

Kingdom of God/Heaven

Matthew 16:18–20 (NKJV)

Plural Kingdom of Heaven –

Revelation of the Church

¹⁸ And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. ¹⁹ And I will give you the keys of the kingdom of heaven[s], and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

²⁰ Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

Mark 9:1 And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.”¹

²⁶ If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?² matt 12:26

¹³ “But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.”³

Matthew 23:13

Book of Mark, Luke, and John Acts – Kingdom of God

Romans 14:17 ¹⁷ for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit⁴

I Cor 4:20 ²⁰ For the kingdom of God *is* not in word but in power.⁵

1 Cor 15:24 Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. ²⁵ For He must reign till He has put all enemies under His feet. ²⁶ The last enemy *that* will be destroyed *is* death. ²⁷ For “*He has*

¹ [The New King James Version](#). (1982). (Mk 9:1). Nashville: Thomas Nelson.

² [The New King James Version](#). (1982). (Mt 12:26). Nashville: Thomas Nelson.

³ [The New King James Version](#). (1982). (Mt 23:13). Nashville: Thomas Nelson.

⁴ [The New King James Version](#). (1982). (Ro 14:17). Nashville: Thomas Nelson.

⁵ [The New King James Version](#). (1982). (1 Co 4:20). Nashville: Thomas Nelson.

put all things under His feet.” But when He says “all things are put under *Him*,” *it is evident that He who put all things under Him is excepted.*²⁸ Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.⁶

Jana 9/13/17 The kingdom of God is from within, the kingdom of heaven is without. The scribe holds the key to let these little ones out

March 22, 2012

Persis

Dimension/Realms/Kingdom

There are Kingdoms in the dimensions
the realms and the spheres
Kingdoms locked away
Behind fences and walls
Keeping my people
Unable to fulfill their Call

Kingdoms of fear
Of delusions and pain
Kingdoms of little faith
Of no hope in My name

Kingdoms of hopelessness
Despair and torment
Confusion and delusions
Running hand and hand
Behind walls of cement

Who will it be
To bring freedom and sight
To these hopeless and forgotten
These peoples I love
Who will bring freedom

⁶ [The New King James Version](#). (1982). (1 Co 15:23–28). Nashville: Thomas Nelson.

From all of the above?

Come, get out of your boxes
Come into The Light
Exploring new revelation
Embracing the truth
That through Me and by Me
We can win the race

New doors must be open
The media to expose
The lies of the enemy
The falseness he represents
The futility of his promises
Must be exposed

Keep flying
Keep going
Keep opening doors
Keep pulling down walls
And fences galore

Be bold and step out
Of your boxes so safe
Come, jump and jump high
I will catch you for sure
And fly we will go
To dimensions and kingdoms
Yet to unfold

For what it might be worth. As I got into this I was thinking of you & Dean
Persis

Persis Tiner
310-390-4560
4059 East Blvd., LA CA 90066

May 1, 2013

Kingdoms & faces
Faces & places
I have given to those who walk in high places.
The places I give you

Will bring forth much fruit
From a heart which is mine
From pure motives Devine
So drop all agendas which are not mine
Die, I say die
To the self that you cherish
And come journey with Me
To new kingdoms & faces.
Yesterday I felt that I had missed the interpretation of my word & thinking about it this AM,
This is what I get. For what it is worth
Have a blast today my dear friend.
Persis

April 23, 2012

Trying to condense and give you only what feels important so if you have any questions or want more on something specific, please let me know.

Dream 4/21

I was in a large house with Paul Cox and many others. We all have rooms and are staying there. In a scene, Paul gives me a statue that he screws off of a large Christmas scene. The statue is the size of about a 2 yr old child and is molded to the shape of a child you would carry on your hip. The clothes are red and green. Paul tells me that he wants me to have this statue because he got a gift of a new one for Christmas and was putting it in the scene. I put the statue on my hip and walk away.

In a scene, we are all in a little church together. Paul gives each of us a list on a piece of paper. I look down and read the title "Christmas week #2". Then I read Stargates to ____ ____ _____. (Can't remember the 3 words). I think they are titles to songs and we got a new list each week.

