

Timeline?

The first parable in Denver's book "Ten Parables" talks about two stages in his ministry (Denver's ministry, if you assume the busy young man is in fact Denver). The first stage lasts for about seven years and involves weaving individual strands of rope. The second stage lasts for another seven years and involves tying those strands together into a net.

It was about seven years from the time "The Second Comforter" was published in April 2006, until the first in Denver's series of ten talks (in Boise) in September 2013. If we were going to characterize the theme of the writing that Denver published in this period, we might say that he was preparing individuals to embrace the fullness of the gospel.

If we were to try to characterize Denver's talks which began in 2013, we could say that he was explaining the doctrines of Zion. It is certainly true that his final talk in Mesa in 2014 was largely about organizing local proto-Zions. And in that final talk he said explicitly that the talks were all about Zion.

So, beginning in 2006, we have seven years of preparing the individual. And since 2013, for the last seven years, Denver has tried to tie or unite those individuals into Zion-like societies. What beautiful symbolism a net is for the latter-day Zion. It describes a family firmly knit together, and it suggests the family's eventual mission: to go and gather the remnant, like fish in a net.

One reason to believe that Denver is talking about a real timeline in this parable is that he describes the first stage of his ministry as slightly less than seven years and the second stage as seven years. That is unnecessarily exact if the parable is only poetic and not meant to be taken literally.

An extrapolation we can make if this parable is literally a timeline is that political change is coming soon. When Zion exists, it does so above any earthly political authority. If Zion is going to be built in the next few years, then the current political structure will have to collapse.

"Wherefore, a commandment I give unto you to prepare and organize yourselves by a bond or an everlasting covenant which cannot be broken... Behold, this is the preparation wherewith I prepare you, and the foundation and the example which I give unto you whereby you may accomplish the commandments which are given you, that through my providences, notwithstanding the tribulation which shall descend upon you, that you may stand independent above all other creatures beneath the Celestial world (T&C 70:4).

A Most Unusual Post

The preparation/publication of “The Second Comforter” is evidently the beginning of Denver’s first seven-year mission. Until that time, he was a rank and file church member – as far as anybody knew. His service to the Lord was a subdued, local affair. But then the mission began, and it was a calling of sufficient importance that it is (apparently) what is being described metaphorically in the first parable in “Ten Parables.”

The publication of the “Second Comforter” happened earlyish in 2006. If Denver’s first mission lasted a little less than seven years (as it says in the parable), and if his second seven-year mission began right after the first one ended (admittedly, we don’t positively know that it happened this way, but since there is no evidence in the parable itself of a gap between missions, it appears likely), then we should look for an event early in 2013 that signals the start of this second seven-year ministry.

And, sure enough, there is such an event. On Mar. 3rd, 2013 Denver writes a most unusual post:

“When the Seed of the Woman was born, a new star appeared in the heavens. In like manner, when the Lion of Judah returns, as with his first coming, there will be a new star seen. All the world will note its appearance and shall be troubled at its meaning. When it makes its appearance, you may know His return is soon upon the world. You may also know by that sign that He has given to me the words I have faithfully taught as His servant.”

Unlike nearly all Denver’s other posts, which read as doctrinal exposition (or boring baseball commentary), this one reads as prophecy. And, the thing prophesied – among other things – gives evidence of Denver’s standing with the Lord. For someone who habitually tries to stay out of the way, and diminishes his own importance, this post is a change in both tone and content.

It seems pretty clear that the Lord directed this language be used. And it appears from this post that Denver achieved a new status. Are you kidding? A sign will be given in the heavens, and among other things it will confirm Denver’s faithfulness? What? How often do heavenly signs appear that testify, even in part, of a mortal man? The Lord had apparently tested Denver, and Denver passed – at least at some level.

Because this post is so singular, and because after Mar. 3rd Denver’s focus seems entirely directed toward Zion (look back at his blog posts and you’ll see it’s true), this seems to mark with a bright line the beginning of his second seven-year mission. This is important because of what it says regarding the timing of the building of Zion. Occasionally, the Lord gives us a timeline with exactitude – as with Samuel the Lamanite and the 5-year sign of the Lord’s birth. Is this such a case?

