

Dedication

This book is dedicated to *Elohim* and the furthering of His work to prepare the world for His soon return. It is further dedicated to the people who love *Elohim* and His holy truth.

Acknowledgements

I would like to thank Jennice Hayden, who knowingly, and Joyce Gregory, who unknowingly, inspired me to write this book. In addition, I am grateful to my wonderful family, who has always supported me through the long hours spent in preparing this manuscript.

I am also grateful to my talented mother, Danette Davis, my supportive husband Mark, “Auntie” Joyce Hearn, and my dear friends Rachel Rowson and Marci Lee who served as editors.

Finally, I am thankful for Elder John VanDenburgh and his lovely wife Clara and Richard and Melody Drake. Through their ministry and testimony, I was brought to understand the light of the 4th angel and the full Sabbath message.

Preface

The Names of *Elohim*:

The first thing someone may notice, upon reading this book, is that the names used for our heavenly Father and His Son are the original Hebrew names. Rather than using the generic term “God” which applies to any idolatrous “deity” as well as *YHWH*, I have chosen to use the Names He has given Himself.

In addition, one’s identity is strongly associated with his or her name. People, in every country, call me by the name my parents lovingly gave me. My name is part of who I am.

In the same way, *Elohim*’s name is sacred, special and part of Who He is. As there is none higher than Him, He has obviously chosen His names because of their special message and meaning. In the original Scriptures, He inspired the Bible writers to call Him by the names He gave to Himself. Who am I to call Him by any other name than the ones He has given Himself? Yet, over the years, these original names have come to be replaced with more generic names.

For this reason, the original name for *Elohim*, in each applicable King James Version text, has most often been restored to its original form (with the single exception noted below). The original name in the text can be found by using a Strong’s Exhaustive Concordance. The names we read in the Bible now are translated from their original form as follows:

God – *Elohim*

(Meaning: Mighty Covenant Maker – See Genesis 1:1.)

Lord – *Adonai*

(Meaning: my Sovereign)

LORD – *YHWH*

Out of respect for its sacredness, this Name will be presented in this book as *YHWH* (meaning: The Name).

Jesus – *Y’shua*

(J is a “young” letter in the alphabet, and wasn’t even a letter until around 1520 C.E. – thus Jesus definitively could not have been Christ’s name).

Regarding Dates:

Dates are recorded as B.C.E. = Before the Common Era – (equivalent to the Roman term B.C.) and C.E. = Common Era (equivalent to the Roman term A.D.).

Regarding the Cross:

Out of respect for those who endured a tremendous amount of persecution under its symbolic banner, the term “cross” has been replaced with “the Tree of Calvary.”

Regarding References to Israel:

Unless otherwise noted, references to Israel should be understood to also refer to all who love *Elohim* and His Law. Promises, which were made to literal Israel, also apply to spiritual Israel. In fact, the true, end-time Israel is not necessarily found through blood ties to Abraham. Rather, Abraham’s seed is identified through the same obedient lifestyle exemplified by this patriarch, as it states in Galatians 3:29.

Savior Versus Saviour:

While the term “savior,” can apply to a heroic person who rescues another from death, the term “Saviour” is all encompassing. It has much stronger connotations in that “Saviour” includes mental, physical, and spiritual salvation. Thus, the spelling S-A-V-I-O-U-R will be used in this book, when referencing Christ’s redemptive work.

Rules of Bible Interpretation:

There are many ideas about truth floating around in the Christian world today. It seems that there are almost as many interpretations of Scripture as there are people. Sadly, this fact often sheds an ugly light on Bible doctrine. Some may doubt the existence of any ultimate truth.

But there is one ultimate truth on all “salvational” subjects, just as there is one *Elohim*, Who gave it. Yet, human interpretation of the Bible is so diverse. The reason there is diversity instead of unity on Biblical truth is that we do not study and interpret Scripture properly. We should use Scripture to interpret Scripture. It is precisely because people have tried to

superimpose personal interpretation that there are so many divergent beliefs within Christianity today.

