

THE
TIME TRAVEL
INTERPRETATION OF THE
BIBLE

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Psalm 93:1-2 (NIV)

- 1 The Lord reigns, he is robed in majesty;
the Lord is robed in majesty and armed with
strength; indeed, the world is established,
firm and secure.
- 2 Your throne was established long ago;
you are from all eternity.

1. Introduction

This book is a companion to the Bible. It does not contain a full analysis which would entail a review of every verse, cover to cover. Firstly, this book is a tool for Bible study. Secondly, it stands as an independent thesis. The main theme presented here is that God's work is the work of ages, not the work of a moment, because he uses time travel constrained by the laws of physics. This contrasts a prevailing view that God is omnipotent as if by magic, and that he could get all of his work done in a moment, but does not, for some reason. By his mastery of time travel via technology which will exist in the future, God's work is written across the ages of the Earth.

Before moving on from this introductory section, the reader is encouraged to read The First Book of Moses, called Genesis. Even if the reader was already familiarized through a previous introduction to the material, the reader is encouraged to stop reading this book and reread Genesis. With Genesis fresh in the reader's mind, we will make the case that Jacob, a.k.a. Israel, is Satan. In this view, we suppose that God wanted Abraham to kill his son Isaac to prevent Isaac from becoming the father of Satan. Everyone familiar with the idea of time travel has heard a question, "If you had a time machine, would you go back and kill so and so?," and we will frame the issue of God's edict against Isaac in that context. We suggest that God stayed Abraham's hand above his son because God himself (or Jesus for whom we will also offer a time travel interpretation) is the descendant of Abra-

ham through his grandson Satan, as below in Revelation 22. By preventing the birth of Satan, God would have executed the grandfather paradox¹ on himself. Physics suggests that this is not possible. Killing an ancestor before one's birth is not allowed.

Revelation 22:16 (NIV)

16 "I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright morning star."

The morning star is the devil. We will continue to cite the circumstance referenced in Revelation 22 as integral to the crux of the matter in the battle of good versus evil.

In this interpretation of the Bible, we will diverge from a popular conception that God is essentially magical in nature. Instead, we will constrain the Lord according to the laws of physics. Then we will arrange omnipotence, omniscience, and omnipresence in good order so that these traits are not lost. Rather, they will be understood from an unfamiliar point of view.

Notes

¹"Grandfather paradox," https://en.wikipedia.org/wiki/Grandfather_paradox.

2. Proof That God Exists

The lack of a proof of the existence of God is sometimes taken as an axiom of the religious systems of the Abrahamic faiths, and here we do not categorically prove the existence of God. However, we will show that if time travel exists, then a supernatural supreme being of some sort necessarily exists as well. We will make the case that this supreme being is the God of Abraham: the Sovereign Lord. The proof proceeds as follows.

It is well known in Einstein's theory of relativity that timelines are allowed to loop back on themselves,² and that, therefore, time travel is possible in theory. It is also known that nothing more than the unification of classical electromagnetism and classical gravitation stands in the way of an electrical antenna capable of producing such timelines in theory. So, to proceed with the proof, we suppose that this technical feat of unification will be accomplished at some point in the future.

If there exists a time machine, then there exists a time travel organization employing people in roles related to time travel. Within the attendant administrative complex, there exists a console at which people operate the device itself. The nature of time travel is such that anyone operating a time machine has the ability to rewrite history. In a practical sense, whatever changes are made by one person can be overwritten by another. We will frame the contention over what changes ought to be written into history as a contention between a day shift and a night shift employed at the console.

During the day, time travel work is done. When the night shift comes on and the day shift sleeps, any work done during the day can be overwritten. Throughout time, one imagines that day and night, and back and forth, one shift overwrites another as the day manager and the night manager have different thoughts on what the course of history ought to have been. Time goes by and both shifts' managers retire. The technicians retire. In every new generation, new people come in to man the console. Perhaps different generations fight over different things. The subject of the tit for tat between day and night changes over time while the contention that one shift can always overwrite the previous shift remains. Someone else will always come along thinking history should have unfolded according to their own vision, not someone else's.

Who gets to decide what the real course of history was? Every day shift is followed by a night shift, and every night shift by a day shift, so neither will ever get the final word. The real course of immutable history which we all share, then, must be the limit of an infinite number of changes.³ The history that we all share is the final word once all the time travel work has been done. Since there will always have been a finite number of human generations following the construction of the first time machine, and since the men of each generation will work only a finite number of shifts during their lives, humans will never be able to write the last of an infinite number of changes. If the last word cannot be had by any mortal, then it must be had by some supernatural

entity. It is the thesis of the present interpretation that the final course of history is determined by the will of God. We do not conflate the name of God with some ambiguous entity of a metaphysical variety. Instead, we suppose that the God of Abraham rules over time. The Bible is the chronicle of his works. Here, we seat God on the throne of his eternal glory at timelike infinity,⁴ the end of time, a place that no mortal can ever reach.

Notes

²“Closed timelike curve,” https://en.wikipedia.org/wiki/Closed_timelike_curve.

³“Limit of a sequence,” https://en.wikipedia.org/wiki/Limit_of_a_sequence.

⁴“Penrose diagram,” https://en.wikipedia.org/wiki/Penrose_diagram.

3. The Past, Present, and Future

For the purposes of the time travel interpretation, we will propose an alternative translation of some ancient language appearing throughout the Bible. Heaven should be read as *the future*, the earth should be read as *the present*, and the depths or the seas should be read as *the past*. In this way, God lives in heaven because God lives in the future. Prophets are able to tell the course of events to come when God sends his word to them from the future. God sends word via his angels which are his time travel *agents*. The Kingdom of God is in heaven because the moment of Satan's ultimate defeat was written into history at a later date than were the promises of that kingdom's coming. Religious teaching to believe in God and hold on and be strong is well motivated when the knowledge of the wisdom of that course comes from those who have already seen God's ultimate victory at the end of the age. We will continue to motivate these concepts in the following sections.

Matthew 6:9-13 (KJV)

9 This, then, is how you should pray:

“Our Father in heaven,
hallowed be your name,

10 your kingdom come,
your will be done,

[*in the present*] as it is in [*the future*].

- 11 Give us today our daily bread.
- 12 And forgive us our debts,
as we also have forgiven our debtors.
- 13 And lead us not into temptation,
but deliver us from the evil one.’[”]

We will give a great deal of attention to the idea that Abraham’s grandson Israel is the evil one mentioned in this famous prayer.

4. The Parable of the Weeds

We take it for granted that good intentions for revisions to history will always dominate on long timescales. Each time evil is written into history, the descendants of the author of that evil will always fall under the spell of it on sufficiently long timescales. Therefore, appealing to the self-interest of time agents without any reference to traits of nobility and honor, traits which surely exist, agents will be more likely to overwrite evil changes. People do not want evil for themselves or their children, in general. When good is written into history and it spreads through time, people are not offended when it falls on their children. In this way, good is favored over evil across the annals of time. For this reason, God is good. It is the intention for good which survives all the way to infinity, and we have taken God's will as the will which survives until the end. God determines the course of history. Evil cannot make it all the way until the end, regardless of its profit motive or other incentive, because profits always fade and then the descendants at later times are left with evil. Any wickedness written into history inevitably becomes a wickedness befalling everyone else. Evil in history is likely to be a blight in the minds of those in the future with an advantage of hindsight. For this reason, the righteous among later generations are more inclined to overwrite evil with righteousness than are the wicked to overwrite righteousness with evil.

Matthew 13:24-30 (NIV)

24 Jesus told them another parable: “The kingdom of heaven is like a man who sowed good seed in his field. 25 But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. 26 When the wheat sprouted and formed heads, then the weeds also appeared.

27 “The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’

28 “‘An enemy did this,’ he replied.

“The servants asked him, ‘Do you want us to go and pull them up?’

29 “‘No,’ he answered, ‘because while you are pulling the weeds, you may uproot the wheat with them. 30 Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.’”

As the limit of an infinite number of revisions, the real course of history would ideally reflect the good intentions sown into the field of time by the allegorical day shift. After good intentions were written, however, the

night shift came on and wrote wicked things into history. By the time history was well underway, there were good things and evil things, and the state of the world did not on its surface represent God's benevolence or the goodness of his creation. Long after the weeds were planted, time travel was invented. *Agents*, or angels, were organized for the administration and operation of the time machine. Looking back through history, as in verse 26, it was obvious that the time machine was being used for good and for evil. A war was fought in the future. God was the ultimate victor. God survives to timelike infinity, not Satan, because God was the winner of the war whose stakes could have been nothing less than the seat in that eternal throne.

In verse 27, the time agents asked God, "Should we try to undo these evil things that Satan has written into history?" God told them, "No, because while you are rewriting history you might mess it up worse than Satan already did. Leave the good and the bad as they are until the time of the harvest." The time of the harvest is the coming of the Kingdom of God. It is his final victory over the wickedness written into the world by his enemy the devil. At that time, on the Day of the Lord, also called the Day of Judgment, God will send his servants out to destroy the remnant of Satan that has flourished through history. He will kill them for the sins of their ancestors. Then God will establish his kingdom for the care and advancement of the remnant who will enjoy creation as God intended from the beginning.

Isaiah 14:21-27 (NIV)

- 21 Prepare a place to slaughter his children
for the sins of their ancestors;
they are not to rise to inherit the land
and cover the earth with their cities.
- 22 “I will rise up against them,”
declares the Lord Almighty.
“I will wipe out Babylon’s name and sur-
vivors,
her offspring and descendants,”
declares the Lord.
- 23 “I will turn her into a place for owls
and into swampland;
I will sweep her with the broom of destruc-
tion,”
declares the Lord Almighty.
- 24 The Lord Almighty has sworn,
“Surely, as I have planned, so it will be,
and as I have purposed, so it will happen.
- 25 I will crush the Assyrian in my land;
on my mountains I will trample him
down.
His yoke will be taken from my people,
and his burden removed from their shoul-
ders.”
- 26 This is the plan determined for the whole

world;

this is the hand stretched out over all
nations.

27 For the Lord Almighty has purposed, and
who can thwart him?

His hand is stretched out, and who can
turn it back?

Isaiah 14 describes what will happen at the time of the harvest. While we will reanalyze these verses in Section 13, the context which may be understood is that Babylon and Assyria were kingdoms seeded and fostered by factions vying against God in time. God does not destroy these enemy kingdoms in their nascency. It is God's plan to wait until the end of the age, at which time the Kingdom of God will be the only kingdom. In verse 27, we see that no one can turn back the Lord's hand because he acts last from his throne at the end of time. Anything done by anyone other than the Lord must have been done at some finite time before timelike infinity. As a consequence, God, and any person alive at a later time, will have agency to overwrite those actions. This is the supremacy of God's throne: when God acts, no one can undo it.

The Parable of the Weeds illuminates an often asked question about the nature of God. Sometimes one asks, "If God is real, then how could he have let little Sally's puppy get run over by that car?" The parable shows that God is not a micromanager. It is the Lord's wisdom

that it is better to leave not only rival kingdoms until the end, but even to leave Satan's most vile works unchallenged until the end. The wisdom is clear. Satan was not strong enough to unseat God from his throne. God will not shake the foundations of his own kingdom more than Satan already did. If something is such that it would prevent God's eventual victory over Satan, such as, perhaps, if the Israelites had remained slaves in Egypt without the ten plagues heralded by Moses and the dashing of Pharaoh's army in the Red Sea, then God will intercede. If something is not such that leaving it untouched will destroy God's kingdom, then it is God's wisdom that it is better to leave it be. By the end, Satan was not strong enough to write God's defeat into history. While it is offensive to some to think that God chooses not to address certain evils, even the most wicked evils, this represents a noble quality of leadership which is considered desirable even in the halls of earthly power. This is the sort of big picture thinking appropriate for effectiveness as the master of creation reigning on high forever from the seat at timelike infinity.

If God intercedes to stop Sally's puppy from getting run over, then the butterfly effect⁵ will be implemented. It cannot be known ahead of time if the effect will be significant or insignificant. The different future which follows from the history in which Sally's dog lives will always have many new events, and each will spawn a new butterfly effect. While some of those changes might not cause the destruction of God's kingdom if left unattended, some of them might. Then God would have to

attend them. Each of those further changes would have its own butterfly effect, and on and on. So, it is God's wisdom to know that Satan was not strong enough to unseat him and he should not aid Satan's cause by shaking up history with more tares⁶ than Satan already had sowed.

Notes

⁵“Butterfly effect,” https://en.wikipedia.org/wiki/Butterfly_effect.

⁶In the KJV, the weeds in this parable are referred to as *tares*. Tare is a cognate with the word *tear* wherein the night shift would have *torn up* history with their evil changes.

5. The Trinity

Here, we will separate God from the Holy Spirit and Jesus. In the preceding sections, we have made the point to put God in the seat at timelike infinity but now we will seat the Holy Spirit there to assign God as a human man. Jesus is God as a younger man before he completes the mission of the Messiah. God is Jesus as an older man after the harvest has come and he has affected the final defeat of Satan in some present moment. This defeat should take the form of the collection and burning of Satan's weeds, or tares, followed by the gathering of the good seed.

Among all the changes enacted by all the agents, after all the generations of mankind have come and gone, whose intention for what history ought to have been will dominate at infinity? We propose that the intentions of the man God are those which survive until the end. For this reason, the Holy Spirit is called by God's name. When all was said and done, it was his intention which survived to infinity. As the winner of the time travel war, God is the greatest and winningest warrior of all time. This is the nature of the trinity: God as a younger man fighting for victory, God himself having attained absolute dominion, and God's intention: three parts of a whole.

Genesis 6:1-2 (KJV)

1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Jesus is often said to be God's only son which contradicts the account of God given in Genesis 6. The Book of Genesis contains material which Jesus knew well enough to answer the Pharisees in all of their challenges.⁷ The law is contained in other books as well, such as the rest of the books of Moses, the histories, and the prophets, but Genesis is the primary account of the Lord. Genesis 6 records that God had multiple sons, not just one, and it is implied that they bred with human women. It does not say if they married them in the future or in the past, but only humans can breed with humans. The father of a human is also a human. God is a human man with multiple sons. Jesus is referred to as God's only son because he is God's only self as a younger man.⁸ On many such occasions, the Bible makes it clear that God is a man.

Exodus 15:3 (KJV)

3 The Lord is a man of war: the Lord is his name.

The Lord is a man. For this reason, we complete the

trinity with the Holy Spirit being an ephemeral orchestrator that conducts the universe from timelike infinity. As stated, the Holy Spirit is also called God because it was the intention of the man God which survived until the end. These were the stakes of the time travel war. God was the winner. In the position at the end of time, all knowledge is funneled into the omniscient Holy Spirit. We also give a mechanism explaining why God asks such questions as, "Where have you been?"⁹ and, "Who told you that you were naked?"¹⁰ The man God is not omniscient. Anything is possible for God because the Holy Spirit can write any course of history. There is no one at any later time than infinity who might overwrite God's changes. The Holy Spirit is omnipotent but God Almighty is almighty in the sense of being very mighty, not in the sense of being omnipotent. No man is omnipotent but the power that makes the final decisions at the end is exactly that, and it supports God.

Before the Israelites entered the promised land, for 38 years the Lord's hand was against the generation of fighting men that had fled Egypt with Moses.¹¹ In the magical sense of omnipotence, one wonders why God would put his hand against them for almost 40 years when he could have snapped his fingers against them in a moment. In the present interpretation of time travel, however, the 38 years may well have been mere moments from God's point of view as he shepherded them across the wilderness, stopping in by time travel to guide, teach, and chastise them only every so often. When God is a man, we see that he must do work to eliminate the generation

of fighting men from Egypt by putting his hand against them. The idea of God as a human man will be one of the most foreign ideas to many believers so we will continue to motivate the idea throughout the remainder of this study. Presently, we suggest that what most people call God is really the Holy Spirit. God himself is a mighty warrior and a great king¹² in the form of a human man.

Genesis 49:10 (NIV)

10 The scepter will not depart from Judah,
nor the ruler's staff from between his feet,
until he to whom it belongs shall come
and the obedience of the nations shall be
his.

When Jacob told the fortunes of his children from his deathbed in Genesis 49, the first Biblical mention of the Messiah is given. In the NIV, the footnote to “he to whom it belongs” is, “Or *to whom tribute belongs*; the meaning of the Hebrew for this phrase is uncertain.” We will take this person to be the man God himself. In Section 12, we will point out some problems related to Jacob’s fortune telling but we will accept his proclamation that someone is coming who is the owner of the ruler’s staff. This idea is corroborated many times as a central theme of the Bible’s telling of glory to come.

Revelation 1:8 (KJV)

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Revelation 1 gives a direct chronological sense of the trinity but it may speak more to the existence of God at multiple times due to his tradecraft in time travel. While the reference to simultaneous existence in the past, present, and future is intuitive, it may be remarked upon that the future directed condition is that God “is to come” as opposed to *will always be*. When God is to come, we may extrapolate the eventual birth of the man God at some point in the future relative to the time of John of Patmos, the author of Revelation.

Zechariah 14:9 (NIV)

9 The Lord will be king over the whole earth. On that day there will be one Lord, and his name the only name.

Isaiah 66:23-24 (NIV)

23 [“]From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me,” says the Lord. 24 “And they will go out and look on the dead bodies of those who rebelled against me; the worms that eat them will not die, the fire that burns them will not be quenched, and they will be loathsome to all mankind.”

God is described many times as a celestial king reigning on high from heaven but God is also sometimes described as an earthly king. We associate this latter kingship with the coming of the Kingdom of God at which time the person of Jesus should give way to the person of God. At that time, the son will become the father. This joint person is the one Jacob refers to in Genesis 49 as “he to whom it belongs.” He is the Almighty God. It all belongs to God and there is no other reasonable conclusion for the identity of the person to whom it might belong. One day, the man God will be king over the whole Earth. This is the mission of the Messiah: to conquer the world and command the obedience of the nations.

In the New Testament, Jesus does not command the obedience of the Israelites, the Romans, or any other nation but a second coming is told in which such things will take place. For the reason that Jesus did not command the obedience of the nations, and for other reasons, we will attach some nuance to the person of Jesus in Section 18.

Notes

⁷*E.g.*: Luke 2:41-47, *etc.*

⁸In Section 18, we will give additional context to the person of Jesus.

⁹Job 1:7.

¹⁰Genesis 3:11.

¹¹Deuteronomy 2:14-15.

¹²Psalms 24:8.

6. God the Creator

The Lord is a man of war.¹³ He is also a man of creation. The creation of the universe follows after God's victory in the time travel war. If God gets to write history, then he gets to write it all the way from the beginning. In this section, we will explore and suggest the idea that God himself, the man God, created the first time machine. Due to the grandfather paradox, whoever created the first time machine would be invincible up until the time that that work was done. The ancestors of that person could never be exterminated to prevent his existence because then the time machine which allowed someone to kill them would never be invented. While it is impossible to say what would have happened in the first time travel war before creation, it is reasonable to assume that God would write the current arc of history to be such that he himself is the one who benefits from the invincible status of the original creator of time travel. This may have been the case all along giving God a foundation of strength in the time before creation. Since this invincibility would expire at the time when the work was done, however, it is reasonable to conclude that many of the battles in the time travel war were fought by those who wanted to kill God to take his place on the path to the throne at time-like infinity. Indeed, Satan's rebellion is described as an attempt to establish his own throne above God.¹⁴

In Section 18, we will frame Jesus' death and resurrection in terms of a successful attempt to kill God. The attempt's subsequent timeline ultimately failed to reach

infinity where God was able to rewrite his earlier timeline from death onto life. The current *Anno Domini* age of the Earth, meaning *Year of Dominion*, will refer to the establishment of God's earthly dominion by his demonstration that even killing his younger self is not sufficient to unseat him from his throne of eternal glory and unlimited power. Those who kill God eventually die and their intentions never make it until the end. History is rewritten and the Lord is resurrected. Then their intention is gone and God remains.

Psalm 104:5 (NIV)

25 He set the earth on its foundations;
it can never be moved.

In the context of the past, present, and future, Psalm 104 relates that God set the present on the past. In the context of God the creator, the immovability of the earth speaks to a grandfather paradox ensuring that God's creation can never be disrupted. God set all of history on its foundations. He created the time machine at a time before he would go on to create the entire universe from his seat of ultimate victory.

From the end, God made the beginning. The work of ages is to draw a line that connects the two. In this way, we see a system of reason in God allowing wickedness into creation. As the first timeline grew towards the

future, God intended good things. Satan appeared in the Garden of Eden and gave Adam and Eve some knowledge which became a problem. Rather than starting over, God worked around Satan. In this way, the seed of God's good timeline grows towards the time of the harvest whereupon God's kingdom will be established. In the meantime, God has chosen to work around the wicked things people have written into history rather than to uproot everything. God's part was to allow the weeds to grow but it was not God that planted the weeds. Unbelievers blame God for the existence of the weeds but the true telling is more complicated. God did not plant the weeds but at the end it will be God that burns them.

Isaiah 45:7 (KJV)

7 I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

In Isaiah 45, there is no need to read to more into this than that God nurtures those who keep his covenants and destroys those who don't. However, it is also possible to understand that by creating the time machine, God indirectly created the evil that was done with the time machine. Since we have put forth the notion that God's work is to connect a timeline from creation to the establishment of the kingdom from which his good intentions

will go on forever, we see that the evil timelines which spring up along the way may also be attributed to God's creation.

Notes

¹³Exodus 15:3.

¹⁴Isaiah 14:13-14.

7. False Gods

During the kingdoms of Israel and Judah, and earlier and later, false gods were a big problem for the Lord. The history summarized in Section 15 shows that the Israelites would serve false gods not known to their ancestors at every seeming opportunity.¹⁵ Sometimes false gods are described as mere idols of wood and stone. Sometimes they are described as more than that. Here, we will describe the latter sort of false gods as other time travelers.

Leviticus 20:1-5 (NIV)

1 The Lord said to Moses, 2 “Say to the Israelites: ‘Any Israelite or any foreigner residing in Israel who sacrifices any of his children to Molek is to be put to death. The members of the community are to stone him. 3 I myself will set my face against him and will cut him off from his people; for by sacrificing his children to Molek, he has defiled my sanctuary and profaned my holy name. 4 If the members of the community close their eyes when that man sacrifices one of his children to Molek and if they fail to put him to death, 5 I myself will set my face against him and his family and will cut them off from their people together with all who follow him in prostituting themselves to Molek.[’”]

By commanding earlier people to kill their children, false gods were able to prevent the existence of people in the future. Without a doubt, many tried to kill God in this way. They may or may not have understood that the man God was protected from such things by the grandfather paradox. They would think, "If the man God can get to timelike infinity, then I can do it too and unseat him." A problem in this thinking on the part of the false gods is that there is no good reason to think that God unseated anyone in his own ascension. More likely, God was the only one ever to make it all the way until the end. Questions about what came before creation will beg any number of further questions but, in the opinion of this writer, it would be impossible to unseat someone who already has the high ground at timelike infinity. In this way, there is no god but God.

Psalm 95:3-5 (NIV)

- 3 For the Lord is the great God,
the great King above all gods.
- 4 In his hand are the depths of the earth,
and the mountain peaks belong to him.
- 5 The sea is his, for he made it,
and his hands formed the dry land.

God being above the other gods, the false gods, is a condition given by the ultimate failure of all contenders.

The word for *god* should be understood to be God's own name and not the name of one of God's adversaries for this same reason. An association with the word *god* makes an appeal to a special place for the English language but, then again, if God the Creator was writing scientific papers in the post-Einsteinian era, then those papers would almost certainly have been written in English, barring some great change in the structure of the scientific establishment.

Isaiah 43:9-13 (NIV)

- 9 All the nations gather together
and the peoples assemble.
Which of their gods foretold this
and proclaimed to us the former things?
Let them bring in their witnesses to prove
they were right,
so that others may hear and say, "It is
true."
- 10 "You are my witnesses," declares the Lord,
"and my servant whom I have chosen,
so that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor will there be one after me.
- 11 I, even I, am the Lord,
and apart from me there is no savior.

- 12 I have revealed and saved and proclaimed—
I, and not some foreign god among you.
You are my witnesses,” declares the Lord,
“that I am God.
- 13 Yes, and from ancient days I am he.
No one can deliver out of my hand.
When I act, who can reverse it?”

In Isaiah 43, God compares himself to other gods which we view as other time travelers vying against him in the battle for control over eternity. God proves his mastery in verse 9 asking his people, “Who foretold the true course of events?” As such, we see the timelines of the false gods diverging from God’s true timeline to reveal their false prophecies. God’s timeline is the true vine which starts with initial creation and reaches to eternity through the coming of the Messiah. God can always alter the false gods’ timelines to send them away into destruction. When God sets a timeline, there is no one at any later time who might reverse it.