2 x 7

The history that follows is familiar to everyone, but there may be a modern connection that we have missed.

There are two important seven-year periods in the life of Jacob the Patriarch. During the first seven-year period Jacob works for Laban and is rewarded with Leah. Although Leah is not the preferred wife, she is nevertheless the mother of 4 of the tribes of Israel. Although Jacob does not get the reward he wants for this first 7 years of labor, he is given descendants, albeit marginally faithful descendants.

An additional 7 years of Labor secures for Jacob Laban's blessing in marrying Rachel. This is Jacob's fondest desire, and is the marriage that produces the birthright lineage. From this marriage Jacob derives not only sons, but a son who becomes a king. Jacob becomes the king of a king.

It seems meaningful that Jacob's second wife has the name Rachel (Rach-el). Her name indicates that she is part of the family of God. Jacob's marriage to Rachel and the fact that he is blessed with success in his husbandry (both kinds) is a sign that he has successfully passed the second seven-year test.

In the next generation, Joseph is also confronted with two seven-year trials. It begins with the interpretation of Pharaoh's dream:

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine (Genesis 41:25-27).

Thereafter, Pharaoh makes Joseph ruler over all of Egypt.

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

Joseph successfully managed both seven-year periods: times of plenty and times of famine. And in doing so saved his family and became, in time, its Patriarch. The pattern seems to be that to become a Patriarch one must pass two seven-year missions. Apparently, we will have need in the near future of a Patriarch of our own.

Denver's Mar 28 post:

As things wind down, there will need to be a return to the beginning. The term "Adam-ondi-Ahman" is a description of an event, not merely a name of a location. When the event happened the first time, the event was used to identify the place. When the final ceremony occurs, it will be "Adam-ondi-Ahman," no matter what spot in the mountains it is located. It will require a living heir with the same rights as the original Patriarchs, so the return of governance can authorize Christ to return as the "King of kings" and "Lord of lords." (Rev. 19:16.)

Circles within Circles

This same 14-year mission pattern appears in the Book of Mormon with the sons of Mosiah.

Alma 17: 4 And they had been teaching the word of God for the space of fourteen years among the Lamanites, having had much success in bringing many to the knowledge of the truth;

Their labors with the Lamanites created an enduring bond of love.

Alma 27:4 ...those whom they so dearly beloved, and among those who had so dearly beloved them—for they were treated as though they were angels sent from God to save them from everlasting destruction...

The converted Lamanites even took on the name of Ammon.

27: 26 (A)nd they were called by the Nephites the people of Ammon; therefore they were distinguished by that name ever after.

The "ever after" in this verse may seem like a throwaway line, but in fact is probably a subtle way of saying that an eternal bond was formed: that Ammon had become their Patriarch.

To become a "Father," as Ammon did, would be a great blessing, and it will require a significant sacrifice. On their mission, the Sons of Mosiah fasted and prayed much (17:2), were cast into prison (19:3), were bound and suffered hunger, thirst, and all manner of afflictions (20:9).

The mission of the sons of Mosiah gives us a type for the difficulty and duration of the mission the Gentiles will need to perform before taking their place in the inner circle of the Lord's family.

Three and a Half

Halfway through a seven-year mission cycle (year or day or millennia) there is often a reversal of circumstances or a change in momentum. For example: The two prophets of Rev. 11 will be martyred 42 months (3½ years) into their mission. Their bodies will lie in the street for 3½ days, at which time they will be resurrected. A reversal followed by another reversal.

Example: Christ came in the meridian of time, halfway through the Earth's 7000-year continuance (D&C 77:6). His atonement reversed Satan's seemingly inevitable victory.

Another example: In early October 1840, the saints covenanted to build a temple and to tithe in order to fund the construction. And they were given an unspecified amount of time to finish the temple – unspecified but perhaps not unknowable. 3½ years after their October 1840 conference would have put them at April 6, 1844. Had they made good on their covenants they could have welcomed the Savior to His Holy House on the anniversary of His birth *fourteen* years after the Book of Mormon was published and the church was founded. The early saints failed to complete their work, and as a result suffered a tremendous reversal in circumstances.

