

Seeking a Unified Universe



An Autobiography
By Gordon L. Ziegler

Cover: Gordon Ziegler as a toddler. Who knew what would be the quest of his life?

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Chapter 1

EXCEPTION TO THE RULE

My earliest memory was of a bath in the middle of the day. I was accustomed to baths early in the morning or late in the evening. I was not expecting a bath in the middle of the day. Mom's purpose was to prepare me for a birthday party. I don't remember the party or the boy honored, or even the bath—just the unusual fact of it. It was an exception to a rule.

Across the street from our apartment in north Seattle, Washington was a school—Seattle Junior Academy. My mother, Inas Ziegler, taught there. The school had nice large swings on the playground that I loved to swing in. I am sure my mother and my father (J. G. Ziegler) both frequently pushed me on the swings. But I do not remember that. I remember my Grandma Grace Ziegler pushing me on the swings. Another exception to a rule.

My next memory was being babysat in the evening with my brother Jim in an older couple's home. What made that memorable was that they ate cold cereal in the evening. I had only eaten it in the morning. Another exception to a rule.

My father and mother had gone out for the night conducting evangelistic meetings—playing the piano, singing, making chalk drawings, preaching, and showing slides on the screen. My parents were very successful in their efforts, and attracted a lot of favorable attention from the higher ups in our church. Growing up in such a family was an exception to the general rule in the church. It tended to make one either rebellious or specially conformant to what one perceived as the truth. I early chose the latter approach.

My next memories were from our next home in a peach orchard in Kirkland, Washington. I don't remember the

move there, but I remember several episodes there. The previous owners left two young collie dogs for us to take care of while they went to the mission field. One was Taffy and the other was Christie. Christie was an excitable dog, and soon got killed chasing cars. That was a memorable day for our family.

Taffy was milder. She was actually friends with our cat Minerva. Taffy would lay down with her paws in front of her. Minerva would lie on Taffy's paws, and Taffy would lay her head on Minerva.

The new home had a front room, dining room, kitchen, library, laundry room, bathroom, master bedroom, and upstairs bedroom for Jim and me, with walk in closet and vaulted ceilings with plywood covering. When it was time for my nap I would listen to the music and singing broadcast from the loudspeaker on the church down the street. The church was not Seventh-day Adventist (our denomination), but they loved God. How could that be? That didn't compute very well in my young mind.

Another small house stood in the rear of our home. Dad determined to fix it up to turn it into a rental (to cut down on the house payments). He began by fixing the roof. He allowed my older brother Jim up with him on the roof to help him. But I was too little, and it was too dangerous for me. Dad expressly forbade me to climb the ladder to the roof. I spent awhile in the house doing paper crafts with mom, working with a new bottle of glue. Completing my project, but especially valuing that bottle of glue, I put it my right rear pocket in my brand new pair of jeans. I wandered outside. Forgetting the prohibition, I began climbing the ladder to see what was going on. I climbed clear to the top and climbed onto the roof. With a smile on my face and joy I approached dad. But he was not happy with me. "I told you to stay off the roof!" he said. He whacked my bottom with a short board. You guessed it. The board broke the glass bottle of glue in my back

pocket. How was I going to be able to explain this to mom?

I bawled all the way down the ladder and toward the house. When I found mom, I wailed, “Daddy spanked me!”

“I am sure you had it coming,” she replied.

“But daddy spanked me right here (pointing to my right rear pocket)!”

“Of course! Where else would he spank you?”

Unable to verbalize my sin with the glue bottle, I cried again, “But daddy spanked me right *here* (pointing to my right rear pocket)!”

This time mom decided to investigate what I was talking about. She found a pocket full of broken grass and glue. She was not able to save those pants, which were brand new jeans. She had to throw them away.

To the west of our home a few feet was a small dilapidated, one-room pioneer cabin, blackened with age. Jim and I sometimes played in the cabin. Jim climbed on top of it en route to his tree house in the large adjacent evergreen tree. Somehow I determined on a remodeling project of my own. I borrowed a saw of dad’s to cut the boards below an open window in the cabin to make a second doorway. This I did. Then come to find out the cabin did not belong to us. The owner was not pleased with the crude remodel job I had done. Dad had to pay the owner for his loss. We were thereafter forbidden from going near the cabin. This we felt as a great loss. Jim could no longer go up into his tree house. Therefore he built a dugout in the orchard. I helped him clear a trail to the dugout. I worked on the project while he was away at school.

Jim was four and a half years older than I. He attended the fifth grade at the local Seventh-day Adventist church school, while mom home schooled me in the first grade. I was too frail to go to school. Mom did such a good job blending the lessons with home activities that I remember

very little of the lessons, except I liked arithmetic better than reading.

I was fascinated with electricity at an early age. The circuits were made safe by having me wire up things with string. To keep me busy and entertained, all mom had to do was put me in my high chair with her wooden button box. There were so many different kinds of buttons, with some alike. I would sort buttons by the hour. I liked order. I hated disorder and chaos. This was a trait I carried into later years—in my quest to bring order out of chaos by reversing the order to disorder arrow in the second law of thermodynamics.

Some of my memories of the Kirkland, Washington, USA home, from 1950-1953 concerned our peach orchard—burning smudge pots in the early spring to keep the trees from freezing, applying trailer loads of chicken manure around the trees, and canning bushels of ripe peaches in the summer. I remember all the earwigs in the center of the pits.

At Kirkland, Dad assembled and painted three large, substantial bookcases. I still have two of them fifty nine years later. They are still good bookcases.

I remember a particularly large baptism dad had at the Kirkland Seventh-day Adventist Church. I remember the music sung between baptismal candidates: “I will follow Thee, my Savior, Wheresoe’er my lot may be. Where Thou goest I will follow; Yes, my Lord, I’ll follow Thee.” I internalized the song and chose to make it true in my life.

At Kirkland, mom made two trips to the hospital to pick up babies—Gilbert Allen and Iris Irene. I was close to both of them. It was probably Grandma Grace Ziegler that took care of us while mom went to the hospital. When Iris was out of the hospital, little Grandma Gregory (Grandma Grace’s mother) paid us a visit and was photographed holding the new baby. That’s the last I saw little Grandma.

One day dad took me in the car on a trip to Seattle. I had a real store-bought hair cut (normally mom cut ours).

Dad visited the old Washington Conference Office near Fremont Street near Lake Union. The office was a strange narrow wedge-shaped building. It was an exception to the rule. That is why I remember it.

The day was lightly rainy. Dad drove over the original Lake Washington Floating Bridge to Mercer Island. Driving up hill from the bridge, he had to stop on the incline for traffic. But I was sleeping in the back seat. Suddenly we were rear ended, and I was thrown over the seat into the front windshield. Fortunately, I did not break it, and my injuries were very minor. But it was a memorable occurrence.

Shortly after that, Dad received a “call” to the Bremerton Seventh-day Adventist Church. That meant we had to leave Kirkland, Washington, and move to Bremerton, Washington. But for some reason we had to vacate the Kirkland residence immediately, but not move to Bremerton for four weeks. Dad provided for his family by renting a new Streamline travel trailer and parking it on Uncle Jim’s and Aunt Margaret Martin’s property on a country lane near Clear Lake, Washington. Auntie Eleanor Dewees lived nearby also, as did Grandma Grace Ziegler, and Uncle Louie Anderson, and a number of cousins. My family just barely fit in the trailer. I slept on the floor in a closet.

We finally got to Bremerton, but we did not stay there long either. We stayed only six weeks in Bremerton. Dad got a “call” to come be a pastor in Western Colorado, servicing three churches—in Delta, Cedaredge, and Paonia.. This time dad and my brother Jim made a quick automobile trip to Colorado to check out the district, and to make housing arrangements. I was left in the care of Grandma Grace and Uncle Louie.

Before going to Colorado, dad finished his duties at the Western Washington Seventh-day Adventist Camp Meeting near Auburn Washington. One day, for “camp pitch,” dad drove me over the new Tacoma Narrows

Bridge, telling me of the recent “Galloping Gertie” bridge over that span that had galloped, broken apart, and gone down. I was concerned for our safety crossing the bridge.

On the way to the Auburn Adventist Academy campgrounds, past Auburn, on the Auburn-Enumclaw highway, dad spotted an upside-down bus near the road. Dad thought he might someday be able to use such a picture in his evangelistic meetings, so he stopped the car, told me to stay in the car and wait for him a couple of minutes, then took his camera, crossing the road to take a picture of the up-side down bus. But what was supposed to take a couple of minutes took a long-long time (maybe 30 minutes). What happened was, during the time dad was taking a picture, a woman driver was distracted by the upside-down bus, and got into a serious accident. Dad comforted the lady. When he got to the campground, dad had the workers pray for the injured lady.

During the ensuing camp meeting, our family stayed in a room in the girls’ dormitory. It was from that room that we parted company. Dad and Jim went to Colorado. Mom was delivered home to pack and to take care of the two babies in diapers—Gilbert and Iris. I went with Uncle Louie and Grandma Grace north to Uncle Louie’s farm on the country lane near Clear Lake, Washington. A number of miles north of Auburn, it was discovered that my suitcase was forgotten under a bed in the dormitory room. Uncle Louie refused to go back after it. That caused a problem for me later. When the clothes I was wearing were dirty and needed washing, I had nothing to wear when they were washed. I was forced to wear a dress of my cousin Kitty Curtis, who was also staying a few days with Grandma. Having to wear a dress was very mortifying for a six-going-on-seven year old boy.

Within a few days, dad returned. He found a house in Colorado. Dad accepted the “call.” The next thing was preparing to move from Bremerton, Washington to Delta, Colorado. The folks sold or gave away the furniture and

some other things. Apparently to save money, the plan was to haul the remaining belongings to Colorado in a large rented, covered U-Haul Trailer, rather than to hire a moving van, and to buy new furniture in Colorado.

The trip to Colorado had several memories. The first was climbing a steep Cascade mountain pass at night, pulling a heavy trailer. Another is forgetting my Teddy Bear in a motel on the way to Colorado. Dad wouldn't go back after it. Neither would he replace it. Mom and Dad told me I was old enough then to get along without a Teddy. I was too old for it. So that was the end of my Teddy Bear.

Our 1952 Ford Sedan, for this trip, was a veritable crowded, noisy zoo for a week. It carried seven people (dad, mom, Grandma Grace, Jim, myself, Gilbert and Iris (in diapers)) and our collie dog Taffy. It was enough to try the patience of dad and mom.

The U-Haul trailer dad rented was defective. It had a bent axle. It was not possible to tow it faster than 35 miles an hour without it whipping from side to side. Dad tried once or twice, to stop, unload, and reload the trailer to change its center of mass to try to get it to stop whipping. But in the end, he had to go 35 miles an hour all the way to Colorado to avoid the whipping. This burned out the transmission. Also so many tires on the trailer blew out on the hot roads that all the spares were used up, and dad had to unhook the trailer, leave us with it, and go to the nearest town to buy tires.

While dad was gone, his family was stranded in the burning sun in a desolate place. The air was full of insect sounds, which were frightening to me not being used to them. Then in the distance there was lightning and thunder.

After dad returned, installed the tires, and hooked up the trailer, we continued again down the road. A ways down the road we found a huge boulder in our lane with small gravel and rocks around it. The boulder had apparently been loosened by a flash flood in the just

previous storm, and fallen down an overhanging cliff beside the road. Mom and dad observed that we could have been directly under that boulder if we had not been stopped by flat tires. Dad and mom praised God for that delay.

Eventually we made it to Delta Colorado and our white two story house at 236 Park Street. The place had a large tree in front, irrigation ditches to water the garden, and a large garden in back which grew a lot of produce for us. Besides the annual crops like corn, string beans, and tomatoes, the garden had a Concord grape vine and some peanuts.

Across the street was a string of very large Cottonwood trees, with some large Mulberry trees in a neighbor's yard. It was always a big project to rake up and burn the fallen leaves in the fall. Fortunately, I didn't have to do any of that.

When we arrived in our home in Delta, we just camped out in the house for a few days, while Dad went to Denver to buy some furniture. When dad got back, there was delivered to our home some furniture—living room furniture, dining room furniture, and bedroom furniture. The davenport and overstuffed chair wore out and were disposed of years ago. I am not sure what happened to the massive wooden table and chairs. They were probably sold when we left Delta for Denver, for we had new and different dining room furniture in Denver. That old massive wooden dining table would be an antique treasure today. The hard rock maple bunk beds and dresser I still have with me 59 years later.

Our dog Taffy was very helpful to the family during our beginning stay at Delta. On the west side of the yard by the street was a partly underground common feeder irrigation ditch. On the south side of the yard was our private irrigation ditch drawing at times from the common irrigation ditch. What made it dangerous was that Black Widow Spiders tended to nest in that ditch. Our dog Taffy took it upon herself to keep Gilbert and Iris (my younger

brother and sister) away from that ditch. At times they did not appreciate it, but would beat on her. She would just take it patiently, but keep them away from that ditch.

Taffy knew when it was Sabbath and knew the sound of our car. When she saw all the family dressed up riding away in the car on Sabbath morning, she would wait for us. She detected the sound of our car way down the street and ran out to meet us, tail wagging. Sometimes she was found to have opened the front door and walked in (the front door had a thumb latch lock she could open with her paws). But she never mastered the skill of closing the door behind her. When she could get away with it, she loved to lie at the foot of my bed. Unfortunately, a year or two after we moved to Delta, Taffy contracted cancer on her legs, and had to be put to sleep. But she is remembered fondly 59 years later.

Chapter 2

FORMATIVE FACTORS

My father, John Gregory Ziegler, was a Seventh-day Adventist pastor and evangelist. He was very successful turning around difficult districts with God's help and with the help of his assistant my mother Inas Illene Curtis Ziegler. She typed his sermons and operated his dissolving projectors in slide evangelism. They knew how to market his sermons with semi sensational titles and artwork. At Delta they held double session evangelistic services in the local theater. My parents' ministry was one of the formative factors in my life.

Dad was strong on Christian education. At first we had a one teacher school in the back of the old Delta, Colorado Seventh-day Adventist Church. But then the church burned down, and we were transferred to an old abandoned public school some miles away at Eckhert. An old pot belly stove was the sole means of heat to the building. The restrooms were out-houses some distance from the building—one boys' and one girls' a long ways apart. Some of the time there was bitter cold. At length we transferred again to the comfortable room in the new Delta SDA Church. My schooling continued to be there until Dad was called to North Denver.

Our first year at Delta was my second grade, but was my first year at school. (Mom home schooled me my first grade because of my frail health.) In my second grade I somehow contracted infectious mono-neucleosis. My parents and doctor thought I picked it up at the local swimming pool. I almost died of this disease, which made me an invalid for six months. Again mom home schooled me, and I kept up with my class.

Switchings were rare. One time I was corporally disciplined for leaving our yard without permission.

Another time I was switched for getting in trouble at school. I had thrown rocks. Dad and mom could have protested the small whipping I received at school. But they decided to uphold the teacher by giving me a switching at home for the offense. At each switching we received, Dad said, “This is going to hurt me more that it hurts you.” And he acted like it. Some sins in my childhood and youth were never disciplined by any human being. That was probably because no one found out. But an accusing conscience disciplined me in after years. Such sins were confessed to God and laid aside in times of personal reformation.

One such time was my baptism at age ten in January 1957. Dad conducted an evangelistic series of meetings in Paonia, which I attended. I paid careful attention. I was convinced of the truthfulness of those things. And my heart was tender. I gave my heart to Jesus.

At the evangelistic meetings I met Ben and Bertha Klatt, a 58 year old childless couple living near the highway out in the country. They sort of adopted me, and invited me to stay overnight several times and share with them my knowledge of the Bible. I shared their bond of affection. We were baptized together as a family.

I was influenced not only by parental discipline, but by parental nurturing. Such occasions were the parental reading of Bible stories to us children. Other instances were the purchasing of bicycles and electric trains for my brothers and a chemistry set for me.

One nurturing instance stands out. One time dad and mom had to go to San Francisco to attend a General Conference Session of Seventh-day Adventists. To save fights, they separated my brother Jim and me. They took Jim with them and had me stay home with an elderly woman. But to ease the disappointment and to help me learn independence and self reliance, dad left a pile of new boards, two bags of nails, a hammer, and a handsaw. He wanted me to remodel my small clubhouse—put an

addition on it. If Jim were home, he would do it for me. Dad wanted me to learn to do something for myself.

Several days went by before my babysitter could induce me to try. But at last I tried. I made a crude addition to the existing club house. I ran out of boards before I ran out of nails. I tried nailing cornstalks to the top of the addition. That didn't work too well.

In pride I showed dad and mom my handiwork when they returned. Dad called it a monstrosity. I fancied that name and went around calling it my monstrosity. But dad and mom's purpose was fulfilled. I learned to be creative with my own resources.

“At age eight he [I] showed precociousness as an inventor. He invented a car chassis, seat, gas pedal, and connected carburetor with spring loaded hinged movable parts made out of tin cans. Outside he worked on an amphibious vehicle with steering wheel operating a rudder, pontoons, and” planned “caterpillar tracks.” [My brother Jim car-car Ziegler placed a real car carburetor next to my invention so I could see the similarities and differences of my invention to the standard accepted carburetor. It was a humbling experience and also a life-long teaching experience.]

One formative factor of my early life was the Uranium Rush in the southwest United States in the mid 1950's. Many people scoured the desolate hills and valleys with Geiger Counters and Scintillators prospecting for a mother lode of Uranium ore or Pitch Blend. To get closer to some otherwise nearly unreachable men, dad accompanied them several times in their prospecting outings, sometimes with his boys. I remember the Geiger Counters, Scintillators, staked claims, and the bull dozed “improvements” to hold the claims. I remember riding in four-wheel drive Jeeps up and down steep hills and fording streams with steep banks.

Another formative factor in my life in Delta, Colorado was our family's acquaintance with a little pioneer lady, Nellie Morse Wright. She was a very remarkable woman,

and was full of stories of her growing up years on the Plains and Colorado Rockies in the 1800's. Her stories were so special that my mother wrote them in a book for young people: Inas Ziegler, *Nellie's Prairie* (Washington, D.C.: Review and Herald Publishing Association, 1959).

One sobering lesson of the danger of electricity I learned in Delta in my years there was the sight of a small boy with a severe burn in his mouth from putting a live lamp socket in his mouth and not being able to extract it. Electricity would play a large role in my high school years, but I had this formative precautionary lesson in my Delta years.

Chapter 3

INCREASING IN WISDOM AND STATURE

After ministering four and a half years in the Delta, Colorado District, my father, J. G. Ziegler, was transferred to the Denver North District. There I went from a fifth grader to a freshman in high school. There I had new friends and new interests. I dabbled in assembling electronics, which opened the way for me to work largely in electronics at Upper Columbia Academy. In Denver I first experimented with rational decimal theory, which lessons I took to Upper Columbia Academy and later life as some of the hermeneutics for multiple application prophecies. In Denver I first worked for a housing development company in weed control for new houses. I over worked--harming my health and paving the way for my later mental illness. The earnings from two summer's employments hoeing giant weeds went to purchase a classic violin and to obtain expert violin lessons. I actually gave a few special music presentations before I moved to Upper Columbia Academy. In UCA I found no violins among the staff or students. This discouraged me, and I gave up on the violin to this day.

Before my freshman year, the Denver North Seventh-day Adventist School met in the old dilapidated Denver North Church with insufficient playground. So my father organized an effort to build a new school at nearby Arvada. They first had to drain some ponds. They had to clear a spot for the school, pour foundations, and prepare a level surface inside the foundations for the cement floor. Low spots had to be filled in with sand wheeled in wheelbarrows from outside piles of sand by two or three young people (myself included). That of course was hard work. We said that we should be paid wages for this work. The pastor from a nearby town supervising us quipped, "We will double your wages!" That of course was still zero—aggravating.

During the finishing up of the Arvada Seventh-day Adventist School, I first learned that I saw color differently than other people. This occurred during the painting of the three classrooms. I complained that they were painting the rooms all the same color. One painter protested that the colors of the rooms were all different—pink, beige, and peach. He put the three different color buckets close together. But I still could not see any difference in the colors. Finally he dripped paint from two of the buckets in the paint in the other bucket. Then I could see a difference in the colors. Regarding differences of pastel colors, what others could see easily, I could see only with difficulty.

When school started, the school principal and upper grade teacher took a large, thick, long rope and tied it to a large, loose stump, to see if the big kids pulling together could drag the stump across the school yard and clear it. We pulled with all our might, but we could scarcely budge the stump. Next the principal added a seemingly innumerable company of little children from the lower grades to the rope. We big kids thought those puny little weaklings would not help much. But boy were we wrong! When on command we all pulled on the rope, the stump moved so easily that we all fell forward! On recovering, the group pulled the stump across the school yard on a run! Never again did I doubt the power of little children.

"Gordon was not perfect, but he was a very sensitive person, desiring truth and beauty. He loved holiness, and there was a fierce war in him trying to overcome his evil propensities. At a young age his idols were the great church leaders, whom he longed to hear and be with. He loved to study the Bible and the Spirit of Prophecy (the writings of Ellen G. White). Over and over again he wanted to hear stories of the work of the Lord's messenger and her prophetic gift.

He was especially fascinated by Bible prophecy and wanted to research it deeply and piece all the puzzle pieces together in a united whole.” He was typecast in his father’s last day parable *Your Life Between Now and Eternity*, and ever after had to help his parents in its presentation.

“By age 13 he was elected the representative of the 16-30 year old group in his church to go from Denver to Atlantic City, New Jersey for a Youth’s Congress. There he went forward in dedication, willing to be a minister, if God called him to that, but sensing his calling would be similar but different. There his sensitive spirit read men’s faces as an open book, and was pained to perceive that not all the chief church leaders were righteous men, led of the Holy Spirit. There his sensibilities were grieved with the mixing of a carnival spirit with gymnastics and dare devil feats with the religious instruction. He perceived the church was ill and needed a revival and reformation. He longed for such to come. Thus was awakened in him a growing and all consuming zeal to see revival and reformation brought to the church.” During his high school and college years “he felt more and more a personal responsibility. His research pointed to areas that could bring about revival and reformation to the church. He longed for the opportunity to plead with church people, ‘How long halt ye between two opinions: If the Lord be God, then follow Him. If Baal be God, then follow him.’ Gordon was much impressed with Martin Luther King’s I Have a Dream speech. And the cry of his own soul was ‘I have a dream! Every valley shall be exalted and every mountain and hill made low! The crooked straight, the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it!’”

Not much of the course work of my freshman year at Arvada remains in my mind. But one thing does—dissecting a frog in biology class and having to draw interior parts. I thought that was the grossest thing I had ever had to do in my life, and I decided then and there that I didn’t want to be a surgeon, a doctor, or a biologist. But I noticed that I had a slight gift for drawing.

There were a couple of small farm buildings at the edge of the play ground open to the students and their play. One of them had an upstairs and an open window, probably at one time for hay. That upstairs was the scene of some serious mischief by me and a fellow freshman. The fellow student brought some M-80s (powerful fire crackers) and long stick matches to school. Privately he proposed to me that I should help him light them and toss them out the window. I was to light a match and hold it out for him to light a M-80, and he was to immediately throw it out the window. This we did. There was an ear piercing boom, then a disturbing silence. The students stopped all their playful noises.

The teachers quickly found us and ruled that we could stay at Arvada Seventh-day Adventist School only if we stayed indoors in the classroom all day for the rest of the year (two weeks). We agreed. We finished our studies and received transcripts for our freshman year.

Shortly after that my father received a “Call” to the Ellensburg, Washington district. That meant I would be separated by many miles from my Denver friends and my girl friend. That occasioned tearful hugs and kisses as we parted for what we regarded as permanently. We were right. In 51 years since that parting, I saw briefly only two of 30 of my Denver friends and not my girl friend.

Chapter 4

Upper Columbia Academy

We no sooner got settled in our new home in Ellensburg, Washington USA, but it was time to go to the department store to outfit me for my stay at Upper Columbia Academy—about 180 miles to the east. Then was the trip to the school by Spangle Washington. My parents helped me with registration and moving me in to my room, but did not wait for teary goodbyes. They abruptly left, leaving me alone for the first time in 15 years. It was hard.

It did not take Robert R. Ludeman, math and science teacher, long to discover that I was getting very high grades in algebra—the highest in the class. He wanted all the brains working for him. He sought me out and invited me to work in the math and science lab. His first assignment for me was operating the PA system in the Ad building for church and other assemblies.

Ludeman was about 35, slender, dark, childless, assertive, secretive and possessive of his laboratory equipment until it was time to use it. He was, in his own words, “a slave driver.” He strongly pushed his students. But he did not teach by rote memorization. He had the knack of getting the right answer out of your mouth, then praising you for it, even though you did not know the answer—by making you use your intuitive and derivational skills. For me he was addictive and very inspirational.

Ludeman taught me algebra, advanced math, electronics, and physics. In preparation for his electronics class, he had me work a summer at the school assembling power supplies, vacuum tube volt meters (VTVMs), oscilloscopes, and signal generators, while he worked on his doctor’s degree in Corvallis, Oregon. After he taught me electronics one year, he had me help him teach it the second year. It would have been very difficult for him to teach it by himself, for each pair of students in the lab was at a different place in the textbook, and needed individual attention. He had me check circuits, authorize power on, answer questions, give oral quizzes, and mark grades in the shared grade book.

The physics Ludeman taught me was *PSSC Physics* (Physical Science Study Committee). This was a revolutionary new way of teaching physics—emphasizing the intuitive and derivational over the unrelated rote memorization. This approach was a reaction of the scientific educational community to the Russian Sputnik orbit ahead of any U.S. satellite program. The book summarized the principal physics discoveries in light and matter over the last few centuries, showing how one led to the next—showing which physics experiments could demonstrate which physics phenomena. The history and principles were still fresh at Walla Walla University when I attended there in ’66-’69. I summarized the history and principles in 1970, and put them in Chapter 1 in my book *Formulating the Universe*, Volume One, and ultimately in Chapter 1 in my book *Electrino Physics*.

When I was 17 years old and in my second junior year, I wrote a poem for my English literature teacher to the tune of the Battle Hymn of the Republic. The song was later sung my senior year in the spring of 1965 by the Auburn Adventist Academy Choir.

The Master's Call
(To the tune of The Battle Hymn of the Republic)

1. I have seen the day grow dimmer as the night begins to fall,
Yet the fields are white to harvest, don't you hear the Master's call?
Go ye forth into the highways, spread the message round to all!
The night is coming on!

Chorus

Glory, Glory Halleluiah!
Glory, Glory Halleluiah!
Glory, Glory Halleluiah!
His truth is marching on!

2. Nations are confused and angry as the storm clouds gather fast!
Earth is ready for the battle that will surely be the last!
Hear the call? Come join the faithful ere the harvest time is past!
While God is marching on!

Chorus

Glory, Glory Halleluiah!
Glory, Glory Halleluiah!
Glory, Glory Halleluiah!
His truth is marching on!

3. Faithful pilgrims have been working through the long and weary day.
Now their eyes are growing heavy, they are slipping fast away.
Come relieve them now, my brother, for our God shall soon repay!
Our God is marching on!

Chorus

Glory, Glory Halleluiah!
Glory, Glory Halleluiah!
Glory, Glory Halleluiah!
Our God is marching on!

My senior Bible teacher (my second junior year)(an elderly man) taught Daniel 9 from the traditional Seventh-day Adventist point of view—seventy weeks cut off the 2300 years of Daniel 8 especially for the Jewish people. He taught it more or less as an unconditional prophecy of the Jews only. I had the first of many brief inspirations opening my eyes to the possible conditional nature of the prophecies of Daniel 9: the Jews on probation for seventy weeks of years or 490 years; failing that, God letting His vineyard out to other people who would have their own seventy weeks probation and their test. I presented that possibility to my Bible teacher, and received my first rejection on it. In deference to him, I did not make an issue of it. But I cherished my inspiration and modeled my life accordingly.

About that time the subject of an aether came up in the physics class. Was there, or was there not an aether? Einstein said no. Some other scientists said yes. Who was right? The students in our class were polled, “is there, or is there not an aether?” Before we made up our minds, Ludeman shared with us the best evidence consisting of a list of experiments bearing on the subject and their purported results. The night following was the full moon in April, 1964. As I lay in bed, I mentally modeled the particle reactions in the listed experiments. My verdict: “there is an aether, Einstein notwithstanding.” In after years I never varied from that conclusion.

