

## Episode\_129\_2021.01.31 - Stephen A. Chronister

### Joel 129: Prohibitions: Eat, Drink, Way? Or you will be a corpse? Why? Find Christ!

#### Lecture Discussion Number 129 on The Book of Joel

January 31, 2021 • Stephen A. Chronister

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

Begin Transcription (Edit Begins 02/27/2021 @16:57 CST)

- OK, so I think we're operating. Is that correct? I got people that seem to think that's true. We're going to be missing for two weeks and this is not my fault at all. Raise your hand if your name is Dave, there we go. If you exist. Somebody who may or may not exist is responsible for us not being available on the 14<sup>th</sup>. Don't blame me. We will return the 21<sup>st</sup> of February, so this we're taking off because of the Super Bowl overwhelms us every year, and so this one of course belongs to the person who shall remain nameless. The Unnamed one. How bout that huh? Yeah, how does he do it? I know, I know. I got a real letter. Yeah, not digital letter, but a real one. And it's from Wendy in Texas, and one of the things that just cracked me up. It says, over here in the in the side, it says "Give us longer lectures please!" Yeah. Yeah. Wendy, don't, do not assume that that diabolical laughter coming out of the back is affirmation. It may not be, I'm just saying. Anyway, I thought that was fantastic and I always appreciate those kinds of things just because I'm not normal. OK, let's see glasses on top of the head, maybe not, I don't know. Let's put him down here. What's that? (Therithithy) At least the chairs the last few Sundays.. Yes again that that particular couch folds out into a bed. It's always been my dream to provide people with rest as you know. That one will do it all completely. You could stay there for weeks.

- Ah January the 31<sup>st</sup> 2021 lecture discussion #129 on [The Book of Joel](#), [Daniel](#), [Revelation](#), [Ecclesiastes](#), [Job](#), [1<sup>st</sup> Kings 13](#), and [2<sup>nd</sup> Kings 23](#), and I have to say today's lecture, all of them do this, but this one more so than most, so I'll have to tell you this. Today's lecture assumes that you heard lecture 128 from last week, and if you haven't, you're going to think, Oh my gosh. What's this guy doing? Well, that's part of the problem of my style is that everything builds on what was previous to it. [1<sup>st</sup> Kings 13](#) is the narrative of the Unnamed Prophet. His assignment from the Lord God in his mystifying death, he gets an assignment. Goes forward with the assignment. I believe, undecieved always knowing that that this was the end of his Prophet prophetic office. In other words, he understood that there was a death element to it. [2<sup>nd</sup> Kings 23](#), is the explication of Josiah. His effort to rid. Israel of the Great Evil of Child Killing, something that we now see in our society in our world. At a rate that I think is unprecedented in all of human history. Josiah was going to get this out to this incredible wickedness. The killing of the innocent from the nation of Israel and Josiah likewise has a puzzling death, just as the Unnamed Prophet does. He has a puzzling death at Megiddo, which you would recognize as Armageddon. So he dies in Armageddon. And obviously the Unnamed Prophet in Josiah have to be calculated as two parts of an aggregate all under the canopy. If you want to think of it that way of the person of Jesus Christ, which of course is the principle of [John 5:39](#). That is the underlying principle of all of the Old Testament. So recognize that that is the verse, just makes just in case you're for this the first time you've been here and thanks for coming and some of you have already left. I'm kidding. Well, maybe not [John 5:39](#) elucidates what the Old

Testament is about it. That is, is that all of the Old Testament testifies of Christ. Christ said, search the scriptures, they testify of me. The only scriptures that were inside of the time period that he spoke that at is the Old Testament. There was no New Testament, so all of that testifies of Christ. That's why I say it's under the canopy of the person of Jesus Christ. So when you look at the Unnamed Prophet and you look at Josiah, [John 5:39](#) should be at the forefront of your investigation. And the Unnamed Prophet and Josiah testify of Christ, both individually and collectively. So when you're going to study them, it's a classic P.A.L. right, (Pack a Lunch). This is going to take you a lifetime. Frankly, it's going to take you lots of years. I'll talk about that a bit when I first began, the Unnamed Prophet was almost 30 years ago, and I recognized as much as I could and then as I went back through it I kept finding more and more things that's just how the bible works it's for us to detect as much as We can unearth, though we're going to only see dimly right, as in a mirror, but then soon face to face. [1st Corinthians 13:12](#), [Deuteronomy 34:7](#), face to face is [Deuteronomy 34:7](#), right so I can. I can see this face to face and [1st Corinthians 13:12](#), that I can find it in [Deuteronomy 34:7](#), [Deuteronomy 34:10](#) and that's Moses. I slipped Moses in there. Can't help myself into compulsion, because of [Jude 9](#) some would call it an appetite, I have an appetite for it and I cannot stop myself from doing it I know I used to have a little kid in my audience many, many years ago he would look at his mother about halfway through the lecture and he would scream at her asking her in a whining tone, Mom make him stop, which was his polite way of saying, tell him to shut up. And I haven't forgotten him, I'm certain that he's very successful in prison now I think. No I'm kidding, but that he's probably pretty probably very successful. OK, where was I hear? We and by we I mean me. Undertook list making last Sunday. Had a list and I kept erasing it because it had so much material I couldn't get it in one list and I finally stopped writing it because we're out of time. But what I was trying to do is compile that which required Cardinal attention that which had primacy, that which I believe was the most important part of [1st Kings 13](#), um, and obviously that's a subjective process. An and some of you out there in the Internet might dissent to my list, having no regard that I am an H.T.R.P. and um, thinking that your list is better than my list, and it might be, but. I do OK no. And you don't have any respect for my custody of the most holy dry erase marker. Notice that this is working better today because I replaced the ink. Yeah, that's not easy. I normally just spray it all over Terry, but she was in here today. Haha, but anyway it's my list. I get it. I'm undeterred by your thoughts I want you to have your own list. Your list has as much validity as mine I'm sure. And so you should begin doing it that way. I believe it's my method I but feel foot. Feel free to steal it. I think it is the most valuable way to analyze something you see. All the pieces come into chronological order sometimes. Sometimes they're not sequential, sometimes they are, but you get to see all the pieces and so you have all the spinning plates. As I like to say. So that, I believe, is the primary way to establish [John 5:39](#). Look at every single piece you can. There are none at nothing is coincidental. Nothing is arbitrary, everything has significance. Great significant. So we're going to take on today. [1st Kings 13:8 through 10](#), [1st Kings 13:16 and 17](#), and [1st Kings 13:21 through 22](#). Those are the prohibitions are the commandment which the Lord commanded at [1st Kings 13:21](#), and they go like this. All its erase data, I'm gonna run out of room. You shall not eat bread, this is what God gives to the Unnamed Prophet as instructions. You shall not eat bread, nor shall you, you shall not. I'll just keep the same format, drink water. You shall not, return the way you came. Those are his three that God gives [1st Kings 13:22](#), opposes the same way that you came I don't need the same I