Then back at the house, Paul and I are trying to talk about a recent experience I had with Debbie where Gabriel came and we went on a train ride through the kingdoms discerning what was happening in each one but protected in the train. (which really happened in the natural). There were people coming around and it was loud so we decided to continue later.

We were all tired and ready for some rest. Paul told me that he had been with his nephew staying up late working on taxes and he was really tired. Then we began talking about song lyrics...We were singing or hearing...."What is it all about Alphie? Is it just for the moment that we live?" I said "Paul, doesn't it say "are the angels in tune?" Paul says "yes, and wait til you hear the rest of the lyrics." Then the other people are around and Paul send a young boy to his music room to get the album Alphie. Paul also begins to hand out little yellow slips of paper with the lyrics to the song on them but the writing is very small print. I watch the young boy go into a room with curtains hanging all around the walls and behind the curtains are music albums. He finds the album Alphie and I see it in his hands. It is the size of an old vinyl album but then it has a pop out the size of a DVD holder and then another one CD sized with a square little hole in the middle.

I see another boy go into a room with a dog and cat and I walk down to close the door so the animals wont get out and the boy says they get out even with door closed..

Then Paul says "play Alphie"

Then it is 10pm and we are all on the way to the "fish shack" despite being so tired. Going to eat and Debbie is driving us.

This word came two weeks before the King and Kingdom revelation!

July 30, 2017

Rob on phone

In a fortnight I will begin to change the very expression of Christianity. Can a nation be saved in a day? Am I not able to do that which seems impossible. I am coming like a fire to burn away the existing structure of my church worldwide. It will be violent for the kingdom of God is taken by force. As you know Paul the Kingdom of god is not a matter of talk but of power. I am releasing power back into my church but I must breathe upon my dead ones for the church is full of orphan sons and daughters and just as Elijah went up into the upper room to revive the widow's dead son I am coming to breathe new life into my sons and daughters who are dead. New life, new life, new life. I am reviving my bride. I am reviving my bride. I am restructuring my church and I will not rest until my gatekeepers get in sync with my heart for my bride. It is not their bride it is my bride. I will release the fear of the Lord back into my church. There will be awe and wonder again. The stronghold as you already know is control. My gatekeepers will soon learn that they need to take their hands off of the steering wheel and they need to let me drive and direct my church.

Substantial breakthrough is coming Paul. Delta, delta, delta. There is a shift in the atmosphere.

I have laid the cornerstone for I am that stone. I am building on the apostles and prophets. The wineskin is now shifting into gear and if my pastors, my gatekeepers, do not shift then the car will stall. They will get in sync for I will leave them behind. It is all about the heart. I am looking for the heart. I am looking for people with the right heart. What began, my son Paul, decades ago is taking traction now. Traction. It is taking hold. Hearts are opening. It is time.

Feeling Kairos time.

Now feel time is a being.

It is time. I can do what I want to do when I say "now!" and nothing can stop me! Times of refreshing in the presence of the Lord for when I am present my kingdom has come and nothing can stop me. My church has been calling out for the harvest but in this Kairos season

I am saving my church. The harvest is the church in this season. Hearts must be shifted. I am bringing good news to my church for a wounded bride cannot accomplish what I want to accomplish. Revelation is coming forth that will answer the woman who asked you Paul "How come this isn't be taught in the church."

Mark 2:22 You cannot put new wine in old wineskins. As you know old wineskins will burst. I am looking for the right heart to release the new wine into new wineskins. Control has keeping control of the wineskins and not allowing me to form new wine in new wineskins. It has all been a fallacy a mindset. My church is never been in control. She has been doped into thinking she has been in control. Let go of the wheel unless I have to pry your fingers off. Let go of the wheel. I want my church back. I live through and in her to bless the nations. Let go of the wheel.

Cherub
Eyes and wings.

Keys of authority. The enemy has created a divine to cause imbalance in my church so she walks in perpetual fatigue because. I will be in control and vanquish the enemy. Give me back control.

There has been an assignment of fatigue against you Paul. You have been obedient. [Rob breaks off fatigue off of me. Chronic fatigue, imbalance. Remove those devices]

New day. New dawn. In this new season, you will no longer be rejected. There will be a fresh receptivity to the gift of discernment, the revelation of the heavenly realms.

