

**KLINE'S PROPHECY PERFORMANCE IN BRIAN
EVENSON'S *LAST DAYS*: THE REPRESENTATION OF
JESUS' PROPHECY IN ISLAMIC PERSPECTIVE**

THESIS



**UIN SUNAN AMPEL
S U R A B A Y A**

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**ENGLISH LITERATURE DEPARTMENT
FACULTY OF ADAB AND HUMANITIES
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL
SURABAYA**

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THESIS

submitted as partial fulfillment of the requirement for the bachelor's degree of
the English Literature Department Faculty of Adab and Humanities
UIN Sunan Ampel Surabaya

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SURABAYA**

2024

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by
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Surabaya, 13th of May 2024

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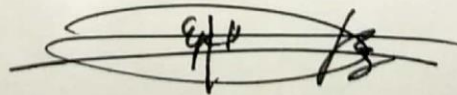
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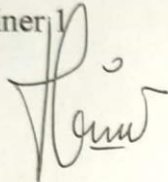
EXAMINER SHEET

This is to certify that the *Sarjana* thesis of Harmony Rizaldi Fajar Maulanasyah (Reg. Number 03020320057) entitled **Kline's Prophecy Performance in Brian Evenson's *Last Days: The Representation of Jesus' Prophecy in Islamic Perspective*** has been approved and accepted by the board of examiners for the degree of *Sarjana Sastra (S.S.)*, English Literature Department, Faculty of Adab and Humanities, UIN Sunan Ampel Surabaya.

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Surabaya, 5th May 2024

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ABSTRACT

Maulanasyah, H. R. F. (2024). *Kline's Prophecy Performance in Brian Evenson's Last Days*. English Literature Department, Faculty of Adab and Humanities, UIN Sunan Ampel Surabaya. Advisors: (I) Itsna Syahadatud Dinurriyah, MA (II) Dr. Abu Fanani, SS, M.Pd

This study aims to explore Kline's prophecy performance in *Last Days* novel by Brian Evenson. In the story, Kline is involved with two deviant cults, the Brotherhood of Mutilation and the Paul cult, who have their regards on Kline's prophecy. This study has three research questions: (I) How do the Brotherhood of Mutilation and the Paul Cult regard Kline as their prophet? (II) How does Kline perform his prophecies? (III) How is Kline's story similar to Prophet Isa in Islam? The researcher answers the research questions based on the novel and several sources from Christian and Islamic perspectives.

This study uses a descriptive-qualitative approach to analyze Kline's prophecy performance issue. The researcher uses this approach to describe how Kline performs the cults' regard on his identity and mimics several figures outside the *Last Days* novel.

This study uses mimetic theory from Aristotle and René Girard to uncover Kline's prophecy performance. The Brotherhood of Mutilation cult regards Kline as a prophet, admiring his distinctive power, which encourages the followers of the cult to emulate Kline's way of amputating his hand. Additionally, the Paul cult regards Kline as their prophet, admiring his actions in opposing the Brotherhood of Mutilation cult by himself, giving Kline several titles, and protecting him from any danger. However, Kline has his own way of performing the cults' prophecies. Moreover, Kline's actions in the novel *Last Days* mimic the interpretation of several figures in Christianity, and some represent the stories of Jesus and the prophet Isa. Furthermore, the beliefs of the Brotherhood of Mutilation and the Paul cult mimic several verses from the Christian Bible. In *Last Days*, several characters, such as Borchert and Paul, also represent Jewish and Christian figures from Jesus' era.

Keywords: mimetic, prophecy performance, cult

ABSTRAK

Maulanasyah, H. R. F. (2024). *Kinerja Nubuat Kline dalam Novel Last Days oleh Brian Evenson*. Sastra Inggris, Fakultas Adab dan Humaniora, UIN Sunan Ampel Surabaya. Advisors: (I) Itsna Syahadatud Dinurriyah, MA (II) Dr. Abu Fanani, SS, M.Pd

Studi ini bertujuan untuk menjelajahi kinerja nubuat Kline dalam novel *Last Days* karya Brian Evenson. Dalam cerita tersebut, Kline terlibat dengan dua kultus menyimpang, yaitu Brotherhood of Mutilation dan kultus Paul, yang menganggap nubuat Kline penting. Studi ini memiliki tiga pertanyaan penelitian: (I) Bagaimana Brotherhood of Mutilation dan kultus Paul menganggap Kline sebagai nabi mereka? (II) Bagaimana Kline melakukan nubuatnya? (III) Bagaimana kisah Kline mirip dengan Nabi Isa dalam Islam? Peneliti menjawab pertanyaan-pertanyaan ini berdasarkan novel dan beberapa sumber dari perspektif Kristen dan Islam.

Studi ini menggunakan pendekatan deskriptif-kualitatif untuk menganalisis masalah kinerja nubuat Kline. Peneliti menggunakan pendekatan ini untuk menjelaskan bagaimana Kline menampilkan identitasnya dalam pandangan kultus dan meniru beberapa tokoh di luar novel *Last Days*.

Studi ini menggunakan teori mimetik dari Aristoteles dan René Girard untuk mengungkap kinerja nubuat Kline. Kultus Brotherhood of Mutilation menganggap Kline sebagai seorang nabi, mengagumi kekuatannya yang khas, yang mendorong para pengikut kultus untuk meniru cara Kline memotong tangannya. Selain itu, kultus Paul menganggap Kline sebagai nabi mereka, mengagumi tindakannya dalam menentang kultus Brotherhood of Mutilation sendirian, memberikan Kline beberapa gelar, dan melindunginya dari bahaya. Namun, Kline memiliki cara sendiri dalam melaksanakan nubuat-nubuat kultus tersebut. Lebih jauh lagi, tindakan Kline dalam novel *Last Days* meniru interpretasi beberapa tokoh dalam agama Kristen, dan beberapa merepresentasikan kisah-kisah Yesus dan nabi Isa. Selain itu, keyakinan Brotherhood of Mutilation dan kultus Paul meniru beberapa ayat dari Alkitab Kristen. Dalam *Last Days*, beberapa karakter, seperti Borchert dan Paul, juga merepresentasikan tokoh-tokoh Yahudi dan Kristen dari era Yesus.

Kata Kunci: mimetik, kinerja nubuat, kultus

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Religion is a system of beliefs, practices, rituals, and moral values that connect humans to the divine power known as God that can drive humans toward a specific habit (Britannica, 2023). There are numerous religions that are believed by the people in the world, such as Islam, Christianity, Jews, Hinduism, and Buddhism. Each religion has its own beliefs, rituals, practices, and moral values that its believers believe. Religious rituals express faith and worship of God, which later leads to the achievement of guidance, desires, and understandings for its believers (Turner, 1973). Each ritual regularly has its own purpose. For example, in Islam, Shalat is divided into two types: the obligatory and sunnah. Sunnah Shalat is divided into several categories: Tahajjud, Hajat Dhuha, and many more. The ancestors frequently teach their children the way to proceed with each ritual. Therefore, rituals and rites are maintained by generations. These terms are also applied to the cult's believers. The cult is a small religious group that is not part of any religion has strange beliefs, and is considered an extreme or dangerous belief in the viewpoints of numerous people (Kulik, 2023). Since the cult has an extreme and dangerous belief, the rituals may be extreme and dangerous, too. For example, the Church of the Lamb of God cult has an extreme ritual of killing its believers to cleanse their sins (Levitan et al., 2021). These cult rituals may seem normal to its believers, but they will seem dangerous to ordinary people who do not believe in the cult.

In this research, the researcher wants to analyze the prophecy performance of an ordinary person, who does not believe in cults' beliefs, but he is considered a prophet by cults. The researcher uses the literary work entitled *Last Days* by Brian Evenson. *Last Days* is a horror fiction novel that was published in 2009. It shows how an ordinary person reacts to the cult's strange and extreme beliefs and practices. In this novel, the main character, Kline, experiences the extreme practices of the cults within his society. Kline is a retired detective who lost his right hand due to the brawl with the butcher when he was still an active detective. The butcher cuts Kline's Right hand in the brawl using a cleaver, and Kline cauterizes it on a stove to prevent the infection that may occur after being cut by a cleaver. This event was discovered by a cult named the Brotherhood of Mutilation. The Brotherhood of Mutilation believes that amputation brings someone closer to God. Therefore, the believers of the Brotherhood of Mutilation cult are always having an incomplete body. Believers of the Brotherhood of Mutilation cult assume Kline is their prophet. However, one of the leaders of the Brotherhood of Mutilation cult, Borchert, uses Kline's existence to gain power by politically accusing him of murdering another leader of the cult, Aline. Moreover, Borchert does not want a schism to occur inside the Brotherhood of Mutilation cult. The Brotherhood of Mutilation mimics Christian bible verses interpretation in their belief.

Another cult that exists inside the sect is the Paul sect. The Paul cult believes that everyone must be the same, including their physical appearance, name, and social status. Paul's cult believers physically look the same, with a

stump on their right hand, blond hair, and also the dress code. Paul's leader, known as the first Paul, was one of the leaders of the Brotherhood of Mutilation cult, along with Borchert and Aline. The Paul cult saw the actions of the Brotherhood of Mutilation cult as too greedy, considered by their constant search for faith. Paul's leader regards the Brotherhood of Mutilation ritual of amputation as not just a quest of seeking faith but also a quest to gain higher social status inside the cult. Therefore, the first Paul built the Paul cult by eliminating the social status and determining the looks to maintain the equality inside the cult. Moreover, the Paul cult takes the apostle Paul as their inspirator. The apostle Paul is one of the key figure who spread Christianity after Jesus' crucifixion.

Both the Brotherhood of Mutilation and the Paul cults provide Kline with prophecies based on their respective beliefs. The Brotherhood of Mutilation views Kline as a holy entity because he self-amputated his hand, while the Paul cult regards Kline as their prophet due to his ability to cause chaos within the Brotherhood of Mutilation. Therefore, the researcher aims to analyze Kline's performance of these prophecies, sensing that Kline does not fulfill the prophecies given by these cults. Prophecy is defined as a divine revelation or interpretation (Ahlström, 2024). The cults bestow upon Kline the title of a divine being within their belief systems, but Kline does not see himself as divine; he considers himself an ordinary human instead.