should put the same in there These are the commandments from God. [1<sup>st</sup> Kings 13:22](#) exposes the penalty if these commandments are not followed. That's this is these are the. This is the penalty that is secured to the commandment. Your corpse shall not come to the tomb of your father. So the penalty is what this is a death penalty, a capital offence. And so that, of course, is the key to the whole thing. If you violate any of these, it is, Death. Your corpse. Now that notice that what he says corpse, he doesn't say you person. He says the body. So we have this really fantastic demonstration of the difference between the body, and the soul, or the mind, or consciousness, or, I can keep going here, or the spirit. You know all of that, so we have the body and the consciousness, the mind, the soul, the spirit being separated here, he says this the corpse, which is the body, the physical element of the two elements, right? That's important. Very important. It's a capital offence. It's a death penalty. If any of these are violated, and that's so interesting to me because I know that's the key to the whole thing. And last week, hopefully when I read that part of the tomb of your fathers. It's not a simple concept, it's incredibly difficult to figure out. Do not rush to the conclusions as to the meaning of the tomb of your fathers, as many have done. It's called the disgraced view. They believe that the Unnamed Prophet was disgraced because of his violation of these three things. And he violated all three of them. He had a singular one is a death penalty, but he violates all three. Does he do so knowingly? And of course I said that I believed he does so undecieved, but he's not disgraced. He's a portrait of Jesus Christ [John 5:39](#), he's not disgraced, he's not forgotten, obviously he's not forgotten. Did that heater come back on? You think it's not going to overwhelmed the sound? OK, well then we'll let it is telling us that it's cold. I should say really fast a couple of things here or I keep going. Hi, it's going to be what? 15 Below and Muldoon, that's your guy's neighborhood isn't. It's gonna get really cold next couple of days and then it will warm up so we have heaters running, as we have to Anchorage AK. I have a wood stove and we have all kinds of auxiliary heat. I also should point out that this really fast, The receptor binding binding domain, of these variants, if you're watching these variants here, I'm just diverting now in time because the heater came on and distracted me. But we have. What's at stake here? Or what is it? What is the principle? Is the receptor binding domain of the COVID-19 glycoprotein spikes so that little spike has a binding domain and I draw the picture? But you've all seen it and I talked about how the 501st position now changed from an enemy amino acid to Y amino acid, and that made the binding affinity of that little protein spike far more effective, far more. How do I put it mathematically probable? A native course binds to the amino acid pocket of an ace two receptor angiotensin converting enzyme in your mouth and your nose primarily, but also in your lungs in your heart. In your endocrine system. So if this is, this is not good now. I watched it for a while as to rates of death and rates of severity. Which means does this variant causes more severe infection. It does it have a higher rate of death or mortality for the people? That is far particularly susceptible in the evidence is starting to come in. And the evidence is that he does. And now we'll wait some more. But we're watching these spikes in the UK. the UK is over 100,000 now. Mortality events. That is not a big comp country. It's a 6th of the size population of United States and it has 100,000 deaths of it would have the equivalent of 600,000 deaths for us, so it's has much higher mortality rates, so does. You start adding Great Britain of United Kingdom. I'm sorry. You had. Portugal, which is in trouble right now. Spain and Italy, who am I leaving out? Poland. Germany, France. You combine the deaths of those countries they have nowhere near the geographic

size, nor that there are not close. Not I should say, close. They are close to our population, but mathematically they exceed us significantly. There. Those those countries are just named or not. I'm not include Norway or Sweden. Belgium or any of the other. Smaller countries in Europe, but those larger countries with respect to population. Their death rates are much higher than the United States. Statistically, they have at least 450,000 deaths. Brazil, Mexico, South Africa and not again. We have these variants that are coming out of Brazil coming out of South Africa and coming out of the United Kingdom. And they're coming over to the United States easily because we're a free country. Free countries have free travel free expression. I know there's some that don't want us to be a free country, but we'll deal with it some other day. I get that control who wants to control you and who wants you to be free, huh? Pretty easy to figure out who's on. Who's side when you understand the Bible in that anyway, I'm just saying that I expected this. These variants are going to hit hard. Can the United States? Just as they have in England and we could see a difficult road ahead. I watched all the New Year's celebration. They were so happy to leave 2020 behind. I'll be careful. If this is an end times event, in other words, this pandemic with the nation of Israel in place. If this is in times. Then this is exciting. Comfort yourself because we're at the end. And so we'll see. It may not be. I don't have a book to sell, so otherwise I would say over and over again by my book. It seems to be all I hear on these on these programs anymore. My books, all the books that they said they right are behind them all. The pictures of the booking. I'm giving a break but trying to sell me a book. Just tell me something valuable. OK, where was I? The list the prohibitions you should now eat. You should not eat bread. You should not drink water nor return by the same way you came. And again, that's a death penalty. His corpse to physical death of physical body and the question becomes immediately, is why is that a capital offense? And I'll repeat it again, I believe that that is the key to understanding all of it. What all of those means? The body and the corpse in the death penalty aspect of it reveals why God gave those three particular commandments. Is injunctions, if you will abstainments again, Unnamed Prophet is a type of Christ. Keep that to the forefront. Did a lot of that in lecture 128. On January 24<sup>th</sup>, with regard to whether or not he was disgraced, so if you didn't get that. That's where it's at. So again, I'm assuming that you have some familiarity with the with the subject that we're in today, so don't eat bread. Don't eat bread, surely die. If you eat bread, surely die. Don drink water or surely die if you drink water, surely die. Eat bread, surely die, drink water surely die, don't return the same way you came, surely die. And as with lectured 128 I am using the language of [Genesis 2:17](#), that is the Tree of Good of the Knowledge of Good and Evil right? Good from Evil, sorry I said it wrong, I'm doing that on purpose. That's the lesson plan, in case you think, don't think I have a lesson plan and the Lord God, YHVH, whenever you see the Lord God in the Bible and all four letters are capitalized as they are in the passage. I'm about to give you, that is the Tetragrammaton. That is the ineffable, unpronounceable name of God. They used to know how to pronounce. YHVH, they lost the ability to pronounce it because they set it at a time when the music was too loud. That is the apocryphal story that's in the historical accounts, but they have Israel no longer knows how to pronounce the ineffable name. It means I AM that I AM. Now I don't know that they really have lost the pronunciation or they're just hiding it from the Gentiles. There's there's room to believe both of those aspects are true individually, and they may be true collectively, so that's another complete story, but I'm saying, drink water surely die, returned the same way you came, surely die, eat bread, surely die. That's the language of [Genesis 2:17](#). Eat from the

