

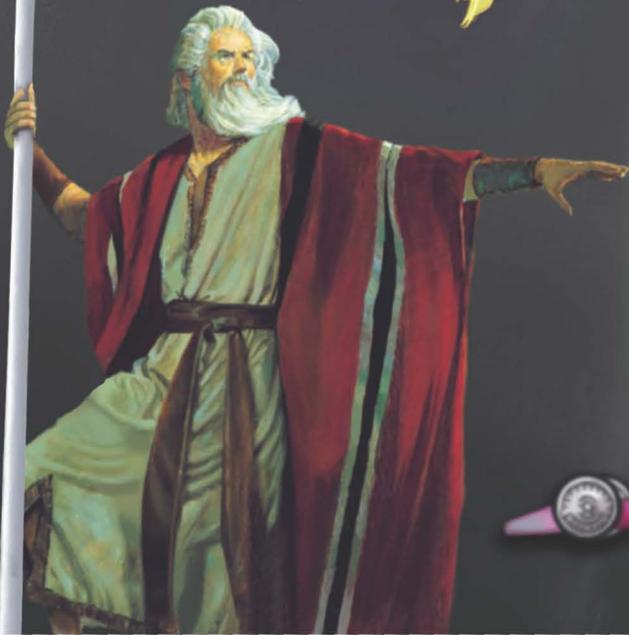


1/4 MILE 4 SECOND

4 RUNNER

**KEEP MY
COMMANDMENTS**

LIONS RACEWAY



1/4 Mile 4 Second 4Runner

Volume I: The Vision of Nahum

by Billy Buckwalter-Roberts

and Steve Josephson

PART I

Foreword

Foreword

by Steve Josephson

“Who hath believed our report? and to whom is the arm of the Lord revealed?” – Isaiah 53:1

“But unto them who believe, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are chosen; For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are mighty; That no flesh should glory in his presence.” – 1 Corinthians 1:24-29

Crazy might be the first word to come to mind when considering modern day drag racing as something discussed within the books of Scripture. It is understandable how a topic such as this would raise some eyebrows, and I can identify with those who approach this with skepticism. When my good friend, Billy Roberts, began talking about these things which he had

learned through studying the Scriptures, while having some incredible experiences that testified to the truth of these revelations, I, too, was a skeptic. However, in the countless hours of study which we have both done in order to compile this book, the Lord showed His hand at every turn of weaving this beautiful tapestry together.

Billy first asked me to help him in writing this back on October 14, 2018, while we were at lunch after attending our Sunday morning church service. From a very early age, I have always loved to write and tell stories, as much as I love to read and hear them, whether they are true or fictional. I was immediately intrigued by the testimonies that Billy shared about all that had happened since a trip to St. Louis the previous month, which we will detail a little later on, and therefore agreed to offer my services as a writer for this endeavor. Still, though, I had what I considered a healthy amount of skepticism about the subject, wanting to learn more before making any serious judgments.

A couple days later, Billy and I met to go over all the research which he had done up to that point (which was an impressive amount, I might add), and it was then that things began to come together. The two passages of Scripture with which I chose to open this study I believe perfectly sum up the landscape of this book. It is an incredible example of how God uses the things we might find foolish or weak to show His power and omnipotence. From the very beginning, I have felt that this is one of the biggest purposes of bringing this information forth

to all who are willing to read and consider these things. As you lay all the facts out before yourself, I believe that any reasonable person has to at least think to themselves, “Hmm, that’s interesting.” Perhaps you will not buy into every nuance or detail that is outlined here, but I simply ask that every reader approaches this with an open mind, as I did in the beginning stages. All myself, as well as Billy, would ask of you, is to prayerfully consider these things we bring to light. Do not take our own words as gospel. Rather we encourage each to take it to the One who wrote the gospel and is the gospel.

Before continuing forward into the deeper waters of this manuscript, we must make a few things clear to all who read, so that we can be as transparent as possible. Along the way, we have had to change the names of individuals and companies who have requested that we not use their actual identities. We want to make it very clear, that in no way do we mean to make any allegations, judgments, or false statements regarding those people and corporations that we discuss. We are here only to commentate, observe, and tie together facts which are verifiably true, and can be cited. We are not here to stir up discord, but rather to point all back to Christ. Let none of what we say be taken as us trying to self-aggrandize, for both Billy and I have only learned these things through the Divine Hand of Providence from our Almighty God. He is the only one worthy of our praise, and we seek only to give glory unto Him.

Also, in an effort to avoid confusion, so that we are better able to focus on the information most pertinent to our study

here, we have chosen to omit the majority of the Scripture references in the book. Those parts which are most key to the understanding of how things come together will be named, but the rest will be addressed in another way. Each time, before we quote a passage of Scripture, we will put, “For it is written.” This phrase has its origins in the New Testament, as Jesus while here on Earth used these words when referencing the Scriptures written before He came. Also, it emphasizes the importance of the name of this book: the *1/4 Mile 4 Second 4Runner*. There are three fours in the title, and you could say that, “For it is written”, is another way of affirming that number’s importance. Later on, you’ll see that four, for, and fore are all very significant in our study here. We will provide information later on, as well, regarding where you can search for those references if you are so inclined to dive deeper into the nuts and bolts of our study.

Again, we want to reiterate that we are not looking to pontificate. Whenever we might veer off into our own opinions on certain topics, we will clearly state that they are just that: opinions. As such, they should be taken with a grain of salt.

As I said before, any understanding that we have gained has been at the direction of God through His Holy Spirit, allowing us a glimpse into a world of understanding which we can never deserve through our own actions. It is only by the mercy and grace of our Almighty Creator that this book has come to pass. I can testify that many times I have marveled at how things have fallen into place along this journey.

So with all this in mind, I hope that as you read through the pages of this book, you approach this with an open, albeit perhaps skeptical, mind and heart. I hope that each one might be encouraged to see just how awesome the Lord God is, and how involved He is in each of our lives on a day to day basis. Let this only be a work to uplift, not bring down. Ultimately, let this be the work of God's will, and let it bring people back to Him.

PART II

Introduction

Introduction

We will not waste any time in stating the central point of this book's topic: The Scriptures lead to the fact that drag racing is a forerunner for Christ's return to this earth. To begin our study of this somewhat strange-sounding topic, it is best to look at where the journey started. The seed was planted back in 2007, at an unlikely time and location. Billy Roberts, co-author and lead researcher of this book, sat down for dinner with his family at the local Cheddar's in Springfield, Missouri. After settling in at their table, he glanced across the dining room to a television which was tuned in to a sports channel. The sport which was being covered right then was drag racing from the Nineveh Hot Rod Association. In this racing he witnessed, he viewed the fastest, most elite cars, called top fuel dragsters and funny cars, racing at night. These cars which he watched are always headliners at every drag race where they participate. They put on a show with their close to physics-bending capabilities, regularly traveling in excess of three hundred and thirty miles per hour, belching nitromethane fuel and lighting up the darkness with leaping flames from the headers on either side of their motors. It was then that the first seed of the *1/4 Mile 4 Second 4Runner* came into being.

As Billy watched these races going on, he recalls that his mind was illuminated by the spirit of inspiration, as the words from a somewhat obscure passage of Scripture came into his head. It is written in Nahum 2:3-4:

“The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings.”

With divine inspiration, he recounts that it suddenly became clear to him that this particular Scripture was prophesying about these top fuel cars. Several have proposed the idea before that these words might be referring to our modern day cars, as to someone speaking in the times of the Old Testament, even an everyday car could seem to be a lightning fast chariot. However, it was during this experience at dinner in 2007 that Billy realized this Scripture had more to offer than just a general reference to all present day vehicles. It went much, much deeper.

If you were to watch these nitro-burning cars in action, it is easily understood how Nahum, in seeing these unbelievably powerful inventions, would describe them in the terms we have recorded in the book of Scripture named after him. As mentioned above, both funny cars and dragsters have headers on either side of the motor which shoot plumes of flame that look very much like torches. If you are present when they race, you can easily understand why the Scripture uses the phrase “terribly shaken.”



"Night of Fire"

Shirley Muldowney Top Fuel Dragster



Eric Medlen funny car

These cars can put out over eleven thousand horsepower, and feel somewhat akin to standing in the middle of eleven thousand stampeding horses. A pair of these cars have been measured to read a healthy 2.3 on the Richter scale. If you are anywhere near the track as they fly down the drag strip, you do not only feel the ground quake, you feel the power vibrate throughout your entire body. It is also quite obvious why Nahum says, “They shall run like the lightnings.” As we said before, these cars will scorch the drag strip with speeds of over three hundred and thirty miles per hour, traveling a quarter-mile in roughly four seconds (hence the name of this book). All of these things provide evidence that indeed this specific modern invention, the top fuel drag racing car, is that which is prophesied in Nahum’s vision.

At the time, Billy says that he did not pursue much more study about this subject of Nahum and drag racing. Instead, he simply praised God for this knowledge which he had gained. Obviously, though, after this open vision, as he describes, it was an experience which he remembered well.

Before going any further, it is worth mentioning the importance of this first vision taking place at Cheddar’s. In researching the book, he found later that there existed in the days chronicled within the Scriptures a place called a *cheder* (pronounced with a “K” sound). This obviously is a very similar word to cheddar, which is what draws our attention to the significance of it in this context. The cheder was a Hebrew school of teaching, which was overseen by a teacher known as a *melamed*. The word cheder translates to mean “room”, and it was

in these cheders that young Hebrew boys, perhaps in their early teens, would be taught by the melamed mainly in the subjects of the Torah and basic Hebrew. It can be loosely compared to Christian Sunday school classes today, as its main focus was for these boys to gain knowledge in their religious studies. It is here that Billy draws a comparison to his own experience at Cheddar's, being taught not by a melamed, but the Holy Spirit, gaining knowledge of the Scriptures just as the boys in the cheders.

It is also very interesting that cheder can also be translated to mean "chamber", "apartment", or "parlor." This was the exact setting that Billy was in while sitting at Cheddar's waiting for his meal. It was an area like a parlor, as the TV screen he was watching was across the room in the bar area. This is among several interesting things which are noteworthy about this particular occurrence, but we shall save those for a little later in this writing.

Fast forward eleven years, and on September 21, 2018, Billy, his son, Kyle, and son-in-law, Brett, went to St. Louis to watch the Nineveh Hot Rod Association race which was occurring that weekend. This was not the first Nineveh HRA race which Billy attended, as his first encounter with one of these events was at Rockingham, North Carolina in 1990. As they drove to St. Louis, Billy mentioned to both Kyle and Brett about the vision of understanding which he had been given at Cheddar's many years before, and that while they attended these

races, he wanted to learn more about the significance of this sport as it pertained to the words of Nahum.

On September 21, as Billy, Kyle, and Brett traveled to St. Louis, it rained. They had expected to only make it for the final few races of the day, but the cars were unable to compete over a wet track, meaning that there was a delay of several hours. This allowed the three of them to see the nitro funny cars and top fuel dragsters race after dark. The setting that met their eyes on that Friday night was exactly what the Lord had shown Billy in Cheddar's eleven years prior. These were the raging chariots of Nahum's vision, with flaming torches, shaking everything terribly, and running like the lightnings. It was a true act of Providence, that allowed them to see those nitro cars race at night. Had it not been for the rain earlier in the day, the races would have been finished by the time darkness came. Billy took this, too, as a sign of God's hand in allowing him to see what Nahum was describing.

Billy, Kyle, and Brett stayed overnight so that they could see the races the next day, and it was then that Billy recounts his first true vision relating to the roots of this book. He explains that early in the morning, on September 22, he was awakened with a message to give a certain chaplain for the Racers for Jesus organization which is a part of every race on the Nineveh HRA's yearly circuit. To read more about that account and the amazing testimony of his journey to find this chaplain, you can read about it on our website. However, for the purposes of this work, it is



Nahum 2:3-4 "They shall seem like torches, they shall run like the lightning's"

most important to recognize that this was really the starting point of Billy's research into drag racing.

This date, September 22, is the same one when, in 1823, another man was given a vision of an angel directing him to uncover a written record of a long forgotten people. This was the beginning of a new awakening, bringing people to a greater knowledge of God's work upon this earth, not only in times past, but also the prophecies of what would come to pass in the future. By no means will we compare this book to the record which would be given to that man by God four years later, also on September 22, but we hope that it, too, will be a part of a new awakening to the power of our Creator. That it will be a witness to all who read this that the fingerprints of God are upon everything in this world, and that nothing happens by accident.

Earlier on, in the days leading up to their trip to St. Louis, Billy had been dealing with a growing health issue. He had been diagnosed with early-stage diabetes, which had begun to affect his eyes. Therefore, the day after attending the drag races, Sunday, September 23, he was administered to by the laying on of hands, as outlined in the Scriptures, by elders of the church. It was at this time that Billy says it was as if not only his physical eyes were healed, as he was blessed with being able to avoid surgery, but that also his spiritual eyes were opened. It was after this that new visions of understanding came to him through the Holy Spirit.

It is of the utmost import to know that Billy, up until the races at St. Louis, was not versed in the history of the Nineveh

HRA, or even drag racing in general. He knew the most famous figures of racing, such as John Force and Shirley Muldowney, but did not know of the historical significance which these people had. He had been to a handful of races since his first experience in 1990, and had loved watching such powerful machines, wonders of modern invention, hurl down the strip in a blast of smoke, fire, and eardrum-busting noise. However, he had never studied anything about the beginnings of the sport. This is another testament of how God has used a couple people to put this work together who are complete outsiders. For myself, Steve, I was far more ignorant than Billy when it came to drag racing. Before studying and researching the things in this book, all I knew about drag racing was that two fast cars would line up on a track and race each other; that was literally the extent of my knowledge. It is rather amazing, then, that the Lord has allowed us to bring forth this message to those in the drag racing community, as a way to point them back to Him. With much prayer and study, and by His grace, we hope to bring to light these important facts about drag racing in the Scriptures, that everything would be to the benefit of all who read about this subject. Most importantly, we hope we convey that all of this should direct us to glorify God for the amazing work He has done and continues to do.

PART III

Nahum and Drag Racing

Chapter 1

The Shield

Before wading too deeply into the waters of this prophecy, it is important to know the prophet and his namesake book in the Scriptures that is the beginning point of our discussion.

If you are to inquire of any person, whether they consider themselves religious or not, who Nahum the prophet was, it is likely that very few would be able name anything about him or the book which is recorded in the Scriptures. In fairness, there is very little known about Nahum from a historical perspective. Experts have never been in agreement upon when this book was actually written, though it had to have occurred before the great city of Nineveh was destroyed in 612 BC (which was followed by the collapse of the Assyrian Empire shortly thereafter). All that is really known about this man comes from these three chapters in the Bible. Assuredly, we know that he was a prophet of God, who was allowed to have great visions which in a literal sense regarded the destruction of the ancient city of Nineveh. However, as we will begin to examine this part of Scripture closer, you will start to see that as in everything else in the word of God, there are layers. For it is written,

“For he is the same yesterday, to-day, and for ever. And the way is prepared from the foundation of the world, if it so be that they repent and come unto him; For he that diligently seeketh shall

find; And the mysteries of God shall be unfolded unto them by the power of the Holy Ghost, as well in this time as in times of old; And as well in times of old as in times to come; Wherefore, the course of the Lord is one eternal round.”¹

Just as this passage asserts, you will see as we walk through this wonderful mystery of God that all things come in layers. Those things which have been written about in all the books of Scripture are patterns, because this is the way in which God works. The Lord puts His fingerprints on everything, and it is by these patterns that we are able to identify and understand better what is taking place in the world around us. A good example of how the word of God speaks to eternal patterns comes from nature.

In the world which God has created, there are such instances known as fractal patterns. The best illustration of how these fractal patterns work come in the form of trees. If you closely inspect a tree, we find the trunk which comes out of the ground. This gives way to the main limbs which branch off into smaller limbs. These limbs have even smaller twigs which shoot off in their directions, which eventually bear leaves. These leaves have veins within them, where their chlorophyll runs like blood to create photosynthesis. These large veins then become smaller and smaller, until at last one must grab a magnifying glass to see this pattern continue. If you were to dig up this tree, exposing its roots, you find that they also branch off and progressively become smaller and smaller, but they continue to carry this same

blueprint. This is how a fractal pattern works. For all practical purposes, a fractal pattern is endless, with the same model occurring again and again on a gradually more minute level. This particular pattern is really a demonstration of how God works. Certainly, the Lord of all the universe would never have something be written which is only true for one time or one person. Scripture is a fractal pattern. The exact same event may not occur again, but there is a blueprint which everything follows. As it was written in the previous passage we quoted, the Lord is the same yesterday, today, and forever. Why would we ever believe that what happened in the past does not apply to what is going on in the world today? How can we not believe that God's fingerprints are upon everything in this world? Whether it is literal or metaphorical, God's pattern always repeats.

This then brings us to the starting point of this book. As we mentioned previously, it was Nahum 2:3-4 which were the first verses of which God made Billy aware and how they applied to modern day drag racing. We have already covered a little bit about how they tie in, but what we have said thus far is but a drop in a bucket the size of the Grand Canyon. Therefore, the most logical way to proceed is by reading through the entire second chapter of Nahum, before looking into the details. For it is written,

“He that dasheth in pieces is come up before thy face; keep the munition, watch the way, make thy loins strong, fortify thy

power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts. But Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour

thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.”

It is generally agreed upon that these words which we find written in Nahum are speaking specifically to the people of Nineveh. Nineveh is a city which plays a leading role in this mystery of God unfolding in the present day, as it is mentioned in this second chapter of Nahum by name. This gives us a connection point to another entire book of Scripture which we will talk about later on, but for now we must begin by knowing that these were the people who were being warned because they had fallen away from God. They were being called back to Him, and you will see that this is a theme which resonates today as well, as God is calling those in the drag racing community to come back to Him and His principles.

In order to thoroughly understand the unbelievable nuances of this mystery, we must look at each and every phrase and word which is contained. This will reveal the details which are cloaked within these words and how exactly they apply to modern day Nineveh Hot Rod Association drag racing.

To begin, let us look closer at the third verse of chapter two. It says, “the shield of his mighty men is made red.” This specific piece of the puzzle was something which was snapped in place by Billy’s son, Kyle. While they were at the races in St. Louis back in September of 2018, Kyle pointed out the fact that the logo of the Nineveh Hot Rod Association is circled in red. It is

an oval shape, with a blue center and white letters, but around the edge it is red. How exactly, though, would this constitute a shield? Like everything else to follow, the answer comes in layers, but concerning this particular level, the logo appears in the shape of a shield turned upon its side. If you were to take this logo and turn it ninety degrees so that it now stood perpendicular, it would take on the form of a shield, such as the ancients used in battle. This is especially important as we once again consider the people to whom Nahum was speaking in his day. The Ninevites, as part of the Assyrian Empire, were known for their ruthless acts of violence, and the kings were renowned for their campaigns of war as they conquered those surrounding lands to enlarge their borders. The type of shield in use at that time would almost certainly bear a strong resemblance to this logo.

In broadening our scope, though, we must look at the reason of the Nineveh HRA's existence today. It was founded in 1951 upon the noble mission of making racing a safer experience for all. At that time, many youths of the day began to popularize street racing. In fact by the time of the Nineveh HRA's founding, many people, whether drivers or bystanders, had been killed while unsafe and illegal racing was conducted on city streets. Therefore, through a man named Wally Parks, this organization was formed to bring people from the streets and put them on a drag strip in a much more controlled environment. In this way, it is fair to say that the Nineveh HRA itself began as a shield. It was brought about to shield those who loved to race their cars,

as well as those who loved to watch others race, from being in the drastically more dangerous situation of blazing down thoroughfares across America. Instead it put them on a drag strip where logical safety precautions could be taken. It should come as no surprise, then, that an organization with this history would be represented with a logo which is itself a shield, just as Nahum describes it.

As we continue on through verse three, it reads, “the valiant men are in scarlet.” Of course, this follows the phrase which says, “the shield of his mighty men is made red,” therefore emphasizing what would appear to be men of great courage who are connected to red or scarlet colors. Again, we must go back to the beginning of the Nineveh HRA to find the answer to how these words play out in modern drag racing.

The Nineveh HRA started with an outreach program of sorts, as they wanted to spread the message of making racing safe and legal by keeping it off the streets. Born of this program were a group of men called the Savior’s Safari. One of the first assignments for the members of this team was for them to travel around to different parts of the country, setting up locations where people could bring their vehicles and race them in the safest place possible. It was a way to help educate those enthusiasts of drag racing about how best to conduct it in a smart manner. What of this group, though, would tie it back to the “valiant men” “in scarlet” which Nahum mentions? Again, there are multiple levels.

Interestingly enough, when the Savior's Safari traveled across the land in their education initiative, they did so by driving a bright red station wagon pulling a trailer. Obviously, scarlet is a shade of bright red, meaning that these station wagons exactly matched the description in Nahum. Additionally, the trailers also featured red highlights of the same shade.

As to them being called valiant men, there is little doubt they were and remain that today. While the members of the Savior's Safari no longer crisscross the land helping to set up good environments for racing, to this day the Savior's Safari are the trained first response team present at every Nineveh HRA sanctioned event. If something goes wrong with a car as they streak down the track, the Savior's Safari are the first ones on the job. They prepare the strip, and are present before, during, and after the races to make sure everyone stays as safe as possible. Whenever there is trouble, they fearlessly spring into action, even in the case of cars blowing up and catching on fire. Beyond a shadow of a doubt, they are valiant men.

If we look at the Savior's Safari on a spiritual note, they would be a type and shadow of the priesthood. Those men in the service of the Lord are sent to prepare the way for Him, preaching the gospel of Christ. For the Savior's Safari, they have been sent on a mission to prepare a safe environment for racing to exist, preaching to people to come off the streets and avoid unnecessary risk. They are sent in to help those who are physically broken, while the priesthood are sent by God to those who are spiritually broken. Amazingly, these two groups meet

in the middle of the drag racing scene, as we look towards the organization called Racers for Jesus.

Racers for Jesus is an organization of ministers who travel the country attending each and every Nineveh HRA event. Their mission is quite simple. They were put together to be a counsel, an outstretched arm of ministry pointed toward the racers as they endanger their lives with every pass of the drag strip. How exactly are they tied to the Savior's Safari, and more specifically the second chapter of Nahum, though? At virtually all the races, they wear red shirts. Indeed, red just as Nahum says that, "the valiant men are in scarlet." Also, two representatives are always placed on the track. One minister stays at the top of the strip, praying with the racers for their safety before they make each run. Another minister is positioned at the end of the track, also praying that those drivers will make it safely to the finish line and beyond. Therefore, they represent the solution of bringing spiritual healing, while the Savior's Safari members are appointed to provide physical healing. Truly, this is a wondrous and beautiful mystery which God has put together, yet things are only beginning to fall in line.

Chapter 2

The Fir Trees

As we continue to uncover the layers of information packed into chapter two of Nahum, we follow along in verse three as it says, “The chariots shall be with flaming torches in the day of his preparation.” Now, we stated before about how this was the first piece which was triggered in Billy’s mind as he watched those top fuelers streak down the track on the TVs at Cheddar’s in 2007. This can be taken as meaning that when we see these powerful machines, capable of putting out eleven thousand horsepower during a run, they are a signpost, a forerunner, to God’s day of preparation. This is a sign that we are nearing the time of Christ returning to this earth and establishing the kingdom of God.

Of course, we already talked about how these nitro funny cars and top fuel dragsters are chariots with flaming torches, spewing fire and smoke from their headers, therefore we shall move onward to the next part of verse three.

Here it reads, “And the fir trees shall be terribly shaken.” To what exactly could Nahum be referring here? It might seem obvious to anyone who has attended a race with top fuel cars that everything would be shaken terribly. As we mentioned before, it feels as if the ground is moving when they peel down the track at more than three hundred and thirty miles per hour. What

about the fir trees, though? Once again, the answer comes in layers.

At the beginning of every Nineveh HRA match, whether they are regular street cars or professionally driven top fuelers, they must adhere to a strict starting protocol. Each driver conducts what is called a burnout. This is done by taking off from near the start line and letting the car run down part of the track to warm the tires. On the specially modified cars, their tires must be warmed to a certain point or otherwise they will get no traction, leading to poor results or possibly malfunctions. Once they are done with their burnout, the cars are backed up behind the starting line again, waiting for the signals of the flagman. It is then that they are allowed to creep slowly towards the invisible beam which is seven inches from the starting line itself. At this point, all focus is placed upon the Christmas tree. What is a Christmas tree, you might ask? This is where the vision of Nahum gets very real.

The Christmas tree is the starting system designed specifically for drag racing so that all can be assured of a clean and fair start. We will go into why it is called a Christmas tree in a moment, but for now we want to follow the starting procedure all the way through.

As the drivers roll up to this first beam of light, again seven inches from the start line, the first light is illuminated on the Christmas tree. This allows the driver to know that they are now pre-staged. Once both racers have crossed this first beam, they roll up seven inches exactly until they trip the second beam

which begins the starting sequence. From there, depending on the type of race and tree used, the lights flash down the tree until the green light comes on, which of course means that it is time for the drivers to burn rubber. However, if at any point during this starting sequence a driver trips a beam too early, there is a red light at the bottom of the tree which will come on to signify that there has been an infraction. Again, depending on the exact format, this can lead to a disqualification of the driver who made the infraction.

This is the marvel of the modern day drag racing Christmas tree. It allows a machine to take care of something which was long left up to human starters in the beginning. This became a serious danger, as in races where they had to stagger starts (to level the playing field between faster and slower cars) a flagman would have to physically stand in front of these souped-up engines roaring down the track until both were in motion. In a sense, then, this Christmas tree could be a part of the Nineveh HRA's shield, as it has shielded many from potential danger by allowing modern technology to start races fairly and accurately. It is also worth mentioning that back in its infancy, when flagmen had to be used to start races, they would often wear red uniforms. This would be another tie-in to what Nahum says in verse three of chapter two, "the shield of his mighty men is made red." It took a mighty and valiant man to stand in front of two cars which were about to hurl down the strip towards him.

Now, to bring this back to the words of Nahum in verse three of chapter two, we have to look at the history of why this

invention came to be known as a Christmas tree. Nahum says that, “the fir trees shall be terribly shaken.” A fir tree is a type of evergreen, technically known as coniferous trees, which means that they retain their leaves year-round. It is a long-standing tradition, because of the fact that these trees are fully leaved even in the dead of winter, that evergreens around the world have been used in the celebration of Christmas. Therefore, we can glean from this the fact that essentially a Christmas tree is a fir tree and vice versa. This is the point where Nahum and drag racing come together on the fir trees being terribly shaken. Again, at a top fuel race the whole earth is shaken with the power of these cars, but especially the fir tree or Christmas tree, as we know it in today’s terms. It is located at the start of the race between two cars with twenty-two thousand horsepower combined, bearing the brunt of the force from these cars as they scream away from the starting line.

To illustrate precisely how much force is put on the lighting system, we have to go back to 2003 and see a change that was made to the Nineveh HRA’s Christmas tree. At the beginning of the season in Pomona, California, racing officials experimented by using LED lights as opposed to incandescent bulbs. What was the reason for this change? Previously, as many as twenty incandescent lights would have to be replaced at each race meeting because of the violent vibrations which broke the filaments inside the bulbs. In other words, the most powerful engines caused the tree to fail at times, because they caused damage to the light bulbs, rendering it necessary to replace

them. As you can imagine, those damaged bulbs added up quickly. Thus, LED lights were introduced. From that first race in 2003 forward, LEDs have become the standard. This provides an excellent demonstration of how the fir trees of drag racing are so terribly shaken.

Now, it is equally amazing to investigate the origins of the Christmas tree. Admittedly, the exact history of the invention is not fully known, but there are certain significant people which are believed to have played a role in its development. It is said (according to a 2013 article in the official magazine of the Nineveh HRA, the *Nineveh Dragster*), that the field director for the Nineveh HRA, a man named Ed Eaton, approached the founder of the Chrondek Corporation, Oliver Riley, in 1962 about potentially developing a step-light countdown system which would serve the dual-purpose of making the competition fairer and safer for all involved. Allegedly, this is what began the mission to manufacture such a device.

However, as we said, the history is disputed. Some also claim that instead a young man named Wilfred H. "W.H." David was the first to come up with the idea, as he crafted a miniature prototype in the 1950s. It was this miniature version which earned the invention its nickname of the Christmas tree, as it is said that he made the prototype by using glass Christmas tree lights. Once he had made this model, he sold the rights of mass production to the aforementioned Chrondek Corporation, who then took the design and made the actual tree which we see today.

There are a few very interesting things to note in the history of the Christmas tree, no matter which story you might be inclined to believe. As we move through this study of the *1/4 Mile 4 Second 4Runner*, we will often refer to the importance of names and numbers. Some might dismiss this as looking into details too much, but let us remind all that God is omniscient, omnipotent, and omnipresent. There is no such thing as coincidence in this world which He has created. As a sign of this, it is noteworthy that in the Hebrew language, the original language of the Scriptures, there is no word meaning “coincidence.” An all-knowing and all-seeing Creator could not allow something to occur by accident. Thus, it applies to the different names and numbers which are represented throughout the world. Everything has a purpose and a reason, and through these vessels the Lord often codes His messages. It requires a little more thought and study, but it is within such details that God often reveals Himself.

So, as an example of how important names and numbers are throughout this study, let us look at the names of those credited with playing a part in the invention of drag racing’s Christmas tree. First off, we shall look at Ed Eaton, the field director who allegedly proposed the idea of a step-light countdown system. There is a Scripture which gives us an idea of what the name Ed means. For it is written,

“And the children of Reuben and the children of Gad called the altar Ed; for it shall be witness between us that the Lord is God.”¹

In this particular verse, the name Ed is associated with an altar which was built. From this passage, then, we can glean that Ed can be translated to mean “altar.” According to one claim, Ed Eaton approached a man named Oliver Riley about the idea of creating a fair starting system which negated the need for flagmen to stand in front of the cars before they began racing. The name Oliver means “olive tree.” Of course, the device which was eventually created by Oliver Riley’s Chrondek Corporation is now called a tree. Finally, then, there was Wilfred H. “W.H.” David, who is credited with potentially inventing the first model of the modern Christmas tree. The fact that his last name was David is very interesting, and also very appropriate considering what we are now discussing.

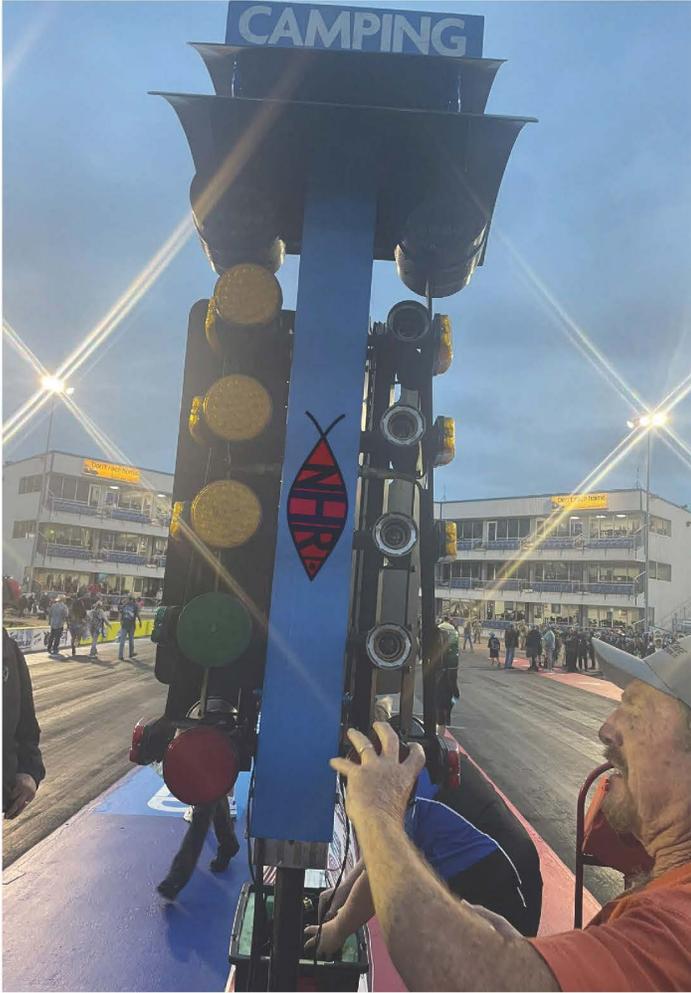
It was prophesied in Scripture that through the lineage of David, the Savior would come upon this earth. Of course, Jesus is the Only Begotten Son of God, but his earthly parents would trace their family history back to King David. It is quite remarkable, as we consider that this particular invention is called the Christmas tree. Christ, whose birth is remembered in the celebration of the Christmas holiday, was crucified on a tree fashioned in the shape of a cross. He paid the ultimate price for the sins of the world, so that all who repent, are baptized, and endure to the end will obtain a remission of their sins. Previous to His coming, there had to be animal sacrifices made under the Mosaic Law, and this was done on an altar. That is what the name Ed meant, as we outlined above. These sacrifices were a

type and shadow of how Jesus would come and hang on a tree, therefore making that tree or cross, an altar. This is where the connection comes with the drag racing Christmas tree. It is a physical representation of the altar of Christ.

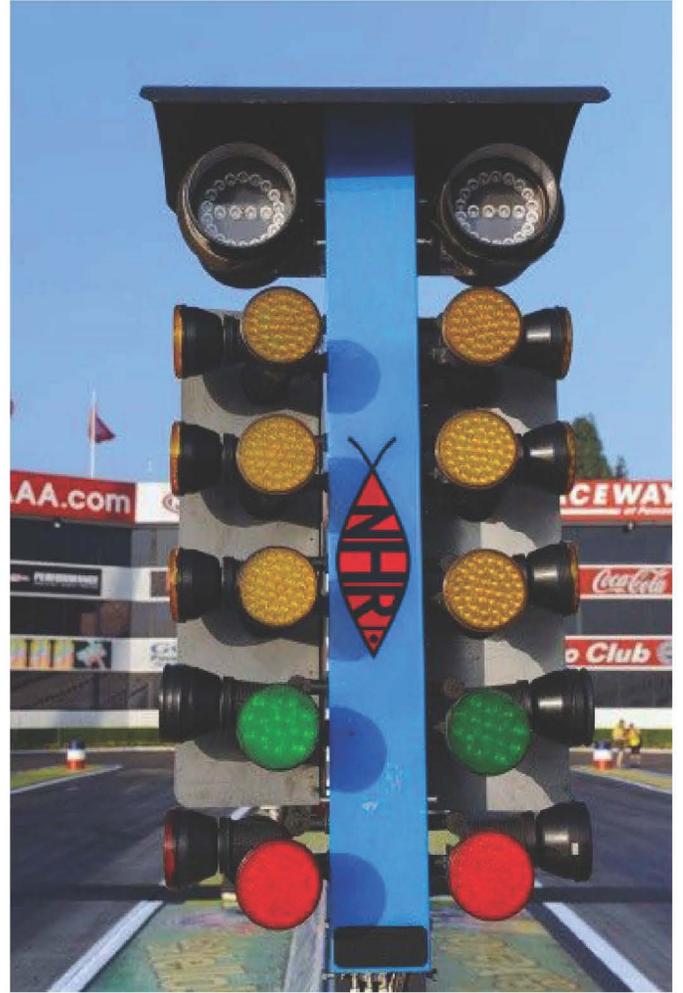
Remember as well that as the drivers roll up towards the tree, the pre-staged light will come on once they are seven inches from the actual start line. Seven is the number of perfection, the number of God. In searching for the deeper meaning, then, you could say that before going any further, the racers must be perfect, because each must leave at the right moment. They cannot go right up to the start line. They are required to be patient.

If we are to look again at the stages of a Christmas tree's starting system, we can see a parallel to life in general, as well. The first light comes on as we are pre-staged, which would be sort of like when we are conceived. We are getting ready to enter into the world. Then when the second beam is tripped, we are staged, which is like when we are born. From there, the lights go down one by one until it hits green, where life takes us on a relatively short and wild ride. However, if we leave at the wrong time, that red light comes on. This could be viewed like the blood of Jesus, as it is there on the altar to cover the sins which we have committed.

Indeed, as we said before, this is but a drop in the bucket of all the amazing things which God has revealed through this prophecy of Nahum. This is a sterling sample of what is yet to come along our path of discovery which the Lord has led us on.



Billy photographing the changing of the LED lights in Pomona, California 2022



Drag racing "Christmas tree" or as in Nahum "Fir tree"

Chapter 3

The Day of His Preparation

As we continue to move through this prophecy spelled out in Nahum chapter two, we now come to the fourth verse. Here it starts out by saying, “The chariots shall rage in the streets.” We talked before about how cars, and more specifically the top fuel cars, are paralleled to horse-drawn chariots. One of the more interesting points to make about this parallel comes from looking at the history of chariots.