Elisha
It is double trouble for the enemy for I am taking down his kingdom. Signs and wonders and miracles. He took out Jezebel which is control.

August 11, 2017

I was having a conversation with Micah Lyle and he told me of Joseph of Cupertino who would levitate when he took communion. I told him that I thought I had a dream about this and found the dream. What is strange is that I was staying in Cupertino at a Hilton and there is a Catholic church called St. Joseph of Cupertino. This seems tied to Zero Point Energy which we talked about the next day

April 14, 2017

Dream
Levitating

I was with Micah at UCLA. Micah was extremely glad to be with me and stayed close to me. It seemed I had been invited to come to meet with a small group of kids that Micah knew. We sat on a lawn and met with this small group and there were two other groups also on the lawn. I then stood up on my tip toes hovering perhaps a little over the ground and began to spin around making sign languages with my hands while either Micah or one of his friends interpreted what I was saying with my hands. It seemed that we were unconcerned that others on the grass were watching us. The scene changed and we were watching a casual basketball game but there were no hoops which I found very curious.

The dream was extremely intense and real.

August 12, 2017

I first discerned the Kingdom of God – ½ back part of where I discern thrones and two rods going down my back. I could feel a force field in front of me with two parts the first rotating counter clock wise and the outer one clockwise. It is like the nazi bell.

I can feel two tangential gates and a point in front of me (above the first eye of the Lord). See TN notes as I could feel a blockage there.

Unity

Throwing Barbara in this chain because she may be able to shed some light here too.

I do want to understand a couple things better.

1. Why is there an "initial factor of 1000?"

My current thought: Joshua 23:10 - One man of you puts to flight a thousand, since it is the LORD your God who fights for you, just as he promised you.

Hence, when God is for you, it seems that you already have a "factor of 1000" fighting on your side. Oh I see, so a day with the LORD is a thousand years (Psalm 90) (also Peter quotes this). By Wisdom your days will be multiplied and years will be added to your life. It seems as if God's blessing and multiplication factor is 1000. Blessing of a righteous man endures 1000 generations. So "God's multiplication factor" is 1000, whenever God gets into a situation or number/event everything seems to be multiplied by 1000

So with God, when it's just you, because God is with you, there is already a multiplication factor of 1000.

2. Why does each bond (I.E. a connection between Paul and Micah is a "bond") have a multiplication factor of 10?

My current thought: There are seven eyes of the LORD. Each eye adds one connection multiplication factor. Now there is also the Father, the Son, and the Holy Spirit. That gives "10," and so each bond that is added forms a connection between the seven eyes of the LORD, and three other places, which I think is the Godhead in us. It could also be that we connect at the body, soul, and spirit levels.

I still feel there's more understanding here. I don't fully understand the significance of the number 10.

I also will note that God's multiplication factor (1000) is interesting. 1000 is $10 * 10 * 10$ or 10 cubed. So 1000 is a perfect cube, it is the volume of a $10 \times 10 \times 10$ cube.

Maybe it's 1000 because Father, Son, and Holy Spirit each have a factor of 10 and together they are in perfect unity forming $10 \times 10 \times 10 = 1000$.

Micah

8/17

It is the "**ground state field of energy constantly interacting with all subatomic matter.**"

It means that the basic substructure of the universe is a sea of quantum fields that cannot be eliminated by any known laws of physics.

- McTaggart, Lynne. The Field: The Quest for the Secret Force of the Universe (p. 19). HarperCollins.

God bless you

Sarah

Paul,

Torsion Energy is spin energy. Anything that rotates produces torsion energy - spinning tops, stars, the earth. A vortex is a torsion field. Think of an empty soda can being twisted in opposite directions at each end. That is what torsion does to the space-time matrix. It twists and folds it. Any rotating object distorts space time. This twisting and folding has some interesting side effects.

Zero Point Energy: The background energy of the universe always present even in a vacuum. It is caused by subatomic particles flashing in and out of existing billions of times a second. This energy is multi-dimensional (beyond our 3 dimensions of space) and not readily accessible. It is really infinite energy. A cup of this energy has been said to be able to boil the world's oceans many times over.

Torsion or spin field energy acts as a rotating hyperspace gate allowing zero point energy to enter our 4D spacetime. It has been described as being like a rotating whirlpool that can be dipped into the zero point energy field and it can direct that zero point energy into our 4D spacetime.