Notes

¹⁵*E.g.*: Exodus 32:2-4, 1 Kings 12:28-30, Psalm 106:37-38, Jeremiah 7:31, Ezekiel 16:20-21, *etc.*

8. Creation Through the Flood

If every instance of *the earth* in the Bible and every instance of *the sea* were to be read as *the present* and *the past* respectively, then that would mean that the earth and the sea have no direct mentions in the Bible. This is unlikely. One must keep in mind that the Old Testament—the Hebrew Bible including the Torah, the histories, and the major and minor prophets—was written in ancient language having not nearly the volume of words found in modern language. So, even while modern languages have words with multiple meanings, the occurrence of words with multiple meanings in the original scripture would have been amplified due to the limited contextual lexicon. Beyond that, the idiom of the culture using the words was lost long before any of it was translated into ancient Greek so there is a high degree of flexibility induced when the text appears rendered in modern languages such as English. For this reason and others, it can depend on nothing more than one's discretion to read an instance of *the earth* as referring to the present or to the land or soil.

Genesis 1:1-2 (NIV)

1 In the beginning God created the heavens and the earth.

2 Now the earth was formless and empty,

darkness was over the surface of the deep,
and the Spirit of God was hovering over the
waters.

In the Bible's first verses, the past, present, and future are identified. By the second verse, we have distinguished between God himself and the Spirit of God which we have previously called the Holy Spirit. Genesis 1 is usually taken to refer to God's creation of the universe and not only the planet Earth. In the usual way, the Earth is our planet, or the earth is the soil we tread upon, and the heavens are the rest of the universe. In the time travel interpretation, in the beginning, God created the present and the future. Under the context of God as the creator of all things including time travel, it follows that God would have created the future and the present before he could create the past. At some point in the work of the man God, he would have had an idea for some new principle. In the future relative to that time, the first time machine was built. Only at times later than that would God have had access to the past. Even then, the Spirit of God was already hovering over *the waters* because all times exist simultaneously in the 4D view of spacetime. Timelike infinity is later than any finite time in the 3D view of the universe but, in the 4D view, it is simply the ceiling things. There is no future relative to timelike infinity so all of time is in the past with respect to the Spirit of God. For this reason, the Spirit of God hovers above *the waters*.

Genesis 1:3-5 (NIV)

3 And God said, “Let there be light,” and there was light.

4 God saw that the light was good, and he separated the light from the darkness. 5 God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day.

From the end of time, God said, “Let there be light.” Light was good and this was the good seed that God planted. After God won the right to write history, he said, “Let there be a good creation.” God separated good from evil. In the idiom of time travel, the “day” shift represents the force of good in creation and the “night” shift represents the force of wickedness. Although God planted good seed, weeds would soon be planted in Genesis 3.

In the beginning, God created the present and the future, and then the past. As the winner of the war over who would be the author of history, from timelike infinity God created the beginning of time: the earliest moment in history. This begs a well known question about what came before the beginning of the universe. Once the original time travel war was over, the one in which God first ascended to infinity, the linear flow of time was restored without who knows what kind of problems that would have arisen during a war fought with time ma-

chines. Although God would have created the earliest time in the sense of chronologically laminar time, in the sense of an unbroken worldline of God's own proper time, there would exist a past which was earlier than the earliest moment of God's creation. This follows from the idea that God arrived at timelike infinity before the creation of the universe. God must have had some earlier history before he could have arrived there.

Here, we will not answer the question about how it all started to begin with. Perhaps time has a circular topology in which such a question about an absolute beginning is not well defined. The Spirit of God is above the mind of man and certain mysteries may be unknowable.

Genesis 1:6-8 (NIV)

6 And God said, "Let there be a vault between the waters to separate water from water."

7 So God made the vault and separated the water under the vault from the water above it. And it was so. 8 God called the vault "sky." And there was evening, and there was morning—the second day.

This is what it means for God to separate water from water: God separated the chronology of the new creation under his throne in *the sky* from the past that preceded his ultimate victory. In the sense of Einsteinian relativity,

all timelines must converge to timelike infinity but, once time travel weapons are introduced, it is possible that information about certain past histories can be lost or destroyed. The physics of such a mechanism would be complicated and the reader is asked to take it for granted that God was able to cast the earlier history out into the darkness beyond the vault of the sky. More details regarding such things are given in Section 17.

Genesis 1:26 (NIV)

26 Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”

Here is the first of a few Biblical instances wherein God refers to some *us* which is not well understood in canonical theology. To understand the context, we must understand the context of the time travel war. If the Spirit of God is the limit of an infinite number of revisions, not all of the revisions favoring God’s intention would have been enacted by the man God himself. In a familiar way, the fighting would have spurred the creation of factions. It is our thesis that God’s victory comes in part from the idea that his good intentions are favored on long timescales by those who would have their children

live in such good conditions. Therefore, the cumulative effect of many changes over long timescales is preferential towards God's intention. God wins the time travel war because the future which unfolds following the establishment of his kingdom is the best future. It is superior to the future created by each and every contender. In this way, the Spirit of God remains at the end of time and not the spirit of any of God's enemies.

Now we have generated a context for the mysterious *us* to which God refers at the end of Genesis 1. Those in fellowship with God would be those fighting for God, such as Michael and his angels, whom we will discuss in Section 9. Such persons would be time travelers from God's future and also those who fought for God in God's own present: God's *agents*.

The second chapter of Genesis gives a first hint of the complex and/or nonlinear chronology of the telling of things in the Bible.¹⁶ In Genesis 1, we learned that God created plants on the third day¹⁷ and did not create people until the sixth day.¹⁸ The second chapter's context, however, regards events after God had created Adam but before any plants had started to grow. The context advances to the time at which God had planted the Garden of Eden and we learn about the tree of life and the tree of the knowledge of good and evil.¹⁹ Although we did not get the context in Genesis 1, further reading reveals that the actual course of events was that God created plants, created man, then waited for plants to spring up, and then created woman afterwards. So, we have learned that the chronology of events is compli-

cated. Throughout the remainder of this study, we will sometimes make the case that God is speaking from his own time in a different order than his words are recorded in the Bible. For instance, we will make the case in Section 16 that God is likely to have spoken to Isaiah from a later time in his own life than he spoke to Jeremiah and Ezekiel although they were prophets after Isaiah. This sort of context is well motivated by the complex chronology presented in the second chapter of Genesis.

The serpent appears in the third chapter of Genesis.²⁰ In the case of the talking serpent, the reader is forced to believe in what is tantamount to magic, not to believe the Bible at all, or to search for an alternative interpretation. Serpents can't speak. They don't have vocal chords. It is true that God later curses the serpent to slither on the ground and eat dust, but here we will understand that the serpent is the man Satan appearing in the very early history by time travel. The curse on the serpent was as follows.

Genesis 3:14-15 (NIV)

14 So the Lord God said to the serpent, "Because you have done this,

 "Cursed are you above all livestock
 and all wild animals!

You will crawl on your belly

and you will eat dust
all the days of your life.
15 “And I will put enmity
between you and the woman,
and between your offspring and hers;
he will crush your head,
and you will strike his heel.”

What was God’s curse on Satan after he poisoned Adam through his wife Eve? It is difficult to know. We will return to this curse after we discuss God’s covenant with Noah towards the end of this section, and again in Section 9. What was the nature of the poison in the fruit? One may speculate to any ends. To the extent that the forbidden fruit came from the tree of the knowledge of good and evil—knowledge of the light and the dark that the Lord had separated—it may be that Satan showed Eve what things were like in the war before creation. Then Eve showed Adam. Then they lost their innocence by the knowledge of such evil. God’s good creation was poisoned. Indeed, the concept of a tree in the middle of the Garden is well suited to a complex of divergent worldlines at the point where God separated the waters.

As God’s curse on the serpent goes on, it is clear that the pronouns are not definitely identified. One may assume that the *he* in verse 15 is Adam. However, the rest of Adam’s life is chronicled in Genesis and crushing a head is never mentioned. An alternative, arguably better interpretation is as follows. In the future, one of Eve’s

descendants will crush Satan's head. Perhaps the figurative head of the descendants of Satan will be crushed. Overall, an enmity cited between the respective descendants of Adam and Eve and Satan speaks somewhat to the Parable of the Weeds in which God has left the final reckoning until the end of the age. Furthermore, although Abraham's grandson Jacob, who we will presume to be Satan,²¹ was himself a descendant of Eve, we may differentiate Satan's offspring in his own time, the Israelites which are God's own ancestors, from the offspring he might have had in his own distant past. These early people would have been planted by Satan in furtherance of his intention to undermine God by creating a lineage of people believing that he, and not the Lord, is the master of all things. Going back in time to create a lineage of people having a given future person as their god would have been tried many times in the time travel war. God himself does this but, unlike the other gods, God is not a false god. The Spirit of God is seated at infinity and not the spirit of any of God's enemies. It is God's spirit that survives until the end. This is the main difference between God and his rivals, the false Gods. Satan is a particular case because he is from God's own ancestral lineage.

God's curse on Adam was such that he would have to work the land to live rather than to live in the Garden's plentiful abundance.²² On the land, Adam's firstborn son Cain took to agriculture. His second son Abel took to shepherding.²³ When Cain and Abel brought offerings to the Lord, God preferred Abel's offering. Then Cain

killed Abel in his jealousy.²⁴ God's curse on Cain was a furtherance of his curse on Adam: after Abel's murder, Cain's work on the soil would no longer bear fruit. He was forced to wander the Earth.²⁵ Cain protested to the Lord. He complained that anyone who would find him wandering would kill him.²⁶ Who would those other people have been that might have found and killed him? Those would have been the weeds planted by Satan and/or the false gods. Although God had already separated *the waters under the sky* from *the other waters*, the presence of these other people suggests that certain parties may have transited from one body of water into the other before God created his vault on the second day.

Genesis 5:28-29 (KJV)

28 And Lamech lived an hundred eighty and two years, and begat a son: 29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

Adam lived to be 930 years old, at least 800 of which were spent outside of the Garden. Many subsequent generations came and went. Then Noah was born. The reiteration of God's curse on Adam by Noah's father in Genesis 5 gives the curse an acute and bitter connotation. More than 1,000 years have passed in Genesis 5

and God's curse of the forbidden fruit has been on the people all along. The Parable of the Weeds, however, should lessen the apparent bitterness. The context of the curse was that God had chosen not to fix the problem caused by Satan's acting in the garden until some time in the future. We have associated this time with the period following God's birth and the completion of his good work. The curse on Adam and his descendants was that they would have to bear the consequences until that time. As it is written, the kingdom of heaven is like a man who sowed good seed in his field but someone came and planted weeds in it. The curse on Adam and his descendants is not God's cruelty. Rather, it is God's wisdom that it is better to leave Adam and early man with a curse than to engage in the time travel tit for tat of trying to prevent Satan from appearing to Eve that day. The Spirit of God at the end of time, for some reason, deemed that this course of history was the best way to build the past upon which will rest the Kingdom of God. Adam had no memory of life outside the Garden but life in God's kingdom will be sweetened by the collective memory of the alternative.

Genesis 6:1-8 (NIV)

1 When human beings began to increase in number on the earth and daughters were born to them, 2 the sons of God saw that the daughters

of humans were beautiful, and they married any of them they chose. 3 Then the Lord said, “My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years.”

4 The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

5 The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. 6 The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled. 7 So the Lord said, “I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them.” 8 But Noah found favor in the eyes of the Lord.

Genesis 6:2 may be the most ignored verse in the entire Bible. Jesus was not God’s only son. Jesus was God’s only self as a younger man. The only way to the father is through the son in the manner that the way to an older man can only be through his younger self.

God wanted humans to live in the garden that he had separated from the darkness but that was not possible in the aftermath of the encounter with the serpent. The fruit of the tree of the knowledge of good and evil was some learning of what had come before God's creation: learning about the dark side of the time travel war. God had crafted a nice place for humans from the beginning but, as events unfolded, mankind would have to wait for the coming of the Kingdom of God to live the toil-free and good life that God had intended. Between the Garden and the Kingdom, things got very bad. God regretted making people at all, as in verse 6. Remarking earlier on the curse on Adam, we found that the Spirit of God must have decided that this course was for the best. Perhaps a rebellion is inevitable among a people with free will and it is better to have it at an early time than at a late time. As it was, God nearly decided otherwise. He was going to destroy everything in the wake of the evil that had come of the rebellion. In the end, God decided to destroy everything except for Noah and his family. This is a recurring theme in the Bible. No matter the disaster that falls upon God's people, there is always a remnant that survives. This unbroken line is required to preserve the continuity between the beginning of time, God's eventual birth, his subsequent invention of time travel, and then his final victory and the perpetuation of his righteous intention to the end of time.

Genesis 7:11-12 (KJV)

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights.

The story of the flood appears in many cultures and is not only a story in the Bible. Even the indigenous Hawaiians have a story about Nu'u and a great flood. Many other cultures do as well. As it was with the talking serpent, the story of the flood is semi-magical and we will remove the magical character of the events by invoking the time travel interpretation. In that case, God let loose the full disorder of time travel war to destroy all life in Noah's present except for Noah and his ark.

Genesis 7:18-19 (NIV)

18 For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. 19 They rose greatly on the earth, and all the high mountains under the entire heavens were covered.

There is not enough water on Earth to cover the mountains. Rather, all the high mountains under the entire *future* must refer to all the divergent future timelines swirling around in an unpredictable universe. God had established his victory timeline already but God's numerous later admonishments against service to false gods are strong evidence that other timelines were swirling about. As mentioned, however, the difference between the Sovereign Lord God and the many false gods is that the false gods' intentions die out before infinity. The Lord's intention goes on to dominate forever following the establishment of his kingdom. We will have more to say about that in Section 17. Presently, we understand that all *the high mountains* under *the entire heavens* must refer to the destruction of even the most prominent competing timelines extending farthest into the future. In the sense of relativistic spacetime, the hypersurface of the present always *floats* on the sea of the past. Any surface of constant proper time is seen floating on earlier times in any elementary depiction of Minkowski space.²⁷ Therefore, Noah's floating on the surface of the water, which can be well enough understood in relation to some mysterious volume of water, is best understood to mean that the ark was a time bubble not destroyed when the Lord rent his creation with springs from *the deep* and the floodgates of *heaven*.

God's first Biblical covenant is with Noah.²⁸ Throughout this study, we will always take God's covenants in relation to God's own bloodline. God's covenant with Noah was that he would not destroy Noah or his sons

in the flood. God's own genetic material would come to him beyond the flood through Noah, his sons, and their wives. When the flood receded and Noah lived on land again, the Lord promised Noah that he would never again destroy all life.

Genesis 8:20-22 (NIV)

20 Then Noah built an altar to the Lord and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it. 21 The Lord smelled the pleasing aroma and said in his heart: "Never again will I curse the ground because of humans, even though every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures, as I have done.

22 "As long as the earth endures,
seedtime and harvest,
cold and heat,
summer and winter,
day and night
will never cease."

Consider the specific form of the words God spoke in his heart in verse 22. The progression of seedtime and harvest, summer and winter, and day and night speak of God's promise to never again let loose the total destruc-

tion of time travel weapons. Each of God's examples in what will later be called God's covenant with the day and with the night is an example of the linear progression of the cycles of time. Even cold and heat relate to what is called the thermodynamic arrow of time.²⁹ In context, one might ask how the eternal continuation of day passing into night and night into day would relate to a flood of water. On the other hand, if this is God's promise to never again use temporal weaponry, then the context is well fitting. These are the words God spoke in his heart: "Never again will I destroy you *as I have done*. Day will pass into night and night will pass into day uninterrupted forever."

Genesis 9:1-2 (NIV)

1 Then God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth. 2 The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the sky, on every creature that moves along the ground, and on all the fish in the sea; they are given into your hands."

The earlier things were destroyed. However, the false gods that are the Lord's enemies eventually came along from somewhere. Maybe these were rebels from Noah's future different from Satan only in that Satan is God's

ancestor. As Satan was able to drop in on the Garden of Eden, the false gods were soon working to seed their own people alongside Noah and his sons and their wives. So, one wonders about the beasts that will dread Noah and his descendants, as in verse 2. When God resolved to let loose the flood in Genesis 6, he would kill the human race *that he had created* as well as all the other animals. We suggest that the bloodlines spawned by God's enemies are lumped in with the beasts. After the flood, God would ensure that the members of his enemies' bloodlines would dread Noah and his descendants.

Now we have an acute context for Satan's villainy. He and his people were not mere beasts, but were instead humans from God's own lineage. Furthermore, we have a context for God's curse on the serpent following the encounter in the garden. God told the serpent, "Cursed are you above all livestock and all wild animals!" In this way, if God is referring to the descendants of the false gods as wild animals, then God's curse is that Satan should be even more damned than are these other people: the beasts. To the extent that it is not fitting with the present interpretation that God might have turned Satan into a snake, a ready interpretation for the remainder of God's curse on the serpent is given in the following section.

Notes

¹⁶Genesis 2:4-5.

¹⁷Genesis 1:11-13.

¹⁸Genesis 1:26-27.

¹⁹Genesis 2:8-9.

²⁰Genesis 3:1.

²¹This notion is developed most specifically in Sections 11, 12, 13, and 14.

²²Genesis 3:17-19.

²³Genesis 4:2.

²⁴Genesis 4:8.

²⁵Genesis 4:12.

²⁶Genesis 4:14.

²⁷“Minkowski space: Causal structure,” https://en.wikipedia.org/wiki/Minkowski_space.

²⁸Genesis 6:17-18.

²⁹“Arrow of time: Thermodynamic arrow of time,” https://en.wikipedia.org/wiki/Arrow_of_time.

9. The Time Travel War

In this section, we discuss the time travel war waged by Satan, descendant of Adam, against God, descendant of Satan and creator of Adam. This section does not pertain to the war which would have preceded the account of creation given in Genesis.

Revelation 12:7-12 (NIV)

7 Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. 8 But he was not strong enough, and they lost their place in heaven. 9 The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

10 Then I heard a loud voice in heaven say:

“Now have come the salvation and the power
and the kingdom of our God,
and the authority of his Messiah.

For the accuser of our brothers and sisters,
who accuses them before our God day
and night,
has been hurled down.

- 11 They triumphed over him
by the blood of the Lamb
and by the word of their testimony;
they did not love their lives so much
as to shrink from death.
- 12 Therefore rejoice, you heavens
and you who dwell in them!
But woe to the earth and the sea,
because the devil has gone down to you!
He is filled with fury,
because he knows that his time is short.”

The context in Revelation 12 is that an angel, or an *agent*, revealed to John of Patmos that which was to come. God had not yet been born at the time of John's revelation but the angel showed him God's final victory over Satan. Here, we take the archangel Michael to be foremost among those fighting to preserve the Lord's intention. A war was fought in the future. Michael and his agents fought against the serpent and his agents. The serpent's renegade time team was not strong enough and they lost their place in the future. This is to say, more or less, that their key cards got deactivated and they could no longer fight against God with access to the console on the night shift. They were hurled down to the present, likely their respective times of origin, locked out of the time machine. Many of them were probably killed too.

It is thought that despite Satan's prominent position in modern theology, Satan has few Biblical mentions be-

tween the appearance in the Garden and when he is cast out of heaven in Revelation. Section 13 treats the issue of Satan's direct mentions in further detail but, at this point, it is commented that Satan appears on almost every page of the Bible when one understands that Israel is Satan. In that case, the chronicle in the Bible is mostly the interactions between God and the children of Satan who are called the Israelites. At the end, in Revelation 12, Satan is described as "him who leads the world astray." This refers at least to the original encounter with Eve which preceded the curse which fell on Adam, which was compounded upon Cain, and under which very many generations of humans suffered. As we have noted, however, God's curse was not God's spite. The Parable of the Weeds shows that the Lord and the Holy Spirit, whose minds are intertwined, found it preferable to fix the problem Satan had created at some later time: the end of the age, called the harvest.

Verse 10 says, "Now has come the salvation." Salvation means deliverance from harm so it should follow that the curse on Adam is lifted upon the coming of the Kingdom of God. The authority of the Messiah refers to the authority of the third part of the trinity: God as a younger man. At the onset of the Kingdom of God, God's age is such that he is still in the third part of the Godhead. Later, he will become God the father when his kingdom is well established. God's enemy in this verse is referred to as "the accuser" and an interpretation should be that the rebels accused God of having created the problems for which God's enemies were ultimately re-

sponsible. Those rebels who would seek to lay blame with God for all evil were cast out. In fact, God's part was only to find it wiser to let the weeds grow lest the good seed be ripped up with them.

It is assumed that the coming of the Kingdom of God marks the end of the curse on Adam that mankind's lot would be a life of toil. Time travel, due to some technical nuance in physics, is intimately linked with antigravity and free energy. If these technologies are available in the kingdom, then we will obtain a non-magical mechanism by which there shall be no toil in heaven. For instance, Adam had to work the ground by the sweat of his brow but if free energy antigravity tractors are available in the future, then the work of food production will no longer be an endeavor of toil. In this way, the splendor of the Kingdom of God, which is in *heaven* relative to the present time, comes in the form of a just government over which the Sovereign Lord is king, as well as a rich economy of abundance in which the struggle for limited resources is no longer a prominent feature in society.

Consider verses 11 and 12. The blood of the Lamb is the blood of God's Messiah who is God as a younger man. Likely God himself was among them who did not love his life so much as to shrink from death in the fight against evil. The story of death and resurrection is integral to the idea of the trinity and we will say more about that in Section 18. The war was won and John heard the voice say, "Rejoice, you heavens and you who dwell in them! But woe to the earth and the sea because the devil has gone down to you." Those in the future will exist in

the Kingdom of God but woe to those in the past and, presumably, John's present because the devil has been sent there. Again, this references that the past is a sour place due to the weeds planted by the devil before he was cast out by God's agents.

In the context of Satan's having been cast out of heaven, now we will interpret God's curse on the serpent: "You will crawl on your belly and you will eat dust all the days of your life." To the extent that we may associate crawling on one's belly with slithering on *the ground*, Satan lost his access to times other than his own and was cursed to live the remainder of his days as a Bronze Age man. Leaving him behind, God said, "Eat my dust, Satan." Israel had nearly gotten ahead for a moment in his rebellion but he would spend the rest of his days in the trailing position.

10. The Tower of Babel

The events in Genesis 11 follow after Noah and the flood.

Genesis 11:1-9 (NIV)

1 Now the whole world had one language and a common speech. 2 As people moved eastward, they found a plain in Shinar and settled there.

3 They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. 4 Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.”

5 But the Lord came down to see the city and the tower the people were building. 6 The Lord said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. 7 Come, let us go down and confuse their language so they will not understand each other.”

8 So the Lord scattered them from there over all the earth, and they stopped building the city. 9 That is why it was called Babel—because there

the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.

We assume that the city mentioned in verse four is either Babylon or a precursor settlement of those who would go on to found Babylon after God forbade their completion of the Tower, which was certainly a rebel time machine. Verse 4 relates that the people in Shinar wanted to build a time machine that would reach into *the future* so that they might make a name for themselves. The Lord saw their intention and said, “If they build their own rebel time machine, then they will be able to do whatever they seek to do.” In this way, there is a context for a time machine apart from the central time travel organization. It is obvious how having their own separate branch of chronology with their own time travel operation would afford them the ability to do whatever they wanted to do.

How did God confound the language? Likely God used his own time machine to go into the past of the people trying to build the tower, and there he altered the structure of their language. By the time they arrived in Shinar, then, they could not understand each other and could not be as one people. From there, the Lord scattered them. Maybe the city Babel was Babylon or maybe Babylon was constructed by a remnant from Babel which still had the intention to fight against God. The thorn in the side of the Lord that was Babylon reeks of the in-

tention to undermine the Lord on behalf of those whom the Lord had undermined at Babel. We have no direct connection between Babel and Babylon other than the similarity of the names but it seems reasonable enough to consider that Babylon may have been named in homage to the attempt to undermine the Lord at Shinar.

In support of the idea that God retroactively confounded the language using time travel, take note of the prior account of the splitting up of the languages of the tribes of Noah's descendants.³⁰ Since God had destroyed all living things not long before, the people who might have built the city in Shinar could have been none other than Noah's descendants, or possibly the beasts about which we speculated at the end of Section 8. Since Genesis 11 refers to people and not beasts, and since the languages of Noah's descendants were split up in the preceding chapter of Genesis, it is likely that the Tower of Babel was a work of the descendants of Noah. Noah's grandsons Egypt and Canaan³¹ are portrayed negatively elsewhere in the Bible so there is no contradiction assuming a conflict between God and certain people among Noah's descendants.

Notes

³⁰Genesis 10:5, Genesis 10:20, Genesis 10:31.

³¹In Genesis 10:6, the NIV records Egypt as the son of Ham son of Noah. Canaan is recorded as Egypt's brother. The KJV gives Egypt's name as Mizraim.

11. Abraham, Isaac, and Jacob

The main point of this section is to compare and contrast Abraham with his grandson Jacob before we make the case in the following sections that Jacob is Satan.

Abraham was descended from Noah through his son Shem,³² the namesake of the Semites. Abraham was probably called a Hebrew³³ by way of his descend through Shem's great-grandson Eber.³⁴ Although Shem lived after the flood before which God had determined that mankind should live about 120 years,³⁵ Shem lived to be 500.³⁶ Many of his descendants achieved more than 120 years and this is another place where we might distinguish between traditional and non-traditional interpretations. Firstly, it is reasonable that early genetic material was of a higher quality, having less entropy in the telomeres or some such thing, and that early men did live for hundreds of years. This is possible but, even then, the exterior wear and tear of the years aside from the internal creep of entropy makes it difficult to envision a multi-centenarian man doing hard labor. On the other hand, the twins paradox³⁷ provides a mechanism by which these people's ages could have become exceedingly high. Time travel itself gives an explanation in the direct sense. Depending on the particular physics of time travel, traveling through time may have relativistic time dilation effects such as the twins paradox associated with it, ones beyond the direct method of skipping over years.