Tree of Good from Evil, surely die, the Knowledge of Good from Evil, surely die. And the Lord God commanded Adam saying, of every tree of the garden, you may freely eat, but of the Tree of the Knowledge of Good from Evil, you shall not eat. For in the day that you eat of it. You shall surely die. It is a death penalty capital offence. Why? See, that's the key question there too. Why these? Why are they a capital offense? Why was Adams eating of that tree a capital offense? God told him not to. Why a capital offense? And again, the commandment is an injunction, it's a prohibition. Both Adam and the Unnamed Prophet share a commandment from the YHVH that isn't up statement. That is again the I AM that I AM. In failure to forebear, invokes a penalty of physical death, so how are they connected? How is this in [1<sup>st</sup> Kings](#), and in [Genesis 2:17](#), how are these two, all of these wrapped up into the same subset, If you wish to think of it that way. They are clearly interlocked and to repeat, the Unnamed Prophet is a type of Christ, Adam is a type of Christ, [Romans 5:14](#). I'm in saying that over and over and over again and I have what I think are good reasons. You may disagree. You're allowed to disagree with me. It's transitive property, is it not? If  $A = B$  and  $B = C$ , then  $A = C$ . That is mathematical certainty, basic transitive property, 8th grade geometry, yes, Sir. [Sup question from the audience, "Does this also tie into the whatever told when they came? The Wise men came to visit Christ for the first time?"] There's no question that it does, so Dave's got ahead of me way ahead, so now I can't even bring it up, but the Magi of Daniel were told not to return the same way they came, and so we have to go find out all of those things and put them all together. But then we obviously will. Even, even though now the lecture is pretty much done {haha}. Yeah, I'll figure it. I'll figure out a way to. Bullet OK, never let never let somebody who doesn't exist ask a question everybody. Anyway, so much for the big finish. OK, but again basic transitive property. If Adam equals Christ, and Christ equals the Unnamed Prophet, and Adam equals the Unnamed Prophet, or any other combination of that will always work in the transitive property. And for those who are now shouting out there in the Internet, I didn't know there would be math. Let me just say this as much as I can. There will never not be math. OK, there's always math in math, is it? And I'm going to prove that to you as lectures go by here, because we're going to get the differential equations, and you can thank Isaac Newton for that, leaving it, but mostly Isaac Newton, in my view. You curse Isaac Newton if you want. Or you can thank Isaac Newton, which I would think be most appropriate. And again, I'm getting another question, since you're really going to make us learn the principles of differential equations. Again, the screaming Internet and the you screamed out at me and I can hear you. You don't know it, but our technology is so fantastic that we take pictures of all of your simultaneously. We're just like Facebook were completely or Google or Amazon and we get all of your information and we get your credit card numbers. So that's how we're doing it. In case you wonder how we managed to operate in such a fantastic environment as this. That's hopefully understood as a joke but if you scream at me, is he really going to make us learn the principles of differential equations? That is a rhetorical question. Anyway, differential equations describe functions and derivatives over time. That's why they're so important, and that's that's a way of saying the differential equations describe physics and biology. Now they describe many other things, but I focus on physics and biology. If you want to think of it this way, differential equations. Describe the creation. How it works? You can even begin to infer why it works the way it works. Describing the creation is a worthy endeavor of the true church, and we have conceded that to the monistic, atheistic evolutionary philosophers and we should never have done that. But the