The Nazi Bell used two counter rotating cylinders to produce torsion energy which they used to tap into zero point energy. The whirling torsion field was binding with gravity in hyperspace (not in our 4D) to produce a levitational effect (overcoming gravity). Per the soda can effect of what torsion does to space time, it changes time as well. The Nazi Bell both changed time within its chamber and levitated.

I wonder now if the zero point energy is "the waters" of Genesis 1, perhaps "the waters of life". I have also wondered if it was the Holy Spirit but I think not because evil people like the Nazis have tapped into zero point energy. I'm not feeling that it is the Kingdom of God. I could be wrong.

Blessings to all

Sarah

August 31, 2017

Jill notes of torsion energy and eyes of the Lord

The transmitter/receiver towers that are on either side of the crown should start either a person's feet, or at the groin area (my picture shows them starting at the crown, which is wrong). This is necessary because each point point (eye of the Lord and Crown of Righteousness) has a gate on each side of it, which takes the power and directs it forward in a beam, the beam from each gate then meets in the front of the person and then forms a single power beam that shoots out. At the point where the beams meet is zero point energy, and I have it colored red. Also, I think that each Chakra have two spinning parts, but I don't know what those look like, and I think that they work the same way as the crown of righteousness

Somehow, I do not understand this, the 2 gates on either side of person's head (and on either side of each Chakra) act like a battery poles (negative and positive), and the power from the throne of God, is directed first through the mind of the person and over to each gate; and then the power is directed from each gate forward, with the beams meeting in front of the person, about a foot in front of them. Where the beams meet, there is zero point power (the red in the front of the crown).

The spinning stars are sending their torsion energy down, and they are making, something in each of the Chakras spin (I think), which similarly allows each of those eyes to activate the power that is coming through them using their gates and also making beams of power and light.

Also, there is some sort covering on the crown. I do not know if the veil is over the crown, or under it.. but that cover goes down past the shoulders. It reminds me of the head coverings that the Arab men use.

Also, the rods that come off of the back of it... they look like Aaron's rod that budded.. other than decoration, I don't know what they are for.

The effectual fervent prayer of the righteous man avails much, is the biggest understatement I have ever heard. Earning that crown is where all of the power lies.

I don't understand about battery power, or torsion or zero energy so I think that this model needs to be cleaned up.

September 9, 2017

Realized in MN that zero point energy is fire. God is an all consuming fire. Chariots of fire. Ezekiel 1 and 10.

It is a wheel within a wheel – Ezekiel wheel which is torsion energy.

The people walked in two circles and around Donna and I and I later felt lightning strikes coming on me for several minutes

Exodus 24:17 (NKJV)

¹⁷The sight of the glory of the LORD *was* like a consuming fire on the top of the mountain in the eyes of the children of Israel.

Deu 4:11-24

Deu 5:22-26

Exodus 24:17 (NKJV)

¹⁷The sight of the glory of the LORD *was* like a consuming fire on the top of the mountain in the eyes of the children of Israel.

Daniel 7:9–10 (NKJV)

Vision of the Ancient of Days

⁹ “I watched till thrones were put in place,
And the Ancient of Days was seated;
His garment *was* white as snow,
And the hair of His head *was* like pure wool.
His throne *was* a fiery flame,
Its wheels a burning fire;

¹⁰ A fiery stream issued
And came forth from before Him.
A thousand thousands ministered to Him;
Ten thousand times ten thousand stood before Him.
The court was seated,
And the books were opened.

Hebrews 6:4–5 (NKJV)

⁴ For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come,
Ephesians 1:20–21 (NKJV)

²⁰ which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*, ²¹ far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

Matthew 3:2

The Kingdom of heaven is *AT HAND*

έγγίζω “to bring near”: Polyb., VIII, 4, 7: τὰς ναῦς τῆ γῆ, mostly intr.: “to approach”: Polyb., IV, 62, 5 with gen.; Diod. S., XIII, 77, 3; with dat., Polyb., XVII, 4, 1; Epict. et Diss., III, 10, 14: τῷ διαλυθῆναι τὴν ψυχὴν ἀπὸ τοῦ σώματος; *ibid.*, IV, 11, 3. Rare in the pap., P. Oxy., IX, 1202, 8. With gen., e.g., Pap. de Theadelphia, Pierre Jouguet (1911), 17, 12; with dat.: P. Gen., 74, 17.