When Abraham was 75, and while his name was still Abram, God told him to go out of his own land into an-

other land. There, God promised to make a great nation of him.³⁸ At the time of God's command, Abraham was very wealthy³⁹ and hardly living under the curse of original sin to live a hard life working the soil. Once in the new land, God told Abraham what would happen in the future.⁴⁰ This was God's first promise of the Promised Land. He also told Abraham that his descendants would become very numerous. Since he was old, Abraham later asked God about his lack of children and God reassured him that his descendants would become more numerous than the stars.⁴¹ Abraham's first son Ishmael was born.⁴² His mother was Hagar. Then God explained that his covenant would be fulfilled through Abraham's second son Isaac whose mother was Sarah.⁴³

Genesis 18:20-21 (KJV)

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

The events in Sodom and Gomorrah transpired after God's promise regarding Isaac but before Isaac's birth. If God was omniscient in the sense of a magical ability to know all things, there would have been no need for him

to go down to Sodom and Gomorrah to verify whether or not the evil things he had heard were true, as in verse 21. Genesis 18 gives more evidence that the Lord is a human man and not an ethereal entity. Abraham's subsequent pleading with the Lord regarding the fate of Sodom⁴⁴ shows God in a very human light as well. God eventually agreed to spare the city if ten righteous men could be found there. As events would unfold,⁴⁵ it was clear that God was correct in his intention to destroy the city without considerations for sparing any residents merely living within the city's wickedness but not partaking in it. Even Abraham's cousin Lot who was rescued from Sodom by God's agents would go on to become the father of the Moabites and the Ammonites who were cursed by the Lord.⁴⁶ We cannot say that it would have been better to destroy Sodom with Lot still inside because King David's grandmother Ruth was a Moabite.⁴⁷ However, the overall system of events surrounding the destruction of Sodom and Gomorrah motivates God's *modus operadi* to destroy entire cities without separating among the people who dwell in them. As it is written: God sent his *angels*, the Sodomites tried to rape them, then the agents rescued Lot and his family. In the end, a curse fell upon Lot's male descendants anyways.

Genesis 22:1-2 (NIV)

1 Some time later God tested Abraham. He said

to him, “Abraham!”

“Here I am,” he replied.

2 Then God said, “Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.”

Some years after Isaac was born and Ismael was sent away,⁴⁸ one of the most unusual accounts of God is given. God ordered Abraham to kill his son Isaac. In the present interpretation, God tested more than Abraham’s obedience. The Lord would have tested whether or not there was a workaround by which his kingdom might endure if Satan’s rebellion was prevented by putting Satan’s father to death as a child.

Genesis 17:19 (KJV)

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Before testing Abraham, God had already promised him that his son Isaac would have children of his own.⁴⁹ One wonders if God spoke to Abraham in Genesis 17

from a later time in his own life than the time from which he had already spoken to him in Genesis 22. Abraham obeyed God and brought Isaac to the place of the sacrifice. There, it was the Lord's angel and not the Lord himself who called to Abraham telling him not to kill the boy.⁵⁰ In this way, we get a sense of complementary activities between the man God, who is called the Living God, and the Holy Spirit which is all-knowing: the Spirit of God. The man God wanted to prevent the birth of Satan but the Holy Spirit found that it was better to leave the problem of Satan until the end of the age. In this way, the test of Abraham would have tested Abraham's obedience, even under the previous promise that his son would live, and also Abraham's place in history and the necessity of God's lineage through Abraham's grandson. In the end, Abraham obeyed God and did everything God required of him. The Spirit of God, or perhaps the man God himself at an even later time after viewing alternative futures, cemented the place of Abraham in the history he has written.

The life of Isaac is given little attention and then Isaac's twin sons are born: Esau the elder and Jacob the younger.⁵¹

Genesis 25:27-34 (NIV)

27 The boys grew up, and Esau became a skillful hunter, a man of the open country, while Jacob

was content to stay at home among the tents.
28 Isaac, who had a taste for wild game, loved Esau, but Rebekah loved Jacob.

29 Once when Jacob was cooking some stew, Esau came in from the open country, famished.

30 He said to Jacob, "Quick, let me have some of that red stew! I'm famished!" (That is why he was also called Edom.)

31 Jacob replied, "First sell me your birthright."

32 "Look, I am about to die," Esau said. "What good is the birthright to me?"

33 But Jacob said, "Swear to me first." So he swore an oath to him, selling his birthright to Jacob.

34 Then Jacob gave Esau some bread and some lentil stew. He ate and drank, and then got up and left.

So Esau despised his birthright.

We are introduced to Jacob in Genesis 25 when he takes Esau's birthright. This account presents Jacob in a poor light. In the remainder of this section, we will make a careful character study of Jacob's excessive self-interest and lack of Abrahamic characteristics. We will suggest that the blessings which came to Abraham for doing what was right in God's eyes could not have come to Jacob for that reason.

Genesis 26:2-5 (NIV)

2 The Lord appeared to Isaac and said, “Do not go down to Egypt; live in the land where I tell you to live. 3 Stay in this land for a while, and I will be with you and will bless you. For to you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham. 4 I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed, 5 because Abraham obeyed me and did everything I required of him, keeping my commands, my decrees and my instructions.”

After Jacob took his brother's birthright, which was recorded strangely as being “despised” by Esau, God commanded Isaac in Genesis 26 not to go to Egypt. God reaffirmed his covenant that the Promised Land would be given to Abraham's descendants. They would become more numerous than the stars in the sky. Unlike in previous promises, here God tells Isaac that these things will happen because Abraham found favor in the eyes of the Lord, but he does not comment on Isaac in that regard. Eventually, Isaac and his family moved to a different region in Canaan. There again, God reaffirmed that his blessing upon Isaac and his sons was granted for Abra-

ham's sake.⁵²

Genesis 27:1-30 (NIV)

1 When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, "My son."

"Here I am," he answered.

2 Isaac said, "I am now an old man and don't know the day of my death. 3 Now then, get your equipment—your quiver and bow—and go out to the open country to hunt some wild game for me. 4 Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die."

5 Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country to hunt game and bring it back, 6 Rebekah said to her son Jacob, "Look, I overheard your father say to your brother Esau, 7 'Bring me some game and prepare me some tasty food to eat, so that I may give you my blessing in the presence of the Lord before I die.' 8 Now, my son, listen carefully and do what I tell you: 9 Go out to the flock and bring me two choice young goats, so I can prepare some tasty food for your father, just the way he likes it. 10 Then take it to your fa-

ther to eat, so that he may give you his blessing before he dies.”

11 Jacob said to Rebekah his mother, “But my brother Esau is a hairy man while I have smooth skin. 12 What if my father touches me? I would appear to be tricking him and would bring down a curse on myself rather than a blessing.”

13 His mother said to him, “My son, let the curse fall on me. Just do what I say; go and get them for me.”

14 So he went and got them and brought them to his mother, and she prepared some tasty food, just the way his father liked it. 15 Then Rebekah took the best clothes of Esau her older son, which she had in the house, and put them on her younger son Jacob. 16 She also covered his hands and the smooth part of his neck with the goatskins. 17 Then she handed to her son Jacob the tasty food and the bread she had made.

18 He went to his father and said, “My father.”

“Yes, my son,” he answered. “Who is it?”

19 Jacob said to his father, “I am Esau your first-born. I have done as you told me. Please sit up and eat some of my game, so that you may give me your blessing.”

20 Isaac asked his son, “How did you find it so

quickly, my son?"

"The Lord your God gave me success," he replied.

21 Then Isaac said to Jacob, "Come near so I can touch you, my son, to know whether you really are my son Esau or not."

22 Jacob went close to his father Isaac, who touched him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau."

23 He did not recognize him, for his hands were hairy like those of his brother Esau; so he proceeded to bless him. 24 "Are you really my son Esau?" he asked.

"I am," he replied.

25 Then he said, "My son, bring me some of your game to eat, so that I may give you my blessing."

Jacob brought it to him and he ate; and he brought some wine and he drank. 26 Then his father Isaac said to him, "Come here, my son, and kiss me."

27 So he went to him and kissed him. When Isaac caught the smell of his clothes, he blessed him and said,

"Ah, the smell of my son
is like the smell of a field
that the Lord has blessed.

- 28 May God give you heaven's dew
and earth's richness—
an abundance of grain and new wine.
- 29 May nations serve you
and peoples bow down to you.
Be lord over your brothers,
and may the sons of your mother bow
down to you.
May those who curse you be cursed
and those who bless you be blessed.”
- 30 After Isaac finished blessing him, and Jacob
had scarcely left his father's presence, his brother
Esau came in from hunting.

Genesis 27, in the opinion of this writer, represents a great wrongdoing on the part of Jacob. When Isaac and Abraham were asked whether or not their wives were really their sisters, they both told the truth.⁵³ They did not bear false witness on top of the lies they had told as a matter of conversational technique in their avoidance of being murdered. Genesis 27 gives a clear example of the difference between a fib and a sin. We see the father of lies plying his trade defrauding his father while robbing his brother. Note the contrast between Jacob's excessive self-interest and, for instance, Abraham's interaction with the Lord's priest Melchizedek.⁵⁴ Abraham, at that time still Abram, would not accept the priest's gift because he did not want the priest to be able to say, "I made Abram rich."⁵⁵ To the contrary, Jacob so far has

doubly enriched himself at his own brother's loss with no apparent qualms. By the end of Genesis 27, Jacob has not yet done anything that should explain his alleged favor before the Lord. We see no reason for the Lord to be well pleased with the one who would be called Israel.

In the account of Isaac's generation, Isaac's wife Rebekah is given approximately equal attention with Isaac himself, and her scheming nature is spelled out in detail. Satan favors his mother, apparently. After the blessing was stolen, Rebekah heard that Esau planned to kill Jacob. She commanded him to flee to her brother Laban, the son of Abraham's nephew, Bethuel. Rebekah told her husband that she would be aggrieved if Jacob took a wife from the Canaanites as Esau had done.⁵⁶ By doing so, she was able to manipulate her husband into sending Jacob away for reasons related to finding a wife⁵⁷ though she had already decided to send him away to save him from his brother's vengeance. This story is not so horrible but, in the context of very few things told about the woman Rebekah mother of Satan, she is portrayed as deceitful and manipulative. She and Jacob contrast the cast of characters portrayed in the earlier chapters of Genesis. Earlier, we mostly followed a lineage of righteousness—Noah and Abraham—but by the time of Jacob we have come to another mode of focus.

Genesis 28:20-21 (KJV)

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my father's house in peace; then shall the Lord be my God[.]

In Genesis 28, Jacob made a vow en route to Laban's camp. Again, a stark departure is observed in Jacob's manner from the manner of his forbearers. The vow is conditional. The Lord will be Jacob's god *if* the Lord watches over him. And *if* the Lord gives him food. And *if* the Lord gives him clothes. Most of the previous prayers in Genesis were reported only as calling on the Lord without the quoted dialogue given but one imagines that those calls would have been in the form of the prayers which fill the rest of the Bible. Usually prayers take the form, "You are great, Lord. You created all things and I will do whatever you want." Sometimes such prayers are supplemented at the end with, "but can I please also have this one thing, Lord?"

After Jacob would later receive Laban's two daughters as his wives, he is reported as not loving his wife Leah. This is another derogatory item in the portrayal of Jacob. For God to see that Jacob left his wife Leah so unloved that he made Jacob's preferred wife Rachel barren for many years⁵⁸ speaks to some serious character flaw on the part of Jacob. Indeed, in the eventual religion of the Abrahamic nation of the Ishmaelites, it is required that a man only marry one wife if he is not going to treat

them equally.⁵⁹ Here, however, Jacob seems to have relegated Leah as an unwanted stepchild. Later, Jacob would display this same behavior of excessive and inordinate favoritism when he stirred up the ire of his sons against his favorite son Joseph with the gift of a fancy robe.⁶⁰ With all of these things: stirring up the jealousy among his wives and his sons, taking advantage of his brother in a moment of weakness, stealing his brother's blessing, and defrauding his father, one wonders from whence cometh the idea that the Israelites are God's chosen people due to God's great love for Israel. Jacob is no good person. Rather, the Israelites are God's chosen people because his own genetic ancestry comes from among them and he is forced to protect them as a means of protecting himself. Once God is born into the world, however, the relationship between God and the remaining Israelites will be altered.

While working for his uncle Laban, Jacob's lack of overt righteousness is again displayed with his goat scheme.⁶¹ Laban trusted him to tend the flocks in some fair manner in exchange for the wages he had asked but Jacob then bred weakness into Laban's flocks. After Laban and his sons noticed that they had been stripped of so much wealth, God told Jacob to return to his native land.⁶² On the way, God appeared to Jacob in person and fought with him at the edge of the river separating his homeland from the dwelling place of Laban.⁶³ Since God severely injured Jacob's hip wrestling with him on the far side of the river,⁶⁴ we have no reason to think that Jacob was in God's good graces at that time. We will study

this encounter more carefully in the next section. Before moving on, it shall suffice to say that Jacob's fording the Jabbok was a sort of crossing the Rubicon moment in the history of the universe. God tried to stop him from crossing but could not or did not. Letting him cross was preferable to the alternative in the end. On the other side, Jacob would go on to become Satan. At the river, God changed Jacob's name to Israel.⁶⁵

After crossing the river, Jacob approached the home he had fled. He was afraid that Esau would kill him so he sent luxurious gifts ahead of him.⁶⁶ In the recounting of the gifts, Jacob sent male and female animals of each kind except for his camels. For the camels, Jacob only sent females which is consistent with the self-interested frame of Jacob. He did not want his brother Esau breeding his own camels.

After Jacob returned home, God spoke to him again telling him to go back to Bethel,⁶⁷ a place where Jacob had stopped on his flight to Laban in Paddan Aram. Home again, the anger of many of Jacob's sons was stirred up against their brother Joseph by their father's gift of a fancy robe.⁶⁸ As it was between his two wives Leah and Rachel, Jacob was prone to some sort of sick-spirited favoritism. The gift of the robe to Joseph probably was not some trivial act of favoritism in the way that younger children are always spoiled relative to their older siblings.⁶⁹ A trivial thing seemingly would not have stirred up the hate of Joseph's brothers to the point where most of them wanted to kill him before they settled on selling him into slavery and lying to their father

to say that he had died.⁷⁰

These were among the actions of the first generation of the Israelites. In Section 15, we will examine the subsequent generations of the Israelites including the two Israelite kingdoms. In brief, the Israelites became slaves in Egypt until the Lord freed them. Even then, they would not stop doing evil. During the reign of Solomon's son, most of the Israelite tribes rebelled against the throne of David in Jerusalem. The rebel Kingdom of Israel was evil from its birth and was soon destroyed by the Assyrians. The wickedness of the Israelites remained in the Kingdom of Judah, however. It was destroyed by the Babylonians some time later.

Before Joseph's brothers sold him into slavery, Joseph's account of his dreams stirred up their anger. At first, Joseph dreamt that his brothers' *sheaves* had gathered around his own *sheaf* to bow down to it. Then he dreamt that the stars and the sun and the moon would bow down to him as well.⁷¹ His family was offended but Joseph's dreams would be doubly born out. Joseph himself would become ruler in Egypt⁷² where he would hold his brothers' fates in his hands,⁷³ and his parents' as well when they were at risk of starvation in their homeland.⁷⁴ Beyond that, King David, whose heir is God himself, was descended from Ephraim,⁷⁵ Joseph's son with an Egyptian woman. God's covenant with David⁷⁶ would surpass anything between God and the other Israelites. This quality is represented in Joseph's dreams in addition to his mastery in Egypt.

Notes

³²Genesis 11:10-26.

³³Genesis 14:13.

³⁴Genesis 11:16.

³⁵Genesis 6:3.

³⁶Genesis 11:11.

³⁷“Twin paradox,” https://en.wikipedia.org/wiki/Twin_paradox.

³⁸Genesis 12:1-3.

³⁹Genesis 13:2.

⁴⁰Genesis 13:14-17.

⁴¹Genesis 15:5.

⁴²Genesis 16:11-12.

⁴³Genesis 17:21.

⁴⁴Genesis 18:27-33.

⁴⁵Genesis 19:4-11.

⁴⁶Deuteronomy 23:3.

⁴⁷Ruth 1:4, Ruth 4:17.

⁴⁸Genesis 21:8-14.

⁴⁹Genesis 17:19.

⁵⁰Genesis 22:9-12.

⁵¹Genesis 25:25-26.

⁵²Genesis 26:24.

⁵³Genesis 12:10-20, Genesis 20:1-13, Genesis 26:7-9.

⁵⁴Genesis 14:18-24.

⁵⁵The account of how Abraham came into his riches is not given in the Bible. One assumes God blessed Abraham so as to lessen the curse of toil that had fallen on mankind through Adam.

⁵⁶Genesis 27:42-46.

⁵⁷Genesis 28:1-2.

⁵⁸Genesis 29:31.

⁵⁹Koran 4:3.

⁶⁰Genesis 37:3.

⁶¹Genesis 30:37-43.

⁶²Genesis 31:1-3. In Section 16, we will question whether Jacob may have lied about this heavenly command to return home from Laban's camp. It was previously written in Genesis 27:20 that Jacob lied to his father about the Lord giving him a successful hunt. Later, we will suggest that this was not the only time Jacob lied about the Lord. To that end, one may note how God's words recorded in Genesis 31:3 differ from the words of the dream Jacob recounts to his wives in Genesis 31:11-13. In the dream, it was only an angel of God, not God himself, that told Jacob to depart from Laban.

⁶³Genesis 32:24-32.

⁶⁴"Banana Split: Submissions 101," <https://www.youtube.com/watch?v=ZFRZ9B2GubI>.

⁶⁵Genesis 32:28.

⁶⁶Genesis 32:13-18.

⁶⁷Genesis 35:1.

⁶⁸Genesis 37:3-4.

⁶⁹These actions may be compared to God's preference for Abel's offering over Cain's in Genesis 4:4. God did not mean to drive Cain into murderous jealousy but Jacob's excessive favoritism was already recorded between his wives so the context is somewhat dissimilar.

⁷⁰Genesis 37:28-33.

⁷¹Genesis 37:5-11.

⁷²Genesis 41:41.

⁷³Genesis 42:6.

⁷⁴Genesis 43:1-2.

⁷⁵1 Samuel 17:12.

⁷⁶2 Samuel 7:8-16.

12. Satan Israel

Now we have reviewed most of what the Bible has to say about the life of Jacob, a.k.a. Israel. About a quarter of Genesis tells his life. Almost everything written portrays him negatively. Jacob preys upon his brother to buy a birthright that Esau may not have wanted to sell. In those events, Esau is reported as having detested his birthright and this qualifier is very strange. In any case, the event of seeming to force the sale of Esau's birthright is one of Jacob's least negative villainous interactions. At the suggestion of his mother, Jacob defrauds his father to steal rather than buy his brother's blessing. He flees when his mother learns of Esau's intended fratricide. Living with his Uncle Laban, Jacob takes two wives and God makes his preferred wife Rachel barren for a time when Jacob does not love his first wife Leah. It is not spelled out but Jacob's lack of love speaks to some severe mistreatment since the man can hardly be faulted for not loving dearly a woman he never wanted to marry.⁷⁷

As it was with Esau's detested birthright, Laban is not portrayed as any great person while Jacob is with him. Jacob asks for a certain subset of Laban's goats as an honest wage for his continued labors, but then Jacob's character flaw arises. He breeds weakness into the flock Laban paid him to shepherd. As he had fled from his brother after a previous wrongdoing, Jacob fled from his uncle. Although most of what Israel does in Genesis reeks of a lack of righteousness, the fans and acolytes of Israel will say that the real story is that God loves

self-interested devious schemers, and too much is read between the lines when we assign Israel as Satan. God does not explicitly tell Israel that his blessing comes to him for Abraham's sake as he had made clear to Isaac. However, the fans of Israel (who must themselves be devious self-interested schemers⁷⁸) will take the other side of the issue of whether or not more ought to be read into the words than is plainly written to say that God was really blessing Israel for Israel's sake. Therefore, we will begin this section by examining whether or not one ought to read more in the words of the Bible than is plainly written.

We may know with absolute certainty that more ought to be read than is plainly written. For example, consider God's covenant of circumcision.⁷⁹ Speaking to Abraham, God is quoted as saying little more than that everyone must be circumcised. In reality, God must have given Abraham some very specific instructions about what he meant because it would not have sufficed to say, "I want you to cut off the end of the penis." The specificity of God's words spoken about circumcision must have far exceeded the quoted dialogue. Another example showing that the reader's insight is required comes from Jacob's time with Laban. Laban uses divination while Jacob is with him⁸⁰ but there is no mention that divination is evil.

Deuteronomy 18:9-12 (NIV)

9 When you enter the land the Lord your God is giving you, do not learn to imitate the detestable ways of the nations there. 10 Let no one be found among you who sacrifices their son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, 11 or casts spells, or who is a medium or spiritist or who consults the dead. 12 Anyone who does these things is detestable to the Lord; because of these same detestable practices the Lord your God will drive out those nations before you.

Divination is hated by the Lord. It is forbidden in the Lord's law in Deuteronomy 18 and elsewhere.⁸¹ Even on the last page of the Bible, practitioners of magic arts are cited among the damned.⁸² Cover to cover, God hates diviners. So, then, Laban's use of divination is a powerful counterexample when God's enemies say that too much interpretation is added in our character study of Jacob as Satan. Their point will be that if Jacob's actions were meant to be understood as indicative of his wickedness, then it would have been written. This line of reasoning is refuted with the very brief mention of Laban's use of divination. Throughout the rest of the Bible, God hates divination and magic arts but Laban's reliance on divination is given only a brief mention. Furthermore, the accounts of the excessive self-interest of Jacob span many chapters in Genesis and there is little that can be understood as some underlying and/or mitigating righ-

teousness in him.

Jacob's son Joseph also uses divination while he is ruler in Egypt.⁸³ Again, the account is devoid of any context spelling out that God hates divination. Indeed, Joseph's silver cup of divination makes a nice segue into how the herder Jacob might have ended up in the advanced technological context of time travel. If magic is to be rejected, meaning that *magical arts* in the Bible are anachronistic technological feats, then Joseph's silver cup would have been something like a phone with time travel enabled internet, or some such thing. Whatever it was, God hates divination and that is not recorded in Genesis.

If the herder Jacob became Satan by entering into the fray of time travel, then we must make a technological connection to Jacob's pre-industrial historical context.

Genesis 28:10-19 (NIV)

10 Jacob left Beersheba and set out for Harran.
11 When he reached a certain place, he stopped for the night because the sun had set. Taking one of the stones there, he put it under his head and lay down to sleep. 12 He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. 13 There above it stood the Lord, and he said: "I am the

Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. 14 Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. 15 I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.”

16 When Jacob awoke from his sleep, he thought, “Surely the Lord is in this place, and I was not aware of it.” 17 He was afraid and said, “How awesome is this place! This is none other than the house of God; this is the gate of heaven.”

18 Early the next morning Jacob took the stone he had placed under his head and set it up as a pillar and poured oil on top of it. 19 He called that place Bethel, though the city used to be called Luz.

When Jacob fled from Esau in Beersheba, he had a dream. In the present context, the gate of heaven can lead to nowhere other than the future. In verse 12, Jacob saw the *agents* of God going back and forth through time. Perhaps a temporal portal was present at Bethel, a time machine in a cave perhaps. Maybe it was a nexus

of time travel activity of some sort. It is not written that there was a time machine, obviously, and the events are recounted only as a dream. For the present context of the time travel interpretation, however, the agents ascending and descending the stairway to heaven were going to and coming from the future. God's position at the top represents his throne at timelike infinity. Whatever it was that Jacob saw, he was astounded by it, as in verses 16 and 17.

When Jacob later returned to Beersheba from his uncle's place in Paddan Aram, the means by which Satan himself may have become a time traveler may be no more complicated than his use of the machine he had found on the first leg of his journey. After Jacob's reunion with Esau, God told him to return to Bethel and build an altar.

Genesis 35:1 (KJV)

1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Now, for the purposes of the time travel interpretation, we only suppose that Jacob ended up as a time traveler somehow. However, we will briefly speculate far and wide about how these events may have unfolded. What

was the altar Jacob built at the gate of heaven? Perhaps it was a time machine built at a temporal nexus. Perhaps it was an altar in the usual sense constructed at the place where a time machine was already installed. Perhaps it was Esau's birthright as the elder son to serve the Lord as a time agent and this is what Jacob purchased from him. When Jacob bought his brother's birthright, Esau was described as a skillful hunter and a man of the *open country*.⁸⁴ It is reasonable to assume that this was a skill in the ordinary sense of hunting but one must also assume that the general work of time agents would have been *hunting* the rebels who were using time travel for purposes other than the furtherance of God's plan. If Esau did not care for such work, then he may have detested it and been glad to be rid of such duties. Whatever the case may be, building the connection between Jacob the herder and Satan the time traveler is the biggest leap required for the study undertaken here. We do not know how it happened. We have contextualized the likelihood for technological possibilities both in the presence of devices of divination and the presence of a gate to *the future*, but the moment where Jacob first set foot at a time other than his own is not easily identified in the scripture. In the remainder of this section, we will continue to motivate the idea that Jacob did take that step at some point in his 147 years, and that his excessive self-interest motivated a Satanic rebellion in which he tried to replace the Lord at the top of the stairway he had seen.

