

#2772 The Yom Kippur War and the Abomination of Desolation – The post-World War II U.S. waxing great toward the South and toward the East as a *second* Syria/Antiochus IV Epiphanes, part 1031, **Palm Beach to Judging Pretender Babylon, (lxxiii), Why (i) increasing the seed of Ishmael is closely attached to (ii) building a *worldwide* Babel through the U.S. defeat of the Saddam Hussein regime**

**Key Understanding #1: *The seed of Ishmael and the worldwide Babel.* The reason why the theme of (i) increasing the seed of Ishmael was/is closely attached to the theme of (ii) building a *worldwide* Babel through the U.S. defeat of *pretender* Babylon the Great (represented by the U.S. defeat of the regime of Saddam Hussein in Iraq), is because the Lord connects the two themes in Galatians 4:21-31.**

**Key Understanding #2: *Ishmael and Babylon the Great; Isaac and New Jerusalem.* In other words, the seed of Abraham through Ishmael is to be associated with Babel and Babylon the Great, while the seed of Abraham through Isaac is to be associated with the city of New Jerusalem.**

*Galatians 4:21-31 (KJV) Tell me, ye that desire to be under the law, do ye not hear the law? [NIV . . . Tell me, you who want to be under the law, are you not aware of what the law says?]*

*22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. [NIV . . . For it is written that Abraham had two sons, one by the slave woman and the other by the free woman.]*

*23 **BUT HE WHO WAS OF THE BONDWOMAN WAS BORN AFTER THE FLESH;** but he of the freewoman was by promise. [NIV . . . His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.]*

*24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. [NIV . . . These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar.]*

*25 **For this Agar is mount Sinai in Arabia, and answereth to JERUSALEM WHICH NOW IS, AND IS IN BONDAGE WITH HER CHILDREN.** [NIV . . .*

*Now Hagar stands for {the law of} Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.]*

*26 **But JERUSALEM WHICH IS ABOVE IS FREE, WHICH IS THE MOTHER OF US ALL.** [NIV . . . But the Jerusalem that is above is free,*



and she is our mother.] [Note: This is speaking of the *heavenly* New Jerusalem of which true Christians who have forsaken in their hearts their *earthly* kingdom citizenships are citizens.]

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

[NIV . . . For it is written: “Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband.”]

28 Now we, brethren, as Isaac was, are the children of promise. [NIV . . . Now you, brothers, like Isaac, are children of promise.]

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. [NIV . . . At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now.]

30 Nevertheless what saith the scripture? **CAST OUT THE BONDWOMAN AND HER SON: for the son of the bondwoman shall not be heir with the son of the freewoman.** [NIV .

. . . But what does Scripture say? “Get rid of the slave woman and her son, for the slave woman’s son will never share in the inheritance with the free woman’s son.”]

31 So then, brethren, we are not children of the bondwoman, but of the free. [NIV . . . Therefore, brothers, we are not children of the slave woman, but of the free woman.]



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