church got focused on the wrong things unfortunately. We're clawing our way back, but not like we could have. Should never have lost, the church should never have been replaced as the place of wisdom. But it got lazy OK anyway. Along with abstainments Adam and the Unnamed Prophet share [Psalm 16:10](#). So [Psalm 16:10](#), which I brought up over and over and over again. That is the corruption of the body of Christ, the Holy One. The Holy Thing will not go into corruption, and so Adam and the Unnamed Prophet share that's what they called the [Jude 9](#) body trade, if you will. It's also shared by Moses. Adam equals Moses. Adam equals Unnamed Prophet, Moses equals the Unnamed Prophet, [Jude 9](#) has to be part of all of this and it is. That's where Michael and Satan contend over the body of Moses that I believe is represented in [Psalm 16:10](#), because he obviously, like Adam must have a situation where he has continuity with the body of Christ laying in the tomb without going to corruption. By with Christ body it could not, it was impossible for it to go to corruption. That's not the case with Adams and Moses. That makes sense. When Adams bodies laying there and [Genesis 2:7](#), waiting for the breath of the Spirit of life to be put into it so he could become a living being. Start to imagine his body. Is it moving? Is there motion? Is there cell function? Or is it in a static condition, completely stuffed everything in it stopped and then it is placed into motion? And what would place it into motion? And I would submit to you resonance and resonance vibration if you will, the voice. The breath and the voice. So it's a different situation with respect to Christ because it is impossible for his to go to in corruption. Into corruption. So. And again, the preserved body absence of the Breath of life, the mind, the consciousness, the spirit, the soul. We see that in the Unnamed Prophet we see that in Moses would see that in Adam and of course we saw that with Christ body as well his His mind, if you will, even though he is omnipresent somehow, is detached from his body. Those are mysteries that the that is the mystery of the Incarnation, the greatest of all mysteries. OK, as. Not only do they have that though, they have the sacrificial death facet. And we again we should expect it if one has it, the others will have it. Christ has a sacrificial death, Adam will have a sacrificial death of Adam's sacrificial death, the Unnamed Prophet will have a sacrificial death at the end, and Unnamed Prophet has a sacrificial death. Then Moses will have a sacrificial death, and so we should be able to expect it and locate it in every one of these narratives. If you want to think of it that way. So why these specific abstainments for the Unnamed Prophet? To repeat em again, Don't eat bread, Don't drink water, Don't return the way you came, how are these bonded together? Because they are individual but they are a collective. So they relate, they have an order. He put them in an order. Why this order? Why not? You shall not return the same way you came, why isn't that first? There's a reason it's not first. There's a reason. It's third. How come these are not inverted? There's a reason it goes bread, water, return. What's the reason? How are they bonded? Why is this order? How do we figure it out? I'm open for suggestion. I have a plan. People think I don't. Well, the first thing we do is [John 5:39](#), define Christ in those. He's gonna be in them, because he's in everything in the Old Testament, every single page testifies of Christ again, [John 5:39](#). So immediately I can find [Luke 4](#), [Matthew 4](#), and [Matthew 27:34](#) here. [Matthew 4](#) and [Luke 4](#), as you know, if you've been around for a while, that is Christ in the desert. Referring no refers to [Exodus 17](#), but it's Christ in the desert and he is refusing there to turn stones into what? Bread, how interesting? Probably a coincidence is no relationship, not live by then. Obviously when Christ is dealing with bread and the Unnamed Prophet is dealing with bread, then I can begin to say OK are these things? Is this the Old Testament compliment of the New Testament verse?

And then also I have the 5<sup>th</sup> saying of the 7 sayings from the Cross. I have 7 sayings from the cross, [John 19:28](#) is the 5<sup>th</sup> saying and that is where Christ says, "I thirst!". Now he's omnipotent God, and he cannot be thirsting for water, but he gives you the implication that he is. What is he thirsting for? Is the debate over that or those two words it comes into play? I thirst will lead us to drink no water and just saying, how is that so? Becomes the next question and Christ calls out to his mother, what does he say to his mother from the Cross, right? He says, "woman". Who is the first person in the Bible to say woman? First human being that's Adam. So the 1<sup>st</sup> Adam, [1<sup>st</sup> Corinthians 15](#), right, says to this being that is brought to him, he says, Woman Christ says woman, the second Adam, the last Adam. Both of them say woman. Then obviously that's got to be set together, right? Ah, that's [John 19:26 through 27](#), and [Genesis 2:23](#). Does the omniscient God in the flesh, who that is Jesus Christ. He is the I AM that I AM can't doesn't he? Does he remember? That Adam named, the woman, woman? Course he does. That's why he said it from the cross and the most obvious of the obvious relationships of these three prohibitions, then would be [Leviticus 17](#). What, [Leviticus 17](#), is the sanctity of blood. Why does the lecture seem so discursive? People are asking were going all kinds of different directions? None of it makes any sense. It doesn't even seem to fit together. How is that always the way it is around here? Because I like it. An I do it on purpose, as I said last week. For the Life of the Flesh, [Genesis 2:7](#), [Genesis 7:22](#), [Ecclesiastes 12:6 and 7](#), the Life is in the Flesh, right? The Life and the Flesh for the Life of the Flesh, is in the Blood, [Leviticus 17:10](#), [Leviticus 17:13 through 14](#). No one among you, God says here comes what what do we call this? No one among you. Shall eat what? Blood. It's a prohibition. What do you think the penalty that prohibition or the stain or the abstainments, the injunction is just guess to yourself. You can say don't say it aloud and ruin the lecture again. OK, no one among you shall eat blood, nor shall any stranger that dwells among you eat blood. The [Leviticus 17:13](#). So what did I do? I found these, I went, and found the others, and I wanted to see how they all fit together. If they do an will they fit together? Well, absolutely they will. That's how the Bible is written, [John 5:39](#). Can't say that enough. I will send my face against that person who eats Blood and will cut him off. What is that? The death penalty. So I'm comparing injunctions that have death penalties. Is what I'm doing. Now define death penalty again. I point out that this the death penalty is a corpse. Is that how God defines death penalty or is that how we define death penalty? The eating of blood is a serious, incontestable defiance. If you eat blood now, what is eating blood? How do you eat blood? It says eat blood or use a fork. You freeze it like a popsicle. I should stop with that. OK, how do you eat blood? I will propose to you that the prohibition is you, shall you shall not forgot that not. Can't read right fast enough. You shall not drink water [Leviticus 17](#), says you shall not drink blood essentially doesn't. Why? The life is in the blood, that's the reason. But why? What does that mean? If you drink blood, you bring certain recompense being cut off from God is the Lake of fire, second death. That's eternal death, [Revelation 20:11 through 15](#), you're getting cut off. God cuts you off. That's not good news. So what are all of the meanings of this? But again, focus on the why now where am I going to go since I've got blood and water together and blood, the living water came out of blood. I'm sorry the living water came out of Christ and the living blood came out of Christ when he was when he allowed himself to be pierced because you cannot Pierce omnipotent. Without his cooperative assistance, right? So you think you're doing something, but he's really doing it? So living blood and living water comes out of him on the Cross. That's incredibly important to know, so now I'm going to put