The researcher aims to analyse the prophecy performances of Kline regarding the prophecy assumptions from the cults to uncover how an ordinary person interprets the cult's strange and extreme beliefs. To achieve

the study's aims, the researcher uses mimetic interpretation theory in analysing the cult's assumption of Kline and Kline's interpretation, which later leads to Kline's resistance to the cult's assumptions toward him. Mimetic interpretation is an approach focused on understanding human behaviour, mainly in terms of conflict, desire, and imitation, which is largely influenced by others rather than independently developed (Girard, 1977, p. 146). The researcher senses several points imitating reality and ancient texts regarding desire, belief, and practices. Therefore, the researcher uses the mimetic interpretation approach to gain an in-depth analysis of Kline's and the cults' perspectives regarding Kline's Prophecy. Moreover, the researcher will use Walter Burkert's viewpoints of mimetic interpretation to explore more about the uses and practices of religious rituals and sacrifices to bring more justifications to the analysis.

Another concept that will be applied in this research is a scapegoat mechanism. Girard (1986) explains that scapegoating someone is a mechanism to resolve conflict from the mimetic desire and the sacrificed means to restore social order and eliminate the tension within societies. In line with Girard idea, the researcher senses that Kline is the crucified party for the cults. Therefore, the cults aim to crucify Kline to eliminate the conflict within the cults.

The researcher finds no previous academic studies on Brian Evenson's "Last Days" using the mimetic interpretation approach. However, Glick (2009) writes a book review of "Last Days," providing an in-depth analysis of its themes, narrative style, and literary significance. Glick (2009) highlights

the book's exploration of horror and noir themes, noting that "Last Days" offers multi-layered meanings, making it thought-provoking for readers. He also believes that the use of dark humor and disturbing elements stimulates both the intellectual and emotional senses of readers. Since Glick's analysis focuses solely on the literary style of the novel, the researcher aims to address the issue of prophecy, which is also a central theme in the novel. The researcher assumes this study will be the first to analyze "Last Days" by Brian Evenson using mimetic interpretation as the theoretical framework. This research will focus on the prophecy performance of a character who is considered a prophet by cults he does not believe in.

1.2 Problems of the Study

1. How does the Brotherhood of Mutilation and Paul cult regard Kline as their prophet?
2. How does Kline perform his prophecy?
3. How Kline's story mimics Prophet Isa's in Islam?

1.3 Objective of the Study

This study explores how the cults inside the *Last Days* novel regard an ordinary person, Kline, as their prophet. This study also explores Kline's reaction regarding cults' assumption of his existence. Moreover, using Girard's mimetic concept, this study examines how both cults mimic their ancestors regarding their values, rituals, and practices.

1.4 Significance of the Study

The practical contribution of this study is found in two fields, the theoretical and practical fields. In the academic field, this study is expected to

fill the gap between the previous studies regarding Evenson's Last Days and mimetic interpretation theory. This study might also be a reference for future studies regarding Evenson's Last Days. In the non-academic field, this research aims to study how a person might respond to the oppression of belief and how the oppression of belief works inside someone's belief. The researcher hope this research can be helpful to readers. The researcher hope this research can be an additional reference for analyzing literary works, mainly using mimetic interpretation theory. From the results of this study, the researcher also hope that this research can help and enlighten future research.

1.5 Scope and Delimitations

This research will focus on the interpretation of Kline's prophecy. This research uncovers how the Brotherhood of Mutilation and Pain cults regard Kline's prophecy and how Kline responds to the cults' regard of his prophecy.

This research focuses on cults' assumptions of Kline's prophecy. While this study focuses on Kline's prophecy, this researcher limits Kline's prophecy assumptions by using Kline's prophecy performance, which is analyzed using Girard's and Aristotle's mimetic concept.

1.6 Definition of Key Terms

1. Prophecy

Cults assumptions of Kline's existence that is considered as a holy entity (Evenson, 2009, p. 153).

2. Son of God

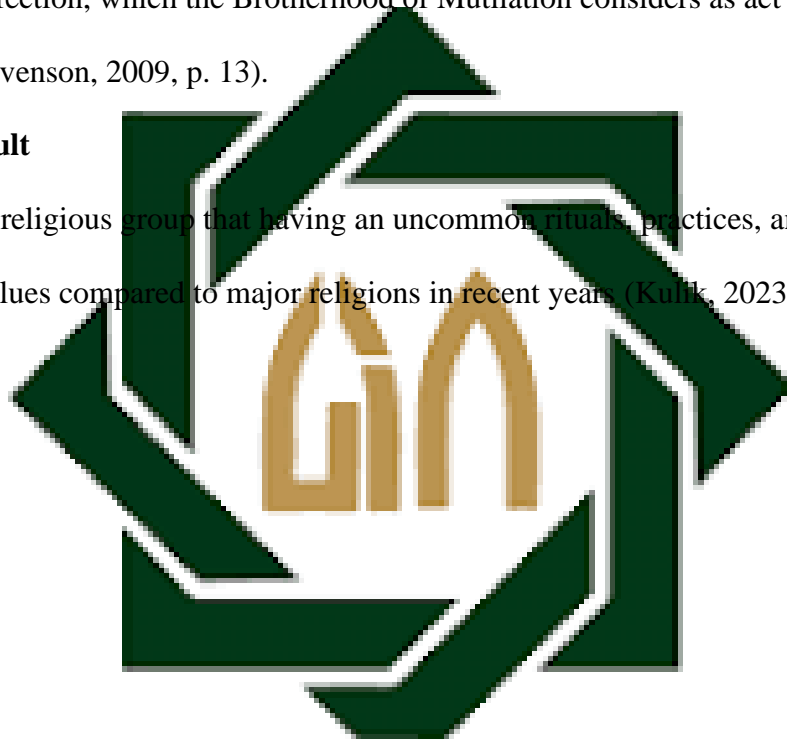
The title that is given to Kline by the Paul cult because the Paul believe Kline existence means devastation for the Brotherhood of Mutilation (Evenson, 2009, p. 134).

3. Self-Cauterizer

Refers to Kline's action of burning his own wound to prevent the infection, which the Brotherhood of Mutilation considers as act of divinity (Evenson, 2009, p. 13).

4. Cult

A religious group that having an uncommon rituals, practices, and moral values compared to major religions in recent years (Kulik, 2023).



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CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Mimetic

Mimesis is one of the theoretical principles in art creation. Aristotle explains that mimesis imitates nature, which literary works apply in its creation process (Whalley, 1997, p. 17). The base of mimesis is about imitation of nature inside the art, which means that the art is not born from the void. Since mimesis is an imitation of nature, mimesis can be categorized into two types: mimetic interpretation and representation.

2.1.1 Mimetic Interpretation

Since the vital principle of mimetic is imitation, mimetic interpretation means that an interpretation realm also imitates a specific object. Girard (1987, pp 284-286) explains that human desire should not be merely described as it is inside psychoanalysis since it is also tied to the mimetic concept and goes beyond the necessities. In psychoanalysis, the id represents human desire, which fulfills human necessities. However, Girard adds imitation as the key principle of mimesis to human desire, which means that human desire is imitating something. Since there is a mimesis inside the human desire, the realm of interpretation also mimics something because of the nature of the mimetic concept. Girard (1987, p. 287) also explains that several things are attached to desire, such as conflict, competition, and subversion. Society may see the developed desires, due to the mimetic concept, as a threat that may destroy the existing cultures and moral values or as a sign of advancement and liberation (Girard, 1987, pp. 287-288). This term means that desire may bring different outcomes; it may become the

source of conflicts, competition, and subversion or the source of change or innovation inside society. Since mimetic desires bring conflict and competition, violence may appear within society. Moreover, Girard also discusses the violence that appears because of mimetic desire.

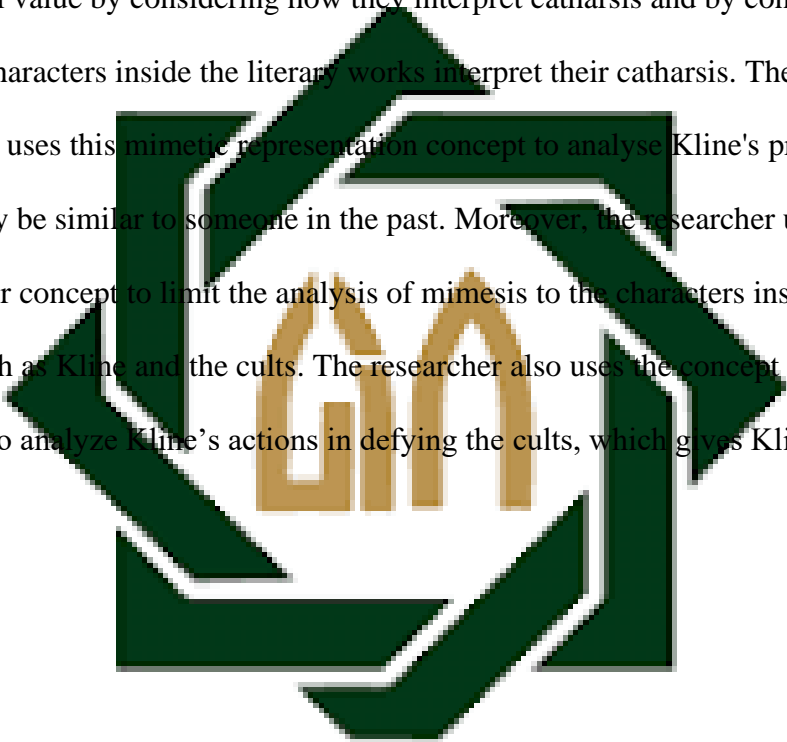
Girard (1977, p. 144) believes that the nature of desire itself is non-violent; the sacrificial crisis makes it violent. This term aligns with Girard's statement about desire, which may signify destruction or advancement. Understanding the concept of sacrifice is required to understand the concept of violence inside the desire. Girard (1977, p. 8) explains that sacrifice is needed to protect the community from the violence of desire. Sacrifice is violent toward the sacrificed, although the community has already agreed. Girard (1977, p. 14) emphasizes that the function of sacrifice is to prevent conflicts from exploding. By nullifying the desire of someone, society can repress the tension and violence. In addition, Girard (1977, pp. 47-49) explains that a sacrificial crisis arises from the tension of a collapsing society, where the sacrificing party aims to prevent the collapse, and the sacrificed party identifies it as violent. The best way to conduct the sacrificial ritual is for both parties to reach an agreement so that the sacrificial ritual can be acceptable to both parties. In this research, the researcher uses this concept of sacrifice and violence to analyze the cults' performances regarding Kline prophecy, which comes from the cults' desire. Moreover, the researcher uses Girard's concept of desire to analyze cults' desire regarding Kline's prophecy, including the conflict and competition that appears because of the different views of Kline's prophecy.