Chariots were invented not long after the wheel, and they were revolutionary for the ancient nations which first developed them. In the beginning, they were used almost exclusively for war, as they were light enough to move quickly and efficiently in battle. At that time, cavalries had not come into existence, therefore chariots became the most effective way of utilizing horses (or in some cases donkeys) in war. As time went on, new inventions began to replace the chariot’s place in battle, but it continued on as a form of travel and leisure. The most important thing to recognize, as we compare the chariot to the modern day nitro-fueled drag racing car, is that chariots have very rarely been the commoner’s mode of transport. During all of its illustrious history, chariots were not widely used for daily travel or work. Rather, they were used in war, for royalty, or eventually for racing. Such is the case with the nitro funny car and top fuel dragster of today. Neither of these cars is meant to be used in

everyday life. They are built solely for the purpose of competition on a drag strip.

Now, having said that, in verse four of Nahum chapter two, it says, “The chariots shall rage in the streets.” What does this mean? This takes us back to what we mentioned before about the beginning of the Nineveh HRA.

The organization was born out of the need to provide a safe environment for people to race their cars. It came because of the rise in popularity of street racing, which was inherently much more dangerous than racing on a drag strip with safety personnel on standby. The chariots, or cars, were raging through the streets, and it was because of their reckless behavior that people were being killed. That is where the Nineveh HRA stepped in and became the shield to let those enthusiastic racers decide their matches on a track instead of on the streets.

The next part of verse four is related to what we just discussed. It says, “They shall jostle one against another in the broad ways.” This would also accurately describe what was going on with the street racing before the Nineveh HRA came into being. With the higher risk involved, more cars were slamming into each other, causing injury to the drivers.

Finally, we come to the end of verse four that we examined earlier, which reads, “They shall seem like torches, they shall run like the lightnings.” Of course, as we asserted before, this vividly portrays the funny cars and top fuelers as they zip down the strip

at more than three hundred miles per hour, their headers spitting fire and smoke out to the sides.

Having gone this far through the vision of Nahum, we must stop for a moment to look at the pattern which has been engrained into all the Scriptures, and really the entire universe. It is something known to the Hebrews as the chiasm or chiasmus.

It is a writing pattern which essentially boils down to a few different techniques of creating a circular motion to emphasize the most important points. The word chiasmus literally translates to mean “crossing,” which perfectly explains how it works. Thoughts are presented in such a manner that the main thrust of the message is made the center point, while everything around it parallels to each other, forming a cross or a circle, depending upon exactly which style is being utilized. As an example let us look at the words of one William Shakespeare, the famous playwright who often used a chiastic arrangement in his writings. Here is a brief piece from his play, *Othello*.

“Who dotes, yet doubts; suspects, yet strongly loves.”

In this example, “dotes” and “strongly loves” are put on a parallel to one another, as they have a nearly identical meaning. These two form a bracket around “doubts” and “suspects” which are also synonyms. This is a very small example, but hopefully

it can provide the reader with the basic understanding of how the chiastic writing structure works, because we are going to be observing it a great deal as we continue on in our study. It is through this way of writing that the Lord is able to reveal connections that would go missed otherwise. That is why it is very important to understand, and why we want to bring that to the forefront.

In regards to the two verses of Nahum chapter two that we have discussed here, we can see what this chiastic arrangement reveals. At the beginning of the third verse, it says, "The shield." If we move to the end of verse four, which creates the chiasm by bringing it around in a circle, it says, "The lightnings." Why was the shield necessary in this particular instance? It was because of the speed, the lightning quickness, of these unbelievably engineered cars. On another level, though, we have to look at exactly what lightning comes from.

Of course, lightning occurs when there is an electrostatic discharge between two electrically charged areas that equalizes the charges of those regions. This causes the air to become superheated, eventually creating the resulting sound which we know as thunder. So, if we now apply this to the Scripture, we must call to attention the fact that the foremost governing body for these races, the Nineveh Hot Rod Association, can be paralleled to lightning. How so? If we are to consider the fact lightning causes the air around it to become superheated, as it strikes towards the earth, does it not form a type of rod-like shape? Therefore, in a metaphorical way, lightning is a hot rod.

If we look at the cars, though, they create much of the same disturbance that lightning does. They flash fire and smoke from their headers and they roar like thunder as they speed down the track. Aside from this, the cars also feature roll cages which are made from rod or tube-like structures placed around the driver as a shield. It might sound a little odd at first, but you can see that these simple facts speak for themselves. Undeniably, all these things exist. This is why the chiasms are so important to understand, because it gives us an extra layer of meaning, which in turn shows us more physical evidence of the truth of this matter at hand.

Now, let us move on to the next phrases paralleled in the chiasm of Nahum 2:3-4. At the beginning it says, “his mighty men,” while at the end it reads, “they shall run.” It takes a mighty brave person to step inside a car with eleven thousand horsepower, spewing fire and smoke, covering a quarter-mile in less than four seconds, all while trying to beat someone else driving a similar vehicle in the lane next to you. For these men and women who compete week in and week out on the premier series of the Nineveh HRA’s schedule in professional classes (which include nitro funny cars and top fuel dragsters), they must run like mighty people, too, as this is their way of life. By and large, they have no other job. It is drag racing or bust, and in order to put food on their family’s table, they have to be able to not just compete, but win. Their profession is one of great hazard, but the best would have it no other way.



Hot Rod roll cage

The next part of the chiasm comes as verse three has the words, “is made red,” while verse four says, “seem like torches.” This one is fairly straightforward, as we see that the fire coming from the torches, or headers, on these nitro cars shines a brilliant shade of reddish-yellow. So in this case, one phrase describes the other.

Then in the following set of paralleled phrases, we see it say, “the valiant men are in scarlet,” and, “in the broad ways.” Of course we talked before about how the valiant men were the Savior’s Safari, who originally traveled across America setting up drag races in their red station wagon for the Nineveh HRA. In a literal sense, they were setting up broad ways, or drag strips, for the racers to compete in, while getting them off the broad ways of the streets. If you take this on a spiritual note, as we look at the Savior’s Safari as drag racing’s type and shadow of the priesthood, it is like the Scriptures say in one prominent passage. For it is written,

“Repent, therefore, and enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat. Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.”¹

We do not want our lives to be found on the broad ways, or in other words, the streets. We want our feet to be firmly planted

on the straight and narrow path that leads us to eternal life with our Savior. This would be more similar to the drag strip, as each lane is made for only one car to use at a time, as opposed to the bustling roads which pack cars in side to side and bumper to bumper.

These words are confirmed by the next set on the chiastic arrangement. On one end it says, “the chariots shall be with flaming torches,” while the other reads, “the chariots shall rage in the streets, they shall jostle one against another.” This is also more evidence that this prophecy does not simply relate to cars in general, but rather it is making specific mention of these nitro cars. It makes it clear that Nahum prophesied that the chariots would have flaming torches as they raged through the streets, jostling against each other.

As we come to the following pair of phrases, it reads, “the day of his preparation,” and, “shall be terribly shaken.” This is the confirmation of the fact that we would see these vehicles, which make everything around them vibrate violently, come into being in the day of God’s preparation. In other words, as we stated before, this is a signpost. It is meant to show us that we are not far away from seeing God bring His kingdom upon this earth. Obviously, none but the Lord know exactly when His Son’s return shall be, however, He does give us markers so that we can recognize the time in which we are living. Also, though, there is another side to this corroboration. We have to be preparing ourselves, just as the racers have to prepare for the races and qualify for them, so that when the prophet like Moses

comes again, we are not terribly shaken. We have to be ready for the road ahead.

Finally, we come now to the center point of the entire chiasm. In the chiastic structure, the midpoint is always the most important place to look, as it is the midpoint which the rest of the writing is built around. In the case of this chiasm in Nahum 2:3-4, the phrase which falls smack dab in the middle is, “the fir trees.” Indeed, the fir trees, which we talked about extensively in the previous chapter. This helps to add another layer to our understanding of how the fir trees are the most important. Considering what we outlined earlier, is this really a surprise? As we examined the Christmas tree, which is the actual representation of the fir tree, we found that it came to symbolize Christ on the cross or the altar. Jesus’ sacrifice was indeed the center point of all history, the only event which is able to give us the hope and promise of eternal life. Without that act, in the meridian of time, we would fall under the sword of justice. However, so long as we repent, are baptized, and endure to the end, we can obtain mercy through our Savior’s blood.

The one final point to make about this chiasm is found in taking the beginning, the middle, and the end, and tying them all up together. The first part of verse three talks about the shield; the midpoint mentions the fir trees; then the end of verse four discusses the lightnings. There is a verse of Scripture which gives us some more insight on this matter. For it is written,

“And he said unto them, As lightning falleth from heaven, I beheld Satan also falling.”²

Did you catch that? Satan was seen falling from heaven like lightning. So, how does this apply to the chiasm of Nahum 2:3-4? We have already at this point established the assertion that the fir tree is a representative of the cross of Christ, who is the direct opposite of Satan. What, then, of the shield? Once again, we go to the Scriptures. For it is written,

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.”³

Faith is said to be the shield which will quench the fiery darts of the wicked, meaning Satan. Our faith must be put fully in Christ, so therefore it is He who shall shield us from Satan, as He has made the sacrifice for our sins, that the Devil would have no power over us. In taking all these things into consideration, it really shows us just how much even this small part of Scripture emphasizes Jesus and all of His teachings. It is He who is the way, the truth, and the life, and all the things of the earth, whether eternal or temporal, bear record of Him and the Father.

PART IV

The Dwelling of the Lions

Chapter 1

Where is the Dwelling of the Lions?

Now as we have come to the close of discussing Nahum 2:3-4, those verses which are the foundation for the balance of our study to follow, we will look at the broader picture of the second chapter of Nahum.

We stated earlier that chiasms would be an integral part of our exploration. Before that we also mentioned how Scripture reveals itself in many layers, like peeling away an onion. The preceding chiasm which we went over at length was looking at just those two verses of Nahum. However, chiasms occur in Scripture at all levels. Thus, if we expand our search, we can unlock more details that paint a fuller portrait of how drag racing is a forerunner of Christ's return.

If we broaden our view to observe the entirety of the second chapter of Nahum, there are many things which are quite interesting to analyze, but there is one in particular which we must focus on for the moment. Of course, we have gone over much of what pertains to modern drag racing in Nahum 2:3, which talks of the shield being made red, the valiant men in scarlet, the chariots with flaming torches, and the fir trees being terribly shaken. However, if we look to the verse which is diametrically opposed to it on a chiastic arrangement of Nahum chapter two, we find that something very odd happens. In verse eleven it says,

“Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion’s whelp, and none made them afraid?”

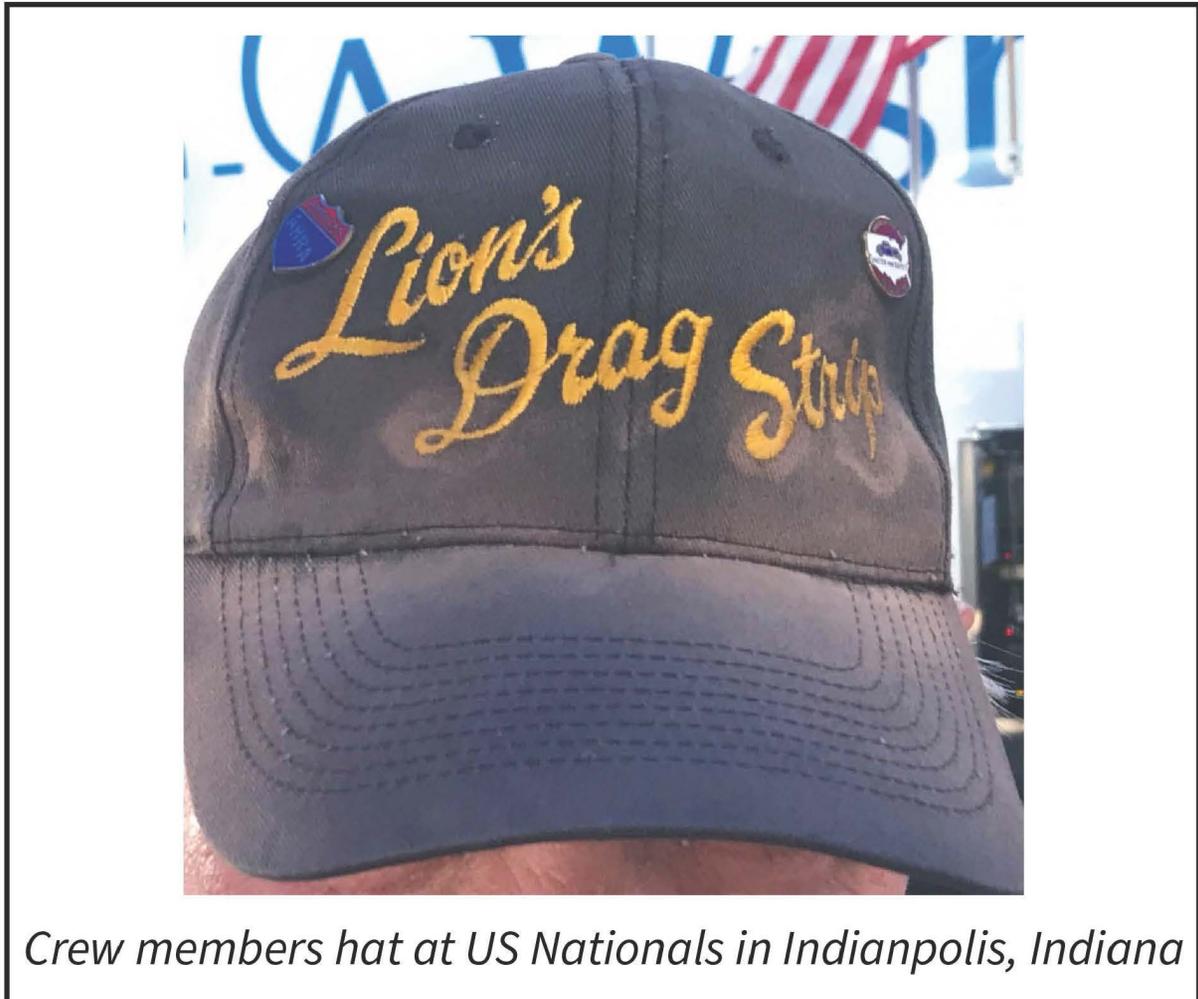
Five times in this one verse lions are mentioned. What on Earth could this mean? If indeed Nahum is describing the present-day scene of Nineveh HRA drag racing (at least in a type and shadow form), why would it be talking about lions? Perhaps for those readers who are familiar with a bit more of the history of drag racing than the authors were before beginning this research, you might know of a major place which would pertain to Nahum’s talk of lions. It comes in the form of Lions Drag Strip.

Not long after the Nineveh HRA was founded, 1955 began a new era of drag racing. In fact, you might say that it began the golden years of the sport, bringing it to new heights of popularity which were never before known. Some even claim that it was the building of Lions Drag Strip which really was the beginning of drag racing as we know it today, such was its influence on the sport. It became a part of the Nineveh HRA’s concerted effort to make drag racing a safer sport by allowing people to settle their disputes on the racetrack instead of the streets. How, though, did this track come to be, and how did it earn the name Lions? This is where we begin to dig into the

history, and where God has brought alive His word in vivid details during our modern time.

A couple years before racing began at Lions in 1955, Judge Fred Miller of Long Beach, California, found himself very disturbed by all the newspaper headlines of people dying in the streets while racing. This led him to take the initiative of essentially declaring war on street racing, and he began reaching out to various service clubs in the surrounding area for help in establishing a drag strip. Unfortunately, few found this proposal worth pursuing. In fact, only one organization he contacted agreed to help, and that was the Lions Club International. Thus, was the name so famous in drag racing circles established: Lions Drag Strip.

It was October 9, 1955, when Lions welcomed its first visitors through its entry gates, and its popularity grew quickly. On that opening day of the strip, it is estimated that as many as fifteen thousand fans attended. Despite this promising start, though, for the next couple of years, things did not look hopeful for the future of Lions. However, with new leadership came changes which ultimately saved the track, and in so doing, also saved the sport. This was the start of establishing drag racing as a sport which not only survived, but thrived. As we look at this portion of the prophecy more, we will outline how this has taken place. For now, though, some might still be questioning exactly how we draw the conclusion that this Scripture is specifically talking about Lions Drag Strip. How are we to know that this is what it means?



Crew members hat at US Nationals in Indianapolis, Indiana

If we want to understand how God has led us to discovering the modern dwelling of the lions being Lions Drag Strip, we must go back and pick up where we had left off in our study of Nahum chapter two. Verse five gives us some clues as it reads,

“He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared.”

On the surface, this particular verse would not appear to clear anything up, but perhaps instead muddy the waters further. Nevertheless, if we begin to dig into the nuts and bolts of the preceding words, one can start to see just exactly how the pieces of the puzzle fall into place.

While not founded specifically upon this mission, it is now well-known that the Lions Club International does extensive work with the blind and sight impaired. Interestingly enough, it was the famous Helen Keller who, while speaking at the Lions Club national convention in Cedar Point, Ohio on June 30, 1925, charged the Lions Club with being “knights of the blind.” This is partly why the organization has embraced the service of those who have impaired vision.

It is said that the Lions Club makes an organizational goal of five different worthy global causes, including blindness. What is important about the fact that they are working with “worthy

causes”? This goes right back to what Nahum 2:5 says, as it reads, “He shall recount his worthies.” The worthies would be analogous to charitable causes, which would include those with the goal of ending physical blindness. This part of the Scripture comes nearly opposite to that which says, “Where is the dwelling of the lions?”, which provides the key to understanding how everything snaps together. It was with the help of nine individual Lions Club chapters that Lions Drag Strip was built. The track was in and of itself a worthy cause, too, as it was rooted in the idea of discouraging dangerous street racing and replacing it with a safer version under the watchful eye of an emergency response team.

Nahum 2:5 goes on to say, “they shall stumble in their walk.” This also has an immediate tie back to the Lions Club. Without a physical guide of some fashion, those who are blind are bound to stumble, even simply walking across a room. It takes on a deeper meaning as we move to the part which follows in verse five, saying, “they shall make haste to the wall thereof, and the defense shall be prepared.” As part of the outreach of the Lions Clubs which helped form the drag strip, they invited members of the community who were blind to attend the races. These special guests were treated as such, as a guide would take them right up to the wall and fence which stood between the stands and the drag strip itself. This was done so that those who were not able to enjoy the sight of the magnificent cars fly down the track, could fully experience the rumbling of their motors as they made their passes. In this way, they were essentially given

front row tickets to an awesome show that they experienced through hearing and feeling. As an example, one young girl was quoted as saying how the screeching of the tires was like music to her ears.

As far as “the defense shall be prepared,”, it certainly would seem very applicable to the walls and guard rails which were put in place not only at Lions, but now at every strip where the Nineveh HRA holds sanctioned events. Even when standing at the fenced wall, fans would be mostly protected from flying shrapnel due to malfunctions of the racing cars. You might say that this would also come back around to the point of the Nineveh HRA being the shield. As opposed to something such as street racing, the spectators, should they so choose, can view the action from behind a protective barrier so that they do not have to be concerned with any personal injury. As you can imagine, it leads to a more enjoyable experience when you are not worried about being run over by a highly modified car.

All of these facts begin to add up, helping to demonstrate how these words written and spoken so long ago are as alive now as ever. It certainly would seem strange to think that a place such as Lions Drag Strip could be mentioned in the Scriptures. Clearly, it requires a lot of research, but more importantly a lot of time in prayer, asking for wisdom and clarity through the Holy Spirit, so that these mysteries which we seek to understand may be revealed unto us.

Once again, though, we must state that this is only the beginning. There is much, much more which we will have to look at through our spiritual glasses for more clarity in this prophecy.

Chapter 2

The Palace

As we continue in our study of Nahum chapter two, the sixth verse presents us with another curious description as it says,

“The gates of the rivers shall be opened, and the palace shall be dissolved.”

Certainly if we are to take this verse in its original context of Nahum prophesying about the coming destruction of Nineveh, saying something such as, “the palace shall be dissolved,” would make sense. However, if we are to look at this in the modern day, how could it apply to drag racing? If indeed this paradigm is to hold up to scrutiny, there must be something which would link this verse to the present-day drag racing picture. If we are to examine this subject more carefully, we find that the answer again comes to us from the history of drag racing and, more specifically, Lions Drag Strip.

As we mentioned before, Lions Drag Strip was built in Long Beach, California. It was not just any location that was chosen for this site. It was constructed at the site of the old railroad yard which ran next to the Los Angeles River. Therefore, the strip was built right next to the Los Angeles

River, which flows out into the Los Angeles Harbor. At this place where the river joins with the harbor, there are gates which have been put in place to control its flow. This means that, quite literally, when running at Lions the drag racers were at the gates of the rivers, exactly as Nahum says in verse six. In fact the land where the strip was located actually fell under the jurisdiction of the Los Angeles Harbor Commission, which oversaw that area in regards to the shipping of goods. This fact will be very important here in a moment. It is quite remarkable that this very famous strip, which as we have outlined somewhat already has strong parallels to other verses of this same book and chapter, could be found at a location which matches up perfectly with the words written in Nahum.

Now, the rest of verse six reads, “the palace shall be dissolved.” This particular phrase would appear somewhat out of place in pertaining to Lions Drag Strip. However, let us take a closer look at the matter. If we consider that Lions, after a little help through a couple rocky years, became the premier place to race, drawing the best cars from all across the country, then you might think of it like a palace. It was the residence of the kings and queens of drag racing along with their mechanical steeds. Even further evidence of how a drag strip could be a palace comes from one article, discussing sixteen-time funny car world champion John Force. It is quoted as saying,

“But at the same time, Force actually owes a great debt of gratitude to Meyer’s drag racing **palace.**”

This particular article is specifically talking about the Texas Motorplex, one of the Nineveh HRA's annual stops on its premier series tour, thus meaning it is referring to a drag strip as a palace. Very similarly, the following excerpts are from articles talking about the then newly-built, revolutionarily designed zMax Dragway near Charlotte, North Carolina:

“All three (members of John Force's racing team) qualified at Bruton Smith's new drag racing **palace**.”

“This year's event at the two-year-old drag-racing **palace** was the series' first attempt at four-wide action in true competition.”

Again, we go back to what we said before regarding coincidences. There is not such a thing in this world which God has created. This specific verbiage is a confirmation of Nahum's words, and it helps us to understand the depth to which his prophecy reaches.

So now, having established that the palace is still talking about Lions Drag Strip, what then would be the meaning of the palace being dissolved? We already know that Lions opened up in 1955, but let us now skip to the end of its run in the spotlight of drag racing history.

We mentioned before that the plot of land where the drag strip sat was overseen by the L.A. Harbor Commission. As part of the agreement between the commission and the Lions Club chapters which formed the strip, they wrote in a clause that the commission could at any time give a thirty-day eviction notice, should any circumstance arise that would warrant the track's speedy vacation. Perhaps at the time this seemed like something rather insignificant, but in retrospect, it was hugely important in the downfall of this particular palace.

Originally, as this land had been a railroad yard, the population nearby was rather small. Even as the trains and railroad cars were swept aside, giving way to the hot rods of Lions, not many called this area home. However, as the popularity of the strip grew, so did the population of the surrounding area. With the frequent racing, one can imagine that those who lived nearby were racked with a barrage of roaring engines and cheers of a raucous crowd on a regular basis. For those non-gearheads, it became rather maddening, and soon noise complaints began rolling into the office of the L.A. Harbor Commission. After enough of these complaints were made, the commission, on November 2, 1972, used that clause in the agreement, serving a thirty-day eviction notice to Lions Drag Strip. This began the dissolution of the palace.

We will further discuss how the track met its demise, and all the spiritual significance which surrounded the last night of racing that occurred at the historic Long Beach strip a little bit

later. For now, though, we shall continue in our slow walk through the words of Nahum.

Chapter 3

Nineveh of Old

Up to this point, we have followed through the Scriptures in a mostly chronological order of the verses. However, for now we are going to put on hold the seventh verse of Nahum chapter two, as we will be dedicating an entire section to researching the mysteries contained within it. Therefore, we shall move forward and look to verse eight, which reads,

“But Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry; but none shall look back.”

This verse is one of only two in the book of Nahum that specifically mentions the city of Nineveh by name. This is what identifies the original prophecy as pertaining to the destruction of that city, due to its overwhelming wickedness. Obviously thus far in this book, we have been laying out the case that these same words which were prophetically spoken to Nineveh are also true for today's drag racing. So far, it would seem that the pattern holds true, and we see that the paradigm of the ancient and the modern line up with one another. However, if this pattern is to continue, would there not have to be something which would tie Nineveh, now being specifically mentioned in chapter two of Nahum, to drag racing today? As it turns out, this leads us to

another fresh area of study which we will have to deal with a little at a time.

To begin with, let us look at the meaning of the name Nineveh. The name translates to mean, “city of lost angels.” How might this apply to what we have already discussed in Nahum? Through this mystery, we are able to unlock the information of the city of today which is paralleled to Nineveh of old.

There is one major city in the United States of America which has a name meaning almost identical to that of Nineveh. That would be none other than Los Angeles, California, nicknamed the “City of Angels.” How can we know that this is the modern Nineveh? There are many facts which can point us in that direction, some of which will not be revealed until later in the book. While experts do not know for certain the exact size of the city of Nineveh, we derive from the book of Jonah (which we will discuss later on) that it took three days to cross. That is a very large city, and if indeed it was that size, it would be one of the largest in the ancient world. Now, let us look to Los Angeles. If you were to set out on foot (like one would have while traveling through Nineveh of old), and you maintained a steady, average pace, it would take right at three days to go from one side of Los Angeles to the other.

Another parallel comes from the rivers that ran through these cities. A canal was built to run straight through the ancient city of Nineveh (which is near present-day Mosul, Iraq), diverting the flow of the Tigris River to provide the residents of the city with water. In today’s case, as we mentioned before, the

Los Angeles River runs for fifty miles through the heart of the city before winding up in the harbor. This fact also gives us a connection point to drag racing. Lions Drag Strip, as we talked about before, was literally at the “gates of the rivers”, to use Nahum’s words. Its location in Long Beach put it very near where the Los Angeles River, a manmade river, dumps its waters into the Los Angeles Harbor. This brings us back to drag racing and more specifically, Lions.

One of the other clues, at least from a drag racing perspective, that Los Angeles is a parallel of Nineveh, comes from the fact that Southern California, especially the greater L.A. area, was the main hub of drag racing in its early days. This was owed in part to the success of Lions Drag Strip, as well as several other major strips which were constructed in SoCal. It would make sense, then, that a passage of Scripture which parallels itself to drag racing would talk about its mecca, which happens to be Los Angeles.

Another interesting historical note which would tie in with these prophetic words, is that in the early days, before the Nineveh HRA became the shield, there was a location besides the streets where gearheads would match their cars up and “jostle one against another in the broad ways”, as Nahum calls it. Perhaps from as early as the 1930s until about the ‘50s, when street racing was being strongly discouraged, many groups of drivers would hold informal race meets at dry lake beds in California. One place which saw its fair share of racing action was in the Mojave Desert (which means “beside the water”,

interestingly enough). Of course, a dry lake bed would be the place where a pool of water would normally stand, and these were taking place in the land surrounding the modern day Nineveh. Therefore, we see another layer of the prophecy manifesting itself here.

To understand another level of meaning of the phrase, “Nineveh of old is like a pool of water”, we need to look to another reference in the Scriptures. For it is written,

“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.”¹

This verse gives us some clarity as to the usage of certain words in the Scriptures. It explains that water can be used as an allegorical comparison to people. Think of it as saying in the modern age, “Look at this sea of people.” Therefore, we can glean from this that when Nahum says, “Nineveh of old is like a pool of water,” it does not only mean literal water. It is talking about the presence of a multitude of people. This holds true, as we look at Los Angeles and Lions Drag Strip. Los Angeles is the second largest city by population in the U.S., behind only New York City, and the greater L.A. region has the largest population of any metropolitan area, currently standing at over eighteen million residents. Meanwhile, Lions Drag Strip reached its zenith midway through its seventeen-year existence, and during

that time there were enough people who attended the races that often vendors would run out of concessions before the racing was concluded. Indeed, both Los Angeles and Lions Drag Strip were places which held massive pools of people. For the city of L.A., this continues to be the case. As for Lions, its pools have disappeared.

Now that we have addressed the first part of Nahum 2:8 above, we must look at the latter part of the verse, which reads, "Yet they shall flee away." Once again, we must look directly at Lions Drag Strip to see where and how this particular part of the prophecy played out.

We have chronicled all of the events which led up to the Los Angeles Harbor Commission turning their eviction notice in to Lions. It gave them thirty days to abandon the property. The notice was served on November 2, 1972. Therefore, the last day that the strip could run races was December 2. Wanting to take every opportunity afforded them, this is exactly what was done. Once those races were finished on that date, the racers, the fans, the operators, and everyone else that had anything to do with Lions were forced to move out. In other words, they fled away from the track. This had a domino effect, because the crown jewel of drag racing in Southern California, the hotbed of the sport, was gone. Without it, the other strips in the area also began to close, whether it was because of complaints, such as the case with Lions, or because of a lack of interest on the part of racers and fans. Even to this day, the Pomona drag strip where the world championships are held, is required to shut down by five o'clock

in the evening because of noise ordinances. While racing still does continue in the area, the once thriving drag racing community of the modern Nineveh soon became one that was in decay after Lions was shuttered. As one article puts it, what was once the promised land of drag racing became a ghost town.

This also pertains to what comes next in verse eight of Nahum chapter two. It says, “Stand, stand, shall they cry; but none shall look back.” Following the eviction notice being served to Lions, longtime fans began a petition to keep the track open. They wanted desperately to keep their treasured, iconic scene as it was, standing as the premier place to race. However, no matter how many people raised their voices in protest, the Harbor Commission would not listen. They never looked back at all. Thus, the mighty Lions Drag Strip went by the wayside.

Though this was the end of this storied venue, it is not the end of our study on the subject. Therefore, let us continue to look through some of the most amazing things that occurred at Lions over the years. As we look at these facts, it will continue to show how the Scriptures come alive, and how the word of God is an unchangeable and remarkable piece of work that no man is capable of conceiving with his own feeble mind.

Chapter 4

Where the Lions Walked

This chapter will be a little different from the previous chapters, as we are going backtrack slightly. For a moment, we shall put on pause our look through Nahum, and instead examine some of the most pertinent events which occurred over the history of Lions Drag Strip. As you will see soon, these will all have their own correlations to the Scriptures, and it is meant to illustrate how detailed the prophecy becomes in this present-day unfolding of the ancient paradigm.

We are going to skip around a little bit, but we will try to present this information in the most orderly fashion possible. Therefore, it would make sense to go all the way back to the very beginning of Lions Drag Strip. We stated before about how numbers and names are always an important aspect in allowing us some spiritual insight. In this book, you will see that two numbers will continue to pop up with astounding prevalence. Those are four and nine. The number four is very important, as it is the basis for the title of this work: *The 1/4 Mile 4 Second 4Runner*. There are three fours in the title, if you count the four from the quarter. We will talk about that number more as we dig deeper into our study, but we must point out its importance now.

The other number which is incredibly significant is the number nine. How does it come into play here? The first sign of its importance comes from the very city whose future

destruction was being prophesied about in Nahum: Nineveh. Within the name Nineveh, we see the first four letters spell out nine. We have already covered some of the things which put the ancient city of Nineveh on a parallel with modern day Los Angeles, California, and it is here that we see the real glory days of early drag racing take place. That in and of itself begins to implicate Lions Drag Strip in the picture, however we will soon see that the number nine comes up many times at this place.

For instance, Lions opened its gates to the public for the first time on October 9, 1955. The land where the strip would be constructed was bought under contract with the L.A. Harbor Commission for the grand total of ninety thousand dollars, a steep price at the time, which accounts for the need of a sponsor such as the Lions Club to offset the cost. Of course it was a total of nine chapters of the Lions Club which came together to sponsor the track. The reason for us to look at numbers, such as nine, and take note when they occur, is that each has a meaning attached. It might sound a little strange, but throughout the Scriptures we see that God uses numbers as signs and messages. As an example, the number seven represents perfection (God created the world in six days and then rested on the seventh), while the number eight signifies a new beginning (children are not accountable to God until eight years old, only eight people were saved on the ark during the worldwide flood, and Jesus was eight days old when he was blessed by Simeon). What, then, does the number nine mean?

This number which is so engrained into this mystery of drag racing in the word of God, means divine completeness, finality, or judgment. The last one might not be very pleasant, perhaps, but it is very important to recognize. Of course, the reason for Nahum's original prophecy was to warn the city of Nineveh that its days were numbered because of the people's wickedness. God was speaking through Nahum, telling them that His judgment was coming upon them because they had turned away from Him. This is where we have to point out the underlying message of this Scripture, warning us in this present time that even as we have these machines prophesied to come about "in the day of his preparation," we must turn back to God to avoid having His judgment come upon us. Ask Sodom and Gomorrah, and they will tell you that we do not want the judgment of the Lord to fall upon us.

It is also very fascinating to see the dates upon which certain events have taken place. A group of dates which always are important to note, as it is a way for God to point to central messages, are the Hebrew feast days. There are seven such feasts which were appointed by God as days of special observance. Each varies in its specific length and ceremony, but they were put in place as days of remembrance to underscore different facets of their lives involving the Lord. When something significant occurs on one of these days, it is to be acknowledged as something special.

It is quite amazing, after taking this into account, that in a chiasmic occurrence, the first day and the last day of racing at

Lions Drag Strip were both in close proximity to feast days. October 9, 1955, the very first time cars competed over the strip, was the day following the Feast of Tabernacles. Seventeen years later, on December 2, 1972, as the track succumbed to its eviction notice and the final cars roared down the strip, the races occurred during the Feast of Dedication. Interestingly enough, the only Scripture which talks of the Feast of Dedication mentions it directly after Jesus asked the question, "Can a devil open the eyes of the blind?" This would tie back in with the Lions Club's mission to help the blind. So we see that this storied track began and ended its run either close to or during the feast days. It is another illustration of the Lord's ability to tie things together which we cannot even imagine.

This brings us to another point about the meaning of a number. What about the seventeen years during which Lions was in operation? What significance might this have? First of all, the number seventeen is representative of victory, and has close ties to both the global flood and the resurrection of Christ as both of these events unfolded on the Hebrew date of Nisan 17. Additionally, the story of Joseph of Egypt tells us that he was seventeen years old when his brothers famously sold him into slavery because of their jealousy. Joseph would go on to be made the second-in-command of all Egypt, behind only Pharaoh. He was appointed to this position at the age of thirty, a type and shadow of Christ who began His ministry at the same age. To bring it back to drag racing, remember that the Harbor Commission gave Lions an eviction notice that required them to

be out by thirty days. The Scripture even specifically tells us that Pharaoh made Joseph ride in the second chariot, the one right behind his own. This would bring together the story of Joseph with our discussion over Nahum, as we see that chariots provide a common thread between them. It all might seem a little odd, but the fact that these numbers and words line up certainly would indicate and underscore their significance.

Now, let us delve into those lean years at Lions, where despite a promising start, the crowds and entries both dropped off. It is said that necessity is the mother of invention, and invention is what saved the strip from going the way of the dodo. In fact, when things turned around, they went from good to stellar very quickly.

One of the biggest additions in the early stages of Lions was the decision to install lights at the track in 1957. This allowed for racing at night, which revitalized the crowds and led to some interesting racing formats that proved to be very successful. For those who wanted to settle their differences on the track instead of on the streets as they had previously done, there were Wednesday night “grudge matches” held at Lions. This was specifically geared towards those younger people who wanted show how fast their street legal cars were. Also popular was the Saturday “Date Night”, where at its zenith you could expect as many as two hundred and fifty pro racers to be rumbling down the strip in search of well-padded jackpots. On Sundays, the street stockers would roll in, sometimes numbering in excess of four hundred cars. It is easy to understand now how one could

say that, “Nineveh of old is like a pool of water.” This particular part of the modern Nineveh was absolutely flooded with gearheads testing their mettle on the track. They alone would make a large crowd, but we must not forget about the ten thousand or more fans which would attend on a regular basis. The whole place was a writhing mass of humanity at its height.

Also at Lions came the first use of the Christmas tree. Considering the quality of racing which developed, this invention came along just in time to raise the competition to another level, as this new reliable device to start the races was implemented. Again, taking into account the number of cars which would be present during the best years of Lions, it gives another meaning to Nahum’s words, “the fir trees shall be terribly shaken.” When entries numbered in the hundreds, certainly that fir tree in the middle of the strip got shaken pretty terribly, even despite the fact that those cars were not the monstrosities of today’s drag racing scene.

Some of these things were put in place by the original track manager of Lions, Mickey Thompson. Once Thompson decided to move on from the job, he was replaced by one of the most important figures in drag racing history. In fact, some have even said he was the pioneer who forged an entire sport out of necessity. The man’s name was C.J. “Pappy” Hart. He was an avid “hot rodder” and would often meet some of his friends at various airports in the greater L.A. region to spar with their vehicles. When the movement became that which the Nineveh Hot Rod Association would embody in the coming years (of

course being a shield to the racers), Hart was forced to come up with another way to race. Therefore, he struck a deal with an airport in Santa Ana to lease a strip for racing. The place became known as Santa Ana Drags, and in some ways it could be called the very first location dedicated specifically to drag racing. This laid the foundation for Lions to come along a few years later.