έγγύς a. “in the vicinity,” “close by.” Abs. Thuc., III, 55, 1 (έγγύς ὄντες) etc.; with χωρεῖν, Aesch. Sept. c. Theb., 59 f.; with προσέρχεσθαι Soph. Phil., 788; usually with gen.: Hom. Il., 10, 274: έγγύς τῆς ἐκκλησίας; P. Masp., 313, 54. Hence with gen. in the sense of “in the presence of someone”: έγγύς τῶν παράρχων, P. Lond., IV, 1660, 21; BGU, III, 814, 30 (έγγύς τοῦ ἀδελφοῦ). More rarely with the dat., as in Hom. Il., 22, 453; Eur. Heracl., 37. b. Temporally “near at hand.” Epict. Diss., III, 26, 6: έγγύς ἤκουσιν τῷ μηδ’ ἀποθανεῖν δύνασθαι c. In counting “almost”: P. Oxy., III, 472, 34: μετ’ ἐνιαυτὸν έγγύς; Xenoph. Hist. Graec., II, 4, 32: έγγύς τριάκοντα τῶν ψιλῶν. d. “Similar”: Plat. Phaed., 65a: έγγύς τι τείνειν τοῦ τεθνάναι; Plat. Gorg., 520a; Epict. Diss., IV, 11, 36. e. “Related”: Plat. Resp., III, 391e; Aesch. Suppl., 388; Epict. Diss., III, 1, 20. f. Figur. of a spiritual attitude, Epict. Diss., I, 2, 14; II, 17, 40; IV, 1, 135.

έγγίζω is very common in the LXX, though the trans. is rare (Gn. 48:10, 13; Is. 5:8 etc.). Joseph. uses έγγίζειν only in the spatial sense (Bell., 5, 408; 6, 16; 1, 617), but כִּרְק in older Heb. is used also for temporal proximity, Spatially, we find έγγίζω with ἕως and gen. in Ju. 9:52; 1 Macc. 3:26; with the dat. of person or obj. in Ex. 19:22: κυρίῳ τῷ θεῷ; Dt. 4:7: θεὸς έγγίζων αὐτοῖς. Cf. Iερ. 23:23, where έγγίζω is used to denote the nearness rather than the remoteness of God’s working (as in the Mas.). With πρὸς τινα, Gn. 27:22 etc.; with εἰς (B: πρὸς) and acc., 2 Βασ. 11:20; 19:42; with ἐπί τινα, ψ 26:2. To some extent כִּרְק and שָׁנַן acquire technical cultic significance. The pure in the sense of cultic ritual (priests) may draw near to God, e.g., Ex. 3:5; Lv. 21:21 (προσεγγίζω); Ez. 40:46 etc. Elsewhere in the prophets and hagiographa έγγίζω is used generally for a pious disposition (with or without τῷ θεῷ or πρὸς τὸν θεόν), Is. 29:13; ψ 31:6; Jdt. 8:27 etc. Temporally it is found in Nu. 24:17; Hab. 3:2; Is. 26:17. In Dt. Is. the approach of the time of salvation is always denoted except in 41:21, e.g., 50:8: έγγίζει ὁ δικαίωσας με; 51:5: έγγίζει ταχὺ ἡ δικαιοσύνη μου; 56:6: ἤγγικε γὰρ τὸ σωτήριόν μου παραγίνεσθαι. Ez. speaks of the έγγίζειν of the day of judgment in 7:7 (= 7:4); 22:4. Cf. כִּרְקָה לְגֹאֲלֵי אֲנִי הַגְּאֻלָּה הַזֶּה שָׁנַן כִּרְקָה שָׁנַן = ὅταν έγγίση ὁ ἐνιαυτὸς τῆς λυτρώσεως, ἐγὼ λυτροῦμαι ὑμᾶς, Tanch. בהר 4, 105. Similarly έγγύς is a tech. term for the proximity of judgment in OT prophecy, e.g., Jl. 1:15: έγγύς ἡ ἡμέρα κυρίου; 2:1: έγγύς ἡ ἡμέρα σκότους 3(4):14; Ob. 15; Zeph. 1:7; 1:14: έγγύς ἡ ἡμέρα κυρίου ἡ μεγάλη; Is. 13:6; Ez. 30:3. In the