2.1.2 Mimetic Representation

Mimetic representation still aligns with the basic concept of mimetics, which is imitation. Aristotle brings the mimetic into the realm of representation. Since Aristotle's idea regarding mimetics is that it imitates nature, mimetic representation means that art also imitates a specific object. Aristotle explains that the authors take their mimesis from the actions of men, which could be serious or mean (Whalley, 1997, p. 51). Whalley uses ancient Greek stories to describe how Aristotle said that the actions of men could be serious or mean. Aristotle's meaning by serious or mean action is that serious action refers to the act of heroic, virtuous, or noble, while the mean action refers to the act of immoral (Whalley, 1997, p. 52). The idea of mimesis is imitation, which means that the act of men mimicking their ancestors' serious or mean actions.

Aristotle explains that the representors in mimetic refer to those who are directly involved in the representation, which means that the poet may focus on creating the work for massive audiences and exceed personal biases or limitations (Whalley, 1997, p. 54). In terms of literary works, those who are directly involved in mimetic representation are the characters inside it. Aristotle also explains that, inside a drama, actors possess the characters, emotions, and narratives which engage in mimesis that is delivered to the audience (Whalley, 1997, p. 54). Therefore, the reader of the literary works could be directly engaged in mimesis since the readers may realize the characters inside the literary works inside their minds, which can also be said as the readers are also the actors of literary work. In addition, Aristotle also explains that mimesis is a process of self-discovery (Whalley, 1997, p. 56). Humans may use the concept of mimesis to understand themselves, as its nature is imitation. Aristotle adds that the catharsis state is the

final goal of mimesis because it brings pleasure through the purification of emotions such as pity and fear in both the audience and the actors, achieved through sequences of events (Whalley, 1997, p. 100). The readers of literary works are both the audience and the actors since they project the images of the literary works inside their minds. Therefore, the readers of literary works may gain moral value by considering how they interpret catharsis and by considering how the characters inside the literary works interpret their catharsis. The researcher uses this mimetic representation concept to analyse Kline's prophecy, which may be similar to someone in the past. Moreover, the researcher uses this representor concept to limit the analysis of mimesis to the characters inside the novel, such as Kline and the cults. The researcher also uses the concept of catharsis to analyze Kline's actions in defying the cults, which gives Kline pleasure.



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CHAPTER III

RESEARCH METHOD

3.1 Research Design

The researcher uses the descriptive-qualitative method in this research. Qualitative research means to explore and understand the meaning of a social or human problem by emerging questions and procedures, collecting data in the researcher's background knowledge, analyzing the data inductively, and drawing interpretations from the data (Creswell & Creswell, 2023, p. 46). A descriptive-qualitative method is a qualitative method that aims to draw findings from the researcher's limited frameworks and interpretations of the data (Creswell & Creswell, 2023, p. 46). In this research, the researcher aims to analyze the issue of prophecy performance by Kline inside Brian Evenson's *Last Days* novel. The researcher uses Girard's mimetic interpretation and Aristotle's mimetic representation to uncover the prophecy performance issue of Kline inside the *Last Days* novel.

3.2 Data Collection

3.2.1 Research Data

This research uses the data from the original text of Brian Evenson's *Last Days* novel as its primary data. The researcher uses Kline's story in *Last Days* novel. The researcher also uses the data from journal articles and reliable websites to support the discussion.

3.2.2 Data Source

This research uses actions, characterizations, events, and dialogues from Brian Evenson's *Last Days* novel to explore the prophecy performance of the

main character, Kline. Additionally, the researcher includes data from books, websites, and articles to support their analysis.

3.2.3 Data Collection Technique

In gathering the data, the researcher follows these steps:

1. The researcher reads Brian Evenson's *Last Days* at least three times to gain better understanding.
2. The researcher marks the sentences in *Last Days* that show Kline's prophecy performance issue.
3. The researcher collects supporting data for mimetic analysis from reliable journal articles, websites, and books.

3.3 Data Analysis Technique

After gathering the data, the researcher analyzes it in these steps:

1. The researcher organizes the data of Kline's prophecy performance into a table.
2. Using mimetic interpretation and mimetic representation approaches, the researcher examines the data.

3. Based on the research findings, the researcher draws conclusions.

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SURABAYA

CHAPTER IV

ANALYSIS

4.1 The Brotherhood of Mutilation and Paul Cults' Regards of Kline's

Prophecy

Last Days tells the story of an ex-detective, named Kline, who involved with two cults, the Brotherhood of Mutilation and Paul cult. Kline was losing his right hand in a brawl with a crazy butcher during his detective day. To prevent the infection that may come from it, Kline burnt his own hand with a stove. After that, Kline was successfully overcome the butcher in the fight. This action considered as an inspirational one in the viewpoint of the Brotherhood of Mutilation cult. The Brotherhood of Mutilation cult regards Kline as a prophet by admiring Kline's action in self-cauterizing his wound, Seeing Kline as the one who will produce a schism inside the cult, and planning to crucify Kline in order to prevent the schism.

4.1.1 The Brotherhood of Mutilation Cult's Admiration for Kline's Self-Cauterization

People inside the Brotherhood of Mutilation cult admire Kline's actions in self-cauterizing his wound. Kline was losing his right hand in a fight with crazy butcher during his detective job. The Brotherhood of Mutilation cult believes has a belief in amputation brings them closer to the god. However, the people inside the Brotherhood of Mutilation cult have its own interpretation on Kline case of losing his hand.

"We don't do accidents," said Gous. "Accidents and acts of God don't mean a thing, unless they're followed later by acts of will. Pretzel?" he asked. "Your own case was hotly debated," said Ramse. "Some

wanted to classify it as an accident.” “But it was no accident,” said Gous.” (Evenson, 2009, p. 12)

Kline assumes that losing his hand is an accident that he got after a brawl with a crazy butcher during the detective days. However, Ramse and Gous explain that the case of Kline is not an accident, but it is an act of God. Ramse and Gous believe in the Brotherhood of Mutilation cult belief. Therefore, they see the amputation as an act of holiness. Moreover, the people of the Brotherhood of Mutilation cult reserve a special place for Kline due to his act of holiness.

The amputation ritual rules have been established. Normally, the cult will provide an anesthetic and a doctor in the procession of amputation ritual. The believers are allowed to choose to use anesthetic in the ritual or not, but the doctor will always attend the ritual.

“I used anesthetic,” said Gous. “You, Mr. Kline, did not use anesthetic. You weren’t given that option.” “It’s frowned upon,” said Gous, “but not forbidden.” “And more or less expected for the first several amputations,” said Ramse. “is makes you exceptional, Mr. Kline.” Kline looked at the seat next to him, the open tin of sardines, the filets shining in their oil. “I’m exceptional as well,” said Ramse. “I’ve never been anesthetized.” (Evenson, 2009, p. 13)

Gous and Ramse explain how they proceed the amputation ritual. Gous use an anesthetic, while Ramse does not use it. Both of them have doctor to treat their wounds. Meanwhile, Kline has no doctor to treat his wound, Kline burns his own to prevent the infection that comes after losing a hand. It becomes the inspiration of the believers of the Brotherhood of Mutilation cult.

The Brotherhood of Mutilation cult belief in amputation mimics two Christian bible verses. The Brotherhood of Mutilation cult interpretation comes from Matthew 5:29-30 inside the Cristian bible.

“And if thy right eye offend thee, pluck it out, and cast it from thee. . . . And if thy right hand offend thee, cut it off, and cast it from thee. Matthew 5:29-30” (Evenson, 2009, p. 22)

In literal meaning, these bible verses tell the readers to mutilate their body whenever they make a sin in order to purify it. It is in line with the Brotherhood of Mutilation cult belief in amputation ritual where the cult belief in amputation as a ritual that bring someone closer to the god. However, the Christian does not interpret Matthew 5:29-30 the way that the Brotherhood of Mutilation cult believers do. The Christians believe that Matthew 5:29-30 is hyperboles for avoiding sin and the roots of all sin are from the heart (Gerber, 2022). Gerber (2022) also adds that bad interpretations of Matthew 5:29-30 are taking the verses literally and literally mutilating the body. The researcher interpretation of Gerber (2022) work is the Christians use Matthew 5:29-30 verses as their foundation of purifying their hearts and avoiding sins. For example, if the eyes make a sin by looking something that grows the lust, the Christian must take their eyes off that thing. Moreover, the Brotherhood of Mutilation cult who mimics Matthew 5:29-30 verses sees Kline as an obedience individual to the god because Kline has no hesitation in burning his own hand and take that pain from it.

“Opportunity, Mr. Kline,” said Low Voice. “I told you already.” “-ere’s a plane ticket waiting under your name at the airport.” “Why?” asked Kline. “Why?” asked Lisp. “Because we admire you, Mr. Kline.” “And we’d like your help.” “What sort of help?” “We must have you, Mr. Kline. Nobody else will do,” said Low Voice.” (Evenson, 2009, p. 4)

Ramses was using Kline’s action of burning his wound to state the cult admiration toward Kline. Ramse also uses this case to assure Kline that he is special in the viewpoint of the Brotherhood of Mutilation Cult. Therefore, the Brotherhood of Mutilation cult brings Kline to their compound. Moreover, the

emergence of Kline's is similar to the emergence Joseph Smith, where Mormonism believes that he is the last Jesus' apostle.

The Brotherhood of Mutilation cult belief mimics the interpretation of Matthew 5:29-30, where it said to cut the body when it causes sin. In the context of *Last Days* novel, the believers of the Brotherhood of Mutilation cult regard Kline as one of their kind. They also regard Kline as an inspirational figure due to Kline's action in burning his own hand. They regard Kline as an inspirational figure because Kline managed to hold the pain from losing a hand and burning his own flesh to prevent the infection that comes after it.

4.1.2 The Brotherhood of Mutilation's Followers Emulating Kline's Amputation

Since the people inside the Brotherhood of Mutilation cult admire Kline's actions as a self-cauterizer, the believers start to apply Kline's way as a self-cauterizer. The amputation ritual always has a doctor who will handle the cauterizing part. However, since Kline was self-cauterizing his wound, some of the believers inside the cult started to imitate it. They still do the amputation ritual, which other believers and a doctor attend. However, they are the ones who will cauterize their wound without using an anesthetic. Kline's way is applied by Gous when he goes from a "one" to "two."

"Kline saw Gous' eyelids flutter, then the rest of his body faltered and was supported and caught by the witnesses behind him. All around, the men began to clap quietly, and blood began to spurt from the wound. Kline closed his eyes, felt himself begin to lean to one side, but Ramse caught

him, held him upright. He could hear the buzz of the cauterizer and a moment later began to smell burning flesh.” (Evenson, 2009, p. 44)

Gous fainted when he tried to self-cauterize his wound. The doctor helped Gous handle his stump after he tried to self-cauterize it. In contrast, Kline self-cauterized his stump and still beat the crazy butcher in a fight. The difference is that Gous uses a medical cauterizer while Kline uses a stove in their amputation. Kline's distinctive power in self-cauterizing his stump inspired the Brotherhood of Mutilation cult. However, Kline fainted while seeing Gous do what he had done in the past, indicating that the amputation was one of Kline's nightmares.