The saints were apparently given fourteen years to accomplish the task of building a temple, and becoming a people worthy of the Lord. They didn't get it done. And so, they were cursed instead of blessed. They lost their prophets, lost the priesthood (mostly), and were driven into the wilderness.

Awful. But stop and consider for a moment *our own* situation. If Denver's fourteen-year mission did indeed start in 2006, then we are at the end of a 14-year cycle. We, like the earlier saints, are about to be given the opportunity to build a temple. 3½ years ago, halfway thru Denver's second seven-year cycle (October 2016 Boise Conference), Denver began in earnest to talk about collecting funds for the temple. If we heed the call, the blessings are tremendous. If we fail, we will only be another example of missed opportunity.

Daniel 12

The Book of Daniel is notoriously hard to understand. Some of it is even opaque by design:

12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end:

It wasn't meant to be understood, apparently, until the end times. But the end times are here, and as we read Daniel some of the ideas that Denver has discussed seem to have "unsealed" the book.

For example: the reference to Michael in Daniel 12:1 can now be understood as talking about Adam-ondi-Ahman, or at least as an interaction with Adam as head of the human family. And there's this,

...they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

This sounds very much like the two-tiered group from Denver's description of the latter-day Adam-ondi-Ahman: 1-Those that shine as the brightness of the firmament (the kings and queens of the gentiles who go out to find the remnant), and "they that turn many to righteousness" and shine as the stars (the inner circle of seven high priests – and likely the seven stars in the right hand of the Lord as found in Revelation chapter 1).

That's interesting stuff, but it is only confirmation of things Denver has plainly taught. Verse 11 on the other hand contains something that has only been talked about obliquely, and it is something that fits into our discussion of timelines and cycles.

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

In this verse we have an (apparently important) end-times period described in some detail. There is an opening and closing event mentioned for this period, and a specific length of time:

Opening event: The daily sacrifice is taken away

Closing event: The abomination of desolation

Time between events: 1290 days.

The fact that this period of time is also 3½ years (just about) should make us sit up and pay attention. As with other 3½ years periods described in scripture, this one also has a “game-changer” at its closing point.

Denver has openly taught (Feb. 7, Feb 23 2012) that the “abomination that makes desolate” refers to homosexuals being married in the temple. Daniel tells us that 1290 days before that abomination is “set up,” the “daily sacrifice” is taken away.

Here is an opinion as to what it means.

The Priest and the Daily Sacrifice

Anciently, Israel was commanded to have the priest make a daily sacrifice.

“Now this is what you shall offer on the altar: two lambs of the first year, day by day continually. One lamb you shall offer in the morning, and the other lamb you shall offer at twilight... This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you. (Exodus 29:38, 39, 42)

As with the sacrifice of the Passover lamb, as long as Israel faithfully followed instructions, God’s protection was assured. But in the years following Christ’s death, Roman pollutions, facilitated by the leaders of the Jews, increasingly sullied the Jerusalem Temple – the site of the daily sacrifice. And about 62 A.D., the temple was further polluted by being the site of the martyrdom of James, the brother of Jesus: a martyrdom encouraged by the Pharisees. Finally, in 66 A.D., the Zealots captured the Jerusalem temple, and the daily sacrifice ended. When the sacrifice ended, so too, apparently, did the protection offered by the Lord. Jerusalem was destroyed 4 years later.

In Matthew 24, the Lord warns of this destruction, and ties it to the abomination of desolation – which seems to be the desecration of the temple. And it seems clear that that the Lord’s prophecy has a dual fulfillment, with a second abomination of desolation occurring in the end times, with another temple and another covenant people.

As we mentioned, Denver has taught what the abomination of desolation will look like in our day. And it appears there are other parallels between then and now.

The Lord’s great atoning sacrifice obviated the need, of course, for the animal sacrifices mandated by the Law of Moses (NC 3 Nephi 4:7). But the Lord still requires a living sacrifice, in the form of a “broken heart and a contrite spirit.” Since

the rising column of smoke from the altar of burnt offerings was meant to symbolize the prayer of the righteous (Podcast 32: Temple, part 1), perhaps, if there were a High Priest recognized by Heaven functioning today, a modern form of the “daily sacrifice” might well take the form of prayer: specifically, a prayer of intercession for the protection of the covenant people. A modern High Priest would again be in the position of protecting the people by his daily, faithful devotion to the Lord.

