

THE ANGELS IN THE WHIRLWIND

September 5, 2020



MIDNIGHT RIDE
NOW YOU SEE TV

The Angels in the Whirlwind

start – 9:00

Opening scripture references from teaching:

JOB 38:1 Then the LORD answered Job out of the whirlwind ^{H5591}, and said,

ENOCH 39:3 A cloud then snatched me up, and the wind raised me above the surface of the earth, placing me at the extremity of the heavens.

2 KINGS 2:11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind ^{H5591} into heaven.

EZEKIEL 1:4 And I looked, and, behold, a whirlwind ^{H7307} came out of the north, a great cloud ^{H6051}, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

ACTS 2:1-2 ¹And when the day of Pentecost was fully come, they were all with one accord in one place. ²And suddenly there came a sound from heaven as of a rushing mighty wind ^{G4157}, and it filled all the house where they were sitting

May also be helpful:

2 KINGS 2:1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, ^{H5591} that Elijah went with Elisha from Gilgal.

JOB 40:6 Then answered the LORD unto Job out of the whirlwind, ^{H5591} and said,

PSALM 83:15 So persecute them with thy tempest, ^{H5591} and make them afraid with thy storm.

PSALM 107:25 For he commandeth, and raiseth the stormy ^{H5591} wind, which lifteth up the waves thereof.

PSALM 107:29 He maketh the storm ^{H5591} a calm, so that the waves thereof are still.

PSALM 148:8 Fire, and hail; snow, and vapour; stormy ^{H5591} wind fulfilling his word:

ISAIAH 29:6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, ^{H5591} and the flame of devouring fire.

The Angels in the Whirlwind

9:00 – 9:00

ISAIAH 40:24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind ^{H5591} shall take them away as stubble.

ISAIAH 41:16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind ^{H5591} shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

JEREMIAH 23:19 Behold, a whirlwind ^{H5591} of the LORD is gone forth in fury, even a grievous whirlwind: ^{H5591} it shall fall grievously upon the head of the wicked.

JEREMIAH 25:32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind ^{H5591} shall be raised up from the coasts of the earth.

JEREMIAH 30:23 Behold, the whirlwind ^{H5591} of the LORD goeth forth with fury, a continuing whirlwind: ^{H5591} it shall fall with pain upon the head of the wicked.

EZEKIEL 1:4 And I looked, and, behold, a whirlwind ^{H5591} came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

EZEKIEL 13:11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy ^{H5591} wind shall rend *it*.

EZEKIEL 13:13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy ^{H5591} wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

AMOS 1:14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest ^{H5591} in the day of the whirlwind ^{H5492}:

H5492 would make an interesting study all on its own, particularly its usage in Numbers 21:14

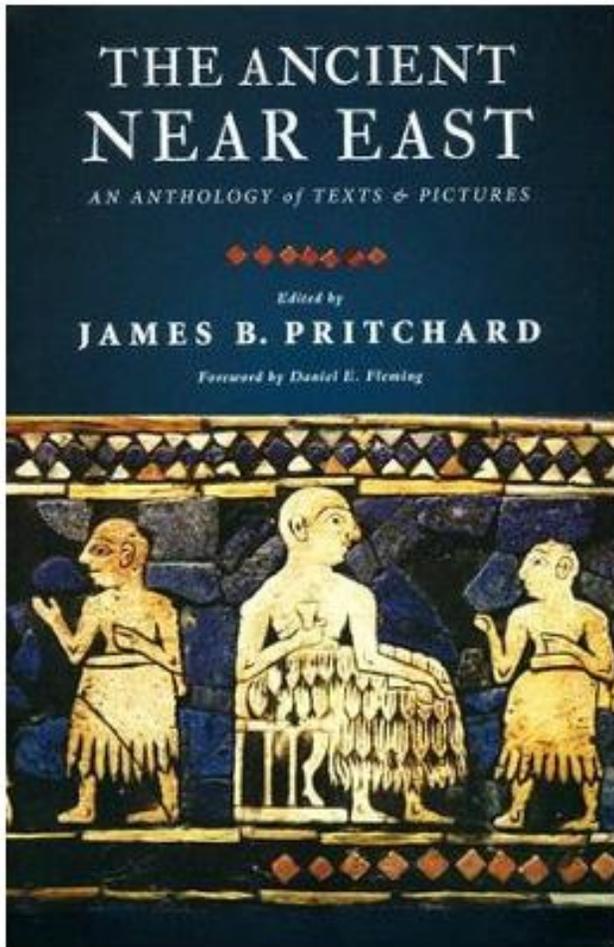
JONAH 1:4 But the LORD sent out a great wind into the sea, and there was a mighty tempest ^{H5591} in the sea, so that the ship was like to be broken.