My positive stand, however, was noised among the class’s students, some of whom heckled me. “Do you think you are smarter than Einstein?” “How do you know it is possible to go faster than the speed of light?”

“Because the angel Gabriel flew from heaven to Daniel in the time it took Daniel to pray the prayer recorded in Daniel 9. When I read the prayer slowly, it took me less than five minutes. From heaven to earth in five minutes! How far away do you think is heaven? Less than one light year? I don’t think so. Doesn’t Ellen White (messenger to the remnant) indicate heaven is in Orion? But let’s just say heaven is one light year away. Traveling one light year in five minutes! That is much faster than the speed of light!”

But some of the hecklers still reasoned, “But Gabriel is an angel, and angels are spirits. Maybe spirits can go faster than the speed of light, but flesh and bone people cannot.”

But I said, “Then this case is settled by the experience of Jesus on the day of His resurrection. Shortly after His resurrection He ascended to consult with His Father. He then descended to meet with His disciples in the Upper Room that evening. The disciples thought that He was a spirit. But Jesus said, ‘Spirit hath not flesh and bone as you see me have.’ Even in His resurrected state Jesus had flesh and bone, which broke the speed of light barrier on the trip to and from heaven.”

Chapter 5

Auburn Adventist Academy

In the summer of 1964, my father received a “Call” to pastor the Shoreline Seventh-day Adventist Church in North Western Washington State. Though I received an attractive offer to stay with Upper Columbia Academy and Ludeman one more year, I could not bear the thought of being 100 more miles away from home. So I chose to transfer to Auburn Adventist Academy my senior year in high school.

Before my transfer between schools was complete, I was bussed to Gladstone, Oregon for two weeks of MCC (Medical Cadet Corp) Camp. It was the Seventh-day Adventist Denomination preparing its youth to be good soldiers in the event they were drafted into the army. It was during the Viet Nam war. We were sobered that some of us would die in Viet Nam. The Camp was deliberately tough—simulating boot camp in the army. Somehow I survived, and climbed to the rank of corporal. Just before the Camp concluded, the students were released for a town day. I stayed behind and had the privilege and honor of having a hair cut by Medal of Honor decorated Adventist war hero Desmond Doss. I was inspired by him in our conversation. The hardest thing of MCC Camp for me was that simultaneously to the Camp mom and dad were looking for a house in Montlake Terrace and had no address or phone number I could call for encouragement. For two weeks I was homeless and family-less.

Auburn Adventist Academy was not like Upper Columbia Academy for me. Instead of working in the math science lab, I worked in the furniture factory. Instead of working one shift at UCA, I worked two four hour shifts at AAA—not getting out till midnight. This was good for me financially—the school owed me a little bit when the year was over. But it was very hard on my health. It was not good for me to go through activities day by day sleep deprived. It was another factor that contributed to my later mental illness.

There were other differences in the programs between the schools in my case: Since I was taking five years in high school, and since I had already taken four Bible classes, I had no Bible class my senior year. All my exciting math and science classes were already taken at UCA. I had left geometry to take for a curriculum requirement. The teacher thought I had an unfair advantage over the sophomores in his class. So he made a deal with me. I wouldn’t have to come to class if I would do all the extra credit (difficult) problems. Also I was more involved with music at Auburn than at UCA: choir, Sylvan Chorus, and one of two senior men’s quartets. We toured a lot.

At the beginning of the school year, there was a week of prayer. I was impressed. I had a small revival and reformation in my own heart.

During the school year I saw a photograph of an operating ionic engine. It had different color glowing plasmas in the different concentric cylinder spaces. I was much impressed by the thing, and spent time designing the electro-statics and electro-magnetics for the thing. But then I had an idea of how to make a different kind of ionic engine—an array of sharp pointed wires pointing down, and connected to a high voltage electro-static generator. I was disappointed the thing did not take off like a rocket. But my assisting roommate (Uriah Worth) and I both noticed that it did generate a breeze in the desired direction.

During the school year I had some leadership participation in Sabbath School for the students. But really I had very little student leadership role that year. But a revival and reformation message burned within my heart. I talked the faculty into letting me have a special

end of the school year service. I practiced for the pastor. I got help from my mother. She dressed up my notes and illustrated my whole sermon with slides. The choir sang my special music. I preached with fervor. At the end I made a call. I expected some to stand. But I was dumbfounded that every single person in the audience stood to his/her feet.

Chapter 6

Shoreline Community College

The summer after I attended Auburn Adventist Academy, I worked pushing logs onto the slip of Sea Board Lumber Company Saw Mill on the lower end of Deschutes River in Western Washington in the United States. That was when mom and I wrote a paper, “You Be the Judge,” answering the anti-Biblical charges of a non-Adventist leader disturbing our neighbors with a paper, “The Safe Recklessness of the New Curriculum.” Our answering paper was a good witness to non-Adventists, so I passed out a few copies in the lunch room by the slip. About that time the authorities in the saw mill tried to force me to work on Sabbath, but I was at peace with God in refusing to work on Sabbath. I had faith that God would get me another and a better job if I lost my job at Sea Board. I didn’t need to break the Sabbath. The lower leaders at Sea Board tried to lay me off, but the Vice President of the mill (a Seventh-day Adventist) intervened for me and guaranteed me my job.

The fall of 1965 to the spring of 1966 I attended Shoreline Community College (not far from home). It was then I took my calculus, inorganic chemistry, and German. All three classes were hard for me. Neither calculus nor chemistry followed set patterns, but seemed to me to be bags of tricks. The required vocabulary lists in German grew longer and longer each day.

Several things stand out that year for me. To cut down on my expenses, I bussed tables in the cafeteria. It was an opportunity to interact with a number of students and learn what was going on. I was invited to a revival and reformation meeting off campus in a nearby home. There the presenter alternately puffed on a cigarette and extolled the blessings of the Gospel. That encounter led me to search out and become familiar with “Modern Revivals,” Chapter 27, *The Great Controversy*, by Ellen G. White. That knowledge would come in handy over and over again during my years at Walla Walla University.

Another encounter with religious, but non-Adventist, youth took place in the cafeteria itself. Several of the religious youth were presenting to newcomers the doctrine of “once saved always saved.” I sat down at the table and cited the texts from Ezekiel 33 that told of the case of sinning after being righteous. The student leader told me, “Go away and leave us alone.”

One girl, Sarah [that was not her real name], approached me and sobbed out her story. She was pregnant; her mother wanted her to get an abortion, but she didn’t want to. What did I think she should do? I pleaded for the life of the unborn, and I prayed with Sarah. But in the end the mother won out. There was an abortion. That was a sorrow for me.

Little did I realize then that I would one day resurrect Sarah’s baby, all aborted or stillborn fetuses, and all dead of all ages. I would be given the theory of how to do this by God the Father incarnated in me. I would be given the cooperation of a master designer/builder, the necessary money to do this, and a crew to make it happen quickly. It would be an international cooperative effort.

I could not believe or handle that then. It took a series of many events to prepare me and open the way for me. If you continue reading this book, you will see the sequence of events that led up to these things.

The above classes are what men and women taught me at Shoreline Community College. More useful to me was what I learned there on my own from no man. My understanding of number theory and its relation to multiple application prophecies was at its peak at Shoreline

Community College. That was my beginning in another way: calculus learned there enabled me to take and study physics at Walla Walla University, and later to model the Universe.

Chapter 7

Walla Walla University

The summer before I went to Walla Walla University, I went to Ellensburg, Washington to load hay trucks. I stayed in the home of Charlie Couch, a hay truck driver. I made fifty cents a ton for hay loaded. The work was so physical and strenuous that I first got bulging muscles all over. But after only six weeks, I lost so much weight that I could not work anymore. My critical weight was 158 pounds. I had to go back home across the mountains.

For the rest of the summer, my parents tried me out as trim painter for my Brother Gilbert Ziegler's house painting job. The job was much less physical; and the open air was good for me physically.

Upon arriving at Walla Walla University, I tried answering an ad for a room in the village to keep my expenses down. I found a home with Jeannette and H. Earl Reed. They had two sons, Dan and Tom, who were so good in piano and organ music, and a daughter Janet and a son-in-law Tom.

As I recall, I had Freshman Composition, physics, and Pauline Letters that first quarter. In Freshman Composition I got A in content and F in mechanics. Forty six years later, I still struggle to correctly punctuate sentences. In my physics mechanics class I had my first exposure to radical grading on the curve. In a very hard lengthy test, I got only about half the questions answered. I felt very discouraged and dreaded the test results. Imagine my surprise at the exuberance of the instructors over our test results. Considering the timed nature of the test, we had done very well. Pauline Letters was interesting in other ways: my instructor, Malcolm Maxwell, must have been tried to the limit of his patience with my frequent multiple application comments and interjections in class. Those verbalized positions in Pauline Letters enabled me to endure the sweating of blood and helped me give my eternal life for others at Damasch State Hospital at Wilsonville, Oregon three years later.

I don't recall the order and content of all the other courses that I took that year. But one thing supersedes all the other courses put together. It was the Special Call in Seattle Coliseum spring quarter, 1967 in April.

“Thus in 1967 at a Youth's Congress in Seattle, Gordon responded to the call. At the close of the final service of the youth's congress, and before thousands of people, Elder Theodore Lucas made an unusual call. He said he was impressed by the Holy Spirit that day to make a different kind of call than he ever made before in his ministry or would probably ever make again. Instead of asking for many to come forward in dedication to the Lord, he was impressed to ask if there were just one young man in all the auditorium that day that wished to come forward to dedicate himself to the Lord for a special work. Gordon seized this opportunity as his one great chance to dedicate himself to the Lord for his special purpose—that of researching out and writing the revival and reformation message needed by the SDA church, and that predicted by the writings of Ellen G. White. For fear of missing this one great chance to be dedicated for a special work, Gordon didn't dally a second. He hastened forward and was thrilled by Elder Lucas's response. Elder Lucas's voice rang out over the stunned and silent auditorium as he exclaimed, ‘There he is! There's God's man! God bless you son!’ Elder Lucas had Gordon stand below the rostrum in the front of the auditorium on his right side.

“Then Elder Lucas made another unusual call. He asked if there were just one young woman in all the auditorium that wished to dedicate herself to the Lord for a special work to help this one young man in his work.

“Imagine the electricity of the moment! Standing before thousands of people and awaiting God’s selection apparently for your wife and not knowing who she should be. Would she be pretty? Was she someone he knew already?

“Quickly a young woman did hasten forward. Gordon was amazed, disappointed, and thrilled all at the same time. Gordon was amazed that it was his own sister that came forward, disappointed that she could not be his wife and helpmate, but thrilled anyway that it was his sister.

“Again Elder Theodore Lucas’s voice rang out over the auditorium as he announced, ‘There she is! There’s God’s woman, God bless you!’ He again had her stand over on his right side.

“Elder Lucas then made another call. He asked for all those who were willing to dedicate themselves to the gospel ministry, if they would come forward. About 30 filed down to the front from various places in the audience and the balconies. Elder Lucas had them stand in a group on his left side. Then he asked for all those young ladies who were willing to be ministers’ wives to be if God gave them that opportunity. Another group of about 30 young women came forward and stood in a separate circle near the young men on Elder Lucas’s left side. Then Elder Lucas made a strange and thrilling prediction: ‘Someday,’ he said, ‘these ministers and ministers’ wives-to-be are going to have to help this one young man and one young woman finish the work that God would start through them.’ He offered a dedicatory prayer, and then virtually fled the scene. He did not stop to find out what God’s man had dedicated himself to, or wait for any closing song or anything.

“The bewildered audience didn’t know what to do. The organist decided to start playing music, and everyone got up and filed out.”

What did it mean to be God’s man and God’s woman? And what was the nature of the blessing pronounced upon them? Those questions were answered and defined in a lengthy vision given to me January 1, 1984 in Salt Lake City, Utah. But we are getting ahead of our story. Keep reading.

What may have been the first instance of the fulfillment of that blessing occurred in an afternoon physics seminar program by Professor Claude Barnett in the spring of 1967. The seminar was held in the Kretschmar Hall in the amphitheater-like lecture hall of Walla Walla University. I was at the front center right. Dr. Barnett was finishing the center blackboard and was spilling over on the right blackboard. The context came up of the spin of the electron. Suddenly I was given a related postulate, “A smooth symmetric charge distribution cannot have detectable spin.” I blurted out the postulate that I was just inspired with. Dr. Claude did not refute it. But neither did he appear overly impressed with it.

A number of years went by before even I appreciated the full significance of that postulate. It refuted the Standard Model of Physics. It refuted the Quark Hypothesis. It proved the Electrino Hypothesis. It proved electrino fusion. It substantiated reversing the second law of thermodynamics with its many applications. (Keep reading.)

During my years at Walla Walla University, I was very schizophrenic about whether I should be in the engineering program, the physics program, or the theology program. One year, as the students lined up at their respective program registration tables to sign up for classes, the Chairman of the Physics Department saw me lined up in the theology program line. He came to me and physically steered me from the theology line to the physics line. I went along with it.

I attended University classes. I received grades. But great problems were working themselves out in my mind—not from any man. I was not always able to focus on my coursework.

One problem began to dominate my mind more and more. The gospels had prophetic parallels between Noah and the Flood and the last days; Daniel 9 apparently had a multiple application [according to my inspiration in 1964]; the 2300 day/year time period in Daniel 8 seemed to have a couple of applications in quick succession—all within a year of each other within a few years of the then present. Each of these prophecies and prophetic parallels had significant time periods associated with them. What would have been easy would have been to make these entities multiple application prophecies including the times. But Ellen White and the Bible indicated that after 1844 prophetic time should cease which should precede the advent of our Lord. Time should be no more. The people would not have another message based upon definite time. This was not so easy. I felt responsible for sharing my light with others, but condemned if I shared it with the common people. What was I to do? I didn't know what to do. I wasn't very consistent with what I did. In the end, I prepared 1200 pages of these sorts of things for review by the leaders of my church.

During spring quarter, 1969, I could no longer concentrate on my coursework in the University. I had to skip classes altogether to begin writing my view of the Bible prophecies.

There was that year and the year before a public apostasy among a number of student leaders. Against counsel from the Bible and the writings of the Lord's messenger, Ellen White, they "mingled among the heathen and learned their works." They attended a non-Seventh-day Adventist camp and learned to saturate the Gospel outreach with contemporary music, jargon, psychedelic art, and cartoons. These infected youth took over the Walla Walla University student leadership positions and publicly advocated their new doctrines, claiming that this was the only hope for the church.

From my readings of the Bible and the writings of Ellen G. White, I could plainly see the error. But the wonder was that scarcely any, if any, other persons in that religious university detected any problem with the student presentations or teachings. I longed to set the matter right. But how could I do this? Should I interrupt a student presentation and make a scene? I chose to quietly seek out the Vice President, Dr. Robert Brown, in his office and discuss the problem with him and share with him a list of quotes pointing out the problem. I did not detect any difference in the practices at Walla Walla that year, but several months later Dr. Brown confided in my father, "We at Walla Walla really appreciate your son. When there was religious controversy on campus amongst the youth, we did not know what to do. Your son came to me and showed me the matter clearly from the Bible and the Spirit of Prophecy. Then we faculty knew just what to do. We did not permit the youth leaders to have any more presentations up front for the rest of the year." But the error was not refuted and killed. It just spread to the heart of the work in the Wayout materials and the Insight Magazine. The abomination became systemic in the youth programs of the Seventh-day Adventist denomination.

These presentations to the school authorities were very exhausting to me. After the meeting with Dr. Brown, I had to take a nap for three hours. I had grown up a timid retiring kid.

These social exertions were too much for me. The spikes in adrenaline in these presentations were deleterious to my health. They not only had the exhaustion reaction, they had a numbness and tingling in the face effect, which I found out was not due to poor dental health or coldness, but was an early warning sign of a bipolar manic attack. Writing was the best for me. I could calmly choose my words.

“And now, O ye priests, this commandment is for you.

“If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

“Behold, I will reprove your seed [marginal reading], and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it. Malachi 2:1-3.

“When ye come to appear before me, who hath required this at your hand, to tread my courts?

“Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

“Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

“And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Isaiah 1:12-15.

“The lights of the packed coliseum were dimmed. On the left a large Olympic style flaming torch cast a flickering light. Robed choir members filed down the aisle on the floor of the coliseum on their way up to the platform. They sang softly in unison, acapella, an introit in a minor key. The scene seemed already foreign to Adventists, giving some viewers the sensation of witnessing the chanting of an eerie medieval procession. Bass timpani, trumpets and cymbals manned by youth began a heart thumping fanfare, announcing, **PRAISE IN THE 150TH DIMENSION!** This was the closing service of the Portland Youth's Congress in April, 1969.

“The service was structured on the order of Psalm 150, which reads:

“PRAISE ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

“Praise him for his mighty acts: praise him according to his excellent greatness.

“Praise him with the sound of the trumpet: praise him with the psaltery and harp.

“Praise him with the tumbrel and dance: praise him with stringed instruments and organs.

“Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

“Let everything that hath breath praise the LORD. Praise ye the LORD.

“The young stage crew dramatized this psalm before an incredulous audience. The narrator read a portion of his script. The youth on the stage played the music called for and acted out the psalm. The public address system played sound effects, and the audience was instructed to respond at intervals with a fervent, Praise God! When the script called for the sound of the

trumpet, a real trumpet sounded. When the script called for a harp, a young person played a harp. And, astonishingly, when the script called for a dance, a young couple danced—not the holy kind of dance as was known in Old Testament times (but is wholly unknown today),¹—but the revolting ballet and gymnastics spectacle of a shapely young woman in very tight, revealing, white leotards chased by a muscular oriental young man in black leotards. The woman in white was supposed to represent Miriam; the man in black, Pharaoh, with secondary application being the Adventist church and Satan.

“The man chased the woman up successive tiered levels of the platform, a brilliant spotlight following them, until the woman in ballet form and grace turned around, kneeled down, stretched out wide her arms, put her head and neck back, arching forward her torso in a manner that exaggerated her ample bosom. For many seconds, a seeming eternity, the spotlight focused on that semi-exposed female form. (The television equipment simultaneously enlarging the spectacle on a huge screen was unable to distinguish the white skinned girl from the white leotards, and the shocking appearance was as though the girl had walked nude out onto the huge screen). To the sound effects of the crashing of great waters the man in black somersaulted, spun and crashed down the tiered levels of the platform, until he flopped prostrate. Then the woman in triumph danced down the levels of the platform shaking her tambourine. The scene was supposed to symbolize the triumph of Miriam and Israel over Pharaoh and his armies, with a secondary glimpse of the triumph of the Adventist church over Satan.

“In a bizarre bedlam of noise, the program also featured the tape recorded sound effects of the bleating of sheep, while the narrator said, “the sheep in the pastures praise the Lord.” Then came a cacophony of blaring horns and traffic noise in the city, as the narrator said, “the cars in the city praise the Lord. Everything on earth praises the Lord.”

“A young man stood in the rear of the auditorium, taking in the scene. He had never in his life had such a feeling of the oppressive presence of Satan in any meeting, Adventist or otherwise. Grief and righteous indignation flooded through his breast. He had the sensation of walking down from the mountain of God with Moses, from holy communion with God, to behold the licentious dancing of the children of Israel before the golden calf; and also of walking beside Jesus as He entered the precincts of the court of the Jewish temple to hear and behold a bedlam of the bleating of sheep and the lowing of frightened and hungry cattle as they were being bought and sold for sacrifices by exacting money changers. The young man had an overpowering impulse to make his way to the stage of the auditorium, and, in the name of the Lord, demand that this abomination be immediately stopped. His heart raced as the adrenalin poured through his veins as he contemplated the move. The Bible heroes of old would have done such a thing. He ought to do it. He wanted to do it. But he could not bring himself to move. His courage failed him as he considered what would be thought of him and what would be done to him if he were to disrupt such a service that the church leadership had been so bent on carrying through.

“His mind raced over the events of the past week. Only last Sunday night he had learned from a fellow student, who was to be in the choir, that Elder D was in charge of, and was to be the narrator of, the final service at the Youth's Congress. ‘Oh no!’ the young man had thought. ‘Not Elder D!’

“The young man had reasons for considering Elder D the worst possible man to be in charge of the closing service of the Youth's Congress. In a required attendance chapel service, the young man had heard this very theology professor say: “and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers....” (Ephesians 4:11)

Today we have many evangelists and pastors and teachers in the church. But sometimes we need the voice of a prophet. Today I come to you in the role of a prophet, saying, “Campus Crusade for Christ is the right revolution [which term the speaker had earlier equated with revival and reformatory movements]. And if you do not believe it, I **DARE** you to go out and try it and **see** for yourself!” Since Ellen White said, ‘We cannot now enter any new organization; for this would mean apostasy from the truth,’² the youth considered this dare to be satanic and pure heresy. And since the minister made the unusual claim that he was then speaking in the role of a prophet, the young man had concluded that this theology professor was a false prophet. Thus when he learned the Sunday evening prior to the Youth's Congress that this minister was in charge of the closing service, he was greatly alarmed.

“That young man did not sleep well that Sunday night. About 4:00 A.M. Monday morning he arose and walked four miles to Whitman National Monument. There, as the first light of dawn began to appear, he kneeled in the dewy grass of the graveyard. He poured out his concern to God regarding the potential spiritual disaster that could occur that weekend at the closing service of the Youth's Congress at Portland, Oregon. He pleaded with God for guidance. ‘God, what do you want me to do?’

“A sudden strong impression and conviction came to him. He remembered the JMV law: ‘Go on God's errands.’ He was impressed to hurry back to his room in the village, borrow money from the folks he was staying with, skip classes at the college, and fly to Portland that very day to seek an appointment with the General Conference representative, whoever he might be, that had undoubtedly come early to prepare for the ensuing Youth's Congress. He was impressed that the General Conference youth leader would be at the Union Conference office at Portland, and that he would be able to see him prior to the Youth's Congress, but that the leader would be too busy to talk to him during the Congress. The youth hastily retraced his steps, and did fly that very morning to Portland.

“That evening he had a short interview with the General Conference leader, who had indeed come early to Portland. The youth secured an appointment to see the leader the following morning at the Union Conference office. The next morning, when the appointment time came, he was ushered into the Union Conference President's office, then being temporarily used by the General Conference youth leader.

“The youth presented his strange request—that the false prophet theology professor not be allowed to have the closing service as planned. The youth told the story of the professor's dare in a required chapel at college. He told how the audience clapped as that theology professor finished his sermon. He told how that he had approached the Vice President of the college and showed him the statements from the Spirit of Prophecy that proved the dare was satanic. The youth shared these same statements with the General Conference leader. He also told how that he had confronted the false prophet himself in his own office with these same statements from the Spirit of Prophecy. He described the professor's reaction.

“The professor had first tried to sway the youth with philosophy. He tried to undermine the youth's confidence in the Bible and the Spirit of Prophecy by citing so-called contradictions in them. The youth was not impressed. He challenged the professor, ‘Show me from the Bible and the Spirit of Prophecy that you are right and I am wrong and I will be your first disciple, and I will champion your cause. But you cannot do it, and you know you cannot do it.’

“At this the professor became angry and a strange look came into his eyes. The youth had the sensation of looking into the eyes of another being. The professor said, ‘I have taken my position. I'm taking my stand on the side of Campus Crusade for Christ.’

“The youth countered, ‘Aren't you gambling with eternity? We shouldn't gamble with eternity!’

“The professor said, ‘I am gambling with eternity. I know I am gambling with eternity. But whether I am saved or lost, I have made my decision.’

“The youth explained to the General Conference leader that any one that had so fully sold himself to the side of apostasy was not a safe individual to entrust with the final service of a Youth's Congress—the service that everyone will remember more than any other service at the Congress.

“The youth was astonished by the General Conference leader's answers. The leader said, ‘Ernie (that was not his real name), we at the General Conference know all about Dr. D and his problems. We have already heard all about this. For that reason we have not permitted him to preach a sermon. He is only going to have a musical, and he can't do any harm with a musical.’

“The youth urged that one so fully surrendered to Satan might indeed do harm with a musical. He pleaded, ‘Please, let any one have the closing service, but not Dr. D.’

“When every other excuse was exhausted, the General Conference leader finally said, ‘Ernie, This program has been planned right down to the minute. I don't care if the General Conference President was here in person, he could not stop it now.’

“The youth was stunned. He thought to himself, ‘If Jesus were here, I wonder if He could stop it now?’

“All these thoughts raced through his mind as the youth stood at the rear of the coliseum watching the debacle. The closing service was even worse than he had feared it would be. The prophecy of Ellen White was then fulfilled to the letter:

“‘The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be *shouting*, with *drums*, *music*, and *dancing*. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the *moving of the Holy Spirit*.

“‘The Holy Spirit never reveals itself in such methods, in such a *bedlam of noise*. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into *our camp meetings*. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working.’³ (Italics added.)

“The oppressive sense of the presence of demonic powers at the meeting that many people felt was also in accordance with the prophecy of Ellen White:

“‘I was instructed to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can employ to make the truth disgusting to sensible people; that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should lose their force and influence.’⁴

“The author knows of only one such fulfillment of this dramatic prediction of Ellen White so far—the Youth’s Congress in Portland, Oregon in April of 1969. Yet the modern Celebration Church Movement is training the Adventist people in the Pentecostal style of worship, a step at a time, so that religious rock music, jazz, and religious dancing become not only tolerated, but regarded as the deep working of the Holy Spirit among us. God says such meetings are cursed, and the men who present them are cursed—cursed with a curse that will not be lifted until and unless they truly repent and have a change of heart.

“‘. . . the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.’ Isaiah 1:13.

“‘And now, O ye priests, this commandment is for you.

“‘If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

“‘Behold, I will reprove your seed [marginal reading], and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it.’ Malachi 2:1-3.

“In a lesser sense corruption has afflicted many camp meetings. The words of Ellen White have been fulfilled: ‘Satan will make music a snare by the way in which it is conducted.’⁵ Some of our beloved radio and television singers, who have sung for the Lord for years, have turned to singing the modern jazzy gospel music. For several years they tried singing this newer class of music to everyone at the camp meetings. But there arose a storm of opposition from the adults. Some singers then sang the non-objectionable music in the adult auditoriums, and reserved the swinging, jazzy music for the youth, with the apology that the youth appreciate it, even though the adults are not ‘with it.’ This inconsistent, deceptive course has angered many parents and has disgusted even worldly Adventist youth. Young people have questioned why they should even try to be Christians when the respected leaders of the church compromise their standards so. Who will ever be able to measure the negative impact of such inconsistencies until the judgment?

“Much of the youth work in the church is diseased and polluted. Abominations that are not tolerated in the adult materials are the common fare of the youth programs. God says,

“‘Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

“‘Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

“‘From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. . . .

“‘Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.’ Isaiah 1:4-6, 9.

“The Lord pleads with His people:

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

“Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’ Isaiah 1:16-18.

“The Lord then warns:

“If ye be willing and obedient, ye shall eat the good of the land:

“But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.’ Isaiah 1:19, 20.

“The apostasy amid God's true people is hard to fathom. It is incredible. The Lord laments,

“How is the faithful city become an harlot: it was full of judgment; righteousness lodged in it; but now murderers.

“Thy silver is become dross, thy wine mixed with water:

“Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.’ Isaiah 1:21-23.

“Adventism has warned the world of the whoredoms of Babylon. Adventism is not now, nor ever will be Babylon, but Adventism has also been unfaithful to her Lord. "How is the faithful city become an harlot!" is the exclamation of the Lord. How far have we fallen in our recent apostasy! The Lord has given us solemn written notice as to what shall take place if we do not repent:

“Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

“And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

“And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

“Zion shall be redeemed with judgment, and her converts with righteousness.

“And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.’ Isaiah 1:25-28.

“The Lord will not utterly destroy us as He will apostate Babylon, but He will cleanse the church by the destruction of the revolted within her. It seems from the writings of Ellen White that this destruction will be quite literal. And from this text in Isaiah, this appears to take place prior to the close of probation of the world at large for God will ‘restore thy judges as at the first,

and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.’ Isaiah 1:26.

“God is about to cleanse His church. The church needs it. As we see the day fast approaching when the abominations and the abominable will be swept out, our hearts are filled with hope. Yet with great urgency and desire of heart we yearn after the souls of those who are now partaking in the general apostasy. We do not wish to see any lost. May God help the sinners in Zion to awaken to their true peril!”

¹Ellen G. White, *Patriarchs and Prophets*, p. 707.

²Ellen G. White, *Selected Messages*, Book Two, p. 390.