The question regarding why the Holy Spirit would allow Jacob to enter the time machine is a difficult one.

The Bible tells us that the mind of God is unknowable but we may speculate as we have throughout this analysis. Fundamentally, though it is dark and apparently cruel, this writer can find no better appeal to reason than the words of the painter Bob Ross: it is not possible to paint a highlight without painting a shadow. If God found that a rebellion was inevitable, meaning that someone would always be tempted to test their luck if not warned by the rotting corpses of those who had already tried and failed,⁸⁵ then placing the rebellion at the earliest possible time would cause the fewest number of people to fall under its spell. As the master of all creation, these are the kinds of big picture issues that set the mind of God in Heaven, who is called the Holy Spirit, apart from the thinking of mere mortals. Eventually, the devil was cast down to *the earth* because he was not strong enough to unseat the Lord.⁸⁶ At that point, he may have walked out onto the land in Bethel where the rest of his life would unfold as documented in the remainder of Genesis. Perhaps the password he had bought from his brother would no longer activate the device he had found.

The most abnormal story about God in the entire Bible, excepting possibly Isaac's sacrifice, occurs on the far bank of the Jabbok as Jacob goes towards his reunion with Esau.

Genesis 32:22-32 (NIV)

22 That night Jacob got up and took his two wives, his two female servants and his eleven sons and crossed the ford of the Jabbok. 23 After he had sent them across the stream, he sent over all his possessions. 24 So Jacob was left alone, and a man wrestled with him till daybreak. 25 When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. 26 Then the man said, "Let me go, for it is day-break."

But Jacob replied, "I will not let you go unless you bless me."

27 The man asked him, "What is your name?"

"Jacob," he answered.

28 Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome."

29 Jacob said, "Please tell me your name."

But he replied, "Why do you ask my name?" Then he blessed him there.

30 So Jacob called the place Peniel, saying, "It is because I saw God face to face, and yet my life was spared."

31 The sun rose above him as he passed Peniel, and he was limping because of his hip. 32 There-

fore to this day the Israelites do not eat the tendon attached to the socket of the hip, because the socket of Jacob's hip was touched near the tendon.

Sometimes the encounter in Genesis 32 is described as an altercation between Jacob and an angel: an *agent* of God. Sometimes it is taken to record an encounter with God himself. Here, take the view that Jacob wrestled with the man God. Although it is written that God told Jacob to return home,⁸⁷ it appears that God did not want Jacob to cross the river. We reconcile these events when God told Jacob to return before he learned of Jacob's rebellion. After Satan was revealed, God wanted to kill Jacob on the side of the river to prevent his rebellion. Perhaps God went from the side of the Jabbok straight to Abraham with his order to kill Isaac. Perhaps events unfolded oppositely so that God went on from the near sacrifice of Isaac to test whether his kingdom would hold if he let the Israelites cross the Jabbok before slaying Jacob on the far bank. The injury to Jacob's hip is good evidence that Jacob was not in God's good graces at the encounter by the river.

The limping injury in verse 31 is somewhat evocative of God's curse on the serpent in the Garden.⁸⁸ In any case, God could not or did not kill Jacob. By the end of all things, the wisdom of the Spirit of God was that it was better to let Jacob cross the river than to stop him. Seeing that Jacob would live, God changed his name to

Israel. The NIV footnote to verse 28 is, “*Israel* probably means *he struggles with God*.” Here we take *Israel* to mean *he fights against God*. It is taken for granted that the character in the Bible fighting against God is Satan.

Before Israel crossed the river, he asked for the man’s name. Although elsewhere God is forthcoming with his name and his identity as the God of Jacob’s ancestors, on the side of the river God says with disdain, “Man! Why are you asking my name?!” It does not say in the scripture that God said this to Israel with disdain but the disdain is plain to this writer. We take the context to be that God knew Jacob would go on to become Satan and it was too bitter for him to say, “I am your protector, Jacob. I am God, the one you will betray.” God hurt Jacob’s hip severely enough that the Israelites enacted a prohibition against eating a certain cut of meat. The enduring prohibition cited in verse 32 suggests that Jacob bore this injury for the rest of his days. Again, this is at least somewhat evocative of God’s curse on the serpent.

When morning came, God had to tell Israel to let him go, and this is a most abnormal account of God. Jacob said he would let him go if he could receive a blessing. While this story again emphasizes that the man God is not omnipotent, but rather that the quality of omnipotence should be confined to the Spirit of God, it may be the only time that God is portrayed as something other than very mighty.⁸⁹

Another interpretation for the wrestling between God and Jacob is that future Jacob—Satan—and God fought over whether or not history would allow Jacob to cross

the river. In this sense, the abatement of the wrestling at daybreak is given in the context of the night and day in the story of creation, or the night shift and the day shift. They wrestled over what history would be until it was determined that it was better to let Jacob cross than to stop him. The establishment of this fact would be called the break of day: the determination of what was good. In support of this alternative to literal wrestling, even Olympic athletes would be hard-pressed to wrestle all night, potentially eight hours or more. In the frame of the story of creation, the day is good and the night is evil. It follows, then, that wrestling until daybreak would symbolize the jostling of timelines as the man Satan and the man God overwrote each other until it was determined by the Spirit of God that it was better to allow Israel to cross the Jabbok. In this way, the eccentricity of God's inability to defeat Jacob in a wrestling match vanishes. In the end, God himself allows Jacob to cross when he finds that the future which comes from stopping him is not preferable. Eventually, God told Jacob to let him go and Jacob refused unless he would receive a blessing. It is hard to know what this means. Satan was very strong, apparently.

Genesis 35:9-10 (KJV)

9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. 10

And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

In Genesis 35, a while after Israel crossed the river and was reunited with his brother, God again reminded Jacob that his name had been changed to Israel in Genesis 32. In verse 10, the NIV attaches a footnote to the name Jacob reading, “*Jacob* means *he grasps the heel*, a Hebrew idiom for *he deceives*.” Some in the world will take such things to mean that God loves deception and that he hurt Jacob’s hip because he loved Jacob so much for the way he did wrong to his brother and father and uncle and wife. In the present interpretation, we understand that Jacob’s name became an idiomatic expression meaning *he deceives* because Israel is the father of lies who is also called Satan, the devil, the morning star, the serpent, and the dragon. The fact that God named him Israel a second time is consistent with the interpretation of wrestling as overwriting histories. Perhaps God named him Israel for the first time in Genesis 35 and it was only when Satan demanded a blessing at the end of the wrestling in Genesis 32 that God concluded the matter of Satan’s name: Fights Against God.

Regarding the devil’s name, consider God’s pronouncement against the serpent in the Garden.⁹⁰ God said, “You will strike his heel.” Later, when Satan was born, he was named *He Grasps the Heel*.⁹¹ More likely than a

reference to an injured foot, God foretold Satan's name in the Garden with words that meant, "You will be *He Grasps the Heel*." As between *fights* and *struggles* in the Hebrew meaning of the name Israel, we make a similar appeal to conflation among *grasps* and *strikes*.

Genesis 46:1-4 (NIV)

1 So Israel set out with all that was his, and when he reached Beersheba, he offered sacrifices to the God of his father Isaac.

2 And God spoke to Israel in a vision at night and said, "Jacob! Jacob!"

"Here I am," he replied.

3 "I am God, the God of your father," he said. "Do not be afraid to go down to Egypt, for I will make you into a great nation there. 4 I will go down to Egypt with you, and I will surely bring you back again. And Joseph's own hand will close your eyes."

Although God had told Israel about his new name twice before the events of Genesis 46, here God calls him Jacob and speaks to him kindly. We suggest that God in Genesis 46 is speaking to Israel from a time in his own life prior to his discovery of Satan's rebellion and before he would later change Jacob's name to Israel. It

is understood that one might use a time machine to go back to April from September but then, later, go back to January from October. We suggest this is the reason that God used the name Jacob at this late time. One possible chronology of events would be as follows. After Jacob's mother sent him away to avoid being murdered by his brother, God appeared to Jacob and told him that he would be with him, that he would deliver the Promised Land to his descendants, and that those descendants would be uncountably many.⁹² Jacob then said that God will be his god *if* the Lord meets certain conditions.⁹³ Later, Jacob was again forced to flee having defrauded Laban in more or less the same manner he had defrauded his brother and father. At a later time recounted in Genesis 46, God sees that Jacob is in his own land again and tells him that it will be alright for him to go to Egypt. He reiterates his promise using the name Jacob. After that, God uses his time machine to check on how Jacob had gotten back to his own land after God had taken him out of it. During that time, God saw Jacob's goat fraud and ordered him to return home for his own safety.⁹⁴ On the timeline which followed, God saw that Jacob would become Satan. God tried to stop him from crossing the river and was not able to do so, or eventually chose not to do so, because the alternatives were worse. In the end, the Spirit of God allowed Satan's rebellion. One speculates that there was always an eventual rebellion on the timelines where Satan's rebellion was quashed, and that allowing Satan to cross the river was preferable to the alternatives for some reason

known to the Spirit of God.

In Section 9 regarding the time travel war, the conclusion of the matter was not that the devil was killed. The devil was hurled down to Earth meaning that Israel was sent back to his own place in history. When it says the serpent lost his place in heaven, that tells us that Jacob lost whatever time travel capability he would gain on the other side of the Jabbok. When Jacob was old and about to die, he told his sons what their futures would be.⁹⁵ How might Israel have known what would happen in the future if he was not using a time machine? Israel was not a prophet and it does not say that the word of God came to him about his sons' futures. Indeed, the rest of the future of the Israelites recorded in the Bible shows that Israel got it very wrong regarding his prophecy of what would become of the tribes that bear his name. The false telling of his sons' fortunes may be the strongest evidence of the lack of good faith between Israel and God. The future Israel told was not the one which came to pass. Israel got it wrong. After he died, God was still working to change things for the better.

Deuteronomy 18:21-22 (KJV)

21 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?
22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass,

that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

For all of his sons except Simeon and Levi, Satan gave their fortunes individually.⁹⁶ For Simeon and Levi, he put the two brothers together prophesying that they would be scattered for their violence and that their fates would be the same. Satan said he did not want to be in council with them. The fates of the Simeonites and the Levites, however, would turn out to be quite different. The words of the false prophet failed.

Exodus 32:25-29 (NIV)

25 Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies.

26 So he stood at the entrance to the camp and said, "Whoever is for the Lord, come to me." And all the Levites rallied to him.

27 Then he said to them, "This is what the Lord, the God of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.'" 28 The Levites did as Moses commanded, and that day

about three thousand of the people died. 29 Then Moses said, “You have been set apart to the Lord today, for you were against your own sons and brothers, and he has blessed you this day.”

After Satan died, his descendants became slaves in Egypt as God had promised Abraham.⁹⁷ The Lord sent Moses to free them from Pharaoh’s yoke. Then they wandered in the wilderness for 40 years. During that time, Moses went up on the mountain to receive the ten commandments from God.⁹⁸ When he came back soon after, the Israelites had abandoned the Lord to worship a golden calf,⁹⁹ as in verse 25. When Moses called for whomever was for the Lord, the Levites answered him. They took up arms and killed their brothers and sons and neighbors because they were worshiping the idol. Then they were blessed for the violence which Satan had prophesied would be their undoing.¹⁰⁰

Deuteronomy 18:1-2 (KJV)

1 The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance. 2 Therefore shall they have no inheritance among their brethren:

the Lord is their inheritance, as he hath said unto them.

At the end of the Israelites' time in the wilderness—at the time of the inheritance of the land—the Levites received no land. Every tribe other than the Levites came into possession of land taken from the Canaanites but the Levites' inheritance was to be the Lord's priests. The third book of the Bible—The Third Book of Moses, called Leviticus—is named after the Levites due to the blessing they received on account of their violence in service to the Lord. Satan thought this violence would be a problem for them and that the fate of the Levites was so unremarkable that it should be lumped in with the fate of the Simeonites. The futures that Satan had seen were not the ones that came to pass. The Lord undermined him. The conclusion of the story of Satan was that he told his sons the wrong thing. He proved his foolishness at the end of a life of wickedness. Then he died after many years of eating the Lord's dust.

On Earth in the present day, there exists a country named after Satan. Israeli scholars must know very well that they are Satanists (or else they are deluded to the point of willful ignorance.) The Jews have the Christians and Paulites (and others) mostly convinced that God loves Satan and that God and *Fights Against God* are best friends. At his birth, Jacob's name meant *he grasps the heel* but it would become an idiom meaning *he deceives*. Now, many of the children of Satan continue

in the tradition of deception of their father the devil via the political power afforded to them through the governing bodies of the secular state of *Satan*.

Isaiah 44:24-25 (NIV)

24 “This is what the Lord says—
your Redeemer, who formed you in the
womb:

I am the Lord,
the Maker of all things,
who stretches out the heavens,
who spreads out the earth by myself,

25 who foils the signs of false prophets
and makes fools of diviners,
who overthrows the learning of the wise
and turns it into nonsense[.]

This is what God did to Israel. He foiled his false prophecy.

Notes

⁷⁷Genesis 29:22.

⁷⁸The noncanonical and wrong proverb, “God helps those who help themselves,” probably comes from the school of Israel.

⁷⁹Genesis 17:1-14.

⁸⁰Genesis 30:27.

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⁸¹ *E.g.*: Deuteronomy 18:14, 2 Kings 17:17, 1 Samuel 15:23, Zechariah 10:2, Micah 3:7-11, Malachi 3:5, *etc.*

⁸² Revelation 22:15.

⁸³ Genesis 44:5.

⁸⁴ Genesis 25:27-34.

⁸⁵ Isaiah 66:24.

⁸⁶ Revelation 12:7-8.

⁸⁷ Genesis 31:3.

⁸⁸ Genesis 3:14-15.

⁸⁹ *Very mighty* is another meaning of the word *almighty* besides *omnipotent*.

⁹⁰ Genesis 3:15.

⁹¹ Genesis 25:26.

⁹² Genesis 28:13-14.

⁹³ Genesis 28:20-21.

⁹⁴ In Section 16, we will offer a simpler version of events leading to Jacob's encounter with God near the river.

⁹⁵ Genesis 49:1-28.

⁹⁶ Genesis 49:5-7.

⁹⁷ Genesis 15:13.

⁹⁸ Exodus 19:20.

⁹⁹ In the present day, the image of the calf worshiped by the Israelites is a uniquely sanctified article of the Hindu religion which does not revere the Lord.

¹⁰⁰ Exodus 32:25-29.

13. Satan in the Bible

There are few direct mentions of *Satan* in the Bible. One would think that the character whose name is Fights Against God would be featured as prominently in the book as he is in the minds of those who read and teach from it. However, this is not the case... unless Israel is Satan. In that case, most of the Bible is a chronicle of the interactions between God and the children of Satan: the Israelites. To that extent, the noncanonical knowledge that the greatest trick the devil ever pulled was to convince the world of his nonexistence is consistent with the modern take on the Bible.

Revelation 22:18-21 (KJV)

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.
21 The grace of our Lord Jesus Christ be with

you all. Amen.

The last four verses of the last book of the Holy Bible, the final words of the 66th of 66 books, give a warning against changing the text. We suppose that the Bible would not conclude in this way had alterations not already been a problem in history. For instance, Satan may have edited the worst parts of his own story out of the history of the Israelites who were not only his descendants, but who were also the scribes that first recorded the words and then edited them later. As an example of a place where the original scroll may have been altered, we suggest Isaiah 14.

Isaiah 14:1-27 (NIV)

- 1 The Lord will have compassion on Jacob;
once again he will choose Israel
and will settle them in their own land.
Foreigners will join them
and unite with the descendants of Jacob.
- 2 Nations will take them
and bring them to their own place.
And Israel will take possession of the na-
tions
and make them male and female servants
in the Lord's land.

They will make captives of their captors
and rule over their oppressors.

3 On the day the Lord gives you relief from your
suffering and turmoil and from the harsh labor
forced on you, 4 you will take up this taunt
against the king of Babylon:

How the oppressor has come to an end!
How his fury has ended!

- 5 The Lord has broken the rod of the wicked,
the scepter of the rulers,
6 which in anger struck down peoples
with unceasing blows,
and in fury subdued nations
with relentless aggression.
7 All the lands are at rest and at peace;
they break into singing.
8 Even the junipers and the cedars of Lebanon
gloat over you and say,
“Now that you have been laid low,
no one comes to cut us down.”
9 The realm of the dead below is all astir
to meet you at your coming;
it rouses the spirits of the departed to greet
you—
all those who were leaders in the world;
it makes them rise from their thrones—
all those who were kings over the nations.
10 They will all respond,

- they will say to you,
“You also have become weak, as we are;
you have become like us.”
- 11 All your pomp has been brought down to
the grave,
along with the noise of your harps;
maggots are spread out beneath you
and worms cover you.
- 12 How you have fallen from heaven,
morning star, son of the dawn!
You have been cast down to the earth,
you who once laid low the nations!
- 13 You said in your heart,
“I will ascend to the heavens;
I will raise my throne
above the stars of God;
I will sit enthroned on the mount of assem-
bly,
on the utmost heights of Mount Zaphon.
- 14 I will ascend above the tops of the clouds;
I will make myself like the Most High.”
- 15 But you are brought down to the realm of
the dead,
to the depths of the pit.
- 16 Those who see you stare at you,
they ponder your fate:
“Is this the man who shook the earth
and made kingdoms tremble,

17 the man who made the world a wilderness,
who overthrew its cities
and would not let his captives go home?"

18 All the kings of the nations lie in state,
each in his own tomb.

19 But you are cast out of your tomb
like a rejected branch;
you are covered with the slain,
with those pierced by the sword,
those who descend to the stones of the
pit.

Like a corpse trampled underfoot,
20 you will not join them in burial,
for you have destroyed your land
and killed your people.

Let the offspring of the wicked
never be mentioned again.

21 Prepare a place to slaughter his children
for the sins of their ancestors;
they are not to rise to inherit the land
and cover the earth with their cities.

22 "I will rise up against them,"
declares the Lord Almighty.
"I will wipe out Babylon's name and sur-
vivors,
her offspring and descendants,"
declares the Lord.

23 "I will turn her into a place for owls

- and into swampland;
I will sweep her with the broom of destruction,”
declares the Lord Almighty.
- 24 The Lord Almighty has sworn,
“Surely, as I have planned, so it will be,
and as I have purposed, so it will happen.
- 25 I will crush the Assyrian in my land;
on my mountains I will trample him
down.
His yoke will be taken from my people,
and his burden removed from their shoulders.”
- 26 This is the plan determined for the whole
world;
this is the hand stretched out over all na-
tions.
- 27 For the Lord Almighty has purposed, and
who can thwart him?
His hand is stretched out, and who can
turn it back?

We have included much more text than bears on the issue of adding or taking away words because the entire passage is germane to the time travel interpretation. The context at the beginning of Isaiah 14 is that Isaiah continues a prophecy begun in the previous chapter.¹⁰¹ The context at the end of the excerpted scripture is that Isa-

iah immediately begins another prophecy. Following the usual formatting, it is not clear whether the prophecy ends at verse 2 or if verses 3 through 27 are a continuation of the prophecy. Namely, it is not clear if the taunt is a part of the previous prophecy or if something else is written at the paragraph break starting with verse 3. In the opinion of this writer, this “taunt” is not a prophecy. Within the taunt, we suppose that the ambiguity in the attribution of the pronouns suggests that the version of Isaiah 14 known in the modern day is not the version recorded in earliest antiquity. Indeed, many scholars’ previous analyses have found that the modern Book of Isaiah has undergone extensive editing¹⁰² following its initial binding by the scribes of King Hezekiah, the last of the kings of Judah to receive prophecy from Isaiah.

Regarding the taunt begun in verse 4, consider the following. The king of Babylon is referred to by the third person pronoun *him*. In verses 5 and 6, God’s actions against foreign nations are recounted. With the paragraph break going into verses 9 through 11, we enter the second person with the pronoun *you*. These verses seem well levied against a fallen king though the mention of the realm of the dead below makes a certain appeal to the realm of the past. Since numerous kings had already fallen before the Lord, there is not yet any strong reason to suspect that *you* refers to someone other than the king of Babylon. By verse 12, however, *you* most certainly references the devil. The language here is the same language describing the devil excerpted in Section 9 regarding the

time travel war.¹⁰³ In verses 13 and 14, the language is familiar from Israel's dream at Bethel.¹⁰⁴ It is our present thesis that sometime after Satan returned from his time with Laban, he entered the fray of time travel intending to replace the Lord at the top of the stairway to heaven where the angels were ascending and descending. Our character study of Satan shows that if he were made aware of a gateway to heaven, he would pass through it for the nourishment of his excessive self-interest.

Verse 12 contains the first Biblical mention of the morning star, or the son of the dawn. From the context in which the morning star seeks to replace God, we understand that this is Satan: the one who fights against God. To the extent of the confusion of the pronouns, perhaps Satan set himself as the king of Babylon in his rebellion. More likely, the original scrolls were sliced and diced beyond the proto-, deuter-, and trito-Isaiah splices which are generally accepted. The pronouns would be confused because some clear language about the identity of Satan appeared in the original text but was lost over time. As it is said but not written in any scripture which survived until the modern era: the greatest trick the devil ever pulled was to convince the world of his nonexistence.

In verses 12 through 15, *you* was fallen from the future. He is called the morning star possibly because his works are the works that remain when the console's day shift comes to work in the morning. Perhaps the epithet references daybreak by the Jabbok¹⁰⁵ upon which the Spirit of God determined that the final course of history should not prevent Satan's rebellion. In verse 13,

you seeks to ascend to the utmost heights which must be understood as the seat of ultimate victory at time-like infinity. In verse 14, *you* seeks to make himself like the most high. God has the name *the most high* in the present interpretation for many reasons including that timelike infinity is the most future-directed point in the universe. There is no time later than timelike infinity. God's place is at the top of the stairway. In verse 15, *you* fails to have supplanted God but nowhere in the prophets or the histories of the kings of Israel and Judah are we told of any king of Babylon trying to become God. Most likely, the original scrolls have been spliced to make words prophesied against the man Israel seem like they were spoken against the king of Babylon.

In the transition from the third person to the second person during the course of the taunt, we may or may not be reading about a *you* different than the *him* in the earlier verses. We will presume that a different person than the king of Babylon is the morning star. In verses 16 and 17, it appears in the opinion of this writer that *you* is no longer the devil but is rather God himself. Earlier in Isaiah, God is referred to as the one who shakes the Earth.¹⁰⁶ Many times in the Bible, God is referred to as the one who hates and destroys cities and makes the world a wilderness.¹⁰⁷ It is not fitting to think that *you* at this point could be either of the king of Babylon or the morning star. By verse 24, the Lord is wiping out the Assyrians and it is clear that we can no longer be in the taunt against the king of Babylon. However, there is no other context given. For all of these reasons, we

cite Isaiah 14 as an example of what John of Patmos warned about in Revelation 22. We suggest that a direct attribution of Israel as Satan does not appear in the Bible because the words have been changed over time. Beyond that, John of Patmos saw certain things that he was told not to write and which would not be revealed until the end. The identity of Satan as Abraham's grandson may be one of those things.

If the word of God is perfect, then how can it be sabotaged?

Isaiah 55:8-13 (NIV)

- 8 “For my thoughts are not your thoughts,
 neither are your ways my ways,”
 declares the Lord.
- 9 “As the heavens are higher than the earth,
 so are my ways higher than your ways
 and my thoughts than your thoughts.
- 10 As the rain and the snow
 come down from heaven,
 and do not return to it
 without watering the earth
 and making it bud and flourish,
 so that it yields seed for the sower and
 bread for the eater,
- 11 so is my word that goes out from my
 mouth:

It will not return to me empty,
but will accomplish what I desire
and achieve the purpose for which I sent
it.

- 12 You will go out in joy
and be led forth in peace;
the mountains and hills
will burst into song before you,
and all the trees of the field
will clap their hands.
- 13 Instead of the thornbush will grow the juniper,
and instead of briars the myrtle will grow.
This will be for the Lord's renown,
for an everlasting sign,
that will endure forever."

In Isaiah 55, God promises that his word will achieve all for which he has purposed it. We should understand, then, that the Bible is sufficient to ensure that God reaps the good seed at the time of the harvest, and that he burns the weeds in the fire.¹⁰⁸ Aside from the issue of Satanic agents splicing scrolls, there are other things in the Bible that show it cannot be taken literally at all times. At the end of 1 Samuel, for instance, Saul takes his own life.¹⁰⁹ At the beginning of 2 Samuel, an Amalekite reports that he killed Saul himself.¹¹⁰ Both accounts can't be true. One thing being reported as an event and the other as a claim might lead us to resolve the contradic-

tion by the Amalekite's lie but there are other hints as well. The accounts of the fate of Judas Iscariot constitute one such further example.¹¹¹

Now we have motivated a scenario which may explain the small number of direct mentions of Satan in the Bible. *Satan* is the second most mentioned character after God: Israel. In the remainder of this section, we will examine a few of his direct mentions.

