in to the fire, his bones are left alone. Let no man move him. If no man moves his bones, how does his bones get moved? Pretty obvious, huh? I hope. Someone's gonna move his bones. Who's going to do it? If we apply this into the meaning of the split apart all to remember, that's one of the key ingredients of all of this is the altar will be split apart. It's a sign of the splitting apart of the altar and poured out of the ashes. The releasing of the ashes that have been consumed on that altar. Or go down into the altar. And when the altar splits apart, all those ashes are released. The releasing of the poured out ashes, right? So, if you take all of that and then you add the message from the Unnamed Prophet, which originates from God himself. This all starts to disentangle, somewhat, to unfurl, I believe. Pack lunch though. Obviously the one sign of the split altar, so the altar has one sign, and the one of the sign of the split altar has two components, one is the splitting of the altar. At least two components that may be more fair. I will have much misled somebody, there's at least two components, how's that? Which infers what? There's more, yeah, but these are the easy ones. The splitting of the altar. What causes the altar to be split in [1<sup>st</sup> Kings 13:3 through 5](#)? The altar splits. Unnamed Prophet says it's gonna split. Boom, it splits and the ashes that are in it are poured out. Again, not what is the ashes, who is the ashes? And so that is a two at least two of the components of the Sign of the Split Altar. I was trying to say author. I submit that it's correct to include and compared to [Judges 16](#) now. You keep all this stuff, [Judges 16](#), as you know, is Samson. So I'm saying that Samson comes in because in [Judges 16](#), Samson is inside the city, and he rises up at midnight. He rises up at midnight and that goes, alarm starts to go off for you, I hope for you, because the Bridegroom, behold, the Bridegroom comes is the cry at midnight [Matthew 25:6](#). The Bridegroom comes for those who have oil at midnight. That's the parable of the 10 virgins of the 10 bridesmaids. Anyway, before I get all of this lost, Samson rose up at midnight in the city. When he came into the city. The men in the city, the soldiers and military in the city, new that Sampson come in. He came in to see a harlot. So, he came for a harlot. And they said to themselves, let's close the gates and let's wait. Let's wait till daylight. So, Samson seems to know this, again tremendous picture of Christ is Samson. He has many