LXX ἔγγυς also has the sense of “neighbour,” Ex. 32:27 (τὸν ἔγγιστα); ψ 14:3 (τοὺς ἔγγιστα), usually for the Mas. כִּי־רֵקָה, but also for פָּנָי in Job 6:15 and יְנִיף יְאִיָּה in Est. 1:14. Often it denotes the relation between God and the righteous: Ps, 33:18: Ἐγγύς κύριος τοῖς συντετριμμένοις τὴν καρδίαν, ψ 118:151: ἔγγυς εἶ κύριε; ψ; 144:18: ἔγγυς κύριος πᾶσιν τοῖς ἐπικαλουμένοις αὐτόν. Philo uses ἐγγίζειν as an expression for encounter with God: Leg. All., II, 57 (οἱ ἐγγίσαντες θεῷ, of earthly death leading to the vision of God); Deus Imm., 161 (Ἀβραὰμ ἐγγίσας τῷ θεῷ). Joseph. has ἔγγυς without case in Ant., 14, 345: ἔγγυς γὰρ ἦν ἡ θάλασσα; 7, 284; 8, 340; Bell., 5, 276; with dat.: Ant., 1, 335: ἔγγυς αὐτῷ γενόμενον; Bell., 2, 138; Ant., 7, 218. More common is the use with the gen.: Ant., 14, 85: ἔγγυς Ἱεροσολύμων etc. In the temporal sense Joseph. uses ἔγγυς only in the edict of Caesar in Ant., 14, 193: ἐν τῷ ἔγγιστα ἐν Ἀλεξανδρείᾳ πολέμῳ.

1. The NT usage is based on Dt. Is. In the older writings the distinctive feature of both ἔγγυς and ἐγγίζειν is that they express the characteristic aspect of the early Christian situation, being used of the eschatological fulfilment, of the great turning point in world history, of the coming of the kingdom of God directly into the present as the miracle of God. E.g., Mt. 3:2: ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν, cf. Mk. 1:15 and par. Mt. 10:7; Lk. 10:9, 11; 21:8. Again, we read in Mt. 21:34: ἤγγισεν ὁ καιρὸς τῶν καρπῶν—a similitude for the time of fulfilment; cf. also ἔγγυς in Mk. 13:28 and par.: ἔγγυς τὸ θέρος, and Mk. 13:29 and par.: ὅτι ἔγγυς ἐστὶν ἐπὶ θύραις. Again, ἐγγίζειν is linked with the destiny of the Son of Man, which is simply a sign of the final event (Mt. 26:45; Mk. 14:42 and par.), as is also the coming destruction of Jerusalem (Lk. 21:20) or the approach of the risen Lord to His disciples (Lk. 24:15). Mt. 26:18 refers to Jesus’ hour of destiny, which means so much for the ultimate fulfilment. In Lk. 19:11 the ἔγγυς expresses the belief that the journey of Jesus to Jerusalem and the dawn of the kingdom of God coincide. Sometimes Lk. can also use ἐγγίζειν in the strict eschatological sense as a “sacred word” in relation to the mystery of the final fulfilment (10:9, 11; 21:8, 20; 21:15).

Paul uses ἐγγίζειν only to describe the unique aspect of the Christian life. It may indicate the coming of the rule of God in R. 13:12 or the fact that Epaphroditus is placed in danger of martyrdom in Phil. 2:30. He uses ἔγγυς only in the short eschatological message in Phil. 4:5: ὁ κύριος ἔγγυς, and in R. 10:8 in a quotation from Dt. 30:14 which is expounded in terms of eschatological preaching on the basis of the presence of the Messiah. In Eph. 2:13 and 2:17 the Gentiles, who once had no part in the community and were without hope and without God, are described as those who have drawn near in Christ, and therefore in eschatological terms. The Catholic Epistles (Hb. 10:25; Jm. 5:8; 1 Pt. 4:7) also use ἐγγίζειν for a situation of tense eschatological expectation. In Hb., as in OT prophecy, ἔγγυς refers to eschatological judgment. In Hb. 6:8 defection from Christ brings destruction in the imminent judgment. 8:13 speaks of the overthrow of the OT order by the new established in Christ. On the other hand, in Hb. 7:19 and Jm. 4:8 we have the formula ἐγγίζειν τῷ θεῷ from the LXX and Philo, except that the certainty of the actualisation of the drawing near is now stronger and surer and more complete than in the OT and later Judaism. Like the Synpt., Rev. uses ἔγγυς only as a term for the near coming of the kingdom of God. Thus we have ὁ γὰρ καιρὸς ἔγγυς in 1:3; cf. 22:10.