JONAH 1:12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest ^{H5591} *is* upon you.

ZECHARIAH 9:14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds ^{H5591} of the south.

The Angels in the Whirlwind

9:00 – 17:00



The Ancient Near East: An Anthology of Texts and Pictures

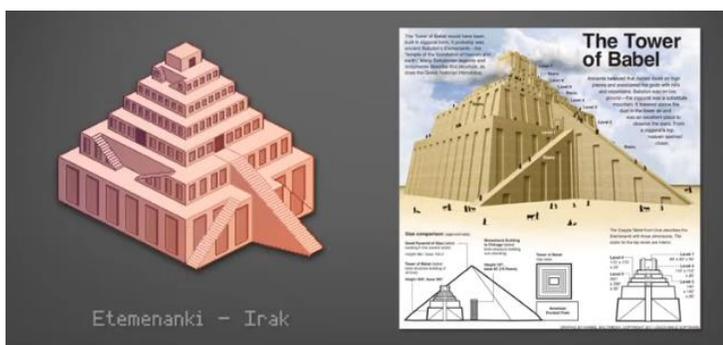
Edited By: James B. Pritchard

The classic anthology *Ancient Near Eastern texts Relating to the Old Testament* (ANET) edited by James B. Pritchard and his team of, now legendary, scholars has introduced generations of readers to the essential texts for understanding the peoples and cultures of the (mostly Iron-age (1300-600 B.C.) biblical world, and the people groups and stories that defined its culture. The translations found here remain widely regarded for their sensitivity to ancient near eastern culture and its myriad languages, even after almost a half-century of usage, review, and critique.

-ChristianBook.com \$38.99

At 10:00 : David cites page 154, referencing ritual for genetic transformation as it relates to Nimrod becoming a gibborim^{H1368}.

At 11:30 : David continues quotation, further referencing water after the wind.



The Angels in the Whirlwind

9:00 – 17:00

Temple of Esagila

The **Ésagila** (Sumerian: 𒂗𒂗𒂗𒂗 É-SAĜ-ÍL.LA, "temple whose top is lofty") was a temple dedicated to Marduk, the protector god of Babylon. It lay south of the ziggurat Etemenanki.

In this temple was the statue of Marduk, surrounded by cult images of the cities that had fallen under the hegemony of the Babylonian Empire from the 18th century BC; there was also a little lake which was named *Abzu* by the Babylonian priests. This *Abzu* was a representation of Marduk's father, Enki, who was god of the waters and lived in the *Abzu* that was the source of all the fresh waters.

Esarhaddon, king of the Neo-Assyrian Empire (681 – 669 BC), claimed he built the temple from the foundation to the battlements, a claim corroborated by dedicatory inscriptions found on the stones of the temple's walls on the site. The Esagila complex, completed in its final form by Nebuchadnezzar II (604–562 BC) encasing earlier cores, was the center of Babylon. It comprised a large court (ca. 40×70 meters), containing a smaller court (ca. 25×40 meters), and finally the central shrine, consisting of an anteroom and the inner sanctum which contained the statues of Marduk and his consort Sarpanit.