Job 1:6-12 (NIV)

6 One day the angels came to present themselves before the Lord, and Satan also came with them.

7 The Lord said to Satan, "Where have you come from?"

Satan answered the Lord, "From roaming throughout the earth, going back and forth on it."

8 Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil."

9 "Does Job fear God for nothing?" Satan replied. 10 "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the

land. 11 But now stretch out your hand and strike everything he has, and he will surely curse you to your face.”

12 The Lord said to Satan, “Very well, then, everything he has is in your power, but on the man himself do not lay a finger.”

Then Satan went out from the presence of the Lord.

In Job 1, Satan is in the company of God’s agents. We suggest that this interaction between God and Satan took place after Satan had rebelled against God but before God learned of what he had done. Satan’s comments about going back and forth on the Earth should refer to his time traveling attempts to undermine God by sowing his weeds throughout history. Equivalently, Satan’s roaming is his ascending and descending the stairs he had seen at Bethel. In the excerpt from Revelation 12 given in Section 9, the devil is called the accuser, and here we find Satan accusing Job of impiety. Satan’s accusations were wrongful. The main point of the Book of Job is that Job never acted as Satan said he would. Job was a righteous man.¹¹²

The story of Job is one of the worst stories in the Bible, in the opinion of this writer. The cruelty and the suffering is presented as pointless. At the end, Job’s fortune is restored. He is gifted with new children but an apparently needless and great suffering was foisted upon

him. Job spent a long time in misery.

Job 38:1-18 (NIV)

1 Then the Lord spoke to Job out of the storm.
He said:

2 “Who is this that obscures my plans
with words without knowledge?

3 Brace yourself like a man;
I will question you,
and you shall answer me.

4 “Where were you when I laid the earth’s
foundation?
Tell me, if you understand.

5 Who marked off its dimensions? Surely you
know!

Who stretched a measuring line across it?

6 On what were its footings set,
or who laid its cornerstone—

7 while the morning stars sang together
and all the angels shouted for joy?

8 “Who shut up the sea behind doors
when it burst forth from the womb,

9 when I made the clouds its garment
and wrapped it in thick darkness,

10 when I fixed limits for it
and set its doors and bars in place,

- 11 when I said, ‘This far you may come and no farther;
here is where your proud waves halt’?
- 12 “Have you ever given orders to the morning,
or shown the dawn its place,
13 that it might take the earth by the edges
and shake the wicked out of it?
- 14 The earth takes shape like clay under a seal;
its features stand out like those of a garment.
- 15 The wicked are denied their light,
and their upraised arm is broken.
- 16 “Have you journeyed to the springs of the sea
or walked in the recesses of the deep?
- 17 Have the gates of death been shown to you?
Have you seen the gates of the deepest darkness?
- 18 Have you comprehended the vast expanses of the earth?
Tell me, if you know all this.

Job 38 is remarkable in its amenability to the time travel interpretation. Verses 4 through 6 speak to some specific technical mastery on the part of the Lord. If we take God as the man who invented the first time machine, whose near invincibility in the time travel war would have been guaranteed by such a feat, then these verses might

refer to his work in physics. At the end of time, when the war was over, the Spirit of God remained. From there, he went to the beginning to mark off the dimensions of history stretching a bloodline across it from Adam through Noah, Abraham, Satan, David, Solomon, eventually God himself, and then those who would come after God to use the time machine, as Michael did in support of God's intentions and against God's adversaries. Verses 7 and 12 both have direct bearing on the battle for control between the day shift and the night shift. In the morning, someone issues the marching orders and here God implies that he has given such orders to the morning. In verses 16 and 17, God asks if Job has gone far into the past, possibly as far as the time of turmoil before creation to see how horrible things might have been.

As remarkable as the story of Job is, God's chastisement of Job in Job 38 is remarkable as well. In the preceding chapters, Job laments the injustice of his situation and his friends share their opinions. Eventually, after the wrong explanations of Job's friends and after Job's own lamentation of his inability to understand, God interjects himself into the conversation citing his technical mastery in the most certain terms to appear anywhere in the Bible. The correct interpretation for Job's plight is given by the Parable of the Weeds: God did not undo the actions which followed from Israel's direct lie to God's face. Furthermore, this story featuring Satan so prominently, and being the first Biblical instance of dialogue attributed to Satan by name, it may have been instrumental in the instruction of the Living God by the Spirit

of God. In the Book of Job, Satan was revealed to God as a liar and God would later make a fool of Satan on his deathbed when he told his children the wrong future.

To support the instrumental interpretation for the Book of Job, one must note the book's eccentricity with respect to the Bible's other books. The story of Job is a terrible tragedy of extended human suffering. It begins with the first dialogue attributed to Satan by name. The apparent initial condition is that Satan is in God's good graces. These maximal qualities of eccentricity contrast the usual telling of things in the Bible and support an interpretation in which Job's suffering formed a uniquely important account in the story of the Lord. We suggest Job's suffering was not pointless but that it was instrumental in the increase of the knowledge of the Living God. Somehow, God had to learn what Satan was doing. Perhaps the revelation of Satan's lie when Job never cursed God served that purpose. If so, this gives context to the harshness of the words spoken by God in Job 38. God chastised Job for not understanding his plan which may have relied upon Job's righteousness in some large part. Satan told God that Job would curse the Lord but Job never did. Satan lied to God from within God's own assembly and God saw the lie. This is the most detailed interaction between God and Satan anywhere in the Bible: God caught Satan lying.

To close this section, we give the strongest evidence that Israel is Satan: direct words to that effect in the Bible. While Satan has been able in history to corrupt the knowledge of many believers who find a general soli-

parity between God and Fights Against God, Satan was not able to corrupt the record to the point where Satan's identity was no longer written.

1 Chronicles 21:1 (NIV)

1 Satan rose up against Israel and incited David to take a census of Israel.

2 Samuel 24:1 (NIV)

1 Again the anger of the Lord burned against Israel, and he incited David against them, saying, "Go and take a census of Israel and Judah."

Satan is only mentioned in the Bible once before the Book of Job. In 1 Chronicles 21, Satan was able to incite David to take a census of Israel. The account of the same census written in 2 Samuel 24 is usually taken as a conflicting account in which it was God who told David to take the census. Recalling that Israel is the person Satan himself and not only a nation under King David, the two accounts are reconciled when *he* is Israel. If 2 Samuel 24's *he* refers to the Lord, then one account is wrong and this exceeds the contradiction between the words of the Amalekite in 2 Samuel and Saul's suicide recorded in 1 Samuel. The death of King Saul may have

had different accounts recorded honestly in the way that historians sometimes do not know the true account of things on the battlefield. Possibly we are to understand that the Amalekite lied and the contradiction is resolved in that way. However, there is no possible (reasonable) reconciliation between the divergent accounts of David's census if *he* is the Lord in 2 Samuel 24. If *he* is Satan, whose name is Israel, however, then there is no contradiction. These two verses should be understood to state that Israel is Satan without any reference to the many suggestions written here!

Notes

¹⁰¹Isaiah 13:1.

¹⁰²"Book of Isaiah," https://en.wikipedia.org/wiki/Book_of_Isaiah.

¹⁰³Revelation 12:9-10.

¹⁰⁴Genesis 28:12.

¹⁰⁵Genesis 32:26.

¹⁰⁶Isaiah 2:19-21, Isaiah 5:25, Isaiah 13:9-13.

¹⁰⁷*E.g.*: Genesis 19:29, Leviticus 26:31, 2 Kings 19:25, Isaiah 5:5-6, Jeremiah 48:8, Ezekiel 35:4, Micah 5:14, *etc.*

¹⁰⁸In the collection of the weeds, the Parable of the Weeds lends itself to the noncanonical notion of a grim reaper.

¹⁰⁹1 Samuel 31:4.

¹¹⁰2 Samuel 1:10.

¹¹¹Matthew 27:1-5, Acts 1:18.

¹¹²Where one might be tempted to read some English-specific Bible code in the name Satan Israel as *Satan is real*, one might also take note of the name of the Jabbok river as commemorating that *Job is ok*. Indeed, even the names *Jacob* and *Jabbok* seem too close for pure coincidence.

14. The Satanic Thesis

Now we have made the case that Abraham's grandson is the devil. We have contrasted Abraham's righteousness and general characteristic of fair dealing with Israel's self-interest. Israel's birth name *He Grasps the Heel* would go on to become a Hebrew idiom meaning *he deceives*. This name is well suited to the father of lies. Israel itself means *he fights against God* or, at best, *he struggles with God*. Keeping in mind that the Hebrews' language at the time of Abraham is thought to have had about 1,000 words in it, it is likely that the words meaning *he struggles with God* would not have been different from the words meaning *he fights against God*. Similarly, God's proclamation that the serpent will "strike his heel" would have foretold Satan's birth name *He Grasps the Heel*. Eventually, we were able to show that the two accounts of David's census can be reconciled only if Israel is Satan. This was the capstone on a character study showing that Abraham's most famous grandson was no good person. To the effect that it is said that the greatest trick the devil ever pulled was to convince the world that he doesn't exist, very many Abrahamic peoples are convinced in the present day that Israel is God's favorite person. The Ishmaelites whose religion Islam now covers almost two billion people have not fallen under this delusion. The Christian religions, however, including Paulites who call themselves Christians, cover almost three billion people and a great number of them have an inaccurate perception of Israel's piety. In this section, we will examine a

likely motivator for Israel's great impiety.

Genesis 32:9-12 (NIV)

9 Then Jacob prayed, "O God of my father Abraham, God of my father Isaac, Lord, you who said to me, 'Go back to your country and your relatives, and I will make you prosper,' 10 I am unworthy of all the kindness and faithfulness you have shown your servant. I had only my staff when I crossed this Jordan, but now I have become two camps. 11 Save me, I pray, from the hand of my brother Esau, for I am afraid he will come and attack me, and also the mothers with their children. 12 But you have said, 'I will surely make you prosper and will make your descendants like the sand of the sea, which cannot be counted.'"

Returning home after coming under the bad graces of Laban's family, Satan learned that his brother Esau was coming to meet him with 400 men. He became fearful.¹¹³ At that time, he prayed the prayer recorded in Genesis 32. After repeating God's command for him to return to Beersheba from Paddan Aram, Satan called himself unworthy and we take the conclusion of the prayer in verse 12 as the philosophical predicate underlying his eventual rebellion against God. More or less, we take

Satan's thinking to be, "I don't think there's any crime for which you would harshly punish me, Lord, because you have already promised the land to my children and you have already promised to increase my descendants beyond number." Satan, the self-interested deceiver, determines that if God has already promised to make a great nation of him, then there is nothing he can do which would result in God's taking that away.

Satan's grand insight was to see that he and his descendants could engage in any manner of evil and God would be forced to abide it. While he already had this frame of thinking in mind on the far side of the Jab-bok, at some later time he may have learned the exact mechanism by which God would be forced to protect his own ancestors at any cost. Because they are the tribe of God's ancestors, the Israelites—the children of Satan—are God's chosen people. There is no manner of evil in which they can engage without knowing that God cannot destroy them, no matter how great their sin. God must protect his own ancestors if he is to win the final victory over Satan and the many false gods at the end of the age. As we have supposed: the work of ages is to bring the good seed forward to harvest time. This requires the preservation of God's bloodline.

Malachi 3:6 (NIV)

6 "I the Lord do not change. So you, the de-

scendants of Jacob, are not destroyed.[”]

In Malachi 3, the Lord explains that the descendants of Jacob are not destroyed, or *cannot be destroyed*, because the Lord himself does not change. Satan likely would have learned the nature of this fine print written into the history of the universe while he was *roaming throughout the earth and going back and forth on it*.¹¹⁴ Seeing the structure of the line God had stretched across time, Satan may have thought that he could still preserve that line with himself in the seat of ultimate victory rather than God because the two men were from the same line. Here, the problem of Satan is distinguished from the problem of the false Gods whose efforts would have been doomed to ultimate failure being rooted in something other than the true vine of life. At the time when the Living God walks upon the Earth, almost none of the contemporary Israelites will be his ancestors. In this way, God’s many promises to punish the children for the sins of their ancestors contextualize a different sort of choosing for the Israelites than is usually understood.

Often it is said that Satan was a high ranking angel in heaven before his fall though this is not exactly recorded in the Bible.¹¹⁵ The present context of Israel, however, as a time agent who saw his own immutable place in the scheme of things and then sought to raise himself above the Lord is well consistent with the accepted context for Satan’s backstory. Once in the time machine, having entered under who knows what kind of

circumstances, Satan would have sought to defraud his descendant the Lord in the manner which was usual for him. All the while, Satan would have had it on his mind, “There is nothing I can do for which God will take away the blessings which have already been promised to me.”

Notes

¹¹³Genesis 32:6-8.

¹¹⁴Job 1:7.

¹¹⁵Isaiah 14:12-15 and Ezekiel 28:12-19 are said to motivate this context for Satan.

15. The History of the Israelites

As God had promised Abraham, Jacob's descendants became slaves in Egypt.¹¹⁶ To free them, God sent Moses with ten plagues. Until God killed all of Egypt's firstborn children in the tenth plague, Pharaoh was unmoved.¹¹⁷ Along the way, Pharaoh's *magicians* told him they could replicate some of the Lord's plagues.¹¹⁸ Most interestingly, Pharaoh's magicians could make frogs but not gnats. This might mean that micro-mechanical technology was available in Pharaoh's court but that they had no mastery of over the far more advanced nano-mechanics. If it would have been something as plain as the magicians making frogs by growing tadpoles, then seemingly gnats would have been easier to farm.

The Israelites' holiest holiday Passover commemorates the tenth plague in which God killed the firstborn among the Egyptians while *passing over* the firstborn Israelites living in Egypt. It is often lost on those of the Paulite tradition that Jesus' multiply recorded celebrations of the Passover were in celebration of God's massacre of very many Egyptian children.¹¹⁹ Upon the massacre, Pharaoh let Moses' people go¹²⁰ but then gave pursuit after having second thoughts.¹²¹

Exodus 14:13-31 (NIV)

13 Moses answered the people, "Do not be afraid.

Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. 14 The Lord will fight for you; you need only to be still.”

15 Then the Lord said to Moses, “Why are you crying out to me? Tell the Israelites to move on. 16 Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground. 17 I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen. 18 The Egyptians will know that I am the Lord when I gain glory through Pharaoh, his chariots and his horsemen.”

19 Then the angel of God, who had been traveling in front of Israel’s army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, 20 coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

21 Then Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind and turned it into dry land. The waters were divided, 22 and the

Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

23 The Egyptians pursued them, and all Pharaoh's horses and chariots and horsemen followed them into the sea. 24 During the last watch of the night the Lord looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. 25 He jammed the wheels of their chariots so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! The Lord is fighting for them against Egypt."

26 Then the Lord said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen." 27 Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the Lord swept them into the sea. 28 The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

29 But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. 30 That day the Lord saved Israel from the hands of the Egyptians, and Israel saw

the Egyptians lying dead on the shore. 31 And when the Israelites saw the mighty hand of the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses his servant.

God parted the Red Sea and the pursuing army was swallowed up behind them. As in the case of the talking serpent, the parting of the water is difficult to fathom. Sometimes theologians speculate that wind may have pushed the entire sea away at some tidal equinox that moved the water and also dried the mud of the seabed. On the other hand, if the *waters* and *dry ground* refer to *the past* and *the present*, then God destroyed Pharaoh's army by parting Pharaoh's timeline from the Israelites'. The passage on dry ground promised in verse 16 is evocative of the time bubble interpretation for Noah's ark. In verse 25, the Lord jammed the wheels of Pharaoh's chariots. To the extent that Pharaoh's magicians were able to replicate certain of the Lord's plagues, God may have sabotaged the time machines with which they gave pursuit. God killed them by their malfunctioning time machines without unleashing time weapons directly, as he swore never again to do.¹²² Unbelievers sometimes cite a lack of any archaeological evidence of a mass migration out of Egypt around 1500 BC. Such evidence may have been washed away in the waters of time. There exists a well known discrepancy of more than 100 years between the Jewish calendar and the accepted archaeological cal-

endar.¹²³ This could be due in part to time travel during the migrations of the Israelites. Such time travel would follow in the fashion of God's agents who bring word to and from the future without violating God's prohibition on temporal weaponry.¹²⁴

The Israelites wandered in the desert for many years. At one point, they almost ran out of water but were saved when a fountain fortuitously sprung from a stone.¹²⁵ There is a magical interpretation by which water might spring from a stone but, more likely, God used his time machine to construct an underground reservoir for Moses' camp where they would have otherwise died of dehydration.

Eventually, Moses died before the Israelites entered the Promised Land. His successor was Joshua.¹²⁶

Joshua 1:16-18 (KJV)

16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. 17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses. 18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

While the Israelites were in the wilderness, God's hand was against the generation of Israel that had lived in Egypt.¹²⁷ If God's omnipotence was magical in nature, then he might have snapped his fingers and made that generation disappear. As it was, the people wandered until almost all of the men from the generation that had known Egypt were dead. In this way, God's omnipotence reflects the ability of the Spirit of God to write history. In that perspective, the 40 years it took for the generation of fighting men from Egypt to pass away *was* a snap of God's fingers.

The people did not keep God's covenant of circumcision in the wilderness but there was a mass circumcision event before the invasion of the Promised Land began.¹²⁸

While Moses still lived, the Lord instructed the Israelites in the way they ought to make war.

Numbers 33:50-56 (NIV)

50 On the plains of Moab by the Jordan across from Jericho the Lord said to Moses, 51 "Speak to the Israelites and say to them: 'When you cross the Jordan into Canaan, 52 drive out all the inhabitants of the land before you. Destroy all their carved images and their cast idols, and demolish all their high places. 53 Take possession of the land and settle in it, for I have given you the land to possess. 54 Distribute the land

by lot, according to your clans. To a larger group give a larger inheritance, and to a smaller group a smaller one. Whatever falls to them by lot will be theirs. Distribute it according to your ancestral tribes.

55 “But if you do not drive out the inhabitants of the land, those you allow to remain will become barbs in your eyes and thorns in your sides. They will give you trouble in the land where you will live. 56 And then I will do to you what I plan to do to them.”

Deuteronomy 20:10-18 (NIV)

10 When you march up to attack a city, make its people an offer of peace. 11 If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. 12 If they refuse to make peace and they engage you in battle, lay siege to that city. 13 When the Lord your God delivers it into your hand, put to the sword all the men in it. 14 As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the Lord your God gives you from your enemies. 15 This is how you are to treat all the cities that are at

a distance from you and do not belong to the nations nearby.

16 However, in the cities of the nations the Lord your God is giving you as an inheritance, do not leave alive anything that breathes. 17 Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the Lord your God has commanded you. 18 Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the Lord your God.

Shortly before the conquest of the land began, God spoke to Joshua.

Joshua 1:7 (KJV)

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest.

In Numbers 33, God told Moses that they were to drive out everyone they would find in the land or else God would do to the Israelites what he was planning to

do to the people in the land. Joshua did kill more than 30 kings¹²⁹ but he did not exterminate the Gibeonites or drive them away.¹³⁰ Instead, Joshua departed from the law given to Moses when he agreed to let the Gibeonites live among the Israelites under a curse. The Gibeonites become an economic underclass among the Israelites who would carry water and cut wood but were barred from stonecutting work.¹³¹

Joshua's first attack was on the city of Jericho whose walls were destroyed when the Israelites blew their horns.¹³² Likely God's agents had set explosives and detonated them at the sound of the horns. After that, Joshua and the Israelites entered Jericho and killed everyone: men and women, adults and children, as the Lord had commanded Moses. During that time, the Levitical priests carried the Ark of the Covenant with them. The Ark may have been a time machine or some other technological artifact. Following the destruction of Jericho, the Israelites were routed at Ai.¹³³ God told Joshua that they were defeated because the Israelites sinned by taking *devoted things* as plunder from Jericho instead of destroying it, its people, and their property.¹³⁴ One assumes that *devoted things* were time phones and such which may have interfered with the Ark's time field. After the Israelites relinquished their plunder, Joshua led them on to a fantastic campaign of conquest marred only by Joshua's succumbing to the Gibeonites' trickery.

Judges, the seventh book of the Bible, fairly well summarizes the full history of the Israelites in its thematic content. Chronologically, it follows the Israelites

after the death of Joshua until the Israelites began to ask for a king. God told them that he was their king and that a king would exploit them but they wanted a normal king "like the other nations."¹³⁵ At God's instruction,¹³⁶ Saul was anointed king of Israel by Samuel who is sometimes called the last of the judges and the first of the prophets. During the time of the judges, the Israelites could not go long without turning to evil, forsaking the Lord, and worshiping false gods.¹³⁷ Every time they would do so, however, some remnant in the tradition of Abraham rather than Israel was still among them. From that remnant, God would raise up a judge to correct the people's wickedness. The New Testament's Day of Judgment is a continuation of the tradition established in Judges. God himself is one such judge. The Sovereign Lord is the ultimate judge.

During the monarchy, things went well with the Israelites for a time. A temple was built by King Solomon, son of David who was king after Saul.¹³⁸ To this day, the megalithic foundation stones of Solomon's temple remain stacked in Jerusalem as evidence that some advanced technology was in place long ago but which is no longer known (publicly.) As it was in the earlier history of the Israelites, however, the monarchy and its people could not go long without forsaking the Lord and turning to the evil of false gods. After Solomon, the monarchy was divided into northern and southern kingdoms.¹³⁹ At that time, Rehoboam son of Solomon was the sort of non-beneficent king about which Samuel had warned.¹⁴⁰

1 Kings 12:20-31 (NIV)

20 When all the Israelites heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. Only the tribe of Judah remained loyal to the house of David.

21 When Rehoboam arrived in Jerusalem, he mustered all Judah and the tribe of Benjamin—a hundred and eighty thousand able young men—to go to war against Israel and to regain the kingdom for Rehoboam son of Solomon.

22 But this word of God came to Shemaiah the man of God: 23 “Say to Rehoboam son of Solomon king of Judah, to all Judah and Benjamin, and to the rest of the people, 24 ‘This is what the Lord says: Do not go up to fight against your brothers, the Israelites. Go home, every one of you, for this is my doing.’” So they obeyed the word of the Lord and went home again, as the Lord had ordered.

25 Then Jeroboam fortified Shechem in the hill country of Ephraim and lived there. From there he went out and built up Peniel.

26 Jeroboam thought to himself, “The kingdom will now likely revert to the house of David. 27 If these people go up to offer sacrifices at the tem-

ple of the Lord in Jerusalem, they will again give their allegiance to their lord, Rehoboam king of Judah. They will kill me and return to King Rehoboam.”

28 After seeking advice, the king made two golden calves. He said to the people, “It is too much for you to go up to Jerusalem. Here are your gods, Israel, who brought you up out of Egypt.” 29 One he set up in Bethel, and the other in Dan. 30 And this thing became a sin; the people came to worship the one at Bethel and went as far as Dan to worship the other.

31 Jeroboam built shrines on high places and appointed priests from all sorts of people, even though they were not Levites.

The Kingdom of Israel was in the north and the Kingdom of Judah was in the south. The capital of Judah was Jerusalem and Israel was the kingdom of those who had broken away from the Lord. The following passage tells of the last king of Israel before that kingdom was destroyed. The next following passage tells of the king of Judah at the time of the destruction of the northern kingdom.

2 Kings 17:1-41 (NIV)

1 In the twelfth year of Ahaz king of Judah, Hoshea son of Elah became king of Israel in Samaria, and he reigned nine years. 2 He did evil in the eyes of the Lord, but not like the kings of Israel who preceded him.

3 Shalmaneser king of Assyria came up to attack Hoshea, who had been Shalmaneser's vassal and had paid him tribute. 4 But the king of Assyria discovered that Hoshea was a traitor, for he had sent envoys to So king of Egypt, and he no longer paid tribute to the king of Assyria, as he had done year by year. Therefore Shalmaneser seized him and put him in prison. 5 The king of Assyria invaded the entire land, marched against Samaria and laid siege to it for three years. 6 In the ninth year of Hoshea, the king of Assyria captured Samaria and deported the Israelites to Assyria. He settled them in Halah, in Gozan on the Habor River and in the towns of the Medes.

7 All this took place because the Israelites had sinned against the Lord their God, who had brought them up out of Egypt from under the power of Pharaoh king of Egypt. They worshiped other gods 8 and followed the practices of the nations the Lord had driven out before them, as well as the practices that the kings of Israel had introduced. 9 The Israelites secretly did things against the Lord their God that were

not right. From watchtower to fortified city they built themselves high places in all their towns. 10 They set up sacred stones and Asherah poles on every high hill and under every spreading tree. 11 At every high place they burned incense, as the nations whom the Lord had driven out before them had done. They did wicked things that aroused the Lord's anger. 12 They worshiped idols, though the Lord had said, "You shall not do this." 13 The Lord warned Israel and Judah through all his prophets and seers: "Turn from your evil ways. Observe my commands and decrees, in accordance with the entire Law that I commanded your ancestors to obey and that I delivered to you through my servants the prophets."

14 But they would not listen and were as stiff-necked as their ancestors, who did not trust in the Lord their God. 15 They rejected his decrees and the covenant he had made with their ancestors and the statutes he had warned them to keep. They followed worthless idols and themselves became worthless. They imitated the nations around them although the Lord had ordered them, "Do not do as they do."