Denver has said a good deal about offering prayers of intercession. He has counseled us repeatedly to employ such prayers. It is unlikely he has failed to do so himself.

“For the most part, the gentiles will demand they be judged by a law they cannot satisfy. Some few, however, will forgive and plead for the weaknesses and failings of others. They will forgive, and thereby be forgiven.” (Blog, August 16, 2010)

The Hebrew term for “burnt offering” is *olah tamiyd*, which means “continual ascent.” Did Denver, in his calling as High Priest of the Holy Order, protect and uphold the church, for a time, by continual prayer mounting up to heaven?

The King and the Daily Sacrifice

The role of a king in ancient times was to walk faithfully before the Lord as a covenant son. The king’s sacrifice was to give constant attention to whatever the Lord commanded.

Isaiah 38:3 Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.

The king’s sacrifice was not a single, grand, culminating event (that comes later; that is the sacrifice performed by kings of kings), rather it is an attention to the details the Lord requires. It can aptly be described as a daily sacrifice.

In return for the king’s faithfulness, the Lord agrees to protect the king’s people (vs. 6).

I will deliver thee and this city out of the hand of the king of Assyria: and will defend this city.

All faithful kings from Hezekiah to the Savior himself abided by this arrangement. It is not much of a stretch to believe that Denver has been involved in this very process on behalf of the church. He has dropped clues from time to time that this is so.

But signs have been given (the passing of Eldred G. Smith, etc.) that the Lord came to the end of His rope with the church, and may have released Denver from sacrificing on the church's behalf. Kings, as Heaven defines them, don't come along very often, and the Lord takes their sacrifice seriously, so much so that such a process is worthy of being recorded in scripture, as with Hezekiah. Does the prophecy about the "daily sacrifice" made in Daniel 12:11, refer not only to events in the meridian of time, but also to a king living today?

There's a fair amount of speculation in the preceding paragraph. But consider again. Parable 1 of "The Busy Young Man," suggests that Denver's potential role is to become a king of kings: a Patriarch. The nature of true kings is that they protect their people through faithfulness and sacrifice. Denver has given hints that he has performed such a sacrifice (See Ogden Temple Talk, among others). Daniel 12 is an end times prophecy, so it should include information that's relevant to us. And, finally, the Lord seems to have removed his protection from the church (see Moroni's emasculation in recent mini-quake).

Whether you view Denver's role as king or High Priest or both, it appears he has been about the business of sacrificing on behalf of others.

Moving on.

The Equinox

Denver seems interested in the equinoxes. He has referenced them many times in his blog. He associates them with power:

The First Vision aligned with the spring...the Smith family in general and Joseph in particular, would have associated power with the event. (Mar 9, 2010).

Denver associates the equinoxes with both beginnings and endings:

The Vernal is associated with life, birth, beginnings, restoration and newness. The Autumnal is associated with death, closing, judgment and endings. We live on the cusp of the end times. (Mar. 9, 2010).

He thinks that the equinoxes symbolize either the willingness to accept more light, or our rejection of that light:

It is not possible for an individual, or a collection of individuals, to remain static. They are either involved with restoring truth or in apostasy from it...so also with the sun. From solstice to equinox, to solstice to equinox, it grows, then dims (Jan. 22, 2011)

Denver says the equinoxes should not go unnoticed or unmarked.

Don't let them pass by unnoticed. Otherwise you note less than even the plants and the animals whose life cycles and behavior acknowledge the passing of such events (Mar 9, 2010).

He believes they can be used to determine our standing before the Lord.

Joseph trusted in the power of that time, and perhaps waited to inquire (until the equinox) as to his standing before the Lord. (Sept 17: 2012)

Denver usually has a point in the things he says. What's this all about? Why this focus on the equinox? Denver has said he doesn't "freelance." Is he telling us, without coming out and actually saying it, that something of great importance happened on the equinox? Something perhaps to do with his own standing before the Lord?

Denver visited the subject once again on March 19 of this year.