Moreover, one of the leaders of the Brotherhood of Mutilation cult, Borchert, regard Kline as a threat to the cult. The Brotherhood of Mutilation cult has an amputation ritual. The Brotherhood of Mutilation cult believes that the amputation ritual brings the believers of the cult closer to the God. However, the cult has already formed the rule in performing the amputation ritual.

“Modest too,” said Borchert. “You know what you’ve done to our community? You’ve started something, Mr. Kline. Everybody is talking about self-cauterization. The creed is threatening to transform. Schism. No self-cauterizers yet, but it’s only a matter of time, and then smoothly cut surfaces,” he said, gesturing at his missing arm and leg, “are likely to give way to hard-puckered and rippled stumps, ugly and dappled. A little bit rough trade, no? I can’t say it’s to my taste, Mr. Kline, but perhaps I’m becoming antiquated.” (Evenson, 2009, p. 25)

Borchert believes that Kline action in self-cauterizing his wound will become a new rule in performing the amputation ritual. Kline is seen as an inspirational figure inside the cult that Borchert believe may start a schism inside the cult. Schism is a state of separation of the church or religious body. In perspective of the mimetic interpretation, Kline action in self-cauterizing his

wound becomes a reference for the believers of the Brotherhood of Mutilation cult. The Brotherhood of Mutilation interpret Kline action as something extraordinary since it is in line with their amputation ritual in their belief. The amputation ritual has doctors that treat the wound after losing a part of the body, but Kline manage to survive the pain in burning his own wound and losing a hand at once.

Girard mimetic interpretation states that human desire may mimic the others and it goes beyond the necessities. The Brotherhood of Mutilation cult believers' interpretations are goes beyond the necessities because the amputation ritual's rules are already existed, and it is usually done by a doctor treating them after the amputation, while Kline does not. Therefore, Borchert sees Kline as a threat to the originality of the teaching inside the cult.

Borchert action in rejecting Kline is similar to Jesus' rejection by Jews high priest, Caiaphas, and the Sanhedrin. The Jews was seeing Jesus as a heretic figure because the Jews sees Jesus does not met the Messiah expectations, where the Jews was expecting a messiah that leads the Jews to the victory over their enemy while Jesus does not see Jews enemy as his enemy (Lucey, 2022). Jesus' teachings are mainly focused on love and compassion for the world, while Jews expectation about the Messiah is a king who will lead them to the glory by eliminating the enemy.

Caiaphas, the Jews high priest in Jesus' era, plays an important role in rejecting Jesus as the Messiah at that time. Caiaphas is a Sadducee, a religious faction that possessed dominant societal power, who led the Sanhedrin, a governing body for the Jews, in planning the execution of Jesus (Baker, 2022;

Nappa, 2019). The Sadducee had the Roman authorities as their support.

Therefore, the Sadducee has dominant societal power in nearly all aspects.

Caiaphas was presenting false witnesses toward Jesus to win against him during the interrogation; if Caiaphas fails to accuse Jesus, the Jews will start a riot because of Jesus' teachings and influences (Klinghoffer, 2006, pp. 80-81).

Meanwhile, Borchert accuses Kline in killing the other leader of the Brotherhood of Mutilation cult, Aline.

“Care to tell me what you know?” asked Borchert. “You’re planning to kill Aline,” said Kline. “And?” “And planning to make it look like I killed him.” “You’ve been most obliging in that regard,” said Borchert. “You’ve acted your role nicely. A documented penchant for violence. A certain obsession with Aline, dead or alive. You’re only wrong in one particular, that being that I’ve already killed Aline.” (Evenson, 2009, p. 67)

Borchert ordered Kline to investigate Aline’s murder, but Aline was still alive during Kline’s investigation. Kline uses his coercive power to breakthrough Aline’s room, where it was guarded by several guards from the cult. After Kline figured out that Aline is still alive, he goes to see Borchert. Borchert was aiming to eliminate both, Kline and Aline, to gain an absolute power over the cult.

“Ah,” said Borchert. “Mr. Kline, I doubt if I can make you understand.” “Try me.” “Try me, Mr. Kline? How colloquial of you. It was a matter of belief. Aline and I disagreed on certain particulars, questions of belief. Either he or I had to be done away with for the good of the faith in a way that would leave the survivor blameless. Otherwise there would have been a schism. Naturally, I, in my position, preferred that he be done away with rather than I.” “You were enemies.” “Not at all. Each of us admired the other. It was simply an expedient political move, Mr. Kline. It had to be done.” (Evenson, 2009, p. 68)

Borchert admits that it was the political move to gain control over the cult and prevent schism due to Kline’s action in self-burning his hand. Borchert and Caiaphas has the same role in accusing Kline and Jesus. They both uses trick to

achieve their win. Borchert mimics Caiaphas in interpreting how schism should be suppressed. If Caiaphas failed in accusing Jesus, the Jews will start a rebellion toward the roman, and the Sadducee will lose their dominant power over the Jews. The similar method is used by Borchert to suppress the schism and maintain his power inside the cult.

In the viewpoint of Girard's mimetic interpretation, the sacrifice is needed to control the violence inside the society that appears because of mimetic desire. Borchert way of suppressing Kline mimics Caiaphas way of suppressing Jesus to control the violence inside the Jews society. Both Jesus and Kline are the sacrificed party to maintain the society's condition. However, Kline shows resistances toward Borchert's action.

Currently, the Brotherhood of Mutilation cult has only one leader, Borchert. Borchert is trying to kill Kline after he revealed his plan in taking over the cult for himself. However, due to Kline's resistance, Borchert cannot do it immediately. Therefore, Borchert hunts Kline after Kline managed to escape the Brotherhood of Mutilation compound. Borchert orders the entire cult's members to bring Kline to the compound so that Borchert may martyr him.

"I've got time," Frank said. He waited. When Kline didn't say anything, he stretched. "Bunch of mutilates south of here," he said. "That right?" said Kline. Frank nodded. "A whole compound's worth. The Holy Christian Fellowship of Amputation or some such thing," he said. "The Brotherhood of Mutilation. They been asking after you." (Evenson, 2009, p. 81)

The police found Kline after he escaped the Brotherhood of Mutilation cult's compound. The police brought Kline to the hospital and said that the cult is looking after him. The police are interrogating Kline and find the fact that Borchert ordered the entire cult to hunt Kline to prevent the schism from

occurring. Therefore, Frank, the head of the interrogation, says that the mutilates are asking after Kline. In the viewpoint of Girard mimetic interpretation, the Brotherhood of Mutilation cult believers tries to sacrifice Kline due to his desire in living his own life. Kline was seen as a holy entity that may create a schism inside the cult. Therefore, Borchert aims to crucify Kline in order to control the cult. Ramse and Gous successfully capture Kline and tell Kline about the cult's plan for him.

“They’re not just going to kill him,” said Ramse. “They’re planning to crucify him.” He leaned over to Kline. “Sorry,” he said, “but you might as well know.” “It’s all right,” said Kline. “If it was our choice,” said Gous, “it might turn out differently.” “But it’s not our choice,” said Ramse. “I understand,” said Kline. “Very kind of you,” said Gous. “You always were considerate.” (Evenson, 2009, p. 125)

Ramse and Gous are Kline's friends, but they also belong to the Brotherhood of Mutilation cult. As Kline's friends, Ramse and Gous prefer to not crucify Kline. However, since they are the cult members, Ramse and Gous must obey their leader. If they resist, Ramse and Gous may be punished by Borchert because of colluding with Kline. In Girard mimetic interpretation viewpoint, Ramse and Gous interpret Borchert's order as something absolute although it is violent toward their friend, Kline. Ramse and Gous may have the same perspective as Borchert in preventing schism that may ruin the cult.

In the history of Jesus, Jesus was submitted by one of his disciples, Judas. According to Gospels of Matthew chapter 26, Judas submitted Jesus to the roman authorities by making a kissing gesture toward Jesus, where that kissing gesture has already identified by the roman authorities as a sign of Jesus' appearance. Judas is one of the twelve Jesus' disciples. Therefore, Judas can be categorized as one of Jesus' closest persons.

Meanwhile, Ramse and Gous are Kline's friends. Ramse and Gous treated Kline well during the time that Kline spent inside the Brotherhood of Mutilation compound. However, Kline does not entirely give Ramse and Gous his trust. Kline resists every statement of Ramse and Gous that define him as a special being. Kline still identifies Ramse and Gous as the cult's members, which is dangerous to his existence. Kline managed to escape from Ramse and Gous after Gous betrayal. Gous is a Paul cult's believer. Gous helped Kline to flee from Ramse and brought him to the Paul cult's compound. Both Jesus and Kline are being submitted to the religious authorities by one of their closest persons. In the viewpoint of mimetic interpretation, Ramse and Gous obey their leader, Borchert, to crucify Kline as Judas sells Jesus to the Jews and Roman authorities.

Another cult that regards Kline as their prophet is the Paul cult. The Paul cult is a cult that believes inside the equality, where every believer of Paul cult looks physically the same with one hand and blond hair. Paul cult's leader is a former leader of the Brotherhood of Mutilation cult, which established the Brotherhood of Mutilation cult with Borchert and Aline. The Paul cult regards Kline as their prophet by seeing Kline's statements as teachings, seeing Kline as a Son of God, and securing Kline from the danger.

4.1.3 Paul Cult's Life Teachings from Kline

The other cult that assumes Kline as their prophet inside *Last Days* novel is the Paul cult. Paul cult's leader was originally come from the Brotherhood of mutilation cult (Evenson, 2009, p. 132). Paul cult believes that everything should be equal. Every believer of Paul has the exact similar look; characterized with only having one hand and has blond hair.

“Who isn’t?” asked the Paul. “Even you might well be Paul, were there not another role prepared for you.” “Who says I want to accept it?” said Kline. “Surely you don’t believe, friend Kline, that we have any choice in the paths our lives take? God is the only one who controls our fate. We are predestined from the beginning. You believe in God, don’t you?” (Evenson, 2009, p. 107)

The Paul tries to assure Kline that he is one of their kind, but Kline refuses it. The Paul uses “God who controls fate” to strengthen their argument on why Kline is one of their kind and is special to them. Moreover, Pauls consider Kline’s statements as teachings for them. Kline resistances toward the Brotherhood of Mutilation cult make Pauls believe that Kline possess the role in being their prophet.