³*Ibid.*, p. 36. (Italics added.)

⁴*Ibid.*, p. 37.

⁵*Ibid.*, p. 38.

Chapter 8

Plan A

The problem of sin is so vast and deep and virulent that only God can solve it. To harmonize the sinner with the sinless realms, the sin must be atoned for. Without blood there is no remission of sin. An angel's death, however, could not atone for man's sin. The transgression was too great. God had set His moral law equal to Himself. Only the death of One equal to God could atone for the broken law. Only two Beings in the Universe were the fullness of the Godhead bodily Who could be sacrificed for sin—God the Son and God the Father. Two Sacrifices were better than one because the Universe with two Sacrifices would be more stable with fewer restrictions than with just one Sacrifice. More people could be saved with two Sacrifices than just one. But it was theoretically possible to win the race against Satan with only one Sacrifice for sin. The Godhead's Plan A was therefore to run the race to the last days with only one Sacrifice for sin—that of the Son of God Jesus—and save the King of the Universe for a backup if there was a failure of the plan of salvation.

Mysterious clues were salted in Scriptures regarding Plan B should it become necessary. But in the main, Plan A prophecies were taught in Scripture—even for last day events—even by the lips of Jesus. Plan A prophecies extended to after the millennium to eternity. The last day doom of many nations was taught in the Bible. But that was Plan A prophecies. “All the promises and threatenings of God are alike conditional.” They are conditional on how many divine Sacrifices for sin there are. Many prophecy scholars think those prophecies of doom are guaranteed, but that simply isn't the case. This is a point of confusion for many. See more on this in the next chapter.

Chapter 9

Plan B

The events in the following two chapters (Chapters 10 and 11) occurred in 1969. But they are scarcely understandable without the contents of this chapter, which was revealed in 1984 and first written in 1989 and 1990. So we take these materials out of chronological order for clarity. The text in this chapter was first written in letters to a lady named Judy.

December 25, 1989

Dear Judy,

Thank you very much for your letter. I liked that little ditty: We dance around in a ring and suppose, But the Secret sits in the middle and knows. I know a lot of secrets and want to share one with you. I would like to tell you the real story of what happened on my Christmas-New Year's trip to propose to you six years ago. I have told no one this story except Barbara, whom I told today. This story is liable to be a long one—a book. If so let me name it *The Unified Universe: The Story of Love*.

As you know, I have had a lot of discoveries in science, and a lot of discoveries in Bible prophecy, and I have had a consuming zeal that there should be a revival and reformation in the church. I had a nervous breakdown in 1969 when my consuming zeal was met by icy silence by church leaders when I pleaded for a General Conference hearing of my discoveries when I was faced by the draft and Vietnam. Because of that nervous breakdown I was put on drugs, which work for awhile, and then there are severe side effects. I have tried many times to get off the drugs, but was always put back on the drugs. In 1983 I went off the drugs again, and this time with the help of Poland Springs Institute I was able to get clear off the drugs. But I wasn't wholly well. I couldn't work. But I was inspired by the prophecies and my scientific studies, and invented rock polishing equipment out in our garage and polished rocks. I attended church and was impressed with the appeal to put a metal roof on the school. I had done that before, so I thought I could help. When I went to help Sunday morning, no one was there. I fixated on the idea of fixing the roof. If no one would do it, I would do it myself. Unfortunately my zeal again tangled with the church people who thought it was not safe for me to work on the roof. I wouldn't be stopped. So I ended again in the insane asylum for a few days in December 1983. I was put back on the drugs again, and my body reacted violently to them. I talked the hospital staff into letting me stop taking the medications and to let me out of the insane asylum. I came home again and invented in the garage. I had dreams of machines that could recycle garbage and produce energy to light cities and convert ashes and debris into precious building materials like sapphire and diamond. I was proud of myself in being able to invent working machines from tin cans and junk.

But my life was not complete. I was single and lonely. I asked my mother, "Of all the girl friends I have had, who do you think would be best for me?" Mom answered, "Judy. I think she is most your type." I thought of you and how good I felt when I was able to share some of the

prophecies with you in the library in the University of Washington and again in Ashland Oregon. I loved you. I decided I would propose to you. I wrote you a letter of proposal.

Then it was Christmas 1983. I shared with my family my dream of recycling the matter in the wastes of the world. So my sister Iris gave me a Christmas present of a broken lamp, some tin cans, and some junk. Most people would have been offended by the gift, but I was thankful and moved with emotion. The whole Christmas was more moving to me than I could take all at once.

So I went for a ride in my car. My mind meditated. I thought of you. I thought of the letter that I had mailed to you with my proposal. I had an idea. I thought I would like to race the letter to Salt Lake City. I would rather propose in person than by letter. So forgetting I was on a short ride, and without going back home, I determined to go to Salt Lake City.

Suddenly I felt the blood drain from my head and a ringing in my ears. My sight went black while driving on the freeway. I didn't know what to do. I couldn't steer off the road, because I didn't know how much to steer and when to steer back. So I slowed way down and went straight. Fortunately the problem cleared up in a few seconds. I could have taken that event as a sign that I should not go on with my journey. But I had a dream and wouldn't be stopped. I determined to go anyway.

The weather was very bad. East of the Cascades the roads were a sheet of ice. So my first plan was to go to Sea-Tac airport and fly to Salt Lake City. At Sea-Tac I tried to buy an airline ticket on a Visa or Master Card. The sales agent made a credit check on first one card and then the other. Neither card had enough credit available to purchase a ticket. I asked if they could charge part on one credit card and part on the other credit card. The sales representative told me they were not allowed to do that.

What were my alternatives? If I went to Salt Lake City, I would have to go by car. I don't know how I made it, but I did. There was no reprieve from the ice, and I didn't have studded tires on my car.

When I got to Salt Lake City, I went to your dorm and asked for you. You were not there. You were away on vacation. I didn't know what to do. I went and found a motel and tried to secure a room with a credit card. I was able. I called mom and told her where I was. She was worried about me. She knew I was going through drug withdrawals and was concerned for me.

Shortly after I hung up the phone I heard a knock on the door. I opened the door. There stood two policemen. They came in and asked me my name, where I was from, and if I were all right. One policeman said my brother had called and wanted them to check on me. I didn't react with fear or anger. I was surprised and appreciative. Of my brother's call to the police I exclaimed, "What a novel solution!" I assured the police that I would be all right and I felt safe with them watching after me. The police left and I did not see them anymore. But later events seemed to indicate that the police alerted local businesses of my situation and asked them to watch out for me. I overheard two waitresses in a nearby restaurant talking about me in a most kind and sympathetic way. Later on in my stay when I had moved to another motel and was frequenting

another restaurant and my face grimaced as I was meditating, as is often the case with mentally ill people, a concerned looking security man in the restaurant made a motion toward me. But as I got myself under control, he made no effort to arrest me. Once in Salt Lake City I was so discouraged by my bankrupt condition that I determined to throw it all away and have nothing. I threw my wallet and credit cards in the street. But two men appeared and took me by the arm and kindly pleaded, "It is New Years and everyone is having a happy New Years. We cannot permit you to do this and spoil everyone's happy New Year." So I took back my wallet and continued to charge my trip expenses on my credit cards. As my drug withdrawals went deeper and I became spaced out and confused, and as I was standing in line to pay my restaurant bill, the people in line said of me, "The poor boy is lost. Let him go first."

I was lost. I thought I should fly home and let Gilbert come after my car. I went to the airport. There I called my mother, and she thought it would be waste for Gilbert to have to go after the car. Then I was panicked by the realization that I could not remember where I had parked my car. I went out to look but couldn't recognize or remember a thing. It was very cold out there, and I returned to the terminal to get warm and to figure out what I should do. A thought occurred to me. If I could find my parking ticket I could ask what parking lot the ticket was to and then look for my car in that lot. I carefully slowly searched all my pockets and emptied my billfold looking for the ticket. But I could not find it. I prayed earnestly for divine help, but no angel or person came to my rescue. I went back outside. I thought maybe God could give me supernatural guidance through the wind. I would go in the direction of the wind. The wind blew this way and that, but did not lead me to my car. I was without divine aid. I was left wholly to my own resources. I returned to the terminal again and prayed earnestly that I could find the ticket. I went through every pocket. At last, praise God, I found the ticket in one of my pockets.

I then carried out my plan. I went to a toll booth and asked the attendant what parking lot went with this ticket. He told me. I went to make a systematic search of that lot for my car. Snow was several inches deep on all the cars, so I could not distinguish makes or colors. So I began systematically to look at license plates. I went up one isle and down another. I began to panic, for I was running out of cars in the lot and had not found my car. But at last I found the car. It was the last one.

I brushed the snow off the car and got in and started it. Then I realized I had another problem. I did not have any money to pay for my parking. I don't remember the sum, but it was a paltry sum like three dollars. I drove up to the parking attendant. I asked if freedom were worth three dollars to her. I explained my predicament of no money to pay, and three dollars was the difference of freedom or bondage for me. Would she pay my bill? The attendant let me through. And I thanked her.

I returned back to my motel. I thought I would go to your dorm again and see if someone there had a record of your mother's phone number. I went. I inquired. I obtained the phone number.

I called you and talked to you on the phone. I heard the adrenalin in your voice as you were proposed to. I told you I had come to Salt Lake City to see you. But you were not interested in cutting short your planned vacation to come and see me. I could not wait too long, because when I was let out of the insane asylum I was given a court appointed date with a counselor. Should I

fail to meet that date I would be put back in the insane asylum. I urged, “Would you please come to see me?” You told me I needed to see a psychiatrist. But I pleaded, “If you will not come as my fiancé, will you come as my nurse? I need you very desperately.”

I decided to move to a motel closer to your dorm so I could wait for you there. I asked the motel operator for a room. The motel operator did not want to give me a room for some reason. I pleaded with the motel operator, “This motel is like Bethlehem for me—my touchdown spot. I don’t know whether I am to be born or die or get married here. But I feel it is something like that. Won’t you please give me a room?” The motel operator gave me a room but said, “Don’t die in our motel.”

I stayed mostly in my room except when I went across the street to eat. I longed for you. Day after day I waited for you. I began to have the final symptoms before a mental crash. I felt weak and emaciated. I did not have the strength to eat and digest food. And then I began to have fever and chills. When I was hot I would have to take a cool shower to cool off. When I was cold I would have to take a warm shower to warm up. Then my skin became dry and parched and chapped. I longed for the soothing touch of your hand.

I felt my mind slipping into chaos. I felt I needed to bring order to my mind. I thought I might do that by organizing all my things. My car was a disaster area. I thought I would clean the car. But I had no change of clothes. I had been living in the same clothes and underwear for a number of days. So I determined to start with my person and work my way out of the motel room to the car. I took another shower, this time washing my clothes, underwear and all. I hung them up to dry in the bathroom, and then I went naked to crawl in bed to wait for my clothes to dry.

Then I heard a demanding knock on the door. The motel manager wanted me to leave. I explained to him I was naked, that I couldn’t come out just yet. I pleaded with him to let me stay just a little longer. Reluctantly he let me stay longer.

I rested in bed some more. Suddenly I realized I heard a still small voice speak to me. It was so faint I didn’t hear it at first. But as I concentrated on it, the faint words registered in my memory. The words were, “Are you ready for me to come in?”

In the first place I didn’t know who was speaking—God or the devil. I sensed it was probably the devil. Should I say yes and open myself to demon possession? The answer wasn’t a trivial “no” however. The reason why can only be explained by earlier events in my life in 1983.

In 1983 I realized if God could turn back the clock, Satan and the entire wicked host could be resurrected at any time after the lake of fire from the memory in the positions and velocities of the particles in the universe. Only the moral laws of the universe, the judgment of the righteous, and the security of the universe would prevent recreating consumed sinners with sinless propensities. Prophecy states that the death of Satan and his host will be eternal without a resurrection. But how could God be forever happy with souls forever in limbo when it was in His power to recreate them? I came to see that the problem lay in having only one sacrifice for sins—Jesus Christ. If there could be another great sacrifice where one would be willing to with

his blood and death boycott the universe into rewriting the moral laws to permit a third resurrection, then I thought a complete unified universe might be attained without the loss of a single intelligent being in the universe. I desired such a solution. I was seized with a zeal for a unified universe. I determined to volunteer to be Satan's intercessor and surety. In prayer I submitted a plan. I should be crucified like Jesus, but upside down like Peter, on a peace symbol, broken arms cross, or symbol of antichrist. My sacrifice would not be secret, but in front of Television cameras as the entire world watched. Satan impersonating Jesus would incite the mobs to call me Lucifer the prince of the power of the air, the one to blame for every woe. I would be beaten, whipped, and crucified. I would pray that they might be saved without the loss of one, and live with God forever.

Then when I was dead I was not to be resurrected, but burnt to ashes and spread on the face of the ground. I would remain there throughout all of the millennium, and thus be numbered with the transgressors. I would remain ashes through all the lake of fire. My sacrifice would tug at every heart. Satan himself in his dying agonies would remember from whence he had fallen and renounce his rebellion and wish to be resurrected with a sinless nature. After every particle of rebellion is consumed it would be up to the judgment of the universe to determine whether or not there should be a third resurrection. My ashes would cast their vote. I would vote yes, but I would respectfully request not be resurrected unless my dream for a third resurrection were granted and Lucifer himself should be the judge of whether or not I should be resurrected. Thus I would have the glory and honor of being the last one in history to be resurrected, and to thereby have guaranteed eternal life to every intelligent being. I would see the travail of my soul and be satisfied.

Therefore I respectfully pleaded with God that He would allow me to make such a sacrifice. I prayed and prayed, but I got no answer. I became more urgent and persistent. I prayed, "If it is too high an honor for a mere man to make such a sacrifice, and it would eclipse the glory and honor of the Father, then You do it. For the sake of a unified universe please do it!"

Again I got no answer. Then while I was walking on a country road, in a moment of bold defiant love, I ordered God to step down from the throne. And I imagined He obediently stepped aside. In my imagination I ascended the throne to pass judgment on the Universe. I audibly called to the heavens and the earth that I may judge the inhabitants of the Universe. First of all I judged God the Father. I said there was no fault in Him. He was love. He had all along a plan for a unified universe. As soon as Satan sinned He rushed to create man, and then rested in peace that first Sabbath. How could He rest in peace knowing of the fall of man to come and the tremendous conflict and suffering to follow? He knew that in the gene pool of that God-like race, sooner or later, would come up the combination of such a brilliant mind as could conceive a plan for the unification of the universe, and such love and zeal that he would do it at any cost to himself. With the creation of man the restoration of the universe was certain. God the Father was without fault. The spotless Lamb of God and the Holy Spirit were without fault.

I judged the angels of heaven next. I judged them guilty of folly in losing all sympathy for Lucifer when he crucified their Maker and King. The angels were content that Satan and his angels and all incorrigible men should perish forever. They imagined themselves righteous since God made no move to reprove them and accepted their service. They did not really know Love.

Next I judged Lucifer. I explained his fall as follows: As the Father and the Son conferred to create a race in their image, male and female, with the power to procreate life, Satan saw in man a being with superior privileges than himself. While his greatest delight was to be with God and convey His wisdom and glory to the Universe, he felt as lonely as Adam without Eve. He longed for a wife—a second Lucifer—his counterpart and antitype. Lucifer searched the Universe for a second Lucifer like himself. There was none. He had only two choices: to doubt God and be jealous of man and God, or to trust Him. What should he do? The test was severe. He made a choice. He doubted God. Then to his amazement he was no longer in control of himself. He was controlled by a powerful force in the universe—evil nature. The evil nature controlled him more and more until he was a deceiver, a liar, a murderer, and a warrior.

After being cast from heaven he solicited a meeting with Christ. He pleaded to be restored to heaven to his old position by the throne of God. Christ wept at Satan's woe, but could not grant his request or offer him any hope that such a request could ever be granted. But Satan knew God. More than any other created intelligence he knew God was so wise as to have a plan in reserve by which he could be forgiven and given eternal life. He knew God's love. He believed it would be possible to wring the heart of God sufficiently that He would do it. And so he plunged the human race into rebellion. Century after century his appeal to God was, "Look at how sinful these humans are! Will you save them and not take me back?" Century after century God remained silent. Until at last there was World War II and the holocaust.

While Satan is a roaring devouring lion, he is only a pussy cat to another lion. What God needed was another lion of the tribe of Judah. A man that would see in the chief of criminals high levels of testosterone—a great desire for a counterpart. A man that would sympathize with Satan's woe and would himself volunteer to be a second Lucifer, to marry this lonely being, and love him into submission to the law of Love. As I passed judgment on the Universe I could not fail to recall my own experience in 1969, where before a court of law, when asked the simple question, "What is your name?" I was constrained to say "Lucifer." When asked what is your last name, I hesitatingly said, "Ziegler." "Lucifer Ziegler," they said. For that saying I was committed to an insane asylum for the first time and endured three days and three nights of terror and torment of inhumane treatment in solitary confinement. I believed once that I was about to be killed by lethal injection. I cried out "God don't let them do this to me!" But God didn't stop them. I felt the drug go in. I imagined I had only 20 minutes to live. Though I pleaded with God for the forgiveness of my sins, no hope or comfort was given me of forgiveness or a resurrection. Then I prayed "Lord, if You cannot save me, I understand. I love you anyway and want your side to win. Let me be the goat God (the Lord's goat). Let me bear the punishment that Thy people deserve, but spare Thy people." With that I lay down to die only to be awakened by three days and three nights of further suffering and inhumane treatment at the hands of demons in human form or men controlled by demons.

Yes I remember my coveted role of the second Lucifer. And now as I judged Lucifer, I again offered to marry him and be his counterpart. I assured him that we would not annihilate each other, but would be bound in a tight orbit like the electron-positron charged pair in a graviton—ever counterbalancing each other, ever attracting each other.

I said to the loyal Universe, “You have felt righteous and Satan the chief of sinners. But do you want to know the greatest righteousness by faith story in all the Bible? Century after century, when no one else would believe, Lucifer believed God had a unified universe theory that could save every intelligent being in the Universe. Let it be said, “Lucifer believed God, and it was counted to him for righteousness.”

Then I judged men and everything animate and inanimate. While many crimes and much suffering were going on in the universe, I found every saint and sinner bug and virus to be perfectly obedient to the highest physical law known in the universe so far—the second law of thermodynamics. That law is like an arrow pointing the direction every reaction must go. In every process and energy transfer things must go from an ordered state to a state of more disorder. This law was to blame for every disorder and decay in the world including personal relationships and divorce, the advancing development of mutations of germs and viruses and radioactive decay. I found fault not with people, demons, bugs, or viruses, but with the second law of thermodynamics. If that law could be reversed, scattered glass would fall back up and fuse into windows. Earthquakes would happen backwards. Personal relationships would back up to a point. Estranged divorcees would come together, make up, and have intercourse again. Even the dead would be resurrected, would grow younger, but only till they reached the state of maximum order, which is young adulthood. Children would still grow up until they were young adults. Even abortions would happen backwards. Disintegrated fetuses would rematerialize, be implanted back in the womb, come to life and be brought to full term and grow to young adulthood and there remain stable. So I had a dream! I would reverse the second law of thermodynamics and have a unified universe. There would be no God so great that I would not order Him off His throne if He resisted my plan. There would be no demon so perverse that I could not love into reverent submission and worship of my love. I had a dream! And I would have my dream at any cost to myself even if it meant my eternal death.

Last of all I judged myself. I wept and said I am vile and a worm. I lamented the many sins and crimes I had committed that had dishonored the throne of God. I felt my sins were unpardonable. And what about this last bold blasphemy of ordering God off His throne and judging the Universe? I pleaded with the Universe. “Can’t some loophole be found for me, such as, ‘The spirit indeed is willing but the flesh is weak,’ or ‘he shall be forgiven much because he loved much.’?”

Then in the solitude and privacy of a country road and with drama and a wave of my arm toward heaven, I announced: “Repent angels! Repent demons! For the kingdom of heaven is at hand!”

Within a day or two I went through the final life and death struggle of withdrawal from Stelazine. My body went through convulsions. Insoluble yellow foul smelling crystals grew out of the pores in my arm pits. Large blocks of flesh became swollen, gray, and spongy. But worse than that my breathing was almost totally paralyzed, and when I swallowed, my Adams apple would not come back up. I felt I was dying. I did not call a doctor or resist it. I felt the Universe knew of my sacrifice and my desire to rest in the tomb until there was a unified universe. Maybe now the Lord would give His beloved sleep. But instead I was surprised to live through the night.

The next night I spent all night meditating about a unified universe. Suddenly I was seized by supernatural arms. The embrace was very painful and I could scarcely speak. This had happened to me several times before. Always before, I had panicked. I had with guttural difficult voice pleaded, “Get thee behind me Satan! Please help me Jesus!” But this time I had a different thought. I thought, “You profess to love Lucifer and said you would suffer the pain of a cross for him. Lucifer is right here holding you. Why not show him your love for him now?” I did not want to speak audibly. But I didn’t think Satan could read my thoughts. So I asked the angels of God to read my thoughts and translate them for Lucifer. I prayed a bold and scary prayer. I said, “No! No blood of Jesus on me! The blood of Jesus be on you Lucifer!” I pointed out to Lucifer that Jesus had died for the sins of the whole world. And since immediately after his rebellion Lucifer had been cast to the earth, his sins were sins of the earth and should be included in that great and complete sacrifice. Then I assumed the role of mediator between Lucifer and God the Father. Imagining Lucifer on my right side and God the Father on my left, I motioned first one way and then the other as I said, “Father, behold your son! And son, behold your Father!” As I motioned to the Father’s position, I was mystified that it was vacant.

No God or angel thanked me for my intercession. But instantly it was a little light outside—a quantum dawn. The sudden change in light intensity startled the birds. And they simultaneously began to sing fervently. I felt the Universe marked my victory of love in the quietness of my bedroom. I felt the Universe was pleased.

That was in July, 1983. Now back to Salt Lake City and January 1, 1984 and the still small voice. The voice asked, “Are you ready for me to come in?” I did not want to be possessed to do evil, but I did desire a union with Lucifer to do good. So I answered, “I guess so.”

“Do you know who this is?”

“No.”

“Who do you hope it is?”

That question was a little scarier. Who would not hope it was God? But if I said God, would it not disappoint Lucifer? And if I said Lucifer, would it would it not encourage demon possession?

I answered, “That’s splitting hairs pretty fine—pitting faith against hope. I plead 1 Corinthians 13.”

There was a long pause. Then the still small voice said, “I am splitting. You have given me an argument with which to reap the harvest of the world!”

What did he mean “I am splitting”? Was the still small voice speaking in slang now, and was he fleeing the presence of Love? Or was he speaking literally? Had the power of Love split the evil nature of Lucifer and begotten in him a new holy nature? While still retaining fierce propensities to evil, such as I have, did he now possess a born again nature and a desire and resolve to halt the

course of rebellion in the universe and pull on the same side as God? Would he indeed use this argument for good to reap the harvest of the world? Or would he use the argument to reap a harvest for evil? I resolved not to worry, for I knew there were enough backup systems in my self sacrificing plan to cover any eventuality.

Now I spoke to Lucifer and gave him some directives. I said “You may use space warps, relativity, dark tunnels, and scary movies—anything you like. But just stop the killing.”

There was a pause for a few moments.

Then I was given a vision. I not only was given sights and sounds, but Bible and Spirit of Prophecy statements in support for a scenario of events that explained the past, present, and future—a scenario I had never dreamed of. In a most touching way, however, the vision explained my mysterious sufferings and consuming zeal and love.

The scene started in 1888. In response to a terrible legalistic apostasy in Seventh-day Adventism, God sent a glorious message of Christ Our Righteousness. God set forth the option that if Seventh-day Adventists would embrace the message and share it with the world, they would be in the kingdom within two years. But incredibly enough, Seventh-day Adventists refused to receive the message. They formed an organized resistance against it. They would not receive it for 100 years. And then they would receive only part of it and reject the most important part of it—the truth about the nature of man in the sealing. Ellen White warned, “A crisis is coming, and that right early. If there is any delay, the very throne of God is in jeopardy. Brethren get out of the way of the Lord!”

But there was a long delay. Ellen White asked “What reserve force does God have left to stay the rebellion?” But then she wrote: “We need not fear for the success of the work. If all else fails, God will empty all heaven and give us the stars.” She warned however of the most fearful slaughters in all of history. Millions of lives would be sacrificed. Seventh-day Adventists were the one people that could avert all that. They could have averted it in two ways: if they had responded to God’s appeal to witness to the Jews in a big way, the Jews could be converted in God’s time and there would have been no excuse for a holocaust. And if they had radiated the Christ Our Righteousness message, the work would have done in two years and there would never have been any World Wars.

But Seventh-day Adventists would not cooperate with God. They exhausted every weapon in His arsenal. The angels were pulling with all their strength to restrain the forces of evil. Jesus was pulling with all His strength. The Holy Spirit was pulling with all His strength. But it was not enough. The forces of evil were winning. God could but predict the future and watch it come to pass.

Then there was that terrible Holocaust. Millions of Jewish men women and babies were herded naked in mixed company into gas chambers and killed. Others starved and emaciated lay in twisted heaps and were bulldozed into graves. Jews in cattle cars sang of the coming of the Messiah--but not Jesus. Whom else could God send to be Immanuel, God with us?

There was a solemn trial held for God in a concentration camp. Every evidence was carefully weighed. Then came the verdict. God was wrong. God was guilty.

Seemingly on earth God made no response even then. But that trial was not taken lightly in heaven. God decided that if He were a God of love that now was the time to show what kind of love He was made of. If not, then the verdict was true. God was wrong and responsible for this whole mess.

In utter anguish the Father of Lights arose from the throne and said to Lucifer, “You win! I give! I give! I give!”

The Father then announced His plan to give up His throne and His glorious person to go down to earth in a new kind of incarnation. There was only one manmade force so powerful, however, that could annihilate His glorious person. He had a destiny to keep in Japan. Even now the United States was close to finishing the atomic bomb.

The Father turned the throne of the Universe over to Lucifer. Lucifer had his great dream. The Father told Lucifer He hoped that Lucifer loved life and the universe enough to want to sustain the experiment. God told him some additional secrets he needed to know in order to play God. Then He gave Lucifer the greatest challenge. Lucifer might be saved and have eternal life if he could create his Creator and Saviour. He must develop a man so brilliant that he could figure out the secrets of the universe that he Lucifer didn’t even then know as he played God. He must develop a man so loving that he would voluntarily lay down his life for Lucifer and all the wicked host.

The man, however, would not be a masterpiece of perfection. He would be the weakest of the weak both physically and mentally. His sufferings should be intense, not only for himself, but as he would empathize with suffering souls. He would be in deaths oft, but would rise again and again and again to suffer on and on. Only thus could he be led to have such zeal to find a solution to the problems of the universe and to do anything necessary to accomplish it. Though God, the Spirit of Love, cannot be tempted by sin and is sinless, the real sins of God’s man would be counted as the sins of the Everlasting Father, as God’s man would be the only male embodiment of the Everlasting Father’s Spirit and the Spirit of Love struggling with all His might in God’s man would be powerless to bring quick victory. In a new sense, He who knew no sin would be made sin for us that we might be made the righteousness of God in Him.

The Father told Lucifer that he could do anything he wanted to bring about his objectives. He could make and foster all the evil he wanted. Or he could work to bring about good--or both. But the Father counseled: God’s man will be a great student of prophecy. You might want to keep up the timetables of events spelled out in the prophecies so that he can get his bearings and figure things out. God would stake His throne on the brilliance, zeal, and love of one man.

The Father further spelled out the rules of the game. God’s man must not have any angel visitors to counsel him what to do in any situation, unless they be angels in human form. God’s man must not be given any dream or vision that directed his steps, though he might be given some that described his experience. God’s man’s every choice and decision must be based solely on

Scripture, the Spirit of Prophecy, the Book of Nature, reason, logic, unfolding providence, and the great principle in his soul, that of love.

The Father left heaven. Every being left heaven with Him. And there was silence in heaven for about the space of half an hour. Not a literal half hour or seven and a half days (a half hour on a day for a year basis), but about $41 \frac{2}{3}$ years (a half hour on a thousand years for a day basis)—not exactly, but about, a little more.