According to Herodotus, Xerxes had a statue removed from the Esagila when he flooded Babylon in 482 BC, desecrated the Esagila and sacked the city. Alexander the Great ordered restorations, and the temple continued to be maintained throughout the 2nd century BC, as one of the last strongholds of Babylonian culture, such as literacy in the cuneiform script, but as Babylon was gradually abandoned under the Parthian Empire, the temple fell into decay in the 1st century BC.

Under the enormous heap of debris that lay over it, Esagila was rediscovered by Robert Koldewey in November 1900, but it did not begin to be seriously examined until 1910. The rising water table has obliterated much of the sun-dried brick and other oldest material. Most

of the finds at Babylon reflect the Neo-Babylonian period and later.

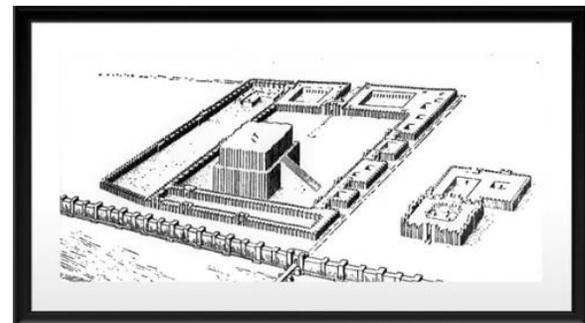
This temple is square, and each side is two stadia in length. In the centre is a massive tower, of one stadium in length and breadth; on this tower stands another tower, and another again upon this, and so on up to eight.

– Herodotus (I, 178-182)

Data from the Esagila tablet, which was copied from older texts in 229 BC and describes Esagila in lines 1–15 before passing on to the ziggurat of Etemenanki, have aided in the temple's reconstruction. The tablet, described by George Smith in 1872, disappeared for some time into private hands before it resurfaced and began to be interpreted.

The Esagila tablet hold Babylonian calculating methods considered to be sacred as they read in the back "let the initiate show the initiate, the non-initiate must not see this". On the front, the tablet explains the history and engineering of the 7-floor high Etemenanki temple (the equivalent of the Tower of Babel in the Bible).

-taken from Wikipedia article for additional info



At 15:35 : David cites [*The Ancient Near East* by Pritchard] page 158, quoting another reference to a genetic transformation ritual found at the Etemenanki archaeological site. He also notes both Sumerian & Akkadian linguistic ties, as well as Assyrian kingship connections to the location, proving multicultural usage of the site over time.

The Angels in the Whirlwind

17:00 – 22:00

JOB 38:6-7 ⁶Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; ⁷When the morning ^{H1242} stars ^{H3556} sang together, and all the sons ^{H1121} of God ^{H430} shouted for joy?

JOB 1:6 Now there was a day when the sons ^{H1121} of God ^{H430} came to present themselves before the LORD, and Satan came also among them

GENESIS 6:4 There were giants ^{H303} in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men ^{H1368} which *were* of old, men of renown.



Joseph Caryl was a Puritan pastor who was born in London in 1602 and died on March 10 in 1673. In between those dates of his seventy-one year-old life, he was mostly a pastor. He was educated at Exeter College in Oxford where he received his bachelor of arts in 1625 and his master's degree in 1627. He was ordained to the ministry and held a post in a pulpit at Lincoln's Inn from 1632 to 1647. After that, he was appointed as minister at St. Magnus near London Bridge, where he preached from the late 1640s until 1662. That year was called the, "Year of the Restoration." Charles II was on the throne, the Act of Uniformity was enacted, and this Puritan pastor was kicked out of his pulpit. So Caryl found an independent congregation in London and managed to have the freedom to preach there for the last decade of his life.