2. A very different use of ἐγγίζειν and ἔγγυς as indications of time and space is also to be found, esp. in Lk. and Jn. Ἐγγίζω is used a. with the dat. to indicate place and movement in Lk. 7:12; 15:1, 25; 22:47; Ac. 9:3; 10:9; 22:6, or with εἰς in Mk. 11:1; Mt. 21:1; Lk. 18:35; 19:29; 24:28; with ἐπὶ τινα in Lk. 10:9 (cf. Lk. 12:33), μέχρι τινός, Phil. 2:30; also in the abs. in Lk. 18:40; 19:37, 41; Ac. 21:33; 23:15. On one occasion Lk. uses it to indicate a festival (22:1); in Ac. 7:17 it denotes the time of promise given to Abraham. b. Temporally, of the hour (Mt. 26:45) or the day (R. 13:12; Hb. 10:25)

or an end (Lk. 21:20) etc. In Mt. and Mk. ἐγγίζειν is only once used spatially (Mk. 11:1 and par.), and this in relation to the holy city. ἐγγίζειν does not occur at all in Jn.—a possible sign of the transmutation of eschatological expectation which leaves no place in his vocabulary for the sacred word of the previous period. In Ac. ἐγγύς is used only for place: 1:12: ἐγγύς Ἱερουσαλήμ; 9:38; 27:8. Ἐγγύς is used temporally in Jn. 2:13; 7:2; 11:55, and it is worth noting that on two occasions this refers to the passover, which elsewhere (2:23; 4:45; 6:4; 11:55) almost certainly has eschatological significance in relation to the paschal lamb (1:29). We thus have here a final eschatological echo, the festival being linked with the death of Jesus with its significance for the last time. Elsewhere in Jn. ἐγγύς is used spatially, e.g., 3:23: ἐγγύς τοῦ Σαλίμ; 6:19; 6:23: ἐγγύς τοῦ τόπου, ὅπου; 11:18: Βηθανία ἐγγύς τῶν Ἱεροσολύμων; 11:54: ἐγγύς τῆς ἐρήμου; 19:20, 42.

Thus in the early days of Christianity ἐγγύς and ἐγγίζειν are among the words which suggest the sacred awe of all expectation of the *telos*. They express hope of the imminence of the coming world and are therefore sacred words used only in connexion with the great hope of consummation. Only later, when the passion of faith declined, did the usage change, as especially in Lk. and Jn., and they were again used in the secular sense to denote time and place.⁷

Matthew 11:12

Taking the kingdom by illegal means. Thus the βιαστής is the *violator*, the man of force who achieves his desires by theft. In Mt. 11:12 the word corresponds to the preceding βιάζεσθαι, which, as we have shown, must be referred to the violence of the foes of Jesus in the persecution and hampering of the rule of God. It is worth noting that Origen in his Hom. in Lev., IV, 4 (p. 320, 7 ff.), restrained by the obvious meaning of βιαστής, gives an ambiguous interpretation of the second clause in Mt. 11:12: among the raptores are both the *boni* who desire and therefore take the kingdom and the *mali* who usurp it. As the Memphitic rendering perceived, however, the latter is the only correct choice. Thus in the case of βιασταὶ ἀρπάζουσιν we must reject the exposition *in bonam partem*. The meaning indicated by the βία is “violently to assault the divine rule, and to rob those who come to it of its blessing.”⁸

September 23, 2017

AFP

After two days of feeling evil leaving I went to APF and it was very difficult until Brian read Ephesians 1:21 the age to come and then I felt the Power of the Age to come and I realized that the Kingdom of God/Heaven is tied to this.