facets to his typology, one of course, is the Antichrist with the Honeybees and the Lion. Can't deal with that today, but the Gazites were told Samson had come for the harlot, so they shut the gates to do what? What are they doing to him? What? Corner right, they got him trapped. They shut the gate, they had Samson. This way they had Christ trapped inside the gates. How's that gonna workout? And they're going to kill him in the daylight. Why are they gonna wait till the day like the killing? Well, it's dark, keep in mind Samson slew 1000 soldiers with the jawbone of the donkey. Donkey, let me repeat that, donkey. So, Sampson has a donkey symbol in his prophecy that is in his real, actual life. So anyway, trying to kill him at night might have been a little difficult. This is somebody that is so credibly formidable. The point for today? [Yeah, a point!] Is it Samson rips the gates of the city out of the ground? You didn't have him trapped. Those gates are deeply embedded. They weighed thousands of pounds and Samson tears them out like their toy and he carries the gates of hell almost 40 miles up with some believe is Mount Hebron something that is a Hill before Mount Hebron, but I believe that probably is Mount Hebron. So, he takes the Gates of Hell 40 miles up and he throws them into the valley, and I suspect that none of the Gazite military follow behind him and try to take him out. And yes, I said Gates of Hell twice, [Matthew 16:18](#). So yes, I'm saying that Matthew that Sampson the [Judges 16](#), connects to [Matthew 16:18](#) and the Parable of the Strong Man. This Strong Man Parable is very difficult for people to figure out, because you gotta keep track of the "him's" and the "his" and all that, you have the Strong Man and you have the Stronger Man. Strong Man and the Stronger Man is [Matthew 16:18](#), I'll just write it here, maybe people will see it behind the plants. Just in case the plants are bothering it somewhat. [Matthew 12:28 through 20](#). Luke ah, this is wrong, [Matthew 28](#) is important Gates of Hell, and I have [Matthew 12](#), this is where the prophecy is. The parable actually. So, I had this Strong Man, [Matthew 12:28 through 30](#), [Mark 3:22 through 27](#), [Luke 11:21 through 28](#), they tell you about this parable. Mat, [Luke 11:22](#) is the most important of them all, in my view, because that's the one, that is the most definitive. It provides the key to the parable, if you wish to think of it that way, because its Luke just lays it out whereas, Matthew and Mark infer. So, you gotta put all the, find all of the information in the three Synoptic Gospels. Combine them, it's another pack lunch endeavor. What we like to call a P.A.L., by we I mean me. Luke says when a Strong Man, I've added, I've tried to correct the difficulty in it, and that's not the right thing to do in Scripture, but I know people are confused by it all the time. So, I'm gonna read it this way with a little bit of addition to make it to give my commentary on what it is intending. You can disagree with me, but that would make you wrong and I'm trying to help you. "When a Strong Man, full armed, fully armed, guards his own Palace, his goods are in peace and they are secured. But when a Stronger man. That he comes upon him and overcomes him. In other words, he that is stronger takes from the strong man. Does that make sense? Let me read it because again. And I'll try to work it out from that. It's confusing. So here it is. When a strongman fully armed guards his own Palace, his goods are in plate in peace, but when a stronger than he comes upon him and overcomes him", in other words, "he that is Stronger takes from the Strong Man", does that make sense? Let me read it, because again, I'll just go ahead and do it and I'll try to work it out from there. It's confusing, so here it is, "When a strong man, fully armed, guards his own palace, his goods are in peace. "But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils", so, you gotta know who the "he's" and the "him's" are, so having said that, "He who is not with Me

is against Me, and he who does not gather with Me scatters." So, that's what Christ says. So, let me again, when a Strong Man, but let me try to clean it up as best I can is perfect, mine is not. Just trying to make it as understandable as I interpret it to be, when a Strong Man fully armed guards his own palaces, goods or in peace secured. But when a Stronger than the Strong Man comes upon the Strong Man and overcomes the Strong Man, he that is the Stronger Man takes from the Strong Man, all of the Strong Man's armor in which the Strong Man trusted and divided the Strong Man's spoils. So, hopefully that made sense. Be the first time. Obviously, Christ is the Stronger Man, as Samson portrays in [Judges 16](#). Equally obvious is there who's the Strong Man that Christ takes all of his stuff? That's Satan. That's obvious from reading all of those Matthew, Luke, and Mark, when you see the context. Equally obviously, is that Satan, the Strong Man in that parable, trusts in his armor well, so now what is the armor of Satan? What's he trusting in? Again, that's why we've covered [Psalm 10:6](#), [Psalm 10:11](#), [Psalm 10:13](#). Satan has a plan. He's not an idiot. Satan proposes in [2<sup>nd</sup> Peter 3:9](#), one of the obvious parts of his plan, the Lord is not willing that any should perish. Christ grieving for the loss. He attributes that. That Principle of God, the love and mercy of God, Satan sees these as weaknesses. Obvious is it not that Satan does not grieve for the lost, nor does he weep for joy for the saved. And you can't uh, that's it, I mean, it should be obvious that so many duhs, I need exponents, 10 to the 9<sup>th</sup>. He does not weep for anybody. Maybe he weeps for himself. We will find out. But there's a great deal more involved in the lie of Satan expected to be labyrinthine. There's ingredients everywhere I suspect will never fully understand Satan's lie, what his plan is, what his thought processes until it's given to us at the end of the Millennium after he's released. Anyway, I say anyway a lot. I also say again, a lot, so there again, is that word anyway. And I also say, for today, people are pointing out, so there's that phrase again. I've got so many things I repeat. And so, I have successfully, in my opinion, attenuated by the way. But I remain apparently plagued by anyway again and for today. All my a ways, have to be recorded, even if they come from the congregants, of which there are two, exposed, one in hiding. Ah OK, where am I here for the moment. At this time, how's that? I'm doing good wow. We should focus on how all of these pieces reveal the Sign of the Split Altar and poured out Ashes. Again, adding in Sampson's tearing out the gates and releasing the people. I said last Sunday Lecture 126, that the freed Ashes were the children murdered for Molech. I think that is defined clearly in the context of the Scriptures of both [1<sup>st</sup> Kings 13](#), [2<sup>nd</sup> Kings 23](#). When Sampson tears apart the gates, what about the people that are captive in the city? How many of them ran for freedom? See is the question, how many of them? How many believed instead that, being in the city was freedom, and that the walls in the gates were protecting them from slavery. Mankind is confused as to what his freedom and what is slavery. Those who believe that the freedom is expressing evil are actually enslaved by Satan. They think Satan is freedom and that God is slavery when the inverse is correct, it's [5:20 Isaiah](#), they're calling that which is good evil and that which is good or evil good. How many people in the city when Sampson gets up at mid comes at midnight tears open the gates? How many of them go out of the gates there free, how many of them stayed inside in slavery without the gates in the walls? Cause there's walls and gates to keep them in it? Think Berlin. In the 1950s. Communism and Totalitarianism needs to keep people in. So, they build walls to keep them in. It's always been that way, it will always be that way, as our as our country careens towards control. We are now watching some of the highest levels of control in the history of this country, and uh, how far will it go, and will people