You can set Joseph Caryl's interesting life against a fascinating time in the British reformation. The 1640s was the time of the English Civil War where the Parliament was against the king. This was also the time of the Westminster Standards, and Caryl was part of what we would call the Westminster Divines, the group of ministers who met at the Westminster Assembly to produce the Westminster

Catechisms and the Westminster Confession of Faith. He preached many times there, and was often a preacher at various meetings at the different times during the year. He is, however, probably most famous for his commentary on Job.

-taken from 5MinutesInChurchHistory for additional info on commentator

***All 12 volumes of his massive (60 lbs.!) commentary on Job are available on Amazon for \$299.

At 20:13 : "And the angels may very well be called stars or morning stars by a metaphor, because of their spiritual beauty and excellency in which they outshine all the morning stars. Yea, that special morning star, commonly known by the name Lucifer, or Light-bringer." – Joseph Caryl

The Angels in the Whirlwind

17:00 – 22:00

The Act of Uniformity of 1662

After the restoration of the monarchy in 1660 moves were made to revise and re-introduce the Prayer Book. In May 1662 Parliament passed another Act of Uniformity which authorised the use of a revised version broadly the same as the 1559 edition.

The full title of this Act is, 'An Act for the Uniformity of Public Prayers and Administration of Sacraments, and other Rites and Ceremonies, and for establishing the Form of making, ordaining and consecrating Bishops, Priests and Deacons in the Church of England.'

-above text taken from Parliament.UK,

This is act would cause The Great Ejection and could be more accurately viewed as a medieval equivalent of the 501c tax status of today's American churches in terms of its effect on both doctrine and practice.



The Great Fire of London – 1666

In the early morning hours, the Great Fire of London breaks out in the house of King Charles II's baker on Pudding Lane near London Bridge. It soon spread to Thames Street, where warehouses filled with combustibles and a strong easterly wind transformed the blaze into an inferno. When the Great Fire finally was extinguished on September 6, more than four-fifths of London was destroyed. Miraculously, only 16 people were known to have died.

The Great Fire of London was a disaster waiting to happen. London of 1666 was a city of medieval houses made mostly of oak timber. Some of the poorer houses had

walls covered with tar, which kept out the rain but made the structures more vulnerable to fire. Streets were narrow, houses were crowded together, and the firefighting methods of the day consisted of neighborhood bucket brigades armed with pails of water and primitive hand pumps. Citizens were instructed to check their homes for possible dangers, but there were many instances of carelessness.

So it was on the evening of September 1, 1666, when Thomas Farrinor, the king's baker, failed to properly extinguish his oven. He went to bed, and sometime around midnight sparks from the smoldering embers ignited firewood lying beside the oven. Before long, his house was in flames. Farrinor managed to escape with his family and a servant out an upstairs window, but a bakery assistant died in the flames—the first victim.

Sparks from Farrinor's bakery leapt across the street and set fire to straw and fodder in the stables of the Star Inn. From the Inn, the fire spread to Thames Street, where riverfront warehouses were packed full with flammable materials such as tallow for candles, lamp oil, spirits, and coal. These stores lit aflame or exploded, transforming the fire into an uncontrollable blaze. Bucket-bearing locals abandoned their futile efforts at firefighting and rushed home to evacuate their families and save their valuables.

It had been a hot, dry summer, and a strong wind further encouraged the flames. As the conflagration grew, city authorities struggled to tear down buildings and create a firebreak, but the flames repeatedly overtook them before they could complete their work. People fled into the Thames River dragging their possessions, and the homeless took refuge in the hills on the outskirts of London. Light from the Great Fire could be seen 30 miles away. On September 5, the fire slackened, and on September 6 it was brought under control. **That evening, flames again burst forth in the Temple (the legal district), but the explosion of buildings with gunpowder extinguished the flames.**

The Great Fire of London engulfed 13,000 houses, nearly 90 churches, and scores of public buildings. The old St. Paul's Cathedral was destroyed, as were many other historic landmarks. As estimated 100,000 people were left homeless. Within days, King Charles II set about rebuilding his capital. The great architect Sir Christopher Wren designed a new St. Paul's Cathedral with dozens of smaller new churches ranged around it like satellites. To prevent future fires, most new houses were built of brick or stone and separated by thicker walls. Narrow alleyways were forbidden and streets were made wider. Permanent fire departments, however, did not become a fixture in London until well into the 18th century.