The Bible itself teaches us how to study it. Through following the proper Biblical steps for study and interpretation, we will find *Elohim*’s pure truth. Here are the Biblical rules for interpretation (all of which this book will follow):

1. Read every Scripture on a given subject before coming to a conclusion. The Bible is to be studied from cover-to-cover, as it is possible to take one or two texts out of context and misconstrue their meaning, (see Isaiah 28:10).
2. We must not try to make Scripture say more or less than it says, (see Deuteronomy 4:2 and Revelation 22:18-19).
3. It is valuable to use a concordance to view key words in their original language. Much light and meaning can be found in the full message of the original words.
4. We must not base our beliefs on what is popular, simply because so many other Christians believe it. Our belief system will be Bible based. The popular idea, throughout history, has usually been wrong.
 - a. Only eight people accepted the truth and were saved in Noah’s day.
 - b. The greater majority of the “righteous” people, including the most pious leaders, were responsible for putting the Son of *Elohim* to death.
 - c. The majority of the world used to believe that the earth was flat and that it was the center of our solar system.
 - d. And on and on it goes with how unreliable the majority view is...
5. Before beginning a study of the Word of *Elohim*, pray for guidance from the Holy Spirit. (See 1 Corinthians 2:14).

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Chapter 1 The Law of *YHWH* is Perfect

“The Law of *YHWH* is perfect, converting the soul: the testimony of *YHWH* is sure, making wise the simple. The statutes of *YHWH* are right, rejoicing the heart: the commandment of *YHWH* is pure, enlightening the eyes” (Psalm 19:7-8).

The greater majority of the Christian world today associates the Law of *Elohim* with the punitive harshness of a schoolmaster’s stick. It is viewed as rigid, unbending, unrelenting, judging, and ultimately unattainable. Thus, through one rationale or another, most Christians have found ways to keep from dealing with the Law entirely. But is this contemporary Christian view of *Elohim*’s Law accurate? Is it really a burden to man? David didn’t think so!

The Psalmist found great beauty in the Law of *Elohim*. He extolled it as “perfect.” Through it, David explained, we may become enlightened and made wise. According to David, the Law of *YHWH* brings happiness. In fact, in Psalm 19, we find a suggested connection between the life-giving Gospel teachings and the Law. Here David tells us that through *YHWH*’s “perfect” Law the human soul may find true conversion.

Obviously the Biblical perspective, portrayed through David’s glowing picture of the Divine Law, is opposite to the contemporary legalistic depiction of it. In Ephesians, Paul wrote about the false doctrines and ideologies, which differed from Scripture and would come into the Christian church from

every direction. These teachings were likened to wind blowing, tossing people about this way and that.

Till we all come in the unity of the faith, and of the knowledge of the Son of Elohim, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Ephesians 4:13-14).

Having first warned about these windstorms of deception, Paul taught that we might be safe amid this tumult of falsehood only if we followed the pattern of Christ. This thought is continued in Colossians, chapter two.

And this I say, lest any man should beguile you with enticing words... As ye have therefore received Christ Y'shua, so walk ye in Him: Rooted and built up in Him, and established in the faith, as ye have been taught... (Colossians 2:4-7).

Comparing people to tender plants, Christ Himself foretells that the winds of false teachings will be so great that everyone, who is not rooted in the Word of *Elohim*, will lose their hold and follow after the false teachings, like a tumble weed at the mercy of the howling and empty wind.

But He answered and said, Every plant, which My heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch (Matthew 15:13-14).

In light of these texts, which strongly warn against being led astray through the empty blowing of false teachings and blind leaders, we find great necessity to be anchored and rooted

firmly in the truth of the Word of *Elohim*. His Word, not the teachings of man, is the only sound basis for remaining secure amid what would otherwise be overmastering deception. The Word of *Elohim* is the test by which all doctrine *will* be measured. As it says in Isaiah 8:20, "*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*"

According to the Scripture, the Law and testimony are the standard to which we hold all new teachings. Thus, on a fundamental level, the popular negative view of the Law fails this test recorded in Isaiah. Hence, it cannot be truth. No matter how attractive a wind of doctrine may appear, or how many alphabet letters follow the name of its proponents, if a teaching does not agree with the holy standard of *Elohim's* Law and Word, it is not truth. Thus, just because it is popular to do so, we will not blindly join the "moral majority" in tossing the Law aside. Rather, we must set aside all bias, and with an open mind, re-examine the Law within the context of Scripture.