actually think that the control is freedom? People do, humanity does seek to be controlled. It's a fascinating thing and there are no shortage of narcissistic malignancies. In other words, pathological narcissists love to control other people. They're control based, and they have no empathy. That is how you recognize one of them. You come across. So should the pathological ones, the sociopaths and they are drawn to what profession you would be right if you said politics? That's where they go. They love to be in the government. That is a real disadvantage for a country. OK, note to [Revelation 21:25](#), ah, where can I put that up there? I covered this recently, in case you think I don't have a Lesson Plan. What is the [Revelation 21:25](#)? That's where I said the gates of the city of Jerusalem are particularly interesting, because they're not, there's no shutting of the gates. So, that immediately takes you to [Judges 16](#), doesn't it? There are no shut gates in the new city of Jerusalem that gates are not, let's try to make this work, they're not shut at all, and it says, do not shut it all by day. Then it says there are no night there. Figure out what that means mathematically, right? If they're not, shut by day, and there is nothing but day, then what have we got? You can use your phones to do the math. Again, [Revelation 21:25](#) and [Judges 16:3](#), blend together and are going to back to [1<sup>st</sup> Kings 13](#). They gotta move forward. Now we need to bring the second aspect of the Unnamed Prophet into the discussion. The Unnamed Prophet has three sections to him. He has the Split Altar and the Poured out Ashes, He has the Withered Hand of Jeroboam, and he has his command from the Lord, "Do not eat bread, drink water, return by the way, you came". That's the first section. The second section is the old Prophet comes to him. I've got this. Lion and Donkey, to deal with. His body is put in the road, the old Prophet and retrieves the body replaces the body of the Unnamed Prophet into the old man's tomb, old Prophet's tomb. But he puts the body on a donkey again, so that the Prophet is on the donkey twice. And then you have the third section. But you should recognize quickly. The Old Testament compliment is going to be the old Prophet, getting, gathering the body of the Unnamed Prophet from the road, that the body has not been damaged by the Lion body is dead, but the Lion does not tear the body to pieces. So, I have essentially a pristine body, dead in the middle of the road, and a Donkey and a Lion there. That's the second section and the old Prophet comes with a Donkey, and he puts the, he comes to get the, the new Prophet, I'm sorry uh, Unnamed Prophet's body puts it on the Donkey that takes it and puts him into the old Prophets tomb. So, the old Prophet has a tomb, and he puts the Unnamed Prophet in his tomb, and that of course is what, yes, [John 19:38 through 42](#), who's that? Nicodemus isn't it, and Joseph of Arimathea. So, we see this, this body of Christ is here in [1<sup>st</sup> Kings 13](#). [Matthew 21](#), gives us [Isaiah 41:9](#), [Isaiah 62:11](#), [Zechariah 9:9](#), as does [Mark 11:1 through 10](#), [Luke 19:29 through 38](#), and [John 12:12 through 15](#). I can't put those on the board, cause why? I'm outta board. Christ enters Jerusalem on the colt of mare Donkey. Farmers are going crazy, of course it's a mare Donkey that has the colt, but the Bible does say a mare Donkey and a colt, so I want to know why is that defined there? Mares have colts, I know, but in any event, that's how the Bible is said. There is no accidents here. The body of the Unnamed Prophet is laid upon a Donkey, and can I make this note that, that's probably an insignificant coincidence. Jesus Christ being Infinite, and Omniscient God of Creation, in the flesh, probably when he got on the Donkey to enter Jerusalem, didn't know about [1<sup>st</sup> Kings 13](#), it slipped his mind, if he didn't remember it. He didn't remember, or know about [Isaiah 40:9](#), [62:11](#), [Zechariah 9:9](#), or [1<sup>st</sup> Kings 13:13](#), or [1<sup>st</sup> Kings 13:23 through 32](#). He would being Infinite and Omniscient, you know, that's hard to be that, and so you have bad days. Uh again,