In the 1670s, a memorial column commemorating the Great Fire of London was erected near the source of the calamity. Known as the Memorial, it was probably designed by the architect Robert Hooke, though some sources credit Christopher Wren. The column stands 202 feet above the pavement and features sculpture and engravings that tell the story of the conflagration. **Even though an official inquiry into the Great Fire concluded that "the hand of God, a great wind, and a very dry season" caused it, an inscription on the Memorial (removed in 1830) blamed the disaster on the "treachery and malice of the Popish faction."**

In 1986, London's bakers finally apologized to the lord mayor for setting fire to the city. Members of the Worshipful Company of Bakers gathered on Pudding Lane and unveiled a plaque acknowledging that one of their own, Thomas Farrinor, was guilty of causing the Great Fire of 1666.

-taken from History.com

The Angels in the Whirlwind

22:00 – 36:00

ISAIAH 14:12 How art thou fallen from heaven, O Lucifer ^{H1966}, son ^{H1121} of the morning! ^{H7837} how art thou cut down to the ground, which didst weaken the nations!

Lexicon :: Strong's H7837 - shachar	
שַׁחַר	
Transliteration	Pronunciation
shachar	shakh'-ar (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From שָׁחַר (H7836)
Dictionary Aids	
TWOT Reference: 2369a	
KJV Translation Count — Total: 24x	
The KJV translates Strong's H7837 in the following manner: morning (12x), day (6x), early (2x), dayspring (1x), light (1x), riseth (1x), Shachar (1x).	

Gesenius' Hebrew-Chaldee Lexicon [?]

שַׁחַר m. *dawn, morning* (Arab. ^{صباح} *ṣaḥḥ* id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see ^{עפעפי} *ʿep̄ep̄i*); wings, Ps. 139:9. שֶׁחַר־בֶּן־שַׁחַר “son of the morning;” used of Lucifer [i. e. the morning star] (see ^{הילל} *hīlāl*), Isa. 14:12. Hos. 6:3, שַׁחַר נִבּוֹן מִצָּאוּ “his going forth (is) established like the morning,” i. e. Jehovah’s advent, but Hos. 10:15, “like the morning (quickly) shall he be cut off.” Adv. *mane*, at or in the morning. Psalm 57:9; 108:3. Metaph. used of *felicity* again dawning after misery, Isaiah 8:20 (see ^{אִשָּׁר} *ʾiššār*, B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word ^{בִּקְר} *bīq̄r* Job 11:17; ^{נִשָּׂף} *niššāf* Jer. 13:16; and Arab. ^{صبح} *ṣaḥḥ*. Enwari Soheil: “in calamity there is hope, for the end of a dark night is the dawn.”

The NAS Old Testament Hebrew Lexicon

Strong's Number: 7837

[Browse Lexicon](#)

Original Word

שַׁחַר

Word Origin

from (07836)

Transliterated Word

Shachar

TDNT Entry

TWOT - 2369a

Phonetic Spelling

shakh'-ar 

Parts of Speech

Noun Masculine

Definition

1. dawn
 - a. dawn
 - b. at dawn (as adverb)

NAS Word Usage - Total: 23

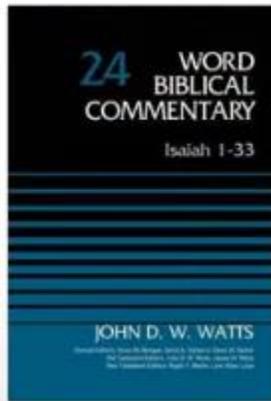
charm away 1, dawn 16, dawn* 1, dawning of the day 1, daybreak 2, morning 2

The Angels in the Whirlwind

22:00 – 36:00

At 22:40 : David points out that the name Lucifer is not listed in Revelation 12:9.