Already we have seen a great deal of hints in Scripture that the Law of *Elohim* is a blessing, not a bane. In Isaiah, the prophet states that the standard of the Law serves as part of our means to test winds of doctrine. Thus, through knowing and understanding it, we are protected from the buffeting blasts of falsehood.

The Law of *YHWH* is the standard by which we can accurately measure truth. It is also the standard by which we are measured in the judgment. In Romans 2:12-13, Paul explains, "As many as have sinned in the Law shall be judged by the Law; For not the hearers of the Law are just before Elohim, but the doers of the Law shall be justified."

John, on the isle of Patmos, received a vision portraying the Law as a measuring reed, by which *Elohim's* people were to be measured.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of Elohim, and the altar, and them that worship therein (Revelation 11:1).

As has already been shown in Romans 2:12-13, Scripture teaches that the Law is the standard against which we will be measured in the judgment. Thus, we know that the identity of the measuring reed in John's vision is the Law of *YHWH*.

Comparing our characters by the Standard of *Elohim's* holy Law calls to mind the way a builder checks the structure he is working on. By carefully examining each floor joist and wall stud, measuring it with both a level and a tape measure, the building contractor provides his client with a perfectly strong, and attractive structure. When measured by the standard of perfect instruments, should a portion of the construction fail to prove true, a conscientious contractor will immediately require it to be corrected or entirely reconstructed.

No mistakes can be allowed in erecting a sound building. Attempts to hide mistakes that did not pass the test of measurement will result in a final building that simply is not up to par. Very quickly the dishonorable business practices of the sloppy contractor, in allowing the structure to be less than accurate, will cause him to lose his credibility. Who wants to pay for and inhabit a building that simply doesn't measure up?

To draw a spiritual parallel, *YHWH* is looking for a dwelling place. He calls us His temple.

Know ye not that ye are the temple of Elohim, and that the Spirit of Elohim dwelleth in you? (I Corinthians 3:16).

The Christian temple is to be fashioned, constructed and formed into a home fit for the holy presence of *Elohim*! Through the standard of the holy Law, our character construction is evaluated. *YHWH* is looking for a fit home. Just as a physical building cannot be constructed without a standard of measurement, so the human temple *will* grow up, in the knowledge of *Elohim* and in conformity to His holy Standard.

Obviously, there is great value, even necessity in understanding the holy standard: *Elohim's* divine Law. But there is a much deeper truth to be found. Yes, the Law has been given to mankind so that we may know *YHWH's* perfect Pattern. But the Law is not just about head knowledge. In its lovely light, we are brought to see not only our own imperfection, but also our great need.

In Ezekiel 43:10 it says, "*Thou son of man, show... the house of Israel, that they may be ashamed of their iniquities: and let them measure the Pattern.*" This agrees with David's writing in Psalm 19:7 which states, "*The Law of YHWH is perfect, converting the soul.*"

Going even further, the Scripture teaches that, if we didn't have the holy Law, we wouldn't know what sin was. Paul states this clearly in Romans 3:20. "... *For by the Law is the knowledge of sin.*" The Law of *Elohim* truly is a vital catalyst in the process of conversion, just as David said. For through looking at its perfection, our sins may be clearly seen. We then comprehend our need for a Saviour, and our hearts are brought to repentance.

But what if someone believes that the Law of *YHWH* was nailed to the Tree of Calvary? Such a one is not likely to spend much time learning the deep teachings of the Law. Without a deep understanding of the Law, there can be no true knowledge of the depths of one's own sin. And if we cannot grasp the foul depths of our sinfulness, how can we fathom the true value of what our Saviour has done on our behalf? Indeed, what value is a Saviour to someone who doesn't see a real need to be saved?

Ironically, by setting aside the Law of *YHWH*, through the reasoning that Y'shua's death has set us free from it, we minimize what He has done, rather than extol His sacrifice. We have in effect reduced Him to a mere savior. This is because our love for *Elohim* is proportionate to our comprehension of our need for His sacrifice. Christ explained this concept when He addressed the self-righteous Simon after Mary Magdalene had anointed her Saviour's feet.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little (Luke 7:47).

Thus we find that by focusing on the Law, we see Christ in a new light. His sacrifice on our behalf is illuminated in a way that can only call forth a complete response in the heart of the believer. From this angle, the Law displays the beautiful blessings, which David portrayed so eloquently in Psalm 19.