"These movements of the sun on the horizon were anciently associated with heavenly contact, and devotional festivals. Their relevance seems to have been reconfirmed at the beginning of the Restoration. The sun is now racing across the horizon, moving more than 1 degree daily to the north. Daylight has been growing in the northern hemisphere since the Winter Solstice, but it now is moving rapidly toward the Summer Solstice."

The interpretation seems to be this. The Restoration, starting with Joseph Smith, is represented by the Winter Solstice, when light slowly began to return to the world. This year's Spring Equinox marks the beginning of a rapid increase in "light." And the process ends with Summer Solstice, which is the longest day, or symbolically, the perfect day, or day of the Lord's return.

It is not being suggested that the Lord will return this June 20th, only that Denver seems to say that this year's Spring Equinox is a point in time at which "light" began to quickly grow. "Light" regarding Zion? The Temple?

Is it a coincidence that this comes at the end of fourteen years since he began his public ministry?

A Holy Day and a Very, Very Old Man

One can read Daniel 12 as talking about 2, 3 ½-year periods (there are other ways to read it, as discussed in the “seven end-time advents” paper). It appears that the first of these periods mentioned (vs. 7), which is called “time, times, and a half,” happens last, because it includes a culminating event (perhaps Adam-ondi-Ahman, or perhaps a visitation by Adam as the head of the human family). The other 3½-year period (vs. 11) is called 1290 days – the one we already talked about – and it begins with the “daily sacrifice” being taken away and ends with the abomination of desolation being “set up.” So, all together, it would look like this:

| | |
|---------------------------|-----------------------------------------|
| | The daily sacrifice is taken away |
| 1290 days { | |
| | The abomination of desolation |
| Time, times, and a half { | |
| | Adam-ondi-Ahman/or a visitation by Adam |

This forms a cycle of seven-years. Reading between the lines, it is a final cycle. Adam is the coda at the end of the movement, so what were talking about here are the final events of the last seven years of an important stage in the world’s history (March 9, 2010 post).

Now, 1290 days, as we mentioned earlier, isn’t exactly three and a half years, it’s about 12 days more than 3½ years, according to our calendar. If you are inclined to look for symmetry and precision in the scriptures, this is disturbing. It should be just 3½ years – half a perfect cycle of seven. It’s messy, or seems to be. But Daniel had two readerships to address: one in his day that used a 360-day calendar, and us, who use a 365-day calendar. Using 1290 days allows both calendars to be honored, as you will see below.

But before we get to that, two last things: Rosh Hashanah, and a very, very old man.

Rosh Hashanah, called “the Feast of Trumpets” in the Bible, is the Jewish High Holiday of the new-year. It is a time of remembrance and judgment. This Holy day (actually two days) is celebrated by the blowing of the shofar, the ram’s horn. The blast of the shofar is meant to jolt us from our “sleep,” and bring us to remembrance of the Lord (Lev. 23:24).

A week before Rosh Hashanah starts, observant Jews offer special prayers for forgiveness, and the day before it starts, they engage in a ritual bath called the “mikveh.” The period between Rosh Hashanah and Yom Kippur, which happens ten

days later, is a time of reflection and self-examination, known as the “days of awe.” True enough, some of these activities come from Jewish tradition rather than scriptural injunction. But it appears that truth has been preserved in these customs.

The very old man we ought to discuss is Eldred G. Smith. He lived to be a suspiciously old 106 years of age. It is believed that he was the oldest living man in Utah on the day he died, which was April 4th 2013. On that day, the last of a long line of church patriarchs died, and there would never be another: kind of a big deal.

The Lord wanted the Smith’s name retained in “honorable remembrance” forever (D&C 124), and apparently Hyrum Smith’s descendants held the office of Patriarch by right. But the office was always an uncomfortable fit with the First Presidency and the twelve. And no one could really figure out what the church patriarch was supposed to do anyway, so better for everyone really that in the end Bro. Eldred be made emeritus and that the office be quietly shelved. Except, that’s not what the Lord wanted.

Loose Threads

So, here finally is a timeline that ties together all the different ends of these threads.