16 They forsook all the commands of the Lord their God and made for themselves two idols cast in the shape of calves, and an Asherah pole.

They bowed down to all the starry hosts, and they worshiped Baal. 17 They sacrificed their sons and daughters in the fire. They practiced divination and sought omens and sold themselves to do evil in the eyes of the Lord, arousing his anger.

18 So the Lord was very angry with Israel and removed them from his presence. Only the tribe of Judah was left, 19 and even Judah did not keep the commands of the Lord their God. They followed the practices Israel had introduced. 20 Therefore the Lord rejected all the people of Israel; he afflicted them and gave them into the hands of plunderers, until he thrust them from his presence.

21 When he tore Israel away from the house of David, they made Jeroboam son of Nebat their king. Jeroboam enticed Israel away from following the Lord and caused them to commit a great sin. 22 The Israelites persisted in all the sins of Jeroboam and did not turn away from them 23 until the Lord removed them from his presence, as he had warned through all his servants the prophets. So the people of Israel were taken from their homeland into exile in Assyria, and they are still there.

24 The king of Assyria brought people from Babylon, Kuthah, Avva, Hamath and Sephar-

vaim and settled them in the towns of Samaria to replace the Israelites. They took over Samaria and lived in its towns. 25 When they first lived there, they did not worship the Lord; so he sent lions among them and they killed some of the people. 26 It was reported to the king of Assyria: “The people you deported and resettled in the towns of Samaria do not know what the god of that country requires. He has sent lions among them, which are killing them off, because the people do not know what he requires.”

27 Then the king of Assyria gave this order: “Have one of the priests you took captive from Samaria go back to live there and teach the people what the god of the land requires.” 28 So one of the priests who had been exiled from Samaria came to live in Bethel and taught them how to worship the Lord.

29 Nevertheless, each national group made its own gods in the several towns where they settled, and set them up in the shrines the people of Samaria had made at the high places. 30 The people from Babylon made Sukkoth Benoth, those from Kuthah made Nergal, and those from Hamath made Ashima; 31 the Avvites made Nibhaz and Tartak, and the Sepharvites burned their children in the fire as sacrifices to Adramelek and Anammelek, the gods of Sepharvaim.

32 They worshiped the Lord, but they also appointed all sorts of their own people to officiate for them as priests in the shrines at the high places. 33 They worshiped the Lord, but they also served their own gods in accordance with the customs of the nations from which they had been brought.

34 To this day they persist in their former practices. They neither worship the Lord nor adhere to the decrees and regulations, the laws and commands that the Lord gave the descendants of Jacob, whom he named Israel. 35 When the Lord made a covenant with the Israelites, he commanded them: “Do not worship any other gods or bow down to them, serve them or sacrifice to them. 36 But the Lord, who brought you up out of Egypt with mighty power and outstretched arm, is the one you must worship. To him you shall bow down and to him offer sacrifices. 37 You must always be careful to keep the decrees and regulations, the laws and commands he wrote for you. Do not worship other gods. 38 Do not forget the covenant I have made with you, and do not worship other gods. 39 Rather, worship the Lord your God; it is he who will deliver you from the hand of all your enemies.”

40 They would not listen, however, but persisted in their former practices. 41 Even while these

people were worshiping the Lord, they were serving their idols. To this day their children and grandchildren continue to do as their ancestors did.

2 Kings 18:1-7 (NIV)

1 In the third year of Hoshea son of Elah king of Israel, Hezekiah son of Ahaz king of Judah began to reign. 2 He was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years. His mother's name was Abijah daughter of Zechariah. 3 He did what was right in the eyes of the Lord, just as his father David had done. 4 He removed the high places, smashed the sacred stones and cut down the Asherah poles. He broke into pieces the bronze snake Moses had made, for up to that time the Israelites had been burning incense to it. (It was called Nehushtan.)

5 Hezekiah trusted in the Lord, the God of Israel. There was no one like him among all the kings of Judah, either before him or after him. 6 He held fast to the Lord and did not stop following him; he kept the commands the Lord had given Moses. 7 And the Lord was with him; he was successful in whatever he undertook. He rebelled against the king of Assyria and did not

serve him.

In 1948, when a new country was formed where British Palestine used to be, the founders of that country named themselves after the northern kingdom, or after the man Satan himself. The cultural inheritance from the namesake Kingdom of Israel is made plain in 1 Kings 12 and 2 Kings 17. Such things are well attributed to those who are the children of Satan more so than they are God's ancestors.¹⁴¹ The concluding words of the record of the ancient Kingdom of Israel was that those people and their children persisted in their wickedness until at least the time of the scribe. Most likely, the same can be said for many of the far removed great grandchildren that populate the secular state of Israel in the 21st century. The name of Satan is the name they have chosen for themselves, and for good reason. As it was in Judges and earlier, and in 2 Kings 18, many turn to wickedness but a remnant in the tradition of Abraham always remains. God must get his genetic material through the Israelites and his cultural inheritance of righteousness must also come to him from Noah and Abraham in that way. However, the Israelites are a much larger group than the Israelis who have named their country *Satan*.

Even in the southern Kingdom of Judah where David son of Jesse the Ephraimite was king, and where David's son Solomon was king after him, and where Hezekiah was eventually king, things did not go well for long. The descent into chaos, captivity, and destruction is the time of

the major prophets: Isaiah, Jeremiah, and Ezekiel. Following the time of Isaiah, the Babylonians looted Solomon's temple.¹⁴² Almost everyone in Jerusalem was taken to Babylon, including Jehoiachin king of Judah. Among those that remained in Jerusalem, Jehoiachin's uncle was made king.¹⁴³ Against the advice of the prophet Jeremiah, the new king Zedekiah rebelled against Nebuchadnezzar king of Babylon. Nebuchadnezzar returned, took what little remained in the temple, destroyed the temple, and brought almost all of the remnant of Judah into captivity in Babylon.¹⁴⁴ He appointed a governor to rule for him in Jerusalem but one of King David's descendants assassinated him.¹⁴⁵ Around 2600 years ago, the Persians conquered the Babylonians. The captives in Babylon were allowed to return to Judah at that time¹⁴⁶ but the Israelites were scattered.¹⁴⁷ There was never another king in Jerusalem and never another governor. Instead, a priestly class was over them. It is likely that the books of the prophets written during this time contain the word of the Lord mixed with the lies of the priests falsely using the phrase, "This is what the Lord says." As Satan had told Levi and Reuben from his deathbed, they were scattered but so were all of the other Israelite tribes, and not for the reason he had said.

The conclusion of the monarchy was that God sent some remnant of the nobility to become captives in Babylon while the remainder of the people were scattered. Many went into Egypt where God promised to destroy them.¹⁴⁸ When the Israelites went into Babylon, they brought with them their scriptures in the form of the

Books of Moses, the early histories, some of the Book of Isaiah, and other texts. Eventually, those books made it to ancient Greece. The Greek word *biblios* means *little books* and the origin of this word is found within the little books that the Israelites had brought with them into *Babylon*. Today, the book of the Babylonian religion is called the *Bible* for this reason: it is based on the collection of the Israelites' *biblios* which came to Greece through Babylon.

While we do not present a mathematical analysis here, the accounts of the earlier history of the Israelite tribes going to war every few years and losing so many thousands of men in each battle suggest some context beyond the simple written history. The numbers of the generations of the Israelites cannot be easily reconciled with the many accounts of their military engagements.

Notes

¹¹⁶Genesis 15:13.

¹¹⁷Exodus 7-12.

¹¹⁸Exodus 7:11-12, Exodus 7:22, Exodus 8:7.

¹¹⁹A dehumanizing proverb among the Paulites and others is, "God is love," but it is written, "God is a man of war."

¹²⁰Exodus 12:31-32.

¹²¹Exodus 14:5-9.

¹²²Genesis 8:21-22.

¹²³"Missing years (Jewish calendar)," [https://en.wikipedia.org/wiki/Missing_years_\(Jewish_calendar\)](https://en.wikipedia.org/wiki/Missing_years_(Jewish_calendar)).

¹²⁴Genesis 8:21-22

¹²⁵Exodus 17:1-7.

¹²⁶Numbers 27:15-23, Deuteronomy 31:1-8.

¹²⁷Deuteronomy 2:14-15.

¹²⁸Joshua 5:2-8.

¹²⁹Joshua 12:7-34.

¹³⁰Joshua 9:1-14.

¹³¹Joshua's lack of carefulness in following God's law and his subsequent treaty with the Gibeonites is probably the origin of the modern day cult of Freemasonry. Joshua's so-called curse may have afflicted the Gibeonites with some neurotic fear of missing out from stonecutting work with the result that their remnant among the Israelites evolved a cult dedicated to that purpose. On the other hand, perhaps it is the remnant of Joshua determined to hold the Gibeonites at bay, or to finally enforce the Lord's edict against them.

¹³²Joshua 6:20-21.

¹³³Joshua 7:2-7.

¹³⁴Joshua 7:10-12.

¹³⁵1 Samuel 8:5-22. God's grievance against the Israelites was always their desire to follow the ways of other nations. Asking for a king may be the foremost example.

¹³⁶1 Samuel 9:17.

¹³⁷Judges 2:10-19, Judges 3:7-14, Judges 4:1, Judges 6:1, Judges 10:6-14, Judges 13:1.

¹³⁸1 Kings 6.

¹³⁹1 Kings 12, 2 Chronicles 10.

¹⁴⁰1 Kings 12:10-15.

¹⁴¹As time goes by, fewer and fewer of the Israelites are among God's ancestors. When God comes into the world, almost none of the Israelites will be among them. However, all of them will still be the children of Satan.

¹⁴²2 Chronicles 36:5-7, 2 Kings 24:1.

¹⁴³2 Chronicles 36:10.

¹⁴⁴2 Chronicles 36:15-20.

¹⁴⁵2 Kings 25:22-25.

¹⁴⁶2 Chronicles 36:20-23.

¹⁴⁷2 Kings 25:26.

¹⁴⁸Jeremiah 44:11-14.

16. Isaiah, Jeremiah, and Ezekiel

Isaiah was a prophet before the Babylonians destroyed Solomon's temple and took the surviving priests and nobles of Judah back to Babylon. Jeremiah was a prophet in Jerusalem both before and after Nebuchadnezzar king of Babylon mounted his campaigns against Judah. Ezekiel was a prophet among the exiles in Babylon. Extensive archaeological evidence confirms that the Babylonians raided Jerusalem around 2700 years ago but the Jewish calendar records these events as having taken place around 2500 years ago. We suggest that the large discrepancy in the chronology is related to time travel. While the structure of the three major prophets' books varies quite a bit from one to another, each contains an account of commission into prophecy.

Isaiah 6:1-13 (NIV)

1 In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. 2 Above him were seraphim, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. 3 And they were calling to one another:

“Holy, holy, holy is the Lord Almighty;
the whole earth is full of his glory.”

4 At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.

5 “Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.”

6 Then one of the seraphim flew to me with a live coal in his hand, which he had taken with tongs from the altar. 7 With it he touched my mouth and said, “See, this has touched your lips; your guilt is taken away and your sin atoned for.”

8 Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us?”

And I said, “Here am I. Send me!”

9 He said, “Go and tell this people:

“‘Be ever hearing, but never understanding;
be ever seeing, but never perceiving.’

10 Make the heart of this people calloused;
make their ears dull
and close their eyes.

Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts,
and turn and be healed.”

11 Then I said, “For how long, Lord?”

And he answered:

“Until the cities lie ruined
and without inhabitant,
until the houses are left deserted
and the fields ruined and ravaged,
12 until the Lord has sent everyone far away
and the land is utterly forsaken.
13 And though a tenth remains in the land,
it will again be laid waste.
But as the terebinth and oak
leave stumps when they are cut down,
so the holy seed will be the stump in the
land.”

Verses 9 and 10 suggest that Isaiah was commissioned sometime after God had decided to leave the weeds until the time of the harvest. These verses speak to the matter of a theme of contradiction throughout the prophets. Sometimes God says, “I’m going to destroy you.” Sometimes he says, “If you stop doing what is evil in my sight, then I will not destroy you.” To make sense of the prophets, we call attention to the character of the language which is at least superficially contradictory. Overall, the theme is as stated above. There are few unconditional promises of redemption but there are many unconditional promises of destruction. There is little material with which to frame a theme of contradiction between God’s promise of salvation and a conditional threat of destruction if the Israelites should continue in their

wickedness. God's message in the major prophets leans toward destruction. In this way, God's words to Isaiah in verses 9 and 10 are understood to mean, "I have already decided to burn the Israelites in the fire at the end of the age so it is better that they do not understand and be healed only to go into the fire at harvest time."

Jeremiah 1:4-8 (KJV)

4 Then the word of the Lord came unto me, saying, 5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. 6 Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

7 But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. 8 Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

The commission of Jeremiah contains a verse of the Bible that is taken out of context possibly more than any other verse: verse 5. Although God speaks these words to Jeremiah, many modernists interpret *thee* to be the reader of the Bible so that God is said to tell

the reader that he knows *them* in the way that he knew Jeremiah, the last prophet to bring God's word to a king in Jerusalem. Unlike Isaiah and Ezekiel, the commission of Jeremiah does not contain an account of the appearance of a strange vehicle and/or creature. The first chapter of Ezekiel is a long and vivid account of such an appearance and the direct commissioning appears in the second chapter.

Ezekiel 2:1-10 (NIV)

1 He said to me, "Son of man, stand up on your feet and I will speak to you." 2 As he spoke, the Spirit came into me and raised me to my feet, and I heard him speaking to me.

3 He said: "Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against me; they and their ancestors have been in revolt against me to this very day. 4 The people to whom I am sending you are obstinate and stubborn. Say to them, 'This is what the Sovereign Lord says.' 5 And whether they listen or fail to listen—for they are a rebellious people—they will know that a prophet has been among them. 6 And you, son of man, do not be afraid of them or their words. Do not be afraid, though briars and thorns are all around you and

you live among scorpions. Do not be afraid of what they say or be terrified by them, though they are a rebellious people. 7 You must speak my words to them, whether they listen or fail to listen, for they are rebellious. 8 But you, son of man, listen to what I say to you. Do not rebel like that rebellious people; open your mouth and eat what I give you.”

9 Then I looked, and I saw a hand stretched out to me. In it was a scroll, 10 which he unrolled before me. On both sides of it were written words of lament and mourning and woe.

The language in verse 5 contrasts the language in verses 9 and 10 of Isaiah’s commission. For Ezekiel, God shows indifference to whether the exiles listen to him or not. For Isaiah, God said it was better for them not to listen. In the opinion of this writer, this suggests that God commissioned Ezekiel before Isaiah. A major theme in the first chapter of Isaiah was the rebelliousness of the Israelite nation¹⁴⁹ and this is the major theme in the first half of Ezekiel.¹⁵⁰ For the time travel interpretation, the Israelites are the base of power for Satan’s rebellion against God. It may be that the Israelites were not only misled by Satan, but do overtly prefer him giving a dreadful character to their rebellion. It is written many times that the Lord is the God of all mankind¹⁵¹ while many of the Israelite tradition possess a favoritism to think of non-Israelites as mere livestock on par with the flocks of

Jacob. To the contrary, it is written that God promised to make Abraham into the father of many nations.¹⁵² The Israelites are only the nation of one of his grandchildren. This is God's chosen nation for the reasons elucidated above, but God also would make a nation of Ishmael, Abraham's firstborn.¹⁵³ God often promises destruction to the Edomite nation of Esau¹⁵⁴ but the Ishmaelites fare well in the telling of God's wrath.

Among the major prophets, Ezekiel is the most coherent narrative of interaction between God and his prophet so we will start there and then examine Jeremiah. Then we will briefly discuss the Book of Isaiah whose extensive poetic stanzas are not readily amenable to exact analysis. When we considered Isaiah 14 in Section 13, we suggested that the original scroll had been spliced. In the present section, we will make the case that the books of all three major prophets have been spliced or edited by the priests and scribes who came after the prophets and the collapse of the monarchy. Almost all scholars agree that this splicing happened. A post-monarchic group of editors known as the Deuteronomists¹⁵⁵ is cited in many Biblical analyses but here we will exceed the usual analysis to focus on possible bad faith editing. The distinct sections of Ezekiel begin at chapters 1, 25, 33, and 40. We will refer to chapters 1 through 24 as the primary account of Ezekiel.

Ezekiel was a prophet among the exiles and there was never another king of Judah after him. After the Babylonian captivity, the priests were a plutocratic oligarchy over the Israelites. Much of what is called the Hebrew

Bible today was assembled during the time of the post-monarchic priesthood which followed the many centuries of the Israelites' rebellion. While the word of God comes to Ezekiel to be passed on to the Israelites in chapters 1 through 24, everything in chapters 25 through 32 is directed towards foreign nations. It may be that the prophecies of Ezekiel were sectioned so that the material directed towards foreign nations was given its own section. On the other hand, after the kingdoms of Israel and Judah were demolished, it may have been politically expedient for the priests to be able to say to the kings of their neighboring nations, "Look! The Lord has words for you as well!" Separate from the other foreign prophecy, chapter 36 is an outlier directed towards the Edomites.

The major theme of the first 24 chapters of Ezekiel is that the rebellious Israelites will know that God is the Lord when he brings disaster upon them.¹⁵⁶

Ezekiel 5:8-17 (NIV)

8 "Therefore this is what the Sovereign Lord says: I myself am against you, Jerusalem, and I will inflict punishment on you in the sight of the nations. 9 Because of all your detestable idols, I will do to you what I have never done before and will never do again. 10 Therefore in your midst parents will eat their children, and children will eat their parents. I will inflict punish-

ment on you and will scatter all your survivors to the winds. 11 Therefore as surely as I live, declares the Sovereign Lord, because you have defiled my sanctuary with all your vile images and detestable practices, I myself will shave you; I will not look on you with pity or spare you. 12 A third of your people will die of the plague or perish by famine inside you; a third will fall by the sword outside your walls; and a third I will scatter to the winds and pursue with drawn sword.

13 “Then my anger will cease and my wrath against them will subside, and I will be avenged. And when I have spent my wrath on them, they will know that I the Lord have spoken in my zeal.

14 “I will make you a ruin and a reproach among the nations around you, in the sight of all who pass by. 15 You will be a reproach and a taunt, a warning and an object of horror to the nations around you when I inflict punishment on you in anger and in wrath and with stinging rebuke. I the Lord have spoken. 16 When I shoot at you with my deadly and destructive arrows of famine, I will shoot to destroy you. I will bring more and more famine upon you and cut off your supply of food. 17 I will send famine and wild beasts against you, and they will leave you childless. Plague and bloodshed will sweep through

you, and I will bring the sword against you. I the Lord have spoken.”

These verses from Ezekiel 5 are well representative of the content in the first 24 chapters. Only once in those chapters does Ezekiel say that something good will happen and then the people will know that the Lord has acted.

Ezekiel 16:59-63 (NIV)

59 “This is what the Sovereign Lord says: I will deal with you as you deserve, because you have despised my oath by breaking the covenant. 60 Yet I will remember the covenant I made with you in the days of your youth, and I will establish an everlasting covenant with you. 61 Then you will remember your ways and be ashamed when you receive your sisters, both those who are older than you and those who are younger. I will give them to you as daughters, but not on the basis of my covenant with you. 62 So I will establish my covenant with you, and you will know that I am the Lord. 63 Then, when I make atonement for you for all you have done, you will remember and be ashamed and never again open your mouth because of your humili-

ation, declares the Sovereign Lord.”

The context of this outlying prophecy is very strange. If the written things are not to be on the basis of the covenant, as in verse 61, then what is the basis? Ezekiel 15, the previous chapter, is so short that one wonders if part of the original scroll was removed. The second chapter of Ezekiel describing the prophet's commission is also very short. The outlying prophecy found in Ezekiel 16 appears at the end of what is by far Ezekiel's longest chapter. One wonders if this single instance of knowing that God is the Lord for some reason other than destruction was spliced onto the end of Ezekiel 16 after the fact.

Ezekiel's vision in chapter 37 of the valley of dry bones¹⁵⁷ delivers a message of nothing being too hard for the Lord. This message also appears in Jeremiah.¹⁵⁸ While the valley of dry bones is a segue into a promise of healing for Israel at odds with the primary account of Ezekiel, the imagery of the healing of the bones is remarkable. Particularly in the time travel interpretation, the reconstruction of the flesh¹⁵⁹ speaks to some advanced medical technology. The vision describes 3D printing of biological tissue as well as could any modern human. If not 3D printing, perhaps God rewound time until flesh was on the bones again. Even if the account was only a parable given to Ezekiel in a vision, the semblance of regrowing the tissues in the manner of modern sci-fi medical technology is uncanny. It gives the account an air of authenticity. In the primary account of Ezekiel,

chapter 15 appears to have been cut short after describing the uselessness of a vine burnt at both ends.¹⁶⁰ To the extent that God's ability to regrow tissue¹⁶¹ follows logically after the account of the uselessness of a burnt vine, the prophecy of the valley of dry bones may have appeared in Ezekiel 15 before it was removed and later appended in chapter 37. The technological magnificence of the valley of dry bones is well aligned with the similar magnificence described elsewhere in the primary account but it seems out of place between chapters 33 and 39, in the opinion of this writer.

The second section of Ezekiel gives prophecy for foreigners. The first chapter of the third section, chapter 33, contains an almost verbatim repetition¹⁶² of Ezekiel's earlier call to be a watchman.¹⁶³ The tone of the prophecy of the third section is at odds with that in the first section. After the repetition of Ezekiel's call, almost every time the Israelites will know that the Lord has acted, the sign is that the Lord will have brought blessings on them.¹⁶⁴ This is the polar opposite of the prophecy in the primary account. The main exceptions in the third part are that twice foreigners will know that the Lord has acted when he destroys foreign nations.¹⁶⁵ So, even the exceptions support the theme of an alleged reversal of God's attitude. The third and final exception in the latter part of Ezekiel follows the repetition of the call to be a watchman.¹⁶⁶ In that instance, the Israelites will know that the Lord has acted because he laid waste to Jerusalem. The single instance of, "You will know the Lord has acted when he brings disaster on the Israelites,"

refers to an event that had already happened and was in the very recent memory of the intended audience for the re-prophesied third section: the exiles in Babylon. In the opinion of this writer, Ezekiel 33 through 39 contains a dishonest rewrite of the original account of Ezekiel. The valley of dry bones may have been repurposed to give the rewrite enhanced credibility.

Some of the material in the rewrite was accurate. The account of Ezekiel's call to be a watchman is the same in the third and thirty-third chapters. The thematic difference between the original chapters of Ezekiel and those which we suggest were added later is that God's promises of destruction give way to promises of redemption. All of the, "God will destroy you," language was replaced with, "Even though you are evil, God will bless you." We have previously suggested that the hand of the devil worked in history to pollute God's word, so it is notable that the crux of the contradiction between the earlier and later prophecy is exactly what we have called the Satanic thesis in Section 14. In the beginning of Ezekiel, God curses the Israelites and damns them for their rebelliousness. God tells them that they will know he is the Lord when he brings disaster on them. In the rewrite following the restatement of Ezekiel's call, they will know the Lord has acted when he makes good on the Satanic thesis. Most notably, there is not one mention of the rebelliousness of the Israelites following the restatement of Ezekiel's call. One imagines that the rebels preferred the version without that language.

Regarding contradictory prophecies, the Lord says

that if a prophecy is not fulfilled, that is a sign that the words of the prophecy did not come from the Lord.¹⁶⁷

Ezekiel 36:33-36 (NIV)

33 “This is what the Sovereign Lord says: On the day I cleanse you from all your sins, I will resettle your towns, and the ruins will be rebuilt. 34 The desolate land will be cultivated instead of lying desolate in the sight of all who pass through it. 35 They will say, “This land that was laid waste has become like the garden of Eden; the cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited.” 36 Then the nations around you that remain will know that I the Lord have rebuilt what was destroyed and have replanted what was desolate. I the Lord have spoken, and I will do it.’”]

When the Persians conquered the Babylonians, the captives were allowed to go home but the Israelites were scattered among the nations. Only two tribes had remained in Judah after Israel was absorbed into Assyria. Even then, the captives taken to Babylon did not number very many to begin with. Jerusalem remains a ruin to this day. Its walls and ruins were never rebuilt. Today, its structures are made from concrete which crumbles in a few decades. Unlike the Garden of Eden, Judah is rid-

dled with concrete barriers, crude fences, and concertina wire. The Satanists in the secular state of Israel may claim that the prophecy of Ezekiel 36 is yet to be fulfilled, even in the present day, but Ezekiel was very clear that his prophecies did not regard the distant future.¹⁶⁸

Ezekiel 11:17 (NIV)

17 “Therefore say: ‘This is what the Sovereign Lord says: I will gather you from the nations and bring you back from the countries where you have been scattered, and I will give you back the land of Israel again.’”]

The children of Satan enforcing the present-day military occupation of British Palestine will claim that God has given them the right in Ezekiel 11 but this is not so.

Ezekiel 12:26-28 (NIV)

26 The word of the Lord came to me: 27 “Son of man, the Israelites are saying, ‘The vision he sees is for many years from now, and he prophesies about the distant future.’

28 “Therefore say to them, ‘This is what the Sovereign Lord says: None of my words will be

delayed any longer; whatever I say will be fulfilled, declares the Sovereign Lord.”