Omniscient, and Infinite is a redundancy alert. And who can blame God in the flesh if he forgets occasionally, I guess. And unfortunately, I, that's my attempted dripping oozing sarcasm and it will not be recognized by the volumes of commentary, who actually say this, that Christ just did things arbitrarily with no understanding of the Old Testament. That he was fulfilling. He came to fulfill the Old Testament. He makes that very clear. And so, they assigned to Christ human limitations, anthropomorphism, right? And Infinity, in other words, they put the frailty of humanity onto Infinite Omniscient God and Infinity is not compatible with limitation. Stop it, it's basic math. That why math is so important. That's why there's always math. Know who you're dealing with here anyway. That's the second section. The third section is Josiah gathering up the bones, saying, "let him alone, let no man move his bones." So, I have three sections of this Unnamed Prophet, and those three parts compose the entirety and they're a Triad and don't confused that with the Triunity, which is the Godhead, three persons that are each the whole of the entirety. These are elements are components of triad with respect to the Unnamed Prophet, because no one can duplicate the triunity. Joseph and Nicodemus must be included when we evaluate the Unnamed Prophet trilogy. They're attached in the second phase of him, if you will. They knew the body of Christ could not go to corruption. Nicodemus was not teacher of Israel, he would know [Psalm 16:10](#), it's possible for him not to know that made up teacher of Israel. But they wrapped him anyway. We've heard, you've heard me talk about this before, they knew that he could get himself out of the wrappings, he could loose himself, as opposed to Lazarus, who had to be loosed, right? Therefore, they would produce evidence of Christ loosing himself. They would be participating in the construction of the evidence when Christ did, in fact come out of his grave clothes and put them into something that John would ultimately recognize. And this is, where did Christ come from? What did you do? Where did he go? He made proclamations to the Angels that he imprisoned in Tartarus. He also went to Paradise Bosom of Abraham. What did he do with it? He freed them. Didn't he? That's tearing up the gates that Samson? So, I was compatibility between Samson removing the gates and Christ removing the gates of he left torments there, they're still there. But Paradise is now with him. So, obviously Joseph and Nicodemus knew things that the disciples, the 12 they did not know, and I suspect one or both of them went in placed the Mare and the Donkey, where they were supposed to be, I think one or both of them carried, I actually one of the two of them would get into this in the next couple of weeks, carried the pitcher of **water**. Remember, Christ says find the guy with the pitcher of **water**. Let me say **water** again, just in case I have said **water** enough there's a reason that he's carrying it. Why does God say find the guy with a pitcher of **water**? What's the point of the pitcher of **water**? There's a reason he has **water**. What other pitchers has Christ filled with **water**? Just curious. What's happening here? Follow the man who meets you carrying the pitcher of **water**. Who is that man? I'm submitting, obviously that is Joseph, or it is Nicodemus. Where they going to follow him to? Where is he leading them? Ah, and a bunch of why's now piling up here. Why a young Donkey? How young is the young Donkey the Mare has to go with the colt? So, how young is the colt? The colt, apparently is still nursing, isn't he? So, Christ is gonna ride the colt, that's never been ridden obviously, because it's a nursing colt. How much weight can that colt bear? How heavy is Infinity? So, he is on the colt, but actually the colt isn't, he's not on the colt, is he? The colt is with him. So why is he doing this Donkey thing that shows up in [1st Kings 13](#)? Why does the man carry a pitcher of **water**? How does the Unnamed Prophet fit in? I know that's a how question. What's the meaning