Hart eventually lost the lease to run at Santa Ana Drags in 1959, but then six years later he reemerged at Lions Drag Strip, taking over where Thompson had left off. True to his pioneering nature, Hart was instrumental in thinking outside the box in regards to different racing formats. During his time as track manager of Lions, he came up with some ingenious formats such as a best two out of three match and a format where eight cars would race at once in the final, after having qualified from a field of seventy-two entries. Most importantly, though, under his leadership we see the roots of bracket racing, which has now become the standard for the sport. His contribution to drag racing was an immense one. It should also be noted that he was an integral part of the Nineveh HRA, as he was at one time a member of the Savior's Safari. This is rather interesting, as one of the most popular ways to view lions (the actual animal) in the wilds of Africa is by a safari. In this case, a man who was part of the Savior's Safari afterward became the manager of the track named Lions. Clearly, "Pappy" was one of the key reasons why Lions was able to become such a storied site, and his contribution to drag racing in general cannot be understated.

In talking about all these important events which happened at Lions, it brings upon us the manifestation of a verse in Nahum chapter two that we have not yet discussed. It is from verse one, which says,

“He that dasheth in pieces is come up before thy face; keep the munition, watch the way, make thy loins strong, fortify thy power mightily.”

Once again, the facts come in layers. First, let us tackle the phrase, “He that dasheth in pieces is come up before thy face.” One view of how this is related to Lions comes from the fact that so many wrecks occurred during street racing. The cars and their daredevil drivers were being dashed in pieces in the crashes which happened. Sometimes, it went as far as death for those drivers. Obviously, no matter how many safety measures are taken it is impossible to eliminate disastrous malfunctions altogether. Therefore, in a general sense, you could say that even to this day, cars do sometimes dash each other into pieces. However, the places such as Lions sought to minimize those unfortunate incidents, and the campaigns for such safe havens have been overwhelmingly successful.

At the end of the verse, it says, “Fortify thy power mightily.” This is where Lions plays an incredibly significant role. As we said, SoCal had become a hotspot for the “hot rodders” to show off their skills at racing souped-up cars. Mind

you, in the early days, these were still street legal vehicles, but enthusiasts began looking for ways to add more power. This was where the glorious drag strips of California such as Lions became a proving ground. Essentially, as the popularity of the strips took off, so did the competition level, and it turned the racetracks into an arms race of finding new and innovative ideas to create more power.

In the early days of Lions, most of the entries which came were those of people wanting an opportunity to race their everyday cars on a track in a safer environment. Again, this is where the grudge matches came into play. As time went on, though, those drivers who had previously competed in places such as the Bonneville Salt Flats, already racing in more powerful vehicles, began to try their mechanical steeds at Lions. This meant that those with the moderately improved cars who had been racing at Lions earlier on, were forced to step up their game in order to stay competitive. To address this need for more power, the engine was one of the first things to be updated, of course.

Many different configurations of motors were put through the trial-and-error experiment of side-by-side racing. Gearheads of the era started putting big cubic inch motors in their vehicles. To make things safer, weight was added to slow the cars down slightly, but to compensate they needed more horsepower. Amazingly, quite a few enthusiasts chose to wire two motors together, trying to double up their power. Also, an engine called a sidewinder would be put to one side of the car, but of course

this caused a slight issue of balance, which again meant adding more weight. Eventually, one of the most revolutionary ideas to come out of racing in the era was the successful use of nitromethane fuel. This is what the top fuel cars ran on, and since this type of fuel was discovered, you might say drag racing has never been the same. Without the trial of nitromethane, we would not see the dragsters and funny cars of today which headline every race where they are present. All of these things are evidence of what Nahum said. They were fortifying their power as they sought to make a stronger and better car. One can see, after going through the list of these modifications which were made during the seventeen-year span of Lions' existence, how it truly revolutionized the sport. It went from being mostly a sport of hobby, with backyard mechanics having some fun, to an insanely competitive event with cars built for the sole purpose of racing on the drag strip. That is how the power was fortified.

Looking at this from another angle, though, you could also say that the sheer number of powerful cars which appeared at Lions fortified the power as well. With more than six hundred cars competing on a weekend, and sometimes racing in such a unique format as C.J. "Pappy" Hart devised when eight cars would race at the same time, it led to an unbelievable roar of munitions, to use the words of Nahum (we will come back to this term a little later on).

In connection to this, directly before the verse says, "fortify thy power mightily," it also reads, "make thy loins strong." Once more, we will see that this has different meanings on different

levels, but this speaks to what happened at Lions. As the years went on and its popularity grew, the sport became an attraction for families. This meant that those who raced towards the beginning of Lions saw their kids following in their footsteps. In Scripture, the word “loins” is often a euphemism for children, therefore from the loins of the old lions, as Nahum calls them, came the young lions. A whole new generation of racers began to emerge towards the end of the historic strip. In fact, three of the biggest names in the drag racing world, Don Garlits, Shirley Muldowney, and John Force, all raced at Lions just before it was shut down. They built upon the success of the earlier racers, taking the sport to new heights. Another meaning of “loins” in Scripture is indicative of preparation for hard labor or battle, which would also apply to the drag racers, as even then there was a great amount of detail that went into the preparation for race day. Each pass of the track may have been only a few fleeting seconds, but there was an innumerable amount of hours put in to prepare for the competition.

This all comes together to show the indelible mark which Lions left on drag racing. Had it never existed, the sport would not be where it is today. That is why in this prophecy which reveals drag racing as a forerunner of Christ’s return, Lions plays such a huge part. As you can see, so much of what happened during those seventeen years it operated was directly tied to the vision of Nahum. Considering all that we have covered in its significance, one could logically assume that its downfall would also be a part of this paradigm. Indeed, the end of the dwelling

place of the lions is just as fascinating to dissect as the rest of its amazing history.

Chapter 5

The Emptiers

Now we come to the bitter end of the greatest drag strip in history. December 2, 1972, the final races to ever be held at Lions, ensuring the track went out in a blaze of glory. This night proved to be one of unbelievable action. In a show of solidarity for their beloved track's last dance, the fans showed up in droves. So many came to watch that night, officials had to close the gates to the strip after an estimated twenty thousand fans appeared. Thousands more were shut outside, although this did not stop some, as they broke down the gates and flooded inside anyway. Just as they had seventeen years before at Lions' inception, the track ran out of concessions quickly. That night truly did become one where Nineveh played host to a pool of people.

That was just the crowd. We have not even mentioned the terrific competition. For this "Last Drag Race", entries traveled from as far as New England in an attempt to earn one more lucrative check at the crown jewel of drag racing. There was a bonus of five thousand dollars offered for any car which could run a sub-six second elapse time. This made the racing even more competitive. The atmosphere was certainly filled with excitement and anticipation, yet mixed with sadness and even some anger, knowing that this was the trail's end. The roaring of Lions assuredly must have overwhelmed the entire local area. Between the rumble of the crowd and the deafening engines, it

must have been as if thousands of actual lions were taking part in a competition to see which could roar the loudest.

Rather early during the races, members of the crowd jumped the guardrails to get a better view of the action. Even when one gentlemen's engine blew, sending a spray of sparks and shrapnel into the audience, the committed would not budge. The track security tried briefly to corral the enthusiastic fans, but this failed, and they chose to let them do as they pleased.

Part way through the night's activities, the final track manager of Lions, Steve Evans, took to the public address system. He announced, "Roger Chandler, meet your wife behind the timing tower. It's a medical emergency. Your wife is having a baby. The labor pains are coming every three or four minutes." (This will be important in our discussion a little later on.)

Methodically, the races rolled on. The fields were winnowed down round by round. By the time the final rounds were about to begin, the crowd had nearly reached the breaking point. Perhaps in a fit of exuberance induced by alcohol and marijuana, a portion of the fans stormed onto the track, attempting to start claiming certain items, such as signs and banners, as souvenirs. Evans was forced to take the microphone again, and implored the people to cease their actions until the finals were over. At this plea, the track was cleared and at last the final battles were set to begin.

There were two of them left to go. First came the funny cars. They were the newfangled inventions of the time, still not

necessarily accepted by all. However, two of the best in the business lined up for this second-to-last match at the historic strip. The two drivers who faced the Christmas tree that night (or in actuality the following morning), were Tom “The Mongoose” McEwen and Don “The Snake” Prudhomme. The following chapter will be dedicated entirely to the importance of this race on a Scriptural level, so we will not go into details at the moment. Once both were staged, the lights on the fir tree flashed quickly, and off the two cars went, filling the air with nitromethane. At the end of 6.39 seconds, the victor was “The Mongoose.”

Then, that much anticipated moment of the “Last Drag Race”. The two final drivers in the top eliminator category (known today as the top fuel dragster) now neared the starting line. Following their burnouts, Carl Olson and Jeb Allen waited for the tree to begin its starting sequence. One by one, the lights flashed for the last time, and the two cars screamed away from the line to the roar of the crowd, now at the brink of becoming a mob. The cars were head-to-head the entire quarter-mile of the race, but at the finish line, Carl Olson got the nod with a time of 6.20 seconds. He was written into the history books, as the final man to ever taste victory at Lions.

No sooner had the cars crossed the finish than the crowd could no longer be contained. The legions of fans poured over the walls and started dismantling everything of worth. Every sign, every banner, every lane marker; anything which could be taken as a final memento was carted off. Even as the victors

celebrated in the winner's circle, the crowds raged on in their furious attempt to preserve the memories of this legendary facility. An hour or more passed before the fans at last began to disperse.

There is so much to look at in a spiritual light regarding this euphoric final night at Lions Drag Strip. However, the clearest example comes from viewing Nahum 2:2. That verse reads,

“For the Lord hath turned away the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and marred their vine branches.”

This is exactly what happened at Lions with its “Last Drag Race.” In one sense, those who were responsible for shutting down the track, be they those who filed complaints or the Harbor Commission themselves, were the “emptiers.” They made sure that the cars were cleared from the area, emptying it. This led, as we mentioned before, to the closure of many other strips in SoCal. Therefore, this sport which had branched out and turned into a significant part of the culture soon became marred. The modern Nineveh had a purge of sorts, so that the entire area became nearly empty of places to race.

On a different level, the pandemonium which happened after the races at Lions were concluded would also fit in with the second verse of Nahum 2. Nothing that was too big to carry off

as a souvenir was left after the mob was done. They cleared the facility out completely. This leads into the verse which appears, on a chiastic arrangement, opposite to Nahum 2:2. It says,

“The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.”

Everything was torn up. Where the lions once ran to provide for their families, everything was wiped away. Once the crowds had done their part of dismantling Lions, what remained was plowed over. This leads us to what became of the dwelling place of the lions, and what now resides on that land. However, that will be for further discussion a bit later. For now, we have to take one more look, through our spiritual glasses, at the final two races at Lions Drag Strip.

Chapter 6

The Final Races

We have stated before about how this mystery is like peeling away the layers of an onion. Throughout the work, the same pattern is shown again and again, but it comes at different levels. As we have just studied out, much of Nahum chapter two is paralleled to drag racing and the Nineveh HRA in general, but it also applies to individual places such as Lions Drag Strip. It relates to certain people, too, and these people are revealed to be part of the greater message.

Such is the case with this section of our study. In this chapter, we are going to look at the final four drivers ever to compete at Lions Drag Strip. They were the four men who made it to the final showdown of the “Last Drag Race” in 1972. Once again, as we look through the details, we can see the prophecy jump right off the page into real life.

The second-to-last pair of drivers to ever traverse the strip at Long Beach were Tom “The Mongoose” McEwen and Don “The Snake” Prudhomme. They met up in the last funny car final ever to be contested at Lions. This matchup could not have been more fitting, as these two drivers had a long history with each other. They were best friends, and in fact referred to each other as brothers. It was because of their on-track rivalry that they earned their nicknames. “The Mongoose” and “The Snake” were

meant to oppose each other, and it was a genius idea taken from nature.

The mongoose (the actual animal that is) is best known for its rare ability and desire to kill and eat snakes. The small critters, usually no bigger than a squirrel (there are many species of varying sizes), will courageously hunt down the serpents and employ extreme cunning and agility to take them out. Quite often the snakes which they kill are venomous. In places such as Africa and India, mongooses will regularly take on fully grown cobras, which produce more venom than any other type of snake on Earth. Thus, McEwen and Prudhomme took this example of nature, turning it into a way to promote their good-natured rivalry. It turned into a marketing scheme that proved to be quite successful. However, there is far more significance than the wildlife implicated. The key to unlocking the mystery of the last funny car race at Lions between McEwen and Prudhomme comes from looking at the meaning of their names.

Beginning with Tom McEwen, we see that the first name of Tom, or Thomas, means “twin.” That might sound a little strange, but let us go directly to the word of God to see where the name gains its importance. For it is written,

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger

into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; But these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name.”¹

This, of course, was the story of the apostle widely known as “Doubting Thomas”, which has now become a relatively common euphemism for a person who wants to see physical evidence before believing something. The most important takeaway from this account, regarding the matter about which we are speaking, is that Thomas said he would believe only when he could see the nail prints and tear in Jesus’ side, but once he had the opportunity and saw the evidence before him, he said, “My Lord and my God.” This is a blueprint for each of us to follow, too. Sometimes we need convincing about the truth of the gospel, but once it is provided, it is incumbent upon us to believe as Thomas did, and also answer, “My Lord and my God.”

The Scriptures tell us in multiple places that we are made in the image of God and of His Only Begotten Son. By existing, we bear a record of His image every day of our lives. However, even greater is our witness when we have come to Christ, just as “Doubting Thomas”, recognized our Savior, and are able to go forth as a light into the world. In this case, we are made to be almost like a twin to Christ. While we may not be Him, we are to be like Him.

With this in mind, let us now look to the last name of McEwen. The prefix “Mc” means “son of”, while Ewen translates into “female lamb.” So, as we put the two parts together, it comes out to mean son of the lamb. What does this mean? From various passages of Scripture, we see that Jesus is referred to as both the Son of God and the Lamb of God. In the name McEwen, we see both of these components present. Therefore, now as we put together the full name of “The Mongoose”, its meaning becomes clear: the twin to the Son of the Lamb. In other words, the name Tom McEwen is a message of him, at least in this case, being a representative, or a twin, to Jesus Christ, the Only Begotten Son and Lamb of God. Some might think this to sound a little crazy, but let us look on the other side of the coin, and you will see the rest of the story unfold.

As for Don “The Snake” Prudhomme, his name is also very, very interesting to note. Don, or Donald, means “world ruler”, and the last name translates to “wise man”, “sensible man”, or “great craftsman”. His nickname, though, provides the biggest clue, as to his importance of being a participant in the last funny

car match at Lions. In the Scriptures, Satan is described as a serpent or a snake. It was he who put it in the serpent's heart to tempt Eve in the Garden of Eden, leading to the downfall of mankind. He was cast down from heaven, after having rebelled against God, and in this way he became a ruler of the world, as he can only gain authority over the things of this world. Bearing this in mind, we can see that in the context of this race at least, Don Prudhomme was representative of Satan.

Now, we must again state that none of these types and shadows which we point out are meant to pass judgment on any person. We are merely looking at these things with a spiritual slant. As we said before, nothing is coincidence in this world which God has created, and therefore His pattern is present in everything. In these situations, which some might call foolish, He shows His power and authority. In this particular instance, the message comes through a final battle of two rivals. Through the lens of the animal world, we see it as the fight between natural enemies, the snake and the mongoose. At the same time, it highlights the eternal struggle which has taken place since the devil was cast down from the presence of God. That is the battle between good and evil, the fight between Satan and Christ.

In finding this fact, it also shows the importance of the result of that last funny car race at Lions. McEwen, the representative of Christ, beat Prudhomme, the representative of Satan. We know that ultimately, no matter how much evil there is in the world, good will always triumph, and that is because the Lord is in control. In the end, we know that Christ is going to be

the one who defeats Satan, because He came as the Lamb of God on a mission of mercy. For it is written,

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father’s name written in their foreheads.”²

The Lamb will be victorious over the serpent, just as the mongoose defeats the snake. This, in a way, is another type and shadow of the battle between Christ and Satan. One might believe that a furry little mammal would be the underdog in a tussle with a venomous snake. On the contrary, because of its superior wit, it is the favorite in the battle. In the spiritual war, it often seems that Satan has everything in his favor, yet Christ can never be trumped in any way, shape, or form. No matter the circumstance, He will always be the winner. This is why it is so important to understand this second-to-last match at Lions. At the most famous strip in history, the final match of funny cars came down to the foreshadowing of the greatest rivalry ever. Its result followed the pattern, as well. The man crowned as the victor of this race was symbolic of the One who shall be crowned as King when the day of preparation is ended.

As a side note, let us remember something we discussed a bit earlier. Recall that one of the events held at Lions were the Wednesday night “grudge matches.” In looking at this, we can again see where the significance is taken from the battle of Christ

and Satan. You could certainly call their struggle a grudge match, as it is Satan who holds a grudge, if you will, against God for being cast down. It is also Satan who traps us within our sins and holds them like a grudge, while Christ takes those sins upon Him to free and forgive us. It is also interesting because of the day which these races took place. It is entirely beyond the scope of this text to go into the details, but we assert that by the Scriptures' own account, Jesus was hung upon the cross on a Wednesday (by the Gregorian calendar, that is). As we explained earlier, the Christmas tree is a representative of Jesus on the cross, and it was at Lions that the tree made its first appearance. So, in putting this information all together, we see that it falls in line with the message of the last funny car race at Lions. Jesus died for our sins, so that we can obtain His mercy, thus defeating Satan in the grudge match for our lives.

Once again, this exposes the repeating pattern of how God reveals Himself throughout all the earth. When the Scriptures say that all things bear record of Him, we can know by examining even these small and seemingly insignificant situations, that it is proven to be true. That is the reason we look at all the facts, because there is a depth of meaning which few seek to understand. This leads us to another Scripture. For it is written,

“Say unto them, Ask of God; ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For

every one that asketh, receiveth; and he that seeketh, findeth; and unto him that knocketh, it shall be opened.”³

Keeping this in mind, let us open up another door about the “Last Drag Race.” We have thoroughly covered the second-to-last race at Lions, but after the funny cars had finished, there was still one more match to go. This was the grand finale for the track, the final of the top eliminator class (again, the old term for top fuel dragsters). The two fastest cars of the event were set to square off. The drivers who pulled up to the starting line as the crowd buzzed with anticipation were Jeb Allen and Carl Olson. Unlike the previous race which quite appropriately came down between “The Mongoose” and “The Snake”, this match came about in a rather unexpected way.

Olson’s trip through the bracket rounds was fairly uneventful. However, Allen made it to the final round in an unorthodox fashion. During the races, there was something called the “breakout rule” which was enforced. Essentially, this rule was put in place to help level the playing field by putting a cap on how fast a car could go. The consequence of this rule being violated, by going too fast, was a disqualification. If a driver “broke out” and won their race, they were taken down, and the other racer was moved on to the next round. In the case of Jeb Allen at the “Last Drag Race” on December 2, 1972, he was repeatedly moved up because his competitors “broke out” during their runs. Despite the fact he did not win the rounds, he stayed within the limits, and therefore he kept moving on until

he wound up in the final. Of course, this was when his fortune ran out, and Olson was able to defeat him.

Once again, we have to examine the names of these two racers to understand their importance as the last pair to ever thunder down the strip at Long Beach. Starting with the eventual victor, Carl Olson, we find that Carl means “man”, while Olson means “son of ole”, which in turn means “old.” If we string these together, as we have done previously, it would come out as “man’s son of old.” Another way to put this name would be the Son of Man, which is a term attached to Christ in multiple passages of Scripture. Therefore, we again see that there is a reference to Jesus contained within this last victor’s name.

In the other lane, we look to Jeb Allen. Jeb is believed to be a diminutive of Jacob, which is rather interesting as Nahum 2:2 says, “For the Lord hath turned away the excellency of Jacob, as the excellency of Israel.” Of course, Jacob and Israel are somewhat synonymous names, as the same man that fathered the twelve sons who became the twelve tribes, was called by both. The Scriptures provide us with another clue for the significance of the name. For it is written,

“And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.”⁴

There are other occurrences where this city of Jebus is mentioned, and all of them identify it as being another word for

Jerusalem. Obviously this name is not exactly the same as Jeb, but they are similar, and in a moment you can see the possible implication of its presence.

The name Allen quite simply means “stone”. So, again, as we tie the names together, what do we find? Jeb Allen would mean (if we take the Scriptural definition) “Jerusalem stone”. This brings us to another Scripture that will give us more insight. For it is written,

“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.”⁵

This passage tells us that God is going to lay a corner stone in the New Jerusalem, which is Zion. Therefore, this would make it a stone of Jerusalem, in exact accordance with the name of Jeb Allen. What is even more significant about this piece of the puzzle is that Allen was the final man to ever cross the finish line at Lions Drag Strip, as he lost the final match ever run. The Stone of Jerusalem was the last one to finish. This correlates to the New Jerusalem being at the end of the world as we know it, when man shall no longer rule, but God will set up His kingdom on Earth.

Here again, we can see the truth which is stated within this paradigm of drag racing. In this last match at Lions, it was the Son of Man who crossed the line first, followed by the Stone of

Jerusalem. So it shall be in the last days that Christ, the Son of Man, shall come and God shall lay the foundation upon the Stone of the New Jerusalem.

As we said at the beginning of this book, this entire prophecy can be peeled back layer after layer. What is stated in the Scriptures can be seen playing out at every level. Whether it is with the Nineveh HRA, Lions Drag Strip, or individuals, it all shows how detailed God is in conducting His majestic orchestra of life. We have just concluded an entire chapter focusing on two races which took a combined time of just over twelve seconds to complete. Yet those twelve seconds of racing, as we have outlined here, had more meaning than anyone could have ever thought possible. Again, one would not expect drag races to contain such eternal truths, but this is where God's foolishness is shown to be wiser than men.

Chapter 7

The Spoil of Silver and Gold

What happened to the dwelling of the lions after the “Last Drag Race”? Once the crowds had emptied out and were no longer allowed to come back, what became of the land? To find out, let us go back to the Scriptures. In Nahum 2:9, it says,

“Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture.”

Once again, on the surface this would not appear to be a statement of clarification. In fact, this verse seems to be totally unrelated to the end of Lions Drag Strip until you look at the details. As we do that, things do become clearer.

As we mentioned earlier, prior to being developed for the drag strip, the location of Lions was used as a railroad yard. It was prime real estate for this, as it was located near the confluence of the Los Angeles River and the harbor. This made it a wonderful area for shipping goods in and out. However, ninety thousand dollars was enough to convince the Harbor Commission it was worth doing away with the trains and clearing the path for cars to fly down the strip.

Skipping ahead to 1972, after Lions was officially shuttered, nothing was done with the land for ten years. Despite its positioning as land of great value, it was empty. After all, Nahum did say that “the emptiers have emptied them out,” and that, “the palace shall be dissolved.”

Finally, in 1982, the decision was made to turn the land back into a railroad depot. So, in a manner of speaking, a chiasm was completed upon the land where Lions Drag Strip had stood. Before Lions came about, there was a railroad yard, and ten years after its closing, the land was turned into a railroad yard again. Even more important, in terms of relating to Nahum 2:9, is the cargo which those railroad cars carry. These trains are loaded with a seemingly endless number of storage containers, ones which have traveled from all across the globe. Today, the land by the Los Angeles River where the most famous drag strip was located has become one of the largest storage facilities in the world. This is where we see the words of the prophecy come into play.

One very prominent company which ships their goods into this storage facility in Long Beach is a Japanese watch company. Why is this significant? Remember that Nahum said, “Take ye the spoil of silver, take the spoil of gold.” The wristbands of the watches made by this company are crafted from silver and gold. Now, this has bigger implications than just this one instance, but it should not diminish the alignment of Scripture and the real world. At times, silver and gold can be used symbolically to

denote wealth. This would certainly fit the storage container facility, as they deal in a wealth of merchandise on a daily basis.

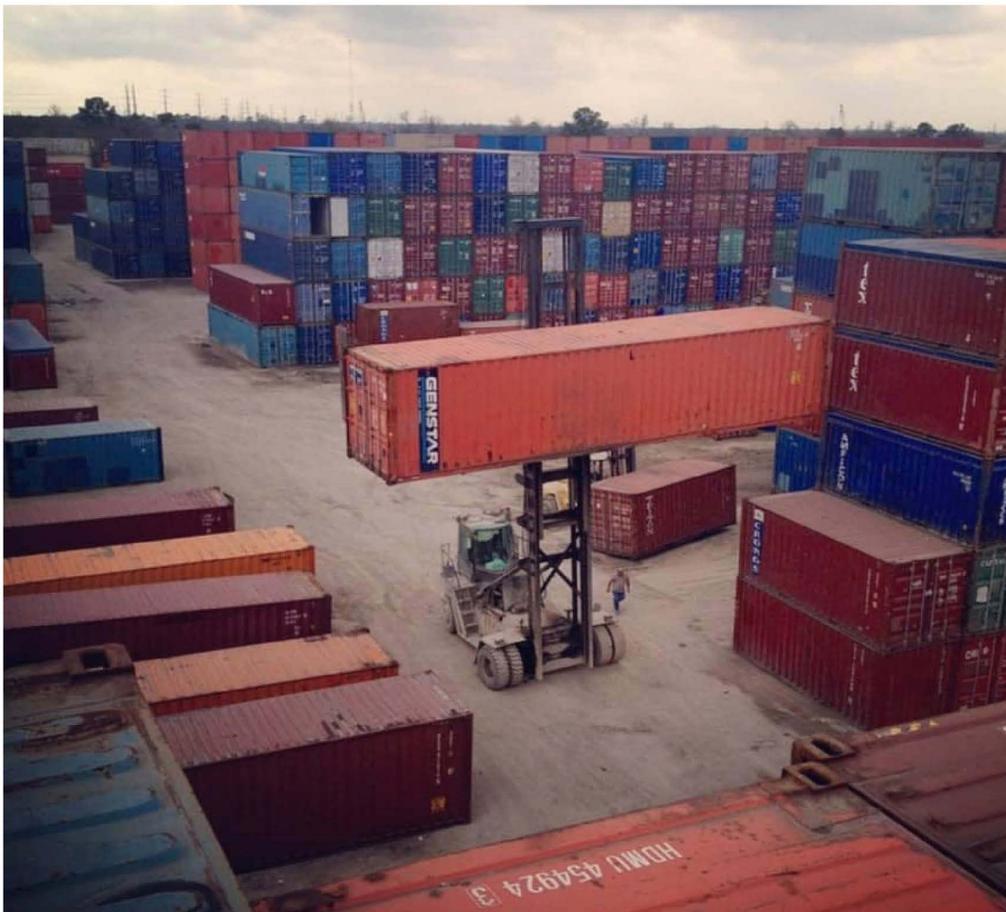
In the next phrase, Nahum goes on to say, “for there is none end of the store.” This is the point which links the old Lions storage container facility to Nahum 2:9. As we just mentioned, this is a massive facility, one of the largest of its kind in the world. The site serves as an intermediate storage point while the cargo is being transferred from train to ship or vice versa. When looking across this sea of cargo, one could not help but think that the store had no end.

The verse concludes by saying, “and glory out of all the pleasant furniture.” As it turns out, there is a company dealing in high end furniture who uses this L.A. Harbor depot to ship their products. Also, though, another item which could be classified as furniture would be televisions. These too are found at the storage facility in Long Beach, but it goes even deeper.

If we do think of TVs as being a part of the pleasant furniture, is it not interesting that the racing from Lions was among the first to be broadcast on TV? It is now a given that the races are covered nationally just as any sport with at least a moderate level of public awareness. However, to have TV coverage of the action from Lions was a big deal. This platform gave the sport its chance to get in the limelight, and through this increased viewership, new fans were brought into drag racing.

Thus, we see what has become of the dwelling place of the lions. What was once the site of tens of thousands of racing fans,

now has become the home of tens of thousands of shipping containers. Indeed, everything has followed the Scripture as we have outlined. It is both utterly remarkable and yet unsurprising that the word of God would be so precise. This is the paradox of the Scriptures. At the same time we are amazed by the unbelievable exactness of even the smallest details, it is totally expected that a God who created the entire universe would show His power in all things.



Nahum 2:9 "For there is none end of the store"

Chapter 8

The Two Lions

As we near the conclusion of our study of Lions Drag Strip, there are a couple more important spiritual notes which must be added. While it might have seemed to be a minor event at first glance, there is much importance in the fact that on the final night of racing at Lions there was a woman who went into labor at the track. In the Scriptures, it is foretold that just as it happened on the last night at Lions, there shall be a woman in labor in these last days, too. For it is written,

“And there appeared a great sign in heaven, in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the woman being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne.”¹

There is greater meaning to this parallel if we consider the other parallels which we observe from the end of the most legendary place in drag racing lore. After all, earlier on, we discussed how the two final races at Lions had great symbolic meaning, as the final funny car match was an allegory of the

battle between Christ and Satan, while the last dragster match was a typifying of Jesus' return and the establishment of Zion. Essentially then, this final night of Lions bore a lot of similarities to the prophecies in the Scriptures surrounding the end of the world as we know it.

There is one more underlying message that can be seen throughout the history of Lions. We must refer to the Scriptures to see this paradigm come into focus. For it is written,

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”²

“And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.”³

These two passages show the juxtaposition of two lions. There is the Roaring Lion, the one who looks to devour anything in his path. Then there is the Lion of the Tribe of Judah, the one who has prevailed. The Roaring Lion is Satan, and the Lion of the Tribe of Judah is Christ. Again, we see that it comes down to the ultimate eternal battle. Satan and Christ, continuing in their grudge match, which one day shall be resolved.

The fact that this sport of drag racing, which is a forerunner for what Nahum calls, “the day of his preparation”, conducted

some of its most spectacular competition at the strip called Lions is amazing. It was run by an organization which is noted for its work in helping the physically blind. In our present day, we suffer from the disease of spiritual blindness, and it is the Lion of the Tribe of Judah who shall deliver us from this state. However, before this is accomplished, there has to be one last “race.” At that final match, we will see the winner-take-all battle, with Satan, “The Snake”, or the Roaring Lion, going head-to-head with Jesus, “The Mongoose”, or the Lion of the Tribe of Judah. We know from the word of God who will come out victorious. Once this is done, the Son of Man shall be put in place as the Stone of the New Jerusalem. Then, just as the roaring of the mighty engines at Lions Drag Strip was heard far and wide, so shall we hear the Lion of the Tribe of Judah roaring across the entire earth.

PART V

Huzzab

Chapter 1

Who is Huzzab?

In the previous section, we passed over Nahum 2:7 while discussing Lions Drag Strip. However, now is the time to explore this verse in order to uncover the hidden treasures contained therein. It reads,

“And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.”

This verse is very, very perplexing on the surface. The obvious first question which anyone would ask is, “Who is Huzzab?” Is it a person or a place? The name is never again mentioned throughout Scripture, which presents a big challenge to discovering its meaning.

Some believe that this was a word which means “established”, and that the purpose of its appearance was to show the great irony that the mighty city of Nineveh, one which had been “established” as one of the greatest cities in the world, would be taken captive and pillaged. This certainly seems like a plausible explanation, but so far we have been building the case that this passage of Scripture is not only referencing the destruction of Nineveh, the ancient Assyrian city, but also major

events involving the Nineveh HRA drag racing scene. So, in this context, what or who is Huzzab?

This is what Billy, in the very beginning stages of the research regarding this book, sought to find out. Through much prayer and study, the answer was given to him. Huzzab is indeed a person, and a very famous one in the drag racing world. Huzzab is a code name, if you will, for the three time top fuel dragster world champion Shirley Muldowney.

At first this might seem like a large leap to make from this singular reference to a name, but there is much evidence to back this up. The biggest clue given is the name itself. Once again we find how much these names, whether they are places or people, are extremely important to unlocking key mysteries which expand our knowledge.

In this particular part of the search, the Hebrew meanings are the most crucial to gain understanding. What we first have to do is look at the name Huzzab and break it into two parts. The first half of the word is Huz, which translates to mean “woods”; the second half is Zab, which means “blabbing” or “chattering.” Now if we look at the name Shirley, on the face of it, the name means “I have a song” or also “bright.” That will be important in a few moments, but for now we have to split this name into two parts just like we did with Huzzab. The first part, Shir, means “chant” or “song”; the latter part, Ley, means “woods.” This is fascinating, as we see the two parts of these two names, Shirley and Huzzab, now coming together and forming a perfect chiasmic arrangement. Both Huz and Ley mean “woods”. On the other

hand we have Zab which means “blabbing” or “chattering”, with Shir meaning “chant” or “song”. When a person does a chant, it can take on the appearance of chattering, most certainly. Even a song could be considered a type of chatter, just one with rhythm (usually). Therefore we see that if you were to write the names Huzzab and Shirley side-by-side, they form a chiasm. Huz and Ley have identical meanings, while Zab and Shir also have very similar meanings. Therefore it is fair to view these names as being the same, making a common denominator, if you will. This is not the end of the ties between the names, though.

As we mentioned above, Shirley as a whole means, “I have a song.” This obviously would relate to the chattering, too, but what is most amazing is the congruence between this and one of Shirley Muldowney’s nicknames. During her historic racing career, which we will dig into shortly, she earned the nickname “Cha-Cha.” Of course, the cha-cha is both a song and a dance. So here we see that her given name, which breaks down to have the same meaning as this code name given in Nahum, mirrors her nickname, too. Yet there is another passage of Scripture which gives us a different perspective of how Huzzab and Shirley tie together. For it is written,

“And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. So Moses brought Israel from the

Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.”¹

The reason this particular Scripture is pertinent to Huzzab in Nahum comes from the fact that after the Israelites had crossed the Red Sea, as they fled from the Egyptians, Miriam, the sister of Moses and Aaron, performed a song and dance along with many of the other children of Israel. To celebrate their deliverance by God from the hand of Pharaoh, Miriam led them in a song and dance, the same category to which the cha-cha belongs. This is significant to point out in and of itself, but the importance does not stop there. Notice that once the celebration was over, Moses led them into the wilderness called Shur. Now, while it is a different spelling, the meaning is the same as Shir, which we have already established as meaning “chant” or “song.” So, in an odd sort of way, we see that this wilderness of Shur mentioned in the quoted passage is actually connected to the song and dance that Miriam and the others performed.

How is this important as we consider the words of Nahum? Well, this passage essentially gives us a second witness to back up what we have already stated about these name meanings. Shirley and Huzzab are connected to one another, and this provides us another source to show how the nickname “Cha-Cha” comes into play. The cha-cha is a song and dance, and before departing into the wilderness of Shur (which means “song”), the children of Israel were involved in their own song and dance. Let us also not forget that Huz and Ley both meant “woods”, and

while the two are not necessarily synonymous, woods can be a type of metaphor for the wilderness. One more area which pulls all these strings of information together is looking back to where the genre of cha-cha began.

The first cha-cha music was derived from Cuban ballroom dances called danzons, and it was pioneered by a gentleman named Enrique Jorrin. He was part of a Cuban musical group that was called *Orquesta America*, with which he was involved through the 1950s. He became a very talented composer, and eventually broke off with his own style, which in turn evolved into the cha-cha. One very interesting piece of information is revealed in the title of a work which ranks among his most famous. It was called *Arpeando el Cha-cha-cha with Miriam de Cinca on harp*. If we analyze this title, there are a couple words which immediately jump out as being important. First is the word Miriam, referring to the harpist with whom he collaborated on this song. It is the exact same name of Moses and Aaron's sister who performed a song and dance on the banks of the Red Sea. What instrument does the Scripture say she played while this song and dance was performed? It was something called the timbrel. Amazingly, the timbrel is an instrument remarkably similar to a harp, and it was a harpist with whom Enrique Jorrin teamed up to create this particular musical piece. Keeping in mind, again, that all of this comes through the originator of the cha-cha genre, and that was the nickname of Shirley Muldowney on the track.