blood and water together elsewhere in the Bible. Where am I going to go first? I'm gonna go to [Exodus 7:17 through 18](#), the pools of water, the streams, the ponds, the waters of Egypt became what? Blood. It's the first of the 10 plagues. What's the obvious question? Why is it first? God could do anything first. He put the bread first. Why did he put the water in the blood first? In Egypt, what is he saying? He saying something here in here and he ran in the order an in the collective in the in the togetherness of those three things. He's also doing the same thing with the 10 plagues. First plague is the water, the streams pools than the Nile, the water. So [Exodus 7:21](#), says the Egypt Egyptians could not drink the water. That's what he did to them. No water to drink. What do you have to drink? Blood, but you can't drink blood. They didn't know that at the time. And they wouldn't drink it. It's an interesting aspect I believe, and I think it it begins to tell us what's going on with you shall not drink water, should not eat bread and you should not return the same way you came. The second trumpet, [Revelation 8:8 through 9](#), the sea becomes blood, misses the sea. It could easily be referring to, not the entire ocean system that we consider. It could when John talked about the world in the sea, he was referring to the Middle East most of the time, and he's referring to the Mediterranean Sea most of the time. So you have to look at those and say, OK, is this the this restricted to the Mediterranean Sea in the first trumpet? Or I'm sorry the second trumpet the sea becomes blood, the third trumpet, [Revelation 8:10 through 11](#), many men died from the bitterness of the water, the River and the Springs. 1/3 of the River and Springs become poisoned. So I have poisoned water and I have water and seas being turned to blood. If I add the 10 plagues with tribulation, of course I will. The plagues and tribulation have a tremendous relationship. And that returns us to [Exodus 15](#), Moses is bringing Israel to the Bittered poisoned waters of Marah in [Exodus 15](#). Let me put that, let me write at least Marah, Marah essentially means poisoned, [Exodus 15](#). So Moses is is come Marah, with Israel and this is subsequent to the Red Sea crossing, so here they go. They get through the Red Sea. That was an incredible event where God delivered them across the Red Sea in the pattern of the crucifixion week. Another story, actually. But in the pattern of the seven feast days. Israel couldn't that had happened on the cure on first fruits, those of you who don't who don't follow those kinds of things, Israel could not drink the waters of Marah because they were bitter and poisoned. And what did they do? Did they say Oh no problem, he just put us through the Red Sea piece of cake. He I'm sorry piece of pie, easy as cake. I get those backwards. But what did they do instead? You're absolutely right, Terry is helping me. They complained against Moses. What shall we drink? What they did? What does that mean? Why are they complaining? What shall we drink it again? It just came out of Egypt. It just came across them. Who sees? Who experiences the Red Sea? I mean the water is raised up vertically. And stay there in that position there frozen there if you will. For the motionless. Does he, does he wished eliminate motion now he can because of course at the time in times relationship with Moses, Moses with motion and he's outside of time but. They just came through that and now they're saying what shall we drink? And Moses cried out to the YHWH, the LORD, the I AM that I AM, in [Exodus 15:22 through 25](#), and what did God do? He gave him a tree. He showed him a tree, and Moses took the tree and he put it into the poison water, and the water became clean. Pure sweet [Exodus 15:22 through 27](#), is evocative of [2<sup>nd</sup> Kings 6](#), were Elijah, cuts off the branch and throws it into the Jordan River. He floats the precious law, sunken to the bottom, axehead up. Which as you know, if you've been here at all, I say this as often as I can too is a picture of a person losing his soul and Christ recovering it for him and reuniting him in what

Christ defines as life. It is in the River of Death and Judgment that descends from Adam, [Joshua 3:16](#). In the branches Christ [Ecclesiastes 12:6 through 7](#), he has control of your soul. Your soul returns to him. Why? cause he's the one that breathes it, [Genesis 7:22](#). He's the one that gave it to us, so it returns to him and he will give it back to you and your body and combine you again. That's [Genesis 2:7](#), so he does that kind of stuff is what he does. He's the resurrection and the life and the only one that can be because he is the one that gives you all of these things. But for today, just notice that the poisoned waters of Marah. Are the antecedent to the bread from heaven. In other words, I come across the Red Sea I am. I don't have any water. Watch this lady back this vehicle up. I mean, is she impressive? She's not performing like I want now. Now look at her fail today. I have seen her do amazing things, but this truck. But I've seen her go around cars parked in front of her in the driveway. I just go. You are good at this. Not as impressive as she normally is. I put her on display and she failed me. You'll have to come back and watch you do it again someday. It's it's. There's ice on the road. Yeah, OK, how does that fit into the lecture? I have known. Terry got distracted, Terry shrinks, she thought she was coming to you, thought she was coming in our driveway, weren't you? I don't know. I'm in the red car. Caught my eye, yeah. OK. But again, poisoned waters are the antecedent of the bread from heaven they come across the Red Sea, then they have poisoned waters can't drink the water cause it's poisoned they're unhappy they went through a great miracle which has a positioning with resurrection to eternal life they came through Salvation and there they are upset. They complaining to Moses who was a type of Christ, right? So they're saying Moses, you don't know what you're doing, we want water. Now there's 2,000,000 of them, that's a lot of water, right? Um and then after. After the poison water. I have the bread from heaven. And what is the bread from heaven? What's the name of the bread from heaven? It doesn't really have a name. It has a question. The question is, what is this? That's what the word means. They never named the bread they used to ask the question in the question became the name of the bread, but the bread never hasn't a name, it's the Unnamed bread. Again. You shall not eat the bread. But I have this fantastic order of the Red Sea, the poisoned waters, and now the bread. So we have the meaning of the bread. Christ solved the basic mystery of the bread for us, the manna, if you want to think of it that way, [John 6:35](#), [6:41](#), [6:48](#), [6:51](#), he said I AM, the Bread of Life and he's referring to the manna. To the what is it? What is it? Is how you would describe Christ. Because how do you describe God, man? It is the mystery of the incarnation, right? How do you listen to the hypostatic union? How do you describe him? You can't described Infinity in a physical body. It is an indescribable unnamable being, right? Even though he has many names. Jesus Christ again, I am the Bread of Life, so we have the main meaning of the bread, the bread you shall not eat the Bread of Life. I can easily juxtaposition, those are substitute the night. I will do that transitive property. So what else is in the manna? Now I've got the again, the fundamental principle, but it's like George Washington Carver and the peanut, I'm got a long way to go here. I am the Bread of Life converges with [Matthew 26:26](#), Jesus took the Passover bread, the unleavened bread broke it, blessed gave it to his disciples, said take eat, this is my what? Body. Why did he do that? Why is the bread associated with the body of Christ? And is bread here, associated with the body of Christ but first we've got to attach it to the body of Christ why does he say bread and my body, do this, interface. But it's communion. And we get some explanation because we have [Daniel 7](#). [Daniel 7](#), is the ancient of days described, how he described his described as the same as [Revelation 1:17 through 18](#). How's he described in [Revelation 1:17](#)