“Kline shook his head. “You can’t all be Paul,” he said. “Why not?” said the man. “Is this a teaching?” “A teaching?” said Kline. “What’s that supposed to mean?” “Should I write it down?” “Write what down?” ““You can’t all be Paul.’ And whatever else comes thereafter from your lips.” (Evenson, 2009, p. 102)

Kline is saying to one of Pauls that they cannot be all Paul. Pauls are assuming Kline as their prophet and Messiah. Therefore, Paul assumes Kline words as teachings. One of the Pauls desires is to destroy the Brotherhood of Mutilation cult because the leader of the Paul is saying that they are being too greedy. The leader of Paul’s interpretation regarding the Brotherhood of Mutilation cult is greedy action is also believed by the other Paul. Pauls mimic the interpretation of their leader.

“Less is more,” said Gous. “Less is more,” Paul assented. He sat back down. “And everything appended thereto.” “Ramse felt that way,” said Gous. “The hierarchy, the judgment of others with fewer amputations, servitude, holier than thou. They became coarse, greedy. A real shame.” (Evenson, 2009, p. 133)

Most of the Pauls originally came from the Brotherhood of Mutilation cult (Evenson, 2009, p. 132). Gous statements about the greedy act of the Brotherhood

of Mutilation become evidence of how Pauls mimic their leader's interpretation regarding the rules inside the Brotherhood of Mutilation cult. Gous is a Paul spy inside the cult. However, Evenson does not state how Gous is involved with the Paul cult.

The Paul cult mimics the interpretation of the gospel of Mark 9:43, while the Brotherhood of Mutilation cult mimics the interpretation of the gospel of Matthew of 5:29-30. Gospel of Mark 9:43 says, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." where it is interpreted by the Paul as something literal. Therefore, the Pauls only have one hand. Pauls also believe that greedy acts, such as the Brotherhood of Mutilation cult believers did, will bring them to hell. However, the Christian does not see the gospel of Mark 9:43 as something literal. The Christian interprets the word 'hand' as a metaphor for the heart, which means that it is a guide for the Christian to avoid sinning activity (Deming, 1990).

The Paul cult also represents the apostle Paul, as Paul's leader said (Evenson, 2009, p. 103). Apostle Paul was originally a devout Jew who persecuted the Christians during Jesus' era; he was also known as Saul before he changed his name to Paul (Wright, 2018, p. 14). Apostle Paul is not categorized as one of the twelve disciples of Jesus. Apostle Paul and the Paul cult have a similarity in leaving their own past belief. The Paul cult's leader was one of the Brotherhood of Mutilation cult's leaders, while Apostle Paul was Saul, the persecutor of the Christians. The leader of the Pauls also state that they are inspired by the apostle Paul. This term means that the Paul cult mimics Apostle

Paul's life. The Paul cult has a mission to resist the Brotherhood of Mutilation cult, while the apostle Paul has a mission to preach the Jews and Gentiles to spread Christianity. Apostle Paul was considered one of the greatest threats to the Jews since he believed in Jesus and preached to the Jews to accept Christianity.

The Paul cult's interpretation of Kline's statement as teachings also mimics apostle Paul's action when he met Jesus in Damascus. According to Guzik (2018), Saul's story of meeting Jesus was described in act 9:1-9; Saul became blind for three days because Jesus ordered him to go to the city to get the revelation; later, one of Jesus' disciples, Ananias, was ordered by the lord to restore Saul's sight. After Saul's sights were cured, Saul became Paul the apostle. According to the story of Saul, Jesus' words are absolute. Moreover, Saul became a Christian after his sights were cured. Saul followed what Jesus ordered him to do by going to the city and waiting for the revelation. The revelation comes in the form of restoration of Saul's sights. Therefore, the Paul cult, who took the apostle Paul as their inspiration and believed Kline as their Messiah, interpreted Kline's words as teachings.

4.1.4 Kline as Son of God in Paul Cult

The Paul cult believes Kline is a Son of God in several ways. The Paul cult collects Kline's 'relic' because they believe that it is a valuable item. The 'relic' that the Paul cult believes refers to Kline's right hand, which is gone when Kline fought the crazy butcher during his detective days. The Paul cult uses Kline's 'relic' to show their admiration toward him.

“A marvelous work and a wonder, such as has never come to pass before in the world of men.” He leaned in closer. “We have a relic for you,” he whispered. “A relic?” “Sshh,” said Paul. “They didn’t know its value,” he said. “But our agent did.” (Evenson, 2009, p. 103)

Every believer of the Paul cult has their own relic. Kline does not consider himself a believer in the Paul cult, but the Paul cult does. Therefore, the Pauls collect Kline's 'relic'. Moreover, the Pauls also collect Kline's toe, which was gone during his time in the Brotherhood of Mutilation compound (Evenson, 2009, p. 109). The Paul cult also gives Kline several titles, such as "Son of God", "Fire from heaven", and "Angel of Destruction".

“But you, Mr. Kline, made it out entirely on your own, and left them more than a little to remember you by.” “A conflagration,” said Gous. “Fire from heaven,” said the Paul. “Though they themselves surely didn’t see it in those terms.” (Evenson, 2009, p. 134)

Pauls interpret Kline as a fire from heaven because Kline ruins the Brotherhood of Mutilation during his fight to escape the compound. The Pauls also add that Kline came by holding a sword rather than an olive branch (Evenson, 2009, p. 134). The Pauls' statement about Kline holding a sword leads to the "Angel of Destruction" title, which Kline later uses to strengthen himself to annihilate the Brotherhood of Mutilation. The "Son of God" title is given by the Pauls because they assume Kline is an unkillable entity (Evenson, 2009, p. 134). The way that the Pauls interpret Kline's existence is similar to that of the apostle Paul, who claims that Jesus is the Son of God.

According to the gospel of Corinthians 1:9 verse, "God is faithful, who has called you into fellowship with his Son, Jesus Christ our Lord.", apostle Paul claims that Jesus is the Son of God. Apostle Paul's claim is based on several factors that are explained in the gospel of Romans 1:3-4, the gospel of Galatians 4:4-6, and the gospel of Colossians 1:13-15. The verses also explain Apostle Paul's belief and emphasize Jesus' divinity, role in salvation, and authority as

Lord. Meanwhile, the Paul cult inside *Last Days* novel also has their own claim about why Kline is the Son of God.

The Paul cult also said that Kline is wielding a sword rather than an olive branch (Evenson, 2009, p. 134). This Pauls' assumption gives Kline an "Angel of Destruction" title. From the perspective of Christianity, an olive branch symbolizes peace, as stated in Romans 11:16-24; the olive branch also represents the "righteous person" that refers to Jesus (Moselle, 2016). The Paul cult assumes Kline is wielding a sword rather than an olive branch, which means that Kline is not a peaceful person since the olive branch symbolizes peace from the viewpoint of Christianity. Meanwhile, the sword also symbolizes something from the viewpoint of Christianity. In the viewpoint of Christianity, the sword has a close relation with the word of God in distinguishing what is right and wrong, including in defending self and offending Satan – it means that the sword is the representation of the words of God (Abraham, 2016). Since the sword nature may defend oneself and offend the other, Kline, who is described as the one who came with the sword by the Pauls, is the Messiah that aims to protect the Paul cult and destroy the Brotherhood of Mutilation cult, as the Christianity belief in the word of God to defend themselves from the lies and offend the Satan. However, the Paul cult's interpretation of Kline's prophecy is different to Jesus's, where Jesus is seen as a peaceful person while Kline is not. The Paul cult only mimics the interpretation of the olive branch and sword from the viewpoint of Christianity.

Another title that the Pauls give to Kline is a "fire from heaven" title. Fire from heaven also exists in Christianity. Fire from heaven is often interpreted as a

divine judgement from God; it consumes evil and promotes virtue (Dyer, 2018). The fire from heaven has come down in several moments inside the Christian bible. Dyer (2018), according to 1 Kings 18, explains that the fire from heaven ever descended into the world when Elijah destroyed Baal, the prophet of false God; it was consuming the sacrifice, the alter, and the water around it, which represents the God's power over false gods. Elijah is one of the prophets mentioned in the Christian bible. Another fire from heaven that ever descended to earth is the extinction of Sodom and Gomorrah. According to Genesis 19, God sent the rain of sulphur and fire on Sodom and Gomorrah and turned Lot's wife into the pillar of salt because she was against the command of God that been brought by two angels; it is the representation of God's judgement (Gazik, 2018). Sodom and Gomorrah are sinful tribes of the prophet Lot in the Christian bible. It is also stated that two angels brought the fire from heaven to Sodom and Gomorrah. Moreover, fire from heaven also refers to the judgement day in the Christian bible. According to 2 Peter 3:10, heaven will pass away with great noise, and the elements will dissolve with intense heat. Richison (1998) describes this verse as the future judgement and associates the "intense heat" with the fire from heaven that will bring the end of the world. The Paul cult uses these interpretations to give Kline the "Fire from Heaven" title, which means the Pauls interpret Kline as the entity that will give judgment to the Brotherhood of Mutilation cult due to their sinful activity.

Moreover, The Paul cult also mimics the interpretation of apostle Paul's "Mark of Jesus" through their belief in collecting the 'relic' of the believer. Relic inside the Paul cult refers to the missing limbs of their believers' bodies.

According to Galatians 4:8-11, the mark of Jesus is the sign that apostle Paul had undergone that also happened to apostle Paul's life, including the nerves that apostle Paul had undergone since he was an apostle (Wright, 2018, p. 111). Rather than focusing on the bodily marks, the apostle Paul focuses on the spiritual marks that he has. The spiritual marks become a reminder of Jesus' suffering to the apostle Paul. Wright (2018, p. 112) also explains that the apostle Paul suffered in preaching to the Jews and spreading Christianity, although it cannot be compared to Jesus. The Paul cult inside *Last Days* novel also has a 'relic' to remind them of what they had passed. The Pauls give Kline a relic to remind him what he has been through, especially in losing his body parts to the mutilates and the crazy butcher. The Paul cult, who said that they took their inspiration from apostle Paul, mimics the concept of the Marks of Jesus of apostle Paul that is explained inside the Christian bible. Apostle Paul's marks of Jesus refer to the spiritual mark, while the Paul cult's relic refers to the bodily mark. Paul cult interprets their relic as a holy item that everyone inside the cult possesses as a sign of their faith (Evenson, 2009, p. 103).