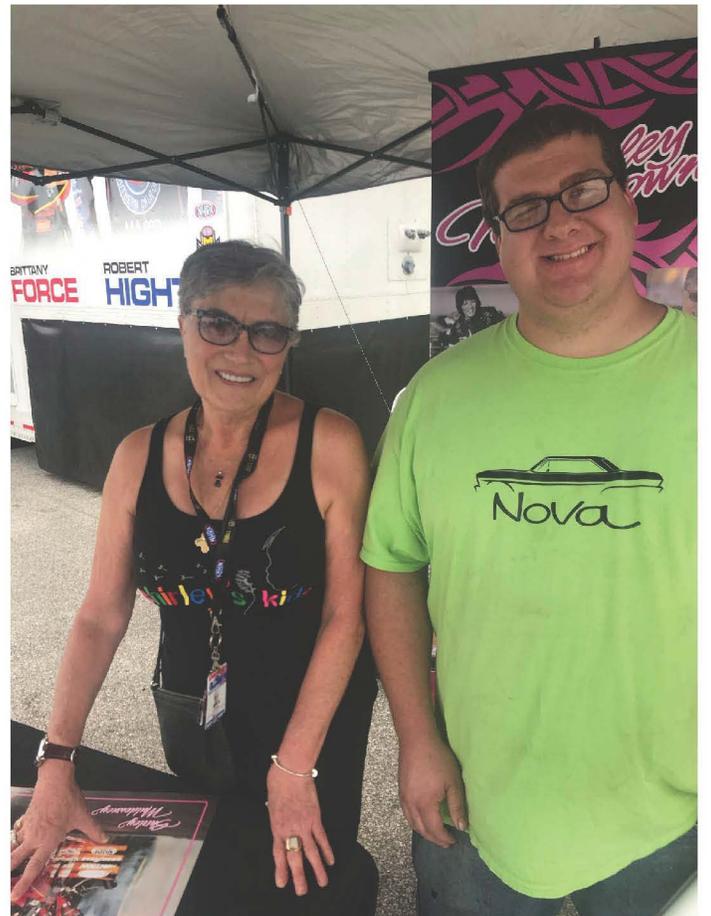
Shirley Muldowney aka "Cha-cha" in the early 70's



Billy's mother, Billy and Shirley 2019



Shirley signing at Indianapolis 2019



Billy's son meeting Shirley 2019

Additionally, it is notable to consider the story of how Shirley received this nickname. While driving at the strip in Sanford, Maine, a tech worker wrote “Cha-Cha” in shoe polish across one of her car’s windows, perhaps thinking, based upon her physical appearance, that she was of Hispanic descent. The name stuck, though, and she used this on her early cars. It is interesting about the location where this occurred, as Sanford literally means “sandy ford”, and that is exactly what the Israelites would have crossed when the Red Sea was parted for them. They forded the sea on the sandy bottom, following Moses, Aaron, and their sister Miriam, which brings us back to our connection point from a few moments ago.

Also, two early players in this town’s development have significant names that we want to point out. The land was first acquired from a native tribe, whose leader was called Chief Fluellin, a name that loosely translates to possibly mean “lion” or “leader”, which give us a connection back to Lions Drag Strip, where Shirley did ultimately compete. Later, the land was willed to the eventual town’s namesake in the 1690s, a man named Peleg Sanford. Now, Peleg is a character briefly mentioned in the Scriptures as a notable one, because it says the land was divided during his lifetime. Unsurprisingly, given this fact, this Hebrew name literally means “division”, which is exactly what happened to allow the Red Sea crossing for the children of Israel, leading to Miriam performing her celebratory song and dance afterwards, as there was a *division* of the water.

Now, that is a lot of information to digest in a short period of time, and perhaps the details get a little muddy, but it is key to understanding this mystery from Nahum. If this has seemed too confusing or not convincing enough in the evidence column, then we have to proceed to another part of Nahum 2:7.

Once we get past the curious name of Huzzab, it says, “Shall be led away captive.” In the context of ancient Nineveh being destroyed, this statement would make total sense. However, in this modern type and shadow, it might seem a little more puzzling. If we are to follow through in our assertion that Shirley Muldowney is Huzzab, then how would she be led away captive? In the literal sense, captivity might be a stretch, so instead we have to look at this in metaphorical terms.

In 1971, Shirley crossed paths with a man whom we shall refer to as Conrad the Priest. Conrad was a race car builder and a driver himself, and eventually became the crew chief for Shirley’s funny car team she put together in her early career. Most significantly, though, the two also became involved in a personal relationship, and it was through their association with one another that we find the next clue in understanding how Nahum lines up with Shirley’s life story.

Conrad had earned the nickname of “The Bounty Hunter” during his time as a racer prior to meeting Shirley. As a spinoff, Shirley gained a second nickname: “The Bounty Huntress.” How exactly does this account for Nahum 2:7 saying, “And Huzzab shall be led away captive,” though? If we consider that the job of a bounty hunter is to catch criminals and “take them captive”,

then we see the parallel. Shirley had a seven year relationship with Conrad, so in a way she was taken captive, in a figurative sense only, of course. At the same time, she was called “The Huntress”, and the goal of a hunter, no matter the quarry, is to capture them. In the case of the bounty hunter, they are taking delinquents and bringing them to justice for a price. This is where it is important to remember that Shirley and Conrad were involved both personally and professionally. Therefore, if we continue to look at the bounty hunter analogy, there was actually money being exchanged, like the hunter being paid for capturing the crook. In addition to this, the two also staged special match races as they squared off in a revamped pair of Ford Mustangs which Conrad had rebuilt. Even this goes to the metaphor of the hunter. After all, Shirley and Conrad were chasing each other down the track, in a similar fashion to a hunter chasing down its prey. This is yet another facet where the two drivers were undeniably connected to each other.

Now, it did not remain this way. As we said, after a rather tumultuous seven years, Shirley and Conrad parted ways both on and off the track. However, this fact still remains: Nahum says that Huzzab was led away captive, and in the case of Shirley Muldowney it plays out in a type and shadow form.

In a more physical sense, though, we have to point out the place of Shirley’s current residence. At this very time, Shirley lives in a town called Huntersville, North Carolina (specifically in a retirement community). Of all the places she could have gone, how amazing is it that “The Bounty Huntress” lives in a

location with the word “hunter” in it? This is just another of the ways that we observe God’s genius in His word. As we peel back these layers, we have to study all the details to see what is literal and what is symbolic. Both are a testament to His power, and that is ultimately the point of this endeavor.

Chapter 2

She Shall Be Brought Up

Before we go any further, it is important to start at the beginning of Shirley Muldowney's life, to learn how she became the most well-known female driver in drag racing history. Not only does she have a fascinating life story, but along her life's path are many pertinent events that relate to the words of Nahum, as you will soon see.

Shirley was born on June 19, 1940, in Burlington, Vermont. As an interesting sidebar, considering that so much of our research involves the Hebrews, Burlington has been dubbed "Little Jerusalem" due to its large Jewish population. Her parents were Belgium Benedict and Mae Roque. As always, these names provide essential information in searching out the mysteries in the Scriptures.

Shirley's father's first name was Belgium. Of course, this name comes from the European country, and perhaps its greatest relevance here in our current topic of conversation comes from its government. Belgium is one of the few remaining countries which is still a monarchy, therefore they are ruled by royalty. Now, little would Shirley's parents have known when she was born that their daughter would go on to become a member of drag racing royalty, in fact earning the title "Queen of Drag Racing" and "Queen of Speed."

The name Benedict means “blessed”, and there is little doubt that Shirley was blessed with God-given talent on the drag strip. She was not only the most accomplished woman in the Nineveh HRA, but she was truly one of the best drivers ever to compete on the track.

Now, the name of Shirley’s mother, Mae, gives us a connection to an event we already have discussed in the context of Shirley aligning with Huzzab. As it would turn out, Mae is a short form of the name Mary or Miriam. Indeed, Shirley’s mother had a name which is, in essence, Miriam, who we talked about before being another witness in the Scriptures confirming that Shirley Muldowney is truly the present day Huzzab. Miriam, sister to Moses and Aaron, who sang and danced in celebration at the fall of the Egyptian army in the Red Sea; we now come to find out that this name is directly attached to Shirley through her own mother. That is truly quite amazing.

Another equally amazing occurrence happened on Shirley’s tenth birthday. While she was growing up in the northeast United States, out in the far west there was a revolutionary motorsports event taking place. It was something that had never been seen before. On June 19, 1950, C.J. “Pappy” Hart, a man we discussed in the previous section, organized the first commercial drag race at the Orange County Airport. Before this, all events were impromptu gatherings with a handful of enthusiasts. This, however, was an official race. In a way then, on that date of Shirley’s tenth birthday, it was the beginning of drag racing as a true sport. This was also a part of signaling the need for an

organization which could help govern the sport so as to provide everyone with a safer, more enjoyable experience.

As it turns out, that day of June 19, 1950, has even more spiritual significance if we look to the Hebrew calendar. The day after this race was held on the Hebrew calendar (which was Tammuz 5) is marked in Jewish history as the time when God gave the prophet Ezekiel the vision of a heavenly vehicle, akin to a chariot with fire. Of course, it was the flaming torches of the chariots mentioned in Nahum which began all of our research in the first place, and it so happens that on the day after the first commercially organized drag race took place, Ezekiel is believed to have had his vision of a “flaming chariot”, too. Again, this all coincides with the birthday of the legendary, groundbreaking drag racer who is the subject of this whole section.

So, while at the same time the sport of drag racing began its ascension in California, Shirley found herself quite enamored with the world of street racing. By the 1950s, her family was living in Schenectady, New York, and here as a teenager the appeal of souped-up motors grew stronger. In her own words, “School had no appeal to me. All I wanted was to race up and down the streets in a hot rod.” Of course, at the time even street racing was dominated by men, which meant a teenage girl seemed a bit out of place. However, she found a way into the sport regardless. At the age of sixteen, Shirley dropped out of high school and married her sweetheart, Jack Muldowney. He was nineteen (notice the nine that is part of nineteen) and already involved in racing. In fact, it was he who built the first drag car

Shirley ever raced. On multiple occasions, she has stated that had it not been for Jack mentoring her through the early part of her career, she never could have reached her pinnacle of success. During the time they spent together racing in an official capacity, from about 1958 through 1970, it is estimated they won one hundred and fifty or more races in upstate New York.

Interestingly enough, as a quick aside, the name Jack has sometimes been associated with Jacob. This is a name mentioned in the second verse of Nahum chapter two, where the phrase, “the excellency of Jacob,” is used. This is notable, given that Shirley gives credit to Jack Muldowney for his excellency which spurred her own career.

This was not the ultimate destination, though. The Muldowneys had their sights set very high, and so in 1965 Shirley made an application to the Nineveh HRA for her professional license. She was accepted and waded into the deeper waters of the now defunct top gas class. With Shirley driving and Jack heading up the tuning, success did come. With a twin-engine dragster, Shirley competed at the biggest event on the Nineveh HRA tour, the U.S. Nationals in Indianapolis, in both 1969 and '70. By this point, top gas was quickly losing popularity, and therefore the decision was made to switch to the up and coming funny car division. It was this choice which led to Shirley being introduced to Conrad the Priest, because, as it would turn out, she bought her first funny car from him.

In 1971, she reached a new milestone by winning a major event in the funny car. She won a race called the Southern

Nationals, which Shirley likes to point out was the first time a woman had ever won a national event in funny car. This was really where she started gaining more attention, and over the next handful of years she began to turn a lot of heads when she raced. Soon it would come to be that she was no longer Shirley, the teenager who liked to beat the boys on the streets of New York. She was making the transition into being a top driver who could beat the men on the big stage anywhere across the country.

However, not everything went well over this time period. As she recounts, during this space, her relationship with Jack became more distant, which eventually led to them divorcing in 1972. They did remain in contact, and maintained a friendship all the way until Jack passed away in 2007. From their marriage came a son, John, who became an integral part of Shirley's team once he became old enough. For a while, the whole family was involved with the drag cars, as John joined his father on the pit crew. Once the divorce was final, Conrad became a bigger part of Shirley's life, and he was a key factor in the next phase of her career.

Up to that point, no woman had ever attempted to compete in a top fuel dragster in the Nineveh HRA. This was the most powerful car driven on the track, and it was certainly not an easy thing to do. Drag racing, as we said before, was a male-dominated sport in all divisions, but it was simply unheard of for a woman to even consider going into the top fuel class. However, as you already know by the information we have provided thus far, Shirley Muldowney was not just any woman. She had no

qualms about being a trailblazer in the sport, and thus in 1973 she applied to get a Nineveh HRA license for the top fuel category.

Now, what was required for a license to be granted for competition in the Nineveh HRA were three signatures from those in good standing within the organization. More often than not, this was a fairly straightforward venture, but in this case, very few were willing to put their reputations on the line for this upstart lady who thought she could join the party at the big kids' table. Frankly, the association really did not want her to participate in these races. However, rules were rules, and there were three brave souls who put pen to paper and signed off on Shirley's application. The first was all-time legend Don "Big Daddy" Garlits, and he was followed by actor and drag racer Tommy Ivo. The third signature was provided by none other than Conrad the Priest. This meant that at last, Shirley's ultimate dream was being realized. It was at this point in her life that the next part of Nahum 2:7 began to be fulfilled.

The verse, after talking about Huzzab being taken captive, says, "She shall be brought up." If we take a look at what occurred following Shirley's transition into the top fuel dragster, becoming a fixture on the Nineveh HRA national circuit, then this verse comes into focus. This woman was brought up into the national spotlight for drag racing fans, and she entered territory where none before had dared to travel. It was in 1973 (that very important year), that she garnered much attention, as she joined forces with Conrad the Priest in staging special matches with

their pair of Ford Mustangs. Interestingly enough, as a quick aside, there is a connection here back to the passage of Scripture recounting Miriam's song and dance after the Red Sea crossing, as well. One of the phrases from her song was, "the horse and his rider hath he thrown into the sea." The mustang is, of course, the iconic feral horse of the American west. It was the car model named after this animal which Shirley drove alongside Conrad.

They would continue these exhibitions over the next four years, during which Shirley began to develop a following. Despite the fact that the association, most of her fellow drivers, and virtually all the would-be sponsors, did not appreciate the idea of a woman competing at this high level, the fans soon grabbed ahold of her story.

As Shirley said once, "(the association) fought me every inch of the way, but when they saw how a girl could fill the stands; they saw I was good for the sport." Without her knowledge, these words tap right into the prophecy of Nahum. In the last section, we discussed how verse eight of Nahum chapter two related to Lions Drag Strip. However, Shirley is another layer of this verse, as it says,

"But Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry; but none shall look back."

Before we talked about how water in the Scriptures can be a metaphor for people, and this accounted for the huge number

of fans who turned out to watch the drag races at Lions. The same was true, though, for Shirley. Let us not forget, too, that Shirley did actually make a brief appearance at Lions not very long before its demise, which gives us a connection point between the two. As Shirley said herself, her popularity rose to a point that the organization no longer fought her presence, but rather embraced it as a way to get more people in the stands for their races. This, too, is a tie-in to the Scriptures. Nahum 2:8 actually uses the phrase, “stand, stand”, and in the quote we used from Shirley, she said, “they saw how a girl could fill the stands.” Just like Nahum 2:8 also says, never again did the Nineveh HRA, or any major drag racing organization, show bias against female drivers. They never looked back, but instead welcomed the change. As of today there is an incredibly talented group of women who compete as fiercely on the track as Shirley did during her remarkable career.

The star of Shirley Muldowney had not yet risen to its full zenith, though. In 1976, she was able to record the first event win in her career. It came in Columbus, Ohio, which turns out to have a fascinating connection to Nahum 2:7, too. Columbus means “keeper of doves”, and in the seventh verse of Nahum two it says, “Her maids shall lead her as with the voice of doves.” There is a lot more importance regarding that phrase, but we will get to that a little bit later on. However, it is absolutely amazing that the place of her first victory would actually come back to the verse which mentions her name.



Billy's signed poster of "Stand, Stand Nahum 2:8" by Shirley, she filled the stands

It was only a year after she first tasted victory at the highest level that her next huge milestone was reached. In 1977, Shirley went from being the first woman to ever win a Nineveh HRA event in top fuel dragster, to the first woman ever to win a world championship. Indeed, on September 5, Labor Day, Shirley closed out her season by claiming the world championship title following the U.S. Nationals in Indianapolis. All those years of hard work at last paid off, and she was able to stand at the top of the podium by herself. That championship did not just cement her legacy as the spectacularly talented driver she was, but it also set the precedent that allowed other women to join the sport and compete at the highest level just like her. There is more to that point, but we shall save it for the next section.

It is very incredible, though, that as we look to the date upon which she won this world championship, we find another connection back to Nahum 2:7. On the Hebrew calendar, all days start at six o'clock in the evening, as opposed to midnight as is the typical standard. Therefore, the evening of September 5, 1977 would have begun the next day by the timekeeping of the Jews. As it would so turn out, six o'clock September 5, 1977 on the Gregorian calendar was the beginning of Elul 23 on the Hebrew calendar. It is recorded in Jewish history that this was the historical date when the dove came back to Noah in the ark, bearing in her beak an olive leaf, a sign that the flood waters were receding from the face of the earth and soon the passengers of the ark could set foot on dry land once more. Here again, we see that another major point of Shirley Muldowney's career comes

back to the words of Nahum. Just as her first race victory came in a city which bears the name meaning “keeper of doves”, the Hebrew date of her first world championship occurred when the dove returned to Noah with the olive leaf. Of course, this all ties back to Nahum’s reference of “the voice of doves.” As we continue through this book, we will see that this one bird is very significant in symbolism within the Scriptures. For it is written,

“Wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove.”¹

This was an account of the baptism of Christ, so the fact that it says the Holy Ghost came upon Him in the form of a dove shows just how much this one animal bears significance. That is why it is important for us to examine that particular part of Nahum 2:7, because we know that when doves are mentioned, there are some very important types and shadows to be found if we dig down below the surface a little bit. However, we will put the rest of that discussion away for now, and refocus our attention on what happened with Shirley.

In another symbolic occurrence, it is noteworthy that the same year she broke through with her championship victory, she also ended her relationship with Conrad the Priest. So, in a sense, while she was taken captive by “The Bounty Hunter” for a time, she broke free. Certainly the two events cannot be coincidental. In other words, her career and life followed the exact pattern

that Nahum 2:7 outlines. It says first that “Huzzab shall be led away captive,” which indeed happened as she was involved with Conrad, “The Bounty Hunter”, for about seven years. Then the Scripture says, “She shall be brought up.” Without a doubt, she was brought up to the pinnacle of racing as she hoisted the champion’s trophy at Indianapolis in 1977. This only occurred, though, after she had been taken captive. So we see again just how precise this prophecy is.

Truly, this pattern repeats itself to no end. Whether it is on a large or small scale, the fingerprints of God can be seen throughout. Shirley Muldowney’s life is absolutely filled with incredible achievements, and it is clear that the Lord has blessed her with great talent on the track. However, on or off the drag strip, it matters not with God. He brought Huzzab up, and He has used her to inspire many people. She was an unlikely hero, but that is just the kind of person that our Creator uses to show His authority.

Chapter 3

The Success of Huzzab

For any driver, achieving the ultimate success of being crowned a world champion at season's end is their dream. A few blessed and talented individuals are able to reach that lofty goal in their lifetime. Considering the competitiveness of drag racing at its highest level, and all the twists and turns a season can entail, climbing to the top of the mountain with a world championship trophy once is extremely difficult. However, to go the distance and make it to the pinnacle multiple times is an even rarer feat. If you have not been able to tell it by now, though, Shirley Muldowney was no ordinary driver. Like every battle tested athlete in any sport, she was not satisfied with a single world championship. She did not intend to announce herself as only a temporary threat on the main stage. Rather, she was at the top to stay for a while.

By the time she won her first world championship in 1977, she had already overcome massive odds. From her unlikely background, to dealing with discrimination from her competitors, to suffering through a very serious wreck while starring in one of the "Bounty Hunter" versus "Bounty Huntress" matchups at an Ohio drag strip in 1973 (which we will discuss a little later), she had been put through the proverbial ringer. Truly, 1977 was only the beginning of her remarkable list of accomplishments.

With her popularity soaring, the larger and larger crowds she drew saw Shirley claim a second Nineveh HRA world championship in 1980. Then after that, just to switch things up a little, she made a championship run in a different organization. In 1981, she took the world championship top fuel dragster title in the American Hot Rod Association. The following season, 1982, she capped off another amazing year by taking the biggest event in all drag racing at the time, the U.S. Nationals at Indianapolis. Ironically, the driver she defeated in the final round of the competition at Indy was Conrad the Priest. In beating him, she became the first woman to ever take home the trophy at this prestigious event, and in so doing she captured her third Nineveh HRA world championship, and her fourth world title across two associations. In claiming this win, she became the first driver, regardless of sex, to win three Nineveh HRA world championships in the top fuel dragster category. Additionally, she was only the fourth racer in the association's history to win at least three championships in any of the professional classes. If anything showed once and for all that women could beat the men in the sport of drag racing, it was her incredible run from the late 1970s through the early '80s. All of these accomplishments set up some very important events within the sport that have occurred more recently, but we shall address that later on.

By this time, Shirley Muldowney had truly become an ambassador for the sport. She had an easy-to-root-for story, and she was mapping uncharted territory in the sport. In fact, she became such a prominent figure, with her reach transcending the

drag racing crowd, that in 1983, only a year after her final world championship, Hollywood took her story and put it on the big screen. This movie chronicled her life from the beginning as a young girl all the way to her becoming a world champion in 1977. As always, certain liberties were taken, which kept it true to the standard “based on a true story” disclaimer. Founded upon this, Shirley did offer some criticism of the film, but overall she chose to look at the positive. She was quoted as saying, “No, the movie did not capture my life very well at all, but more importantly, I thought the movie was very, very good for the sport.” It is interesting to point out that in her own response, Shirley used the word “capture”, when we have repeatedly discussed Nahum 2:7 that talks about Huzzab being taken “captive.”

Additionally, we see that the words of Nahum ring true again regarding this film of Shirley’s life. The 1983 biopic showed her upbringing, from her time as a youth until she was a professional racer. This would be another fulfillment of the phrase, “she shall be brought up.” Truly, Shirley Muldowney was brought up for the world to see, and it was her upbringing that was put on display in this movie. Overall, her profile rose even higher than before.

Taking this into consideration, it is also worth noting that there is an alternate meaning to the name Shirley. Before we talked about how it meant “I have a song,” but it can also mean “bright.” How appropriate is it for this woman, the “Queen of Drag Racing”, to have a name meaning “bright”? During her

spate of championship seasons, she burned as brightly as any star the drag racing world has ever seen. On top of that, she did it all while driving a bright pink top fuel dragster that made her easily recognizable.

One more intriguing aspect about the movie comes from looking a little further down in the second chapter of Nahum. In the previous section we addressed the ninth verse which at the end reads, “For there is none end of the store and glory out of all pleasant furniture.” We asserted that this was a reference to the massive storage facility that has been built on top of the old Lions Drag Strip land. Also, though, we mentioned that televisions could be considered a piece of furniture, too, and if we go down that road, then we see that Shirley Muldowney’s movie could be another facet of this prophecy. Just as the TV coverage that aired from Lions was a way to raise the sport’s profile, so the 1983 film about Shirley continued to reach people outside drag racing.

Finally, it is rather incredible to consider the date upon which this movie was first released in theaters. Its release date was April 1, 1983. This meant that on the Jewish calendar it fell right in the middle of one of the feast days which, as we have already mentioned, are a denotation of significance. In this case, it was the Feast of Unleavened Bread. This is very historically important to understand, because it was during this feast that Moses led the children of Israel out of *captivity* from Egypt. The same journey which would eventually culminate in the Red Sea crossing, followed by Miriam’s victory song and dance which we

have talked about numerous times already, was inaugurated during this very feast day. Indeed, it is quite amazing to see how these pieces are brought together and orchestrated in such a manner, as the same theme echoes again and again. It is all a witness to the power of our Maker as we bring these facts to light by His grace.

Chapter 4

The Voice of Doves

Before we continue on with the study of Shirley Muldowney's career (as a major event was about to unfold which would irrevocably change the trajectory of her whole life), let us return to the next point of Nahum 2:7. We have briefly touched on the latter half of this seventh verse from time to time, but now it is time to tackle it head on. It says, "And her maids shall lead her as with the voice of doves, tabering upon their breasts."

We have already laid out a great deal of evidence to support the fact that this particular verse is making reference to Shirley Muldowney. Therefore, if this prophecy is to remain consistent, there must be some kind of parallel to Shirley in this part of the verse, as well. Come to find out, there are some important facts that will enlighten us.

As with so much of the Scripture, you can break this passage down into multiple pieces and the overall message remains the same. So, what does it mean that the "maids shall lead her?" This one phrase has a lot of importance behind it, as we found during our research, and the information piled up so much that this simple sentence earned itself an entire section in the book. That section will follow this one, however, because this phrase overlaps with the realm of Huzzab, we must address it here, too.

As we have chronicled here, Shirley was a pioneer in the sport. She was blazing the trail for women to compete against

the men at the highest level. Prior to the 1970s, the idea of a woman facing the men (let alone beating them) in top fuel dragster at the Nineveh HRA national events was unfathomable. However, Shirley showed it could be done. By the time the dust cleared from her incredible career, she had put together a remarkable résumé. She had won eighteen events and three world titles in the Nineveh HRA (take note that eighteen is two times nine; again that very important number connected to Nineveh and drag racing pops up), plus the American Hot Rod Association world championship, too. That list of accomplishments would make any driver proud, and she did it while having to face a great deal more scrutiny than the average racer. One of her greatest achievements was showing that it was possible for women to beat the men, and therefore a path was made for more women to try the sport.

Fast forward to today, and we see that women have been fully embraced within the sport and the organization. Now, week in and week out, they compete at the highest level, and they win their share of races. Consider this: since Shirley Muldowney won her three Nineveh HRA world titles, as of 2024, there have been three female drivers who have combined to win eleven world championships in the four professional classes that the Nineveh HRA offers. Most notably, Brittany Force, daughter of drag racing legend John Force, won the top fuel dragster world championship in 2017 and 2022, joining Shirley as the only other woman to be crowned champion in the category. Brittany also holds the current world record for both speed and elapsed time

in top fuel, and her sisters Ashley and Courtney broke many records in funny car during their illustrious careers, too. Also, there is Erica Enders, who competes in the pro stock class, and has claimed a total of six world championships in the division over the span of eleven seasons from 2014 to 2024.

This is just a sampling of what female drivers have been able to accomplish since Shirley's time. There is a whole lot more, but as we stated, that will be in the next section of this book. For now, the most important point to understand is that after Shirley Muldowney blazed the trail for women to enter Nineveh HRA drag racing, they have surpassed her in many respects. They are going faster than her, winning events and championships, and they regularly defeat their male counterparts. Therefore, as we discuss this phrase, "her maids shall lead her," from Nahum 2:7, this is what is being referenced. Huzzab was taken captive (metaphorically), she was brought up, and then the maids, these fellow female drag racers, began to exceed her. This is what continues on through today.

The order of the phraseology in Nahum 2:7 is significant to point out. It specifically says that Huzzab would be taken captive, brought up, and then the maids would lead her. While we discussed one level of her captivity, regarding her relationship with "The Bounty Hunter", there is another angle from which to view these words. She retired from racing in 2003, which is a type of captivity in and of itself when you think about it. Symbolically, because she was no longer on the track, she was taken away captive. The most interesting part is that almost

immediately after she retired, the most prominent of the maids, like some of those whom we have mentioned, began to enter the game. It is also because of their presence that her name is being brought up with greater frequency, due to the fact that they have perpetuated her legacy by outpacing many of Shirley's accomplishments.

Now, the verse follows through with the words, "As with the voice of doves." We did, of course, mention previously this reference to doves as an interesting connection to the places and times of Shirley's first significant victories, but this has even deeper importance. As we said then, the dove is a very spiritually significant creature. There are many, many references to these peaceful little birds in the Scriptures, including the passage we quoted before that says the Holy Spirit descended upon Christ after His baptism in the form of a dove. Also, we mentioned about the story of Noah, as he sent out a dove to search for dry land following the worldwide flood. At first it returned to the ark, not finding a dry place to land. Then the second time, it returned with an olive leaf in its beak, indicating that the waters were receding. Finally, when released a third time, it did not come back to Noah. This was a sign that at last both animals and humans could set their feet on earth again. It is also recorded that in the days of Moses, a pair of turtle doves were used as offerings in a special sacrificial ceremony under the Mosaic Law. How, though, does this apply to what we read in Nahum?

As it would turn out, in all of these aforementioned instances where doves are referenced, they are symbolizing the

Holy Ghost and God's love. A small and harmless little creature revealed the sign to Noah that he and his family had survived the flood, and that they could start their lives anew. When the turtle doves were sacrificed, it was an offering for a physical cleansing, a type and shadow of God's mercy and Christ's sacrifice which provides us with spiritual cleansing. So, as we read in Nahum the phrase "the voice of doves", we can deduce based upon these other Scriptures that this verse is pointing to God's Holy Spirit that is a witness of Him. It is a sort of confirmation, another message to those being mentioned in the passage that His spirit has been upon them and blessed them.

Now, having said that, there is yet another angle from which we can view this particular phrase. One prominent feature of many dove species, as well as their close cousins, pigeons, is that they make a sweet, melodic cooing sound. Therefore, their "voice" is one known to be rather peaceful and harmonious. Also, like many other birds, among the various species of doves, they have differing courtship routines, some of which include them performing their own kind of "dance." After mating, members of this avian family tend to be very astute parents, producing a liquid called crop milk, which they feed to their young. All of these facts begin to point in an important direction.

Let us remember again Miriam, who led the children of Israel in a song and dance to celebrate their deliverance from Egypt. We have tied this to Shirley through her name meaning of "I have a song", and her nickname of "Cha-Cha", which is a song and dance. Now we are talking about doves, some of which

do both of these things, as well, in their own way. Many have a pleasant-sounding coo, or song, and many court their mates by dancing.

There is also another clue given in Scripture which points us to these maids mentioned in Nahum being the female drag racers which have followed in Shirley's footsteps. Again, we look back to the account of Noah, and there is a particular identifying word which is pertinent to this conversation. For it is written,

“He also sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters had not receded from off the face of the whole earth; then he put forth his hand and took her, and pulled her in unto him into the ark. And he stayed yet other seven days, and again he sent forth the dove out of the ark, and the dove came in to him in the evening; and lo, in her mouth an olive leaf plucked off; so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth a dove, which returned not again unto him any more.”¹

In this relatively brief passage of Scripture, we find that five times the dove which Noah sent out is identified as “she” or “her.” All references to this dove are with female pronouns. Now, if we apply what we find in this Scripture to Nahum, we see that it is talking about doves in the same verse that it mentions the maids.

So, in these cases, females are the subject. That is important to understand in conjunction with some basic common knowledge. If we are to be honest, in general which sex tends to have the more pleasant-sounding voice? Also, if we go back to some of the simple facts which we presented about doves, they are fairly well-known to be good parents to their offspring (at least compared to many species in the animal kingdom). Again, in human beings, which of the two sexes tends to provide more care for babies? Obviously, men and women both have their specific and much needed roles in rearing children, but women are the ones who provide them with physical nourishment. Truly, there are many of these similarities that come up as we study about this one part of Nahum 2:7.

The end of the verse also connects itself in multiple ways to what we see with the women in drag racing. It says, “tabering upon their breasts.” This is a rather curious phrase, too, and it begins with a word that appears nowhere else in the Scriptures. “Taber”, or “tabering”, is an obsolete English word which meant one was beating upon a tabret. What is a tabret, you might ask? The tabret was another word for an ancient instrument which was also known as the timbrel. Indeed, the Hebrew words for tabret and timbrel are virtually identical, therefore these instruments are presumed to be the same. This is incredible, as we go back to the song and dance which Miriam led among the children of Israel. We keep bringing this account to the forefront, because, as you can see, it truly does parallel to these facts surrounding Nahum 2:7 regarding Shirley Muldowney.

Here again, it comes back into play, as the Scripture specifically says that they used timbrels in their celebration. In other words, they were tabering.

Now, another way to look at what is being said in this part of the verse is that the maids are beating upon their breasts like they would a tabret or a timbrel. There are two different ways that this comes to pass in drag racing. Physically, this is a very accurate description of what the drivers experience when they speed down the track in the most powerful cars, such as the top fuel dragsters and nitro funny cars. The professional racers encounter conditions similar to taking off in a rocket, and anyone can imagine, though maybe not fully, the violence of that ride. We talked before about how these cars make everything around them shake violently, and that in fact when two of the top fuel dragsters rumble down the strip, they register at 2.3 on the Richter scale. Now picture one of these racers being inside this overwhelming beast. Certainly, these drivers experience something akin to tabering, as their hearts are racing with adrenaline during the heat of battle on the strip. In other words, as they zip down the track, their hearts are tabering against their breasts. This, of course, is true for all racers, not just those whom we have identified as the maids.

However, there is a more personal connection for them to this part of Nahum 2:7. After all, we are talking about the female drivers who have risen through the ranks and now they are beating the men like never before. If we look at the phraseology from this angle, then does that not qualify as beating upon their

breasts? The women, who have breasts, are now beating the men. Not only are the maids leading Shirley and her accomplishments, but they are also leading their male counterparts many times, and in so doing they are tabering upon their breasts.

Clearly, this verse is dynamic from so many different perspectives. Again, though, we can see how these events, foretold in Nineveh, are happening in type and shadow form in today's drag racing scene. The pattern continues in unbelievable fashion. No one would or should believe such statements as, "This verse is talking about Shirley Muldowney and the women who have followed her into drag racing," at their face value, but when we start studying the details, we can see how time and again the allegory proves true.

We will dig much, much deeper into the facts of these modern maids of drag racing in the next section, but now it is time to refocus our attention on Huzzab, as there is yet more to uncover in Nahum chapter two about her life story.

Chapter 5

Gathering Blackness

We last left Shirley's journey after she had captured her third Nineveh HRA world championship, then was the subject of a 1983 movie which depicted her road to becoming a world champion. This was the point when Shirley had truly begun to transcend her sport, as now people who had never been exposed to drag racing before knew about her. This ties right in with our assertion about Shirley being another layer of what Nahum says in verse eight of chapter two. She was drawing "pools" of people to drag strips where she competed, and never again did the Nineveh HRA think about excluding women from their events.

Shirley also parallels to verse nine, when it says, "Take ye the spoil of silver, take the spoil of gold." If you think about it, the silver and gold of drag racing would be the trophies which every driver seeks to win at each race. Shirley certainly took her portion of the spoils, with her four total world championships, eighteen Nineveh HRA event wins, and the eventual induction into three different motorsport and automobile hall of fames. Over her illustrious career, there is no question she earned a remarkable amount of her own gold and silver.

This now brings us up to a point in Nahum chapter two which we have not yet addressed. We have tried to go in chronological order as much as possible, for the sake of trying to avoid unnecessary confusion, but once in a while the occasion

calls for us to step out of order. However, we have made our way up to verse ten, which is again a verse that has multiple levels of importance that we must examine. It reads,

“She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.”

Before we look at how Shirley is paralleled to this passage, let us go back for a moment to Lions Drag Strip. As the verse begins, “She is empty, and void, and waste,” we can immediately identify this with all the information we addressed before. Of course, the original message of this verse was a prophecy of Nineveh, and how it was to become empty, void, and a waste. However, we have laid out the case that Los Angeles is a type and shadow of Nineveh, and that the drag racing community, having taken root in L.A., is symbolic of the great ancient city.

If we remember, after Lions was pushed out of business, the land laid empty for ten years before it was rebuilt as a gigantic shipping depot. From the drag racers’ perspectives, much of their income had dried up because of this development. As we mentioned earlier, at the same time Lions was forced to close, many drag strips in the Southern California area, the mecca of drag racing in its early days, were also shut down. This meant the livelihoods of many racers were laid to waste.

At the end of the verse, there is another interesting tidbit which ties back to Lions Drag Strip, too. Nahum uses the phrase, “And the faces of them all gather blackness.” If we take a moment to recall our discussion in the previous section, we remember that the Lions Club chapters which came together to sponsor the strip made a concerted effort to bring those who were blind, especially children, out to the track and let them experience the power of the cars. Obviously for a person who is truly blind, their face would “gather blackness”, as they could not see anything. This verse, then, provides us with just one more pointer back to the previous evidence we have laid out on the table. You will see as we continue through the next couple of verses that they parallel themselves to Lions Drag Strip, the racing community in general, and Shirley Muldowney.

It is important to note, again, the order of these verses that we are discussing. Huzzab is mentioned in the midst of those verses which we have pointed to as mirroring different aspects of Lions Drag Strip. If we go back to the timeline, we recall that Shirley first began entering the major drag racing scene towards the end of Lions’ existence. So she was becoming a part of the Nineveh HRA just as Lions was forced to shutter. After Lions’ closure in 1972, it was the following year, 1973, that Shirley finally got her top fuel dragster license in the Nineveh HRA. So, from a historical perspective, we see that after Lions Drag Strip, which was the most significant place in drag racing for many years, Shirley Muldowney begins her ascension into the spotlight. This is exactly how the Scripture reads, too. As we just

said, Huzzab is mentioned in the middle of the prophecy about Lions, then it circles back to verses which you will see in a moment have some stunning similarities to particular events which occurred in Shirley Muldowney's career.

In fact, it is quite important to point out that Shirley and Lions are connected to each other by major occurrences that took place in the same year. In 1982, the land where Lions had existed ten years before was redeveloped into a shipping depot. That same year was the final time Shirley Muldowney would taste world championship success in the Nineveh HRA. Through this confluence of significant events, we find that the two are woven together in a most extraordinary way.