[and 18](#), he's described the same at [Matthew 17](#), he's described the same at [Matthew 28:3](#). How is Christ described at all of those he's described as white as snow? Wow, why what else is described white as snow? Something else is. But he's described as pure white [Genesis 2:12](#), a precious white stone. That stone that listed in [Genesis 2:12](#) is a precious white stone. [Numbers 11:17](#), has the same information. [Psalm 78:22 to 24](#), provides additional insight to the to this particular situation. Because I have Marah and then I have manna. Marah, can I have manna? Now. Bitter waters and Bread of life. Bitter waters made sweet. And if you look at [Psalm 78:22 through 24](#), it provides insight again to [Exodus 15:25](#) and [16:4](#), because both of these are something that we have tried to cut covered recently, they're both, tests. Now, is this a test? I want to know. So probably ought to read those passages so [Genesis 15:25](#) and [16:4](#), and we will, as I speed along but first, noticeably at least, I'm hoping it's noticeable support, probably not noticeable, but hopefully every one of you listening digital and analog audience you put together a lesson plan and already figured out what the point is, yeah a point, why did God issue these three commands? And that's the point. That's what we're trying to do now. I'm going to add to it. Eat no bread, Drink no water, You shall not return the way you came, Eat no bread in Bethel, Drink no water in Bethel, Do not return the way you came to Bethel. I intentionally left that out because H.T.R.P. Why did God say these three commands to the Unnamed Prophet, in Bethel, in Bethel, in Bethel? Evidently God has an issue with Bethel. Bethel has said last week, [Genesis 28](#) is the Holy Place, it's the ladder, it's the I AM that I AM, I AM the God of the living. It's all of those wonderful things but it is not what it was now here in [1<sup>st</sup> Kings 13](#) in [1<sup>st</sup> Kings 20, uh 23](#). What is the totality? The composite? The composing? I'm sorry, compositions probably, but I'm searching for what is the composition of the danger? Because I have dangerous [Genesis 2:17](#), don't eat it or you die. Have danger here if you do this, you're going to die. Ha what's going on in Bethel? What's the [Genesis 2:17](#) comparative to what's happening in Bethel? And I'm going to tell you right off the bat, you answer yeah and answer. [Ezekiel 10](#), for the Holy Spirit leaves the Holy Place of the Temple of the Holy Holies. And yes, I am overtly implying that there is great peril in Bethel. Something is so bad that God is issuing a warning. God is exposing the eminent adversity that is come to Jeroboam and his Moloch priests again remember the evil one says in [Psalms at 10:6](#) I shall not be moved. I will never be in adversity. I will never be in judgment. I will never have the wrath of God upon me. That is the evil ones who say that it say it today. They said it all throughout history it is the lie of Satan, there is no consequences for my evil. I can do what I please and God says Oh no, that is not how it is. He is giving advance warning as he always does. [Genesis 6:3](#) if under 20 years of tribulation it gives you 3 1/2 years the most incredible evidencing. Of who he is and what he thinks and what he's doing that you could ever hope for. And they still take the mark. The handwriting on the wall. [Daniel 5:25](#) is all kinds of places you can find, Josiah gave you 3, gave them 300 years, he gave Israel 300 years before Josiah came. Essentially, the three injunctions given to the Unnamed Prophet and revealed a Jeroboam and his priests, including the Sons of the Old Prophet, or messages from the one in whom time consists. [Colossians 1:15 through 18](#), he has time inside of him. He sits outside of time that he saying judgment is coming. You got 300 years. Then we're going to have a mess here. And eat no bread, drink no water, do not return the way you came. Eat no bread in Bethel, Drink no water in Bethel, Do not return to Bethel the way you came. Jeroboam heard those excuse me, portentous premonitions and he had the physical sign of the healing of his withered arm. So he

had he heard those warnings. And then he had his arm healed. Nonetheless, he became bathed in evil. He completely disregarded. And he was marinated himself, and evil he did not repent. He accelerated [1<sup>st</sup> Kings 13:33](#), [1<sup>st</sup> Kings 14:9 through 11](#). And that's where God in [1<sup>st</sup> Kings 14:9 through 11](#) was where God condemns Jeroboam to disaster when God says you are now in disaster. That is not the death of the body. That's the death of the body and the soul combined. In the Lake of Fire, compare Jeroboam now to the Old Prophet who comes right after him, right? I said compare Jeroboam to the Unnamed Prophet, but you really. I'm not sorry. I said I said the Old Prophet and the young Prophet, the Unnamed Prophet are typically positioned but take the young Prophet out of the Unnamed Prophet out. I think he's young and put him with Jeroboam. Jeroboam doesn't repent. He hears the warning. Don't affect him, gets more evil, not less evil. He get warned by God and your evil, you become more evil. But not the Old Prophet. He places his bones with the bones of the Unnamed Prophet, and he cries over him. He grieves for the Unnamed Prophet, weeps over him. [1<sup>st</sup> Kings 13:29 through 52](#). I'm sorry [through 32](#), [29 through 32](#) proclaim that doom will surely come to the altar at Bethel, and the shrines of the high places. That's what the Old Prophet says. It's surely going to come. He's coming. You can now make the position that Christ is coming right. So suggest the position, the weeping, the morning, the Old Prophet. To the evil Jeroboam, the Old Prophet says, the author of the altar in Bethel, and the shrines of the high places are going to be destroyed. Now what makes him do that? Why does he say that I'm a put my bones with the bones of the Unnamed Prophet. I'm going to bury him in my tomb. That is a Nicodemus element there? I said that last week and then he says that what this man said will be true. The word of God will be true. Jeroboam said, I'm gonna get more evil. Keep in mind the withered hand arm sign is attached to the Antichrist, [Zechariah 11:17](#), and therefore to Judas. And when you recognize that. It's also connected to Satan sentence. His sentencing, where he is cursed in [Genesis 3:15](#). That explains what Christ said at [Mark 14:21](#), cause Christ says, the son of man indeed goes just as it is written of him. But woe to that man, by whom the son of Man is delivered. It would have been good for that man if he had never been born. There's a reason God says that about Judas. And that takes you to [Job 3:16](#), which Job said I would be better off if I were still born stillborn. Not delivered. OK, really fast, almost out of time right now. But I'll make it, cause I am a professional. [Exodus 15:22](#), so Moses brought Israel from the Red Sea. Then they went out into the wilderness, of Shur, and they went three days in the wilderness, and found no water that's important, right? Probably three days and three nights. Now that when they came tomorrow they could not drink the waters of Marah, for they were poisoned or bitter, therefore the name of it was called poison or bitter. And the people complained against Moses, saying, what shall we drink? So he cried out to the Lord. And the Lord showed him a tree when he casted into the waters, the waters were made sweet. There he made a statue. Statute that God made a statute and an ordinance for them and there he tested them. So there's a test. How did they do pass fail? How they do? I would say obviously fail for today's question. What is the test? You might remember this question from [Exodus 17:1 through 7](#), where Israel accuses God of what? Being the source of evil. They say you're evil. You're going to bring us out here to kill us, kill our children, killer animals. You lied. You're a liar and a murderer. That's the lie of Satan. And they said that to the face of God, just as Satan has set it to the face of God, the wife of Job. [Job 2:9](#), do you still hold fast your integrity? She said to curse God and die. Their symmetry between the wife of Job and Israel, that [Exodus 17:1 through 7](#), they both the essentially say the same thing