4.1.5 Paul Cult Protecting Kline

The Paul cult's action in securing Kline inside *Last Days* novel is similar to apostle Paul's action in securing Jesus' teachings. Kline was being hunted by the Brotherhood of Mutilation cult, and the Pauls saved Kline several times. Apostle Paul, who was turning from a devout Jew into an apostle of Jesus, also played an important role in securing Jesus' teachings by preaching to the Jews and Gentiles to accept Christianity. The Pauls interpret Kline as their holy figure, while apostle Paul interprets Jesus' teachings as the correct

faith. Therefore, both the Pauls and the apostle Paul secured what they considered an important thing.

“Where are my manners?” said the man. He reached out as if to lay his hand on Kline’s remaining arm, instead touched Kline lightly with his stump. “You’re with us,” he said confidentially. “Trust me, you’re safe here,” he said.” (Evenson, 2009, p. 99)

One of the Pauls said that Kline is safe with them. However, Kline wants to leave Pauls' compound because he believes he does not belong to the Paul cult. Paul's statement that they want to ensure Kline's safety contradicts their "Kline cannot be killed" statement. Since the Pauls interpret Kline as one of their holy Messiah, they want Kline to be safe, at least until they reach their goal of destroying the Brotherhood of Mutilation cult.

Apostle Paul spread Christianity in several ways, such as by establishing churches, writing epistles, and adapting culturally. Apostle Paul established the churches, including appointing its leaders, teaching the lessons, and encouraging the Christians to live out their faith in practical ways (Wright, 2011, pp. 350-355).

Apostle Paul's conversion happened after Jesus had been crucified. Therefore, the Apostle Paul played a crucial role in spreading Christianity after Jesus' crucifixion. Apostle Paul was accused several times by the Jews, including because of their teachings that were contrary to Caesar's decrees, established the Churches, and taught the Jewish new customs that are actually teachings (Wright, 2011, pp. 185, 227, 260). Because of the Jews' accusation, the apostle Paul is imprisoned. Therefore, he wrote letters to teach the Christians the teachings of Jesus. Apostle Paul also taught new customs to the Jews, derived from the Roman culture, that contain the teachings of Jesus, mainly in the forms of daily interactions (Wright, 2011, pp. 220-221). The new customs that the apostle Paul

proposed were seen by the Romans and Jews as contrary to Caesar's teachings. However, the apostle Paul did not secure Jesus physically because his conversion to Christianity happened after Jesus was crucified. Apostle Paul's first meeting with Jesus happened right before Jesus' crucifixion, while the Paul cult secures Kline physically in *Last Days'* novel. Both apostle Paul and the Paul cult secured their Messiah in their own way.

4.2 Kline's Prophecy Performances

The cults inside *Last Days'* novel have their assumptions about Kline's existence. Kline is described as a unique entity according to both cults, the Brotherhood of Mutilation and the Paul cult. Although the cults assume Kline as a unique entity, Kline has his interpretation of his identity, which later leads to the representation of several characters that ever existed in the world. Kline performs his identity by resisting the prophecies from the cults and annihilating them. Moreover, the researcher adds stories of several figures who could be Kline's inspirations since there are similarities in the story of Kline and the existing figures, such as Jesus, Cain, and Michael, to support the discussion of mimetics.

4.2.1 Kline's Confrontation and Diplomacy Against Prophecies

While Kline spends his time inside the Brotherhood of Mutilation cult's compound, the believers of the cult believe that Kline's way of amputating his hand and treating his wound is extraordinary. Therefore, Borchert plans to kill Kline because he fears that Kline's actions will become a new inspiration to form a new schism. Kline does not believe in the assumptions of the Brotherhood of Mutilation cult and repeatedly states that he does not belong to them. Although the cult's believers always state that Kline is exceptional.

“He’s an inspiration to us all,” said Gous. “But that you cauterized your wound yourself, Mr. Kline,” said Ramse. “at makes you truly exceptional.” “I’d like to get out of the car now,” said Kline softly.” (Evenson, 2009, p. 13)

Borchert ordered Gous and Ramse to pick Kline up and bring him to the compound. During the ride to the compound, Gous and Ramse explain why Kline is one of them. However, Kline does not believe in Ramse and Gous's statement and is willing to get out of the car. Ramse and Gous beliefs are broken by Kline's statement. Kline has no chance to escape from the car and arrives at the compound.

“Yes, why?” asked Gous. “How the hell should I know,” asked Ramse. “I’m an eight. They don’t always tell me everything. Maybe because he’s a self-cauterizer.” “Listen,” said Kline. “I’ll see Borchert and talk to him, but that’s it. I’m not interested in staying.” (Evenson, 2009, p. 20)

A self-cauterizer becomes the central issue of why the Brotherhood of Mutilation cult regards Kline as their prophet, and Borchert says that Kline will inspire a new schism inside the cult. Kline has no plan to stay in the cult because he resists becoming one of them. Kline and the Brotherhood of Mutilation cult relationship is similar to Jesus and the Jews relationship. However, Jesus accepts the prophecies, while Kline does not.

Kline, who does not accept the assumptions of the Brotherhood of Mutilation, is planned to be crucified for the sake of the cult. Borchert gives this order because Kline resists the cult using his violence. Kline confronts every single believer of the Brotherhood of Mutilation cult that aims to prevent Kline escape from the compound. In terms of Girard's mimetic interpretation, the cult's desires and Kline's desires are contrariety. The Brotherhood of Mutilation cults wants to keep Kline inside the cult to be crucified for them, but Kline wants

to leave the cult because he thinks that he does not belong there. These contrariety desires produce violence inside the society. Kline sees the Brotherhood of Mutilation desires as an oppression toward him. Therefore, Kline fights the Brotherhood of the Mutilation cult to escape their compound. Moreover, since Kline may produce the schism inside the cult, Borchert may see Kline as a competitor, which competition also may be produced by the mimetic desire. The case of Kline is similar to the case of Abel and Cain in the Christian bible and the case of Medea from the Greek tragedy.

The competition between Kline and Borchert slightly mimics the competition between Abel and Cain inside the Christian bible, especially in Genesis 4:1-16. Abel and Cain were the sons of Adam and Eve, and they were the first siblings in human history. Abel was a shepherd, while Cain was a Farmer. One day, Abel and Cain were made offerings to God. Abel, a shepherd, offered his best flock as a sacrifice to God, while Cain, a farmer, offered some of his crops. God favored Abel's offering over Cain's. It makes Cain feel jealous and angry, leading to the murder of Abel, which is done by Cain. In the case of Borchert and Kline's competition, Borchert successfully kills Kline by using Kline, which means that he is the only leader of the Brotherhood of Mutilation cult. However, due to Kline's magnificent action in self-cauterizing his hand, the believers of the Brotherhood of Mutilation cult also look at Kline and take Kline as their inspiration. Therefore, Borchert aims to crucify Kline to gain complete control of the cult and prevent schism from occurring inside the cult. Borchert dies at the hands of Kline at the end of the story. Although Kline and Borchert's competition is a confrontation, it is similar to the case of Abel and Cain's

competition, where one of them is dead at the end of the story. Both of them also bring the same issue, which is eliminating the existing threat or rival. Abel was killed because Cain was jealous and thought he would regain favor in God's eyes. Kline also eliminates Borchert because he sees Borchert as a threat to his existence and thinks he can finally be free when Borchert dies. Meanwhile, the case of Kline's interpretation regarding the cult's action in hunting him mimics the interpretation of Medea towards the Corinth kingdom in taking Jason away from her.

Medea was a princess in Colchis who fell in love with Jason, a Greek hero. Medea was helping Jason in obtaining the Golden Fleece that the dragon guarded. Bringing the Golden Fleece was Jason's mission in Colchis. After obtaining the Golden Fleece, Medea and Jason left Colchis to have a journey together. Medea left her title as princess of Colchis by going on a journey with Jason. After that, the king of Corinth, Creon, ordered Jason to marry his daughter, the princess of Corinth. King Creon's orders were obeyed by Jason, and Jason ended up marrying Corinth's princess. Medea felt Jason had betrayed her, and it hurt her heart. Medea thought that she was sacrificed for the sake of Corinth's kingdom. Therefore, Medea sought revenge on Jason by killing Jason's children, Jason's new wife, and King Creon. Medea's actions are driven by her jealousy because she feels that she is sacrificed without considering her will. Meanwhile, Borchert aims to crucify Kline, whatever it takes, which could also mean that Kline will be sacrificed too. The mimetic occurs in the interpretation of Kline and Medea, where their society aims to sacrifice them for the sake of the society. Kline's

actions are driven by Kline's assumption that Borchert and the Brotherhood of Mutilation cult are a threat to his life.

Another cult's prophecies that Kline rejects is the prophecies of Paul cult regarding Kline. Paul cult's believers are not violent. However, Kline, who has never experienced being held by the Brotherhood of Mutilation cult, sees Paul cult the same way that he sees the Brotherhood of Mutilation cult. Kline tries to break free from Paul's compound using his brawl ability. The chief of Paul tells Kline that he just needs to ask for the key if he wants to leave. However, after Kline left Paul's compound, Kline was being hunted once more by the Brotherhood of Mutilation cult.

“If I do this,” said Kline. “I want never to see any of you ever again.”
“Agreed,” said the chief Paul. “Even me, Mr. Kline?” asked Gous, a hurt look on his face. “Even you, Gous,” said Kline. “Paul,” said Gous. “My point exactly,” said Kline raggedly. “All right,” he said, “so be it.” (Evenson, 2009, p. 137)

Gous, who was Kline's friend inside the Brotherhood of Mutilation cult, is actually a Paul. Therefore, Gous brought Kline back to the Paul compound. When Kline arrived, Kline stated all his plans in getting his life back. Kline tells the Pauls not to appear in Kline's sights ever again. Kline also states that he will destroy the Brotherhood of Mutilation cult alone. Kline resists the prophecies of Paul's cult by diplomacy instead of confrontation.

4.2.2 Annihilation of Brotherhood of Mutilation and Paul Cult

Kline, who considers himself a non-deviant person, chooses to annihilate the cults inside *Last Days'* novel to end chaotic events in his life. Kline resists the prophecies from the Brotherhood of Mutilation cult through direct confrontation and successfully flees from them. However, Kline comes back to the Brotherhood

of Mutilation cult by himself to annihilate the cult. Kline was using a gun to kill every single person who guarded the compound.

“He loaded the clips of each of the four pistols on the seat beside him, not easily done with one hand, then clicked them in, then affixed silencers to the end of each gun, awkwardly screwing them into place. The remainder of the bullets he placed in his jacket pockets. He placed one gun in the shoulder holster, one in the holster at his waist. The third he held in his hand. The fourth he wasn’t certain what to do with, so he left it in the car.” (Evenson, 2009, p. 140)

After Kline arrives at the Brotherhood of Mutilation cult’s compound, he starts to kill them one by one using his guns. In proceeding with the annihilation, Kline wonders about his true identity. Kline keeps thinking about whether he is still human or not. Kline also sets the rules to limit his actions. The rules have a role in defining Kline’s humanity. By obeying the rules that he set, Kline could think that he is an average human.