Knowledge of the Law and the continued presence of the Holy Spirit are essential to us at every stage of Spiritual growth. As has already been discussed, the Law is the Standard. By viewing its perfections, we become aware of our sin. The more conscious we become regarding the true nature of our sins, the more awakened we become to our need for salvation. Thus the Law plays a vital part in the process of justification (being made clean – just as if we had never sinned).

But, the work of the Law does not end with justification. Once we see our need of a Saviour and are brought to repentance and conversion, we cannot now nail the Law to Christ's the Tree of Calvary. Just as the builder does not only rely on his measuring instruments to indicate where the building is flawed, so the Christian does not only need the Law to recognize his own imperfections and need. The Law continues to play a vital role in the process of bringing about the changes needed in the spiritual development of the growing Christian.

This second stage of spiritual growth is sanctification. In this stage, the newly re-born Christian views the divine Law as the Standard to which our Example (Christ) measured up. Not only the indicator of flaws, the Law become the Pattern to which the true follower of Christ now desires to conform. But, one may protest, isn't conformity to the Law legalism?

Interestingly, the difference between a legalistic person and a true Christian may not be readily evident at the outset. Both believe in obeying the holy Law. Both believe that one's life is to be in harmony with this divine Standard. For this reason, many true Christians have been mislabeled as legalists.

So what is the difference between a legalist and a spirit-lead individual? The distinction is found in the motivation as well as the end result. The legalist tries to keep the Law in his own power. He is focused on the Law, but he is using it as a means for salvation. In effect, he tries to become his own savior.

On the other hand, the faith-filled Christian is empowered by *Elohim* to walk in harmony with His Law. The Christian's power is not his own, and his motivation for keeping the Law is not to earn salvation, but rather to please the One who saved him (see John 14:15). Is it not natural to wish to please the One we love? There is nothing legalistic about it. The heart is melted and overflowing with love for the Saviour. The highest joy in life is doing His expressed will and pleasure.

Yet, more often than not, anyone expressing a desire to obey *Elohim* is quickly classed as legalistic rather than loving. In the Bible, there is a wonderful story, which perfectly illustrates the differences between a legalistic response to *Elohim* and a faith-filled one.

It is the story of Abraham and his two sons. *Elohim* had promised that Abraham would bear a son and that this son would be the first of a great multitude, which would spring up from the root of Abraham. So great a number of children were prophesied to claim Abraham's lineage that their number was compared to the stars of the sky and the sands of the sea.

...I (YHWH) will multiply thy (Abraham's) seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice (Genesis 22:15-18).

But, from a human standpoint, there was a problem with this promise. Abraham and Sarah had never conceived a child. Sarah was "barren" and could not conceive. This was a sore point for Sarah, as she desperately longed to have a child. Her desire was fueled by the knowledge that Abraham was promised to be the father of a great nation. Yet Sarah physically could not bring the promise into fulfillment.

In this exact position, the Christian finds himself. He knows that he is to experience a life of victory over sin, and yet he also knows that he is unable to bring the promise to fruition. Returning to the story of Abraham and Sarah (then called Abram and Sarai), we find that she, like the legalist, decided to fulfill the promise of *Elohim* in her own power. Because she could bear a child, she told Abraham to father a child with Hagar, Sarah's handmaid.

...And Sarai said unto Abram, Behold now, YHWH hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai (Genesis 16:1-2).

Hagar conceived and bore Abraham a son. But this was not the son of promise, anymore than the legalist's efforts produce fruit unto righteousness. When we take *Elohim*'s promises into our own hands and try to fulfill them in our own strength, we deny the miracle, which *Elohim* has planned to bestow all along, if we would only have faith in HIS power instead of our own.

The son which Hagar bore to Abraham was named Ishmael. But *Elohim* said, "*In Isaac shall thy seed be called...*" (Genesis 21:12). Isaac was the son of promise. Born when his mother was past the age of conceiving a child, Isaac's very existence was nothing short of miraculous. Yet, he was not immaculately conceived. Like living without sin, the birth of Isaac was a miracle brought about through human AND Divine effort.