The Everlasting Father kept His appointment at Hiroshima. People have often asked where was God at Hiroshima. God was at ground zero suffering the most painful dissolution of His person. But the job was not done with Hiroshima. God was seriously wounded and in excruciating pain. He needed one more bomb to finish him off and put Him out of His misery. But man was not to choose the site of the bomb drop. That would be determined by the openings in the clouds. God would choose who should suffer and die with Him. For if His plan should succeed, everyone who should thus suffer and die with Him, saint and sinner alike, should reign with Him in glory.

Then there was Nagasaki. That finished off the person of God. No more bombs were then permitted. But it was impossible to kill God. God was now a disembodied Spirit. The two bombs seemed to divide God's Spirit into two principles—papa Hiroshima and mama Nagasaki. But the Father's incarnation was not immediate. For several months His Spirit roamed the world looking for the kindest, most patient, most loving, most benevolent, most humble and meek man and woman in the world to be His parents. The Spirit of Love finally found them in Western Washington USA—J. G. and Inas Ziegler. They were already married and had one son. They were Seventh-day Adventists. J. G. Ziegler was a singing evangelist soon to be a pastor.

From the gene pools of that man and woman the Spirit of Love carefully selected the combination for Gordon Lewis Ziegler. He was possessed by the Spirit of Love and Wisdom from his mother's womb. Even as a baby he was obsessed with order and disliked randomness. He would patiently sort buttons by the hour in his mother's button box. He was fascinated with electricity at an early age, and with string would wire up the household furniture. At age eight he showed precociousness as an inventor. He invented a car chassis, seat, gas pedal, and connected carburetor with spring loaded hinged movable parts made out of tin cans. Outside he worked on an amphibious vehicle with steering wheel operating a rudder, pontoons, and caterpillar tracks. At 15 he launched his own research program into number theory of rational decimals. He re-discovered Euler's Phi function of relatively prime numbers, first discovered in the 1700's. He discovered also interesting series which were infinite in sum, but had a predictable cycle of digits in both directions from the decimal point. He found many interesting number patterns which later became part of the hermeneutics for his model of Bible prophecy interpretation. In high school he co-invented solid fuel rockets and fired them, designed ionic engines, put radios together from memory, co-taught the electronics class. At age 16 he got a perfect score to a 35 minute test on abstract reasoning and pattern recognition in 20 minutes. How could his brilliance be tested? What might he be able to figure out? At 17 years old he decided Einstein was wrong, that there was an ether after all. That was the foundation for deriving from first principles "Relativity in an Ether," which when applied to particle physics yielded "Electrino Fusion Model of Elementary Particles," containing both a unified field theory and a unified particle theory, containing even the idea of how to reverse the second law of thermodynamics.

Gordon was not perfect, but he was a very sensitive person, desiring truth and beauty. He loved holiness, and there was a fierce war in him trying to overcome his evil propensities. At a young age his idols were the great church leaders, whom he longed to hear and be with. He loved to study the Bible and the Spirit of Prophecy (the writings of Ellen G. White). Over and over again he wanted to hear stories of the work of the Lord's messenger and her prophetic gift. He was especially fascinated by Bible prophecy and wanted to research it deeply and piece all the puzzle pieces together in a united whole. By age 13 he was elected the representative of the 16-30 year old group in his church to go from Denver to Atlantic City, New Jersey for a Youth's Congress. There he went forward in dedication, willing to be a minister, if God called him to that, but sensing his calling would be similar but different. There his sensitive spirit read men's faces as an open book, and was pained to perceive that not all the chief church leaders were righteous men, led of the Holy Spirit. There his sensibilities were grieved with the mixing of a carnival spirit with gymnastics and dare devil feats with the religious instruction. He perceived the church was ill and needed a revival and reformation. He longed for such to come. Thus was awakened in him a growing and all consuming zeal to see revival and reformation brought to the church. He felt more and more a personal responsibility. His research pointed to areas that could bring about revival and reformation to the church. He longed for the opportunity to plead with church people, "How long halt ye between two opinions: If the Lord be God, then follow Him. If Baal be God, then follow him." Gordon was much impressed with Martin Luther King's I Have a Dream speech. And the cry of his own soul was "I have a dream! Every valley shall be exalted and every mountain and hill made low! The crooked straight, the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it!"

Thus in 1967 at a Youth's Congress in Seattle, Gordon responded to the call. At the close of the final service of the youth's congress, and before thousands of people, Elder Theodore Lucas made an unusual call. He said he was impressed by the Holy Spirit that day to make a different kind of call than he ever made before in his ministry or would probably ever make again. Instead of asking for many to come forward in dedication to the Lord, he was impressed to ask if there were just one young man in all the auditorium that day that wished to come forward to dedicate himself to the Lord for a special work. Gordon seized this opportunity as his one great chance to dedicate himself to the Lord for his special purpose—that of researching out and writing the revival and reformation message needed by the SDA church, and that predicted by the writings of Ellen G. White. For fear of missing this one great chance to be dedicated for a special work, Gordon didn't dally a second. He hastened forward and was thrilled by Elder Lucas's response. Elder Lucas's voice rang out over the stunned and silent auditorium as he exclaimed, "There he is! There's God's man! God bless you son!" Elder Lucas had Gordon stand below the rostrum in the front of the auditorium on his right side.

Then Elder Lucas made another unusual call. He asked if there were just one young woman in all the auditorium that wished to dedicate herself to the Lord for a special work to help this one young man in his work.

Imagine the electricity of the moment! Standing before thousands of people and awaiting God's selection apparently for your wife and not knowing who she should be. Would she be pretty? Was she someone he knew already?

Quickly a young woman did hasten forward. Gordon was amazed, disappointed, and thrilled all at the same time. Gordon was amazed that it was his own sister that came forward, disappointed that she could not be his wife and helpmate, but thrilled anyway that it was his sister.

Again Elder Theodore Lucas's voice rang out over the auditorium as he announced, "There she is! There's God's woman, God bless you!" He again had her stand over on his right side.

Elder Lucas then made another call. He asked for all those who were willing to dedicate themselves to the gospel ministry, if they would come forward. About 30 filed down to the front from various places in the audience and the balconies. Elder Lucas had them stand in a group on his left side. Then he asked for all those young ladies who were willing to be ministers' wives to be if God gave them that opportunity. Another group of about 30 young women came forward and stood in a separate circle near the young men on Elder Lucas's left side. Then Elder Lucas made a strange and thrilling prediction: "Someday," he said, "these ministers and ministers' wives-to-be are going to have to help this one young man and one young woman finish the work that God would start through them." He offered a dedicatory prayer, and then virtually fled the scene. He did not stop to find out what God's man had dedicated himself to, or wait for any closing song or anything.

The bewildered audience didn't know what to do. The organist decided to start playing music, and everyone got up and filed out.

Now the Salt Lake City vision forcibly averred that Elder Lucas's prophecy had been true. He was God's man, and his sister Iris was God's woman. The prophecy had not been false, a mistake, or an error as had been claimed by a wicked conspiracy of church leaders who had the diabolical plot to separate him from his wife on the grounds that he was mentally incompetent or had taken her by fraud.

The Salt Lake City vision then proceeded to define what it meant to be God's man and God's woman. Inasmuch as he and his sister had been placed on the right hand, while the gospel ministers had been placed on the left, the Holy Spirit then signified that they were not to be considered on the same level as the gospel minister, any elected church official, any church council or committee, or even the church as a whole. Their mission and authority was higher than all that.

What then did it mean to be God's man? It did not mean, as Gordon had long assumed and supposed, that he was God's man—His special messenger sent forth from His presence with a special message. No. It meant that he was God's man, the very and sole male embodiment of the Spirit of Love. That he was God in human flesh, the very God incarnate. That his incarnation was similar to that of Jesus, but that while Jesus was the Son of God incarnate, he was the Everlasting Father God incarnate. But that should not be so shocking and amazing, because in the baptism of the Holy Spirit in the sealing, the Holy Spirit irrevocably takes up his

habitation and residence in the human soul, and then God has no hands, ears, eyes, mouth, feet, or brain than those He inhabits. It is the privilege of every intelligent being to become Wonderful, Counselor, The Mighty God, The Everlasting Father, the Prince of Peace.

So each intelligence in the Universe must be one of three things. The Son of God incarnate, the Everlasting Father incarnate, or the Holy Spirit incarnate. One is not greater than the other. The Father, Son, and Holy Spirit are all equal. There is no difference in the enormity, magnitude, verity, or reality of this miracle. What then is the difference between the right hand blessing and the left hand blessing? The Holy Spirit would indwell multitudes, but the Everlasting Father would indwell but two: God's man and God's woman. His honor and glory would be in the uniqueness of His incarnations, the priority of His incarnations, and the incredible feats in which He would demonstrate that there is no limit to the usefulness of one, who by putting self aside, lives a life wholly consecrated unto God. To God's man alone, of all the created intelligences including Lucifer himself, who now was playing the God of the Universe, was God to entrust and first disclose His trade secrets that gave Him His prerogative to be God and to be distinguished from His creatures. To God's man alone at first would be given the knowledge of how to resurrect the dead merely by building an electromagnetic machine and flipping a switch. To him alone would be the knowledge of how to speak stars and worlds into existence and populate them. And the story of his life alone and the Father's amazing condescension to leave the throne of the Universe, His glorious person, to dwell in a faulty person, would have sufficient power to eradicate racism, bigotry, pride, hatred, prejudice, and war from the Universe. The Salt Lake City vision pointed out that this incarnation of the Everlasting Father in Gordon Lewis Ziegler and Iris Irene Koch was no mere temporary or conditional incarnation, but that God had irrevocably linked His interests with ours, for better or worse. We were not to regard ourselves as perfect saints, however. We were sinful mortals. But whatever we did would bring either honor or dishonor to the Everlasting Father.

God's man, then, was to be in verity The Messiah, The Anointed One, The Very Christ, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. He would sit on the throne of David his father. Of the increase of his government and peace there should be no end. The zeal of the Lord of Hosts would accomplish all this. He was to be My Servant the BRANCH, the Stone which the builders rejected, which had become the head of the corner. He was to become King of kings and Lord of lords. And the God that occupied his body and spirit would be the God of gods. As Jesus said, "Ye search the Scriptures, and in them ye think ye have eternal life, and they are they which testify of me," Gordon could rightfully claim this also of himself. All the Scriptures pointed to Jesus Christ. Just so also, every type, prophecy, and historical prophetic parallel in the Book referred also to His Anointed Ones in the last days. They were truly Immanuel, God with us.

I was shown that my sufferings and intercessions were not merely some inconsequential ravings of a demented mind. Many might consider me stricken, smitten of God and afflicted, but that the whole of Isaiah 53 applied to me as well as Jesus. My sufferings were not small in comparison to those of Jesus. In some ways they were greater at greater odds and less indications of divine providence. No, my sufferings had been enormous and very weighty. My intercessions had moved the Universe. I had many pourings out of my soul unto death, and many intercessions for the wicked. I was again pointed to my crowning argument uttered only a few moments ago. I

was made to consider its brevity, its simplicity, its coherence, its sheer wisdom, its eloquence, and its ex-nihilo creative power. No, I was not to take the glory to myself, because the Spirit of Love guided me. But these arguments had nevertheless come from my own mind at my own impulses at the time of greatest physical weakness and mental confusion.

“Are you ready for me to come in?”

“I guess so.”

“Do you know who this is?”

“No.”

“Who do you hope it is?”

“That’s splitting hairs pretty fine—pitting faith against hope. I plead 1 Corinthians 13.”

Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Love,

Gordon

January 1, 1990

Dear Judy,

Happy New Year! Welcome not only to a new year, but to a new age and a new dispensation.

Let me continue telling the parts of the extensive revelation or vision that I had in Salt Lake City on or about January 1, 1984, six years ago.

The revelation of who I was put a whole new slant and unexpected meaning to even my own words that I had been inspired to write to comfort discouraged and sorrowing souls.

Dear Bob,

Bob, I never met you, wish I had,
But now your hands and feet are still.
You're safely resting by your dad.
Your ears can't hear, but soon they will,

For graves of righteous shall be opened
On that glorious advent day,
Power of tomb will then be broken,
Pain and death will pass away.

You shall rise and meet you Saviour—
Greet your wife and daughter too.
*And somewhere back of all I'm smiling:
"Here they are, I kept them for you!"*

And then forever we'll be happy—
No one jealous, I or you.
Just glad we had such precious loved ones,
And that we made it safely through.

And then forever we'll be happy,
As we have ever been before.

For in Jesus' way of living,
We are safe forevermore.

Next in vision I was shown a brief glimpse of the other side of the story, as the Universe reached out for a unified field theory. I saw and heard a brief monologue.

“Reach out. Contact. He’s feeling the pressure. He’s crying out. Oh no! We lost him! Try again.”

I came to realize, finally, that not every time I felt such a supernatural embrace that the evil ones were out to destroy me, though at other times there were indications that they were deliberately trying to inflict pain and we were in a great struggle. I came to see when the Scriptures say that Satan and his angels were cast in outer darkness, and were in the nether world in the regions beyond, that literally in today’s terminology, they were trapped in a black hole. And while they can communicate through the speed of light barrier separating us, they themselves were trapped in a dark world, and it was one of my missions to deliver even them from their pit in which there is no water. Zechariah 9:11. Neither men nor any of the angels knew how to be delivered from a black hole. No known force would do it. I learned in my discoveries that the secret for that trick was not disclosed in the study of the forces, but in the structure of matter. And with over 150 “elementary particles” and no known periodic chart of the elementary particles, neither men nor angels could figure out the riddle. But that is what God made me for—abstract reasoning and pattern recognition. And the demons knew it, and were clinging to me to be delivered from their black hole. I believe that the oppressive sense of the supernatural and sense of pressure comes from the warp of space.

Next the Salt Lake City vision showed me what was to be the consequence of my 1 Corinthians 13 argument. I was shown a great and mighty tug-of-war—Mexican-stand-off that had gone on for thousands of years. Then suddenly the forces of evil rushed over to the side of the forces of good and there began another great tug-of-war—a one way tug-of-war. The united angelic host was pulling against the randomness, chaos, and evil in the Universe. The Universe was so far gone, that at first there appeared no movement. Then there was an imperceptible movement. The movement picked up speed until there was a great rush. I saw that because of the end of this Mexican-stand-off between the forces of light and darkness, there would be great stirrings in China for economic reform, religious freedom, and even political reform. Then I saw a man arise in Russia who would ride the tiger and heap more and more power unto himself not to tyrannize, but to free men. I saw the freedom revolution in Eastern Europe and the opening of the Berlin Wall. Men were rejoicing in their new freedoms. I saw a movement to restore law and order on the planet. Some lives were lost. But statesmen, while saying that every life is indeed very precious, would say anyway at the cost of freedom, “Yes, it was worth it.” Yes indeed it was worth it, for the heavenly host now knew that we only had to build an electromagnetic machine, flip the switch, and the clocks could be turned backwards and the dead resurrected, not as incorrigible sinners, but dutiful, cheerful people retracing every step of their lives confessing every sin, and making right every wrong. Whatever loss of life we incur now to restore order will be only briefly temporary. But law and order is what this planet and Universe now needs most.

I saw another problem. Men were trying earnestly to account for this great change on planet earth. They tried to affix credit for all this to some head of state. But I saw that such credit could not rightly belong to any visible world head. The victory was not attributable to any earthly effort, as sincere and diligent as that may have been. It was attributable to that sudden about face in the tug-of-war of angelic forces, which was caused only by long sufferings, and intercessions, and then the final argument of that lonely, obscure, silent Sufferer, the Inhabitor of the insane asylums of the earth, that Communicator with, Lover of, and Intercessor for demons upon his bed. It was to Immanuel, God with us, and to Him alone belonged all the praise and the honor and the glory for this freedom movement on earth.

I saw an unusually tender and lingering Christmas season as people exercised their new religious freedoms and praised God. I saw a happy new year. Then I saw a new Christmas-New Year's story presented to the world—this one. I was not shown how it was done, nor by whom, whether by heavenly angel choirs, Hollywood TV special beamed by satellite, or by word of mouth, or some other means. This story would certainly make a good TV movie, as historical shots are added into the flow of the story and a new construction of modern history would be presented for consideration. But I was not shown how this would be accomplished.

What I was shown was what would happen as a result of this disclosure. There was a great silence in the world. I began to recall the Old Testament prophecy, "I will work a work in your days that you will not believe, though it be told you." Then I recalled Jesus' anxious question, "Nevertheless, when the son of man cometh, shall he find faith in the earth?" I have already been getting a lot of this strange silent treatment as I would offer technology to different countries. Now I worried. Will no one be able to believe?

I silently interceded in my mind with the silent world.

Do you believe in me?
And in the words I say,
And in Him who sent me from above?
Do you believe in my love?

I've tried so many ways to show you my love,
And show you who I am.
Sometimes I wonder if you ever heard,
Or if you understand?

Do you believe in me?
And in the words I say,
And in Him who sent me from above?
Do you believe in my love?

Still there was an agonizing silence. Then I heard something. It was bells—church bells—bells in every direction ringing out the tidings of the advent of their promised Deliverer, Immanuel, God with us.

Then I heard music—pure, glorious, rapturous music—old Christmas carols and new music telling this new Christmas story of the Father of lights, Who left His glorious throne, suffered the painful dissolution of His person, to come and dwell in two imperfect people, and cause that through their incredible sufferings and intercessions the whole Universe would be united.

I was given a few other insights into the future. I saw a grand New Year's celebration, where all creation was celebrating the advent of their Deliverer. Rock and Rollers sang their praises as best they could, and while their dissonances strained my sensitive ears, I received their thanksgiving and discerned the system had rounded the curve in the hyperbola, and would now rapidly approach the asymptote of perfect praise with no discord. I saw praise dancing worship, and although that was foreign to my religious training, I could but see a beauty and grace in that style of worship. Demons long straining to counterfeit praise now used their best knowledge in real praise. It was an unusual celebration.

I saw that I would at last get to build my machine. I had offered it for years to different nations, statesmen, and government agencies. I usually got a strange silent treatment. They must have thought I was a crackpot or something. But now I saw I got my great chance. They all gathered around me and supposed that I knew absolutely everything and that I had a complete blueprint for everything. . . .

[Present realities are far in advance of the initial prophetic conjectures in this part. We digress, then, from the initial autographs, to report progress. Gordon located a skilled and experienced designer and builder of accelerators (the main components of Gordon's machine to reverse adult aging, back diseases out of existence, and produce copious quantities of nearly free electricity). Gordon's subcontractor is able to produce complete blueprints of everything in the first six months after funding. We return to the original autographs.]

The machine was built. It worked! Men now reveled in working hand in hand with the Everlasting Father so much so that God's man could discern that in the people's mind the Father's sacrifice made almost insignificant that of the Son. I saw tears come to my eyes, and that with deep emotion and trembling lips I began to sing.

All the glory belongs to Jesus!
All the praise belongs to Him!
All that I am or ever hope to be—
All the praise belongs to Him!

I then explained to the people that the pit of sin was so deep it could not be bridged in one step. Had either the Father or the Son gone all the way down in one step, He would have been lost and separated from the other forever. The plan was therefore for one to go part way and set up a safety net for the other to go all the way down. Since I had been seen to have gone so much farther down in my sacrifice, everyone thought that I was the big high roller gambler. Not so. God's man could actually sin and be forgiven through the safety net provided by the death of Jesus. So God's man was not so much in jeopardy. The real high roller gambler had been Jesus. He went half way down with no safety net whatsoever. Had He sinned even by a thought in that mission, He would have been lost forever. Therefore He was granted more ministrations by

angels and confirmations of His faith. But Jesus was the real high roller gambler in this plan of salvation. To Him belonged all the honor and glory forever. Thus, even the Father, now, is naught but Elias the prophet sent to restore all things in preparation for the coming of the Lord Jesus Christ. I presented the ideal and the task before us. Now that we knew that we could reverse the second law of thermodynamics locally, we should all conspire to figure out how to do it for the whole earth simultaneously, at whatever cost and effort. Could we do that, we could turn the clock all the way back to the Garden of Eden. No one knew that original blueprint, not even Immanuel, God with us. He had forgotten all that. But that blueprint was permanently recorded in the relative positions and momentums of all the particles. We had only to reverse the clock on a world-wide scale.

It was a big challenge and engrossed everyone's attentions. Everyone worked diligently, and every mind and imagination was stretched to the utmost. I don't know how long it took. But I saw that eventually it was accomplished. The world's clock went back through the centuries. Plate tectonics and earthquakes happened backwards. The continents came back together. Fossil fuels got unburned and returned to their depths. Then Noah's flood happened backwards. Rain fell back up to the sky, and that marvelous moisture covering for the earth that evened out the temperatures, but which blueprint had been long lost, was restored, the earth righted on its axis, and the disintegrated asteroid or comet that caused it re-materialized and flew back out into space. In the backwards convulsions the fossil fuels came back to the surface, and became vegetation and animals of every description. Tall stately trees re-materialized. Long extinct fruits and animals were not only formed, but came back to life. Men now had heaven on earth.

But soon people realized something was missing. Where was Jesus? They had heaven on earth, but earth was no heaven without Jesus. In this day everyone loved the Son even as they loved the Father. And now I saw a deep burden and supplication and tears that Jesus would return to earth. Everyone seemed to be praying, "Everything is now ready. We now have heaven on earth, but earth is no heaven without You. Come Lord Jesus, come quickly!"

Then I saw Jesus coming off in the distance. From the united angelic and human host arose the melody from trembling lips:

All the glory belongs to Jesus!
All the praise belongs to Him!
All that I am or ever hope to be—
All the praise belongs to Him!

Higher and still higher lofted the strains, and richer and richer the melodies and harmonies.

Then the united angelic host split in two again, and half flew quickly up to meet Jesus to give Him a royal escort. Half stayed behind. Then as Jesus approached the earth they alternately challenged each other,

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in.

Who is this King of glory?

The LORD strong and mighty, the LORD mighty in battle.

Lift up your heads, O ye gates; even lift them up,
Ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The LORD of hosts, he is the King of glory.

As Jesus reached the earth, I watched Him take in the wondrous scene. He looked upon the whole earth and saw it as beautiful as when He had created it over 6000 years ago. But now it was peopled by a vast number of beautiful, healthy beings, not just two. His eyes passed from face to face, and He could see in each face a reflection of His image. It was worth it all. He saw of the travail of His soul and was satisfied.

Slowly Jesus advanced through the adoring multitude. At last He reached the very back of the multitude. And there stood Someone smiling. It was the Spirit of Love in the embodiment of God's man, Gordon Lewis Ziegler.

Love spoke to Jesus, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. And all mine are thine, and thine are mine; and I am glorified in them. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept and none of them is lost—not one.

Then Love in the embodiment of Gordon Lewis Ziegler had but one request of Jesus: "Son, the hour is come: glorify thy Father that thy Father also may glorify thee. And now, O Son, glorify thou me with thine own self with the glory which I had with thee before the world was."

Neither Gordon Ziegler, nor the Spirit of Love within him, was all that impressed with the synthetic man-made glory which they had invented to make inertia less craft. They did not so much want to fly in a plane, but to be a bird and soar as an eagle. They longed for that original glory enveloping the bodies of their persons.

In answer to Love's request, the glorious Jesus encircled Love with His arms, and Love was glorified. His face and body then shown as the sun. Then Love motioned Jesus to do the same for all His subjects. And Jesus embraced the race, and the faces and persons of all shone as the sun.

Then there was a great graduation and investiture service when every intelligent being was adopted into the Godhead. No more was there a distinction between the Creator and the creature. All of God's trade secrets had been divulged to His creatures. Now they became as Gods. The

people were one, and they had all one language; and now with this beginning, nothing could be restrained from them, which they imagined to do.

Then I saw a great race to the uttermost bounds of the Universe. All the intelligent members of the Godhead cooperated in Their inventions to refresh and sustain and create and expand the Universe. Jesus and the Holy Spirit supervised. God the Father contributed by inspiring His incarnation with the theory of how to create new worlds and stars out of nothing by ionizing, fusing, and recombining octons rapidly.

I saw that continued growth is a condition of continued life. That is why, when children become adults and cease to grow, they begin to decay and die. Just so with the Universe—if it ever ceases to expand, the whole venture of life, existence, and happiness will have an end and be a failure.

The Universe is an expanding Universe. But the Doppler theory for the interstellar red shift is an example of shoddy science and is foolishness. If in fact the red shift were due to differences of relative velocity of the source and the receiver alone, then there should be no broadening of the spectral lines for light coming from increasing distances, which we observe. Furthermore we see in every direction a gradual evolution of increasingly powerful optical bright spots and radio sources in galaxies at greater and greater distances from us, with the outer reaches of the galaxies gradually fading out in a succession of Seyfert galaxies and quasars. If the red shift were due to the Doppler effect alone, then we would be forced to conclude that either the earth was the center of the Universe, which Copernicus dismissed as ludicrous, or that there is some major evolution going on over time which accounts for this phenomenon. No physical theory has ever been produced which can account with this phenomenon with the known laws of physics.

But is it not an incredible assumption that a photon would travel at the speed of light for billions of years and not suffer any collisions and energy transfers? It is possible, however, for a sophomore in college to develop a photon-photon energy transfer model that perfectly accounts for all the above phenomena as well as the peculiar shape of Hubble's curve. I know. I did it myself. Therefore there is no reason to attribute the red shift to the Doppler Effect.

Without the Doppler Theory, the Big Bang Theory for the origins of the Universe is an exploding myth! It too is utter foolishness. If the Universe resulted from the chaos of a Big Bang, there should be equal quantities of matter and antimatter in the Universe. But we see instead a great stable asymmetry. We see about ten to the eightieth power of stable matter particles in the Universe. That is only possible through Electrino Fusion Model of Elementary Particles by taking ten to the eightieth power electron-positron pairs, fusing the positrons to protons, and leaving the electrons un-fused. Such a thing could never be done accidentally in random chaos. It had to be done deliberately and consistently by one or more intelligent beings.

The probability that this asymmetry arose from pure chance in the flip of coins is a great stretch of faith. It would be like flipping a coin ten to the eightieth power times and always coming up heads. It would also be the same probability as if one particle in the Universe disagreed with the other ten to the eightieth power of particles, and that one particle was right. There will always be

one chance in ten to the eightieth power that creation was an accident. But let's be reasonable. Let the particles of the Universe be democratic and take a vote.

Thus I was shown that just as atheism and communism would suffer sudden defeats, so too would evolution.

When God's man's ex-nihilo machine works, there will be a continuing exhaustless supply of gravitons, elementary particles, and energy to fuel the endless expansion of the Universe. It was then seen that the Universe itself was a marvelous perpetual motion machine—a feat long thought impossible. The secret of its marvelous power was the union of seven matter particles (four quartons, two semions, and one uniton), seven antimatter particles (four anti-quartons, two anti-semions, and one anti-uniton), and seven forces (gravity, inertia, Coulomb electric force, magnetism, weak force, strong force, and newly discovered meso-electric force [ex-nihilo force]). The secret code, then, for creative and sustaining power, with abilities to raise even the dead, was 777, and 7 for short. The seventh day Sabbath, then, was a sign of creative power, and its significance of resting on the seventh day was a symbol of the fact that with the addition of the seventh particles and seventh force, one would rest easy and know that all the bases were covered.

I saw that God was tired of the long-standing controversy over the Sabbath-Sunday issue. He would resolve it once and for all with a vote. He would reserve the right to decide which day of rest there should be if all created intelligences could not reach a unanimous vote. God would appeal that the seventh day Sabbath is of more significance than the day of the resurrection of Jesus, for that was only an anniversary. The seventh-day Sabbath was a sign and secret code to the unified field theory and unified particle theory—not the ultimate achievement available to man merely, but also to God Himself. A full understanding of the unified field theory and unified particle theories gave one the very abilities and prerogatives of God Himself. Thus the seventh day Sabbath was of very weighty significance. Unless the Universe voted unanimously to change the Sabbath to Sunday, God would require popes and churchmen to cease their bold, blasphemous, antinomian treason against the God of the Universe. But in order that the existence of the Universe could be preserved, He would change the moral law to require observance of whatever day the Universe chose, on authority of the sacrifice of the throne and the glorious Person of the Everlasting Father in the interests of a unified universe.

With the restoring of the seventh ex-nihilo force to the Universe, I saw that there would never again arise a cloud or perplexity to all the days of eternity.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and then ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” Revelation 5:13.

The great controversy is ended. Sin and sinners are no more. The entire Universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their un-shadowed beauty and perfect joy, declare that God is love.—Ellen G. White, *The Great Controversy*, p. 678.