September 26, 2017

⁷ Preisker, H. (1964–). [ἐγγύς, ἐγγίζω, προσεγγίζω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, pp. 330–332). Grand Rapids, MI: Eerdmans.

⁸ Schrenk, G. (1964–). [βιάζομαι, βιαστής](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 614). Grand Rapids, MI: Eerdmans.

Kairos Time

You share in the inheritance with all the saints. Though it is an individual promise the expansion must co create. Understand what it means this sacrifice for sin for all time. The position who sat down at the right hand of God will be defined. This is the time beyond and the time behind to recognize my enemies are made a footstool for his feet. He perfected all time who meets all in all in every need. This is the fullness of the law that is in their hearts and mind and their lawless deeds will be remembered no more. This is the resurrection design.

My bride is coming into the time of times and half times. The position at His right hand will not be denied. The Intimacy will share in the mysteries of the Kingdom. I am unlocking the fullness and freedom. Time is a tool to order those things that are not from the invisible to visible if you hold the position of perfection and that you lack not. A place of convergence where sounds, numbers, and colors exist. I have prepared a table for the correction of creation and my bride will know she has been kissed.

Discerning the times is much more than you thought. You actually align it with the government of time if you trust his heart. You will begin to see the suddenlies of God taken from a prepared completion in the power of the age to come.

When you tap into this, this zero point all else will be given and the kingdom of heaven will take its course. You are learning to use time for the kingdom at hand. Discern it and recognize it. The plan of God is in the heart of man.

Ungodly Kingdom

<http://skywatchtv.com/2017/10/03/saboteurs-part-18-great-seal-prophecy-americas-coming-grey-champion/>

Hermes Trismegistus of the *Hermetic Corpus* wisdom texts prized by the Rosicrucians (and by extension, the Freemasons) regaled his disciple with a principle for the workings of the universe: “As Above, So Below.” This code is so buried in esoteric mysticism today that you find it even modeled by “The Magician” in the tarot deck; one of his hands holds a wand toward Heaven, and the other points to the earth, signifying the magician’s (and alchemist’s) role in the metaphysical link between Heaven and earth—and this artwork is a direct result of the “As Above, So Below” maxim. Straight from Trismegistus’ *Emerald Tablet* writing from the *Hermetica* is the explanation of this mystical connection:

That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing. And

just as all things have come from this One Thing, through the meditation of One Mind, so do all created things originate from this One Thing, through Transformation.^[4] To those who are understandably confused by this obscure and cryptic text and what this “One Thing” might be, consider what Nikki Scully writes about the Emerald Tablet in her book, *Alchemical Healing: A Guide to Spiritual, Physical, and Transformational Medicine*:

The basic tenets of alchemy are distilled in the Emerald Tablet, one of the most quoted and studied of the guiding treatises of alchemical lore.... The Tablet suggests that “that which is above is the same as that which is below: All that exists is of One Mind, or of One Thing, and they are the same.” It is the goal of the alchemist to bring spirit and matter into alignment and harmony. Within that relationship rests the secret of creation, and with it our ability to co-create our own reality....

The language used to convey ancient and medieval alchemy was purposely misleading, encoded in terms so difficult to understand that the majority of those who tried to decipher it were either led astray or forced to give up....

Throughout all the processes of alchemy, it is important to remember the teaching from the Emerald Tablet.... *What happens in the spirit world is a reflection of what happens in the physical world.*^[4]

Simply put, what happens on this earth can be controlled, manipulated, redirected, or entirely *created* based on the powerful, metaphysical link between the unseen realm and the enlightened few (magicians, sorcerers, alchemists, master Freemasons, etc.). What happens below on our natural earth, according to this philosophy, can mirror that of the supernatural—and the ambitions of a new society (or New World Order) become tangible via this concentration. Such a “mirror” is openly displayed in the Great Seal. It does, as Hall signifies, “symbolically” relate the “task” to which our country was “dedicated.” He made it clear, as did Nikki Scully, that these symbols and languages are “purposely misleading” to the general public.

Unity

This is the 2 1/2 minute Ted talk version that get right to the point.

<https://www.youtube.com/watch?v=4N0AsFGCjKA>