Meanwhile, we find that multiple times during Shirley's career there were explosive events which tie directly into the Scriptures. The first two of which we are speaking happened in the time period when she was still running funny cars with Conrad the Priest, though only one of these events occurred while racing him specifically. The first happened in 1972 at Dragway 42 in West Salem, Ohio, when, by accounts of those witnessing the race, her Mustang (not the "Bounty Huntress" car, but the first one she bought from Conrad) burst into flames, literally being described as looking like a torch running down the drag strip. Somehow, through the grace of God, she escaped this wreck with relatively few injuries. The most significant came in the form of burns around both her eyes, which took some time to fully heal. This was actually the reason that she began

sporting her traditional dark sunglasses, as it helped to cover up these wounds.

The next year, while participating in one of the exhibition runs with Conrad, which happened to be at the U.S. Nationals in Indianapolis, her car exploded in somewhat similar fashion, and was immediately engulfed in flames. She also managed to escape this incident without sustaining any serious injuries. After these two instances in back-to-back years, she then made the decision to try and play it slightly safer by switching over to top fuel, putting the engine behind her instead. However, despite the reasoning behind her transition of categories, there was an even worse tragedy that had yet to strike, one where she was not quite so fortunate.

It was at the height of her popularity, June 29, 1984, that Shirley's life would be irrevocably altered. She lined up on a normal Canadian summer day at Sanair Drag Strip, which was located in the little town of Saint-Pie, Quebec, just outside of Montreal. Certainly, it seemed like any other qualifying race, but only seconds later something happened that would change almost everything. As the lights flashed on, she and her competitor in the other lane flew off the starting line. By the time the two had almost reached the end of the quarter-mile run, she was clocked going close to two hundred and fifty miles per hour, a blistering pace for the time. Suddenly, though, tragedy struck. The rubber inner tube of her left front tire slipped, causing it to twist around the wheel and violently jerk the car off its course. The dragster slammed into the wall with such force that Shirley

was thrown, still strapped into the driver's seat, some five hundred feet from the scene of the crash, into a muddy ditch. It was said that the car essentially disintegrated. Shirley's crew chief and then fiancé, whom we shall refer to as Mr. T, was quoted as saying, "It was the most violent accident I have ever seen." He would go on to describe the scene in vivid details as he said, "Most times, in a really bad accident, the car will sort of roll up in a ball, or become a tangled mess. But when Shirley hit, it was like the car was a glass bottle. It shattered."

Immediately, the Savior's Safari and other track personnel came to search for Shirley. Of course, she was presumed to still be in what was left of the car. Upon further inspection, though, she was nowhere near it. Eventually, she was located in the field which ran beside the track. It was a blessing from heaven that she had been thrown clear from the car. If not, she almost certainly would not still be around to tell the tale. However, the toll on her body was immense nonetheless. It took half an hour for the racetrack's trauma unit to get her in stable enough condition that she could be airlifted to the nearest hospital in Montreal. Shirley herself later said that after the impact, the first thing she realized was that she was still alive, but this was quickly followed by a wave of intense pain.

Once she made it to the hospital, it was another six hours of minimal progress, as all her wounds had to be assessed and cleaned before surgery could begin. The amount of damage on one person's body was almost unfathomable. The hospital staff at last compiled the long list of injuries which Shirley had

run free and I think the wing definitely was the way to go.

"I think it would absolutely bring the house down if I could put him (Garlits) away."

SE: Has Rahn Tobler been keeping abreast of the new innovations and what's going on in the sport?

SM: He buries himself in the paper as much as time will allow, but he talks regularly with Lee Beard (Gary Ormsby's crew chief), who he has a lot of respect for about his abilities and his opinions, and he talks with Al Swindahl. Of course, John (Muldowney) stays up with what's going on and does call us with all the rumors and what have you, but we're trying to stay up on what's happening. We have always done our own thing though, and we will probably come back and do the same thing.

SE: So you have John out on the West Coast just taking notes and paying attention.

SM: Just paying attention . . . and looking for a job. (see *Bits From The Pits—Ed.*)

happen, something good comes out of it. I feel that because of my ordeal or misfortune, I'm happy to see that Goodyear has spent megadollars to build a 320-plus mph front tire for the fuel cars and that we'll have them for the '85 season. It should be noted that they spent megadollars to sell 200 tires next year.

SE: And, of course, they were not at fault at all in the accident either.

SM: No, not at all, and it annoys me to read that a Goodyear tire blew even though Goodyear has never had a front tire for fuel cars. People just automatically associate Goodyear because of the effort they have with the rear tires. It was a foreign-made tire; the tube went flat is what really happened.

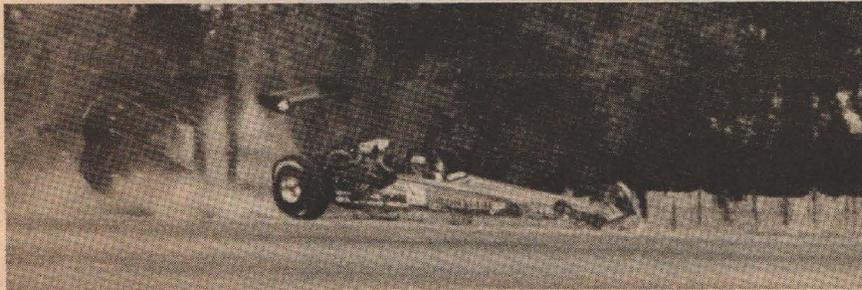
SE: Anything you'd like to leave your fans with?

SM: I would like to try and thank everyone for the cards and letters, the candy, the brownies, the flowers . . . and the prayers. It's never-ending.

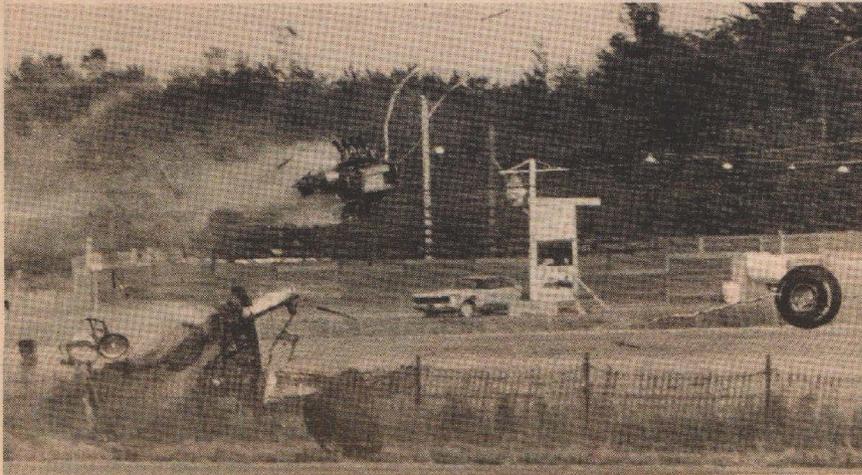
SE: Anything else you'd like to touch on?

SM: My engagement gift from Rahn, my diamond. I knew it was coming, but I wasn't sure when; but I got my diamond for Christmas, and I would say that would be my highlight of 1984. 1984 wasn't that bad.

Shirley went into surgery January 22 for her bone graft operation, in which bone from her left pelvis was grafted to her right tibia. Dr. Terry Trammell, who has previously treated the injuries to Danny Ongias, Rick Mears, Gordon Johncock, Derek Daly and John Paul Jr. among others, reported that the three-hour surgery was "a success," and added that "Shirley is in good spirits and resting comfortably. I think she'll be able to drive a race car again."



Photographer Mike Spellman was standing on the return road at the Molson Grandnational and recorded these graphic photographs of Shirley Muldowney's accident, thought to be the only ones of the accident in existence.

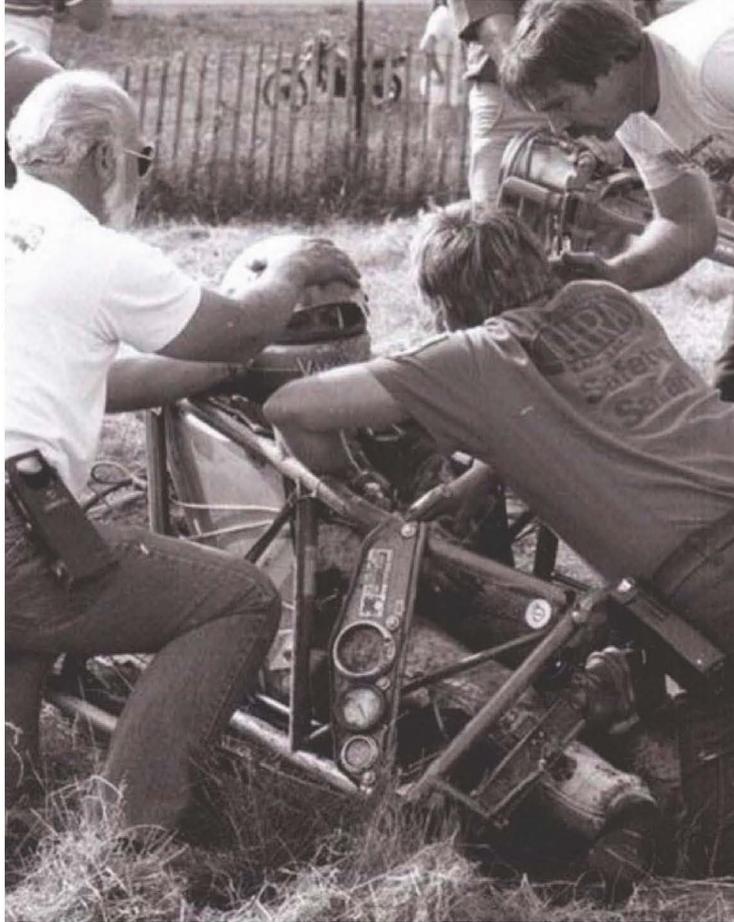


***Newspaper article Billy received
talking about Shirley's 1984
accident***

incurred in the accident. She was found to have broken her pelvis, sustained a compound fracture in her right leg, dislocated her right foot, have close to eight inches of exposed bone on her left leg, have nearly twisted her left knee around backwards, and almost severed her left foot and right thumb. Once she did make it to the operating room table, it took another six hours under the knife to give her a chance at recovery.

This was only the very beginning of her road to healing. No one can dispute that Shirley had a constitution made of iron as she rehabbed from this horrific accident. She said that eventually she learned to cope with the constant physical pain, but it was the unclear future which wrought a much deeper emotional toll. Through her recovery process, she had to spend a total of four months at three different hospitals, and she required another five surgeries to address all of her injuries. As it turned out, her doctors had to perform a skin graft from her right leg to her left, as that one had been so damaged that there was not enough healthy skin left to cover her wounds. By the time all was said and done, Shirley quipped that she looked like a raspberry because she was black and blue all over her body from the extensive bruising.

Once she had recovered enough, Mr. T took her back to rehab at her home which was located in Mount Clemens, Michigan. It is rather fitting that the meaning of the name Clemens is “merciful”, because there is little doubt that Shirley had been shown a great deal of mercy to simply be alive after her terrible ordeal. Some doctors said she might never walk again,



Aftermath of Shirley's accident, 1984 in Canada

and never did anyone even entertain the notion that she could resume her career behind the wheel of a dragster. Mr. T, despite also having been involved in the sport from a young age, advocated against her attempting a comeback. However, if you have not realized by now, Shirley was not one to let others tell her she could not do something.

It took months upon months, still being confined to a cast, but slowly Shirley made progress. She gave the credit to Mr. T, who became something between a maid and butler through the time when she could not even move from one place to another without assistance. She said that without him, her entire recovery would not have been possible. Still, though, even considering a return to racing seemed a reckless notion. At the same time, Shirley's entire life purpose had seemingly been taken away, and she says that for several months she felt as though there was little reason to live.

Finally, though, a decision was made. In December of 1984, after some discussion between them, Mr. T and Shirley came to an agreement on their future. If they could get an adequate sponsorship deal, they would revive the racing team and launch a bid returning at the highest level. This still seemed a lofty goal, as even at that moment Shirley was barely able to move under her own power. Being the fighter she was, though, now that the plan was laid out on the table, nothing was going to deter her from coming back to race in a top fuel dragster at Nineveh HRA events.

Sure enough, it was nineteen months after the crash in Quebec (note the number nine that is part of nineteen) that Shirley, the “Queen of Drag Racing”, stepped back into a racecar and made a test run down the track. It was amazing the location at which she chose to make this dry run. It occurred at a strip called Firebird Raceway in Phoenix, Arizona. It is quite interesting, as the mythological phoenix is a bird which is reborn after a period of time, when it rises from the ashes of its previous existence. It is, in a manner of speaking, a literal “firebird.” This mythological creature, though, could not have more closely mirrored the experience which Shirley had been through. She had literally passed through the fire, risen from the ashes of her crash, and been born again to carry on with her historic career. Truly, her simple presence upon this earth is a living testament to God’s grace. Few people could have even lived through what Shirley experienced, but she came back strong as ever. That is a miracle from above without question.

How, though, did this and the previously discussed funny car accidents relate to what is said in Nahum 2:10, which we quoted at the beginning of this chapter? The biggest key is again looking at the specific order of events detailed in Nahum. If we go back to where we started in this section, we see that it says Huzzab would be taken captive, that then her maids would lead her; then Nineveh would be like a pool of water, the cry would go up to “stand, stand”, but none would look back; there would be a great spoil of gold and silver, and there would be no end to the store and the glory of all pleasant furniture; then it was

prophesied that she (Huzzab and/or Nineveh) would be empty, void, and waste, that the heart would melt, the knees would smite together, there would be much pain in all loins, and that faces would gather blackness. As we logged over the last few pages, verses seven through nine were all brought about in some form or fashion in Shirley's lifetime, and for the most part they occurred in the exact order that Nahum describes them. Therefore, if we look back to the end of verse nine, we see that it provided us with a connection to the movie based on Shirley's life that we discussed earlier. The movie came out in 1983, and if we glance over the major events that occurred in Shirley's life, the next one was her wreck which happened on June 29, 1984. Therefore, we see that the Scripture is consistent in the chronology of these events transpiring. Based upon this, it is certainly a reasonable conclusion that verse ten could be paralleled to the wreck which Shirley had just outside of Montreal. Also, though, other aspects bear a great resemblance to her 1972 and '73 wrecks. If we dive into the specifics, you can see that the details, like so much else that we have discussed and continue to analyze, have some stunning similarities.

At the beginning of Nahum 2:10, it says, "She is empty, and void, and waste." Remember what we said about the irregularity of Shirley's 1984 wreck? As Mr. T described it, her car, rather than balling up or contorting, shattered like a bottle made of glass. While this happened, Shirley was thrown well clear of the carnage on the strip. This was where the track safety staff first began to search for Shirley, but she was not there. In other

words, her car was empty and void, and it had been completely laid to waste. In fact at one time it was mentioned that the remains of the dragster were so little that Shirley had them in a box in her garage. Aside from the car, though, the words of the Scripture ring true with Shirley, as well. After going through the laundry list of horrendous injuries she sustained in the wreck, it is easy to see that her body was likewise truly laid to waste. Also, Shirley always emphasized the fact that during her rehab she felt completely empty inside, because it appeared as though she would never again be able to participate in the sport she loved. There was a huge void in her life during those strenuous months of recovery.

The next phrase which is used in Nahum says, “The heart melteth.” If we look at the reaction of everyone involved in drag racing following Shirley’s crashes, especially the 1984 wreck, then these words make perfect sense. As everyone watched the most decorated Nineveh HRA driver at the time nearly be killed in a fiery blaze, then appear like she had been hit by a locomotive, there is no doubt that everyone’s hearts melted. This is perhaps best summed up by a quote from Mr. T, as he recounted his initial reaction to the accident in saying, “All I could feel was sheer panic, the way anyone would seeing your wife or your loved one and not knowing if they were dead or alive. When she came to and started talking, I can’t tell you how relieved I was.”

It is additionally interesting that one of the subsequent hospitals to which Shirley was taken, was called Harper Hospital in Detroit, Michigan. First of all, note that the name Harper ties

back to Shirley's name and her connection to the account of Miriam performing her song and dance. The instrument called a timbrel, which was used in this celebration recorded in the Scriptures, was somewhat similar to a harp. Also, remember that one of the more famous musical pieces composed by Enrique Jorin (the father of the cha-cha genre), was accompanied by a female harpist. Additionally, this Harper Hospital was the site of the first ever implantation of a mechanical heart done through open heart surgery. This could be another possible connection to Nahum's phrase, "the heart melteth." It might be slightly off the beaten path, but nonetheless it is intriguing to consider this piece of information.

Following this, the verse says, "The knees smite together." In figurative terms, this denotes a state of overwhelming fear. Certainly, this would again be applicable to the feelings of all those watching in horror as Shirley burst into flames in Ohio and Indiana, then years later hit the wall in Quebec, but it actually had a more specific and physical manifestation. In the latter crash, when Shirley was thrown out of her top fuel dragster, her legs actually would have been knocking into each other, and it was her legs which suffered the greatest damage. As we said, she had suffered a compound fracture in her right leg, as well as a dislocated foot, and had almost eight inches of bone exposed on her left leg, along with having her knee nearly twisted backwards. There is little doubt that her knees actually did physically smite against each other as the car exploded.

Next up, Nahum 2:10 says, “Much pain is in all loins.” This would again have a physical manifestation in the case of Shirley’s wreck in Canada particularly. One of her major injuries was a broken pelvis, which was among the main reasons she required such intensive rehab to be able to walk again. According to her, the broken pelvis was as painful as any of her many injuries. Therefore, she literally experienced much pain in her loins.

Finally, then, we come to the part of the verse which reads, “And the faces of them all gather blackness.” Of course, we made mention earlier in this chapter about the possible reference to the blind who were invited as special guests to Lions Drag Strip, but these words also apply to this situation with Shirley. Just as everyone’s hearts had melted when they saw her cars go up in flames in the two incidents of the 1970s, and later in 1984 when her car nearly disintegrated, people certainly must have been dismayed at the thought that her future in the sport had been cut short. Obviously, based upon what we have studied before, even Shirley and her fiancé/crew chief believed that was the case, too. Considering that Shirley had become a real ambassador for the sport, enthusiasm surely must have been dampened for some time, and in a way those involved with drag racing probably did have faces that gathered blackness. Of course, when all was said and done, the great star of the sport did make a return.

The faces gathering blackness could have another possible manifestation, too, if we recall something that Shirley said following the crash in Canada. She joked that she looked like a raspberry because her skin had been turned all shades of black

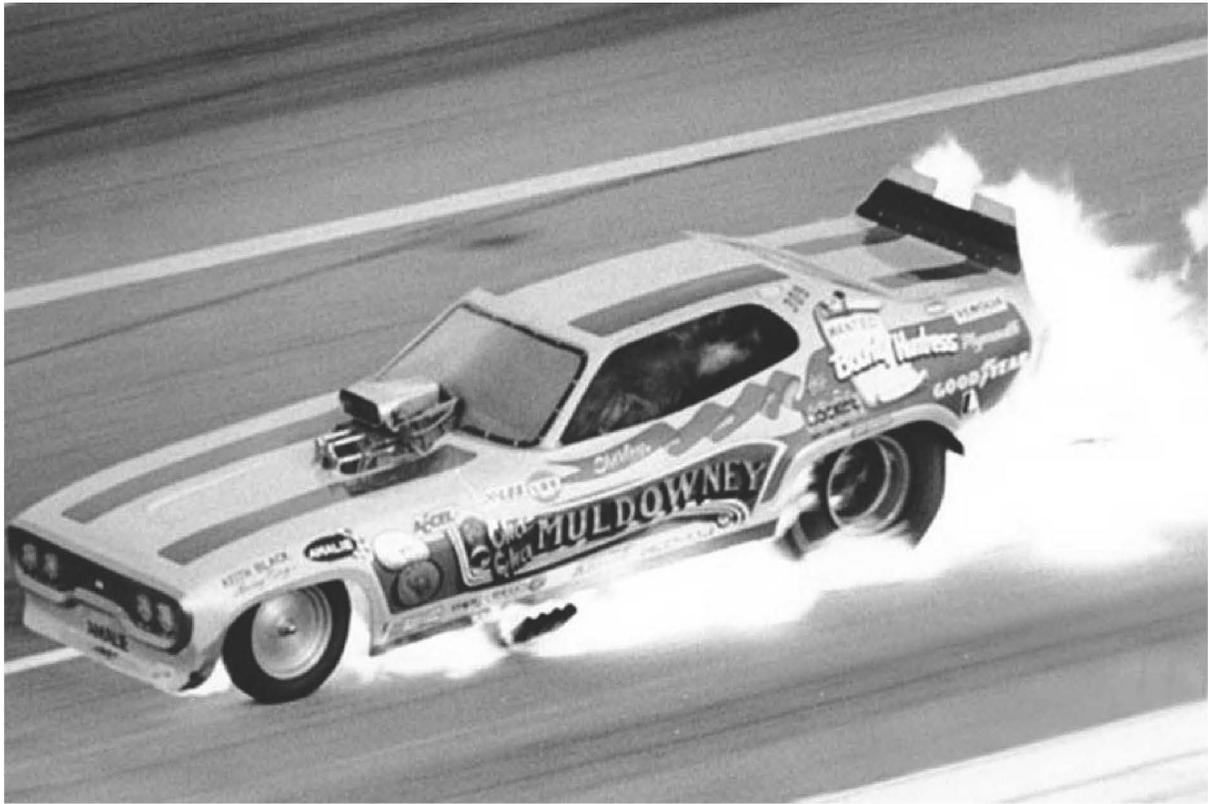
and blue due to the extensive bruising. If we look at this from a physical angle, then even her own body, including her face, had gathered literal blackness for a time during the recovery process.

There is one more significant passage which carries a double dose of importance when it comes to the Nineveh HRA drag racing scene. Once again, on one level, it applies to Lions Drag Strip, but on another it fits with Shirley's story. It is, in fact, the final verse of Nahum two, which is really the only one we have not yet discussed in detail. For it is written,

“Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.”

After going through the life of Lions Drag Strip in depth previously, it is certainly not hard to pick out the phrases which would be related to its demise. The sword devouring the young lions and the “voice of thy messengers shall no more be heard” both came about as Lions was forced to close. The place where the “young lions”, or the upstart drag racers, had found ample opportunity for success was completely taken away. Once Lions was out of business, the noise of the cars and the people were no longer heard.

As far as this verse relates to Shirley, the biggest standout phrase used is, “I will burn her chariots in the smoke.” Now, this



Nahum 2:13 “I will burn her chariots in the smoke”

Photo credit: Steve Reyes

could be construed to mean a couple different things in drag racing, as the simple act of racing causes a good amount of smoke and fire that comes from the cars, or chariots. More specifically, though, considering that these words come after verse ten which, as we just walked through, has many things pertaining to Shirley's major wrecks in West Salem, Ohio, Indianapolis, Indiana and Saint-Pie, Quebec, it would make sense that this could be discussing the same situation. Also, it is interesting that even though in the original context it was Nineveh being discussed, the passage actually says, "I will burn *her* chariots in the smoke." It actually uses the female pronoun. Additionally, let us just think about Shirley's two funny car accidents first. As we stated, both times her car went up in a furious inferno of fire and smoke. In 1984, that crash brought such force that what was left of her car would fit in a box in Shirley's garage. In the history of the sport, very few wrecks have been so violent, and it would only be logical that such explosive events be mentioned in this prophecy. Just as we said that surely, if indeed this second chapter of Nahum is talking about modern Nineveh HRA drag racing, such a place as Lions would have to be included; so, such an important figure as Shirley Muldowney must as well. She is the "Queen of Drag Racing", and there is little doubt that these particular occurrences had as much of an impact on her life as any other single event.

In regards to the latter crash, let us look at the meaning of Montreal to see another important marker. In French, Montreal literally means "mount royal", and it was near this city that the

“Queen of Drag Racing” suffered her worst accident. This will be important later, too, as we will once again see that Sanair was the site of a significant victory by the “King of Funny Car”, continuing the royalty theme.

It is also worth considering that during her championship winning years, there was a very significant sponsor who would fit in with the chariots being burned in smoke. Through the height of her racing accomplishments, the sponsor for the premier series of drag racing in the Nineveh HRA was a cigarette company. Indeed, a product which was meant to be smoked was the main sponsor of the series which Shirley won on three occasions.

Again, this is another case where at first the connections which we have made might seem like grasping at straws, but this is the information which we have found through much prayer and research, and we feel that we have been led to make these things known. We never would claim to know all the facts, but just what we have covered so far is incredible in and of itself. Yet, there is still much, much more information left for us to present, even in regards to Shirley Muldowney alone. Now we see that she was beginning her career again, rising from the ashes of her previous heartbreak, and starting anew.

Chapter 6

Another Lions' Dwelling

Before we return to the overview of Shirley Muldowney's life, we have to take a sidetrack to discuss the place of her 1984 crash. As we begin to explore its details, we discover a plethora of incredible facts which again bring us back to the prophetic words of the Scriptures.

As we said, the wreck occurred at Sanair Drag Strip which is located outside of Montreal, Quebec, in a little town called Saint-Pie. Construction on this track was started in 1969 by a gentleman whom we shall soon know very well, Jacques Guertin. Guertin was a businessman who owned a company that sold air purification products. Upon the suggestion of a friend, he began investigating the possibility of building a strip for top level drag racing. Ensuring he got off to a good start, he and another friend traveled to Los Angeles to meet with the original Nineveh HRA president, Wally Parks. He desired to get all the correct specifications on the track before construction began. After this meeting, he went back to his house and watched as his airplane landing strip, where he had taxied the crafts he piloted (as he was a licensed pilot), be repurposed into a state-of-the-art drag racing facility. The first official races held at the strip were on June 21, 1970. By the next year, 1971, the track was able to play host for the very first time to the biggest names in the sport as the Nineveh HRA held their inaugural event at Sanair. Over



Newspaper article regarding Sanair Drag Strip



Hi!
 VERY INTERESTING WHAT YOU
 SEND ME. THANK YOU.

HERE ARE SOME NEWS PAPER CLIPPINGS
 CONCERNING SHANNY FEB 1ST 1985 WOW!

Postcard front and back sent to Billy by Jacques Guertin, Sanair track owner

the next two decades, this place would bring the best to town, and be the site of many significant events in Nineveh HRA history, including the dreadful wreck of Shirley Muldowney in 1984.

Everything went swimmingly until 1992. At this time, new regulations were put in place by the Canadian government that sought to reduce air pollutants. One substance specifically targeted was lead, which was used in the fuel for many of the drag racing cars. With this new crackdown, everyone involved in the sport was put in a bind. This was a beloved and highly appreciated track that, not unlike Lions Drag Strip in its hay day, was the pulsing heart of the drag racing community north of the border. Yet now the end was near. Despite lobbying to keep the racetrack operational, the regulations put a stake through this beating heart and all the major racing throughout the country. No one in drag racing wanted to see Sanair fall, but without the ability to run their cars on the fuel they needed, there was no choice but for the Nineveh HRA to pack up and leave Canada all together.

Of course, with the biggest organization in the sport being forced out, Sanair Drag Strip has lost a lot of its luster. To this day, the strip remains open in conjunction with a motorsports complex called Sanair Super Speedway. However, Jacques Guertin sold the rights he had to hold a Nineveh HRA sanctioned race to the track in Topeka, Kansas. There is not a single nitro car to be found rocketing down the strip at lightning

speeds. Yet, as it turns out, Guertin, now quite elderly, still owns the track and is active in its management.

Now, why does all of this matter, and how does it relate to the Scriptures? If we do some research, we find all sorts of fascinating instances that must be brought to the reader's attention as another witness to verify the validity of this prophecy. For instance, let us start by examining the name Sanair.

When Jacques Guertin began constructing his track, he chose its name by combining two words. One was the Latin word *sane*, which translates to "pure" or "healthy." Due to the fact he also owned the aforementioned air purification product company, he added the word "air" at the end to join these two financial interests together. Thus, the name Sanair came to be. One of the interesting aspects of this name is that another of the words sometimes attached to the Latin word *sane* is "surely." Obviously, the word surely is pronounced the same as the name Shirley, and it was Shirley Muldowney that, through her unfortunate wreck, brought even greater notoriety to the strip in Saint-Pie.

Another interesting fact is that in Nahum 2:1, the phrase "keep the munition" is used. Munition is a word of relatively rare use in modern times, but its meaning is very similar to ammunition. Clearly, ammunition is usually used as reference to bullets, and one of the main substances found in the majority of bullets is lead. As we just detailed above, it was the trace amounts of lead found in the fuel for some of the drag racing cars

which violated the new Canadian environmental regulations, leading to the abandonment by the Nineveh HRA of Sanair.

As we said before, too, the demise of Sanair's top level racing mirrored the fall of Lions Drag Strip as well. It is quite amazing that just as Lions was closing in 1972, Sanair was just beginning its wonderful legacy. These two tracks did overlap in their existence by a couple years and they were open for business at the highest level for about the same number of years (seventeen for Lions' entire run and twenty-one for Sanair's Nineveh HRA event). The most significant part we find from the Scriptures, which continues to point us towards the truth of this modern day template of Nahum's prophecy, comes from looking again at the chiasmic arrangement of the second chapter. Verses eleven and twelve which make mention of the lions' dwelling place and such, which we earlier talked about being references to Lions Drag Strip, are on a parallel to verses two and three. In verse two it says,

“For the Lord hath turned away the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and marred their vine branches.”

Again, we brought up this Scripture in our earlier discussion of Lions Drag Strip, but this verse applies to the situation at Sanair with an even deeper connection. Certainly, Sanair followed the same path as Lions, as the major professional

drag racers were emptied out not only from this city outside Montreal, but throughout the entire country of Canada. However, there is an additional tie-in to the beginning of the verse that is very important to point out. This second verse of Nahum two uses the phrase, “the excellency of Jacob.” We do not have to look very far to find an immediate connection. The name Jacques, as in the first name of the Sanair Drag Strip’s owner, is the French form of the name Jacob. How was the excellency of Jacob turned away, though? In terms of this particular instance, this excellent project of Jacques’ was severely damaged. His beautiful drag strip that drew much praise from the racers because of its up-to-date facilities and wonderful atmosphere could no longer hold its biggest race. Sanair, in its relatively short existence, had become one of the premier stops on the Nineveh HRA tour, as this track had reached the organization’s own standard of excellence. In 1992, this excellence was literally turned away when the Canadian government made it impossible to continue racing.

Now, if we recall from the Scriptures, Jacob, the son of Isaac and grandson of Abraham, had his name changed to Israel after one very important event. That came in the form of a wrestling match with an angel of God. Not much information is provided in the Scriptures about this rather odd occurrence, but the fact that this angel informed him of his name being changed certainly marks it as a noteworthy incident. The importance in our current discussion comes through the common name, and the simple fact that Jacques Guertin had his own wrestling match, figuratively



Nahum 2:2 "The excellency of Jacob"

speaking. His was with a much less divine figure, that being the Canadian federal government. However, just like that one event changed Jacob's life, Jacques's life was irrevocably altered when he saw the biggest organization supporting his track forced to pull up stakes and leave the country. Just as we examined in Nahum, his excellency was greatly diminished without the best in the world being able to compete at his drag strip.

Now, putting aside all this that we have just learned about Sanair and its founder, we find that there is an even greater connection which he has to the book of Nahum and Huzzab. One of the tie-ins to the modern day Huzzab is found in his spacious home located at the end of the drag strip. It is an impressive one hundred and twelve foot tall behemoth built in the shape of a flute. This brings us to back to the musical theme which we have expounded upon numerous times already regarding Shirley Muldowney and her name, having the meaning of "I have a song." However, there is much more which directly ties this track back to the legendary Lions Drag Strip, besides the mirrored pattern of their rise and fall that we have already outlined.

In the last section, we extensively detailed the connections drawn between Nahum chapter two and Lions Drag Strip. Of course, Nahum 2:11-12 are the verses at the forefront of this, as it says,

Photo credit: Patrice Marcotte



Nahum 2:11 "Where is the dwelling of the lions, and the feeding place of the young lions"

Notice the 12 ft fence around Jacques Guertin's house for the lions he demonstrates



Nahum 2:11 "The lions whelp and none made them afraid"

Jacques Guertin raised lions by bottle feeding the whelps and domesticating this wild cat

“Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.”

We discussed at length all the symbolic meanings that tie these references about lions to the historic Long Beach drag strip. However, as we went about our research on Sanair, an almost unbelievable fact came forth that brought this Scripture to life on an entirely different level. It came to our knowledge that Jacques Guertin has, over his lifetime, owned at least half a dozen big cats, including mountain lions (sources vary as to exactly what species all of them were; one was claimed to be a black panther, which in all likelihood meant it was a melanistic leopard). At this track where Shirley Muldowney suffered her life altering accident, multiple American lions stalked their owner's premises, certainly providing a good deterrent to any who might consider sneaking onto his estate.

However, these cats were not meant to merely be a security detail, but rather were treated as pets by Jacques. He says that from a young age he has greatly admired all big cats, including lions and mountain lions, and that one of his favorite features are their faces and eyes. In fact, he stated that as a youth he had posters of lions' faces tacked up on his bedroom walls because he enjoyed looking at them so much. This simple nugget of

information is quite interesting when you pair it up with the very first verse of Nahum chapter two. It says,

“He that dasheth in pieces is come up before thy face; keep the munition, watch the way, make thy loins strong, fortify thy power mightily.”

For the purpose of this conversation, the beginning phrase is what we must focus on. It says, “He that dasheth in pieces is come up before thy face.” Jacques directly told Billy that he loved the faces of his lions, and in this first part of verse one it uses the word face. It is interesting that this phrase also says, “dasheth in pieces”, because this could have a couple of potential tie-ins with the history of Sanair. One possibility could be related to Shirley Muldowney’s wreck, as we remember that her car was dashed into a million pieces as it shattered like a glass bottle. Another would come from the way Nineveh HRA drag racing was ended at this great track. In a figurative manner, Sanair Drag Strip was dashed into pieces when the Nineveh HRA was forced out of the country because of the anti-pollution regulations passed in 1992. Perhaps both could be stretching a bit, but these possibilities must be considered as we take in all this information.

If we swing back to the other end of the chiasm of Nahum chapter two, we come to verse thirteen, which says,

“Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.”

We must focus in on the words, “the sword shall devour thy young lions.” Again, this has multiple meanings regarding Sanair’s history. From a figurative perspective, just like Lions Drag Strip, the racers, or young lions, had their prey cut off when Sanair could no longer hold its signature race. In this way, they were devoured by the sword. Literally, though, this has occurred with Jacques Guertin and his cats. He had big cats in his home as cubs, therefore making them young lions, but he has not owned any of the majestic creatures since 1999. That was when perhaps his most beloved mountain lion, Max, passed away. This cat had a very amazing story behind him, too.

Max was born on June 1, 1986 and Jacques acquired him at just ten days old. This meant the mountain lion cub was fed on a bottle by his master and it resulted in Max being akin to an oversized housecat for the rest of his life. As a side note, it is significant that his date of birth was June 1, 1986. This was the same year, you might recall, that Shirley Muldowney returned from the crash at Sanair that had almost ended her life. Also, as we move into our next section of study, the importance of Brittany Force, the daughter of John Force, will become clearer, but here it is worthwhile to mention that Max’s birth date was only about five weeks before Brittany’s own. This is significant

because, as you will come to find out, Shirley and Brittany are closely intertwined in many types and shadows. So it is rather amazing that this little mountain lion cub finds his own way into this tapestry of story lines which join together. It is also important to make note that Shirley's 1984 crash happened on June 29. Two years later, just as Max was turning exactly four weeks old (notice the number four comes up again), the last day of the annual Nineveh HRA event was held at Sanair.

As an illustration of how Max's upbringing turned him into a tame lion, we see that it was not only Jacques who could handle him with ease. Jacques has said that from the time he was a cub until he was elderly, the pair would walk up and down the drag strip greeting visitors. There would be no leash or other form of restraint used for Max. He was simply satisfied to following along beside his master. This, too, is a direct correlation with the words of Nahum chapter two. If we look back to Nahum 2:11, it says,

“Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?”

Notice the phrases used here that line up perfectly with Jacques Guertin and his beloved Max. Sanair was literally the dwelling place for lions, and it was a spectacular one at that. Jacques mentioned that Max had his own suite on the ninth floor

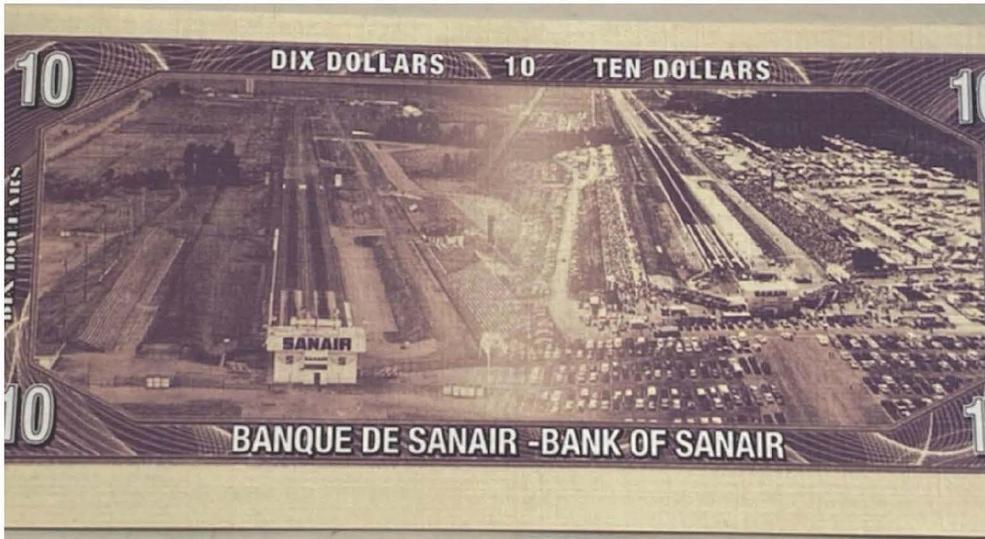


Max the lion raised from the time he was a whelp by Jacques Guertin in St Pie, Canada Sanair Dragsrip

of his mansion (note that the number nine is present here again), and of course was allowed to roam the large yard in addition to his daily walks down the drag strip.