By the way, I forgot something in the development of this story. I was shown the saved Lucifer in deep remorse. He felt guilty in exalting his throne above God's and causing so much suffering, whereas the Father and the Son both showed that they had the other disposition, to empty themselves in self sacrifice.

I was shown Love comforting Lucifer. He explained that before He created the Universe that He could see that there would be always one chance in ten to the eightieth power that there could come a doubt in the Universe of God's Love, and a rebellion. He could see that according to the laws of physics that if something were not absolutely prohibited, it was bound to happen someday. The only way God could prevent it forever was to create a race of unreasoning robots. But that was not what God wanted to do. He desired to populate space with a society of free moral agents. That meant it was almost inevitable that there would be a sin experiment someday. Therefore God determined that if anyone should ask that key question, it would be one that was specially gifted, and had been close to Him for a long time, who could persevere in his question, “will you save these horrible sinners and not take me back?” It would be disastrous then if that one should give up his struggle for God to reveal His secret plan for a unified universe. Once the question was asked, the contest must go to the limit. God therefore determined that whoever would ask that question would be one that had an enduring faith in God's wisdom in having a reserve plan for the re-unification of the Universe, and a faith in God's love that God would do it if he pressed God to the limit. God could not condone such action, but secretly He would want that question carried to the limit so that He would be forced to make the ultimate sacrifice of Himself. For God loved the human family so much—His crowning creation—that He thought not the throne of the Universe as something to be grasped, but coveted nothing more than to be a man and to have a wife, to vindicate the principles of love, and to have a unified universe.

Therefore God showed Lucifer that He had made him a very special creation with sufficient knowledge and power to successfully carry this search for a unified universe to the limit. God then deliberately placed Lucifer closest to Himself for long ages that he might best know God and have faith that God was so wise as to have a plan in reserve for a unified universe, and faith that He had such love, that, when pressed to the limit, He would do it.

I saw God comforting the Jews and explaining the reason for the holocaust. God saw that if He created a society of free moral agents, a rebellion someday would be inevitable. And such a rebellion would lead inevitably to the great sufferings of the Jewish Holocaust. God had to weigh the pain of the Jewish Holocaust against the value of an ever-expanding, eventually

secure, eternal Universe inhabited by free moral agents. The sufferings of the Holocaust were enormous, but He believed that the Jews, after they were resurrected and comforted, would agree that that was a small price to pay for an eternally secure, ever expanding, eternal race of happy beings. Thus the Jewish Holocaust was the foundation stone of suffering necessary to obtain an eternally secure Universe. God would richly reward them for all the suffering they endured.

Next I was shown in vision an extensive collection of principles and provisions for an eternal utopia—not all that unlike the Torah or the Communist Manifesto. I will not describe all I saw in this letter. But I am enclosing a draft of a Constitution of the Unified Universe for an Eternal Utopia, which I derived from the ideas presented in that extensive vision. I must caution that this Constitution does not rest on verbal inspiration. The concepts were not presented to me in articles and sections. Also I must caution that this Constitution may not be complete. It was based on a vision I had six years ago, and did not write down until now, much of which I had forgotten several times. But I believe it is a good beginning, and may be revised as necessary in the future.

After my extensive vision ended, I was incredulous. I was dumbstruck. I could not but ask myself, “Who am I?” Who could have conceived of the provisions for a unified universe that had occurred to me, and been willing to go to eternal death to save even the fallen angels, as I had proposed to do? And if there could be such a one, would not it detract from the glory and the honor of the Everlasting Father if it were not Him? How could then the scenario presented in the vision of the Everlasting Father leaving the throne of the Universe, suffering the consuming of His person, and coming and dwelling in me but be true? “Who am I?” I asked myself. In amazement I responded, “I am Love!”

I don’t recall if it was immediately after the vision, or the next day, but I think it was on January 1 that I went for a ride in my car. Whoever gave me my extensive vision did not heal me, and at the time I was very near total loss of reason. I was very spatially disoriented, without spatial memory. In going on my excursion, I neither knew where I was going, nor how to return. It was either a lucky accident or by divine providence that I went in a large circle and returned to my motel.

On my trip I had an interesting sequence of experiences. The roads were still very icy and dangerous. As I was driving, a car tried to pass me and spun out right beside me and went into the ditch on the opposite side of the road. The car seemed to have been hurled right at me and missed me only by inches. I thought to myself, “Wow! That one was meant for me!” I felt I was being supernaturally protected, not by God, oddly enough, but by Lucifer. The sense of the presence of the supernatural seemed oppressive. I pulled over to see if I could be of any assistance. Snow was totally impacted under the car, so I assisted in dislodging some of the snow under the car. A tow truck came and hooked up to the car and tried to pull it back on the road. But the road was so icy the truck slipped backwards on the ice every time the line was tensed, even though the driver put triangular blocks behind the wheels. I could see that the driver was trying to pull the car out at too acute of an angle. I told him how I thought he should do it. He didn’t want advice from me. He said he knew what he was doing. So I respected his wishes and went on.

I stopped to assist another car along the road that needed a tow. It so happened that I had a large, thick, strong rope in my car. My mind still being on the lessons in my vision, I suggested that we double the rope twice and have four ropes pulling the car. I said if you could get God, Jesus, the Holy Spirit, and the devil on the same side, you could move the Universe. The people in the stalled car didn't think we needed four ropes, so we used just one and pulled the car out of its difficulty.

I drove on. In some town I observed a young child with great effort kicking and kicking at a large pile of compact snow. I was impressed that this child was not doing this just for the fun of it, but was taking out his frustrations from some great problem on that pile of snow. I stopped and approached him and said something like this. "Go ahead, kick it! Kick it again! Kick it harder! Feels good, doesn't it? What's the matter? Do you have some big problem in your life? Is that why you are kicking?" The child wouldn't answer, but just kept kicking harder and knocking big chunks of snow out of the pile. I told him I didn't know what his problem was, but it was certainly better to take out one's frustrations on a pile of snow than on some person. I told him that I believed that God was so good that He would leave His throne in heaven just to come down to help a boy kick a pile of snow. I was thrilled with the thought that this might be true right now for this very boy.

A woman approached with protective instincts. I don't think it was his mother, however. She was not comfortable with a stranger talking to that little boy. She asked the boy something and the boy responded verbally. She asked me why I had stopped. I told her that I observed that this boy was taking out his frustrations on some great problem on this pile of snow, but she was doing better with the child than I was able to do, because she had gotten him to talk and I couldn't.

The woman asked me, "Who are you?"

"I don't know."

"Where are you from?"

"From anywhere, to anywhere."

With that I took my leave, entrusting the child to the woman's care.

I traveled on. The previous experience and its associated awesome thoughts moved me to tears. I wept as I drove. I came upon another car that needed assistance. I stopped to help, still weeping. I asked if I could be of any help. They said no, they were fine. Touched by my weeping, the man driving the car thrust a ten dollar bill into my hand. Instead of helping him, he helped me.

This was the first money I had in my pocket for the whole trip. When I came across a restaurant I determined to stop and get a cup of hot chocolate, for in my exhausted condition, milk, poached eggs, and hot chocolate were easier for me to digest than any other foods. I was still weeping a bit as I ordered and drank my cup of hot chocolate. When I finished my cup of hot chocolate I

was so appreciative for my nourishment that, with my usual flair, I laid down the whole ten dollar bill and walked out penniless again.

I next came across the entrance to some military installation. I thought maybe these military police would arrest me and put me in a mental institution—halfway hoping that they would. They checked some computer records or something, and said, “Sorry, we can’t help you. You’ve never been in the service.”

“That’s a lie!” I said. I had always been a good soldier in the service of King Jesus. I told them I would have done service once for the U.S. in the army, but I was prevented from doing so by a nervous breakdown and put in an insane asylum in solitary confinement and forced to take drugs against my religious convictions. That was religious persecution. I said if the United States renounces its principles of religious liberty, than I am utterly paranoid schizophrenic. Then I am a Jew. Then I stamped my foot as I said, “Give me liberty, or give me death!”

I expected I would be seized and hauled away to an insane asylum. But I was not. The soldiers stood speechless, and I had what I requested, if not what I expected—liberty to walk and drive away.

I traveled on some open road for a ways and came back to Salt Lake City and my motel. Now I had a new problem. The motel owners put a plastic device on my door knob that prevented me from re-entering the room. I inquired why. They said my mother had called and said that I was sick, and they didn’t want anyone sick in their motel. I could neither have my room back nor check out until I called my mother and had her contact them.

But I didn’t have a dime to make the phone work even for a collect call. That was when I was forced to beg for a dime on the streets of Salt Lake City. Consider it ye heavens! And wonder at it ye earth! The Father of Lights, the Giver of every good and perfect gift, bankrupt and begging for a dime on the streets of Salt Lake City!

Someone gave me a dime, and I called my mother and told her of the predicament she had put me in. She said she would call the motel.

I returned to the motel, and they let me in, and I got my stuff, and paid my account on one of my credit cards. I determined that I would not seek another motel in Salt Lake City. It was time that I had to go.

As I said good-bye to Salt Lake City, I thought again of you. I loved you, I wanted to see you, but I could not stay any longer. I had to hurry back or I would miss my court appointed counseling date, and would land again in the insane asylum. As I left I could not help but believe, if my vision were true, that the time would come in the future when you would desire to have me, but you could not, for I would belong to someone else. My heart ached not for me, but for your un-fulfillable future desire.

I had not gone far out of Salt Lake City, when I picked up two hitchhikers, a young Israeli woman and her non-Israeli boy friend. They wanted to go to the Canadian border north of Seattle, Washington. That was about where I was going, so we rode all the way together.

At this point I felt less confident in my own driving ability than in theirs, so most of the way I sat or laid back in the back seat. I was exceedingly near total mental oblivion, and I am sure I said some weird things. Also the hitchhikers turned on some hellish driving music on the radio, and there was an oppressive sense of the supernatural in the car, which I am sure the hitchhikers suffered under as well as I. At one stop they got out of the car and disappeared. When I finally found them again they weren't sure they wanted to get back in the car. For lack of any other transportation, however, they rejoined me. We started off into the wilderness in an almost total blizzard with wind sideways across the road. I thought it was really fool hardy for us to leave civilization at such a time, but both they and I were in a hurry to reach our destinations. As we drove through the wilderness I imagined I had control of the vehicle from the back seat through my mental powers and protection of supernatural powers. I assured the hitchhikers in the front seat that we would be safe. Then I assured them that even if we got in a wreck we would be safe. Instantly the car spun wildly out of control, just missing a couple of highway markers and stopping in the snow off the road. But sure enough we were safe. I said, "See, I told you we would be safe!" They thought there was no connection between my words and the accident. But I assured there was. I said I had control of the car the whole time. They said, "How did you do that?" I said I spooked them into it, but that I had believed in the protection. They ought to at least give me credit for good timing.

The only damage done to the car was that the muffler came loose, but that had happened to me before, and I knew it was easy to fix as soon as we came to a garage and a hoist. Some passing motorists and a couple of policemen helped us push the car back on the road.

I allowed them to drive clear to the Canadian border. We had to go into immigration customs. The Canadians were giving the couple a hard time in allowing them to enter Canada. I said I could vouch for them. They wondered how I could vouch for them. My last semi-sane action was to throw some kind of fit urging the Canadian officials to let these two friends cross. They did, but they would not let me come into Canada, but sent me over to the American customs. I could have driven home, but I didn't. I went into the U.S. customs building with the note the Canadian officials had given me. Then as I was waiting for service, suddenly my hour had come. Mental blackout was no longer just imminent. I was totally devoid of reason. I heard low murmuring voices in the distance seemingly talking about me. I stood helpless in a rigid catatonic state, not being even able to figure out whether I should approach home from the north or from the south.

The officials determined I was mentally ill, so reluctantly an officer began a rough body search. Then he locked me in chains and handcuffs and carried me off to Saint Luke's Hospital in Bellingham. I was put back on some drugs, which helped. But my mind was still on my Salt Lake City vision. I drew some kind of schematic diagram for a unified universe on a piece of paper where I depicted God going from the top to the bottom, and Lucifer going from the bottom to the top. Then I had different churches with arrows between them showing exchanges between them. Probably that diagram is still in my medical records at Saint Luke's Hospital. One

interesting thing I learned there at Saint Luke's was that there may have been a link between my mental illness and the serious case of infectious mononucleosis I had as a child. I almost died of that.

After several days, the authorities at Saint Luke's found out that I had missed my counseling appointment, and was under court authority to go back to Western State Hospital in Steilacoom, Washington. And though I was unresisting, a police officer locked me in handcuffs and waist chains, and sped away with me to Western State Hospital. The handcuffs hurt my wrists and I thought it was unfair treatment to an unresisting mentally ill patient. I could not help but recall the words of Scripture regarding Joseph.

He sent a man before them, even Joseph, who was sold for a servant:
Whose feet they hurt with fetters: he was laid in iron:
Until the time that his word came: the word of the Lord tried him.
The king sent and loosed him; even the ruler of the people, and let him go free.
He made him lord of his house, and ruler of all his substance:
To bind his princes at his pleasure; and teach his senators wisdom.
Psalm 105:17-22.

Someday I thought, if my vision in Salt Lake be true, though I like Joseph be hurt with fetters, I also would one day sit in the throne of universal power.

At Western State Hospital I was put on lithium treatment for my bi-polar manic disorder. I was there perhaps 10 days.

While there I was impressed that God may have allowed my mental insanity and re-confinement in Western State in order that I might come in contact with a very needy soul. There was a young woman there (I have forgotten her name and lost contact with her) that had recent suicide slashes on both her wrists and a horrible large rope burn scar around her neck. She was being confined there to prevent her from committing suicide. She was not permitted to stay in a room in the woman's wing of the ward. Her mattress and covers were right in the dayroom under the watchful eyes of the staff. The circumstances of her confinement did not lift her depression. I was therefore drawn to her and sat down beside her as long as I was permitted to do so by the staff. Love and I loved her back from the abyss of suicide. When she and I later were released from the hospital, she wrote to me thanking me for my love and attentions, and that she was thereby enabled to be reunited with her husband.

At Western State Hospital in January 1984 I was put on lithium alone, with perhaps a side effect pill or two. It soon became apparent that this was not the correct medicine combination for me. I detected myself going down again. This time there was a strange ringing in my ears that seemed to increase in frequency every day. I went to the doctor in distress, and he prescribed a new pill for me which lowered the frequency of the ring, but did not take it away. I wrote a couple of poignant letters describing my experience of walking with God in the fields together, and telling of His revelations to me, and describing my new crisis.

Finally a new medical crisis came. I developed apnea. I would wake up in the night discovering that I had stopped breathing. This panicked me. Some people suffer with this affliction all the time and get used to it. But I was not used to it. I could not tolerate it. I went again to the doctor and told him my problem and that I was determined to go off the medications again. The doctor didn't resist me. He gave me freedom to do that.

I went off the drugs. My apnea disappeared. I felt pretty good for about a month. Then I went through a serious lithium withdrawal experience. I was higher than a kite. I was taken again in an ambulance strapped down to Western State Hospital. I was becoming an altogether too familiar a face around there. Not considering I had been mis-medicated, the staff thought it was all my fault and that I was incorrigible and would not stay on my medications. So they determined to teach me a lesson. They confined me for a much longer period of time. I thought I would never get out of there. My confinement lasted about six weeks.

I was not brought back so easily from the abyss this time. Though the hospital staff put me on a whole handful of pills, lithium, Navane, and side effect pills, it took a number of days for me to come back to reality. And as the pills began to bring my mental state down, and I considered my gloomy circumstances, I lost the glory of the Salt Lake City vision. I doubted it. Seemingly everyone around me thought he was Jesus, Lucifer, or Elijah. How could I be the Everlasting Father incarnate?

One thing lightened my gloom. The church ladies in my former church sent me some flowers. I knew they were my friends. Though I had resigned my membership a couple of years previously from the Seventh-day Adventist Church, because the Biblical Research Institute, after having reviewed about 1200 pages of revival and reformation research of mine, had refused to recommend to the General Conference Committee some reform measures I had recommended, I determined to rejoin this local church where my friends were. I would forget about being the sole male embodiment of the Everlasting Father's Spirit. I would be an ordinary Adventist.

My new medication combination seemed to work much better. I was released. But it took many months for my nervous system to heal and for me to get my self confidence back. At length I was rehired by Washington State in the Office of Radiation Protection, and did valuable research for them. I also was made a Sabbath School teacher in our church and a representative for our church on the Conference Lay Advisory Council. I relished working together with church leaders. I still, however, secretly held to my desire for a unified universe, and thought that there must be some way for even the devil and his angels to be saved.

A few months ago my mother was very ill. I thought she lay dying. I sat beside her in the recliner, listened to a couple of religious tapes, and meditated. I thought of how much my mother meant to me, and what I would do without her. My mind retraced the steps in my life until I returned to Salt Lake City and my vision there. I was moved to tears as I considered the touching story presented to me there. Though I had come to disbelieve it, I couldn't help wondering how this not could but be true. My whole mission in life came back to me again in force.

Then, when outside in the street, one of two little neighbor girls on bicycles asked me, “Gordon, do you love us?”

I made an earnest step toward them and said fervently, “Yes!” But then I thought I detected some impure motive in myself for loving little girls so strongly and wanting to be loved by them. The little doubt was devastating to my whole frame of reference. I again rejected the Salt Lake City vision, and considered it to be the most genius, tailor-made deception of the devil for me, to make me want to receive the worship that belongs only to God.

Some time went by. My friend Lenard contracted cancer and soon after died. His wife Barbara was devastated. She too was near the abyss of death. She had no more desire to live, and was almost suicidal. I determined to be there for her from immediately after her loss, and love her back from the abyss. Our first time together was only one week after the funeral, and I kept in constant contact with her. I watched her go through the successive lessening stages of grief. We both were strongly attracted to each other. At length I proposed and she accepted, though later she put our engagement on hold.

I confided in Barbara my dreams for a unified universe, and even shared with her my hunch that it would somehow be possible for the devil and his angels to be saved, and that I was willing to make any necessary sacrifice to achieve it.

Then came your Christmas letter. I was touched by your Christmas desire: that I would come to visit you in Boise. “Imagine the venture.” I did not feel it would be appropriate to go alone to Boise without Barbara. But neither did I feel it appropriate for me to travel that far with Barbara without being married. And we are not yet married. All I can tell you is that if Barbara does not want me, you are good enough for me. Am I yet good enough for you? But let us play fair with our loves. If I should waver or be fickle in my love for Barbara now, it could destroy her. Only she can loose our bond. But if Barbara retains me, I am impressed to offer you one consolation prize in this life before the reversal of the second law of thermodynamics. If you now consider me to be the branch of the Lord, you can be one of the women in Isaiah 4:1, 2.

Thank you so much for your letter. It brought back again my experiences in Salt Lake City six years ago. Again I was led to consider the vision. Again I could not but be touched by the scenario. But then Barbara in her daily devotions came across a statement in Early Writings that plainly stated that the death of Satan and the wicked lost would be eternal. There would be no resurrection from that death.

We were riding in the car when she read to me that statement. I asked her to read it to me again. Then I asked her to show it to me. As I drove I glanced down at the words. And sure enough, that is what it said!

My immediate reaction to Barbara was that if this is what the Spirit of Prophecy says, then that settles it for me! I was not in a controversy with the Spirit of Prophecy. I told her I was not a know-it-all. I wasn't afraid to be wrong and to reverse course. But I needed her to help me weigh these things, for the views I had were either the most well documented, plausible error, or they were the truth. The stakes were high.

After learning of that statement I spent part of a night meditating again. I wondered if the Father would leave His throne as a second atonement for men, if not angels. And then I wondered if He did, why His sacrifice wouldn't be sufficient for angels also. I wondered how then the Spirit of Prophecy could then so plainly state that it would not be? The thought then came to me in force that all the promises and threatenings of God are alike conditional. That idea could account for the Spirit of Prophecy statement on the assumption that it was based on a one sacrifice for sin model—that of Jesus Christ. The vision was based on two divine sacrifices—Jesus Christ and God the Father.

My last objection to the Salt Lake City vision was removed. I then determined to write down the story and share it with you and others.

Merry Christmas! And Happy New Year!

Love,

Gordon

Chapter 10

The Bulloch Sacrifice

And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark: that he die not: for I will appear in the cloud upon the mercy seat.

Thus shall Aaron come into the holy place: with a young bullock for a sin offering and a ram for a burnt offering. . . .

And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. Leviticus 16:2, 3, and 6 KJV.

The sequence of offerings in Leviticus 16 is for the typical Day of Atonement. We expect there to be some antitypical application in the last days in the closing up of the work of the Gospel. The sacrifice of a ram for a burnt offering represents the burnt offering sacrifice of God the Father in Hiroshima and Nagasaki in World War II, as was revealed in the last chapter. We can get clues of the identity of the bullock sacrifice from the figure itself. It is a young male sacrifice for the high priest and his house. Jesus is the High Priest. His house are we. Why does Jesus need a sacrifice at this time? He has been carrying the weight of the guilt of the sins of the world since Gethsemane and Calvary. He needs that load atoned for so He can go about the cleansing of the heavenly sanctuary. The sacrifice of a young male human being can have merit only if he has God the Father incarnated in him, as was presented in the last chapter regarding me. According to the Salt Lake City vision, I am God the Father incarnate.

The bullock sacrifice was the first sacrifice of me in the spring of 1969.

In Chapter 7 was presented the mission given to me at Whitman National Monument cemetery to fly to Portland to meet with the General Conference youth leader to urge him to stop the false prophet Dr. D from having the closing service of the imminent Youth's Congress. I was turned down. But I immediately changed the subject to the second reason I wanted to talk to him. I asked if he could help me get a General Conference hearing of some prophetic and revival and reformation material of mine. I showed him some pages of mine on the subject. He remarked that it appeared that the paper was not finished. He advised me to go home and finish the project and give it to him after the closing meeting of Youth's Congress. He said he would help me have a hearing on it! He was much more positive on the second request than on the first request.

This suggestion of the General Conference youth leader I took as my next urgent joyful mission. I flew from Portland to Seattle to receive help from mom and dad with this project. We had only a few days to work. Mom took my ideas and material and put them directly on 19 mimeograph stencils. Dad ran 50 each. We all worked hard collating and stapling 50 copies of the paper. We got done just in time to hurry down to Portland for the closing service of the Youth's Congress.

After that meeting I stood in line to hand the youth leader the box of 50 papers. He would only take two. He cautioned me to wait for him. He would help me get a hearing.

I waited week after week for six weeks and no answer. Then a summons came to appear for my draft physical. It was during the Viet Nam War. Casualties were high at that time. What if I were killed in Viet Nam? What would happen to my unfinished prophetic revival and reformation mission? With great urgency I wrote to the

General Conference urging they would intervene with the draft physical to enable me to have a hearing before I went to Viet Nam. No letter answer. No phone calls. Not even when I faced potential death. The chastisement of their peace was upon me. What were their motives? Why were they willing to consign a young man to war without a hearing without a word?

I passed my physical. I was scheduled to be inducted in the army in a few days. Then nature could take no more. I had a terrible nervous breakdown and went into deep depression. I was saved from the draft, but I received a lifelong and worsening affliction.

Does this qualify as a bullock sacrifice? It was by the earthly priesthood—the leaders of the church. It was of a young human being—22 ½ years old. It involved the threat of real death. It was of a person reportedly incarnated by the Spirit of God the Father.

Chapter 11

The Lord's Goat Sacrifice

“And he shall take of the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering.

“And Aaron shall offer the bull as a sin offering for himself, and shall make atonement for himself and for his house.

“Then he shall take the two goats, and set them before the LORD at the door of the tent of meeting;

“and Aaron shall cast lots upon the two goats, one lot for the LORD and the other lot for Aza'zel.

“And Aaron shall present the goat on which the lot fell for the LORD, and offer it as a sin offering; but the goat on which the lot fell for Aza'zel shall be presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to Aza'zel. . . .

“Then he shall kill the goat of the sin offering which is for the people, and bring its blood within the veil, and do with its blood as he did with the blood of the bull, sprinkling it upon the mercy seat and before the mercy seat;

“thus he shall make atonement for the holy place, because of the uncleannesses of the people of Israel, and because of their transgressions, all their sins; . . .” Leviticus 16:5-10, 15-16, KJV.

Like in the previous chapter, the sequence of sacrifices in Leviticus 16 is for the typical Day of Atonement. There should be some antitypical fulfillments in the last days in the closing up of the work of the Gospel. The Lord's goat sacrifice comes after the bullock sacrifice. Whereas the bullock's sacrifice was for the high priest and his house, the Lord's goat sacrifice was for the people. In some sense, the Lord's goat is a look alike to the goat for Aza'zel (the scapegoat). The sacrifices of the animals were not voluntary in the typical, but must be voluntary in each human antitypical sacrifice.

I will here present a Lord's goat sacrifice which may have occurred in November, 1969. Some aspects of it may be incomprehensible and wrongly attributed without giving a background and an introduction of two principal characters. The first character was Francine (not her real name). Francine was a recently widowed Adventist pastor's wife. Both she and her late husband had been on fire for their Lord. She had a beautiful singing voice and wrote music. She lived in Portland, Oregon, and was a Bible worker. She had a little baby by her late husband.

The second character was Elder G (that was not his real initial). Elder G was a pastor of a large Seventh-day Adventist church in Portland, was Francine's pastor and employer, and was a member of the Union Conference Committee and in contact with all the higher ups in the denomination.

I met Francine in 1968 at Walla Walla University through mutual friends. Our party went to a nearby small church to present a program. I sang with Francine. Her feelings for me were mild temporary curiosity. My feelings for her from the start were strong, deep and long lasting. Would that meeting had lasted forever! But Francine returned to her home in Portland; and I returned to my studies at Walla Walla University. Once I visited Francine at her home at Portland. Once she visited the home of my parents and me at Renton, Washington. There she

observed that love comes quickly, love comes slow. There she saw love poured out fearfully at her feet, but her love was dead.

I felt that Elder G and the whole denomination played a role in slowing Francine down in any relationship with me. They could have reasoned, why marry a false messiah and a false prophet when you can marry a pastor? Elder G invited dad, mom and me to his home for a weekend once. But dad turned him down. When dad hung up the phone, he told my mother and me, "He is just bird dogging for the denomination. That is not my idea of how to spend a restful weekend."

I did not give up on the church leaders after their icy silence and my nervous breakdown. I believed in many Bible prophetic parallels. I could see myself faintly in John the Baptist. But I did not cast the church leaders in an inferior role. I cast them in the role of Jesus. I believed they were on probation to live up to their high calling, or God would one day take their roles from them and give them to us. Using an imperfect analogy to John the Baptist and Jesus, I ventured a guess that the probationary time for the church leaders was six months. So I thought my duty was to sit tight and pray for the church leaders till the six months was over.

Before the six months was over, I had the trial of my faith. My heart ached for Francine. Why was the whole denomination against us? With all of them there was unity. I seemed to be the lone sour note in the orchestration. How did I know that I was right and they all were wrong? I longed for unity of faith with all my brethren. It seemed that the only way that could be accomplished was to publicly recant my teachings. Surely they would all put their arms around me and welcome me home to their side. Maybe Francine would look differently at me.

A plan formed. I picked Elder G's church in Portland as the recantation site. I took my sister Iris with me to play for me my recantation songs.

If it were not the recantation of beautiful prophecies, the presentation would have been melodious and very beautiful. But it did not have the effect I expected. There was no putting of arms around me. Francine and Elder G hastened off to another room to consult. Then Francine told me privately that it was over between us. I wept all the way home to Renton, Washington. In sympathy for me, Iris remained silent. My thoughts while I wept were that the devil was a dirty liar. Francine did not soften toward me. She broke up with me. The people did not put their arms around me. I was the outcast still. But now I had repudiated the truth before the six months were done. I had robbed the church leaders of their opportunity to repent. Why would they do it now that I had recanted what I believed. I was very depressed. There were no words for it—only tears.

The next Sabbath, at Sabbath School, my face mirrored my depression. One young woman extracted from me a short explanation of my problem. Then she said, "Gordon, whatever you do, don't ever repudiate the truth again for a woman!" The counsel was as a dagger in my heart. Some of the comments of the elderly woman Sabbath School Superintendant that day I still remember. She had a selection of short stories with spiritual lessons.

One story was of a little poor girl at school. She accidentally dropped and broke her milk bottle on the floor—spilling all the milk. She did not have the money to buy a new one. No students offered to share theirs with her. In fact they snickered and made fun of her. She stood disconsolate, not knowing what to do. Then the teacher took pity on her and gave her her own milk bottle.