REVELATION 12:9 And the great dragon ^{G1404} was cast out, that old serpent ^{G3789}, called the Devil ^{G1228}, and Satan ^{G4567}, which deceiveth the whole world: he was cast out into the earth, and his angels ^{G32} were cast out with him.



At 24:00 : David quotes Watts from his commentary on the first half of Isaiah, in which Watts sees Shahaar as an old deity, depicted with wings in Psalm 139:9. Watts also mentions a Ugaritic text depicting Shahaar & Shalim as sons of El.

PSALM 139:8-9 ⁸If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. ⁹If I take the wings of the morning ^{H7837}, and dwell in the uttermost parts of the sea;

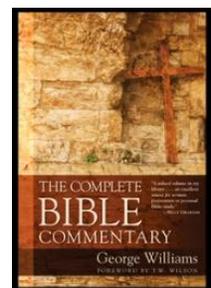
This 2 part commentary on Isaiah is available on Amazon, with prices ranging from \$35 to \$62 per volume.

JOB 41:18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning ^{H7837}.

The above scripture is understood to reference leviathan.

At 29:00 : David differentiates the Hebrew words used for “morning” & “dayspring” in Job 38, the later being ‘Shahaar’ again. Both Strongs concordance numbers are shown in red below.

At 34:00 : David relates these verses to the state of the earth found in Genesis 1:2. Further information regarding the controversial Gap Theory can be found in George William’s commentary.



JOB 38:12-13 ¹²Hast thou commanded the morning ^{H1242} since thy days; and caused the dayspring ^{H7837} to know his place;. ¹³That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

The above scripture seems irrefutable in my view. This is referencing a sentient being, rather than some simplistic part of nature. Caryl also notes that the dayspring is addressed as a rational entity, capable of taking instruction.

The Angels in the Whirlwind

22:00 – 36:00

At 30:30 : Jon notes related material from the Book of Enoch [Enoch 1], showing angelic beings scripturally referred to as stars.

ENOCH 18:16 The stars which roll over fire are those which transgressed the commandment of God before their time arrived; for they came not in their proper season. Therefore was He offended with them, and bound them, until the period of the consummation of their crimes in the secret year.

ENOCH 41:5 And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together.

***My translation may differ slightly from the one shown on The Midnight Ride. I am unsure of Jon & David's version & have not researched the most reliable sources for Enoch. The version above can be found on SacredTexts.com.

The Angels in the Whirlwind

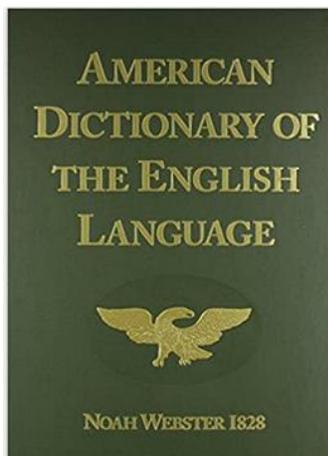
36:00 – 45:00

REVELATION 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root ^{G4491} and the offspring ^{G1085} of David, *and* the bright ^{G2986} and morning ^{G3720} star ^{G792}.

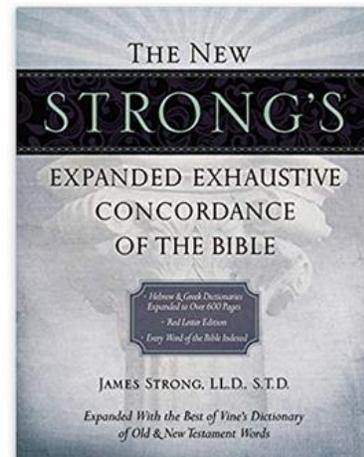
At 37:00 : David compares the New International Version to the Kings James in order to illustrate the trouble with newer translations & their effect on theology. Jon describes his first encounter with this verse in the NIV and exposes its connection to modern day occultism. Both urge use of the King James Version. David also suggests utilizing the 1828 Merriam-Webster Dictionary as well as a Strong's Bible Concordance in your personal study.