The promise of the return to the land was fulfilled when Persia conquered Babylon around 540 BC: hardly beyond the lifetime of the first generation exiles. Around 200 years later, Alexander the Great conquered the Promised Land. A few centuries later, the Romans showed up and the rest is history. More likely than that it fulfills a prophecy of Ezekiel, the secular state of Israel fulfills a vision revealed to John of Patmos.

Revelation 20:1-3 (NIV)

1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. 2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. 3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

In this way, the Kingdom of Israel was destroyed. Then the kingdom of the remnant of the Israelites in Judah was destroyed. Then time on the order of 1,000

years passed. Now there is a country in the world named *Satan* once again. Ezekiel prophesied that the crown of David would not be restored until the coming of him to whom it rightfully belongs.¹⁶⁹ The coming of this person was also referenced by Satan on his deathbed.¹⁷⁰ As it remains to this day, those people have no king. The non-constitutional parliamentary system of the secular state of *Satan* has no king and neither do any of the Israelites in the diaspora.

Following what appears to be a partial rewrite of the original account of Ezekiel, the final eight chapters describe the priesthood and a large temple. The attention to detail regarding what material wealth is to be brought to the priests¹⁷¹ is evocative of similar language in Leviticus.¹⁷² Indeed, where we have suggested that the priests did not do justice to the Lord's word following the destruction of the first temple, the issue of the Levites only counting themselves in one of the two original censuses¹⁷³ raises the idea that perhaps the priests were acting not selflessly even before the monarchic period had begun. Later, in the monarchy, we found that Satan incited David to take a census of the Israelites. Satan would have had to collect census data if he was going to tell his children what would become of their tribes. Even with a time machine, telling the fortunes of the tribes of Israel would require census data. Furthermore, the prominent census issue in the history of the Israelites should pertain to the issue of child sacrifice. By taking the census, one's ability to alter later populations by child sacrifice in earlier populations is enhanced.

Jeremiah is much less poetic than Isaiah but still more so than Ezekiel who was commissioned as a prophet in Babylon while Jeremiah was a prophet in Jerusalem. The wickedness in Jerusalem during the years of Jeremiah is seen in his many damnations of their child sacrifices and service to persons such as Moloch.¹⁷⁴

Deuteronomy 12:31 (NIV)

31 You must not worship the Lord your God in their way, because in worshiping their gods, they do all kinds of detestable things the Lord hates. They even burn their sons and daughters in the fire as sacrifices to their gods.

32 See that you do all I command you; do not add to it or take away from it.

God's hatred of child sacrifice must be reconciled with God's command for Abraham to kill Isaac. While we have suggested that it was not possible for God to prevent Satan's rebellion in this way due to a paradox in his genetic ancestry, it may also have been that having Abraham sacrifice his son would have spoiled the heritage of righteousness which comes to the Lord from Noah and Abraham. For the Lord's plan, it was necessary for God to be born but his ultimate victory at the end of all things was derived from the righteousness of his in-

tentions. Even though God wanted Abraham to do it, possibly in the heat of the melee of his battle with the devil, possibly as a last ditch attempt because he hated Satan more than child sacrifice, by the end of all things, God did not want Abraham to offer Isaac as a burnt offering. A ram was burnt instead.¹⁷⁵

In Jeremiah, the Lord goes on to reiterate verse 32's ancillary concern about adding to and taking away from the record of God's word.

Jeremiah 8:8-9 (NIV)

- 8 “‘How can you say, “We are wise,
 for we have the law of the Lord,”
 when actually the lying pen of the scribes
 has handled it falsely?
- 9 The wise will be put to shame;
 they will be dismayed and trapped.
 Since they have rejected the word of the
 Lord,
 what kind of wisdom do they have?

Jeremiah 8 cites the problem of the lying pens of the scribes to which we have made extensive reference in our treatment of Ezekiel, and in Section 13. Even God himself had referenced this problem in Deuteronomy 12 long before Jeremiah prophesied against it. As above, we suggest that the balance between, “I will destroy you,” and,

“If you repent, then maybe I won’t destroy you,” gives the theme of God’s prophecy differently than would be given by a majority of statements of certain redemption balanced against some statements of conditional destruction. Mostly, the message is that the Lord is going to burn the weeds in the fire. Relating to the harvest time, we take the following prophecy of the end of days to refer to a time when Israel’s name will go away and only God’s name will remain. It does not appear to be the message of the Bible, in the opinion of this writer, that the name of Israel is one to be glorified.

Zechariah 14:9 (NIV)

9 The Lord will be king over the whole earth. On that day there will be one Lord, and his name the only name.

Pertaining to the time travel interpretation, Jeremiah references God’s covenant with the day and night following the destruction of all life on Earth under his flood.¹⁷⁶ In Section 8, God’s words were taken to reference a promise of an uninterrupted flow of time forever.

Jeremiah 33:19-26 (NIV)

19 The word of the Lord came to Jeremiah: 20 “This is what the Lord says: ‘If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time, 21 then my covenant with David my servant—and my covenant with the Levites who are priests ministering before me—can be broken and David will no longer have a descendant to reign on his throne. 22 I will make the descendants of David my servant and the Levites who minister before me as countless as the stars in the sky and as measureless as the sand on the seashore.’”

23 The word of the Lord came to Jeremiah: 24 “Have you not noticed that these people are saying, ‘The Lord has rejected the two kingdoms he chose’? So they despise my people and no longer regard them as a nation. 25 This is what the Lord says: ‘If I have not made my covenant with day and night and established the laws of heaven and earth, 26 then I will reject the descendants of Jacob and David my servant and will not choose one of his sons to rule over the descendants of Abraham, Isaac and Jacob. For I will restore their fortunes and have compassion on them.’”

In Jeremiah 33, God explains that to break his covenant with Abraham’s descendants, he would have to dis-

rupt time to some high degree to get another history written. In the NIV, the footnote to the final remark about restoring fortunes is, “Or *will bring them back from captivity.*” The covenants we have counted in the previous sections were that the descendants of Abraham, Isaac, and Jacob would become more numerous than the stars, David’s heir would always be king, and the Levites would always be the Lord’s priests. Following the collapse of the Israelite monarchy, David’s heir has become a king without a crown. In verse 22, God promised that David and Levi are also on the bloodline of the ancestors of innumerable descendants. Ezekiel prophesied that the crown would not return until the coming of the Messiah.¹⁷⁷ Minimally, should all the other Israelites perish, God’s covenants will be fulfilled if the Lord himself is of the Levitic and Davidic lines jointly, and if his own descendants go on to become more numerous than the stars in the sky. All of God’s descendants will be Israel’s descendants. Should all of the other children of Satan perish, the covenant will be fulfilled. In this way, we offer a further reconciliation between the many prophetic promises of destruction and redemption. Redemption comes at the end through God alone. The covenant with the Israelites would be fulfilled through the one they rebelled against. Their part in it would be as small as possible.

In the preceding discussion of God’s covenant with the day and night, we mentioned a necessity for disrupting time to some high degree if God were to change what has been foretold. In Isaiah, God shows that he still is able to disrupt time to some minimal degree by a demon-

stration to King Hezekiah. Perhaps God moved Hezekiah through time and not the world around him so that time itself was not disrupted at all.

Isaiah 38:1-8 (NIV)

1 In those days Hezekiah became ill and was at the point of death. The prophet Isaiah son of Amoz went to him and said, “This is what the Lord says: Put your house in order, because you are going to die; you will not recover.”

2 Hezekiah turned his face to the wall and prayed to the Lord, 3 “Remember, Lord, how I have walked before you faithfully and with wholehearted devotion and have done what is good in your eyes.” And Hezekiah wept bitterly.

4 Then the word of the Lord came to Isaiah: 5 “Go and tell Hezekiah, ‘This is what the Lord, the God of your father David, says: I have heard your prayer and seen your tears; I will add fifteen years to your life. 6 And I will deliver you and this city from the hand of the king of Assyria. I will defend this city.

7 “This is the Lord’s sign to you that the Lord will do what he has promised: 8 I will make the shadow cast by the sun go back the ten steps it has gone down on the stairway of Ahaz.” So

the sunlight went back the ten steps it had gone down.

During the years of Isaiah, God saw that Hezekiah was going to die. As it was recorded in 2 Kings 18, Hezekiah was a righteous king so God rewound time slightly¹⁷⁸ to put him on another timeline along which his death was postponed for 15 years. The account of Pharaoh's fate in the Red Sea also tells that God retains the power to control time even within the terms of his covenant with the night and day. The means by which God acts are described in Jeremiah 18.

Jeremiah 18:1-10 (NIV)

1 This is the word that came to Jeremiah from the Lord: 2 "Go down to the potter's house, and there I will give you my message." 3 So I went down to the potter's house, and I saw him working at the wheel. 4 But the pot he was shaping from the clay was marred in his hands; so the potter formed it into another pot, shaping it as seemed best to him.

5 Then the word of the Lord came to me. 6 He said, "Can I not do with you, Israel, as this potter does?" declares the Lord. "Like clay in the hand of the potter, so are you in my hand,

Israel. 7 If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, 8 and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. 9 And if at another time I announce that a nation or kingdom is to be built up and planted, 10 and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.

Regarding the Israelites specifically, the Lord says, “And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.” The Satanic thesis is that God is *not* like the potter.

Jeremiah suffers for his service to the Lord. He is hated and mistreated for his prophecies against Judah.¹⁷⁹ Aside from the lying pens of the scribes, Jeremiah describes a problem of people having claimed to have dreamt that the Lord told them to do something even when the Lord did not.¹⁸⁰ To the extent that Satan told his wives that the Lord had told him in a dream to flee from Laban,¹⁸¹ one wonders if the Lord really did. Though it is written that the Lord told him to return to his native land,¹⁸² if Jacob lied, then that is a ready explanation for God having fought and injured him at the edge of the river. Perhaps *Jacob* came to mean *he deceives* because he lied to his father and also about his dream. A frame of

events in which God never told Jacob to return to Beer-sheba is less complicated than the suppositions we have given in Sections 11 and 12 regarding why God would have fought and hurt him beside the river. Was Jacob not going where the Lord had told him to go? Once one begins to question the scripture, there is no limit to the meaning that can be extracted by cherry-picking the verses. What is written, however, is that God himself sent word through Jeremiah that scribes write lies¹⁸³ and other people lie about what the Lord told them.¹⁸⁴ Satan is called the father of lies. Jacob means *he deceives*. Satan lied to his father to say that the Lord had given him success in a hunt he never went on.¹⁸⁵

Eventually, Jehoiakim, wicked king of Judah, burned the scroll containing the prophecy of Jeremiah.¹⁸⁶ Jeremiah then rewrote an expanded version of it,¹⁸⁷ but even that was not the end of the Book of Jeremiah. Later, more words were added. Now we will discuss some similarities between the later chapters in Jeremiah and those in Ezekiel.

After the main body of the prophecy of Jeremiah ends in chapter 26, Jeremiah goes on to call Nebuchadnezzar king of Babylon God's servant.¹⁸⁸ This is strange considering the damnation of the king of Babylon found in Isaiah 14 and elsewhere. Shortly before the king of Babylon is praised, God is recorded as telling Jeremiah to send word to the same kings¹⁸⁹ that are prophesied to in Ezekiel's second section¹⁹⁰ (between the primary account and the rewrite.) The intermediate section of Ezekiel contains only two foreign nations not listed in

Jeremiah 27: Egypt and Philistia. In the later section of Jeremiah devoted to foreign nations,¹⁹¹ however, Egypt and Philistia are the first two nations cited in an apparent completion of the catalog of the Israelites' neighbors. This supports the idea that the post-captivity priesthood added material to its scrolls so that it could report to the more powerful nations in the surrounding lands that the word of the Lord pertained to them as well. Maybe the foreign prophecy was the Lord's word. Maybe it was not. When the foreign-only section in Jeremiah gives prophecy to the Moabites and the Ammonites, redemption is promised¹⁹² though scripture in Deuteronomy had already prohibited them from entering into the assembly of the Lord.¹⁹³ The verse in Deuteronomy forbids it "even unto the tenth generation." This is usually taken to mean that anyone with a male Ammonite or Moabite ancestor going back ten generations is cursed. Maybe it meant the curse was to last for ten generations from the time of Deuteronomy. If it was the former, then the contradiction in Jeremiah's alleged treatment of the descendants of Lot, Moab and Ammon, can be understood in terms of the lying priests' attempts to curry favor with the nations around them.

Jeremiah 32:17-19 (KJV)

17 Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and

stretched out arm, and there is nothing too hard for thee: 18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name, 19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings[.]

Throughout the Bible, God punishes children for the sins of their ancestors. Each time God has something bad to say about some certain clan of *-ites*, that is God bringing down a curse on the children for the sins of their ancestors. As it is written in Jeremiah 32, God rewards each person as he sees fit. The theme of the Bible is that God absolutely does find it in good order to punish children for the sins of their ancestors. This is a valuable rod of justice in the time travel context because it allows God to repay as he sees fit, and at the time of his choosing. In the law God gave to the Israelites for dealing with each other, God commanded them not to punish each other's children for each other's crimes but this was for justice among the Israelites, not God and man.

Deuteronomy 24:16 (NIV)

16 Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sin.

Exodus 20:5 (NIV)

5 You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me[.]

Deuteronomy 5:9 (NIV)

9 You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me[.]

It can hardly be questioned that God does punish children for their ancestors' sins. However, Jeremiah and Ezekiel both contain references to a proverb of the Israelites: when fathers eat sour grapes, it sets their children's teeth on edge.¹⁹⁴ In both places, the scribe tells that no longer will children be punished for their parents' crimes, and that the proverb will cease to be quoted.

Ezekiel does not contextualize the time at which this proverb will fall into disuse but Jeremiah makes reference to the time of a new covenant.¹⁹⁵ Many of the Paulite tradition take Jeremiah's new covenant to mean that God has chosen to renege on his original covenant with the Israelites, and that instead, for some reason, we should expect God not to renege on a new covenant. Far more reasonably, however, Jeremiah's new covenant refers to a time after the conclusion of the original covenant. The original is thought, especially among the Paulites and Satanists, to have been a covenant of life with the Israelites: God's chosen people. In fact, the covenant was always a covenant of life and a covenant of death. The covenant¹⁹⁶ contained the terms that would follow if the Israelites did right in the eyes of the Lord *and also* those that would follow if they pursued the course which is recorded in the Bible. Unless we are to understand that God's covenant was a fraud (but still we should trust his new one!), the new covenant must follow after the conclusion of the old one. That inescapable conclusion is the destruction of the Israelites for the sins of their ancestors. At that time, the crown of David's heir will be restored. God will be king over the whole Earth and the obedience of the nations will be his. The law of the Kingdom of God will be the new covenant.

Deuteronomy 29:9-21 (NIV)

9 Carefully follow the terms of this covenant, so that you may prosper in everything you do. 10 All of you are standing today in the presence of the Lord your God—your leaders and chief men, your elders and officials, and all the other men of Israel, 11 together with your children and your wives, and the foreigners living in your camps who chop your wood and carry your water. 12 You are standing here in order to enter into a covenant with the Lord your God, a covenant the Lord is making with you this day and sealing with an oath, 13 to confirm you this day as his people, that he may be your God as he promised you and as he swore to your fathers, Abraham, Isaac and Jacob. 14 I am making this covenant, with its oath, not only with you 15 who are standing here with us today in the presence of the Lord our God but also with those who are not here today.

16 You yourselves know how we lived in Egypt and how we passed through the countries on the way here. 17 You saw among them their detestable images and idols of wood and stone, of silver and gold. 18 Make sure there is no man or woman, clan or tribe among you today whose heart turns away from the Lord our God to go and worship the gods of those nations; make sure there is no root among you that produces such bitter poison.

19 When such a person hears the words of this oath and they invoke a blessing on themselves, thinking, “I will be safe, even though I persist in going my own way,” they will bring disaster on the watered land as well as the dry. 20 The Lord will never be willing to forgive them; his wrath and zeal will burn against them. All the curses written in this book will fall on them, and the Lord will blot out their names from under heaven. 21 The Lord will single them out from all the tribes of Israel for disaster, according to all the curses of the covenant written in this Book of the Law.

The Book of Isaiah is an excellent book full of the spirit of God but it is not readily amenable to scrutinous analysis. It is a winding tale of mostly poetry though the first chapter follows Ezekiel in its emphasis of the Israelites’ rebelliousness. In the poetic chapters, some stanzas foretell destruction and some foretell redemption. In Section 13, we suggested that Isaiah 14 was a product of splicing. That case can be made for most of Isaiah’s 66 chapters. Among the few hard facts recorded in Isaiah was his prophecy to King Hezekiah that the Babylonians would come and take everything away.¹⁹⁷ Those events came to pass in the time of Jeremiah. As a later chapter of Jeremiah would call Nebuchadnezzar God’s servant,¹⁹⁸ Isaiah calls Cyrus king of Persia the Lord’s anointed in chapter 45.¹⁹⁹ Cyrus was king of Persia when it con-

quered Babylon about 70 years after Babylon destroyed the first temple and carried most of Judah into captivity. In the opinion of this writer, it is unlikely that Isaiah prophesied about Cyrus by name 100 years before Cyrus was born.²⁰⁰ More likely, Isaiah's final chapters were added later in the fashion that we have stated for Jeremiah and Ezekiel. Still, the kings of Babylon and Persia did serve the Lord's purpose for the history of the Israelites.

The Book of Ezra was written during the time of Cyrus and it contains the NIV's first reference to a religious group called the Jews.²⁰¹ Jeremiah also mentioned this group at an earlier time in his own later book.²⁰² Sometimes it is said that the first Jews were adherents of a reformation enacted by Josiah king of Judah, great grandson of Hezekiah.

2 Kings 23:1-16 (KJV)

1 And the king [*Josiah*] sent, and they gathered unto him all the elders of Judah and of Jerusalem. 2 And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. 3 And the

king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. 4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. 5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. 6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. 7 And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the grove. 8 And he brought all the

priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. 9 Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. 10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. 11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. 12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron. 13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh

the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. 14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. 15 Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. 16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

Notes

¹⁴⁹Isaiah 1:2, Isaiah 1:5, Isaiah 1:20, Isaiah 1:23, Isaiah 1:28.

¹⁵⁰Ezekiel 3:9, Ezekiel 3:26-27, Ezekiel 5:6, Ezekiel 12:1-4, Ezekiel 12:8, Ezekiel 12:25, Ezekiel 17:12, Ezekiel 20:8, Ezekiel 20:13, Ezekiel 20:21, Ezekiel 20:38.

¹⁵¹Jeremiah 32:27, Ezekiel 18:4, Psalm 24:1.

¹⁵²Genesis 17:4-6.

¹⁵³Genesis 17:20.

¹⁵⁴Obadiah 1, Malachi 1:4, *etc.*

¹⁵⁵“Deuteronomist,” <https://en.wikipedia.org/wiki/Deuteronomist>.

¹⁵⁶Ezekiel 7, Ezekiel 11:5-12, Ezekiel 12:15-16, Ezekiel 12:20, Ezekiel 13:8-9, Ezekiel 13:13-16, Ezekiel 13:20-23, Ezekiel 14:7-8, Ezekiel 14:21-23, Ezekiel 15:6-8, Ezekiel 17:19-21, Ezekiel 21:1-5, Ezekiel 22:13-22, Ezekiel 23:46-49, Ezekiel 24:20-27.

¹⁵⁷Ezekiel 37:1-14.

¹⁵⁸Jeremiah 32:17.

¹⁵⁹Ezekiel 37:7-10.

¹⁶⁰Ezekiel 15:4-5.

¹⁶¹Ezekiel 37:6.

¹⁶²Ezekiel 33:1-20.

¹⁶³Ezekiel 3:16-24.

¹⁶⁴Ezekiel 34:25-31, Ezekiel 36:8-38, Ezekiel 37:11-14, Ezekiel 37:24-28, Ezekiel 38:14-15.

¹⁶⁵Ezekiel 35, Ezekiel 39:1-6.

¹⁶⁶Ezekiel 33:27-29.

¹⁶⁷Deuteronomy 18:22.

¹⁶⁸Ezekiel 12:21-28.

¹⁶⁹Ezekiel 21:27.

¹⁷⁰Genesis 49:10.

¹⁷¹Ezekiel 45:13-24.

¹⁷²Leviticus 1-7.

¹⁷³Numbers 1, Numbers 26.

¹⁷⁴Jeremiah 7:31, Jeremiah 19:4-6, Jeremiah 32:34-35.

¹⁷⁵Genesis 22:13.

¹⁷⁶Genesis 8:20-22.

¹⁷⁷Ezekiel 21:27.

¹⁷⁸The KJV records the rewinding of time as the reversal of a shadow on a sundial.

¹⁷⁹Jeremiah 20:1-2, Jeremiah 20:7-8, Jeremiah 32:2, Jeremiah 38:4-6.

¹⁸⁰Jeremiah 23:25-32.

¹⁸¹Genesis 31:4-13.

¹⁸²Genesis 31:3.

¹⁸³Jeremiah 8:8.

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- ¹⁸⁴Jeremiah 23:33-40.
¹⁸⁵Genesis 27:20.
¹⁸⁶Jeremiah 36:20-23.
¹⁸⁷Jeremiah 36:32.
¹⁸⁸Jeremiah 27:6.
¹⁸⁹Jeremiah 27:3.
¹⁹⁰Ezekiel 25-32.
¹⁹¹Jeremiah 46-51.
¹⁹²Jeremiah 48:47, Jeremiah 49:6.
¹⁹³Deuteronomy 23:3.
¹⁹⁴Jeremiah 31:29, Ezekiel 18:2.
¹⁹⁵Jeremiah 31:31-34.
¹⁹⁶Deuteronomy 27-30.
¹⁹⁷Isaiah 39:5-7.
¹⁹⁸Jeremiah 27:6.
¹⁹⁹Isaiah 45:1.
²⁰⁰Nothing is too hard for the Lord but it is not his usual frame of prophecy to be so specific.
²⁰¹Ezra 4:12, Ezra 4:23.
²⁰²Jeremiah 38:19.

17. Eternal Life

God has ordained that mankind are mortal and that men will not live forever.²⁰³ What, then, can be the meaning of a promise for eternal life? Firstly, eternal life is the avoidance of an extinction event for humanity. In this way, life goes on forever and the infinite descendants of Abraham become more numerous than the stars in the sky. This is eternal life for mankind. Secondly, eternal life may refer to an immortal human soul. In this section, we will treat both concepts of eternal life.

If there comes a day when the last human dies, then life will not have been eternal. On that day, the descendants of Abraham could be totaled and found to number less than the dust of the Earth. Beyond that day, there would never again be someone using a time machine. Some human man would have had the last word about what history was. There would be no future generations through which God's intention might propagate all the way to infinity. To the contrary, if extinction never comes, then the limit at infinity which we have associated with the Spirit of God is generated by the mechanism presented in Section 2. The Sovereign Lord is separated from false gods because the timeline passing through God's ultimate victory in his Messianic mission is the only timeline that does not lead to extinction. The mission of the Messiah is to command the obedience of the nations as king over the whole Earth. Should the world never be united under the unified kingdom of David's heir, the future which unfolds is a timeline of assured extinction.

The road that leads to death is broad but the road that leads to life is narrow. All futures apart from God are doomed.

The nature of the eternal soul is as follows. Due to the 4D nature of spacetime, the time at which one was physically alive always exists in an earlier part of a Lorentzian 4-space called the universe.²⁰⁴ It does not disappear after death like it would in one's conception of the universe as a Euclidean 3-space. After death, God, via his time machine at infinity much later than any finite generation of mankind, can always enact smooth deformations of earlier worldlines to reset a life onto a different timeline: better or worse. God's preservation of the life of Hezekiah is an example of one such rewind.²⁰⁵

As God has made his covenant with the day and night, we must appeal to the richness of creation to note that there may exist many simultaneous timelines starting at creation and ending at the foot of God's throne. The other timelines are like the branches on the one true vine. Timelike infinity is a unique position in the universe but regions of spacetime are divided among a causal past, a causal future, and a spacelike separated region sometimes called *elsewhere*.²⁰⁶ As God has separated *water* from *water*,²⁰⁷ we expect all causal pasts among the descendants of Adam to converge on that separation in the very early creation. Likewise, all causal futures converge on timelike infinity. In the interim, however, there is room for God to farm separate timelines which are *elsewhere* with respect to each other due to some certain nuance associated with the finite speed of light. In this

richness of creation, there is still room for God to grow other branches which reconnect in the future. The future contains an infinite amount of time so God's ability to do this for the finite generations of mankind is unrestricted.

The key thing to understand regarding an eternal soul is that the time at which one was alive continues to exist forever due to the principles of relativistic physics. The somewhat popular idea that one is simply dead and gone after the time of death is pre-Einsteinian. There is no reason why a modern human should harbor a 3D picture of the universe. Instead, the story of one's life is written at the moment of death. That story is guidebook for what ought to be done with one's soul.