I was that little girl. I dropped and broke my beautiful bottle of milk—my prophetic parallels. I was no longer worthy to be reckoned with the Bible worthies. I was destitute. I had no way to buy another bottle of milk. But the story gave me hope. Maybe God would give me

another bottle of milk. A still small voice whispered to me the contents of that bottle—I would be given the title of the second Lucifer—the one that would replace Lucifer.

Another story told by the Superintendent was a story from the beginning of nuclear power in the U.S. The lecturer wanted to demonstrate the onset of a nuclear chain reaction to a small group of colleagues with a small apparatus of his, adjustable with a screw driver. In bringing the hemispheres closer together, the screwdriver slipped. The hemispheres lurched together causing too much of a reaction. The lecturer instantly pulled the hemispheres apart with his bare hands. He told the group, Stay right where you are. Don't move until we can mark your positions on the floor, so we can calculate the doses you received. You will live. But I will die. I was too close to the reaction.

In this story I felt I was the screwdriver that slipped. That figure of me was especially meaningful to me for the next few days.

That evening, after sundown and the end of the Sabbath, I attempted to write a hand written letter to the General Conference President, Robert H. Pearson. I tried to tell him of my predicament and apologize for repudiating the truth. At 10:00 p.m. my brother Gilbert came in and seized my letter and said, "What is this? Love letters to Elder Pearson?" He mocked me. He did not give me my letter back. I was beginning to become paranoid in my own home. It was too late to start the letter again that night. I determined to drive a ways away from home in the morning to find a quiet place to write my letter.

Sunday morning (the next day) I carried out my plan. Mom helped me. She packed a lunch for me in a lunch pail. I started out in the car looking for a convenient place to write to Elder Pearson. I was not dressed for any public appearance: I was wearing a white shirt, blue suit pants, and a short fuzz casual coat. As I drove, suddenly my hour had come. In the spring, at my nervous breakdown, I had been put on a little blue pill Stelazine. Shortly afterward I quit taking the pill, thinking I didn't need it any more. I did not know that after going off Stelazine there was a serious crisis five months later. This was my five months later. My mind played tricks on me. Instead of taking things figuratively, I took them literally. Instead of taking Ivory Motors as a name, I thought ivory was a poor quality material to make motors of. Instead of Mossyrock, I saw mossy rock. I drove farther and farther looking for a suitable return address for my letter. What about Paradise? What about White Pass? What about Port-land? I thought carrying other's burdens was more meritorious than simply White Pass. So I redirected my car to Portland, Oregon through Goldendale, Washington and The Dalles. I gassed up once.

Just east of Portland I ran out of gas. I did not realize that. The sound of the engine running out of gas was very similar to the sound of the engine running out of oil in an earlier car. I thought I had run out of oil and ruined my engine. I pulled onto the freeway shoulder and prepared to abandon the car. Should I turn the headlights off or leave them on? "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." I left them on. I got out of the car and started running and crying. I wished God would translate me through the air like he translated Phillip of old.

A car drove up and pulled over to the side of the road. A dark haired slender middle aged driver pushed open the passenger door and said, "Get in!" I had never hitched hiked before, and never since. But I obeyed, still crying. "What's the matter kid? Do you need a fix?" he said as he drove down the freeway. He acted as though he could supply the need. "No, I never took any drugs in my life!" I answered. [Not realizing this was a drug withdrawal reaction from a prescription drug I had stopped taking months ago.] "What's the problem then?" he asked. "The Bible says, 'Let not the sun go down on your wrath.' I have something to make right, but the sun

is going down and I cannot get there quick enough.” I answered. The stranger replied, “God gives you more than one day to make things right.” You know I believed him, and I calmed way down. Just as Jesus was calmed down and strengthened for his arrest, just so I was calmed and strengthened by this benevolent stranger for my arrest in about two hours.

The driver let me out at Division Street. I had a short walk to my destination in the cool fresh air, which was good for me. I tried the church first, which was only a couple of blocks away, before walking all the way to Francine’s house in Milwaukee. Yes there were people at the church. I walked in the door with mismatched clothes, probably disheveled, with a day and a half whisker growth. People wondered why I was there. Francine motioned me out the door to her car. She took me for a short ride, so she could find out what was going on. I told her I had repudiated what I believed to be the truth, that I was very sorry, and that I wanted to make things right. Francine remarked that all of Elder G’s relatives were here tonight if I wanted to reprove Elder G. I replied, No. I wanted to speak to Elder G alone. If he wanted to share it with his relatives, fine. But I didn’t want to embarrass Elder G in front of his relatives.

The quick ride ended. We were back at the church. We entered in the door. All the people were gone. Only Elder G remained at his desk in his office. I approached him. I told him I had repudiated what I believed to be the truth, that I was very sorry, and that I wanted to make things right. Elder G laughed. “Oh Gordon, you don’t believe in the prophetic parallels do you?” Looking at him straight in the eye I solemnly said, “I do.”

Since Elder G had laughed at me, I felt I could do no more for him. It was time to go to my next destination for my next witnessing. What came to mind was that I should fly to Washington, D.C. to speak in person with the Seventh-day Adventist General Conference President, Robert H. Pearson. Surely he would be sympathetic to me. I made like I was going to walk out the door. “Where are you going?” “To the airport.” “Why?” “I want to fly to Washington, D.C.” “Hold on, I will drive you there. But first you need to get some nourishment at Francine’s. [I hadn’t eaten all day long, despite my prepared lunch.] People had gathered at Francine’s for a party. So we all went to Francine’s in Milwaukee. I believe I rode with Francine.

To his credit, Elder G used his own AAA card and a phone call from Milwaukee to have my car towed from the freeway to a local service station. It didn’t take long. Soon there were reports that there was apparently nothing wrong with it except having run out of gas.

At Francine’s, amid the noise of a mob, Francine tried to find out what I wanted to eat. I tried to talk her into making me two poached eggs on hot milk toast. She didn’t know how to make that, but another lady and I showed her how to do it. It was good. That was the last food I ate before I gave my eternal life for the people the next afternoon.

Quickly Elder G loaded us up in his car, ostensibly to take me to the airport. It was a full car. Elder G drove. I am not sure who sat on the right seat next to him. In the rear it was Francine’s current boyfriend on the left, Francine in the middle, and me on the right. First stop was the service station to check on the car and to get things out of it. I got my full lunch pail. Then I looked in the trunk for a small screw driver. I could only find a big one. I took it and put it in my lunch pail. Later I was accused of having a weapon—the screwdriver. But my only purpose of carrying the device was to remind myself of the screwdriver slipped story and its dreadful consequences—me being the screwdriver that slipped.

The next stop was a surprise stop—the Portland Adventist Hospital. Elder G had me go in with him and tried to get me to voluntarily commit to the mental ward. I wouldn’t do that. I

didn't think I needed that. Given what was to come, it would certainly have been to my favor had I done so. This also was to Elder G's credit.

The next stop was the airport. We all piled out and went to the ticket counter to get me a ticket. I was two dollars short of having enough money to buy a one-way ticket to Washington, D.C. It looked like I couldn't go. But then my friends took up a collection for me, and came up with the last two dollars for my ticket. They also contributed five or six dollars to buy a meal when I got there. I explained that it was safe for me to use a one way ticket to Washington, D.C., for I had a rich doctor uncle that lived there. Mom and dad had taken care of his daughter for some time in their home. He could certainly take care of me in his home.

We bought the ticket and went to sit down to wait for the plane. Francine sat beside me on my right. Presently Elder G got up and went to the wall phone. Immediately two policemen approached me. "Are you Gordon Ziegler? Come with us. We want to question you." The police led me down the hallway to the Chief of Police for the airport's office. "Are you Gordon Ziegler?" "Yes" "Are you taking any medications?" "No." "Well we think you need to be taking your medications. I'll make you a deal. You don't have to take them, but just take them with you, and I will let you go. Appease me. Appease me." In my vocabulary, appease was a bad word—not anything you would ever want to do. I accordingly answered him, "Why should I appease you?" The Chief of Police seemed to make a mark down in a record. "Am I under arrest? Am I under arrest?" "Essentially so." "If I am under arrest, I will go willingly. I don't want to resist arrest." I was guided out to a police car and wheeled into the night to an uncertain future.

I was taken to Multnomah County Hospital for the night and given a bed to sleep in overnight. Unfortunately my drug withdrawals kept me awake all night. Jesus did not sleep the night before His Sacrifice. Maybe it was O.K. In the morning they took me to a waiting room for mentally ill people waiting to see the judge. They tried to feed me once with an egg salad sandwich. But it had pickles and vinegar in it, and I could not handle it in my present condition. So I ate nothing.

My turn with the judge came about 3:00 p.m. My trial went fast. "What is your name?" "Lucifer." [I boldly asserted my new name as the second Lucifer.] "Lucifer?" [The judge probably thought I meant Satan—a common mentally ill delusion.] [The judge did not ask why I thought I was Lucifer, or I would have told him.] "What is your last name?" I hesitatingly answered, "Ziegler." "Lucifer Ziegler." "For that saying I was committed to Dammasch State Hospital, Wilsonville, Oregon.

We went in a van. The driver was a middle aged man with dark hair and a black suit. His helper on the passenger side was a very large woman who appeared giddy and triumphant over my committal and them hauling me off to the hospital. Behind were several mentally ill people on the way to the hospital. One of them, an old man, told me, "You sold yourself, son, and you are never going to get out of here now." [He reminded me of a hopeless trapped fallen angel. That was the first time I had any sympathy for any of the fallen angels.]

The van stopped outside Dammasch State Hospital. We were sheperded toward one door. I remembered how Jesus escaped a mob by wandering off. I tried wandering off perpendicular to our direction of motion. The driver grabbed me with both hands and cried out, "This man is resisting us! Let us call seven other helpers!" Immediately seven other helpers came out of the doors of the hospital. Why seven? I did not think that that was a human thing to say. It reminded me of what a demon said in one of Jesus parables. This saying opened my eyes to the possibility that I was in hand to hand combat with demons in human form.

We entered a door in the hospital, walked down a hall, and then entered a door on the left. It was a solitary confinement room. There were two locked doors to the room; no windows; the walls were made of some kind of jumbo sized brick, “in the heart of the earth.” The total contents in the room were: a small mattress, two folded army blankets, and a wide-mouthed plastic jug I was supposed to do my business in.

Once in the room, the mob began disrobing me. At first I cooperated with them. [“When they ask for your coat, give them your cloke also.”] But then they tried to take my undershorts. I hung on real tight and cried out real loud, desperately, “God don’t let them do this to me!” The driver kneeling to pull down my shorts, now patted my thighs as he said, “O.K., O.K. We’ll let you have your socks and your shorts!” The mob ran so fast so simultaneously out the door that they got stuck in a 4’0” door and couldn’t get through. I wouldn’t think that was possible. But it happened. They wiggled and wiggled until they were free, the log jam broke, and they ran out the door, slammed the door, and ran down the hall. Did they see my angel? I didn’t see anything. But my appeal to God had worked!

I stood in my room and said to myself, “Is this all they can do to me? This is too easy!” I draped one army blanket over my shoulders and began to sing two songs over and over again for about twenty minutes.

Precious Lord, take my hand,
Lead me on, help me stand.
I am tired, I am weak, I am worn!
Through the storm, through the night,
Lead me on to the light.
Take my hand, precious Lord,
Lead me home.

When my way grows drear, Precious Lord linger near,
When my life is almost gone,
Hear my cry, hear my call,
Hold my hand, lest I fall,
Take my hand, precious Lord, lead me home.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come.

Just as I am, and waiting not,
To rid my soul of one dark blot.
But unto Him that cleanseth each spot,
O Lamb of God, I come.

Suddenly I heard a voice outside the door, “Let us go in and give him a shot of this. This will shut him up in twenty minutes!” Suddenly I was alarmed. I thought they were going to kill me with a lethal injection. The door burst open, and in came the mob. I was lifted off the floor,

and my shorts pulled down. I cried out, “God don’t let them do this to me!” But I felt the drug go in. I felt I had only twenty minutes to live. I stopped singing, and started praying. I asked God to show me any sins I had not confessed. Though I could see some sins I had committed, I could not see any that I had not confessed or were not forgiven.

Then a voice in my head took over. He said I had been guilty of eternal death in coveting high honors in wanting to become the second Lucifer. But I had been just opening up to receive a free gift. The voice urged his point. I was dying and would be one of the exceptions to the rule that would never be resurrected. The thought was so harrowing that I sweat small drops of blood on my forehead.

Then I prayed, “God if You cannot save me, I understand. I love You anyway, and want Your side to win. Let me be the goat, God. [Lord’s goat] Let me bear the punishment that Thy people deserve, but spare thy people.” With that I laid down to die, and went to sleep.

Does this qualify for a Lord’s goat sacrifice? It was voluntary—specifically for the Lord’s goat sacrifice. The sacrifice was from the congregation—a pastor’s son. The sacrifice was young—twenty three years old. The victim was God the Father incarnate, though there would be years yet before I would realize it.

Chapter 12

Subsequent Spiritual Events

Jesus woke up from His sacrificial death at the voice of Gabriel and the adulation of angels. Not so with the Everlasting Father incarnate [see Chapter 9]. He woke up from his Lord's goat sacrifice at the voices of the mob come again to give him another shot. Again thinking the shot was fatal, I cried out, "God, don't let them do this to me!" That was the last time I prayed that prayer. I figured out that the shots were not fatal, so I stopped resisting the shots. I just refused to take oral medications voluntarily, guaranteeing that I would stay in solitary confinement longer and continue to take the shots, which produced great welts on my thighs.

After 48 hours, the staff brought to my attention that I had not used the wide-mouthed plastic jug for any excrement. Why? I told them that the drugs made me so thirsty that I wanted to keep the jug clean in case I could use it for a reservoir of liquids to drink in case any extra liquids came into the room. That is when the staff opened the second door to my room—leading to a nice, clean, large bathroom. Because I would faint if I stood up, I had to crawl on my hands and knees to get to the bathroom. That is when I noticed a large mirror and my face in the mirror. There were many small dried drops of blood on my forehead. That is the first time I realized I had sweat blood during my Lord's goat sacrifice.

My confinement in solitary confinement ("in the heart of the earth") lasted three days and three nights—exact to the minute. I was let out of that room at exactly 3:00 p.m. Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12:39-40 KJV. This is the only sign that will be given people in the last days.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10. KJV. I was confined without freedom to leave from Dammasch State Hospital for ten days exact to the minute. I had a death experience there.

This began a long career of writing book manuscripts on religious as well as scientific themes. The religious ones included *The Black Box of Time; Progression of Prophecy, Volume 2, Duality of Prophecy; Key to Revival; Blueprint for Revival; The Daniel Eleven Mystery*; and parts of *Advanced Prophetic Studies*. About that time (1981), I had a Biblical Research Institute hearing on most of the above material. Because they had difficulty with some of the material, they did not accept any of it. That was a great shock and disappointment to me. In times like that, I invariably worked awhile on my science research (see next chapter). I did not then realize how closely intertwined religion and science were.

The passing of some of the prophetic parallel times (in 1983) troubled me greatly—especially so since I still had my besetting sins. I believed there was a colossal failure of Adventism, of Protestantism, of Christianity, and I was no better than my fathers. That realization set the stage for the enactment of the events recorded in Chapter 9. Those events and teachings cast a new and different light on science and how God would use it to finish the work of the Gospel. (A whole lot of material is being left out of this book. See *Does God Really Love Us?* <http://benevolententerprises.org> Book List.)

Chapter 13

Beginning Scientific Discoveries

For this history, we utilize the history of the author's science in *The Physics of Genesis*, last part of Chapter 1.

When some of his classmates and teachers were swayed by Einstein's popular Theory of Relativity, and his own stand was unpopular, the author never vacillated from his concept arrived at that April, 1964—that there was an aether after all, and Einstein's Theory of Relativity was partially in error. At the young age of 17 he aspired to be the one to derive relativity in an aether. He did not realize it that Hendrick Antoon Lorentz already derived it, even before Einstein's theory, and that in Lorentz's theory, the speed of light barrier was no problem. In 1977 the author derived relativity in an aether himself.

In 1969-1970 the author first wrote a summary of the centuries old wave-particle controversy over the nature of light in a religious text, *The Black Box of Time*. In 1990 he adapted that chapter as the beginning chapter of a precursor manuscript of *Electrino Physics*. That manuscript consolidated also *Relativity in an Aether*, 1977, and *Manipulating Gravity and Inertia in a New Model of the Universe*, 1982.

In 1990 the author realized it was not “relativity in an aether” precisely, but “quasi-relativity in an aether” (relativity up to a point). In the main, the principles of relativity and equivalence hold true, but in the absolute, both principles are false, which facts are demonstrated by the thought experiments propounded by the author in *Electrino Physics*, Chapter 2. In that chapter and Chapter 3, the author derives Special Quasi-Relativity in an Aether from first principles. The author shows that aether special relativity is in harmony with observations at typical angles of observation, but varies greatly from the expected in other configurations—and why that was never detected before.

Electrino Physics, Chapters 2 and 3, shows that the famous Lorentz Transformations can be derived from first principles in an aether system. The connection is stronger in this model to the Galilean Transformation than in Einstein's derivation. Special Quasi-Relativity in an Aether is in harmony with all the tests and observations relative to Special Relativity.

Electrino Physics, Chapter 4, shows that General Quasi-Relativity in an Aether derives easily from Special Quasi-Relativity in an Aether through putting the gravitational escape velocity transformation in the radius of the spherical coordinates of the Lorentz Line Element, arriving at the Schwarzschild Line Element. The Schwarzschild Line Element is employed in Einstein's General Theory of Relativity. And from it most tests for General Relativity can be calculated. Numerically General Quasi-Relativity in an Aether is the same as General Theory of Relativity, except that there is an exciting explanation of the 3 term in the equation for the perihelic shift of Mercury in the aether model. The 3 is not just the way the equations turn out, it shows that there is an orbital component to aether motion, which, by the way, was the very thing Michelson and Morley tried to measure in their watershed experiment.

Electrino Physics, Chapter 5, demonstrates that our failure to have a model of gravity and inertia is the fault of Einstein's aether-less Theory of Relativity. With an aether, deriving a model of them is straight forward—uniting them in one formula is easy. This chapter gives us hope that mankind may develop inertia-less and gravity-free craft. The author believes he knows enough to make such a craft. But funding and security is lacking.

In *Electrino Physics* Chapter 6, mathematical models of electrons and photons are calculated from first principles. Up until now, uniting Special and General Relativity in particle physics has been seen to be as difficult as uniting fire and ice. In the aether model, however, Special Quasi-Relativity in an Aether and General Quasi-Relativity in an Aether are exact fits in the model calculations. But that is only if fracton charges come in $\pm e$, $\pm e/2$, $\pm e/4$, and $\pm e/8$ (as in the Electrino Hypothesis), not in $\pm 2e/3$ and $\pm e/3$ (as in the Quark Hypothesis). In Appendix B of *Electrino Physics*, the structures are induced for every known particle. There is no need for quarks and gluons in this model. Appendix A gives an example how Appendix B structures can be utilized in a new method of balancing particle decays called chonomics—giving the chonomics for leptons.

Chapter 7 of *Electrino Physics* presents a Unified Field Theory which unites an infinite number of forces and interactions—most of which were identified and formalized in a paper, G. L. Ziegler, “A New Way to Calculate Electron and Muon $g/2$ -factors,” *Galilean Electrodynamics*, Vol. 17, No.1, January/February 2006. An alternate method of calculating the same things is in Chapter 8 of *ElectrinoPhysics*—calculated when the author doubted electrinos could orbit faster than the speed of light, which is theorized in Chapter 21. Both calculations may be useful for research. The unification in Chapter 7 comes largely in unification of a set of pairs of forces. To one person, there are “an obscene number of forces” in this model. But they are all united to one parent force in this model—gravity. They all play distinct roles which can be calculated. The author has spent years collecting these forces, distinguishing them from other similar forces.

For other beginning scientific discoveries, see *Electrino Physics; Advanced Electrino Physics; Prediction of the Masses of Every Known Particle (as of 2008) Step 2, Part 1; The Physics of Genesis; Bog Dating*. <http://benevolententerprises.org> Book List.

Chapter 14

Times of Refreshing From the Presence of the Lord

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:19-21. KJV.

This event does not take place in the new earth after the millennium, nor in heaven after Jesus comes. It takes place before Jesus comes. Jesus does not come to a broken down and destroyed earth. He comes to a restored earth, like is taught in Chapter 9. This restitution is not instantaneous, it takes awhile. Our sins are blotted out during this time—a pre-millennial thing. The times of refreshing come from the presence of the Lord. Who is the Lord? Verse 20 shows us that this time the Lord is not Jesus. He is God the Father. His “presence” shows that God the Father is present on earth before Jesus comes. The times of refreshing come from His presence—Who we earlier learned is now incarnate. An ordinary looking man would have the responsibility for all that! Do you think it would be humanly possible without the invention and the operation of a special machine—the Refresher 1?

One Refresher can cover the whole earth with an active field that reverses adult aging, backs diseases out of existence, resurrects the dead, facilitates the operation of Clean Energy Sources, and recreates the planet. But what if there were an outage of some sort? The system would revert to pain, suffering, and death we experience now. To avoid that there should be a minimum of three Refreshers operating, to cover outages, and to ensure there is at least one Refresher operating at all times. That may cost only \$165 million to build. But there could be an additional market for the device if some of the utilities decide to have their own Refreshers, and not depend on distant Refreshers.

The Refresher has many more uses than the Clean Energy Source:

- Reversing adult aging;
- Backing diseases out of existence;
- Backing decay, pollution out of existence, re-creating the planet;
- A new form of food preservation;
- Resurrecting the dead;
- Restore casualties of war;
- Disarmament;
- Disaster relief;
- Healing criminal tendencies in the brain; and
- Facilitating operation of Clean Energy Sources.

Since 2003 the Refresher 1 has been the quest of my life—not only scientifically and technologically, but financially. Refresher 1 can be built in one year from funding, including six months of micro design. The Technical Director is an experienced accelerator designer and builder, James M. Potter, PhD, of JP Accelerator Works, Inc., Los Alamos, New Mexico.

(A whole lot of material is being left out of this book. See *Does God Really Love Us? Refresher 1 Manual; Governing and Refresher 1*-- <http://benevolententerprises.org> Book List.)

Chapter 15

Walking in the Light of the Lord

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. Revelation 21:23-24. KJV.

No matter whether the world ends in Plan A (only one Sacrifice for sin—Jesus Christ) or Plan B (two Sacrifices for sin—Jesus Christ and God the Father), the nations of the saved will walk in the light of the Lord. If it is the latter, for a reasonable initial cost, the Everlasting Father incarnate now has the technology to give all mankind free electricity for ages to come from which can be made a flood of light.

Electrino Group, Inc. now owns a newly discovered technology, Electrino Fusion Power Reactors. EFP Reactors are clean—no Carbon emissions, no radioactive wastes, and no wastes at all! The early models annihilate brass for fuel, though any matter could be used for fuel. Refueling is required only every 100 years—and that only the substitution of a pre-fabricated part. EFP Reactors are cheap—you can build 120 EFP Reactors for the price of one nuclear reactor. And each EFP Reactor can produce 150% more electricity than a nuclear reactor can.

EFP Reactors can produce electricity so safely and cheaply that Electrino Group, Inc. offers to build three Refreshers (all that are needed world-wide to facilitate the clean energy sources) and 6,760 Clean Energy Sources for \$338 billion—sufficient to provide electricity without further cost to consumers world-wide; or \$100 billion for all U.S. That is only three fourths of what is spent annually anyway on capital improvement for power plants.

If such funding is not initially available, a Clean Energy Source prototype can be funded for \$140 million, or a Refresher prototype for \$70 million.

Like the Refresher 1 prototype, the Clean Energy Source prototype can be built in one year, including six months for micro design.

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(See Offer; Rad Waste-free Power.)

Chapter 16

On the Throne of David His Father

When the Sun of righteousness (Malachi 4:2) is blotted from the sky, one needs a breath of fresh air and a light to cheer the way and a fuller explanation. The Bible provides this also. Note the following passage:

For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. Isaiah 9:5-7.

If funerals are so sad, what is as joyful as a new father exulting, “It’s a boy!” or “It’s a girl!” The Bible gives us just such a happy announcement. A child is born! A son is given! And the good news does not stop at that. The government shall be upon his shoulder! His name shall be called . . . The mighty God, The everlasting Father!

Jesus fulfilled parts of this scripture, but not all. He was a son given. The Son of God incarnating Him was the mighty God and The everlasting Father in one sense. But the Father incarnate, or God’s man, while a son given, has incarnate in him the everlasting Father God in the fullest sense. Also what is this fire holocaust battle immediately before the birth announcement? There was no fire holocaust at Jesus’ birth. But there is before the birth of God’s man in the last days—the atomic bombs at the close of World War II in Japan. Notice carefully the word construction of the texts: “For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. *For* unto us a child is born. . . .” Isaiah 9:5, 6. The word “*For*” joining these two texts could be translated as “so that,” or “in order that,” or “for the purpose of.” The fire holocaust battle was necessary to consume the glorious Person of God, which was necessary to free the Spirit of the Father to incarnate, or indwell, a child—God’s man. The consuming of the glorious form of the everlasting Father was necessary. It should not give us nihilistic thoughts of the death of God. God did not die. He became a free Spirit filling all space in the universe. Like the Holy Spirit, He could incarnate, or indwell, all people. Or He could indwell one or two, as His purpose might be. We should not speculate on that point, but let the Scriptures teach the truth in this matter. The passage we are studying here indicates at least one person is incarnated by the Spirit of the Everlasting Father—one child—God’s man. (More on the number incarnated by God will be given in the next paragraph.)

Very little is written in Scripture regarding the childhood, youth, and early manhood of Jesus. But much is written about His ministry. The same is true with God’s man incarnated by the Everlasting Father. Of Jesus it was written, “And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.” Luke 2:40. Jesus was a strong child,

and a strong man. The Scriptures predict a different case, however, for God's man: "In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them." Zechariah 12:6. The child incarnated by the Father would be a frail child, and the grown man would be feeble. He would however be as David. As we shall see, there are many prophecies of the Messiah as the Son of David. These predictions are fulfilled in Jesus Christ, but also in God's man incarnated by the Spirit of the everlasting Father. This text predicts, however, that "the house of David shall be as God, as the angel of the LORD before them." Zechariah 12:6. One member of his family would be as God. That is, that family member would also be the incarnation of the everlasting Father. The other members of the family would not be the direct incarnation of the Father, but the incarnation of the Holy Spirit, and possessor of high office, such as the angel of the LORD Gabriel. As promised above, here is a prophecy of a second incarnation of the Father. There are no scriptures, however, that indicate that the Father would incarnate the masses. The Holy Spirit indwells the masses. Through the indwelling and incarnation of the Holy Spirit, all may be Immanuel, God with us. Isaiah 7:14.

Another indication of the health of God's man is found in Isaiah 7:14, 15: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." The picture is of a person wanting to do right and straining with all his ability to make right choices, and eating butter and honey to help his confused brain. Eating butter and honey is a natural aid to help feed the brain during mental illness crises and drug withdrawal. Immanuel, God with us, would eat butter and honey at times to help him make good choices. This prophecy is a clue that God's man would have a life-long struggle with mental illness.

Another passage that sheds light on the life and work of God's man is found in Matthew 17:10-12: "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Malachi's last prediction was, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4:5,6. Jesus augmented that prediction. He said, "Elias truly shall first come, and restore all things." All things? All illnesses? ". . . restore all things." All death? ". . . all things." All wars? ". . . all things." All territorial disputes? ". . . all things." All human sin and rebellion? ". . . all things." What about Satan's rebellion with his fallen angels? Jesus made no limitations or apologies. He said, ". . . all things." If Elias did come and restore all things, he would have more honor than Jesus. How could that be? It could be if, in the last day application, Elias were none other than the everlasting Father God incarnating God's man. Then all the glory would go to the Father.