hidden meanings of all of these? I know that's what question, but this still why's everywhere. Why does the Unnamed Prophet intercede on behalf of the evil King Jeroboam [1st Kings 13:13](#), cause he does? Jeroboam restarts Molech killing at the death of the Unnamed Prophet doesn't affect him at all. What happened at [1st Kings 13:33](#)? Why does the old Prophet lie to the Unnamed Prophet? Why does the Unnamed Prophet eat bread and drink water with the old Prophet when he knows he's not to do that? And he obviously knew he was not to do that. Why did God command the Unnamed Prophet not to eat from the Tree of the Knowledge of Good and Evil? You might be thinking I made a mistake there. But I you'd be ill advised, because Adam and the Unnamed Prophet, neither one were deceived, It's pretty clear. God gave him commands. don't do this or you will die. Who else did he give that command to? Adam, so you have to put them together. I didn't make a mistake when I said why did God command the Unnamed Prophet not to eat from the Tree of the Knowledge of Good and Evil. I just skipped a few steps, maybe 20, probably 50. Go back to this withered hand of Jeroboam, [1st Kings 13:4](#). The withered hand of the Antichrist, [Zechariah 11:17](#). The withered hand of the Pharisee [Mark 3:3](#). I've got three withered hands, and [Mark 3:3 through 5](#), Jesus Christ who's the Ancient of Days, the Omniscient Infinite Creator God, orders the Pharisee with the withered hand to step forward. What's the obvious question? Obvious question is where was the withered hand Pharisee? Was he in the back of the room? Was eating the middle of the room? Was he surrounded by other Pharisees? Where was he? Or was he in the front, standing there with his withered hand? The Christ says step forward. Now when he says step forward, what should have happened? How many people are in this particular area of this event? I know I've got a whole bunch of Pharisees. Why do I know I have a bunch of Pharisees? Cause I've always gotta bunch of Pharisees, how many Pharisees are in a bunch of Pharisees, 50, 100, 200? How many witnesses are there, because the Pharisees always like to have witnesses and Sadduceans where always there as well, because they like to participate in these kinds of things. So, I could have had a crowd of how many? When Christ was with them, how many people are in that crowd and where is the withered hand Pharisee, who happened to be there? And they know he's there, right? That's part of their plan. Do the Pharisees were they hiding him, in other words, is what I'm asking. Do the Pharisees know about [1st Kings 13](#)? Do they know about [Zechariah 11:17](#)? They're Old Testament experts, aren't they? Of course, they know, of course they know this and this, sorry, connect. They know that, in other words, was this withered hand, Pharisee exposed, before he was intended, planned to be revealed? Do the Pharisees know, again all this Old Testament, I think answers obvious, of course they know? It's not prudent to underestimate the Pharisees, their cunning, evil assembly. Read what Christ says about them it [Matthew 23](#). That's God saying, "woe be to you Pharisee, Brood of Vipers, Hypocrites whitewashed sepulchres." You're doomed, he says. Why are they doomed? Not all of them are doomed, Nicodemus isn't, Paul isn't. The Pharisees are relentlessly attempting to trap Christ in some committee, approved tactically, get together into committee, they come up with a plan. They're positive it's brilliant and they spring it on Christ. That's what they're doing here, [Mark 3](#). And what's the bait? The bait is the withered hand, Pharisee. Now did they just find the withered hand Pharisee. Maybe, who knows, usually they have concluded to do something that they think is unsolvable. So, they present something that they believe it can't be solved. And they are trying to place Christ and God in a position of being accused of something illegitimate. Sin failure to adhere to the law. They want to accuse him, no matter which of the