“Easiest thing to do was simply to lift the barrel of the gun and put it snugly into his own mouth and pull the trigger. As Frank had said, it would save everybody a lot of trouble. But then he thought of Borchert, of strangling him with his single hand and trying not to pass out. One clip, he told himself, just one clip, but realized as he thought this that he didn’t care how many clips it took, nor what it might do to him.” (Evenson, 2009, p. 142)

Kline’s mind is conflicted about deciding what is the best. Kline remembered Frank’s suggestion to commit suicide to save more lives. However, Kline disagrees with that idea. In Kline’s point of view, Kline is the victim; he owes nothing to the Brotherhood of Mutilation cult. The Brotherhood of Mutilation cult destroys Kline’s everyday life. Kline interprets that he is the sacrificed party and cannot accept what the cult has done to him. Kline thinks that the Brotherhood of Mutilation cult, which aims to crucify Kline for the sake of the cult, will always intervene in Kline’s life if they still exist. Kline sticks to

his own understanding until the end of the novel, which results in the annihilation of both the Brotherhood of Mutilation cult and the Paul cult. Kline kills the believers of the Brotherhood of Mutilation cult with guns and kills Borchert with a cleaver because Borchert asked Kline to kill him with a cleaver (Evenson, 2009, p. 157).

“Six bullets left, he told himself. Still human. I’ve beat the system, he thought, and then thought, no. This was simply a sign that he’d already stopped being human and wasn’t planning on coming back.” (Evenson, 2009, p. 145)

Kline admits that he has no plan to return to regain his humanity since he already beat his rule to consider himself an average human. Kline was trying to minimize his kill count by limiting his bullets. However, to reach Borchert, Kline needs more bullets than he has ever decided. Kline brings three guns with him, and he already uses two, but he still uses his last gun, although Kline does not use it to kill Borchert. Kline starts to think that he is over the human.

“Angel of destruction, he thought. Like a thief in the night . . . not with an olive branch but with a sword.” (Evenson, 2009, p. 140)

Kline starts to believe one of the Paul cult's regards of himself, which the Pauls said that he came down wielding a sword rather than an olive branch. The sword represents the judgment inside Christianity. Kline is bringing the judgment for the cults inside *Last Days'* novel for taking Kline's life away from him. Kline interprets himself as a judgment of the cults rather than an ordinary human.

However, the researcher could not find the term "Angel of Destruction" in Christianity. The angel who was famous for wielding a sword is Michael, the archangel who leads the war against demons inside Christianity.

An archangel is a chief of angels in Christianity. According to Revelation 12:7-9, "Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him." Michael is an angel who leads the war against the devil, or Satan, in heaven. The devils lose their place in heaven after the war. The words "Michael and his angels" means that Michael is the leader of the angels. While the sword connotes judgment and protection roles inside Christianity, Michael is often associated with the sword since he is the archangel who guards heaven, especially in Revelation 12:7-9. Compared to Kline, Kline starts to believe that he is wielding a sword rather than an olive branch, which is similar to Michael in the substance of protection and judgment. Kline protects himself and brings the judgment towards the cults, the Brotherhood of Mutilation cult and the Paul cult, while Michael protects heaven and brings the judgment of God to the devil.

The Brotherhood of Mutilation cult is not entirely annihilated by Kline because he left Ramse alive. Kline lets Ramse live because Kline believes that Ramse will not intervene in Kline's life after seeing the annihilation of the cult. Ramse is the only potential leader after Kline killed a large number of mutilates, mainly Borchert. Ramse possesses two identities: he is the cult's believer and friend of Kline. Kline concludes that Ramse will be harmless to him during his conversation with Ramse and Gous in the car, where Gous reveals his identity as a Paul. Ramse states that he does not want Kline to be crucified by saying, "it will

be different if it is our choice" to Kline and Gous. Moreover, after Kline killed Borchert, he noticed that the madness would not over just by annihilating the Brotherhood of Mutilation cult, but also the Paul cult because Borchert said that the Paul cult also had the same plan as them, which was to crucify Kline (Evenson, 2009, p. 153). Therefore, Kline heads back to the Paul compound and annihilates the Paul cult after he's done with the Brotherhood of Mutilation cult.

“There was a Paul on the other side of the door and Kline greeted him and killed him as well. This Paul was a little harder to kill, having caught a glimpse of the first guard prone on the floor just before Kline swung the cleaver, but in the end he was dead too.” (Evenson, 2009, p. 168)

The Paul cult and Kline were making a deal to not intervene with each other again. However, the arrival of Gous to bring Kline to the compound is considered breaking the deal by Kline. Moreover, Borchert told Kline that the Pauls would crucify him soon. Gous was pointing his gun at Kline's head, which implied that Kline's life was not secure yet. Therefore, Kline chooses not to believe in any cult and annihilates them. Kline leaves Gous alive. Gous also has the same case as Ramse. Gous and Ramse are Kline's friends. Therefore, Kline leaves both of them alive, not as the cult member, but as a friend.

Moreover, Kline's second coming to the cults becomes the destruction of the cult. At first, Kline was coming to the Brotherhood of Mutilation cult because the cult admired him for self-cauterizing his stump. Kline experienced oppression when he first came to the Brotherhood of Mutilation and decided to break free from them. After that, Kline was brought by the Paul cult to their compound; Paul said that they wanted to protect Kline from the Brotherhood of Mutilation cult.

Kline felt that he did not belong to the Paul and left the Paul cult with no violence. However, after he determines himself, Kline comes to the cults once more to annihilate them. Kline's first annihilation target is the Brotherhood of Mutilation cult, and his second target is the Paul cult. Kline's mission to annihilate the cults occurred at the second coming of him. This event is similar to Jesus' second coming in Christianity, where it means judgment day. Kline's and Jesus' second coming become the judgment day inside the *Last Days* novel and Christianity.

4.3 Kline's Prophecy Imitation of Prophet Isa in Islam

While *Last Days* imitates the story of Jesus in Christianity, the researcher senses the similarity to the story of Prophet Isa in Islam. Jesus in Christianity and the prophet Isa in Islam are the same person. However, in Christianity, Jesus is seen as the Son of God, or God's descendent itself, while in Islam, the prophet Isa is seen as the messenger of God (Mathewson, 2011; Quran.com, 2024, Ali 'Imran:49). Jesus and Isa aimed to guide the Jews to embrace the right religion in their story. The researcher already provides the similarity between Kline's story and Jesus' story since *Last Days'* author is a Christian, and he adds Christian words, such as "Christ" and "Jesus" and Christian symbols, such as crucifixion and olive branch. Therefore, the researcher adds the representation of the prophet Isa in Islam to bring more perspectives in interpreting Kline's story. Kline represents the prophet of Isa by his prophethood, opposition, and second coming.

4.3.1 Kline's and Prophet Isa's Prophethood.

Kline is a retired detective, and the author of *Last Days'* novel does not state his new job after retiring. However, Kline's encounter with Ramse and Gous from the Brotherhood of Mutilation cult becomes the start of his new journey.

Kline spent his journey in three different societies: the Brotherhood of Mutilation cult, the Paul cult, and the ordinary people society. The people in each society have their own characteristics; for example, the people inside the Brotherhood of Mutilation cult believe that amputation brings someone closer to God. Therefore, the researcher interprets Kline as a wanderer who experiences a messy life inside the novel.

Jesus in Christianity and Prophet Isa in Islam have a thing in common, and both of them are admired due to their teachings of love and compassion (Klinghoffer, 2006, p. 34). Meanwhile, Kline is admired because of his action in burning his wound and defying one of the cults. The way the people admire Kline in the novel is contrary to the admiration of people for Jesus and Prophet Isa. However, Kline is still an inspirational figure in the novel. Kline's action in burning his hand is also categorized as a miracle from the perspective of the Brotherhood of Mutilation cult's believers (Evenson, 2009, p. 49). Since the Brotherhood of Mutilation cult has a belief in amputation, Kline amputation's way became inspirational for them; the Brotherhood of Mutilation cult's belief mimics one of the bible verses, and it is also similar to Al-Baqarah 2:286 in the holy Qur'an. Although people's admiration toward Kline and prophet Isa is contrary, both figures are admired by the people inside their story.

Kline's life in the novel is also messy and complicated. Prophet Isa and Jesus' life is also hard when it is seen from the ordinary human perspective. Kline, Prophet Isa, and Jesus share the similarity in living a complicated and messy life. In Islam, Prophet Isa has a main quest to spread Islam to the Jews. In Christianity, Jesus also has a main quest to spread Christianity to the Jews and Gentiles as a

prophet and Son of God. In contrast, Kline's life is hard because he has to face the cults who oppress his identity and actions by setting prophecies for him. While Kline does not perform his prophecies, Jesus and Prophet Isa perform their prophecies.

4.3.2 Plans to Crucify Kline and Prophet Isa

In the *Last Days* novel, Kline's oppositions are the cults, the Brotherhood of Mutilation, and the Paul, which aim to crucify Kline and regard Kline as their prophet. The leader of the Brotherhood of Mutilation, Borchert, saw Kline as a threat to his cult. Kline's inspirational action in burning his hand after losing it may become the new trend inside the Brotherhood of Mutilation cult, which believes in the amputation ritual. Therefore, Borchert, as the leader of the Brotherhood of Mutilation cult, regards Kline as the one who may produce schism inside the cult, which also threatens the originality of the teachings that already exist. Therefore, Borchert orders the Brotherhood of Mutilation cult's people to crucify Kline for the sake of the cult. The Paul cult also aims to crucify Kline, although they admire Kline as a Son of God and their prophet. It is proven by Gous action in pointing his gun toward Kline when Kline resisted being brought to Paul's compound. Although the Paul cult admires Kline much, they still possess the plan to crucify Kline. The Paul cult regards the crucifixion as an honor to the Messiah, whereas they regard Kline as their Messiah. Prophet Isa's opposition also saw him as a threat to the originality of the teachings. Therefore, Prophet Isa was almost crucified. However, according to An-Nisa 4:157-158, Allah ascends to prophet Isa before he is crucified and swaps prophet Isa with someone who has a similar look. Meanwhile, in Christianity, Jesus was being

betrayed by one of his disciples, Judas. In summary, both prophet Isa's and Kline's oppositions want them to die for the sake of their belief.