But notice about Elias: "Elias was a man subject to like passions as we are. . . ." James 5:17. If the Father incarnate is Elias in the last days, then he must not be as the sinless, spotless Jesus, but with appetites and passions such as is common to humanity. How can such a thing be? The Holy Spirit indwells many imperfect people. God the Father can too, if it suits His purposes. We must remember that God comes to finish up the work of the gospel and refute the last remaining charges and arguments of Satan. One charge He refutes is that He just sits on the throne and sends His Son to do all the suffering and dying. There is another misunderstanding

that needs to be cleared up. Some people do not think the perfect sinless Jesus, with no propensities to sin, could really know what it is to be tempted from within, and so could not be our Example. Jesus' sinless character was necessary in order to be our perfect sacrifice. But if God the Father made another sinless incarnation, it would do nothing to refute the remaining arguments of Satan. The Father therefore makes a new kind of incarnation—an ordinary sinful mortal born to two sinful, mortal parents, indwelt by an extraordinary Spirit—the Spirit of the everlasting Father. God is sinless, and cannot be tempted with sin. But in that He incarnates a sinful man, the sins of God's man are counted as the sins of the everlasting Father, inasmuch as God's man is the sole male embodiment of the Father's Spirit. Thus in a new sense, "he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5:21. The object was not to stay sinful, but to start out sinful and struggle against the appetites and passions and gain the victory and become the second fruit of the sealing (Jesus was the first fruit (John 6:27)). This would be done for God Himself. Thus God could show that He knows by experience what it is to have propensities to sin and be tempted from within, and yet overcome. He thus could be the example for all. The incarnation and experience of God's man were to refute this remaining argument of Satan.

A further note on a text covered earlier, Isaiah 7:14: Immanuel's mother was said to be a virgin. That was strictly the case in the story of Jesus. That could not be the case, however, in the history of God's man, because he must be the second fruit. The Hebrew word, here, for virgin, "almah" can mean virgin, but it does not necessarily mean virgin. It more often means a young woman. Thus the last day Immanuel was born of a young woman, as her second child.

Of Elias it is written, "they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Matthew 17:12. Mark says it this way: "Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." Mark 9:12, 13. The Elias in Jesus' day was not primarily the original Elijah the prophet gone to heaven (though he appeared to Jesus and three disciples on the mount of transfiguration before Christ's death (Matthew 17:1-9)). Elias in Jesus' day referred to John the Baptist, of whom the angel appearing to his father Zacharias prophesied, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17. The Elias in Jesus' time was not the original Elijah primarily, but a contemporary come in the spirit and power of Elias. So too in the last days, the Elias to come is a contemporary of the final events. It is the everlasting Father incarnating a modern person.

But if so, the Scriptures paint no easy road for the last day Elias. The leaders of the church and nation would know him not, but do unto him whatever they listed—whatever they were inclined to do or wanted to do. The last day Elias would present his spiritual and scientific light to church leaders and governmental officials, but would be rejected of those leaders. In Jesus day, Elias and the Son of man were separate and distinct persons. But in the last days they are the same person. Thus the prophecy of the Son of man is applicable also to God's man: "and how it is written of the Son of man, that he must suffer many things, and be set at nought." The church leaders would reject his revival and reformation messages. They would give him no office in the church, and would not publish any of his books. For many years, he would be as a thing of nought—or nothing. So too with governmental leaders—they would not accept his scientific ideas, or give him any grants.

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.” Isaiah 53:3, 4. These words apply to God’s man in the last days, as well as to Jesus of Nazareth.

Some other references to the Son of man apply not only to Jesus, but to the incarnation of God the Father in the last days. “Nevertheless when the Son of man cometh, shall he find faith on the earth?” Luke 18:8. God’s man would share his light with person after person, leader after leader. It would be a scary question if he would find anyone at all to believe.

Another instance of the applicability of a Son of man text to God’s man is Matthew 12:39, 40: “But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” Matthew 12:39, 40. Many have struggled in vain to fit this prediction to the time Christ spent in the tomb. Christ spent a day and a half in the tomb, not three days and three nights. In their desperation to make a fit for this prophecy, many have gone so far as to teach a Wednesday crucifixion, in spite of the clear teaching of the Gospels. But the difficulty is solved in another way. Christ may have referred primarily not to Himself, but to God’s man, the incarnation of God the Father, in the last days. As Jonas was confined involuntarily in the whale’s belly, the Son of man—God’s man—the last day incarnation of God the Father—was confined involuntarily, mostly naked, in a room with all four brick walls, for three days and three nights—exact to the minute.

“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.” Revelation 2:10. When first confined, God’s man had an encounter and appearances of eternal death so harrowing and so final, that he sweat tiny drops of blood on his forehead. His involuntary confinement lasted ten days, exact to the minute.

He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was lain in iron: Until the time that his word came: the word of the LORD tried him. Psalm 105:17-19.

Prior to a later confinement, God’s man had his wrists hurt in handcuffs and waist chains. Like Jesus, he learned obedience through the things that he suffered. Hebrews 5:8.

Though God tried him, Joseph did not remain in the prison. “Until the time that his word came: the word of the LORD tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house and ruler of all his substance: To bind his princes at his pleasure; and teach his senators wisdom.” Psalm 105:19-22. God prepared Joseph to rule the greatest world empire in his day. Though it has not happened yet, the Scriptures plainly predict that God’s man, the last-day incarnation of the everlasting Father, will be made the ruler not only of Israel, but of all the nations of the earth:

For unto us a child is born, unto us a son is given: *and the government shall be upon his shoulder*: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, *The Prince of Peace*. *Of the increase of his government and peace*

there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.” Isaiah 9:6, 7.

Such predictions are all through the Bible. “I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations.” Psalm 89:3, 4. “Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven.” “My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.” Psalm 89:27-29, 34-37. “There will I make the horn of David to bud: I have ordained a lamp for mine anointed.” Psalm 132:17. “Behold, the days come, saith the LORD that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” Jeremiah 23:5, 6. “Alas! For that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the LORD their God, and David their king, whom I will raise up unto them.” Jeremiah 30:7-9. “And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.” Ezekiel 34:23, 24. “I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.” Ezekiel 37:23-25. “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.” Hosea 3:4, 5. Just as Elias is a contemporary come in the spirit and power of Elias, just so David in these verses is a contemporary son of David. It is God’s man—the incarnation of the everlasting Father. God’s man would become king over Israel. But his empire would not end with Israel. “Of the increase of his government and peace there shall be no end.” Isaiah 9:7. God’s man was shown in vision that he is the son of David, and he was given a detailed Constitution for world government.

Here is a paradoxical passage. How does it fit in?

The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel shall be toward the LORD.

And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes. Zechariah 9:1-8.

The governor in Judah and Ekron is “for our God” inasmuch as he is the everlasting Father God incarnate. But isn’t he the son of David? Why is he “as a Jebusite” (a non-Jewish inhabitant of Jerusalem)? Most Jewish genealogical records were lost centuries ago. There would be no human way to tell if one were the son of David. Only heaven knows, and whosoever to whom heaven reveals it. In vision it was revealed that God’s man is the son of David, but there is no human way to prove that to the Jewish authorities, or even that he is Jewish. God foresaw this problem, and in Scripture authorized that one “as a Jebusite” could legitimately be made “governor in Judah, and Ekron.

But what does it mean, “And I will take away his blood out of his mouth”? The last-day God’s man would not start out as the spotless Lamb of God, Jesus. This scripture indicates that God’s man would start out with poor dental hygiene, and would have periodontal disease and bloody gums. But the scripture indicates a victory in this area—“And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.” Zechariah 9:7.

There are many more passages of Scripture which prophesy of the everlasting Father incarnating a human child in the last days. Let us consider a few more of them.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD. Isaiah 11:1-3.

Here it is again! In an earlier text we considered (Jeremiah 23:5) is mentioned a righteous Branch raised unto David. Here it is a rod out of the stem of Jesse, and a Branch out of his roots. This was first fulfilled in Jesus. He was the literal lineal descendant of Jesse. But the Son of God incarnating Jesus was the Creator God, the Father of the whole human race—and thus the root of Jesse. Thus it is said that “a Branch shall grow out of his [Jesse’s] roots.” Isaiah 11:1. With God’s man in the last days is a parallel fulfillment. He is the literal lineal descendant of David and Jesse his father. But the everlasting Father incarnating him is also the root of Jesse.

And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. Zechariah 6:12, 13.

Notice how this prophecy talks about “the man whose name is The BRANCH—he, but then says “the counsel of peace shall be between them both.” Both who? “The BRANCH.” There must be two men whose name is “The BRANCH”—one incarnated by the Son of God, and one incarnated by the everlasting Father.

From texts on branches, we turn to texts on stones and rocks. “Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes?” Matthew 21:42. “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” Isaiah 28:16. Jesus fulfilled this prophecy. 1 Peter 2:6, 7. He was a foundation stone—a corner stone in the church. There is another stone—another corner stone mentioned in prophecy, however. “Who art thou, O great mountain? Before Zerubabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” Zechariah 4:7. “The stone which the builders refused is become the head stone of the corner. This is the LORD’s doing; it is marvelous in our eyes.” Psalm 118:22, 23. There is a foundation corner stone at the bottom of the wall. Jesus was that. But there is also a head stone of the corner, or top stone on top of the wall. The everlasting Father incarnate is that.

“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” Daniel 2:34, 35. This is the last portion of the Daniel 2 symbolic prophecy of human history since the days of Babylon. Different metals in an image represent different world governments to come. The image, or human governments, however, is obliterated by a stone cut out of the mountain without hands. Many have applied this stone to Jesus, and the destruction of the image to the second coming of Christ. But the stone does not fly back out in space. It grows into a great mountain that fills the whole earth. Growth takes time. The symbol fits nicely the growth of the kingdom of the everlasting Father incarnate in the last days. Isaiah 9:7.

Immediately after the Exodus, when the Israelites thirsted for water, God had Moses strike a rock with his rod. Water gushed out for the people. Exodus 17:1-7. At the end of the wilderness wandering, the people again thirsted for water. This time God asked Moses to speak to the rock, and it would gush forth its water. But Moses disobeyed God. Instead of speaking to the rock, Moses struck the rock twice with his rod. Numbers 20:7-11. The water gushed out, but the Lord was wroth with Moses. Moses broke an important symbol. The Rock was Christ (1 Corinthians 10:4). Smiting the Rock represented sacrificing it. “So Christ was once offered to bear the sins of many . . .” Hebrews 9:28. Christ could be sacrificed only once. After that, it was God’s will that people speak to the Rock in prayer, requesting the water of life. God would hear and answer prayer. But instead, on the second occasion, Moses struck the rock again. He

broke an important and beautiful symbol, and established another: While Christ could not be sacrificed again, it was possible to strike the Rock again, for God the Father also is the Rock. Psalm 18:2, 31. Striking the Rock again was an object prophecy that the Father would be sacrificed.

In this object lesson, we see that the plan of salvation is a contingency plan. Plan A was to let history play out with only one sacrifice—that of Jesus Christ. God and the universe would make do with such as could be saved through that one sacrifice. If all else failed, however, and a single sacrifice system should not succeed in winning the race, then there was Plan B—a two sacrifice plan—the Father as well as the Son. We will study Plan A and Plan B more in the course of this book. (See Chapter 10.)

Moses struck the rock on the second occasion, but he struck it *twice*. What is the significance of that? At the close of World War II, in Japan, there was not a single atomic bomb on Japan. There were two bombs—on Hiroshima and Nagasaki—miles or kilometers apart, and days apart. The bomb blast on Hiroshima was on August 6, 1945. The bomb blast on Nagasaki was on August 9, 1945. The Sacrifice of God the Father was not complete with the first bomb. God was gravely wounded, and in excruciating pain. He needed one more bomb to finish Him off. But man should not choose the site of the bomb drop. That was to be determined by the openings in the clouds. God would choose who would suffer and die with Him; for, if His plan should succeed, all who would suffer and die with Him should reign with Him in glory—saint and sinner alike. For the Father's sacrifice is beyond Jesus' Calvary Sacrifice. While Jesus' Sacrifice was and is available to everyone, it is efficacious only for those who believe in Jesus and accept that Sacrifice. The Father's Sacrifice is beyond that. It is largely for those who did not and do not believe in Jesus and receive His atonement. Suffering two bombs, the Father could take the place of all those that deserve to die in the lake of fire before the thousand years of Revelation 20, as well as all those that deserved to die in the lake of fire after that millennium.

What will be the main characteristics of God's man—Immanuel, God with us? He will be brilliant. Isaiah 11:1-3. He will have a tremendous zeal. Isaiah 9:7. He will have a great love for everyone. 1 John 4:7, 8. And his mercies will be sure. Isaiah 55:3. He would have the attitude of God: he would not be “willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. That would include Satan and his angels. He would have a great burden for their salvation. Matthew 17:11.

When would God's man be born? To be incarnated by the Spirit of the Father, God's man must be conceived after the Father's Spirit was free from His glorious Person after the Nagasaki bomb on August 9, 1945. That means God's man must be born sometime after May 9, 1946.

Of what territory would God's man be a native? Isaiah prophesies, “Calling . . . the man that executeth my counsel from a far country.” Isaiah 46:11. Isaiah further calls the nation that would overthrow Babylon (Iraq) “a far country, from the end of heaven.” Iraq was recently overthrown primarily by the United States' forces, half a world away from Iraq. Thus the United States of America is the far country, from the end of heaven. And God's man would be a native of the United States.

That is the teaching also in the New Testament. Revelation 12:1-5 is a prophecy of a man child who should rule all nations. This is evidently a dual prophecy. It refers to Jesus, the incarnation of the Son of God. It apparently refers also to God's man in the last days, the incarnation of the everlasting Father. This man child is born of a woman that stands on the moon, with a crown of twelve stars on her head. The astronauts of only one nation literally stood

on the moon—the Christian nation, the United States of America. That feat was America’s crowning achievement. It is noteworthy that exactly twelve U.S. astronauts stood on the moon. These twelve men were America’s stars. The man child who should rule all nations would be born of Christian (the church) America. God’s man would be American.

Isaiah further narrows down the area where God’s man would be native. “I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.” Isaiah 41:25. God’s man would be from the north—north in the United States. He would also have a habit of praying at dawn, or he would visit Japan, or both.

What would be God’s man’s occupation? The messianic prophecy, Isaiah 49:7, says the messiah would be “a servant of rulers.” Of course, this was true of Jesus in some sense, but not in a literal sense. He was a carpenter, an itinerant preacher, and a healer, but never a servant of rulers. But God’s man was a decades long servant of rulers—several state governors.

The last-day incarnated child shall not only sit on the throne of David his father (Isaiah 9:7), but his name would be called “Wonderful” (Isaiah 9:6). He would work many wonderful miracles. We studied already Isaiah 11:1-3 regarding the Branch. Later texts say of the work of this Branch, “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” Isaiah 11:6-9. “And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.” Hosea 2:18. “And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.” Ezekiel 34:24, 25. God’s man—the incarnation of the everlasting Father in the last days—shall do all these things—tame all the wild animals and bless them with eternal life, and break the bow, sword and battle out of the earth. This would not be possible with spiritual arguments and logic merely. It requires control of the forces of nature. The Scriptures predict God’s man will have that in the last days. All the above miracles, and many more, are performable by having power against “the law of sin” and death (Romans 7:23). God’s man will have these abilities in the last days).

As mentioned earlier, God’s man was given a detailed Constitution for the Universe. See the next page.

The
CONSTITUTION OF THE UNIFIED UNIVERSE

For
An Eternal Utopia

ARTICLE I: The Universe

Section 1. The Preservation of the Universe. Whereas we find ourselves to be intelligent beings capable of life, liberty, and the pursuit of happiness;

And whereas we know of this ability only as existence in a vast, interdependent, intricate, and complex Universe;

We find therefore the preservation of the Universe to be a great good—the preservation of intelligent life to be a greater good. The Creator willingly gave His life for the salvation of lost intelligent life.¹

Section 2. The State of the Universe. Inspiration indicates earth is the only inhabited planet suffering great chaos, disorder, pain, and death.² Though this may have resulted from a doubt of God's love, it nevertheless seems to be the outworking of a great scientific law—that of the second law of thermodynamics—which requires each process and energy transfer to go from a more ordered state to a more disordered state. The second law of thermodynamics contributes to every evil in this world, such as earthquakes, catastrophes, biological and radioactive decay phenomena, as well as decay in personal relationships, character, values and integrity.

Section 3. The Possibility of Restoring Order to the Universe. The original sinners, for whom the second law was put into effect,³ have long since died. For thousands of years, on planet earth, no one has made decisions unobstructed and unhindered by and free from the effects of that law.⁴ Why not remove the weight which so easily besets us,⁵ and give people the chance to choose truth and holiness without that antagonistic force in their beings? If the order to disorder arrow in the second law of thermodynamics could be reversed, it could be possible to reverse the law not only for contemporaries, but for persons already lost through death. For if the second law of thermodynamics is the agent of all our woes, it may be

that the reversal of the order to disorder arrow in the second law of thermodynamics will reverse all decay processes and restore the original order to the Universe. If the order to disorder arrow of the second law of thermodynamics were reversed, everything in nature would tend to go from randomness and chaos to the maximum state of order. Earthquakes would happen backwards. Piles of rubble and broken glass would be convulsed back into the original order and beauty of the buildings. Long disintegrated dead bodies could re-materialize and come back to life. The diseases that caused their deaths would then be reversed, and the people would rapidly get better and younger until they had perfect health and a biological age of about 24. They would then remain there, stable at the maximum state of order in human bodies. Young children, however, would continue to grow and develop until they reached the stable age of about 24. Even abortions could happen backwards. Long disintegrated fetuses could re-materialize, be implanted back in the womb, come to life, and grow to term in the womb, be born, and grow to the stable age of about 24. Hardened criminals would reverse course, retrace every step in their lives, acknowledging every crime and making right every wrong.

Large scale reversals of the order to disorder arrow in the second law of thermodynamics could restore planets and stars to their optimum states. Planet earth could return to the uncorrupted state envisioned in the Garden of Eden, except that it would be peopled by a vast multitude, not just two people. The cores of stars could be refreshed, so that they could shine longer. Even supernovas could be turned in reverse, re-consolidated, and refreshed as young stars. Pulsars could be delivered from their screaming, dying agonies, and returned to young stars.

These are all enormously significant and thrilling possibilities.

Section 4. Chosen Agency for the Restoration of Order in the Universe. Though scientists for some time have known what would happen with the reversal of the second law of thermodynamics, no one on planet earth has developed a theory or designed a machine showing how this might be done, except for Gordon Lewis Ziegler. On New Year's Day, 1984, in a motel in Salt Lake City, Gordon was shown in vision that this was no accident. He had been specially prepared and chosen for this role by the Everlasting Father God because of his intense sufferings, pouring out of his soul unto death for the salvation even of Satan and his lost angels, and his intercessions for the lost—on a par in human history only with that of those of Jesus Christ. In vision, Gordon was shown a scenario of events which explained his role in human history, his identity, and his mission. That scenario is presented in the little booklet, "THE UNIFIED UNIVERSE: The Story of Love." See also the book, *Does God Really Love Us?*

ARTICLE II: Universal Government

Section 1. Name. The name of this government shall be The Unified Universe.

Section 2. Domain. The domain of the government of The Unified Universe shall be the entire Universe.⁶

Section 3. Seat of Government. The primary seat of universal power and authority shall be Jerusalem, Israel, planet earth.⁷

Section 4. Form of Government. Initially the government shall be a temporary, provisional diarchy with certain democratic checks, balances, and backup systems, as is herein provided, to restore peace and harmony to planet earth and to restore it to its Edenic state preparatory to the coming of the Lord Jesus Christ, at which time the government shall revert to a monarchy, with certain checks, balances, and backup systems, with Jesus as King of the Universe.

Section 5. Definition of Diarchy. In the temporary provisional government, two individuals will have equal governing power—one man and one woman. In the event of non unanimous position between the diarchs, the voting public will settle the issue in a simple majority vote.

Inasmuch as the establishments of monarchies throughout human history have tended toward corruption, dictatorship, and tyranny, the diarchy envisioned in this Constitution contemplates the Diarchs as Chief Servitors, not tyrants.

Section 6. Citizenship, membership. (a) Definition. The citizens or members of this government shall be a race of gods (Psalm 82:6, John 10:34-36) to whom the Spirit of Love reveals his trade secrets which set Him apart as God to be distinguished from His creatures. The members of this society shall have perfect freedom to exercise their God-like qualities of individuality, the power to think and to do—powers akin to that of the Creator. They may pursue individual ambitions, or may conspire to collectively invent and implement plans, devices, and machines for the benefit of the Universe.

The monitoring activities of the Diarchs shall be as limited as feasible. Members of the god-race shall be encouraged to exercise their imaginations and creative abilities to the utmost, coming to the Diarchs only with the most difficult questions. The entire society of gods is to act as a vast body of counselors. The Diarchs shall carefully consider each majority and minority view, and use their

best capabilities of abstract reasoning, pattern recognition, limited test applications and analysis thereof, as well as the study of Scripture and nature, and prayer to the Spirit of Love for guidance in reaching any decision or arbitration.

The Diarch(s) may have item veto power to halt any exercise of God-like abilities which they perceive to be hazardous to the welfare of the Universe as a whole. They may also have item executive authority to institute any positive measures which may be found necessary.

(b) Requirements and process. Citizenship in the empire of The Unified Universe is granted to all persons in any land who have read or listened to the provisions of this Constitution in a language they understand, swear allegiance to this Constitution and form of government, and attach a signed and dated statement to the back of a driver's license, picture I.D. card, passport, credit card, birth certificate, baptismal record, educational record, or some other means of identification, or a paper stating the person has no identification but desires some, with the following words or equivalent meaning:

The bearer of this identification swears allegiance to the Constitution of The Unified Universe and pledges his life, fortunes, and sacred honor to that cause of peace and freedom. The bearer is thus recognized as a citizen of The Unified Universe. Any person or government that shall deliberately deface, detach, or confiscate this means of identification shall be judged guilty of treason against The Unified Universe and shall be dealt with justly. Any person or government which shall restrict the travel of, detain, fine, imprison, torture, or otherwise harm the bearer of this identification contrary to the provisions of the Constitution of The Unified Universe shall be judged guilty of treason against The Unified Universe and shall be dealt with justly. The bearer of this identification shall also be entitled to draw from the Bank of The Unified Universe or any of its branches any sum, large or small, for the relief of any want or for the fulfillment of any good ambition—this provision limited only by the current balance in the Bank of The Unified Universe and the necessary prioritization of projects for the good of The Unified Universe.

Citizen Signature	Date
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(c) Types of Membership. Membership in the society of gods shall be in one of three types: Type One (I): Incarnation of the Son of God. This type consists of a single member, Jesus Christ of Nazareth.

Type Two (II): Incarnation of the Everlasting Father. This type consists of two members, as outlined in the January 1, 1984 Salt Lake City Vision—one man and one woman. Gordon Lewis Ziegler was the one indicated as the sole male embodiment of the Everlasting Father, incarnated at conception. One woman was indicated as the sole female embodiment of the Everlasting Father, also incarnated at conception.

Type Three (III): Incarnations of the Holy Spirit. This type consists of every sentient being in the Universe who chooses to be a member of this society.

Section 7. Political System. At the physical return of Jesus Christ of Nazareth, Type I membership shall then constitute the Monarch. Type II and III membership shall then act as His counselors, as described above. Type I monarchical actions may then be vetoed or amended by the unanimous vote of Type II and III members.

Until Jesus returns physically to the earth, the Type II and III members shall be governed jointly by the Type II members. Type III members shall act as a vast body of counselors unto the Type II joint diarchy. In the event of disagreement between the Type II members, the proposal in question shall be vetoed, unless overruled by a simple majority vote of the Type III members.

There shall be a democratic check and balance against abuse in this diarchic power, however. Type III membership shall act as a one party democracy. They shall retain veto power over any action of the diarchy team, by means of a three fourths vote, in two thirds of the nation states, opposing the actions of the Diarchs.

The safeguards of the system shall be as follows: In the event of the death or disability of one Type II member, the diarchy shall become a monarchy consisting of the other Type II member. At that time any monarchical activity may be vetoed by a two thirds majority vote of Type III members, in two thirds of the nation states. In the event of the death or disability of both the Type II members, then the society of Type III members shall be empowered to carry on the experiment and, as a one party democracy, shall have power by a simple majority vote to govern the Universe, whether directly, by delegation of their authority, or by representation. This body may choose for itself the style of government it determines best, including executive, legislative, and judicial authorities.

Section 8. Subdivisions of Government on Planet Earth. The government on earth shall consist of a commonwealth of united states or nations, similar in many respects to the United States of America, but not limited to the Western Hemisphere. The name for this association of states or nations shall be the United States of Abraham. Any nation anywhere on earth may join this commonwealth in any order upon indoctrination of its citizens, their swearing allegiance to The Unified Universe and its Constitution, and their voting to join their territories to those of the empire of The Unified Universe.

Each state or nation may be politically subdivided into provinces or states, counties, and cities for the benefits securable by such political structures, much as they are divided now. The motherland of the United States of Abraham shall be the State of Israel, which shall be further divided into thirteen tribes and special territories with their various cities (see the accompanying map for approximate tribal allotments based on Ezekiel 47:13-21; 48:1-29, according to the scale given in Ezekiel 40:5). As is prophesied in Ezekiel, membership in any tribe shall not be

based on discernible blood line, but on whoever occupies any given tribal territory. Membership in the tribes shall not be for Jews by blood or religion only, but for any Gentile which shall be properly indoctrinated and shall swear allegiance to The Unified Universe and its Constitution. This provision is spelled out in the prophecy of Ezekiel.

So shall ye divide this land unto you according to the tribes of Israel.

And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD. Ezekiel 47: 21-23.

Section 9. Capitols. The Unified Universe shall have two capitols and capitol cities. Having only one capitol is not healthy, inasmuch as all the riches of the world would flow toward one capital, impoverishing the empire. The creation of the second capitol would be to make a second focal point for the wealth of the

earth, to balance trade between the western and eastern hemispheres. The two capitol cities shall be Jerusalem, Israel, and Olympia-Lacey-Tumwater, Washington, United States of America.

Section 10. Accession of New Territories. The Unified Universe shall maintain to itself the right of accession of unoccupied and unclaimed territories by right of discovery.

No territories may be added to the empire, however, through conquest of force of arms, not even the territories of the mother state, the State of Israel.

All accessions of populated territories shall be by grant of the governing bodies through a majority vote of the citizens of that territory.

No new citizens shall be added to the empire, though, which are not first initiated, indoctrinated and first sign citizenship cards swearing to uphold the Constitution of The Unified Universe with all their God-given abilities.

Section 11. Secessions from the Union. The union of states shall not be preserved as in U.S. history by civil war and bloodshed. The bonds of union should be no more than those of Love and Wisdom. There shall be no iron curtain in this empire prohibiting the exodus of its citizens. Any individual may be free to leave the empire at anytime. Any territory may secede at any time by a majority vote of the population of that territory. Those still loyal to the crown and the Constitution of The Unified Universe, however, shall then be invited to repair back within empire territories. Secessions may also be reversed at any time where there is demonstrated a change of heart of the population and a new resolve to be loyal to the Constitution of The Unified Universe.

Section 12. Treason. Any willful and deliberate violation of this constitution shall be considered treason against The Unified Universe, and shall be punishable not by death, unless the crime involves premeditated murder, but by the traitor's choice of imprisonment or banishment from the kingdom. Such banishment, however shall not be eternal, but only until there is a change of heart by the traitor and a willingness to be re-initiated, indoctrinated, and sworn to uphold the Constitution of The Unified Universe.

So long as we are under the reign of the second law of thermodynamics and have propensities to sin, however, allowances shall be made for imperfect behavior

when it is shown that the individual is striving with all his heart, mind, and strength to be perfectly obedient to the Constitution of The Unified Universe.

Section 13. Taxation. Income to the Empire of the Unified Universe shall be of sales tax only plus voluntary thank offerings in lieu of an income tax. There shall be no property tax, which is a regressive tax. Local governments may tax only by sales tax no higher than a limit set by the diarchy. The initial limit of combined local, city, state, and national sales tax shall be 20 percent (20%). All additional local, state, and national financial needs shall be funded through rebates or grants from the income to the Unified Universe through thank offerings. The thank offerings can be of any percent of income the citizen joyously feels moved to give. For those citizens already living in a nation state that has already joined itself to the Empire of the Unified Universe as a state of the United States of Abraham, with its significant tax relief, a suggested percent of net income a citizen might give in thank offerings to the Unified Universe might be 15 percent (15%) for individuals of all levels of wealth and 15 percent (15%) for stewardship trusts and for-profit corporations. For persons outside empire areas, a suggested percent of income for the thank offering might be 5% of the net income. Non profit corporations shall be subject to sales tax. There shall be no use tax for items given away. There shall be no tax on food or drink. There shall be no inheritance tax. There shall be no tax penalty for self-dealing in non profit corporations, or any limitation on donations to assure a broad public base for the charity. This only limits and frustrates small non profit organizations and disadvantages them relative to large non profit corporations. There shall be no forms and complex tax returns. There will be no enforcement branch of the Internal Revenue Service. The payment of the thank offerings shall be like the returning of tithes and offerings at church or synagogue—a moral obligation, but not enforced—contributed as frequently and faithfully or infrequently as desired. The Internal Revenue Service shall not oppress the people.