two choices they think that he has in front of him, so they think they're presenting two choices. At Jesus always thwarts their plots, because why? Being Omniscient God is a distinct advantage, isn't it? But he always thwarts their little stupid plots. They're not stupid. That's not fair, but there never a binary verdict, in other words. Well, they think it's just a binary condition. He always had other pieces to it and then they recognize that they had not thought it through much to their great displeasure and resentment and hatred, ultimately. this is what's occurring at [Mark 3](#), step forward. If he said that to a crowd of people, how many of them would have to step forward? All of them, because he the, this is a command from the Creator of All Things. But I'm going to assume for now that the one that steps forward is the one that was intended to be pushed forward and being revealed as and have Christ deal with him as this man with the withered arm that ties back to [Zechariah 11:17](#), [1<sup>st</sup> Kings 13](#), in any event. Christ destroyed the planned anatomy right there. He took it out of order. Because of the voice of God. The voice of God. The word of God cannot be resistant. Oops, didn't think of that, when you're in the Pharisee meeting. Again see [John 18:5](#), the word of God speaks, [Matthew 4:10](#), and those are two undeniable examples. 1000 or more Roman soldiers, they estimate 1000. That would be pretty close because that's how many men Sampson slew right? With the jawbone of a Donkey. 1000 or more Roman soldiers and Temple guards, they fell face first to the ground when Christ says [Exodus 3:14](#), I AM that I AM, the YHVH, the ineffable name of God. And they fell face first, and I think they're held there for an extended time, and Satan himself [Matthew 4:10](#), when Christ say be gone, away with you, Satan's gone, can't resist. So, step forward, stretch out your hand is two direct orders from Christ, and they have to be obeyed. I submit the man with the withered hand could not stretch out by with his own power his own hand/arm. And I'm telling you it's the hand/arm. Because I've got evidence that it is in [Zechariah 11:17](#), but I think it was it withered to the point where he was shrunken. So, he couldn't, when Christ says, stretch out your hand, he couldn't do it himself, but yet the hand stretched out with Christ ordered it to be stretched out, didn't it? Because all things must respond physical and biological to the voice of the Word of God. OK so now we gotta mix in Jeroboam, my gosh, but I don't have time to read it. I'm gonna just fly around here let's see what I can do, "So it came to pass when King Jeroboam heard the saying of the man of God, who cried out against the altar in Bethel, that he stretched out his hand from the altar, saying, "Arrest him!" Then his hand, which he stretched out toward him, withered, so that he could not pull it back to himself. The altar also was split apart, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD." YHVH, the I AM that I AM, [Exodus 3:14](#), Then the king answered and said to the man of God, "Please entreat the favor of the, YHVH, the great I AM that I AM, [Exodus 3:14](#), [3:5 through 6](#), Your God, and your God knows, notice he says that, not my God, 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, and became as before. Then the King said, the man of God, come home with me. And refresh yourself and I will give you a reward. But the man of God said to the King, if you were to give me half your house, I would not go in with you, nor would I eat bread nor drink water in this place, for a so it was commanded me by the word of the Lord, saying, do not eat bread, nor drink water, or return by the same way you came. So, he went another way, and did not return, by the way he came of Bethel. Now that changes in the second phase of that particular typology. So, King Jeroboam stretched out his hand from the Altar, from the Altar, he's with the