4.3.3 Second Coming and Judgement Day

Kline's second coming is the destruction of both cults. Kline's action in annihilating the cults is driven by his sense of seeing the cults as threats to his existence. Kline's first coming to the Brotherhood of Mutilation cult and Paul cult was his prophethood inside those cults. Meanwhile, the second coming of Kline was a judgment day for both cults. The first cult that is being annihilated by Kline is the Brotherhood of Mutilation cult, who was hunting Kline after his escape. Kline annihilated the Brotherhood of Mutilation cult using a gun and cleaver. He also considers himself an Angel of Destruction while annihilating the Brotherhood of Mutilation cult (Evenson, 2011, p. 140). Meanwhile, Kline's judgments on the Paul cult were not stated in detail in the novel. Kline went to the compound of Paul and killed the believers of Paul using guns and cleaver. At the end of the story, Kline successfully eliminates all threats in his life, but another threat comes to Kline in the form of the police. By these events, Kline's second coming is a judgment day that destroys the cults. Meanwhile, in Islam, prophet Isa's second coming means the end of the world. According to An-Nisa 4:159, prophet Isa will come to the world once more to witness the judgment day.

Judgment Day in Islam means the end of the world, where everything will be destroyed. Both Kline and prophet Isa's second coming mean the end of the world.

CHAPTER V

CONCLUSION AND SUGGESTION

The researcher aims to uncover the prophecy performance issues in this novel. The Brotherhood of Mutilation cult regards Kline as their prophet by admiring his actions in holding the pain while burning his own stump. The Brotherhood of Mutilation cult has a strange belief in amputation. They believe that the amputation brings someone closer to God. It mimics one of the Christian bible verses, Matthew 5:29-30. The bible verse states that if someone makes a sin with their eyes, they need to pluck the eyes out. However, the Christian does not interpret Matthew 5:29-30 verses directly. The Christian believes that the verses aim to be a guide for them to avoid sinning activity. The Brotherhood of Mutilation cult also regards Kline as their prophet by imitating Kline's way of amputating his hand. Kline's way of amputating his hand becomes the new trend inside the cult. Some of the believers believe that Kline's way is the better way than theirs. Therefore, one of the leaders of the cult, Borchert, states that Kline can be a threat to the originality of the teachings and produce schism inside the cult. Moreover, Borchert does not want to lose the believers' trust which leads to the plot to kill Kline. This phenomenon is similar to how Caiaphas, a high priest of the Jews during Jesus' era, and the Romans planned for Jesus. Caiaphas was afraid that the Jews would revolt since the emergence of Jesus. Therefore, the Jews and Romans colluded to crucify Jesus to prevent the revolt. Moreover, Borchert plans to crucify Kline, just like Caiaphas and the Romans did to Jesus.

Another cult that regards Kline as their prophet is the Paul cult. The Paul cult regards Kline as their prophet by assuming Kline's statements as teachings.

The Paul cult admires Kline because he single-handedly defied the Brotherhood of Mutilation cult and managed to escape from there. The Paul cult believers interpret several of Kline's statements as teachings for them, while Kline does not intentionally do that. Moreover, Chief Paul states that they took inspiration from one of Jesus' apostles in the Christian bible, the apostle Paul. The apostle Paul was a devout Jew before he became an apostle of Jesus. The same case happens to the Paul cult. The chief of the Pauls is one of the former leaders of the Brotherhood of Mutilation cult. Apostle Paul once interpreted Jesus' statements as teachings, as it is mentioned in Acts 9:1-9 inside the Christian bible.

The Paul cult also regards Kline as their prophet by giving Kline three titles: the Son of God, Fire from Heaven, and The One who Wields a sword. In Christianity, the Son of God refers to Jesus, representing God's descendant in the world. Fire from Heaven also exists in Christianity, which means the judgment from God. Moreover, the sword connotes judgment inside Christianity. Paul cult gives Kline the title of the one who comes wielding a sword rather than an olive branch. It means that the Paul cult interprets Kline as a judgment for the Brotherhood of Mutilation cult, which becomes the nemesis of the Paul cult. In addition, Paul's cult secures Kline from any danger that comes from the Brotherhood of Mutilation cult. This case is similar to how Jesus' disciples and apostles secured his teachings.

Although Kline is regarded as a prophet by the cults, he does not perform his prophecies according to the cult. Kline has his own interpretation of identity. In resisting the cult's prophecies, Kline confronts the Brotherhood of Mutilation and makes a deal with the Paul cult. Kline confronts the Brotherhood of the

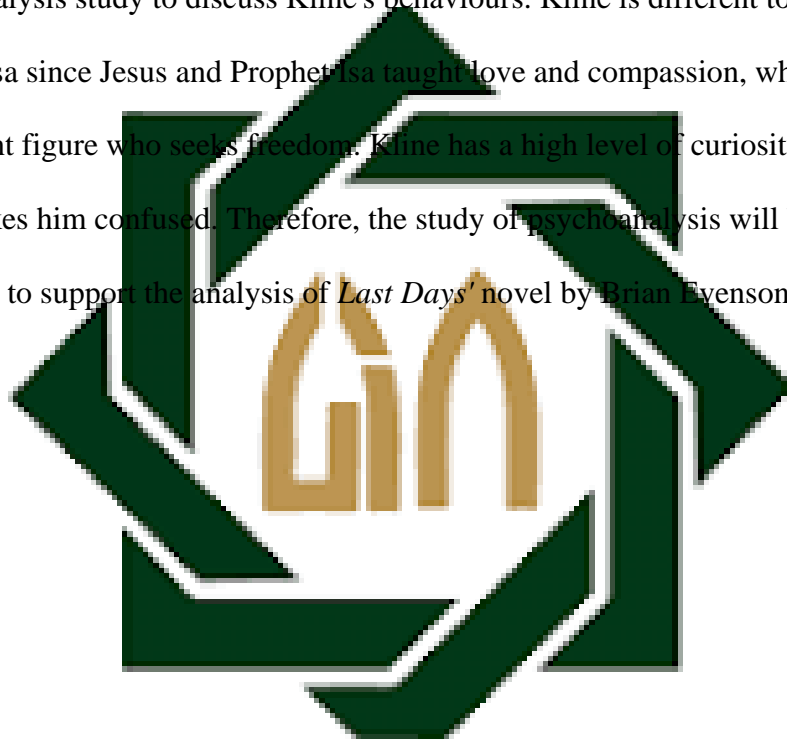
Mutilation cult because he sees the Brotherhood of the Mutilation cult as a dangerous threat to him since the cult aims to crucify him. Kline's interpretation is similar to Cain's and Medea's interpretations, where Cain saw Abel as a threat in the form of a competitor, while Medea saw that society was sacrificing her. These terms highlight the mimetic of Medea's and Cain's interpretation of society and reality. Meanwhile, Kline is the representation of Cain and Medea in the novel.

Moreover, Kline's resistance toward the prophecies leads to the annihilation of both cults, the Brotherhood of Mutilation and the Paul cult. Kline represents Michael, the archangel who leads the war against demons in the Christian bible. Michael is often associated with the sword in Christianity since he leads the army of angels to repel the demons. Meanwhile, Kline is described as the one who wields a sword and performs the annihilation of the cults by himself. The sword represents the judgment inside Christianity, meaning Kline mimics Michael. Kline also mimics the interpretation of the sword in Christianity to determine himself.

In addition, the researcher adds an Islamic perspective to this study since Kline's prophecy performance is similar to Prophet Isa's prophecy, although Kline and Prophet Isa perform their prophecies differently. Both Kline and Prophet Isa are a wanderer. They live a hard life because of their 'divinity'. Kline is regarded as a unique being and threat by the cults, while prophet Isa is also regarded as a divine being and threat by the Jews and Gentiles. Both the cults in *Last Days* and the Jews in Prophet Isa's era were aiming to eliminate Kline and Prophet Isa. However, Kline annihilates the cults while God is helping Prophet Isa during his crucifixion. The God swapped Prophet Isa with someone who looked very similar

to him during Prophet Isa's crucifixion. Moreover, Kline and Prophet Isa's second coming mean the world's end. In *Last Days*, Kline ends the cult by annihilating the cults; Kline only spares Ramse and Gous' life.

Since this study examines the prophecy performance of Kline, Jesus, and Prophet Isa using the mimetic concept, the researcher suggests conducting a psychoanalysis study to discuss Kline's behaviours. Kline is different to Jesus and Prophet Isa since Jesus and Prophet Isa taught love and compassion, while Kline is a violent figure who seeks freedom. Kline has a high level of curiosity, which often makes him confused. Therefore, the study of psychoanalysis will be beneficial to support the analysis of *Last Days* novel by Brian Evenson.



UIN SUNAN AMPEL
S U R A B A Y A

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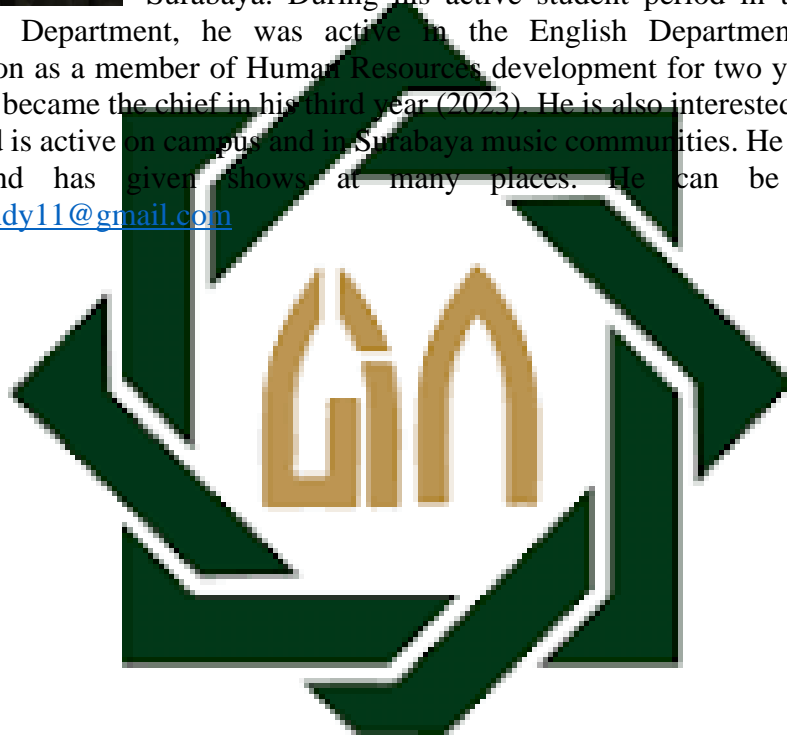
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