Denver’s first seven-year mission began in early April, 2006. That is consistent with what we know regarding the preparation and publication of “The Second Comforter.” It is when Denver began his public ministry, and a patriarchal cycle. If that is true, then early March 2013 would have been one month short of a full seven years. You remember that in parable number one, Denver said that the “busy young man’s” first assignment lasted “nearly seven years.” It appears, in fact, that it lasted exactly one month short of seven years.

The end of a successful mission by a faithful covenant king/High Priest may well have been marked by some signal of heavenly approbation. Turns out there were probably three different signs given, and they began one month before the end of seven years.

March 3, 2013: A sign in the heavens is announced confirming, among other things, Denver’s faithfulness.

March 20, 2013: The Spring Equinox: a new beginning. New light and new power are given to Denver.

April 4, 2013: The old patriarch passes away and a new Patriarch takes his place.

Gong...Gong...Gong.

Three times in the course of a month it appears that Denver received Heaven's affirmation. Over the course of this month the Lord put us on notice that a covenant king had faithfully completed his mission and that a new seven-year cycle, the last seven-year cycle of an important stage in the world's history, had begun.

None of these things were visible to the world of course, and even to us they are still a matter of faith. But there are three interesting bits of corroboration.

1-If Denver's first mission started on April 4th 2006, then exactly seven years later, on the day of the death of a suspiciously old man, the Lord had a perfectly apropos moment to transfer Patriarchal authority from a sclerotic institution to a man who was "alive in Christ."

2-It is exactly 1290 days from the spring equinox 2013 until Rosh Hashanah 2016 – the day of remembrance and judgment. This is the exact length of time that Daniel prophesied it would be from the time the "daily sacrifice" was taken away until the "abomination that makes desolate" is set up.

3-It is exactly 3½ years from April 4th 2013 to Rosh Hashanah 2016 – the day of remembrance and judgment. This is half of a perfect cycle of seven, and as so often happens at this point in the cycle, it appears there may have been a transformative event: the "setting up" of the abomination of desolation.

Either these are terrifically weird coincidences, or Denver is the greatest con man of all time. Or, possibly, the Lord is drawing our attention to specific points in time

So, if we have all this correct, what does it mean that the "abomination of desolation" was "set up" on Rosh Hashanah 2016? Did church authorities plan on that day that, eventually, that they would perform such weddings? Denver has offered evidence that the church is in discussion about the topic behind closed doors (Marlin Jensen's last answer. Feb 7, 2012). Or was a homosexual marriage actually performed in the temple on that day? It seems absurd even to suggest it, except that the church has a history of performing secret, illicit temple weddings that the Lord finds abominable.

And what about markers for the end of the fourteen-year cycle?

Early March, 2020: A virus causes massive disruption to world health and economy.

March 18, 2020: An earthquake causes Moroni's trumpet to fall off, at the same time the church calls home its missionaries.

March 19, 2020: The Spring Equinox. New light is given.

Gong...Gong...Gong.

Again, it is a question of faith. Perhaps these changes in the world have nothing to do with Denver, his mission, the coming construction of the temple, the building of Zion, or the advent of the Lord. Or perhaps they have everything to do with it.

And what about Adam-ondi-Ahman? Has it already happened? Doesn't such an event require a temple in which to take place? Joseph got fourteen years to complete the house (edifice) of the Lord. Did Denver get fourteen years to complete the House (family) of the Lord?

Well, it seems that at a minimum a Patriarch has successfully completed a fourteen-year mission cycle. If that is true then surely the Lord has given that Patriarch a promise that he will seal up his family in this life. And a promise from the Lord is as good as done. Adam, as head of the human family, would be a good candidate for delivering such news. Since new members are to be added to his family. And as recently as March 26, Denver reminded us of the primacy of Adam in the revelatory process. A post that seemed remarkably irrelevant at the time.

The abomination of desolation happens on the very edge of terribly troubled times. In fact, in part, it provokes those times. Rosh Hashanah is a day of remembrance and judgment. Some will remember the Lord beforehand, and prepare for that time with daily prayers, repentance, and "washings." Others will fail to remember, and be jolted awake by the sound of "trumpets." But both groups will be judged, and days of awe will follow.

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

My understanding of this topic has evolved. That's a nice way of saying that I previously screwed some things up. I find light in the ideas that are presented in this paper, but you should of course decide for yourself.

Gordon Platt
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