KJV ISAIAH 14:12 How art thou fallen from heaven, O Lucifer ^{H1966}, son ^{H1121} of the morning! ^{H7837} *how* art thou cut down to the ground, which didst weaken the nations!

NIV ISAIAH 14:12 How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!



Amazon carries the dictionary at around \$60 and various printings of the concordance ranging from \$17 - \$45.



At 43:00 : David continues to repudiate this heresy by quoting Colossians, expanding upon the description of Christ and further distinguishing Him.

COLOSSIANS 1:16-17 ¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones ^{G2362}, or dominions ^{G2963}, or principalities ^{G746}, or powers ^{G1849}: all things were created by him, and for him: ¹⁷ And he is before all things, and by him all things consist.

The Angels in the Whirlwind

45:00 – 1:00:00

At 45:00 : David lists some of the accurate biblical names of God, with a scriptural emphasis on God of hosts.

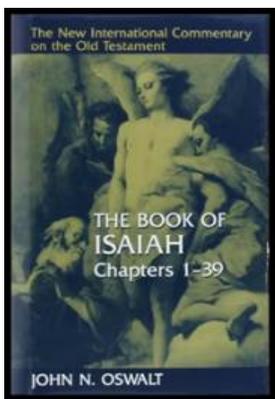
PSALM 80:4 O LORD ^{H3068} God ^{H430} of hosts ^{H6635}, how long wilt thou be angry against the prayer of thy people?

PSALM 84:8 O LORD ^{H3068} God ^{H430} of hosts ^{H6635}, hear my prayer: give ear, O God of Jacob. Selah.

At 47:00 : We are offered an accurate biblical description of our God as He administers His righteous judgement.

ISAIAH 14:22-24 ²² For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD. ²³ I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts. ²⁴ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.

At 50:00 : Jon expands upon the distinction between Lucifer and Satan, as well as their respective roles & objectives. Jon cites both the Holy Bible and Enoch, wherein Lucifer is described as a *deceiver*, while Satan is described as an *accuser*.



At 56:30 : David notes that Oswalt (in his commentary on Isaiah) equates Shahaar with the planet Venus. This corresponds with the practices of Venus worshipers, who understood the object of their worship to be Lucifer.

At 57:30 : Jon points out that the symbol of Venus was the ankh.



The ankh is an ancient symbol. To pagan Egyptians, it was seen as a symbol of life. We see in the relief to the right a depiction of the deity Horus offering life to King Ramesses the second.



REVELATION 2:28 And I will give him the morning ^{G4407} star ^{G79}

The Angels in the Whirlwind

1:00:00 – close

3 Enoch 12:3-5

(3) And he made me a royal crown in which were fixed forty-nine costly stones like unto the light of the globe of the sun.

(4) For its splendor went forth in the four quarters of the 'Araboth Raqia', and in through the seven heavens, and in the four quarters of the world. And he put it on my head.

(5) And He called me THE LESSER YHWH in the presence of all His heavenly household; as it is written: "For my name is in him".

At 1:00:00 : David references 3 Enoch, as it refers to Enoch/Metatron as the 'lesser Yahweh'.

3 Enoch 14:1

(1) When the Holy One, blessed be He, put this crown on my head, (then) trembled before me all the Princes of Kingdoms who are in the height of 'Araboth Raqia' and all the hosts of every heaven; and even the princes of the 'Elim, the princes of the 'Er'ellim and the princes of the Tafsarim, who are greater than all the ministering angels who minister before the Throne of Glory, shook, feared and trembled before me when they beheld me.