Also, Jacques bottle fed Max from a whelp or a young lion, to use the terms from Nahum. Then, we find out that Jacques and Max would casually stroll down the track every day, even until Max was an old lion, and no one was afraid of him because he never showed any signs of his wild heritage. As we look at all these things, each and every phrase is in accordance with the prophecy in Nahum. This is truly an amazing treasure to uncover, so that we can see another layer of this mystery be unfolded before us. On one level, we find that these verses talking about lions can be tied to Lions Drag Strip, but on another it can be connected to Sanair. Yet, this is still not all.

We discussed earlier about the meaning of Nahum's phrase in verse five, "He shall recount his worthies." It was our assertion that this referred to charity, which included the Lions Club International among others. As it turns out, even this ties back in with Jacques and Max. Jacques knew of others who had exotic pets like him, but as is the case with all aspects of society, not everyone did their due diligence in taking proper care of these animals. With Max as his mascot of sorts, he launched a charity campaign to raise money that went towards feeding these wild animals held in captivity as a way to provide them with a better life. As another demonstration of the amazing relationship which Jacques and Max had, we see that one of the main ways in which Jacques lobbied support for his charity fund was to take Max



Nahum 2:2 "The excellency of Jacob" Jacques Guertin truly had exactly what Nahum described, excellent state of the art chariot multi purpose racing facility



Jacques Guirten had his own money at Sanair



Nahum 2:9 "Take ye the spoil of silver, take the spoil of gold"

with him to various car shows in the surrounding area. Indeed, one can only imagine the surprise of a car show attendee finding a fully grown mountain lion sitting in one of the classic cars being exhibited. However, it was effective in raising awareness of the campaign, and Jacques was able to help other exotic animals in need of better care. So, as we find now, Jacques and Max were part of a cause for “the worthies”, just as we saw before with Lions Drag Strip.

Once again, if we also view the second chapter of Nahum in chiasmic form, verse five, which mentions the worthies, is paralleled to verse nine. This verse says,

“Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture.”

Again, we tied this Scripture before to Lions Drag Strip, as now the site where racing took place is today home to thousands upon thousands of shipping containers carrying the items Nahum mentions. However, just as we have seen with everything in this chapter, there is another layer which applies directly to Sanair, too.

While it might sound like an odd thing to do, Jacques Guertin began printing his own currency in 1971, about the same time the drag strip opened for business. The money, which had bills in varying amounts, was from the Bank of Sanair and this was of course printed on each note. There was another very

interesting phrase that was put on each of these bills, too. Across the front it said, “In Gold, Silver and Land We Trust.” Is this not almost exactly what Nahum said in verse nine of chapter two? Silver and gold are both mentioned, and in the type and shadow before with Lions Drag Strip these things were present on the land which once had top fuelers flying down its surface. To tie it all together, in the later years, the money featured a photograph of Max, which was perhaps also meant to spur more interest in Jacques’s fundraiser. Therefore, we see the correlation between verses five and nine when it comes to Sanair, Jacques, and Max.

Another meaningful tie-in with Nahum can also be found with the city of Saint-Pie, and this is worthy of mention here, as well. Of course, we mentioned multiple times what Nahum 2:9 says about, “for there is none end of the store and glory out of all the pleasant furniture.” As it so turns out, the city of Saint-Pie, despite its small size, is known as the “Furniture Capital of Quebec.” Yes, indeed. Besides Sanair, this is the town’s other main claim to fame, as their high-quality furniture-making industry has been an active one for many decades. How incredible is this connection back to the prophetic words of the Scriptures?

Finally, before we move on from this discussion, it is also important to note the connection between Sanair and the drag strip in Topeka, Kansas. As we mentioned earlier, when Jacques realized that Nineveh HRA racing was not able to be continued in Canada, he sold the rights to hold a sanctioned premier level event to the Topeka strip. Therefore, there is a direct link

between these two facilities. The significance is that we see some very important threads of drag racing history that all intersect between these tracks. Of course, what brought us to this subject in the first place was Shirley Muldowney's crash in 1984. Only three years later, though, we see that Sanair was the site of the breakthrough win for the most successful man in Nineveh HRA history, John Force. It took him nine long years (notice the number nine again) to record a victory at the highest level, but he did it at the 1987 Sanair event. Now, exactly three decades after Shirley's crash, in 2014, two of John's daughters, Brittany and Courtney, qualified number one at the Topeka race in top fuel dragster and nitro funny car respectively. Certainly, this was a great accomplishment, but it only foreshadowed what was about to occur. When the smoke cleared, Courtney Force did capture the event title at Topeka in 2014, and in so doing she recorded the one hundredth collective victory for a woman in a national Nineveh HRA event. Of course, all of this was made possible in large part due to Shirley's perseverance in the sport. As we move into the next section of our study, perhaps you will more greatly appreciate and understand the connection between Shirley and the daughters of John Force. However, it is most necessary here to point out how all of them are joined together because of the history which each has recorded around the legendary Sanair Drag Strip.

While this might have been a rather lengthy divergence from our study of Shirley's life, we felt it was a most worthy pursuit. As with everything, the accuracy of the details are mind

boggling, and it once again shows how the entire world is so interconnected. This is another perfect example of how the Scriptures can jump right off the page and be fulfilled in real life on multiple levels of understanding. These things always have and will continue to be there before us, we just have to make sure that we are looking so that we might gain more appreciation for the depth of God's word.

Chapter 7

Huzzab Today

While she was successful in resurrecting her career on the drag strip, Shirley Muldowney was never able to recapture her former glory. Even though no more world championships were added to her name, her journey was nonetheless an inspiration to all who had seen her travails following the 1984 Quebec crash. The “Queen of Drag Racing” at last gave up the sport she so deeply loved following the 2003 World Finals. Her final race was on November 9 of that year (note that the number nine is present again). However, this was not to be the end of her involvement with racing. For someone who had been around the game as long as she had, there was little chance that she would not find some way in which to support her fellow racers.

One thing that did spring forth from the continuation of her career touches on another significant area that Nahum addresses in chapter two. Earlier on we discussed what are described as “the worthies”, and our assertion was that this meant the charitable organizations which are involved with drag racing (specifically, of course, regarding Lions Club International and their work with the blind). As it turns out, Shirley, in more ways than one, was the match that lit a series of charitable fires in the drag racing community.

When she was still in the midst of her intensive rehab in 1984, a fundraiser was put together by many in the sport to help

her pay for all of the medical expenses which had piled up following the extensive procedures she had undergone. The event was held in Dallas, Texas, and from this particular act of charity came forth a new idea. The fundraiser turned out to be a great success, and certainly Shirley was appreciative of all the help and support which she was shown. It went off so well that the next year, 1985, it was decided that there would be a new charitable organization formed to serve the women of the drag racing community. It was called DRAW, the Drag Racing Association of Women. From its inception until today, this organization has provided about five million dollars in financial relief for over a thousand families connected to the sport. DRAW holds an annual fundraiser at the Dallas Nineveh HRA event which is typically held in the fall. Thus, it is certainly a group which would qualify under the category of worthies. It is also noteworthy that the Hebrew meaning of the word Dallas is actually “drawing water.” A rather remarkable occurrence as this organization called DRAW can find its name in the very meaning of the city where it was established. Even more personally, one of the words related to part of Shirley, which is shirr, actually means “to draw.” Also, as we have found numerous times that aspects of Shirley and her life have tied back to the days of Moses, his name means “to draw out of water”, as well. It is of note, too, that Shirley Muldowney is a lifetime member of DRAW, this charity which she, effectively, helped to form.

However, this is not where the charitable work stops for Shirley. Aside from being a supporter of DRAW, she formed her

own organization. While she was the inspiration for building a group which was specifically set up for the women of drag racing, Shirley chose to instead focus on the children. In 2016, she began her not-for-profit which was dubbed Shirley's Kids. This particular charity was designed to help out kids of all ages whose families are in some way involved with drag racing, and who, through any number of circumstances, have found themselves in need of some financial help. Not only does Shirley's Kids donate money to these families, but also gives the children a day of fun, being able to come to the local Nineveh HRA race and simply enjoy themselves.

Most significantly, in the inaugural year of the organization's existence, one young man who was helped was Robert Tocher, the son of a well-known drag racing journalist, Ian Tocher. The boy's father had been injured at the track on April 9, 2016 (note another nine here). It is quite interesting that he was injured at Rockingham, North Carolina, the strip nicknamed "The Rock." This is notable as Shirley's maiden name was Roque, pronounced just like the word "rock." Robert was given his day in the spotlight, so to speak, and his family was presented with a five-thousand-dollar check. Likewise, many others have received such generosity since Shirley's Kids was founded.

One of the more unique aspects of this charity, as well, is that one hundred percent of all donations are guaranteed to go directly to helping these kids and their families. They have been able to acquire some generous corporate sponsors who cover the

basic operating costs associated with such an organization, which allows them to make this rare guarantee.

For all that we have studied about Shirley, following her career from beginning to end, everyone can tell by now that she is one tough and determined lady. She is a woman who always knew what she wanted and was not afraid to go against the grain, forge her own path, and reach the greatest heights of her profession. However, what we see from her work in these modern times reveals what a kind hearted woman she really is. Truly, after having been such a great ambassador for the sport in her early days on the track, now she is just as great an influence in retirement. For this work she must be greatly commended. Drag racing could not have asked for a bigger blessing than Shirley Muldowney. It is quite fitting that the meaning of her father's middle name, Benedict, is "blessed." Blessed describes Shirley in many ways, and as we said, she has returned the favor, becoming a huge blessing to others who stand in need.

Chapter 8

Huzzab and Nineveh

Before we wrap up our study of Shirley Muldowney as the modern Huzzab, there is one more relationship that we have yet to search out regarding the prophecy of Nahum. This entire book of Scripture is dedicated to discussing the foretold destruction of the city of Nineveh, and we have pointed out numerous times thus far about how this relates to drag racing, as well. Considering the information we have gone over that connects Shirley to Huzzab, and that this is the only name which is mentioned in Nahum, then would it not make sense for the modern day Huzzab to have some connection to the modern day Nineveh, which we have asserted to be Los Angeles? Could it be a possibility that Shirley would have some link to this great city where drag racing first gained popularity?

As we mentioned before, Shirley did actually race at Lions Drag Strip prior to its demise. Also, her final race came at the World Finals in Pomona, which is part of the greater Los Angeles area. However, aside from these brief excursions to the city, there was a time when she was directly connected to it. While it was not for a very long period, Shirley did briefly reside in the greater Los Angeles area, in a town called Northridge, California. Indeed, as it turns out, Huzzab actually called the land of Nineveh home for a short time. She lived just across the street from Cal State University (which will be important to

remember later on). Amazingly enough, if we take a look back at the city's founder, there is a correlation to a piece of Scripture which turns up again and again through our research of Shirley.

The city of Northridge was founded by a man named Francis Marion "Bud" Wright. We want to draw attention to the middle name in this particular instance. Marion, in its Hebrew form, is a name which is synonymous with Miriam. Once again, the sister of Moses and Aaron is joined to the story of Shirley Muldowney; perhaps in a roundabout sort of way on this occasion, but time and again we have seen this occur.

It is also interesting that originally Northridge was known by a different name. It was called Zelzah. A rather peculiar name, certainly, but one with some very important meaning as we pick it apart. Zel means "cymbal", while Zah means "bright." This pertains to Shirley and her name meanings which we went over at the beginning of the section. If you recall, Shirley means "I have a song." A cymbal is an instrument, something that could accompany a song. One of the alternative definitions of the name Shirley was actually "bright." Undoubtedly, when Shirley made this move to the greater L.A. area, she was unaware that the city she called home for this brief time actually was quite connected to her own name. So even while it may seem insignificant, the mere fact that she resided in this land, even though it was only temporary, is a testament to the veracity and accuracy of Nahum's prophecy in this modern template.

While not directly related to her relationship with Nineveh, there was an interesting discovery made in Shirley's birthplace

of Burlington, Vermont, and it happened the exact same year she was able to restart her career following her rehabilitation. In 1986, as work was beginning to convert an old synagogue into an apartment complex, there was a large mural uncovered on one of its walls. This mural featured the Torah unfolded with a pair of lions bookending it and a crown above. Remember that Burlington had been called “Little Jerusalem” because it had a sizable Jewish population, so perhaps this find was not terribly unusual, but in the context of this book, it is fascinating. Recall again that Shirley’s father’s first name was Belgium, the same as the country. If you were to look at the national flag of Belgium, its pattern is eerily similar to the description of this mural from Burlington, Vermont. It, too, features two lions leaning against one another, and above them is a crown. Why are the lions important, though? Well, because she was able to race at Lions Drag Strip before it was shut down, Shirley would qualify as one of the old lions of which Nahum speaks in verse eleven of chapter two. Perhaps this is a bit of grasping at straws, but the fact that this was Shirley’s childhood home, and the discovery was made the same year she roared back to competition on the strip, seems like a significant fact.

Off of that last point, there is another important name meaning to bring forth. Shirley’s maiden name, as aforementioned, was Roque, which is pronounced “rock.” What does Roque mean? It is almost unbelievable, but the French name Roque (from one of three official languages in the country of Belgium, which is Shirley’s father’s first name) literally means

“to roar.” Just like a lion, keeping with the theme of what is stated in Nahum chapter two. Even Shirley’s own maiden name is a clue pointing back to this prophecy, continuing to provide us with a greater understanding of how this entire mystery unfolds before us in this seldom quoted book of Scripture.

On another plane, we could see a possible connection from this name Roque to a figure we have already talked about. This may be reaching a bit, but we would like to point out that the founder of the cha-cha song and dance genre was named Enrique. If you were to take the last five letters from Enrique and compare it to Roque, they are very, very similar. As always, we encourage the reader to make their own judgments, but we want to record any pertinent information on these subjects.

Now additionally, in speaking of the year 1986, Shirley’s age at that time is rather interesting, again because of how it correlates to the Scriptures. She was born in 1940, which means when she was launching her comeback, Shirley was forty-six years old. That number is important, because the Scriptures tell us that it was a total of forty-six years from start to finish that was required to build up the temple in Jerusalem. That is really quite fascinating, as again, her birthplace was affectionately called “Little Jerusalem”, and the temple was built in the actual city of Jerusalem. Even further, this corresponds to the same year of the mural being uncovered in “Little Jerusalem” which prominently featured the Torah. As we have said before, and assuredly will say many more times in this book, nothing happens by coincidence in a world ruled by an omnipotent,

omniscient, and omnipresent God, such as the Lord of all Creation. Certainly, too many details can bog us down, but the main purpose that we have for placing these things here is to merely praise the Lord for showing how precise His actions are throughout everything. He is everywhere, and everything is a witness of His power and might.

Chapter 9

The Final Song and Dance

There is but one more small piece of the Huzzab puzzle yet to address before we move on to the next section of this work. Earlier on, you might have noticed that one thing which we have made a very prominent point in our study was absent from our discussion. That was the meaning of the name Muldowney. Obviously we have stated several times that name meanings are key to a greater understanding of these mysteries in the Scriptures, so why did we not look at this name until now? Quite simply, its meaning is such an appropriate way to finish out this section about a truly incredible woman that it had to be placed last.

Like several of the previous names, this one has to be split into two pieces to glean the pertinent information for which we are looking. The first syllable, Mul, translates to mean “circumcision”; Downey actually means “belonging to a fort.” Those are really weird definitions, especially when combined in the same name. How does this apply to Shirley, to drag racing, and to the Scriptures? As it would turn out, this is another instance of the names pointing back to the ultimate reason for this book. We want to bring to light that, through much prayer and research, we have found that modern day drag racing is a sign. It is a marker in history, that there should come a day, when these chariots with flaming torches would be in existence, and

that it would be “the day of his preparation.” It is meant as a sign to denote that we are not far from God’s Kingdom coming upon this earth. If this is indeed the case, then it should only make sense that all these prominent figures in this signpost sport would be connected back to the prophecies of the return of Zion. That is exactly what we see in this case. There is a very precise passage which ties in beautifully with what we have just learned about the name Muldowney. For it is written,

“Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.”¹

For the righteous, Zion is to be like our fort, our hedge of protection sent from God. If we are to belong to this fort, then the Scripture says we must be circumcised in our hearts. In other words, we must be cleansed through the blood of Jesus Christ, that we might be able to obtain mercy over justice. If we want to break free of our captivity, we must repent, be baptized, and endure to the end. If we do all these things, then we shall obtain eternal salvation. One day, all the righteous will gather and perform our own song and dance, as a celebration of the final victory of the Lamb over the Snake in the New Jerusalem.

Shirley Muldowney is a great example of pure grit and determination, an inspiration to never give up, no matter the improbable odds before us. When the going got rough, she delivered the goods. May we all have that same fire and determination necessary as we seek to be in the Kingdom of God, and bring others into the Lord's fold, as well.

PART VI

The Maids

Chapter 1

The Leading Maids

In the previous section, we touched on the meaning of the words in Nahum 2:7, “And her maids shall lead her as with the voice of doves.” We said we were devoting an entire section about these maids, which we explained were the women who have now become prominent figures just in the past two decades. There is a whole crop who have risen to the pinnacle of the game, becoming world championship contenders year in and year out, filling the void left by Shirley Muldowney after her retirement in 2003. Now they have surpassed her in their accomplishments, at least in many cases, which is what the prophecy in Nahum says. These maids of Huzzab are leading her in their accolades.

Also, though, they are leading Huzzab in the respect that because of the advancement of the race cars, they can go much, much faster than when Shirley was racing earlier in her career. There have been numerous occasions where ladies have broken track records, either for speed or elapsed time, some of which we will further analyze as we dive deeper. Generally speaking, though, the big picture shows us that female drivers are thriving in the sport. That is all thanks to Shirley Muldowney blazing the trail in the 1970s. Without her, the maids of drag racing would not exist.

Now, there is also an alternate meaning which would provide another connection between the Scripture from Nahum,

Shirley, and the current women in the sport. As an example, at the 2014 Topeka, Kansas Nineveh HRA event, two of the daughters of the legendary racer John Force, Brittany and Courtney, qualified as the number one seed in each of the nitro divisions. Brittany still competes in top fuel dragster, while Courtney, now retired, was in funny car. Courtney eventually went on to win the race, which turned out to be the one hundredth victory in a national event for a female driver in the Nineveh HRA. Why is this particularly significant? It was actually the comments of John Force (father to both) following the race that are most intriguing. He, in essence, said that Shirley Muldowney must be jumping up and down with excitement over the success of his daughters and the women in drag racing. Through this statement, he directly tied Shirley to the maids of racing, and in this we see another possible connection and meaning to Nahum.

Earlier in Nahum 2:7, it says, “She shall be brought up.” This was in reference to Huzzab, and it was mentioned after she was said to have been taken captive. Obviously all of this happened since Shirley was “taken captive”, metaphorically speaking, as we detailed at length in the previous section. Not only was she brought up before the world as she rose to become a multiple world champion, but now she is being brought up because of these other women. Since for so long Shirley was the only woman who had real name recognition to the casual observer of drag racing, it is quite noteworthy now that there are several very talented ladies who win their fair share of races.

As a result of their success, they have rightfully earned comparisons to Shirley, resulting in her name being “brought up” more often. As we said, this ties all of them together, just as Nahum does.

In this section, we are going to examine several of the women in drag racing, giving each their own due credit. There is a lot to look at here, just as there is seemingly with everything in our study, but we want to start by drawing attention to the woman who has done more winning than anyone else. She may not compete in either of the nitro categories, but she certainly would qualify as one of the leading maids in the sport. We are talking of Erica Enders, a perennial championship contender in the pro stock class. If we want to talk about someone who has led Shirley, there is a direct tie between them. It was in 2015 that Erica broke Shirley’s record of eighteen national event wins in the Nineveh HRA (appropriately, she surpassed this record in Concord, North Carolina, not very far from Shirley’s current residence of Huntersville). Obviously, she has done a lot of winning since then, which means she has well exceeded Shirley’s mark. Erica also beat the record for most race wins in a single season, as she took home eight trophies in that 2015 season. She has surpassed Shirley in her number of world championships, too, having claimed a total of six as of 2024. All in all, she is the most decorated female driver of any to have ever competed in the professional classes.

Then there is another noteworthy woman, who raced for eleven seasons in top fuel dragster and has enjoyed a great deal

of success in her career. Her name is Leah Pruett (formerly racing as Leah Pritchett prior to her 2019 divorce), and she is a lady we must mention here because of some interesting tie-ins to the history of drag racing, as well as some additional Scriptures. The first name Leah is quite interesting, as we look back to the Scriptures and recall that a woman of the same name was one of the wives of Jacob, later called Israel. After seeing her sister, Rachel, the other wife of Jacob, allow him to impregnate her handmaid (which was a way for her to have an adopted child more or less), Leah decided she would give her handmaid to her husband as a “gift”, as well. For it is written,

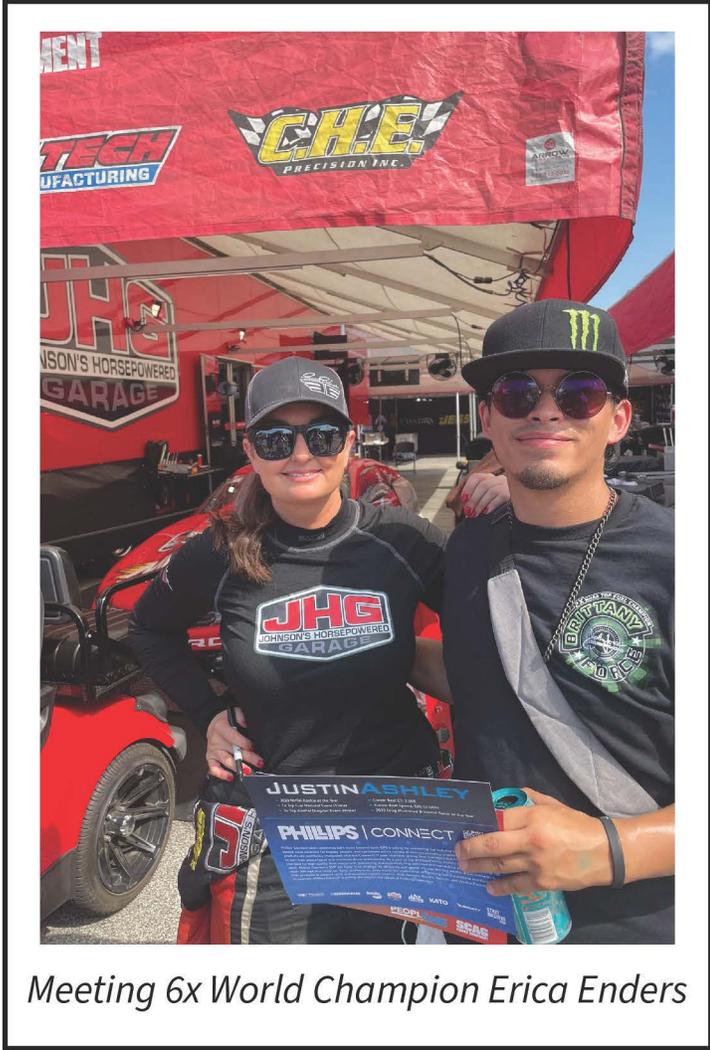
“And Zilpah Leah’s maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed; and she called his name Asher.”¹

Why does this particular passage matter in the context of our current discussion? Well, we must answer that question with another verse of Scripture. For it is written,

“Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah; the same was a great city.”²



Billy's signed poster from Leah Pritchett (Stewart)



Meeting 6x World Champion Erica Enders



Billy's signed poster from Erica Enders

There was a fellow named Asshur who, as it is recorded in the Scriptures, built and founded the city of Nineveh. Now, this is not the same Asher who was one of the sons of Jacob, hence the different name spellings. Asshur, the founder of Nineveh, lived centuries before Asher, the son of Jacob, was born, but it is quite amazing how these two come to the forefront now. Despite the different spelling, the name has the same meaning and pronunciation. For the purposes of this study, there is a common thread which makes this particular fact worthy of pointing out. After all, the beginning of this research is rooted in Nahum, a prophecy about the ancient city of Nineveh being destroyed because of its people's wickedness; there is a prominent woman has recently competed in drag racing whose first name is Leah, and she is one of the maids leading Huzzab; it was Leah's maid, Zilpah, who gave birth to Asher; and it was another man named Asshur who founded the city of Nineveh. It is understandable to have a hard time wrapping your head around this, but it is another clear example of God's genius. The precision of every detail is unbelievable and far beyond anything man is capable of comprehending or contriving.

It is quite interesting to point out the meaning of the last name Pruett, as well. It derives from an old English word that meant "brave" or "valiant", coupled with the diminutive suffix of "et", that indicates it was a name for someone that was small, but brave. Remember that in Nahum 2:3, it says, "The valiant men are in scarlet." As we just said, that is part of the meaning of Pruett. So as you can see, Leah Pruett has multiple name

connections to important Scriptures, even aside from being one of the leading maids of Huzzab.

As far as her career is concerned, Leah Pruett has had a very productive one since she began in 2013. Since driving in her top fuel dragster, she has racked up twelve Nineveh HRA race wins, and previous to that, while competing in the pro mod class, she won three events. She is actually a world champion, though not in top fuel dragster. While driving for Don Schumacher's famous racing team, she competed in two different classes, as the team ventured into the recently introduced Factory Stock Showdown series, and she piloted this car to a world championship. Her three national event titles in this class, in addition to the others we mentioned above, actually has her currently tied with Shirley Muldowney with a total of eighteen Nineveh HRA race wins (note that eighteen is nine times two). Obviously, that is quite an accomplishment, especially considering that this puts her in a tie for third all-time in wins among female drivers in Nineveh HRA history as of 2024.

As an emphasis to the main thrust of this section, Leah's first ever top fuel win was particularly significant. The site of this maiden victory was Chandler, Arizona on February 28, 2016. Of course any first win is a major accomplishment, but this one was extra special. In the final round, Leah's rival was none other than eventual two-time world champion Brittany Force. This was the first time since 1982 that two women had squared off in the final round of the top fuel dragster category. You might recognize that year as being the same one when Shirley

Muldowney claimed her third and final Nineveh HRA world championship. Once again, we see Shirley is indelibly tied to these women racing today. Ironically, two years later Leah set her personal best in speed at Chandler, Arizona, as well. Between 2016 and 2023 (when she semi-retired to have her first child), she finished in the top ten for season points on all but one occasion, meaning that she has been a legitimate world championship threat multiple times. Her best result was in her last season of competition in 2023, as she guided her dragster to a third place finish.

What we have given here is a sampling of the notable accomplishments from women in modern drag racing. However, we have not even scratched the surface of their collective accolades. We are yet to discuss in depth the terrific trio of sisters, the daughters of John Force, who have gone further than any other female drivers. Each of them merits their own dedicated chapter, to give each their own due diligence. Thus, we shall proceed to discuss them next.

Chapter 2

The First Maid

It is most logical to analyze the lives and careers of the Force girls by order of age, therefore we will start with Ashley, the eldest to take to the track competitively. Now, before going any further, we must explain that there will be a lot more information regarding the Force family forthcoming. So much so, in fact, that a generous portion of this book's second volume will be dedicated to them. Therefore, for the moment we are not going to spend a lot of time on their backstory and such, because that will be addressed when we put our full focus on the man who started it all and changed the sport forever, John Force.

As for Ashley, like many aspiring professionals, she began racing in a lower-level class, called top alcohol dragster, and it was quite clear that she had inherited her father's driving ability. She started competing in 2004, and she took three of the last five events for the season in her top alcohol dragster, including a win at Indianapolis in the prestigious U.S. Nationals (John won the funny car race that year, too, which was the first time in the Nineveh HRA that a father and daughter had won their respective classes at the same race), and a victory at the World Finals in Pomona. She wound up finishing fourth in overall points, which was a respectable placement for a rookie.

After continuing in top alcohol dragster for a couple more seasons, she decided to make a big change in 2007. Ashley made



Ashley Force's funny car in John Force Racing Muesum 2018



Ashley Force poster in Billy's shop, Billy's Frame and Collision

the decision that she was going to compete alongside her father in funny car. Up to this point, a woman had never even won a Nineveh HRA sanctioned event in funny car, and still Shirley Muldowney had been the only woman able to become extremely successful in the nitro classes. There had been others who had tried, and one, Angelle Sampey (who certainly qualifies as another of Huzzab's leading maids), had claimed three world championships in the pro stock motorcycle class, but the nitro divisions were an altogether different animal. So, this is where Ashley stepped into the role of record breaker. In fact, she did so very quickly.

The first record she broke came in April of 2007, as she became part of the first ever father-daughter combo to face each other in a bracket round. This occurred at the Atlanta event, and when all was said and done it was Ashley who defeated John. This sent her through to the semi-finals where she ultimately lost on this occasion. However, this still tied her for the best placing of a female in funny car up to that point. Later that same year, she did make it all the way to the finals of one race, but was defeated. Yet, again, this meant she had gone farther than any other woman at that time. With her multiple good showings, she deservedly earned the rookie of the year award from the Nineveh HRA for the funny car division, which was certainly a sign of bigger successes to come.

In 2008, she picked up right where she had left off. Very early in the season, she took the lead in points, which marked the first time for a woman to be on top of the funny car standings.

Then came her highest achievement up to that point. On April 27, 2008, also at the Atlanta race, Ashley went head-to-head with her father once again. Only this time the stakes were a lot higher. This time it was the final round of the funny car bracket. Ashley was on the precipice of doing something no one had done before, but John, being the great competitor he is, was going to be hard to beat. He himself was looking to reach a new milestone. He was searching for his one thousandth career round win, and he had the chance to do this in a funny car final against his own daughter. One was going to make history and deny the other's opportunity. When all the smoke cleared from the strip, it was the maid, Ashley Force, who stood triumphant. She had become the first woman ever to win a national Nineveh HRA race in funny car (also keeping her dad at nine hundred and ninety-nine round wins until the following race), and in so doing cemented her status as being one of the leading maids attached to the Scriptures we have been discussing. There is much more to study about her historic victory in Georgia, but we shall put that information on hold for the moment and proceed.

At the very end of 2008, on December 13, she was married to Daniel Hood, who was a parts manager for another racing team. The pair was married at Lake Tahoe, which is a fact that will take on a little bit more meaning when we revisit it later. Meanwhile, in 2009, she won her second career event on March 29, and in September she reached yet another huge accomplishment. She claimed the trophy at the most prestigious race outside of the World Finals, that being the U.S. Nationals

in Indianapolis. Once again, this was a first, as there had never been a woman who had driven to victory at Indy in a funny car, nor had a woman ever won at the U.S. Nationals in two different classes; but Ashley Force did. After such a productive season, she came oh so close to capturing the elusive world championship, but could do no better than second in the points race when all the results were tallied. Still, this was the best finish for a female in funny car ever, so even in defeat she set a new historical mark. The next season, she once again hoisted the winner's trophy at the U.S. Nationals, completing the rare feat of winning that great honor in back-to-back years.

After that, in 2011, while expecting her first child, the announcement was made that Ashley would be stepping away from her career on the track. She was still going to be involved with the sport, but in a more hands-off setting. She was named the president of John Force Entertainment, which is the media wing of her father's race team. While some thought she might return to competition, as she maintained her license for a while after giving birth to her first son, Ashley never did. As it would turn out, the youngest of the Force daughters, Courtney, would step into funny car racing just as her older sister was hanging it up. That, though, is for a later chapter. We want to take a few steps back to that groundbreaking victory at the 2008 Atlanta event and examine some very interesting facts that have a lot of spiritual significance.

Let us first begin by looking at the date. We have mentioned before that whenever certain dates come up,

specifically those being closely associated to the Hebrew feast days, one must take notice. As it so occurs, Ashley's first race win happened around one of these feast days. It was April 27, 2008 when she crossed the line in the final to defeat her father, but let us recall that by the Jewish calendar, each day begins at six o'clock in the evening. That meant the Hebrew day of April 27 actually began at six o'clock on the evening of April 26. Because of this, it turns out that Ashley's victory came on the final day of the Feast of Unleavened Bread. Considering that this was a momentous occasion in the drag racing world, it would seem rather fitting to occur on a feast day, would it not?

By the Scripture's definition, the name Ashley means "from the ash tree." This is significant for multiple reasons. Essentially, the name Ashley is the feminine form of Asher or Asshur, both of which were names we touched on in the last chapter. As you recall, Asshur was the man recorded in the Scriptures as being the founder of Nineveh, the great city around which this entire prophecy revolves (which is interesting, as a side note, that Ashley lives in the modern-day city of Nineveh). Now, there is one particular fact about ash trees that is quite fascinating in the context of this topic. For a family of large trees, growing upwards of seventy-five feet in some species, ash trees are known to mature rather quickly. Most reach their full height by about twenty-five years old. Why is this important to note? Amazingly, Ashley Force was exactly twenty-five years old when she won her first race in Georgia. In her own way, she matured, as she became a winner on the Nineveh HRA premier

series tour for the very first time. Additionally, the ash tree family is somewhat unique as it covers species that are both deciduous and coniferous. Of course, those which are coniferous would be characterized as “evergreens”, and that is precisely what a fir tree is. That brings us back to Nahum 2:3 and our previous discussion about drag racing’s Christmas tree. Lastly, there are a total of five deciduous species from the ash family that are native to Georgia, the very state in which Ashley won her first race. Obviously, this is another of those multifaceted items of research which we see over and over. The frequency with which these patterns occur is truly mind-boggling.

What you will soon see is that even more amazing and important are the facts surrounding the city where this inaugural victory was claimed. While it is officially counted as the Nineveh HRA’s Atlanta national event, the drag strip is located in the sister city of Commerce, Georgia. As we take a brief overlook of the town’s history, we begin to see some very interesting correlations with things which tie into Ashley Force Hood’s win in 2008 so appropriately that it is almost unbelievable.

The first known settler in the area of present day Commerce was a man named William Dunson, a German immigrant to the country. He was awarded a land grant in 1784 and planted his stakes near a hollow rock formation which became known as “Groaning Rock”, derived from the sound it made as the wind whistled through it. The surname Dunson is significant here, as it literally translates to mean “son of Dan.” As it would turn out,

later the same year that Ashley won her first race, she was married to a man with the first name of Daniel, of which Dan is of course a diminutive. Also, Shirley Muldowney's first national event win, which came while still driving her funny car, "The Bounty Huntress", in 1971, occurred at the strip in Rockingham, North Carolina that is affectionately known by fans and racers alike as "The Rock." So, with this bit of information, we see Shirley and Ashley being brought together again, albeit in a roundabout way.

Meanwhile, it was a man named Eli Shankle who first set up a trading post in 1808 near the "Groaning Rock" area, and it is hypothesized that he is the one who came up with the budding town's original name: Harmony Grove. This stemmed from the fact that his wife's maiden name was Hargrove. The name Eli means "my God." Another of the early founders of the city was a C.H. Hood. Of course, that is now Ashley's last name, after marrying Daniel Hood. In 1824, the city of Harmony Grove, which was actually an official city by then, became the first place in the state of Georgia to have an all-girl school, an institution chartered by the state legislature. It was called the Harmony Grove Female Academy. Is that not incredible? Of all the places that Ashley Force Hood could have gotten her maiden victory, becoming the first woman to win a funny car race in the Nineveh HRA, she did it within a city which was the first in its state to have an all-female school. It could not have been more appropriate and meaningful. However, that is not all.

If we broaden our search to include the metropolis of Atlanta, we then discover some more beautiful tidbits that once again fit like the proverbial glove with our current topic. Just as Commerce underwent a name change, so too did Atlanta. Not many would know, but the original name was Marthasville, which was a tribute to the daughter of the Georgia governor at that time. What does Martha mean? Remarkably, Martha means “the lady.” Once again, how could you get more appropriate? The first time a lady won a Nineveh HRA funny car race, it happened near a city once called after a name meaning “the lady.” It is nearly unbelievable, yet it is true.

