

1.

Daism is named after the concept of heavenly Days, which is a Biblical concept. Although Days are mentioned in the Bible, yet they are not explained very much, as it was written in a manner which was intended to reduce conflict by being somewhat lacking in details. In order to understand heavenly Days, we need to understand two things first.

2.

Firstly, the ancient Jews viewed the afterlife as being uncertain, so the concept of heaven was not primarily about the afterlife, but rather heaven was mainly understood to mean the spiritual realm, which is juxtaposed with the physical realm. So, the Biblical view is that one's soul exists in the spiritual realm, either in a heaven or in a hell.

3.

Secondly, in the Old Testament Solomon mentions "heaven and the heaven of heavens", 1Ki.8:27. The Biblical understanding of this is the reverse of the modern understanding. Different altitudes affect barometric measurements, from which we have deduced that there is an atmosphere of thinning density, and above that, a vacuum of nearly empty space. So, we now think of these areas as being two heavens. So, we wrongly say "the heavens" in reference to the physical world, and "heaven" in reference to the postponed spiritual realm. However, the Bible reflects what was apparently true, which is that there is one physical heaven. So, the OT references to "the heaven of heavens" are about the spiritual realm, and likewise, the spiritual "heavens" is a frequent NT term. Also, the OT plainly speaks of multiple hells, Deu.32:22/ Psa.88:6. The juxtaposition of the spiritual heavens with the earth is found in Eph.2:5,6, which speaks of the resurrection of one's spirit body while one is yet improving a sinful physical life.

4.

And so, Daism is based on the concept of the heavenly Day, which is a period of spiritual development. A Day is the time that one takes to spiritually progress through a juxtaposed heaven, while still being in the physical body. So, a Day (capitalized) is the length of time that one inhabits a heaven, until one ascends or descends to another heaven.

5.

These periods are called Days because each first-Day begins with a night-vision of one of God's glories, "from glory to glory", 2Co.3:18. The Word has 4 glories that are represented by 4 letters; YHWH, which is the circle of life arrangement, which circumscribes the lightning bolt order of linear descent, which is YHHW, which is the order in which a believer experiences the glories of God while spiritually ascending; first Y the Power, then H the Father, then H the Son, and then W the Holy Spirit. A believer receives the Holy Spirit when one first believes, but the glory of the Holy Spirit is the last glory, because the hope of the glory of the Holy Spirit is the resurrection of one's spirit body. Each glory begins a new heaven/ heavenly Day, which is when each vision of glory imparts a first-fruit unto eternal life, Joh.4:36, by which we are spiritually clothed and further clothed, 2Co.5:1-4. That's in reference to the regeneration, Mat.19:26, that's the regeneration of the spirit body. HELL+YHHW+16+WHHY=28 Days/ heavens.

6.

The 4 Glories; visions (elections), which impart..... | The 4 First-Fruits; stages of spirit body development.

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|---|---|
| 1) The Glory of the Anointing of the Power,
by the Spirit of Truth. | 1) The HS in the heart (flame + oil sheen = aura);
the wedding invitation. |
| 2) The Glory of the Promise of the Father
(His back), the Baptism with the Holy Spirit. | 2) The covering of the mantle, the robe of many colors;
the wedding garment. |
| 3) The Glory of the Manifestation of the Son,
who is one in the Father's glory. | 3) The infilling of the Body and Blood, the quickening;
the wedding hall, feast water into wine. |
| 4) The Glory of the beloved hope of the Holy Spirit,
the hope of the emission of splendor. | 4) The indwelling of the double portion of the Spirit;
the wedding chamber door. |

7.

More simply, the 4 first-fruits are 1) The Anointing of the Spirit, 2) The Covering of the Spirit, 3) The Infilling of the Spirit, and 4) The Indwelling of the Spirit. These actions of the Spirit are represented by the 4 fruits of the 4 species of the Jewish lulav. The lulav is like a bouquet of flowers for the bride of the Lamb. The regeneration is completed on the 4th Day by the indwelling, which is the resurrection of the spirit body, 1Co.15:42,44. The spirit body is built up, 1Pe.2:5, within the physical bodies of the soulmates, Eph.5:32. The circle of life/ lightning bolt is below.

	The Power and the Presence. The Power is formless, and the Presence is very much like the Trinity.
/ Y	The circular arrangement is YHWH (in either direction; the rotation of the day sky, or the night sky).
H - H	The lightning arrangement is YHHW (linear descent; Jesus spoke from map north; His east to west).
W /	The Power, extended down into creation, is the Holy Spirit. This his primary position, Gabriel stands in the Presence as the present Covering Angel, the office of the highest person of the Holy Spirit.