When it was far too late for Abraham and Sarah to even think of producing offspring through their own power alone, *Elohim* visited Abraham and informed him that Sarah would soon give birth to the child of promise. Seeing things only from a human standpoint, Sarah heard this news and laughed. But *Elohim* rebuked her laughter, reminding her of HIS power.

Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women (she was no longer of age to be fertile). Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord (Abraham) being old also? And YHWH said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety

bear a child, which am old? Is any thing too hard for YHWH? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son (Genesis 18:11-14).

Sarah did indeed bear the child of promise. In these two sons of Abraham we find a deep spiritual lesson. Ishmael was the fruit of trying to fulfill *Elohim's* promise in one's own power, but this human effort fell far short of the promise. On the other hand, Isaac's every breath was a testimony to what humanity can accomplish when empowered by the Divine.

Paul referenced the story of Abraham's two sons as an illustration, or "allegory" as he called it, of the difference between the legalist and the faith-filled Christian.

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants... Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free (Galatians 4:22-31).

Just as Sarah bore a son when it was humanly impossible to do so, the true Christian may bear the Godly fruit of obedience to the Law through the miraculous power of *Elohim*. The true follower of *Elohim* is one who loves Him and desires to please Him. Coupled with that desire, is faith in *YHWH's* great power. Such a spirit-filled one trusts in *Elohim's* abilities to fulfill His will.

Let us hold fast the profession of our faith without wavering; for He is faithful that promised (Hebrews 10:23).

Thus we do not look to our own ability or power for any stage of salvation. Being justified is not something we can accomplish. We cannot be made justified (just as if we had never sinned) through any good deeds of our own. Romans 3:20 states, "...By the deeds of the Law there shall no flesh be justified." No amount of good behavior is enough to earn salvation. Paul very aptly defines the process of justification as:

Being justified freely by His grace through the redemption that is in Christ Y'shua: Whom Elohim hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of Elohim; To declare, I say, at this time His righteousness: that he might be just, and the Justifier of him which believeth in Y'shua. Where is boasting then? It is excluded. By what law? of works? Nay: but by the Law of faith. Therefore we conclude that a man is justified by faith without the deeds of the Law (Romans 3:24-28).

It is through the life and death of Christ that we are justified and given salvation. Just as it is through Christ's power that we are justified, so it is through His power that we are sanctified (made holy and obedient to His Law). Are the Law and grace at odds with each other? Certainly not! They walk hand-in-hand. However, just as having a baby with a maidservant was not the fulfillment of *Elohim's* promise to Abraham, so the mere works of the Law are not the means to lay hold upon the miracle of salvation.

As we have seen through the illustration of Isaac, sanctification is not a miracle alone. It is the process of what the human can accomplish when empowered by the Divine. In the same chapter of Romans, where Paul explained that we are not justified through the works of the Law, Paul takes us to the next level beyond justification. He writes, “*Do we then make void the Law through faith? Elohim forbid: yea, we establish the Law*” (Romans 3:31).

After we have been justified, we are to walk free from sin (which the Bible defines as transgression of the Law – 1 John 3:4). Paul makes the statement clearly in Romans chapter six.

What shall we say then? Shall we continue in sin, that grace may abound? Elohim forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Y’shua Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Romans 6:1-4).

Chapter 1 Summary

- The Bible teaches that the Law is a blessing to man.
- The Law is the Standard by which our characters are measured.
- The Law is also the test to which all winds of doctrine *will* be compared. Through understanding it, we may be safeguarded against deception.
- Through an understanding of the Law, we see our own true nature and need of a Saviour.
- Only when we fully see our own sinfulness will we come to deeply love our Saviour.

- The more we love our Saviour, the more we hate sin, for we see what our sin did to Him.
- Our love for our Saviour and sorrow for our sin produces the climate, in the heart, for re-birth.
- The process of justification is being made through Y’shua’s blood, just as if we had never sinned.
- Sanctification is being made holy through obedience to *Elohim*’s will and Law.
- Those who believe in keeping the Law are often labeled as “legalists.”
- A legalist is someone who tries to keep the Law in his own power in order to earn his own salvation (as illustrated in the birth of Ishmael).
- A faith-filled Christian is someone who loves *YHWH* and desires to please Him through an obedient life. He is enabled to be obedient through the power of *Elohim* (as illustrated in the birth of Isaac).

Chapter 2

Faith Takes Flight

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Corinthians 5:17).