Now, let us look at the name Atlanta. The history behind this is quite fascinating. Atlanta is a derivative of Atalanta, who is a figure in Greek mythology. As the tale is told, Atalanta was the daughter of a king, a beautiful girl, and one who was quite fleet of foot. She and her father made an agreement that the man who could outrun her in a foot race would be given her hand in marriage. There was one major caveat, though, as any potential suitors whom she defeated were to be executed. While perhaps not the most charming of legends, the story of Atalanta does figure into this equation of finding the precision patterns of God’s work, at least concerning Ashley’s first win. It is interesting that Atalanta’s great talent was being a swift runner, not unlike Ashley’s talent of blazing down the drag strip in her funny car. Aside from that, though, we have to look at what Atalanta means. It is translated to mean “huntress.” That word should immediately ring a bell from our discussion before.

Remember, in those years when Shirley Muldowney was staging the special match races with Conrad the Priest, he was called “The Bounty Hunter” and she was dubbed “The Bounty Huntress.” How amazing is that? We see it confirmed again and again how Shirley Muldowney is indelibly tied to the accomplishment of the current women competing on the track. More importantly, it all goes back to what is prophesied in Nahum.

It is also worth mentioning that there was a sort of chiasm which occurred from Ashley Force Hood’s first win in Atlanta in 2008 to her final race at the World Finals in Pomona in 2010. Remember that in order to become a winner in Atlanta, she had to defeat her own father, John Force, in the final. Well, as things transpired at the 2010 World Finals, we see that Ashley actually entered the bracket rounds as the number one qualifier. She would wind up finishing fourth in the race, but on the other side of the ledger, John would stand on the top of the podium as the world champion of the 2010 season. So, in her first win, Ashley beat John; in her last race, John beat Ashley, not directly, but he was crowned the best funny car driver out of all who had competed that year.

Finally, there is yet one more congruence between Shirley and Ashley which happened at the U.S. Nationals. Ashley pulled off an amazing feat, as she not only made history in becoming the first female funny car driver to win at Indy in 2009 (note the nine here again), but then came back for seconds the next season and won the storied event again. This second win occurred on

September 6, 2010. As it would turn out, it was September 6, 1982 when Shirley Muldowney was victorious at the U.S. Nationals in her top fuel dragster. These two pioneering women of the sport won the same race on the same date nearly three decades apart. That is truly incredible.

By now you should catch the main drift. Ashley, the first of the three Force sisters who entered drag racing competitively, did add to the legacy of Shirley Muldowney. She went above and beyond, in many ways, what Shirley had done. Though Ashley chose not to continue with a long career, she had set new records, reached new heights, and truly embodied the words of Nahum chapter two. She was indeed one of the maids leading Huzzab.

Chapter 3

The Second Maid

Now it is time to look at the second of the Force sisters who chose to compete in drag racing like her father. In some ways she was the most unlikely of the bunch, and in fact was the last one to begin racing. However, as you will soon see, she has become the heiress to the throne that Shirley Muldowney built with her championships.

Brittany Force was the second daughter born to John Force and his second wife Laurie, and it is quite amazing to see that right off the bat she was tied to Shirley Muldowney. She was born on July 8, 1986, the very same year that Shirley made her miraculous comeback following the 1984 Quebec crash that had almost killed her. Indeed, as it would turn out, this young woman who would eventually become a star in the same category as the great Shirley, was born the same year the latter was resurrecting her career.

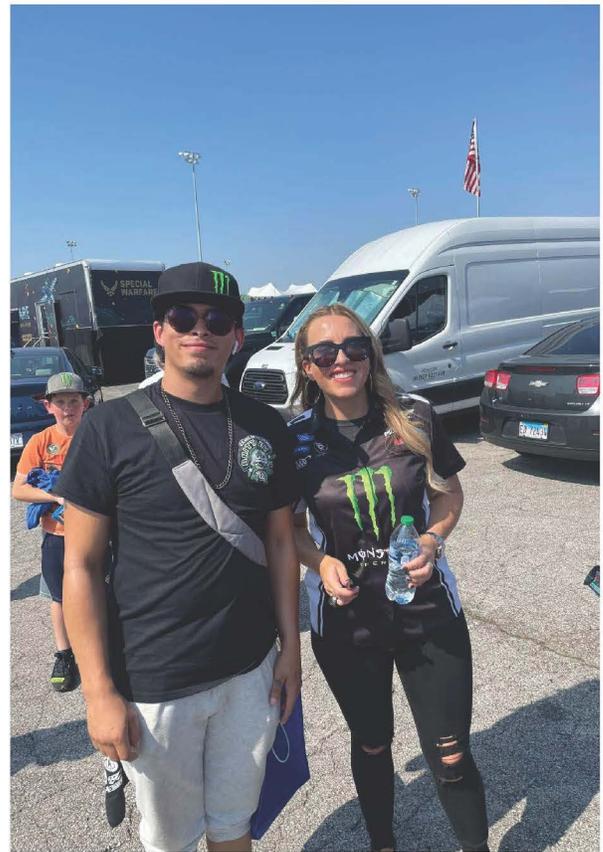
It is also interesting that Brittany's middle name is Leighton. Although spelled differently, this has the same meaning as the back half of Shirley's first name, which is Ley. As you might recall from the previous section, Ley meant "woods." It is rather incredible that these two share a common component to their names, and it is another clue pointing us to how they are intertwined exactly as Nahum reads.



Billy's signed poster by Brittany Force



Billy on the starting line with John and Brittany Force in 2022 after her becoming 2x World Champion



Meeting Brittany Force again in 2024 Topeka, Kansas

Now, as we briefly touched on above, Brittany's journey to the top of the drag racing world was more unlikely than that of her sisters. She did not show the same level of interest in the sport that they did, and so she decided on another career path, originally planning to become a public school teacher. Thus, she chose to attend the Fullerton branch of Cal State University. Remember in the last section when we were talking about Shirley Muldowney having spent a brief period of time living in Northridge, California? Her house there was located across the street from another branch of Cal State University, the same college which Brittany Force attended years later. That is yet another amazing tie-in between the two. However, it was not just Brittany who attended Cal State Fullerton, but indeed all three of the Force sisters who jumped into drag racing. Ashley, Brittany, and Courtney all graduated from this same college, thus creating another indelible connection between them and Shirley.

Meanwhile, even as Brittany was still in school, John Force was not completely giving up on her becoming a part of the race team. Of course he is best known for his presence in funny car, and up to that point, he had never ventured into the waters of top fuel dragster. However, he had decided to build one, sort of with Brittany in mind. When he got a chance, he invited her to give it a test run, hoping to get her involved in the sport. She had driven a few smaller cars on the track in her younger years, but nothing like this monstrosity. With John's coaxing, Brittany did give the car a spin, zipping down the strip with her father in

his funny car in the other lane. As John tells it, after Brittany got out of the car on that day, she was absolutely hooked. He says she described the feeling as being totally different from anything else she had experienced. Thus, the Forces suddenly thrust themselves into the top fuel dragster class for the very first time.

Obviously before she could begin racing at the national Nineveh HRA events, Brittany had to pass her driver's test to earn a license. Where she did this was quite incredible. She and another driver, Tommy Johnson, Jr., sought to earn their licenses at a strip in Jupiter, Florida which is in Palm Beach County. Here again, let us look at the meaning of these places' names. Starting with Jupiter, it is best known as one of the planets in our solar system, and the name actually means "shining star." How appropriate this is, considering in hindsight that this was one of the first steps taken by a rising star on her path to eventually reaching the pinnacle of the sport. Additionally, though, in mythological terms, Jupiter was the ancient Roman god of the sky, the lightning, and the thunder. This takes us right back to Nahum 2:4, talking about the chariots that would run like lightning.

As far as its history, it is believed that Jupiter Inlet, which is obviously located near the city of Jupiter, was mentioned in the logs of famous Spanish explorer Juan Ponce de Leon on his first voyage to modern-day Florida. He records a place where his crew dropped anchor to renew their supply of fresh water and firewood. The fresh water source, which he called Rio De La Cruz (meaning "river of the cross"), was probably the

Loxahatchee River, which empties into the Atlantic at Jupiter Inlet. Now, his name is particularly significant as de Leon actually means “the lion.” Of course, this brings us back to the repetitive mentions of lions in Nahum, which we have seen are important on many levels, even beyond the discussion of Lions Drag Strip. As a quick aside, it is worth mentioning that in the second volume of this book, Juan Ponce de Leon and his exploration of Florida play a key part in understanding the deeper meaning of another significant event which happened with a John Force Racing Team member in the Sunshine State.

However, returning to our discussion of Brittany, we also see that there is importance regarding this test run and the county in which it occurred. Jupiter is located within Palm Beach County, and in order to uncover that significance, we have to return to the Scriptures. For it is written,

“Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.”¹

In this brief verse, we see it touches upon one of the words that is part of the county where Jupiter is located. You see in Hebrew, the word palm has multilayered significance. While it certainly can be addressing the human hand, it can also be a denotation of victory or speaking of a branch of laurel. In fact, Brittany’s mother’s name is Laurie, a synonym for laurel. As far as victory goes, Brittany has gone on to celebrate achievements

that surpass those of the modern Huzzab in many respects, continuing on her legacy of winning against the best in the sport, male or female. From a Scriptural context, the above quoted verse, in light of our knowledge of the word “palm”, presents us with a soothing message. God has graven our eternal victory upon His hand, if we accept Him into our lives. In connection with this, it is worth mentioning that the name “Brit” (sometimes used as a shortened form of Brittany) in the Hebrew language means “covenant.”

Perhaps it was also prophetic for Brittany to earn her top fuel license in Palm Beach County, Florida, because as it would turn out, the Sunshine State was also where she claimed her first victory in the Nineveh HRA. She began competing as a regular in 2013, but as with almost everyone who enters the sport, it took a while before she climbed up to the top of the heap. She was nonetheless named the top fuel dragster rookie of the year in 2013. All in all, it took her three years to finally break through with her maiden win. Where it happened was quite amazing, and while it will gain more importance later as we examine one of the most crucial occurrences in the sport of drag racing, we will cover at least part of it here.

In 2007, on March 19, Eric Medlen was killed during a test run following the weekend of racing at Gainesville, Florida. While he survived the initial crash, he passed away days later at a local hospital. He was a member of John Force’s team and was in fact like an adopted son and brother to the family. Fast forwarding nine years (see the number nine pop up once more),

at the same track where his life had tragically ended, elation replaced heartache as Brittany came through and won the race, marking her first career national event win. What a beautiful thing that while one star's flame had burned out, another's had just reached a new level of brightness. Further, the race dates actually coincided between the 2007 and 2016 events. In 2016, the races went from March 17 through the 20, thus including the last day that Eric Medlen had raced competitively (March 18), as well as the day he had wrecked. On the Hebrew calendar, one of the days which falls within the dates of the races is Adar 7. According to Jewish history, Adar 7 was the day that Moses was born and also died. Why is this significant? Well, think about what we just said above. While Eric had lost his life doing what he loved at Gainesville, nine years later Brittany had her first win at the very same strip. In other words, these two racers connected by John Force, fulfilled the pattern of Moses. One had literally died, but the other had her career born, in a sense. It would prove to be the beginning of her run to ultimate glory, cementing herself as the heir to Huzzab's crown.

Chapter 4

The Heiress

Brittany Force may have had her breakthrough in March of 2016 at Gainesville, Florida, but she was nowhere close to being done with her accomplishments for the season. She had more history to write. Fresh on the heels of her inaugural victory, she returned to claim the winner's trophy at one of the Nineveh HRA's unusually formatted events, the Four Wide Nationals held near Charlotte, North Carolina. At this race, instead of the typical head-to-head, two car matchup, four entrants face off at once. Quite ironically, considering it was a female driver who won, the name Charlotte is the feminine diminutive of Charles, which in turn means "man." In this sense, Charlotte, being the feminine form, would mean "woman", and here this incredibly gifted woman won for the second time at the premier level. The win was another first, as no female driver had ever won this particular race, either. It is also worth mentioning that this event takes place not far from Shirley Muldowney's current home in the town of Huntersville. Additionally, this event was in conjunction with another of the Hebrew feast days. The 2016 Four Wide Nationals actually fell during Passover. In a way, this was a foreshadowing of the next big accolade which Brittany would earn.

On May 20, 2016, while racing at the strip in Topeka, Kansas, there came another milestone. This young female driver

would do something nobody had done before. She went into Topeka and earned the number one qualifier slot by setting an elapsed time record, blazing to a time of 3.676 seconds for the thousand-foot run. Brittany went faster by time than any other driver had ever gone, through all the countless passes taken by the best in the sport. Yet it was this relative newcomer to the game, a part of drag racing royalty by blood, who set the standard.

Even more incredible, after capturing the Four Wide Nationals during Passover, this new elapsed time record would come during the Jewish feast called Second Passover. Is that not absolutely amazing? Consider also what we mentioned at the end of the previous chapter. Her maiden victory came on the day, according to the Jewish calendar, upon which Moses was both born and died. If we turn to the Scriptures, we see that the Passover was first instituted as Moses and the children of Israel were seeking to leave Egypt. They were commanded by God to sacrifice a lamb, put its blood on their doorposts, and they would be kept safe from the plague of all the first-born, both animals and humans, being killed. Therefore, in all of these 2016 dates where Brittany made major history, we see that they revolve on the Jewish calendar around Moses and the events of his time.

Even further, this ties back to Shirley Muldowney, too. Recall that time and again, we saw that the verses from Scripture talking about Miriam, the sister to Moses and Aaron, performing her song and dance with the children of Israel were paralleled to Shirley and her life. Here we see that both Shirley and Brittany

have rather amazing threads which attach them to this same time period of immensely important events from a spiritual perspective. That is really quite fascinating, and another instance where only God could work with such precision.

Though you have to dig down in the weeds a little bit, there is an unexpected link between the college Brittany attended before turning to racing and the place where she set this elapsed time record. As you recall, while still studying to become a school teacher, she went to the Fullerton branch of Cal State University. We did not before mention that the meaning of Fullerton, if we break it down into two parts, is as follows: “Fuller” comes from the name of a person who got stuck with the unenviable job of cleaning and sorting raw wool. “Ton” means town, so Fullerton would mean a town where wool is sorted. As it so turns out, there is a stretch of railroad which snakes its way across the country, straight from Fullerton, California to Topeka, Kansas. In a sense, Brittany was sorted out from her peers, as she has gone on to this great success as a race car driver, and one of the great achievements was the record-breaking run at Topeka. As we see, the two cities are literally linked by this railroad, an almost unbelievable fact that brings these two places, both important to Brittany Force, together.

With her strong season of posting three race wins and two runner-up finishes, Brittany was right in the thick of the world championship battle until the very end, but came up a little short. However, she made it clear that she meant business. This young lady, like Shirley Muldowney, was going to be a major factor.

Entering 2017, she had put the drag racing world on notice to keep an eye out for her.

Essentially, the 2017 season became one in which Brittany was able to one-up every accomplishment she made in 2016. While taking three victories in 2016, she made it four in 2017 (note that the number four makes another appearance). Again in Topeka, she set a new national record for speed, which emphasizes that city's importance to our understanding of these many nuances. Three of her four race wins came during the stretch of the premier series known as "The Countdown", where only the top drivers in each category are invited to compete for the world title. Everything culminated into a perfect crescendo at the World Finals, as Brittany Force helped to again fulfill what Nahum said about the maids leading Huzzab. This was accomplished at the World Finals of 2017 when Brittany clinched the world championship title in top fuel dragster, becoming the only woman to be a world champion in that division aside from the great trailblazer, Shirley Muldowney. It took thirty-five years, but finally, as the new crop of talented women in drag racing had steadily risen to the top level of competition, one among their ranks had put herself in rarified air. Brittany became a leading maid on yet another level. In a manner of speaking, Brittany was like the heiress to the throne that Shirley sat upon during her day in the spotlight. After all, she is the only one of the Force girls to compete in top fuel dragster, and she has outpaced every other woman in the nitro classes in her accolades thus far. While anyone with the last

name of Force, or even connected to someone who carries that name, is considered to be drag racing royalty, Brittany's world championship put her on a different level.

Beyond the sheer appreciation one must have for this great achievement, it is still crazier to see the timing of this long-awaited victory. It was four years after Brittany began her career that she celebrated on the podium of the World Finals in Pomona, California. That number four, as we have pointed out previously, is very important to take note about, as it is found in so many pertinent places throughout this work. Also, though, we can see another important number emerge as we look at the years between Shirley and Brittany's world championships. As we just said, it was thirty-five years between Shirley's last championship and Brittany's first, spanning from 1982 until 2017. However, if we look at the year of Shirley's first championship victory, which was 1977, then we see that important number we want to bring to light.

Obviously, 1977 to 2017 is exactly forty years on the nose. Throughout the Scriptures, we are brought to the understanding that the number forty is a particularly significant one in spiritual terms. As a couple of examples, it was forty days and forty nights that the rain came down on the earth to produce the worldwide flood of Noah's day. Also, even more fittingly for this particular topic, the children of Israel were cursed to roam the surrounding area of the promised land for forty years, allowing all of the older generation which had rebelled against God to die off before the younger generation could enter. This example is, as we said,

specifically quite pertinent to the parallel between Shirley Muldowney and Brittany Force. Through the Scriptures, we come to understand that the number forty is one which is sometimes used to denote a generation. This brings us to a clearer picture of why these two leading ladies of drag racing captured their first world championships exactly forty years apart. Shirley was among the old lions, discussed in Nahum, a part of those in the older generation of drag racing. Fast forward four decades, and now it is the new generation which has taken over the limelight. That generation includes Brittany Force and she is possibly the brightest star amongst all these leading maids currently in competition.

In another amazing case of synchrony, we see that Shirley was thirty-seven years old when she claimed her first world title in 1977. This means that as Brittany clinched her first championship, Shirley was seventy-seven years old, mirroring the year in which she had first found the ultimate prize herself.

Yet another case where these two world championship winning female drivers find themselves tied together revolves around the year of 1986. As we touched upon before, Brittany Force was born on July 8, 1986, approximately five months after Shirley Muldowney made her triumphant return to competition following the 1984 crash which could have easily ended her life if not for the grace of God. How cool is that? The first world champion saw her career being born again, while the second would be born into life on this earth only a few months later.

Truly this is another of those events orchestrated by God which shows His ultimate power and authority over all things!

Chapter 5

The New Standard

There are many, many occasions where parallels can be drawn between Shirley Muldowney and Brittany Force, including their championship runs. From one perspective, just as Shirley remained hungry for another world title, becoming a major factor over the next few years following her first victory, Brittany did, too. Contrary to Shirley who, until her 1984 wreck in Canada continued with fairly smooth sailing, Brittany's road got difficult very quickly.

Life has a way of humbling people, no matter their position. In particular, sports are infamous for countless examples of this universal truth. Such was the case with Brittany as her quest for another championship trophy began in 2018. As usual, the season started in February at Pomona, California, at the same strip which hosts the World Finals to cap off the year in November. Brittany was working her way through the qualifying rounds, and during one of these runs something went amiss. Her dragster lost traction, spun out of control, hit both track walls almost like a pinball, and finally sputtered its way across the finish line unceremoniously. While this vehicle did not incur severe damage like Shirley's car in 1984, it did catch on fire. This was speedily put out by the Savior's Safari, of course.

Obviously, Brittany was taken to the hospital, and while the whole accident had been scary to watch, for the most part she

was fine. For a professional race car driver, the injuries were considered minor, and with the same indomitable fortitude of her predecessor, Brittany came back the very next week to compete. It is almost unbelievable to think about, but her return to competition came at a place which once more directly ties back to Shirley. The next stop on the Nineveh HRA's premier series was Chandler, Arizona, which is just outside of Phoenix. That, as you will recall from the last section, was the city where Shirley made her first run in 1986 to launch her comeback. Thirty-two years later, Brittany followed in her footsteps, making her own comeback.

The rest of the 2018 season went well on the whole for her, and she remained in the hunt for a second world championship, but had to ultimately settle for a fifth place finish in the standings. However, especially considering her early season near-disaster, it was a very respectable finish. The next season went down in similar fashion, though minus the bad crash to open the year. 2019 saw her wind up finishing third overall, but that does not tell the whole story, as Brittany racked up some very big accomplishments along the way. She continued to prove herself as one of the chief leading maids of Huzzab throughout this year.

One such instance occurred on September 14, 2019, when Brittany pulled off a truly amazing feat. Not once but twice during the Reading, Pennsylvania event, Brittany set a new national elapsed time record. That is indeed a great accomplishment, and a testament to her team and its

preparedness, getting the same car to break the record and then re-break it later on at the same race. The final mark stood at 3.623 seconds for one thousand feet, and that record still holds as of 2024. It is even more incredible when we notice something quite remarkable about these numbers. If you add up the numbers from her elapsed time, it equals fourteen. That is precisely the same number of years that passed between Shirley's final race of her career at the 2003 World Finals and Brittany's performance at the World Finals to cap off her championship in 2017. This is the neat part of these parallels attached to the Scriptures; that even something so basic as these small numbers take on a great meaning.

To provide us with an even clearer connection back to Nahum, and simply an illustration of the sport's progress, we have to point out the rival whom Brittany defeated while setting that record. Almost unbelievably appropriate, the loser of the match where Brittany set this elapsed time record was Leah Pruett. Indeed, another of these maids whom we discussed earlier on in greater detail, was the driver chasing Brittany Force home as she made this historic run. This is another occasion where we can see how much the sport has changed from the days when Shirley Muldowney was racing. In her time, she could barely lobby enough support for herself to enter the arena of top fuel dragster competition. Now, though, in such a record-setting performance as occurred that day in Reading, Pennsylvania, both racers involved were women.

Now, we want to also bring up an interesting correlation between the place where this record was set and where another pertinent milestone took place. We will address the latter in much more detail as we move to the second volume of this book, but it is worth touching upon the subject at this juncture of our study, as well.

Even though this particular race is considered the Reading, Pennsylvania event, the actual strip is located in a town called Mohnton. First of all, the address of the strip is noteworthy. It is called Stauffer Lane, and we come to find out that Stauffer means “steep” or “mountain.” In this particular case, Brittany had reached the top of a metaphorical mountain, as she had gone faster than anyone ever before, climbing to the pinnacle of that peak.

As far as Mohnton goes, its name is derived from the post office which first opened in the area called Mohn’s Store. This name Mohn has a history which is a little convoluted, but nonetheless important to examine. As best as can be told, the surname of Mohn first came into use long ago from a family who lived in Kent County, England. The reason this has some pertinence to Brittany’s elapsed time record is that earlier in 2019, Kent, Washington was the location where her father John Force claimed his one hundred and fiftieth career event win. As you will later come to find out, Kent, Washington was named after Kent County in England. So, if we follow along this path, we see that these two very important milestones of father and daughter, both occurring the same year, do tie-in with each

other. Are we reaching a bit to make this connection? Perhaps, but it should be considered all the same. As with all the information presented in this book, you can be the judge of each claim's validity. We merely desire to compile it into as neat of a package as possible for the reader to ponder.

Certainly, twice setting records in one race is quite impressive. However, only a few weeks later, Brittany outdid her own accomplishments once more. In the penultimate race of the 2019 season, she pulled out all the stops and set yet another record on November 1 at Las Vegas. This time she set a new national record for speed by hitting a whopping 338.17 miles per hour during one of her qualifying runs. Eventually she went on to win that race, as well, but no doubt this record was the highlight of the weekend for her. It is interesting, too, that the strip in Vegas is located in Clark County, and it turns out that Clark means "scribe" or "secretary." If you are not aware, it is the job of the scribe or secretary to record any variety of noteworthy activities, and in the realm of drag racing, something like what Brittany accomplished is quite noteworthy, indeed. She recorded a new record for speed at the track called the Las Vegas Motor Speedway.

So here we see that this incredibly talented maid of Huzzab continues to lead her and set a new standard of excellence in top fuel dragster. In 2019, she led everybody with these records, despite not winning the world championship. There is quite a meaningful correlation between the Scriptures and Brittany's age when she set these records, too. She was thirty-three years

old as she set these new marks, which is significant as this was Christ's age when He was crucified (although beyond the scope of our study here, it can be argued that Christ had actually just turned thirty-four). It also is important to remember going forward, as we address the topic fully in our second volume, but Eric Medlen, the young man who was part of the Force team, was also thirty-three when he passed away from the injuries he sustained in his crash at Gainesville, Florida in 2007.

The 2020 season was all but a loss, as of course the coronavirus pandemic shut down the Nineveh HRA's racing schedule, forcing much of the season to be lost. Racing once again began in July, but John Force elected to not to run again that year and focus on the future. This meant Brittany and her fellow team drivers were sidelined for the season.

However, 2021 started a new comeback for her, and despite all that lost time, Brittany was back in as good a form as ever. One of her most noteworthy accomplishments of the season came in the form of an historic streak of eight consecutive number one qualifiers. At the highest level of the sport, where the competition is the best in the world, Brittany had the fastest qualifying time in eight consecutive races, a feat certainly worth recognizing and applauding. Despite all of that success, she came up just shy of being crowned world champion, as she would end up being the runner-up in the points standings.

Yet, momentum carried over in 2022, and she was clearly on a mission to climb back to the top of the mountain. Speed was her game again, as she smashed an outstanding sixteen

individual track records, and then twice broke her own national speed record that we mentioned above. The first came in St. Louis, where she topped her previous best by streaking to a speed of 338.48 miles per hour. That record only stood for about a month, because then at the World Finals in Pomona, she raised the bar up to a whopping 338.94 miles per hour. This unbelievable record, though, was not the biggest prize she gained. Five years after capturing her first world championship, she successfully turned the trick and achieved the second, further cementing her legacy as one of leading maids of Huzzab. When she took to the podium and accepted the hardware for this second championship, she became just the fourth female driver in the history of the Nineveh HRA to win multiple world titles. We have already mentioned the others (Angelle Sampey, Erica Enders, and of course, Shirley Muldowney), and it just goes to show how the prophecy of Nahum, working in this modern-day type and shadow form, continues to play out.

Also, take note of the fact that the time frame of Brittany's two world championship victories is exactly the same as Shirley's three. We mentioned before how interesting it was that it was precisely forty years between each of their first wins, from 1977 to 2017. The same is true for the most recent one for each, too. Shirley's final championship season was 1982, and Brittany's second title came forty years later in 2022. Both claimed their championships over a five-year span. It is very amazing to see just how connected these two are in so many aspects of their respective careers.

Brittany is currently the only of the Force daughters who still competes in the sport, and she remains one of the very best top fuel dragster drivers in the game. She is still seeking the elusive third championship title, which would equal Shirley's record if it were to happen. Her subsequent racing seasons have also been successful, both resulting in top ten finishes in overall points. Given the talent Brittany possesses, it is likely only a matter of time before we see her back in the winners' circle celebrating another world championship victory. As of the 2025 season, she reached another milestone, by tying Shirley Muldowney's number of eighteen career Nineveh HRA wins, and she has reset her own speed records again by crossing the 340 mile per hour mark multiple times (the first time even occurring at the track nearest to Shirley's current residence in North Carolina). Once again, the point is to show how particularly Brittany Force's career on the drag strip is living proof that the words of Nahum's vision are still very much alive today.

As we wrap up the study of her career, it is worth mentioning the phrase which Brittany has painted on the back of her car's wing (which is the vertical attachment at the car's rear to provide better aerodynamics). It may not always be visible, but the words are "Think Ahead." This really encapsulates Brittany and all of the maids we have discussed or are going to discuss in this section of the book. They have all been thinking ahead, figuring out ways to go above and beyond, so that they might reach the greatness of someone like Shirley Muldowney.

Brittany Force is a textbook example of such a person. By thinking ahead, she has gone past being a maid leading Huzzab, actually in many ways becoming the new standard.

It is quite appropriate that there is a surname which appears in chiastic formation at somewhat opposing ends of her career. When she was seeking to qualify for her top fuel license in Jupiter, Florida, the other driver looking to do the same was a man named Tommy Johnson, Jr. During her 2017 championship run, the motor tuner for her car was named Alan Johnson. Twice this name Johnson appears, at the beginning of her career, as well as at the height of her historic accomplishment. This is in addition to her father's name being John. Of course, Johnson literally means "son of John", so the two are essentially synonymous. What does John mean, though? As we see, it has deep meaning when attached to Brittany in particular. The name John means "Yahweh has favored." Yahweh is the Hebrew word for God, so this means that the name John denotes a person whom God has favored. When it comes to drag racing, and particularly amongst the maids of Huzzab, there is no one who has been more favored by the Lord, in terms of accomplishment and talent, than Brittany Force. She is an amazing woman and one quite worthy to carry on the legacy of Shirley Muldowney.

Chapter 6

The Third Maid

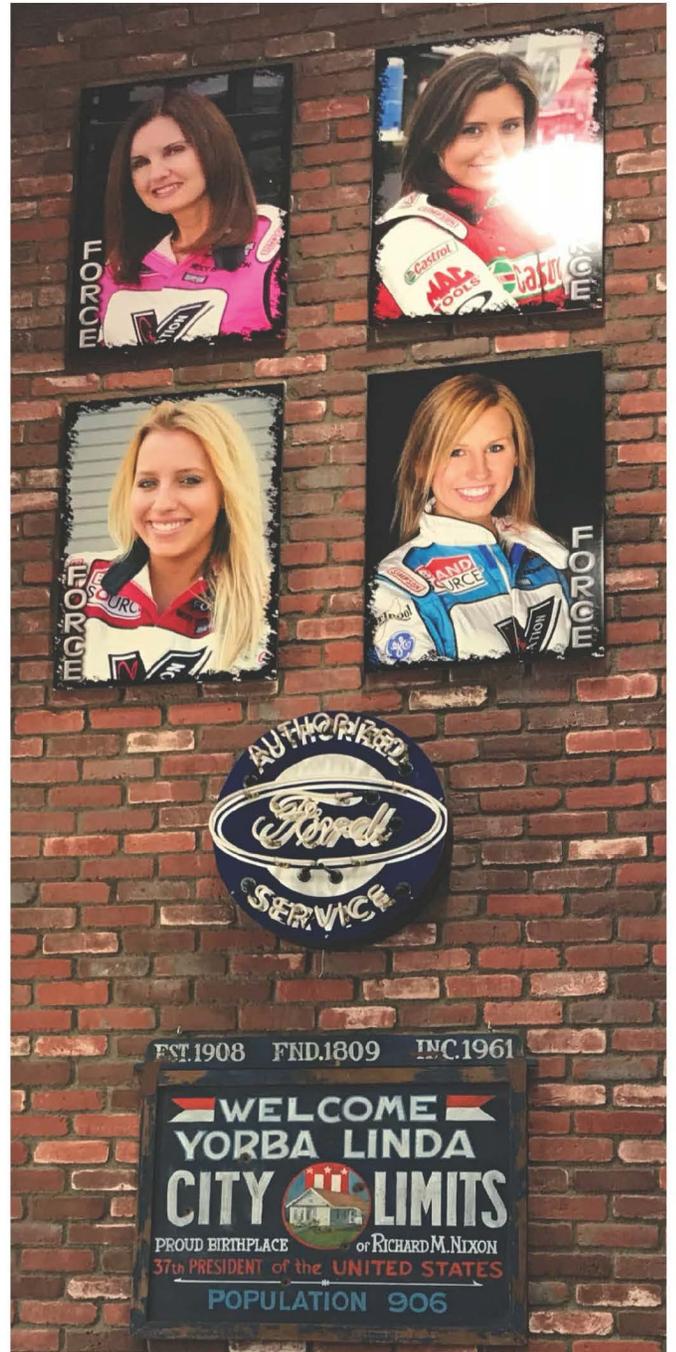
We have now covered two-thirds of the Force family's terrific trio of accomplished sisters. Now, let us examine the final one, the youngest, Courtney. At first glance, just like Brittany, there is an immediate connection between her and Shirley.

Remember that Brittany was born the same year that Shirley returned from the crash that almost ended her career. In the case of Courtney, her date of birth is in alignment with Shirley, too. If you recall, Shirley was born on June 19, 1940. Amazingly, Courtney was born on June 20, 1988, only one day after Shirley's forty-eighth birthday. That is significant enough as it is, but if we go by the timekeeping of the Hebrew calendar, the two can be joined together on the same date. We talked earlier about how the Hebrew calendar, which is a lunar calendar, begins all its days at six o'clock in the evening. Therefore, six p.m. on June 19 would begin the next day, which was June 20. In this way, certainly from the Hebrew perspective, these two dates are intertwined, therefore linking together the people around which these dates revolve, too.

It is also noteworthy to mention that an important event recorded in the Scriptures happened on the Hebrew date of Courtney's birth, as well. June 20, 1988 converted to the Jewish calendar would be Tammuz 5, and it is written about by the Old Testament prophet Ezekiel that he had a vision on this day. This



Photo of Courtney Force's banner in John Force Racing Muesum 2018



Picture of the Force sisters in John Force Racing Muesum
 Laurie Force, mother (top left)
 Ashley Force (top right)
 Brittany Force (bottom left)
 Courtney Force (bottom right)

vision has sparked many a conversation about its meaning, and the deep theological discussion of its implications are far beyond the scope of our study here. However, follow the reference here if you wish to read the account for yourself.¹ Most importantly for our discussion here, within this account we are told of a heavenly vehicle, something of a flaming, chariot-like mode of transportation. In fact, there are multiple points in this passage where there exists some similar phraseology between this vision of Ezekiel and that of the words Nahum recorded from his vision. Therefore, it is interesting to see that this event from the Scriptures is tied to a very prominent drag racer, one who drove her own “flaming chariot.”

Now, like Ashley and Brittany, Courtney finds another connection to Shirley through the college she attended. While her sister Brittany was looking to become a schoolteacher, Courtney chose to major in communications at the same college, Cal State Fullerton. Rather incredible, is it not? As a reminder, this comes back to Shirley because when she briefly lived in Northridge, California, there was a campus directly across the street from her home. This campus was another branch of Cal State University, and as it would turn out, not one, not two, but three of the Force girls, all among Huzzab’s leading maids, would attend a different branch of the same school. Indeed, that is another very interesting correlation.

As far as her first foray into drag racing was concerned, she followed closely behind Ashley. Only a year after Ashley’s rookie season in top alcohol dragster, Courtney began racing in the

super comp category in 2005. Three years later, she made the move to the top alcohol dragster, too, and competed, at least briefly, against Brittany. As a matter of fact, Courtney beat her sister three times in their head-to-head matchups. It was not until the next season, on July 19, 2009, that Courtney claimed her first ever race win in the category. She did this at a place which we mentioned before has a lot of significance to the Force family. Her inaugural win came at Kent, Washington, the same track where, ten years later, her father would earn his milestone one hundred and fiftieth victory. How amazing is it that we see these certain places come up again and again as the sites of high-profile accomplishments?

Certainly, in the seven years that she competed in both super comp and top alcohol dragster, Courtney showed she was talented, just like all the Force girls. However, it took a major event to provide the catalyst for her entry into the nitro funny car competition. That major event came as Ashley announced her retirement in 2011. With her older sister stepping away, there was a vacancy on the team. There was a funny car with no driver. What else was there to do but pick up where Ashley had left off? Just as one Force sister took her leave, the youngest filled in the gap. Courtney earned her funny car license in 2011, and that meant she was eligible to begin competing in 2012.

It did not take her long to begin having success in the new car. In only the second race of the year, which was in Chandler, Arizona, near the same city where Shirley made her first test run on her way towards returning to competition, Courtney knocked

off her own father in the first round of the bracket competition. After this auspicious start, it was only a few months before she broke through with her maiden victory in funny car. Of all places, her first victory came at a location which we just discussed a few moments ago. Her first win was at the Seattle event in Kent, Washington. The very same place where she first won in top alcohol dragster, and where John Force would subsequently celebrate his one hundred and fiftieth career victory; this is where Courtney stood atop the podium for the first time since beginning to race in nitro funny car. It truly is remarkable how many times these particular places become involved with major occurrences.

A step beyond just the place of her inaugural win was the importance of the date. She took the trophy on August 5, 2012, but that race actually started on August 3. This date on the Hebrew calendar was Av 15, and this was the same day in 1973 that Eric Medlen was born. Again, we shall address all the information on him in much greater depth in the second volume, but remember that he is an important figure to the Forces and all of drag racing. His death, as you will later come to find out, had as great of an impact on the sport as any other event since its inception. That is why we must point out this connection between him and Courtney at this time.

She was named the 2012 rookie of the year for funny car, and it was readily apparent that she was going to continue building off her initial success. She kicked off 2013 by winning the first race of the season in Pomona, which was the first time a

female driver had won that particular event. However, it was 2014 when she really began breaking the records. On May 25, 2014, she became a huge part of drag racing lore by helping the women of drag racing reach a collective milestone. As she sped across the finish line to victory in Topeka, Kansas, this win went into the history books as the one hundredth national event win for female drivers in the Nineveh HRA. Almost four decades after Shirley Muldowney had won her first national race, one of her leading maids, Courtney Force, made it an even one hundred wins for the women of the sport. Considering what it took for the Nineveh HRA to accept Shirley into their fold, it is amazing that now so many talented ladies have been triumphant and have combined for so many victories. Courtney's response after winning was absolutely spot on about the meaning of such a record. Her comment to the reporters was, "There's just a lot of emotion right now. It's been a long weekend. I'm so proud of my guys and I am happy to win this for all of the girls who have won races in (the Nineveh HRA) over the years. They know how to win, and this win is for them." To borrow the words of Nahum, you might say that this was her way of tabering upon her breasts.