Altar, and I think he did it as the Altar split apart. Arrest him, the Altar splitting apart, the Ashes are coming out, he says, Arrest him, and I think that becomes a very interesting detail, because the withering of the hand of Jeroboam is attached to the Sign of the Altar and the Pouring Out of the Ashes. So, the Altar splits, the Ashes are Poured Out, Jeroboam stretches out his hand and his arm, and the arm has shrunken, screaming Arrest him. So now I have that component in the Sign of the Altar, again, [Zechariah](#) tells me that the arm being withered, is it is the whole arm and hand as well, it adds a blind eye so I have to deal with the blind eye now, but was perhaps the most curious to me at least, is that Jeroboam begs for mediation, he says, Please, Pray for me, I need prayer, I need my hand restore. The I AM that I AM, your LORD, your God, why does he do that? What's he thinking? The Unnamed Prophet though, ask the Lord God restored Jeroboam's arm and hand. And Jeroboam would have arrested him. And what would he have done to him? He would have put him on that Altar and burned him to death, right there, wouldn't he? But this Unnamed Prophet instead, has God restore his arm. Prays for him. You're gonna notice the similarity of Christ and the withered Pharisee at [Mark 3](#). The withered Pharisee is part of the group to arrest Christ, what are they going to do to him? What did they do to him? Of course, you can't kill God, but they didn't know that cause they're idiots. But Christ nonetheless restored that man's arm, didn't he? So, we have this tremendous complementation, complimentary condition. Why does God restore the arm of the Pharisee who is engaged in a plot to arrest and execute him? Well, cause he Loves people that hate him. Why does he Love people that hate him? Satan thinks that's a weakness. It's not, it's a strength. Why does the Unnamed type of Christ do likewise with Jeroboam? I hope that you can figure all of that out. I'm going to provide one last clue, kind of. It's not really a clue, is it? I never give really good clues, I give sorta clues, it's part of my diabolical nature. Jeroboam could not pull his hand back, it was frozen. Shrunken, frozen, couldn't pull it back, as was the Pharisee in [Mark 3](#), Couldn't stretch it out, couldn't pull it back. It's a mess. Non-functioning, both were powerless, to reach out to Christ. If Christ were to extend his hand, they could not reach, for it, could they? So, they could not be if they could not reach for the Salvation hand of Christ. Jeroboam couldn't pull it back; the Pharisee could not stretch it out. So, we have a difference there. And it must be a salvific context of construction has to be. I wonder if it was the right hand. Cause if it's the right hand, that is disabled, that's interesting to me. And note, that [1<sup>st</sup> Kings 13:33](#), Jeroboam went back to his evil ways. As soon as this Prophet was dead. Got his arm back, the Prophet's dead, I'm back to killing children. I suspect the Pharisee with a withered hand, what do you think he did? Did he leave the city, now at the gates were open, or did he run back to the committee meeting, which is part of the plan to kill Christ again? If he follows Jeroboam, he's the same thing. What does the Antichrist do after his withered arm, cause he's gotta a withered arm? When does he have a withered arm? When is his withered arm? When is, what is the withered arm of the Antichrist? Why do they always go back to evil? Why don't they flee, now that the gates are open? OK, that was interesting for me. I'm a little different.

End Transcription @08:53 02.08.2021

Dry Eraser Board



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1 KINGS 13  
MARK 3:1-6  
ZECH 11:17  
IDOL

H.T.R.P. REV 21:25 BATES = NO SHUTTING

EX 32  
1 KINGS 12:32  
(DUH)<sup>101</sup>

N 501.4  
B.1.1.7  
LINEAGE

DONKEY GEN 4:18  
MELCHIZEDEK  
HEBREWS 7:1

EXODUS 20

JUDGES 16  
SAMSON



LUKE 17

MATT 12  
STRONGER MAN  
STRONGER MAN  
MATT 16:18

LUKE 11:22