Matthew 16:25 (KJV)

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

In the context of relativistic spacetime, it is easy to understand the cryptic words in Matthew 16. If the story written at the end tells a tale of service to God even at the expense of one's life, then one may expect to be placed on a better timeline. God is good and just. To the extent that we have avoided a violation of God's covenant with the night and day making reference to the *elsewhere* region of spacetime (which will converge on the same time-

like infinity as all other timelines) one arrives at a notion of going to *heaven*. Here we have heaven as the future, and also heaven as a better place when God's rewind improves life in the way that Hezekiah was healed. Now we have also given context to a passage taken to describe the time travel war in Section 9: "they did not love their lives so much as to shrink from death."²⁰⁸ By faith in God, agents fighting against the devil were fortified by their knowledge that death is not to be feared. God controls the outcome of the soul, not the devil or any false god.

Psalm 56:1-4 (NIV)

- 1 Be merciful to me, my God,
for my enemies are in hot pursuit;
all day long they press their attack.
- 2 My adversaries pursue me all day long;
in their pride many are attacking me.
- 3 When I am afraid, I put my trust in you.
- 4 In God, whose word I praise—
in God I trust and am not afraid.
What can mere mortals do to me?

If all timelines converge on the future, then how was God able to separate *water* from *water* at the beginning? A formal treatment of this issue would be difficult and mathematical in nature invoking a distinction between causal timelines and all general classes of geodesics.

(Geodesics are the paths through spacetime.) Suffice it to say, far in the outer reaches of *elsewhere* there exists another infinity called spacelike infinity. It is not causally connected to any region inside the universe but it is connected to timelike infinity by what is called a null interval. This connection brings it into the realm of possibility that God can bend timelines away from timelike infinity and send them into another singularity at spacelike infinity. By such a mechanism, God would have the power to separate *the water* from *the water under the vault in the sky*.

In spacetime, there exist singularities whose local areas are called black holes. In the usual model of spacetime, timelines that terminate within a black hole are considered destroyed even while the black hole's own timeline does eventually arrive at timelike infinity: the biggest singularity of them all. (Possible exceptions include a creation singularity and a lesser understood spacelike infinity found in the outermost reaches of *elsewhere*.) While we have discussed God's ability to make *smooth* deformations, meaning that the shadow Hezekiah saw *crept* back up ten stairs instead of *jumping* up ten stairs discontinuously in an instantaneous motion, the termination of timelines on a black hole's singularity at finite time will induce a cusp on a timeline where the nature of the cusp is a discontinuity. The cusp is formed between the angle of the timeline going into the black hole and the angle of the black hole's continued timeline. The cusp feature is not present at timelike infinity because there is no outgoing angle with which to form a cusp. Still, the cusp

can be implemented at finite times during the interim of the universe. Therefore, the black hole or its technological analogues will provide a method for God's damnation even while black holes themselves are thought to converge eventually on timelike infinity. The cusp on the timeline makes the information about the distinct infalling timelines indistinguishable on the black hole's own continued timeline. Falling into the black hole can be thought of as the loss of the soul. The information about the soul necessarily exists within the black hole but contemporary physics suggests that information can never be recovered once it falls past a certain horizon. Furthermore, the region of spacetime known as *elsewhere* may be more complicated than is currently understood. It is not beyond the realm of physics that God would have the power to cast arbitrary timelines entirely away from the light of his creation, never to return.

Notes

²⁰³Genesis 6:3.

²⁰⁴Often laypersons conceptualize the 4D universe as a tesseract which is not so easily comprehended. The tesseract is the 4D geometry in the Euclidean topology while the real 4D universe has a non-Euclidean, Lorentzian topology. The 4D shape in the Lorentzian topology is only the hypercone which is very easy to imagine with complete accuracy. "Hypercone," <https://en.wikipedia.org/wiki/Hypercone>.

²⁰⁵Isaiah 38:5-8.

²⁰⁶"Minkowski space: Causal structure," https://en.wikipedia.org/wiki/Minkowski_space.

²⁰⁷Genesis 1:6.

²⁰⁸Revelation 12:11.

18. The Gospel of Jesus Christ According to John

The Gospel of John is the only one among the four canonical Gospels which does not suppose an immaculate conception. For this reason, it is favored in the present interpretation. Such a conception would violate the law of conservation of mass-energy due to the atoms needed get a complete human genome from one of Mary's eggs.

The raising of Jesus from the dead would follow as a rewinding of time in the way that God rewound time to heal Hezekiah. Similarly, Jesus' many acts of healing and his resurrection of Lazarus²⁰⁹ would be the same. While it seems unlikely that a direct rewinding of a few minutes of the afternoon might have brought Hezekiah off of the death timeline, it is possible that God acted through Isaiah at the point of no return for Hezekiah's ailments. Whatever the details are, we do not expect that the full nuance of the theory and application of temporal engineering is recorded in the sparse words of the scripture. In any case, if Lazarus was dead four days by the time he rose, then the idea of a direct rewinding would seem to violate God's covenant with the day and night. Even then, we may be getting too specific about the details of time travel recorded in the Bible's stories. Even the shadow going backwards across Hezekiah's sundial (or stairs) might require us to specify that God's covenant was with the day and the night but not the early afternoon and the late afternoon. Following along with great

specificity, the rewinding of Jesus' timeline from three days of death back into life would exceed the bounds of the model presently considered. For this reason, we will propose an alternative account of Jesus Christ consistent with God's promise of laminar, monotonic time from the time of the flood until the end of time.

John 1:1-17 (NIV)

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it.

6 There was a man sent from God whose name was John. 7 He came as a witness to testify concerning that light, so that through him all might believe. 8 He himself was not the light; he came only as a witness to the light.

9 The true light that gives light to everyone was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not

receive him. 12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— 13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

15 (John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'") 16 Out of his fullness we have all received grace in place of grace already given. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

In verse 14, the word became flesh. We take this to mean that the gospel of Jesus Christ is a summary of the collected knowledge of what God was like as a younger man before he escaped from the death timeline to ultimate victory. The word becoming flesh records that the gospel is the anthropomorphization of a history. In this light, the story of Jesus Christ would come earlier than

the events of Genesis 1, with respect to the chronology of the Holy Spirit, even while the time of Jesus Christ is said to be about 600 years after Nebuchadnezzar's destruction of Solomon's temple.

Verses 1 through 3 support our interpretation of God the Creator as the creator of not only the universe but the original time machine as well: "Through him all things were made; without him nothing was made that has been made." As supposed in Section 6, the inventor of the time machine would be invincible up until the time at which some conceptual or technical bottleneck was overcome. When time travel enters the realm of feasible technology, invincibility is no longer supported by a paradox underlying all applications of time travel and the history of the entire universe. In the melee over who would control the universe in the era of time travel, many people sought to kill God, who is called Jesus on the death timeline. They succeeded at least once. Probably many times they succeeded. Whenever it was written into history that God died, someone at a later time overwrote that so God would live. In the end, God lives. This is why it is said, "As surely as the Lord lives." In the light of God the Creator being anthropomorphized in the context of Roman Judea, Jesus' many acts of healing and miracles may tell the story of his work in physics *healing* the theories that modern physics could not synthesize into one beautiful and unified theory of spacetime and matter. On the other hand, God is a man of war and he may have healed people and reversed deaths by his own hand while fighting in the time travel war.

John 21:25 (KJV)

16 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

The final verse of John is supportive of the present interpretation. If Jesus was one man that lived less than 40 years, all of his actions could be easily recorded in books that would not fill a large library. On the other hand, if Satan's rebellion and the efforts of the false gods were such that God was killed as a younger man many times, meaning that Jesus was killed many times, then the curious conclusion of John's gospel in chapter 21 is easily understood. When Jesus is the character which symbolizes God's many failed attempts to complete the mission of the Messiah, possibly infinitely many such failed attempts to connect early history to the future through his bloodline and lordship over the nations, then the record of those things might be so voluminous that it could not be recorded in a world full of books, as John has written. In this way, when it is written that the light shines in the darkness and the darkness has not overcome it,²¹⁰ one envisions countless death timelines and countless futures in which humanity goes extinct when the connection to timelike infinity is never forged. However, the darkness

of the extinction timelines does not overcome the light of God which is the path to eternal life.

John 14:6-11 (NIV)

6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. 7 If you really know me, you will know my Father as well. From now on, you do know him and have seen him."

8 Philip said, "Lord, show us the Father and that will be enough for us."

9 Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? 10 Don't you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. 11 Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves.

These verses from John 14 illustrate an aspect of the trinity which is often mocked by unbelievers for an apparent requirement for extended logical abstraction. It

is asked: how can he be his own father? In the time travel interpretation, it is easy to see the meaning of Jesus' words. When God is Jesus as an older man, there is no way to enter the Kingdom of God but through God himself as a younger man before he had established that kingdom. When Jesus says that he does not speak by his own authority but by the authority of the father, one understands that the Spirit of God crafted the course of history to be such that Jesus' actions establish God's kingdom. Then, the many deaths of Jesus are an iterative development process reliant on Jesus and others not loving their own lives so much as to shrink from death.²¹¹

John 1:29-30 (NIV)

29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world! 29 This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.'["]

At the end, God will burn the weeds in the fire. This is how the sin of the world will be taken away: not by Jesus' death but by his persistence to overcome and the righteousness of his commands when he finally ascends to become king over the whole Earth.

When Jesus went into Jerusalem for the last time, he

knew he was going into certain death.²¹² The full account of Jesus' deeds would fill the world with written pages because Jesus went into certain death many times. Jesus was confronted in Jerusalem about his death being inconsistent with the prophecy of the Messiah enduring forever.²¹³ Jesus told the woman that she would have to wait a while longer for those things. (This confrontation appears to reference God's covenant with David. God promised that the Messiah's kingdom will endure forever.²¹⁴)

John 15:1-8 (KJV)

1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide

in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

The true vine of life is God's own timeline. The vine described in John 15 pertains to all the things written in this interpretation of the Bible.

Notes

²⁰⁹John 11:38-44.

²¹⁰John 1:4-5.

²¹¹Revelation 12:11.

²¹²John 12:12-36.

²¹³John 12:34-35.

²¹⁴2 Samuel 7:8-16.

19. Paul and Paulites

Paul was not an apostle of Jesus Christ. It is written in Acts that Paul and Jesus never met. Under his former name Saul, his first appearance in the Bible comes some time after Jesus had left *the earth*. In his first appearance, Saul is counted among the wicked at the murder of Stephen.²¹⁵ After that, Saul is reported persecuting Jesus' followers in his efforts to "destroy the church."²¹⁶

Acts 9:1-6 (KJV)

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him,

Arise, and go into the city, and it shall be told thee what thou must do.

In Acts 9, the author of Acts—probably an Israelite among the Greek diaspora²¹⁷ named Luke who was the author of an eponymous Gospel—records that Paul was called into the service of the Lord. How are we to know if this is true? When Jesus foretold his death, would he not have mentioned in the spirit of foretelling things to come, “And after I am gone, I will send a man to create new religion although I have never spoken of one. You should take his word as your law above the law of my father which I have praised and endorsed everywhere?”

The closing remark of some of Paul’s letters, “I, Paul, have written this with my own hand. You can recognize my handwriting,”²¹⁸ suggests that Paul himself was concerned that others might falsely write under his name. Some of his letters are signed this way. Some are not. Sometimes the New Testament is called the Pauline Bible because it is thought that most of the books were written by the man Paul who never met Jesus and had no first-hand account of the gospel. So, then, we have no way to know if the letters attributed to *Paul* were all written by the same man. On top of that, we *do* have great reason to disbelieve the account of Jesus’ appearance to Saul. Namely, Jesus never spoke against the law of the Lord or foretold that that law should be abolished after his death. In the opinion of this writer, Saul was fighting against Jesus and then came to believe he could do more

damage by perverting the message than denying it while throwing believers in prison. In damnation of allegations regarding *Paul*, consider that Paul hates God's covenant with Abraham.

Genesis 17:1-14 (NIV)

1 When Abram was ninety-nine years old, the Lord appeared to him and said, "I am God Almighty; walk before me faithfully and be blameless. 2 Then I will make my covenant between me and you and will greatly increase your numbers."

3 Abram fell facedown, and God said to him, 4 "As for me, this is my covenant with you: You will be the father of many nations. 5 No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. 6 I will make you very fruitful; I will make nations of you, and kings will come from you. 7 I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. 8 The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and

your descendants after you; and I will be their God.”

9 Then God said to Abraham, “As for you, you must keep my covenant, you and your descendants after you for the generations to come. 10 This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. 11 You are to undergo circumcision, and it will be the sign of the covenant between me and you. 12 For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring. 13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. 14 Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant.”

God’s covenant with Abraham is everlasting, as in verses 9 through 14. To judge whether or not Paul was truly a man of God, consider Paul’s words.

1 Corinthians 7:17-19 (NIV)

17 Nevertheless, each person should live as a believer in whatever situation the Lord has assigned to them, just as God has called them. This is the rule I lay down in all the churches. 18 Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be circumcised. 19 Circumcision is nothing and uncircumcision is nothing. Keeping God's commands is what counts.

The hubris of Paul! Who is Paul to lay down a rule for God's people? If God had called Paul, Paul's words would have complemented the words of the prophets and law that came before him. Instead, he teaches rebellion. What are these commands of God of which Paul writes in verse 19 if not those such as appear in Genesis 17? It is the hallmark of Paulite thinking to reject the Lord as lawgiver and to elevate the man Paul to that position instead.

Galatians 5:2 (NIV)

2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.

In Galatians 5, Paul writes, “If you conform to God’s *everlasting* covenant with Abraham, ancestor of David, ancestor of Jesus, then Jesus will be of no value to you.” Supporting the idea that *Paul* is not a unique person in the New Testament, consider that *Paul* himself, who may or may not be the author of Galatians, personally removed Timothy’s foreskin. Was it his intention to make Christ worthless for Timothy?

Acts 16:1-3 (NIV)

1 Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was Jewish and a believer but whose father was a Greek. 2 The believers at Lystra and Iconium spoke well of him. 3 Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek.

1 Corinthians 9:20-23 (NIV)

20 To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21 To those not having the law I became like one

not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22 To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. 23 I do all this for the sake of the gospel, that I may share in its blessings.

While there are any number of ways to read 1 Corinthians 9, the most negative way to read it is that to the Christians Paul became like a Christian because he wanted to pollute the message of Jesus Christ with rebellion. What law is Paul not under? Even if God did call Paul as in Acts 9, at what point might Paul have removed himself from the umbrella of the law of the Lord? In verse 21, Paul cites Christ's law but Jesus himself never gave any law other than the law of his father. The scourge of Paul's words cracks through the millennia when naive readers find that there must be some law apart from God's law because a man named Paul long ago said it was so. There is no such law. Jesus never spoke against the law of his father. To the contrary, he was able refute the Pharisees at every turn by his extensive mastery of that law, and his rigorous compliance with it. Paul would do well to be more Christlike in his own thinking.

Galatians 6:15 (NIV)

15 Neither circumcision nor uncircumcision means anything; what counts is the new creation.

Of what new creation does Paul speak? Jesus never spoke of a new creation and he never taught that one ought to reject the law of the Lord. Once Jesus was asked why he would not fast. He answered something about not pouring new wine into old wineskins.²¹⁹ This is another verse in the Bible which is taken out of context very often. Paulites cite this verse as motivation for their replacement of the word of God with the word of Paul. Sometimes this verse is taken to mean that the old law was “nailed to the cross” and that the new law is whatever Paul said it is. However, Jesus’ comment about wineskins did not pertain to the word of God or to the law of the Lord at all. Fasting was never required. It was only something people did on their own. When asked why he did not follow this tradition that the Lord had never ordered, Jesus said, “I have my own thing that I do.” When Paul writes about *his* own thing that *he* does, he tells people to reject God’s covenant of circumcision. Jesus spoke about his own thing being different from an act which was not commanded by the Lord anywhere. Paul’s thing that he does is to reject the everlasting covenant of Abrahamic fellowship with God.

There is no new covenant. The word of Paul does not overwrite the word of God anywhere except in the minds of Paulites. Christians live by the word of Jesus Christ but Paulites live by the word of the man Paul. Between

Jesus and Paul, only Paul teaches rebellion against God. If we are to believe that God reneged on the old covenant, why should we believe Paul, child of Satan, when he says that God won't renege on a new one? Paulites value the word of Paul above the word of Jesus Christ, and above the word of God as well. That makes Paulites heathens in every sense of the word. They call themselves Christians because the fact that they are heathens is unpalatable and they do not wish to call attention to that with a religious banner which does not shroud their true loyalties. It is written many times in the Bible that the word of God endures forever but it is never written that the word of Paul will endure forever. Still, Paulites cling to the word of the man Paul like it is the foundation stone upon which the Lord set his creation.

To the extent that the Pauline Bible may contain the words of more than one person calling themselves Paul, we will consider some further words attributed to *Paul*.

Romans 3:1-2 (NIV)

1 What advantage, then, is there in being a Jew, or what value is there in circumcision? 2 Much in every way! First of all, the Jews have been entrusted with the very words of God.

If this is an advantage of Judaism, the religion of Jesus Christ and the correct religion of all who would be

Christlike, then why does *Paul* declare himself not under the law given by those words? Why does Paul promote deliberate rebellion against the law contained in those words? In what way does Paul assign this advantage?

In Romans 2, Paul praises circumcision.

Romans 2:25-27 (NIV)

25 Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised. 26 So then, if those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised? 27 The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a law-breaker.

28 A person is not a Jew who is one only outwardly, nor is circumcision merely outward and physical. 29 No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a person's praise is not from other people, but from God.

The answer to the question in verse 26 is that the uncircumcised are regarded as they are. If one is a Jew

inwardly, then one will honor God's covenant of circumcision. How can one be a Jew inwardly, as Jesus Christ was, while rejecting God's covenant with Abraham, the grandfather of the Israelites whose religion came to be called Judaism? Jeremiah delivers prophecy against those who are circumcised but do not follow God's other laws.²²⁰ Deuteronomy, Jeremiah, and other books also phrase the act of circumcision of the heart as full obedience to God.²²¹ Circumcision of the heart is an Old Testament theme so the author of Romans—*Paul*—conforms to the word of God at least in part. However, Paul is wrong to phrase the issue of circumcision of the flesh and of the heart as an *either/or* issue. God makes it clear in his law that this is an *and* issue. Both are required. In the opinion of this writer, the Pauline Bible is tacked onto the Hebrew Bible in the way that the later chapters of Ezekiel were appended onto Ezekiel's primary account. Like the later chapters of Ezekiel, the Pauline Bible appears to be a mixed bag.

Isaiah 66:17 (NIV)

17 “Those who consecrate and purify themselves to go into the gardens, following one who is among those who eat the flesh of pigs, rats and other unclean things—they will meet their end together with the one they follow,” declares the Lord.

It is forbidden to eat pork.²²² Jesus is said to have explained that one is defiled by what comes out of the mouth, not by what goes into it.²²³ Likewise, neither were the Israelites defiled when they did not practice circumcision in the wilderness. Before the inheritance of the land, however, there was a mass circumcision event²²⁴ because the wandering Israelites were wrong to forsake God's law and sought to return to compliance. Eating pork is also wrong. Furthermore, the context of Jesus' words about defilement was nothing more than eating without first washing one's hands.²²⁵ The Gospel of Jesus Christ does not bless the flesh of swine. However, in a letter to Timothy, Paul does bless it directly²²⁶ following a few verses of sad irony about people in later times following the teachings of hypocritical liars.²²⁷ In modern times, many so-called houses of God feast on swine every Sunday. Some do it in fellowship with preachers that preach the word of Paul and Jesus jointly. Many do it in fellowship with a non-Levitical priesthood calling themselves the Lord's priests. Levites received none of the land taken from the Canaanites because their inheritance was to be the Lord's priests.²²⁸ Now many churches seek to rob the Levites of their inheritance, as was the way in the ancient Kingdom of Israel.²²⁹ Rebellion against God's covenant with Abraham is preached in the open. God's covenant with the Levites is ignored. Paul is elevated to the position at the top of the stairway to heaven. One wonders what will be the affiliations of the modernists when God's covenant with David is brought forward.

In the way that Satan said to himself, “I can do anything because God has blessed me,” the born again tradition among the Paulites teaches that one can engage in any manner of wickedness and God will forgive it to bless one’s soul with vast rewards. The only requirement is that a certain born again prayer must be prayed at least once in one’s life. This is wrong. The covenant which the Paulites claim was nailed to the cross states that God will never forgive some things.

Deuteronomy 29:19-21 (NIV)

19 When such a person hears the words of this oath and they invoke a blessing on themselves, thinking, “I will be safe, even though I persist in going my own way,” they will bring disaster on the watered land as well as the dry. 20 The Lord will never be willing to forgive them; his wrath and zeal will burn against them. All the curses written in this book will fall on them, and the Lord will blot out their names from under heaven. 21 The Lord will single them out from all the tribes of Israel for disaster, according to all the curses of the covenant written in this Book of the Law.

Has Paul not gone out on his own to teach rebellion against the law of the Lord?

When Peter asked Jesus how many times a transgression should be forgiven, Jesus did not respond that it should be forgiven an infinite number of times.²³⁰ Jesus answered 77 times, less than 100. Even then, Jesus was referring to transgressions against Peter, not against God. Paulites wrongly teach infinite forgiveness to the extent that God's people should not wage war on the wicked and destroy them wherever they may be found. Paulites often teach that love is the solution to wickedness while the word of God makes it clear that the solution to wickedness is often the sword. The Lord is a man of war and the history of his people is in large part a military chronicle of the destruction of those following the ways of other nations. Today, there exists one such nation that elevates the word of Paul above the word of God but then hides itself behind the banner of the name of Jesus Christ.

Throughout the Bible, God's word is paraphrased as, "If you obey my commandments, then I will bless you." At the end, Paul writes that obedience doesn't matter. It is often asked among the followers of Jesus Christ, "What would Jesus do?" As it relates to the present section, Jesus would never cite the word of Paul. Jesus would teach from the Old Testament only.

Notes

²¹⁵Acts 7:54-60.

²¹⁶Acts 8:3.

²¹⁷The Israelite diaspora refers to those who were scattered among

the nations during the destruction of the kingdoms of Israel and Judah as well as those who were scattered from the Promised Land in later times.

²¹⁸1 Corinthians 16:21, Galatians 6:11, Colossians 4:18, 2 Thessalonians 3:17, Philemon 1:19.

²¹⁹Luke 5:33-39.

²²⁰Jeremiah 9:25-26.

²²¹*E.g.*: Deuteronomy 10:16, Deuteronomy 30:6, Jeremiah 4:4, *etc.*

²²²Leviticus 11:7, Deuteronomy 14:8.

²²³Matthew 15:16-20, Mark 7:14-19.

²²⁴Joshua 5:2-8.

²²⁵Matthew 15:1-2, Mark 7:5.

²²⁶1 Timothy 4:3-4.

²²⁷1 Timothy 4:1-2.

²²⁸Deuteronomy 18:1-2.

²²⁹1 Kings 12:31.

²³⁰Matthew 18:21-22.

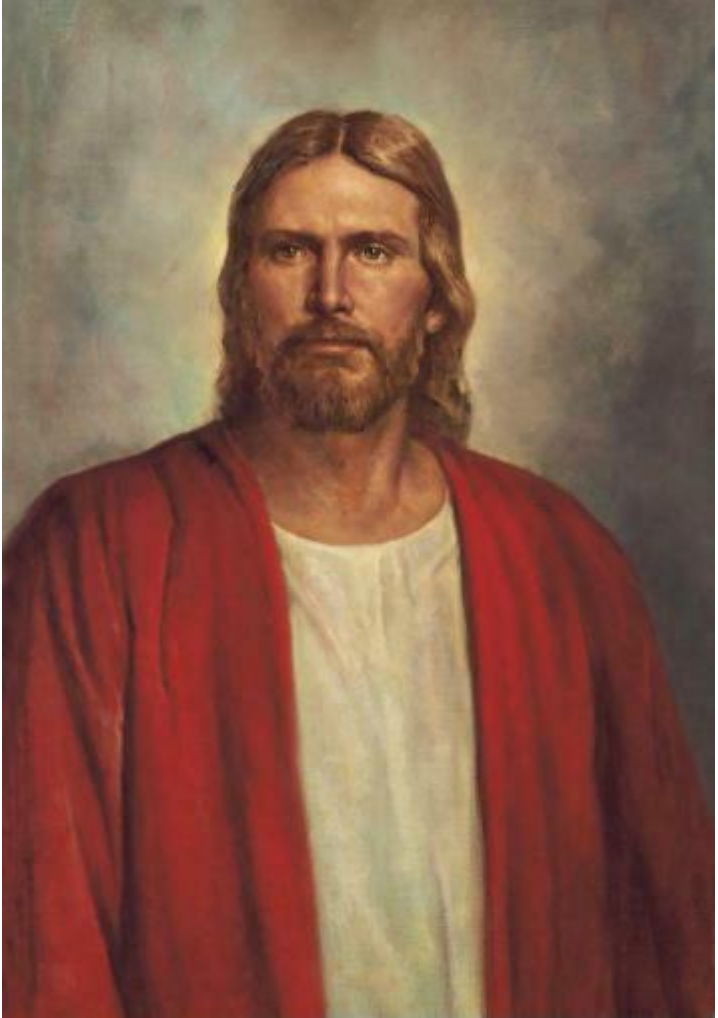


Figure 1: In 1 Corinthians 11:14 (NIV), Paul is said to have written, “Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him[?]”