One might think that a 20 percent tax would not be sufficient to take care of the needs of the empire. But great savings to people and governments through the invention and utilization of the order to disorder arrow in the second law of thermodynamics reverser (Refresher) would be realized. Expensive weapons systems costing billions and trillions of dollars can be replaced by defensive weapons costing a few hundred million dollars. The same systems would restore the ecology to the maximum state of order, eliminate the need for medical care and funeral expenses, and eliminate the need for retirement, other than just a sabbatical. These are enormous savings. Aging and death put a heavy tax on society. This tax is removed by the Refresher. The 20 percent sales tax should cover the new needs.

Section 14. Currency, Trade, Tariffs, Weights and Measures. There shall be one currency for the entire empire, not separate currencies for the different nation states. Standards of Weights and Measures shall be maintained for the whole empire by a Bureau of Standards established by the diarchy.

Intra-empire trade as well as foreign trade shall be absolutely free of tariffs and sanctions.

Section 15. Copyrights, Trademarks, and Patents. The Unified Universe shall have a Copyright, Trademark, and Patent Office. Every nation and territory which joins The Unified Universe shall surrender all copyright, trademark, and patent granting authority, with all existing copyright, trademark, and patent records, to The Unified Universe. There shall be only one copyright, trademark, and patenting authority in the entire Unified Universe. However, national patent offices can be converted into branch offices of the copyright, trademark, and patenting office of The Unified Universe, useful by means of their proximity to the assisted population and competence and skill and materials in the languages of those served. There shall never be any charge for copyrights, trademarks, or patents in The Unified Universe. All such costs will be drawn on the Bank of The Unified Universe. Copyright, trademark, and patent law shall be grandfathered in from United States of America law, utilized in the transition period, and sunset when restoration is complete and the society votes a permanent law and regulation.

Section 16. Foreign Aid. The society of gods in The Unified Universe shall not induce submission to their principles by force of economic boycott, through keeping all the wealth they generate to themselves. Instead they shall be a generous society, straining all their wealth generating abilities to relieve suffering around the planet wherever they find it. They shall attempt to feed the world, clothe it, give it adequate shelter, care for the sick and the orphans, educate it, and provide necessary services as sewer, water, sanitation, and electricity.

Section 17. National Defense. The Unified Universe shall maintain the right of defense against alien forces attacking its boundaries, though it shall not attempt to dispossess such alien forces of their territories in retaliation for such an attack. (The Refresher 1 is a tremendous defensive weapon—neutralizing all explosives.) The Unified Universe shall also maintain the right to patrol its borders and check stations to keep out hostile aliens. The Unified Universe shall maintain the right to an internal police force and penal system to preserve peace and tranquility and apprehend and prosecute offenders.

Section 18. Immigration. Immigration to the territories of The Unified Universe shall never be based on race or national origin, sex, age, or creed. Quotas may be used to control the flow of immigration and safeguard the states of the Union. But these quotas shall always be kept as high as possible so as many individuals may be admitted to the empire as possible. Immigrant families shall not be separated by government policy. That is especially true for immigrant husbands and wives. Citizens of the Unified Universe shall not force or steal their way into countries that do not want them. But they shall depend on services of the Unified Universe in their home nations until there is an opening for their desired immigration.

The requirements for immigration shall be that the immigrant shall voluntarily submit to initiation, indoctrinization, and made to swear to uphold The Unified Universe and its Constitution.

Section 19. Travel Privileges. A citizen in The Unified Universe shall be able to travel freely in any of the states, territories, or worlds in the union without passport or customs checks (as between states in the United States of America). Citizens may be issued passports and allowed the right to visit other countries or territories.

Section 20. National Flags. Each nation state shall have a national flag of their choosing (for instance, much as they had before they became a United State of Abraham of the Unified Universe), except each State of Abraham of the Unified Universe shall have inset somewhere in its flag an emblem of a larger hand from above grasping a smaller human hand from below. The interpretation of the symbol is as follows. The state is a state of the United States of Abraham. Abraham was said to be the Friend of God (James 2:23), which is symbolized by the different size hands clasping. The emblem also symbolizes that God is the friend of the citizens of that nation. Different nations can vary the emblem in size; style; location on the flag; and color, age, and gender of the human hand, as especially meaningful and appropriate to the citizens of the state.

ARTICLE III: New Economic System

Section 1: Evaluation. Under the reign of the second law of thermodynamics, we live in a society in which there is a scarcity of goods and services. Therefore the economic system has been based on this scarcity phenomenon. The more scarce goods are considered more valuable, and the less scarce goods, less valuable. Thus a flood of new wealth to the system does naught

but depreciate the value of those goods received. By that standard, the fabulous physical structure of the New Jerusalem as described in Revelation 21 is almost infinitely valuable to those poor lost souls on the outside of the city, yet worth almost nothing to those inside the city. This is faulty reasoning and a faulty method of evaluation.

The very science that will reverse the second law of thermodynamics may also supply us with copious quantities of cheap energy. With an absolute glut of available energy, a new breed of inventions can be produced which can overhaul matter by any number of means to convert such things as garbage, sewage, toxic chemicals, and radioactive wastes into such precious things as sapphire and diamond, or any other desired product. In such a society, which can produce more and more real wealth abundantly, wealth should not be measured by relative scarcity of a product, but according to its beauty, durability, utility, and power. The value assigned to the product may be on a cost-benefit analysis of these desirable features as weighed against the difficulty of producing such a product. This is little different than Karl Marx's method of evaluating a product by the work that was required to produce it.

Section 2. Usury and Interest. The system of usury and banking interest shall be abolished. It tends to enslave the poor and poor nations for the benefit of the rich.

Section 3. Banks. Banks shall not be abolished, however, but established upon new principles. Banks supply valuable services to the individual and assist in administration of the economy.

The wealth to operate banks shall be generated by the energy sources made available by the wisdom of the Spirit of Love in Gordon Ziegler, and a variety of technical inventions that he can envision or any of the god-race can imagine. This wealth generating ability should be regulated by the banking system, and allowances from it made to individuals, organizations, and to foreigners through foreign aid.

In the ideal system, each member of the society might have a Unified Universe debit card with virtually unlimited access to the wealth of the Empire, to pursue his own ambitions and, collectively, the ambitions of the society as a whole. Priority shall be given to government and banking expenses first. The remaining accrual of wealth shall be rationed only at the rate at which it can be produced, according to the priority level of the different projects individuals wish to pursue.

In addition, individuals could have their own private bank accounts, with their own debit cards, for the building and management of their own wealth. Local

banks and a bank clearing house can manage the funds on behalf of the Unified Universe.

Section 4. Identification. No bank or government of The Unified Universe shall ever so much as even consider literally marking people in their foreheads or in their hands with any mark, visible or invisible, as a means of identification. Such a practice is strictly forbidden in the Levitical code (Leviticus 19:28.) and is thoroughly dehumanizing. Identification in the Unified Universe shall be by photo I.D., credit card, or passport., or any sophisticated, non-invasive means which future technology may allow, such as computerized scanning of fingerprints or irises.

Section 5. Disposition of the Wealth of the Rich. Those wealthy individuals who wish to become members of the society of gods and citizens of The Unified Universe shall be required to make the following disposition of their wealth: All wealth above ten thousand times the minimum individual net worth (see below), if not donated to the Bank of The Unified Universe or distributed to the poor, must be put in stewardship trust funds in behalf of The Unified Universe. Such trust funds may be managed by one or more persons, and self dealing is permitted. A billionaire undoubtedly possesses good money management skills which ought to be utilized in behalf of The Unified Universe. He or she may then be permitted to manage unlimited funds according to the limitations and guidelines of the Constitution of The Unified Universe. Trust accounts must be managed according to the current set of priorities established by the diarch team which administers the Bank of The Unified Universe and its branches. Within these broad guidelines, specialization, competition, and private enterprise shall be encouraged. Everyone should attempt to make wealth for his or her own self as well as for the society at large.

The initial minimum net worth shall be set at one thousand January 2000 U.S. dollars. Immediate actions shall be taken to accomplish this world-wide. This means the initial maximum net worth of a rich person shall be set at ten million dollars. Any worth in excess of this amount must be distributed to the poor, donated to the Bank of The Unified Universe, or placed in a stewardship trust fund.

The object of this Constitution is not to forever limit the wealth of people or stifle ambition or enterprise. The rich should endeavor to get richer by uplifting the poor and the society as a whole. Under this system a rich person may have ten billion of 2000 U.S. dollars if he can make the poorest person a millionaire. He can be a ten trillionaire if he can make the poorest person a billionaire. It is useless to do this through inflation. It must be done by the generation and distribution of

real wealth through invention, mass production, hard work, and industry on the part of all citizens.

Mismanagement of any trust fund shall result in fines and/or imprisonment, and possible forfeiture of part or all of the trust fund to the Bank of The Unified Universe. Trust funds can be established or re-established from funds in the Bank of The Unified Universe by the Diarch team or its appointees.

Management of trust funds shall not be wholly without benefit to the steward. He can pay any business expenses from the trust fund such as telephone calls, airplane travel, business meals, health insurance, death and disability insurance, any salary or wage, provided receipt of that wage shall not make the steward's net worth exceed ten thousand times the current minimum net worth. Trust funds may not be used, however, for any illegal purpose.

Section 6. Stocks, Bonds, Financial Markets. No local government interest bearing bonds financed by taxation shall be permitted in the territories under the Constitution of The Unified Universe. All public works projects that would be financed by such means must be financed by public or corporate loans guaranteed by the Bank of The Unified Universe, where interest (dividend) is paid by the Bank of The Unified Universe, or be financed by grants from the Bank of The Unified Universe.

For-profit corporations may still be financed by the issuance of stocks or shares. Stock markets may operate in similar fashion as they presently do. No individual will be permitted to invest more than 50 percent of his or her net worth in stocks or Bank of The Unified Universe savings bonds. A manager of a stewardship trust fund may invest any or all of the trust funds under his or her control in stocks or in savings bonds from the Bank of The Unified Universe. Revenues from these investments shall be taxed as outlined in Article II, Section 13. Corporations issuing stocks shall be required to pay dividends, which shall be taxable as outlined in Article II, Section 13. Securities and Exchange Commissions shall monitor and prosecute securities fraud, but shall not charge for their audits or permits. All such costs shall be funded by the Bank of the Unified Universe. Securities people shall freely dispense advice and counsel, and assist the public with securing any level of securities desired, including public trading.

Section 7. Employment and unemployment. In a society endeavoring to increase overall net worth through the enrichment of every citizen, including the poorest, any idler or freeloader would create a drain upon the resources of the whole society. Therefore everyone will be required to contribute something to society, on penalty of imprisonment and reduction of food. Every conscious person able to communicate will be required to provide some product or service.

A paraplegic or quadriplegic may still find avenues toward a productive lifestyle, such as computer generated writing, singing, or lecturing. If nothing else, a person will be required to contribute his dream for further progress and improvement of the world in the future. If he cannot record those dreams, but can verbalize them, they are to be duly recorded by an attendant and submitted to the diarchy for review by research staff. Only the totally disabled will be exempt from useful activity. Allowances will be made for age and health and mental capacity in the expectations of production or service.

An able bodied, unemployed person can collect and dispose of litter, garbage, or be involved in any other worthwhile project making the world a nicer place to live. He may then cite his productive activities to the Bank of The Unified Universe, which will then take such actions into account when assigning priority to his request for any grant, large or small.

Any person of any age may be paid by the Bank of The Unified Universe to go to school for additional skills or to be retrained after an unemployment. Those inclined to make a career of academia will be required to spend a certain period of time in productive activity for the welfare of the society before continuing their education.

No job shall be considered too menial or unimportant. The work of housewife and mother in the home shall be the most highly valued in the Empire. Housewives and mothers who choose to stay home to maintain a clean, orderly, well nourished, and trained household shall receive wages from the Bank of The Unified Universe for such services. Such housewives shall be cordially visited from time to time by government social workers affiliated with the Bank of The Unified Universe. These social workers shall evaluate the condition of the work performed in the home and ascertain where assistance, training or guidance may be needed. Higher salaries will be paid those housewives whose premises and household reflect progress toward balance in being cleanly, orderly, peaceful, happy, and hospitable. Courses in home economics, cleaning, cooking, time management, and money management will be offered to those whose households reflect a need for such training. All will be done in a spirit of love, not a spirit of criticism, for the scope and difficulty of this work will be appreciated in The Unified Universe. Additional increments of salary will be given for each additional child or elderly person cared for in the home, or each home pupil schooled. The social workers will help to ensure that the housewife mother does not overburden herself, however, with so many duties that they cannot be done successfully.

The Unified Universe will maintain an unemployment office to try to match every person with a suitable job. The Unified Universe may employ public works jobs, especially those involving research and construction, to advance the well

being of the empire. Also The Unified Universe will encourage cottage industries with necessary capital grant monies. No person needs to remain idle. All those who do provide some useful product to the Universe, as well as all those who cannot, may use their drawing privileges against the Bank of The Unified Universe of any sum, large or small, for the relief of any want or for the fulfillment of any good ambition—limited only by the current balance in the Bank of The Unified Universe, and the necessary prioritizations of the projects for the good of the Universe.

ARTICLE IV: The Judiciary

Section 1. Administration. In the absence of the Type I Member, Jesus Christ, the office of the judiciary as well as the legislative branch and executive function shall be under the administration of the diarchy. In the event of the death, disability, or long absence of each member in membership Types I and II, the Type III members of society shall be responsible for all those functions, and shall, by a majority vote, be enabled to conduct such functions united, or to make any division of such functions as in the United States of America Constitution.

Section 2. Basis for Judiciary Decisions. All Judiciary decisions shall be based upon the principles set forth in the Constitution of the Unified Universe, the Ten Commandments of Exodus 20 as understood in the Spirit of Love, or upon the best judgment of the monarchy based on abstract reasoning, pattern recognition, counsel from all Type III members, the study of Scripture, and prayer to the Spirit of Love where no previous Constitutional principle exists.

Section 3. Amendments to the Constitution. All amendments to the Constitution shall be made with a unanimous vote of active Type II members as well as a three fourths vote of Type III members of two thirds of the member nation states.

Section 4. Relative Weight of Principles. All Judiciary and legislative considerations shall be based upon an accurate assessment of the relative weight of principles and issues involved. An example of this would be balancing the right to privacy and the right to life. The right to privacy is like the weak nuclear force in physics. Many reactions are governed solely by the weak nuclear force. But the right to life is like the strong nuclear force. If ever a contest comes between the weak nuclear force and the strong nuclear force, the weak nuclear force must

surrender. There exists, however, an even stronger force than the right to life. It is the ex-nihilo force of altruistic love. Love can do the impossible. It can create something out of nothing, and supply itself with endless energy from nothingness. Love is stronger than life or death. Love never fails.

In the case of transmissible diseases which are terminal or permanently degenerative, to value the privacy and anonymity of those afflicted above the health of others in society or the species as a whole would constitute an improper estimate of the relative value of these two principles. In such cases, earnest attempts should be made to test every member of the society for these plagues. Those found to have contracted them need to be quarantined in specific areas and prohibited from the types of contact which have been medically and scientifically proven to transmit the disease. No less would have been done for the Black Death if the people of that day had possessed sufficient medical knowledge. Only the sexual nature involved in the transmission of some of these diseases has fostered a political debate in the matter.

It may be that the only cure for some of these afflictions plaguing us now would be the development of technology to reverse the second law of thermodynamics. Until such therapy is perfected, however, victims of such illnesses which are sexually transmissible should not be permitted sexual contact with uninfected members of the population.

Section 5. Admissible Evidence. God has a right and ability to know everything. As He discloses His trade secrets to His creatures, making them a race of gods, they too have a right to know everything, that they may base their judgments upon the truth in every matter.

No evidence indicative of truth shall be deemed inadmissible evidence, if it is collected in a manner that does not tend to error—such as confessions or intelligence gathered through physical or mental torture, duress, hypnotism, or any occult practice or science, etc. Evidence that is gathered through a violation of the right to privacy or other Constitutional guarantee, if it is indicative of truth, may be admissible evidence. Criminals shall not be acquitted simply because the truth of their guilt was obtained by means considered impermissible. That is turning truth and justice on their heads. We should desire rather that the judiciary be enabled to base its decisions on the truth.

On the other hand, there may be proper penalties for violation of civil rights, the right to privacy, and the right to non self discrimination. If an officer's zeal for justice and apprehension of a criminal leads him to violate these safeguards in pursuit of evidence for an arrest, then he should submit himself to these penalties for violation of those laws.

Section 6. Supreme Court. The Supreme Court of the empire shall be the Type I Monarch. In His prolonged absence the Type II Diarch team shall function as the Supreme Court. In the event of the death or disability of one of the Type II diarchs, the surviving Type II monarch shall be the Supreme Court. In the event of the death, disability, or prolonged absence of all Type I Monarch and Type II Diarchs, the Supreme Court shall consist of twenty-four justices appointed to 49 year terms (unless the terms are terminated earlier by death, disability, or retirement). All justices shall be nominated by the Monarch or Diarchs and confirmed by a two-thirds vote of Type III members. When any Monarch or Diarch is present and able, the twenty-four justice court shall be the Superior Court of the Unified Universe, the highest court of Type III members. No Type III person shall have right to an appeal to the monarchical Supreme Court, unless first heard by the Superior Court, or unless the Monarch or Diarchs shall invite such a person for a hearing.

Section 7. Lower Courts. Systems of lower courts may be established at the direction of the monarchy or diarchy, or by the Supreme Court in the event of the death, disability, or prolonged absence of all Type I and II Monarch and Diarchs.

ARTICLE V: Penal Reform

Section 1. Causes of Failure of the Current Penal Systems. It is now known that male criminals have elevated levels of testosterone in their blood streams. The most violent criminals have the highest levels. No amount of punishment or enforced celibacy will alleviate such a condition.

It should be no wonder that the seaports are those cities the most given over to Sodomy and homosexuality. Sailors venture to sea for long periods of time without female companions and legitimate releases of their sexual secretions. Their levels of testosterone become elevated, making them more irresponsible and prone to violence. When they get to shore they get in trouble. Then they go to jail or prison. There they are forced to continue to be celibate. In sheer desperation they try experimentation with homosexuality. Prisons are schools of homosexuality. When criminals have completed their sentences, they are released into society as trained homosexuals, and predators, further spreading their moral infection into the community.

Hard labor, the infliction of pain, the deprivation of creature comforts and visual gratification do nothing to reform criminals either. They just make them the more determined and rebellious.

Section 2. Solutions. After two thousand years of experience, the world should now know that celibacy and singleness are not good for the human species. Celibacy is based on the writings of the Apostle Paul, where he presumed to put in Scripture something by permission of God instead of by the commandment of God. He presumed to state his own opinion. Paul should be ashamed of himself. He has brought untold sufferings upon the race as people vainly endeavor to suppress their natural urges. Paul said he thought it was good that a man should never touch a woman. But that is totally contrary to what God said in the beginning. He said, "It is not good that the man should be alone; I will make him an help meet for him." Genesis 2:18. In this time of the world's greatest crisis, every person on the planet should have a legitimate help meet for him or her.

One would think a solution to the prison problem would be to make secure apartments for married couples, where one or both persons are prisoners. But that solution also has problems: What about the birth rate, prison children, and spousal abuse by the most violent criminals? And what sex should the jailors be to monitor married couples?

The technology of the Unified Universe offers a different solution. This technology would morally heal criminals and greatly reduce the length of the sentences of prisoners, for it shall be a constitutional provision that re-access to society by the criminal should not ever be based on the fulfillment of any arbitrary time sentence, but only on the demonstration of reform of the criminal and the demonstrated evidence of the safety of returning the reformed criminal to society. The reverser of the order to disorder arrow of the second law of thermodynamics that is designed, once it is tested, would be available for large areas—even the whole world—as fast as permission will be given for the reversal of that law in the wide area. Thus prisoners anywhere can be exposed to its life giving forces almost immediately. A mere few days of exposure can undo the damage of a century of living. A life sentence can be lived in reverse in but a few days. Prisoners can be fitted for release. This is in harmony with the last day prophecies (Isaiah 61:1).

ARTICLE VI: Medicine

Section 1. Side Effects. Almost every medical treatment process known to man has side-effects—some serious and painful. Every drug has one or more side effects. Chemo-therapy has serious side effects. All radiation therapies so far have serious side effects and tissue damage characteristics. Electrons, neutrons, and protons are fermions (half-spin particles). Fermions collide with each other and thus may cause damage to tissues. Photons, though bosons, which do not collide

with each other within the laboratory frame, nevertheless collide with fermions, and transfer their energies to them. Therefore X-ray therapy is also dangerous. Surgery has serious side effects. What branch of medicine doesn't?

Section 2. Disorder to Order Therapy. The ultimate painless, side-effectless cure-all for the sicknesses of man may come from reversing the order to disorder arrow in the second law of thermodynamics. While current medical techniques should be continued until such a therapy is made available to medicine, nevertheless, with the demonstration of such abilities, and universal availability of such therapy, all drug administrations and drug research shall be made to cease. So also shall all x-ray and gamma ray and fermion radiation treatments be made to cease.

ARTICLE VII: Rights and Treatment of the Mentally Ill

Section 1. Freedom of Conscience. Many mentally ill people have conscientious convictions against the taking of drugs. Mentally ill people shall not be forced to take drugs against their wills and consciences by any means, especially not torment and deprivations in solitary confinement. Until the reversal of the order to disorder arrow in the second law of thermodynamics by Refresher 1 is available, medical staff may still attempt to use persuasion to get mentally ill people on the best drugs available. But if the mentally ill will not acquiesce, their rights and wishes shall be respected. They shall be made as comfortable and secure as possible. The insane asylums should be just that—asylums for the insane.

Section 2. Cruel and Unusual Punishment. The practice of arresting mentally ill people, forcibly injecting drugs into them, and then permitting them to go off the drugs 48 hours before their trial, shall be considered cruel and unusual punishment. The patient may come to the hospital bad enough off, but drug withdrawal symptoms are inevitably more severe, and are interpreted as indications of mental illness, and for which the inmate is confined for long periods. Inmates should not be forced to face drug withdrawals at the time of their hearing, even if the court should decide that the inmate should be placed on drugs.

Depriving the mentally ill of some or all of their clothing, except for dangerous articles, shall be considered cruel and unusual punishment. Medical staff shall not entertain any psychological theory that temporary deprivation of clothing is of any therapeutic value. Especially cruel and unusual punishment is

the stripping the insane person of all of his or her clothing in the presence of a mixed group of staff.

Depriving the patient of toilet facilities shall also constitute cruel and unusual punishment, and shall not be practiced. No mentally ill patient shall be confined in a solitary confinement room with no access to toilet facilities. It shall not be construed sufficient to leave a plastic jug in the room without any toilet paper.

Section 3. Trickery. Mental hospital staffs shall not use trickery in an effort to drug an inmate—such as putting the drugs in his food or water.

Section 4. Hydrotherapy. No mental hospital shall be permitted to function without a hydrotherapy-massage facility sufficiently large to treat each patient once a day. Hydrotherapy and massage help eliminate poisonous chemicals from the system, and bring great relief to the mentally ill, and help in drug withdrawals. Some herb teas also help.

Section 5. Fresh Air, Outdoor Exercise. Each mental institution shall arrange for supervised outdoor exercise in the fresh air—especially gardening. No confinement of mentally ill patients shall be permitted in facilities made air tight for security reasons, with poor ventilation. Patients on psychotropic drugs need more oxygen than normal people to metabolize the drugs. They get very oxygen starved in such stuffy facilities.

Section 6. Treatment as Criminals. Unless there is a clear danger that a mentally ill person may hurt himself, someone else, or escape, no mentally ill person shall be treated as a hardened criminal and locked in uncomfortable handcuffs and waist chains.

Section 7. Treatment of Choice for the Mentally Ill. Reversal of the order to disorder arrow in the second law of thermodynamics should treat also mental illness successfully. If such therapy works and is proven safe and side-effect-less, inmates may be subjected to such therapy involuntarily.

ARTICLE VIII: Bill of Rights

Section 1. The Privilege of the Writ of Habeas Corpus shall not be suspended.

Section 2. The monarchy or diarchy may establish an empire sponsored religion, but Type II diarchs and Type III senators shall not pass any law prohibiting the free exercise of any other religion, except where such exercise sponsors crimes and felonies against the empire such as murder, theft, sexual abuse, the taking of illegal drugs, etc. No law shall abridge the freedom of speech or the freedom of the press, except that the production and sale of pornography and violent fictional material shall not be construed to be the right of citizens or the press. The right of the people to assemble peaceably, and to petition the government for a redress of grievances shall not be abridged.

Section 3. No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Section 4. The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Section 5. No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Section 6. In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the nation, state, and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Section 7. Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Section 8. The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Section 9. The powers not delegated to The Unified Universe by the Constitution, nor prohibited by it to the member nations, states, or individuals, are reserved to the nations or states respectively, or to the people.

Section 10. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within The Unified Universe, or any place subject to its jurisdiction.

Section 11. All persons born or naturalized in The Unified Universe, and subject to the jurisdiction thereof, are citizens of the Unified Universe and of the nation or state wherein they reside. No member nation or state shall make or enforce any law which shall abridge the privileges or immunities of citizens of The Unified Universe; nor shall any member nation or state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Section 12. The right of citizens of The Unified Universe to vote shall not be denied or abridged by The Unified Universe or by any member nation or state on account of race, color, creed, sex, sexual orientation, national origin, previous condition of servitude, or age above the eighteenth birthday. Minors nine through thirteen shall be granted a fourth vote. Minors fourteen through seventeen shall be granted a half vote. Incarcerated adults shall be granted a half vote. Incarcerated minors shall be granted half the vote they would normally have, as specified above.

¹Galatians 1:3, 4; Hebrews 1:2; Colossians 1:12-17.

²Ellen G. White, *The Desire of Ages*, p. 26.

³Genesis 3:22-24.

⁴Romans 7:13-25.

⁵Hebrews 12:1.

⁶In the last days the LORD is to be King over all the earth. Zechariah 14:9. Of course He is King also over the rest of the Universe. But now the LORD is incarnate. Isaiah 9:6, 7; 7:14. Thus His incarnation is to be king not only of earth, but of the rest of the Universe as well—like Jesus. In the recreation of the world,

this planet is going to be honored above all other worlds, as the dwelling place of God.—Ellen G. White, *The Desire of Ages*, p. 26. There will be great rejoicing in heaven when the Lord God Almighty incarnate succeeds in receiving the kingdoms of this earth. It affects the inhabitants of heaven also. Revelation 11:15-17.

⁷Psalm 135:21; Jeremiah 3:17; Joel 3:17; Zechariah 14:17.

Chapter 17

Seeking a Unified Universe

“Even in the mid 1960’s to early 1980’s, Gordon attempted to have a ‘unified Universe’ through interesting persons in prophetic parallels and calls for reform—thereby attempting to hasten Christ’s coming, which Gordon thought would be the solution to all mankind’s problems. In mid 1983, Gordon experienced a major shock and disrupting of his spiritual frame of reference. As a result, he was led to strongly desire that a way could be found to save even Satan and his angels, yielding a truly unified Universe. He offered his life as a sacrifice to enable such a thing to occur. He found to his surprise that the problem was mostly a matter of physics—recreating people, demons, and Satan himself through reversing the second law of thermodynamics. That was the easy part. The hard part was getting people to believe his theory and fund his machine. ‘It was too good to be true.’

“Gordon wrote hundreds of letters to hundreds of individuals, scores of institutions, several countries. Often he got ‘the strange silent treatment.’ This book is to show the whole tenor of his life and many of his evidences, so that people may take him more seriously. His is the most beautiful plan ever set forth to mortals—the re-creation and re-unification of every spec of life that ever existed upon this planet.”