Courtney was not finished making history in 2014, though. She had another one up her sleeve still. A couple months later, on July 27, 2014, in Sonoma, California, Courtney once again bested her father in the funny car final, and thus won the race. This broke the tie between her and Ashley for the most wins in funny car for any female competitor. This was her fifth career win overall. So, not only was she leading Shirley, but Courtney

from this time forth also began leading her sister Ashley, as well. You can see the pattern begin to arise that each of the Force sisters has outdone the one who entered the sport before, as now Brittany, the only one currently competing, has gone beyond Courtney to become a dual world champion. The prophecy, as recorded in Nahum in type and shadow form, continues in one circular pattern, just as God tell us His work is done. For it is written,

“Wherefore, the course of the Lord is one eternal round.”²

From this point on, as she became the leading maid amongst the funny car drivers, Courtney continued to set the bar higher and higher. When all the tallies were calculated, she had twelve career wins, tripling what Ashley had done, and leading Brittany in wins for three years after her retirement until the 2022 world championship-winning season. Also, as of 2024, she has still doubled the next closest female driver for total nitro funny car victories. That is a truly remarkable accomplishment, no question. She may never have claimed the elusive world championship, but she raised the standard of excellence for all drivers in the funny car ranks, but especially the women.

In 2015, Courtney married into another high-profile racing family, though not one from the drag racing world. She married Graham Rahal, a notable IndyCar driver. Both Graham and his father, Bobby (a three-time champion and former winner of the

Indianapolis 500), are prominent in IndyCar racing, having both achieved plenty of success at the highest level. Not very often does a match like Courtney and Graham occur, so when they announced their engagement, the motorsports world was set atwitter with excitement.

As always it is very interesting to look at this new last name which Courtney gained. It actually means “traveler” or “journey”, which is quite appropriate as she went on a new journey of being married to another notable figure in motorsports. It also fits with what happened a little bit later after getting married. Even though she continued on with her successful career for a few more seasons, she came out with a public statement on January 24, 2019 announcing that she would be retiring from competition. In a sense, then, she traveled away from the sport. Of course, just like all the Forces, she is still involved with her father’s company, but her retirement was effective immediately, meaning that 2018 was her final season of racing.

In addition to the meaning of the surname Rahal, it is quite fascinating to see where it originates. From the earliest records to be found, it seems that the first time this name emerged was from a family located in Kent County, England. Now, we have already brought up Kent on a couple occasions, because of the Nineveh HRA event that is held in Kent, Washington, named after Kent County. As we have already outlined, there have been multiple noteworthy achievements made at the Kent races, particularly amongst the Force family. Brittany’s elapsed time

record was tied to Kent, Courtney won her first top alcohol dragster and funny car race both at Kent, and John won his one hundred and fiftieth career event at the track just outside of Seattle, too. Now we find out that Kent County is actually the origin of Courtney's married surname. What a spectacular correlation this is!

So, as you can see, Courtney Force-Rahal has done a lot in furthering the legacy of Shirley and the rest of the female drivers in Nineveh HRA history. As we said, she is the top winning woman in funny car, and there is no doubt that she is placed in the top tier of leading maids. Just like her sisters, she showed from the start that she had God-given talent on the drag strip, and even in retirement, her name is still at the top of the leaderboard. As we mentioned earlier about the circular pattern of each one of the Force sisters outdoing the previous one, so the pattern will continue assuredly. Perhaps someday the next talented young lady will go even further than Courtney, Brittany, or Ashley, just as these ladies and others did with Shirley. "The course of the Lord is one eternal round," and we see these words play out in everything upon this earth.

There is another such pertinent occurrence that is proof of this eternal truth. If we look back, we find that Shirley, then Ashley, and finally Courtney, all finished their careers by racing at the World Finals. These three extremely accomplished ladies all made it to the World Finals in Pomona before they hung up their racing helmets and fire suits. This is a prime example of how God puts His fingerprints on everything, which is precisely

why we see that no matter what happens in the world, it always reflects His timeless pattern.

Chapter 7

The Mother of Maids

Obviously, this section has been thus far exclusively discussing those women who have followed Shirley Muldowney's lead into the sport of drag racing, becoming the leading maids of Huzzab by besting her records. However, there is another important woman who is not an actual competitor on the track, but still a major figure in the sport, whom we must mention. As you will soon find out, she has several interesting connections to different branches of discussion which we have and will continue to trace throughout our study. The woman to whom we are referring is Laurie Force.

Laurie Force is the wife of John Force, and is the mother to his three youngest daughters whom we have all discussed at length in the previous chapters. Most definitely, she qualifies as a part of drag racing royalty. While Shirley Muldowney might have earned the titles of "Queen of Drag Racing" and "Queen of Speed", perhaps Laurie should be called "Queen of Drag Racing's First Family." Drag racing is a sport which has long been one involving entire families, but there is no family that can match the accomplishments of the Force family. Let us not forget that John Force has oft been called the "King of Funny Car" because of his record sixteen world championships. The wife of the king is the queen, so in metaphorical terms, Laurie would earn this title without question.



*Billy meeting Laurie Force,
the matriarch, in 2022*

Now, we must preface this chapter by saying that much of the information regarding Laurie will be split between this place and later segments in the second volume that more deeply involve her husband. You will see this also occur with the Force daughters. However, it is necessary, as we have just finished our detailed look into Shirley Muldowney's life, to go over many facts that attach these women together. So many of these drag racers' lives are intertwined, that sometimes it makes things challenging to detangle and parcel out, as we look at the particulars that connect them with Nahum's prophecy and beyond. Having said that, let us look a little deeper at Laurie Force and how she also is a shadow, in many aspects, to Shirley. We have to go back to the beginning of her relationship with John to understand how it all ties together.

It has been said that these two are a perfect example of how opposites sometimes attract. John's father was a logger and truck driver, while Laurie's father was a motor company executive. While John and his family were mainly living in small rental houses, trailer parks, or even logging camps, Laurie and hers were accommodated in a very fine home. Due to this glaring difference in lifestyles, Laurie says she specifically kept John away from her family for quite some time. By the time that they met, John had already put together a ragtag band of friends who mostly volunteered their services to pass as a pit crew. Believe it or not, even the top winning driver in Nineveh HRA history had a rough beginning in the sport, and he was still in the midst of this dry stretch when the two began dating. As Laurie tells it,

she did not know a thing about drag racing, and humorously recounts that when John first told her about racing at the track, she believed he was referring to horse racing. As we said, it was an unlikely pairing, but John and Laurie did tie the knot in 1981 (which is a rather interesting date because this was the year that Shirley won her AHRA world championship).

So, how exactly does this come back to parallel Shirley Muldowney and the Scriptures from Nahum chapter two? The answer is still forthcoming as we continue along the timeline of the Force family. All three of John and Laurie's daughters were born in the first few years of their marriage. In that same window of time, John finally began to have some success in racing. Again, it is hard to believe it now, looking back at all his great achievements, but it took John Force nine years (note the number nine is present again) before he won his first race in 1987. From this point on, obviously things began looking up for him, but this also led to some domestic turbulence.

John and Laurie have, on multiple occasions, been very candid about the struggles they have had in their marriage. One of the great strains put on their relationship, according to Laurie, was the mere fact that John was not around much to help her raise Ashley, Brittany, and Courtney. While his racing career was what put food on the table for them, it was a burden for Laurie that she had to mostly raise the girls by herself for several years. Now, in one particular article Laurie actually did state that she came to the realization that it was better for John to be on the road as much as he was, because of the girls. She frankly said,

“I mean, his parenting style was horrible.” Those are her words, not ours. Now, we will get into this a lot more in the second volume, but one thing for which John Force is rather well-known, and Laurie cites as another good reason for his absence during their daughters’ childhood, is a bad temper. This was especially the case at that time.

However, we have still not answered the question to how Laurie Force is paralleled to Shirley, and thus to Nahum chapter two. The connection is contained within the information we have just discussed, but it is a little difficult to ferret out at first glance. What we must do first is to look back at Nahum 2:7 once again. For it is written,

“And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.”

Like so much of what we have and will continue to discuss, there are multiple layers of importance to examine. One thing that has remained largely consistent, as we have slowly but surely made our way through the second chapter of Nahum, is that the events described have occurred in the order presented within the text of the Scriptures. So, for a moment, let us go back to what we talked about in the last section regarding Huzzab’s captivity. Our assertion is that this played out with Shirley during her relatively brief relationship with Conrad the Priest,

beginning in 1971. Remember that it was 1981 when John and Laurie Force were married, and their daughters followed soon after. Therefore, the girls who would one day become Huzzab's leading maids, were born in the years immediately following Shirley's world championship titles. In this way, we see that the timetable comes to fruition in the same order as the prophecy.

There is another angle to look at though. We see that John and Laurie's relationship began around those same years that Shirley was at the peak of her career, which did not occur until just after she parted ways with Conrad the Priest. Therefore there is a convergence of the two timelines. Remember what we just talked about regarding John and Laurie's early years of marriage? Laurie was a stay-at-home mom while John was crisscrossing the country competing at drag strips high and low. This was the way that their daughters were brought up. In the same metaphorical vein of thought which led us to the correlation of Shirley's relationship to Conrad the Priest and Nahum's cryptic prophecy of, "Huzzab shall be taken captive"; this thinking could also lead us to the possibility that this verse parallels to Laurie and the years she spent at home with the kids. Now, just like Shirley, it was obviously a voluntary action, but in an allegorical sense, this time could be characterized as a time of captivity. What supports this hypothesis are the next events which occurred with Laurie Force. All the members of the Force family, including John, are quite clear that it was Laurie who raised the girls almost single-handedly. In other words, she

brought them up. This is in perfect alignment with what the Scriptures say.

There is another interesting tie-in with the words of Nahum as we continue on with the Force family's history. In multiple articles, the fact was brought to light that during those years when Laurie was left at home with the kids, they were quite active in music while still in school. They all sang and played piano. Now, these two things are obviously very common activities, so why do we point this out? It is because of what follows in Nahum 2:7. After saying that Huzzab would be brought up, it says, "And her maids shall lead her as with the voice of doves, tabering upon their breasts." Now, we covered this in depth earlier, but we repeat it here to emphasize the point that the maids, or the Force girls, were musically inclined in their younger years. This ties right back to Shirley, even the very definition of her name, as it meant "I have a song." With this fact, we actually come to realize that the phrase "voice of doves", may be more literal than originally thought.

Also, recall that tabering was a word synonymous with beating upon a timbrel, which was the instrument specifically mentioned when Miriam and the children of Israel performed the song and dance following the Red Sea crossing. It also had to do with music. All of this reinforces the possibility that this is specifically paralleled to what happened in the early days of the Force family.

There was another manifestation of the maids leading Huzzab, too. Early on, Laurie was quite involved with John and

helping him with his racing career. However, once the girls came along, that changed, and she was no longer out on the road with him so much. Yet, when her daughters began to take an interest in competing on the drag strip, Laurie once again got more seriously involved. So, as we draw these comparisons between Shirley and Laurie, it is interesting that it was really the maids of Huzzab who led their mother more deeply into racing.

As an example of how this was accomplished, let us showcase the level of dedication which Laurie exhibited as her daughters entered the sport of drag racing. Not many would even think of this, but instead of being content with learning from articles and other texts about the cars her daughters would drive on the drag strip, she chose to get in one. She did not actually just get in a race car, but drove it. In fact, she earned her Nineveh HRA license in the super comp category, which is a much less powerful car than the top fuel dragsters and nitro funny cars, but it served the purpose. She wanted to understand better just what the girls were getting themselves into.

In seeing this, and looking to some of the comments which Laurie and the girls have made, we see another part of Nahum chapter two come alive. At the very end of verse eleven it reads, “And none made them afraid?” The Force ladies have specifically stated on multiple occasions that they were not afraid of getting in the overwhelmingly powerful vehicles such as their father drove, because they had been exposed to them their entire lives. Even though they did not travel with John regularly, the entire family would sometimes be able to enjoy an occasional weekend

at the track together. With this upbringing, Ashley, Brittany, and Courtney have said that they were never scared to get behind the wheel of these flaming chariots, and Laurie showed that she was not, either, as she passed her super comp test.

Finally, though, there is one very fascinating correlation between Laurie and Shirley that is as amazing as anything presented in this section. These two great women, leading ladies in their own respects, both considered queens in the sport of drag racing; we come to find out now that the two share a common middle name. That name is Anne. Very appropriately, as it would turn out, this name means “favor” or “grace.” That is a nearly perfect description of both Shirley Muldowney and Laurie Force. In their own ways, these women who have mirrored one another in ways such as we have outlined here, have both been shown a huge amount of favor and grace from the Lord.

We understand that this section might have been a little tougher to follow, as the connecting dots perhaps were found a bit farther apart on this occasion, but all the information here is quite worthy of thought and consideration. We present it all as another layer of this template to ponder about. As we said before, there will be much more yet to come about Laurie Force. She is a fascinating and wonderful woman. No wonder why the rest of the Forces say that she is like the rock of the family. For now, though, we shall return to the remainder of our discussion about the maids of Huzzab.

Chapter 8

The Legacy Continues

As we draw near the conclusion of our in-depth discussion of Huzzab and the leading maids of drag racing, we have to bring one more point to light. We have gone over a lot of information, and hopefully by now you can see just how detailed this one verse of Scripture is as we look at its modern-day template. Is it not an unbelievable testament of God's power that we have spent the last two sections of this book for the most part going over a single verse? We have said it before, but we will say it again (probably several more times before this work is through), that only by His grace have we been able to uncover this amount of pertinent material which so vividly and tangibly connects to Nahum's prophecy. We are but instruments in His hands. Yet, you will see that the Scriptures which mirror major events in the sport of drag racing are not only limited to the book of Nahum. However, before we move on to that, let us quickly revisit the main characters of the past couple sections.

We see that the pattern of Shirley and the women who have followed her trail into drag racing is a repetitive one. In fact, you could say that what we are witnessing is an exponential impact. The current group of ladies who are competing at the highest level were led into the sport by Shirley showing it could be done. Now they are leading her in many ways, winning like never before. They are surely going to inspire more girls to wade into

PART VII

The Chariots

Chapter 1

Nitro Chariots

We are nearing the end of our study centered around the book of Nahum, as we have covered the second chapter quite thoroughly. However, as this particular passage of Scripture is the foundation block of this work, it is far from the final time we will be referring to its prophecy. Rather, we will soon proceed to another story from Scripture deeply connected to this prophetic chapter. There we will discover innumerable treasures of information which continue to point us towards modern day drag racing and its competitors as forerunners for the return of Christ upon this earth. Before we get to that, though, we must take another look at a few of the facts we have missed about the flaming chariots themselves.

Of course, we have already talked somewhat about the two classes of cars which are most aligned with the prophecy from Nahum. Those are the nitro funny cars and top fuel dragsters. These are the only two that use nitromethane fuel, which is responsible for them most closely fitting the description in Nahum two. This brings to light a fact which we have not yet chronicled in our earlier discussion.

There is a reason that both the top fuel dragsters and funny cars spew smoke and fire while running their races. It comes from the very composition of the nitromethane fuel on which they operate. As it turns out, nitromethane burns much slower



Photographed by Billy, back of Steve Torrence trailer featuring his Top Fuel Nitro Dragster



Eric Medlen Nitro Funny Car

than the regular gasoline that most everyday street cars require. Now, because it burns slower, it actually makes the flames visible when the engine is running. This really is a testament to the veracity of Nahum and this modern paradigm in Nineveh HRA drag racing. While Nahum's words can and have been translated to be talking about all vehicles seen today, nitro-burning dragsters and funny cars are some of the only ones which literally feature flaming torches. This is made possible mainly because of the fuel they use, and this fuel is not used (at least with any great regularity) for any other vehicles today. Again, this is another fact pointing us back to the accuracy of the Scriptures we have examined thus far.

This also ties into another type and shadow from our earlier study. Especially when talking about Shirley Muldowney, we kept being drawn back to the story of the children of Israel celebrating their deliverance from the hand of the Egyptians. In Exodus, it is said that Miriam, the sister of Moses and Aaron, led them in a song and dance to praise the Lord for their liberation. However, before the children of Israel ever even made it to the Red Sea, there was a specific way in which God chose to lead them towards their freedom. For it is written,

“And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.”¹

As the Israelites were led from their bondage in Egypt, the Scriptures record that God went before them in a pillar of a cloud by day and a pillar of fire by night. While this is the most famous example, there are other occasions in Scripture where pillars of fire, smoke, or clouds were used as signs by the Lord. The mirror to these verses speaks about the last days. For it is written,

“And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory of Zion shall be a defense.”²

Indeed, it has been prophesied that in the same way God chose to lead His people in the past, through pillars of clouds, smoke, and fire, He shall do it in the future. When it comes to drag racing, this is very significant when talking about the nitro chariots on the strip. By the same token that one could say that the headers on the top fuel dragsters and funny cars appear like flaming torches, they are quite reminiscent of pillars of smoke and fire. In fact, when able to watch these cars in action, one will notice that in the daytime, it is the smoke being belched from these headers which is most visible. However, at night they light up the dark sky with their shooting pillars of flames. Is that not amazing? In this way, we see that these magnificent, powerful modern machines are a type and shadow of what our Lord has

wrought before, while simultaneously being a reminder of how He will continue in His work to come.

It is also worth mentioning that there is another correlation in the number of major manufacturers whose models are used to build the funny cars. Of course, to the novice observer, funny cars look much more like street legal cars than do the top fuel dragsters. Truthfully, underneath the familiar exterior is a machine which does not look very different at all from their other nitro-burning counterparts. However, there are actually four major car companies whose designs are represented in the nitro funny car division. Once again, that very important number four is on prominent display. The major manufacturers and their models are: Chevrolet (Camaro), Dodge (Charger), Ford (Mustang), and Toyota (Camry). We will talk about a couple of these models a little later on in the next volume, because they bear great significance within that story we have yet to tell.

As we said, underneath their bodies, funny cars and dragsters look very similar. There is one very big difference, though. Funny cars have their engine located in front of the driver, like most stock cars. However, top fuel dragsters have the engine behind the driver. Why the difference? This brings us to a vital part of drag racing history which we will discuss here, but also from a different angle in a later section.

The first funny cars, which bear some resemblance to those we see today, trace back to a trio of converted Dodge Chargers that debuted at San Diego Raceway in March of 1964. These three cars were originally intended to only be exhibition

vehicles, but soon similar cars began to catch on with racing enthusiasts, and an entire class was devoted specifically to them. Even in the early days, some of drag racing's biggest stars gave them a try. Tom McEwen briefly flirted with driving funny cars in 1965, but he mainly stuck to traditional dragsters. Then there was Don Garlits. He is a living legend, and is the man who has just about done and seen it all. We have to devote a larger section to him later on in this work, but it is important to mention him here so that we can better understand the split between funny cars and dragsters which occurred because of him.

On March 8, 1970, Don was racing at Lions Drag Strip when his car (which was not technically a funny car, but did have an engine in the front) had its transmission blow up. It burst into flames, and it severed the body in two right beneath him. Ultimately, he lost half of one foot due to the accident, and while recovering in the hospital, Don began drawing up designs of a dragster with an engine behind the driver, so as to limit the possibility of sustaining an injury such as his. Shortly thereafter, he debuted such a car and the rest, as they say, is history. The design caught on and led to the creation of the modern-day dragster. Thus, the split was made between the two types of cars which now are run on the powerful nitro fuel.

Despite the dangers, there are of course still many drivers who prefer the funny car. For some, it is precisely because of the higher risks inherent to the class. Funny cars are sometimes referred to as the "fiberglass inferno", because of the tendency for their supercharger to blow up and cause the entire vehicle to

burst into flames. In an effort to combat this common problem, the cars are installed with ballistic blankets which cover the supercharger, but only so much can be done to limit the threat of an explosion and a subsequent fire. All of this would go back to the phrase Nahum uses in verse thirteen of chapter two, when it says, "I will burn her chariots in the smoke." As we pointed out before, on one level this pertains to Shirley Muldowney's serious crashes, but it certainly fits with these general facts about funny cars, too.

Yet, we see there are other classes of modern chariots which also mold themselves after the words of Nahum, too. This is where we must investigate next.

Chapter 2

Other Chariots

While the most famous drag racing cars operate via the common internal combustion engine, using a variety of fuels, there are two other types of lesser-known vehicles that have made a splash in more recent times. We bring these to the forefront now, as they add another piece of understanding to the puzzle of Nahum's vision.

First of all, let us discuss the jet car. Yes, there is such a thing, and it is not a flying vehicle like you might see in a futuristic science fiction movie. Rather, it is a dragster, just like those running on nitro, but it is propelled by a jet engine. You might be able to imagine that such a piece of ingenious engineering would have a great deal of force, and you would be right. The smoke and fire show which they put on can make that of the nitromethane-burning cars seem tame, especially while getting ready to peel off the starting line. It might be hard to believe, considering how much we have emphasized it so far, but jet cars cause an even greater vibration of power than do the nitro funny cars and top fuel dragsters. The blast of the jet engine is so powerful that it has been known to blow out the windows of buildings at the race sites. This certainly would tie back into the phrase of Nahum 2:3, "the fir trees shall be terribly shaken."

Of course, this is not the only direct correlation to Nahum. As we ended the last chapter, we mentioned the words of verse thirteen, which said, “I will burn her chariots in the smoke.” Jet cars are capable of producing huge clouds of smoke, and during their entire run they will leave of a long plume of exhaust fumes in their wake, once again even more impressive than those of nitro-burning cars. The fastest are not even that much slower than funny cars and dragsters. Some have traveled over three hundred miles per hour on the drag strip, while the best nitro cars regularly go over three hundred and thirty. Certainly, this would qualify as running “like the lightnings”, as Nahum 2:4 says, with the jet engine even sounding similar to thunder, too. Thus, we see that in all of these details about this class of cars, they also point back to Nahum as a type and shadow of modern drag racing. Still, they are not the only other ones out there to do so.

Since 1996, there has been a national association which promotes the improvements of the relatively new EV dragsters, which run on batteries just like other electric cars. Obviously, these cars are not very common, but there have been great strides in their evolution recently. Most notably, Don Garlits had set a goal to build the first electric dragster to go two hundred miles per hour. His involvement with these cars has led to vast improvements in their technology, but ultimately he was not able to reach his mark which he set. Instead, another driver whom he inspired, named Steve Huff, made history on May 14, 2020 at Tucson, Arizona, as he peeled down the strip in his EV

dragster and hit the line with a top speed of two hundred and one miles per hour (which, on a quick side note, being after six o'clock evening meant it was the next day by the timekeeping of the Hebrew calendar; this meant it fell on the same date that the nation of Israel was established in 1947, a tie-in to Nahum 2:2 which uses the phrase, "the excellency of Israel."). To bring more attention to these cars, some of those prominent EV racers were able to convince the Nineveh HRA to put on exhibition races for their cars at a couple of their stops over the past few years. These were the first times that electric vehicles were seen at nationally sanctioned events in the Nineveh HRA.

Similar to the jet dragsters, EVs also tie in closely with the Scriptures from Nahum, and perhaps even more precisely fulfill certain facets of the prophecy. Once again, purely from a speed perspective, now that EV dragsters have successfully crossed the two hundred mile per hour barrier, it is more than fair to say that they, too, "run like the lightnings." They are still over a hundred miles per hour slower than the nitro and jet cars, but two hundred miles per hour is certainly very, very quick. On a different level, though, they are powered by the same energy which produces lightning. Lightning is full of electric charge, and it is electric batteries (very, very powerful ones) that propel these cars down the track. In this way, EV dragsters may even more closely fit with the phrase, "run like the lightnings," than the other types of drag racing vehicles we have previously discussed. Also of note is that lightning bolts create nitric oxide due to their extreme heating and rapid cooling of the

atmosphere. This would bring us back to the nitromethane-fueled cars, too, as they are using a somewhat similar chemical reaction to power their runs.

One more notable fact is that Don Garlits's EV dragster runs eight thousand amps, puts out five thousand horsepower, and has four nine inch motors. Indeed, we see that once again both of those very important numbers of four and nine are present in the design of the Don Garlits electric dragster.

Truly, it is fascinating to see how all of this falls into place. As you can see, the mystery of this modern paradigm is so present within each area of the sport. It is the same pattern which repeats itself again and again, and it shows the fingerprint of the same great Author who has brought this all about.

Chapter 3

The Young Lions' Chariots

The final class of chariots we want to talk about in this section, which also pertains to the words of Nahum, boasts its own league within the Nineveh HRA. However, the history of this type of vehicle begins halfway across the world from a rather unlikely location. Beginning in 1988, at drag strips in New Zealand, there was a new, smaller chariot which was developed. It was a half-scale model of the typical top fuel dragster, and obviously had a lot less power than its counterpart. What was the purpose, though, for such a car to be manufactured for racing? As it turns out, this invention was something that brings us back to examine the end of Nahum chapter two once more.

In verse eleven, a couple of the phrases used are “feeding-place of the young lions” and “lion’s whelp.” We talked about these things in the context of Lions Drag Strip before, and that it paralleled to the involvement of younger people in the sport as many enthusiasts passed their passion for speed on to the next generation. Also, in verse thirteen, it says, “the sword shall devour thy young lions.” Again, we asserted before that this was in reference to the closure of Lions, as suddenly the sport was forced off of its most hallowed ground, as well as the surrounding area. However, that does not mean that the youth were left out completely in the drag racing scene. Even though the veritable Eden of opportunities for drag racers in Southern California dried up soon after Lions was shuttered, two decades

later the Nineveh HRA would welcome to its fold this new invention from New Zealand as part of its youth outreach program. The half-scale model dragsters, running on just five horsepower motors, would be the basis of forming the Junior Drag Racing League.

For all those seventeen years old and under who might have a desire to attempt such a dangerous motorsport as drag racing, the JDRL gives them a chance to get their feet wet on the track with something a little less risky than a full-size vehicle. As we mentioned before, this all began in New Zealand, but the Nineveh HRA was fully convinced it needed to be part of their program after Vince Napp, a Nineveh HRA track owner, built his own half-scale dragster for his kids to try out in 1991. Early the following year, he showed it to some of the head officials in the organization and they could see its promise to help bring the next younger generation into the sport. So, beginning in 1992, with the first junior dragsters seeing action at a Nineveh HRA sanctioned race in an exhibition run on July 9 of that year, they founded the JDRL. Since then, it has only grown in its popularity. Just two years later, the first junior dragster finals were held in Indianapolis in conjunction with the U.S. Nationals, and over five hundred youngsters competed. Now, after almost thirty years, the number of participants has exploded to be in the thousands annually. All across the U.S. and Canada, we see these small dragsters buzzing down the track, sometimes approaching speeds of up to eighty-five miles per hour.

It is also quite amazing to see the subsequent success of those earlier participants in the JDRL as they moved up to pursue professional careers in the Nineveh HRA. In fact, when taking into account all the classes the association currently offers, there have been over twenty former junior racers who have gone on to be national champions within the Nineveh HRA. Some of the most famous alumni include world champions such as Erica Enders, Gaige Herrera, J.R. Todd, Shawn Langdon, Tanner Gray, and other prominent pros like Leah Pruett and Justin Ashley. Indeed, to say that this league has been a success would be an understatement.

This underscores the connection between the JDRL and the references we mentioned above in Nahum. Especially in verse thirteen when it says, “the sword shall devour thy young lions.” Certainly, you can make a case that the modern dragsters, particularly the junior models, are rather spear- or sword-like in their appearance. They do not resemble a stock car at all, but are widest at the rear, because of the engine, and come to a narrow point fitted with their two very small front wheels. In the case of the JDRL, all the competitors drive vehicles exactly of this make. Every junior dragster, while obviously having a few differences, possesses this long, pointed shape which does bear some resemblance to the shape of a sword. If we look at the words of Nahum through this prism, then, we are able to understand more fully the concept of how this prophecy is playing out today. The entire purpose of the JDRL is to get kids involved in drag racing at an early age by doing so as safely as possible. As we said

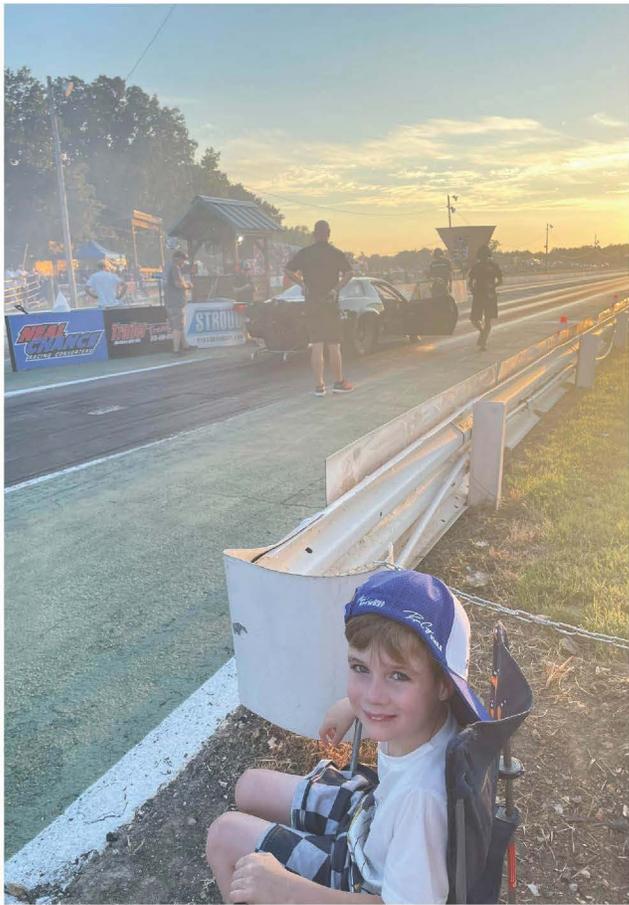
before, numerous junior racers have continued to participate in the sport after they were no longer able to race the small cars, and many have found great success. Therefore, in a sense they have been “devoured” by the “sword”, as these “young lions” have grown up to become professionals filled with a passion for drag strip warfare, if you will.

This also brings us back to one of the phrases we plucked out of verse eleven, “the feeding-place of the young lions.” For those who have continued in drag racing after aging out of the JDRL, how is it that they put food on the table for themselves and their families? Through the money they earn on the track with the purses they win and even more so with the sponsorships they acquire. Their livelihood is dependent upon what they are able to accomplish at the races, and so these young lions find their feeding place at every Nineveh HRA stop in the country. Truly this is an amazing angle of the prophecy to view, because once again, when the facts are all considered, we see how precisely the pieces snap together.

Considering that these verses parallel to both situations, it is also worth mentioning the synchrony of a number associated with both Lions Drag Strip and the Junior Drag Racing League. As we have chronicled many times before, Lions held races for seventeen years from 1955 to 1972. Is it not very interesting that the cut off age for participation in the JDRL is seventeen years old? Also, we should not fail to mention that July 9, 1992, when the first ever exhibition run of junior dragsters occurred at a Nineveh HRA race, was only one day before the date on the

Hebrew calendar that Babylonian King Nebuchadnezzar successfully breached the walls of Jerusalem in 586 B.C. Does this not tie back to the reference of the sword in Nahum 2:13? Of course, certainly a part of his army's attack would have been the use of chariots, too, which also brings us back to the words of Nahum.

As we see again and again in this work, everything ties together, and we see that same pattern forming a continual and eternal repetition that confirms God's hand in everything. It is only through Him that such patterns can be uncovered, for without His Spirit all of this would be beyond mortal man's feeble comprehension.



Billy's grandson, Silas, attending a Junior Drag Race

AFTERWORD

Afterword

by Steve Josephson

When we first started on this journey in 2018, we had no idea the immensity of our undertaking. What started as something fairly straightforward and simple has turned into an incredibly complex plethora of details that can be almost overwhelming. At the outset of our work, this was meant to be a single, though sizable, book which laid out all the facts surrounding pertinent Scriptures and their various connections to modern day drag racing. However, given the sheer number of topics which we have uncovered in our research, and due to some circumstances which have occurred along the way, we made the decision (that is, Billy and I) to split this work up into multiple volumes.

So, this will be the end of the first leg of our journey. The second chapter of Nahum, particularly verses three and four, is the passage of Scripture which set all of this in motion. Yet, we will find going forward that this is not the only place where we can find things related to drag racing in the Scriptures. As we have said from the beginning, it might seem strange that something such as this sport would find a place in the word of God. Frankly, it probably is. However, this should not take away any of the validity of what we have discovered. We have already laid out a remarkable amount of information which points us

time and again to the accuracy of this modern day parallel to Nahum's prophecy.

Really this should be an inspiration to everyone who reads this. As long as you, too, come to the conclusion that this is true, that it is real and tangible; it should inspire each to consider what other mysteries the Scriptures contain that are akin to this. What other worlds within the word of God are there that remain undiscovered? If He can work with a couple of hillbillies like Billy and myself, He can work with anybody to reveal the depths of His glory. You only have to allow His spirit to work through you, to give you true enlightenment.

So, for now, this is the trail's end. However, we shall soon return and start on an adjacent trail, as we seek together to learn more about the wonderful mystery of drag racing as a type and shadow for the return of Christ upon this earth!

Brittany Force set a new national world record speed for Top Fuel Dragster of 343.51 mph in September of 2025 including a new track speed record of 343.16 at Sonoma Raceway in July of 2025 breaking her own previous record. She has 19 wins surpassing Shirley Muldowney who has 18, her maids shall lead her.

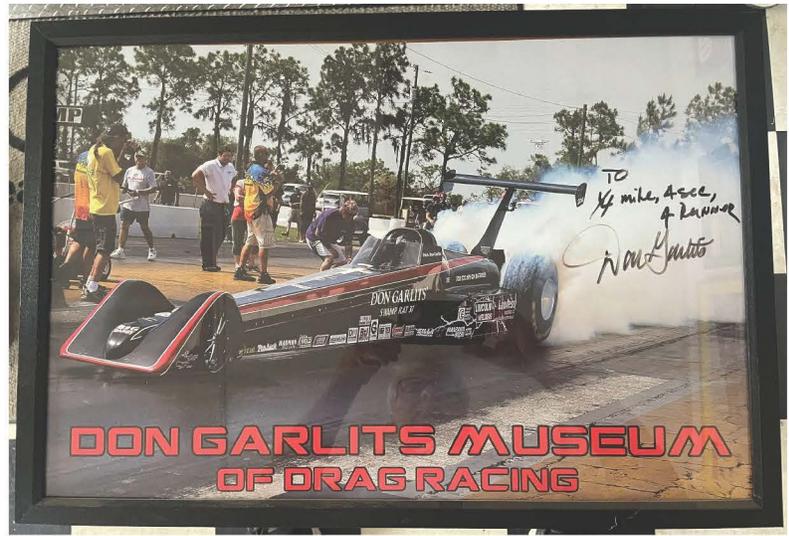
Austin Prock set a new world record for Top Fuel Funny Car of 341.68 mph at the Pomona finale in 2024



*Eric Medlen remember since logo found on other drivers cars
John Force funny car with the number 9 (Nineveh)*



Shirley's Kids is a non profit charity that gives back to children in need, founded in 2016



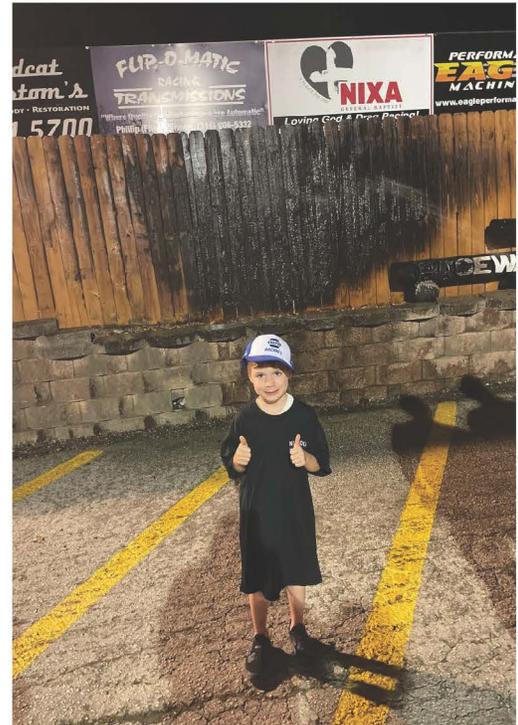
Billy's sign poster by Don Garlits of an electric dragster (top) and Top Fuel Dragster (bottom)



X Chiasim



Pictured at the bottom is the beginning and aftermath of a jet car burnout. Billy's grandson, Silas, posing with the results.



Captured moments of Billy
at the drag races



Getting in on the action at the
World Finals in Pomona, CA
2022



2022



2023

Billy meeting various people of the drag racing community



Don Garlitis, the father of drag racing



Rahn Tobler, crew chief who has also won several world championships



Glenn Cromwell, NHRA President



16x world champion John Force