We find similar discussions of Metatron in such anti-Christian works as the Talmud, Kabbalah, and Keys of Solomon.

Arianism is a [nontrinitarian](#)^[1] [Christological doctrine](#)^{[1][2][3]} which believes that [Jesus Christ](#) is the [Son of God](#), who was begotten by [God the Father](#)^[1] and is distinct from the Father (therefore subordinate to him), but the Son is also God (i.e., God the Son).^{[1][4]} Arian theology was first attributed to [Arius](#)^{[1][3]} (c. AD 256–336), a Christian [presbyter](#) in [Alexandria of Egypt](#). The term "Arian" is derived from the name Arius; like "Christian", it was not a self-chosen designation but was bestowed by hostile opponents and never accepted by those on whom it had been imposed.^[5] The nature of Arius's teachings and his supporters were opposed to the theological views held by [Homoousian](#) Christians, regarding the nature of the [Trinity](#) and the nature of Christ. The Arian [concept of Christ](#) is based on the belief that the Son of God did not always exist but was begotten within time by God the Father.



-taken from Wikipedia article for additional info

At 1:04:00 : Jon discusses President George W. Bush's first inaugural address of 2001, which he ended with the following words:

“This story goes on. And an angel still rides in the whirlwind and directs this storm.
God bless you all, and God bless America.”



The Angels in the Whirlwind

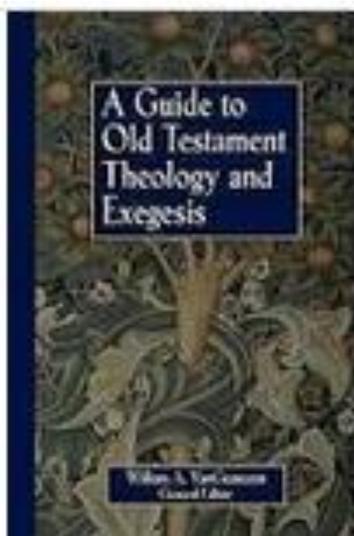
1:00:00 – close

At 1:07:00 : David reads from volume 14 (page 576) of The Theological Dictionary of the Old Testament. TDOT explains the following: The Arabic god Sahar (dawn/daybreak) is portrayed in reliefs with the symbol of the dragon head. The term Sahar might be understood from the perspective of the Akkadian Saharu: to turn around for the purpose of sorcery/bewitchment, meaning magic power to bewitch maliciously. The remaining metaphorical passages recall the understanding of the dawn as an originally divine being.



All 15 volumes of the TDOT can be purchased at Logos.com for \$700. Eerdmans Publishing and Barnes & Noble sell individual volumes at \$65 - \$75 each. Fortunately, Abe Books carries used copies at \$10/volume or less. :)

The Oriental Institute of Chicago relates the term Saharu with Assyrian terms for prayer and scales. S. David Sperling relates it to the Akkadian word meaning “to seek”. Numerous scholars note that Saharu was commonly given as a personal name during the times of Saharu worship. An Akkadian tablet held in a private collection in Tokyo reportedly gives directives on invoking a curse in this name. David later points out that (according to the work of Van Gemeren), Shahr also occurs as a personal name in Venetian and Ugaritic cultures.



At 1:10:30 : David reads from A Guide to Old Testament Theology and Exegesis (vol. 4, page 85): The brief pre-dawn twilight was considered a mystical moment when God answered a suppliant's prayer. It was also associated with divine action – both the kind that brings fresh hope, healing and renewal. Sahar (dawn) and his brother Salim (dusk) were associated in Canaanite literature with good vintage, harvest, love, life, and the celebration of rejuvenation.

He notes that the themes of renewal & rejuvenation are mirrored in the transformation rituals noted earlier in this teaching, as well as an apt fit for those in the modern transhumanist movement.

This book can be purchased at Walmart online for around \$20.