about God. So that's how Job's visit figures into this. Satan is testing Job, and God is permitting it. And Job does not fail. God gives us tests. Will we pass? What is he testing us for? We are never to test God, [Exodus 17:7](#), because doing so always devolves into accusing God of being evil. So that is helpful to answering why he is testing us. And what he is testing for? OK now, [Exodus 16:3](#), and the children of Israel said to them, oh, that we had died by the hand of the Lord in the land of Egypt. In other words, if only God had murdered us in Egypt. When we sat by the pots of meat and when we ate bread to the full well they were slaves and starving to death. For you have brought us out into this wilderness to kill this whole assembly with hunger. Then the Lord said to Moses, behold, I will rain bread from heaven for you. And then the people shall go out and gather a certain quota every day, that I may test them. OK, what's being established here? The pattern is established. Israel accuses God of Evil whenever they have any adversity. They accuse him of exactly what Satan accuses him of, every single time, you're a murderer, a liar, you brought us up to be murders. That's the opposite of Job, who never charged God with wrong, [Job 1:22](#). In all, this Job did not sin with his lips. [Job 2:10](#). What would have been the sin of his lips? He wouldn't do it. Never accused God. The obvious is obvious. He if he had cursed God. If he had repeated the lie of Satan, to the face of the loving, merciful, longsuffering God of creation. Who wills that none should perish. He doesn't want any to perish. That's an important understanding of God's mercy. Yet to accuse him of an evil thought Job never did it. Israel constantly did it. They never stopped doing it. They probably haven't stopped doing it yet. God has no evil thoughts, not one. His thoughts are not our thoughts. OK, then one of the singular keys to this itself explain it off. My gosh, there goes the Bell. And I did this much teaching school. Everybody jumped up and cheered. Yeah, the Bell rang his class are we gotta get to our next class and I don't know. I got one more page. I'm doing this for 30 years. OK, [Psalm 78:22](#), because they did not believe in God and did not trust in his Salvation, yet he commanded the clouds above and opened the doors of heaven and rained down manna on them to eat. So now we got evidence of what's going on in this test. They did not believe. Can God what does that mean? They believe he existed. They've seen it. They didn't believe in his character and they did not trust in his Salvation. And those two would go together. So there's your answer yay, and answer because he did not believe in God in the context of [Exodus 15, 16, 17](#). Because they did not believe in the goodness of God, he gave them bread. That's his answer. You don't believe in my goodness, you don't believe in my Salvation. My answer to you is I'm going to give you bread. They didn't know the bread is Christ, cause he says so? [John 6:35](#). He's going to give himself. He's he's the bread. Take me [Genesis 15:9](#), right? Eat this bread for it is my body [Matthew 26:26](#). They did not believe in the character of the I AM that I AM they did not trust in his Salvation and the answer to that therefore he gave them bread to eat. So what did they? What did we just learn from [Psalm 78:35](#)? Bread is connected to believing in the pure white goodness, the absolute white of God, as well as being coupled to trusting in his Salvation His Salvation, is revealed as Jesus Christ is very named Salvation. As you know, thus Eat no Bread in Bethel, is reflecting those truths somehow. The surprise is Christ. But he's not in Bethel. Good for you, yeah you. OK, by not even bread in Bethel, what is God? Through the Unnamed Prophet, proclaiming to Jeroboam and his child killers. This ones that are sacrificing his innocent children. I'm gonna leave the obvious obviousness of that answer for you to Anatomize consider that disentanglement not entanglement disentanglement, but there's entanglement. There must be disentanglement. But we only have 1/3 of the warning kind of figured

out here. What are the meanings of Drink no Water in Bethel? Well [Exodus 15](#) and [16](#) are bread. What might come next? That would be [Exodus 17](#). This is why I get the big money right? What's [Exodus 17](#) about? [Exodus 17](#), might be about. Water. All looky here. Moses smotes the rock [1st Corinthians 10](#), for living Water came forth from the smote Dead Rock. [1st Corinthians 10:4](#), tells us that the rock is Christ. [John 7:38, 39](#), [John 4:14](#), [Exodus 17](#). The death of the rock, which flows from which flows living water. [John 7:38, 39](#), [John 4:14](#), say Christ says I'm the living water come out of rock, that's me. I'm the rock, the living water comes out of me. Whoever drinks of the water that I give will never thirst. That's why he says, I thirst, 5<sup>th</sup> saying. Do you think he remembered when he says, I thirst that he said, whoever drinks the water I give will never thirst? He's omniscient, omnipresent, omnipotent God in the flesh. The water that I shall give will become a fountain of water springing up into everlasting life. Everlasting living water. As Jesus Christ Jesus God defines Living, [John 4:14](#), is the voice of God himself. In the flesh. He is the rock of [Exodus 17](#), that gives living water. The complaining about water again [Exodus 17](#), gives it to them. [Exodus 17](#), perhaps the greatest symbol of Christ, but symbol, not portrait symbol. Of Christ in the Old Testament. The rock from which life flows. As [John 8:12](#), that's [Genesis 1:3 and 4](#), life flows from Christ. [1st Corinthians 10:4](#), all drank from the same spiritual drink, for they drank of that spiritual rock which followed them, and that rock was. Christ is the Rock, he is the Petra, Petra, it means what you know? Yes, Cliff. Ha Cliffsides, so there's a Cliff here involved that gives living water. Obviously if there is living water, there must be what? Dead water I got sweet water and had poisoned water. [1st Corinthians 10:1 through 4](#), places the pillar of cloud the bread from heaven. The bread of life, the living water, the water of life into an assemblage. A mathematical set. I got cloud, I got bread and I got water. That's what it's doing in [1st Corinthians 10:1 through 4](#). It's how do those fit together. I got the cloud up here now don't I? It's obvious to see the bread of life and the water of life in the set, but how is that Pillar Cloud included with those two? Remember the pillar of cloud leaves the temple, the Holy Place, in [Ezekiel 10](#). For today, just consider the Unnamed Prophet cannot eat bread in Bethel. He cannot eat bread in Bethel. Please you shall not eat bread while the truth is he cannot eat bread. You shall not drink water. He can't eat water. There is no bread and there is no water in Bethel. Bethel has no bread there, he eats no bread because Bethel has no bread. It's impossible to eat bread in water. What am I saying here? Why am I saying this? He cannot drink water because Bethel has no water. It's impossible to drink water in Bethel. Again, more what am I saying and why am I saying that when God speaks, it's incumbent for us to properly define what he is saying? What do you think he's saying when he read bread and water? You're thinking he means bread and walk. What does God mean by bread and water? His set aside your definitions and start thinking his definitions. You know what he said has to be more complicated than Twinkies and Wonder Bread. And and what they call Evian, which is naive backwards cause he just got it out of your faucet and sold it to you for \$2.00. In other words, what did God mean by bread began by water? Obviously he did not mean bread and water, did he? The way you think he means bread and water. The way most people read that the Unnamed Prophet knew what he meant, he knew the symbolism. Have God's commandment, the hidden meaning. He meant bread and water the way he means bread and water. The Unnamed Prophet had a role. He was to be an example, a witness. So this is part of his. He's given this assignment. This is part of his assignment because it testifies of something. Obvious question, who's he witnessing too? And he again he sounding an alarm.

There's impending doom about 300 years because that's how God thinks I'm gonna give you warm over 300 years to do what? Stop killing children? Being that I'm unconventional by default, so might propose idiosyncratic. Others would say centric iconoclast. Can't argue there that. What's the Cliffside maxim where you peculiar before you came to Cliffside, or did Cliffside make you peculiar. I think the evidence overwhelmingly has answered that question anyway. The first thing I did when I read this passage 30 years ago, I read the story of the Unnamed Prophet who's clearly a type of Christ. Just look at all the other prophets. Do I have any other unnamed Prophets? I couldn't find any or all name. This is only unnamed one. Like I look at all of them. An I figured out Josiah, who dies at Armageddon. Bing come on. He's buried in his own tomb, decided everything he could do to turn the wickedness of the people, and they did not turn. Jeroboam did not turn the death of Josiah. Josiah is inexplicable when you first look at it. Why did he die trying to fight this Pharaoh from joining forces with the Assyrians I'm in it makes no sense. He just stepped out of the way, but he didn't. He decides he's going to fight the Pharaoh. And he's at the front and he's killed. How can the King of Israel be at the front, and how can he be killed? What's he doing? Josiah. Ah. It is amazing, but anyway, I found a prophet that I thought fits you. Jonah, Jonah was a reluctant Prophet. He was supposed to go to the Assyrians. Nineveh, he hated them. He hated the Assyrians. He wanted all the Nineveh to die could he was. He did everything he could to make them die. If you're going to give me this assignment, I'm not doing it. He wanted them to perish. He ends up loving his poisonous plant. And then he is the sign of Jonah, and he is honored in Scripture. But God is not willing that any should perish, and he forces Jonah to go to the point where he resurrects him. And Jonah dies and he resurrects him. Death couldn't keep Jonah from testifying. And what did this in Jonah watch through Assyrian Nineveh? And what happens in Nineveh that didn't happen in Bethel? They all repented. They did. So I'm tying the Unnamed Prophet to King Josiah and to Jonah, and there's where I gave you the answer. Because we have this third injunction to decipher this returning thing and Dave gave that away because those Magi had to return a different way. And everybody says it's because Herod would kill them. Everybody says that the Unnamed Prophet had. We had to read they have killed him. If he returns the same way. The lion. I mean listen to, obviously. They can't kill him. God has to intervene for them to kill him. He does the opposite. It is an interesting aspect. Don't gone, say to yourselves oh Herod is going to kill God. Oh come on, we have to go to Egypt or Herod is going to kill Christ. Herod can't kill Christ. It's ridiculous. OK, will be back on the 21<sup>st</sup> and solve all of that stuff. In five minutes. Thank you. {fin}

End Transcription @18:34 02.28.2021

Dry Eraser Board

FEB. 7 FEB. 14 - OUT | cliffsideoffice@gmail.com

RETURN FEB. 21 MARAH Ex. 15 ~~Gen~~ 2:17 a=b b=c  
a=c

PSALM 16:10

DEATH  
CORPSE  
(BODY)

- 1. YOU SHALL NOT EAT BREAD
- 2. YOU SHALL ~~NOT~~ DRINK WATER
- 3. YOU SHALL NOT RETURN THE <sup>SAME</sup> WAY YOU CAME

LEVITICUS 17

LORD

YHWH

1. MARAH  
2. MANNA  
TESTS!