The life cycle of a butterfly has often been used to illustrate the process of leaving behind the sinful person we used to be before we tasted of salvation; and becoming a new creature in Christ. But there are such vital and deep spiritual analogies to be found in this parable of nature, that it bears repeating.

A butterfly begins his life as an unattractive, useless, even destructive worm. As a worm, he is ugly and selfish. He eats voraciously, destroying the beautiful plants in the garden. He does nothing but serve himself and his own needs. This is very much like a person who is lost in sin. David understood what it was like to be in this condition. He wrote: *"But I am a worm... a reproach of men, and despised of the people"* (Psalm 22:6).

Paul echoed David's lament, recognizing that, in the worm state, humanity has only one possible outcome: death. *"O wretched man that I am! Who shall deliver me from the body of this death?"* (Romans 7:24).

In order for deliverance to take place, a complete change will occur. The motivation of selfishness *will* be replaced with love. Indeed, selfishness is at the heart of sin. Even the very word "sin" displays that the primary motive for sin is the I-problem of selfishness:

s-I-n

Yes, the worm represents a sinner. He is a selfish destroyer and his ugly nature and works will be repaid in eternal death. *"For the wages of sin is death"* (Romans 6:23).

Yet there is good news for all worms. We needn't continue on in our revolting existence of slavery to the lusts and ways of sin. We may be changed! This realization comes to the worm as the dawning of a new day. It isn't brought about through magic or chance. The worm begins to see himself as he truly is through the Law of Elohim. *"I had not known sin, but by the Law..."*(Romans 7:7-9).

For the first time in life, the worm sees that he can be so much more. He can become a new creature. Rather than repugnantly crawling through life, he may soar into the heavens! A butterfly existence is a much more desired state to this enlightened, spiritual worm. Oh, how he longs to have wings and fly!

Spiritually speaking, the worm learns more and more of the ways of the butterfly, he becomes more and more aware of what such a transformation will cost him. No trace of his present sinful self can exist in the living thing he now desires to become. The worm must die if he is to be reborn a lovely creature with gossamer wings.

Know ye not, that so many of us as were baptized into Y'shua Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin (Romans 6:3-7).

Thus, the first step we *will* take in the process of becoming a sanctified new creature is to die to self and be buried in baptism. The experience of baptism symbolizes the washing away of our past sins. But, as we have seen in Romans chapter six, there is more to it. The old sinful self (or “man”) *will* die. As the waters of baptism close over us, we symbolize the experience of lying down in a grave. There our past sins are left. We are to be raised up out of the water a new creature.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Corinthians 5:17).

Having been raised, we must not be tempted to be gravediggers. Spiritually lain down through that holy ceremony, our sins are to be left in their watery grave. We are to walk in newness of life.

This truth comes through beautifully in the illustration of the worm. When the worm goes into its chrysalis, old things become new. Science has found that the creature inside goes through a complete transformation – a metamorphosis. Nothing about him is the same. He is reborn on a cellular level. The butterfly emerges as a new creature. He is not merely a worm with pretty wings attached. There is no trace of the worm in him at all! He looks different. His old ugliness is replaced with breathtaking beauty. He acts different. As he flits through life, his passing leaves delight and blessing behind. No longer does he devour and selfishly destroy. Now he pollinates the flowers helping to produce future beauty and fruit.

The creature has been born again. And from this simple natural illustration we are brought to a deep spiritual question: Can the butterfly return to doing the things he did when he was a worm? No! He cannot destroy the garden, now he pollinates

it. He cannot generate the same response in those who meet him. He is completely changed. Such a one is born again.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of Elohim was manifested, that He might destroy the works of the devil. Whosoever is born of Elohim doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of Elohim (1 John 3:7-9).

Thus the lifecycle of the butterfly beautifully illustrates the process of re-birth and sanctification. To be sanctified is, simply put, to become holy like Christ. We die to the selfish, sinful person we used to be. And we rise up as a new creature that loves *YHWH* and behaves like the transformed creature he is. Through continuing to remain connected with Christ, we are empowered to remain in our butterfly state. (We will go into greater detail about this in the next chapter.)

If a person returned to the life from which he was saved, he never truly understood what it meant to become a butterfly. For the spiritual butterfly *will* not return to being a worm. We will not go back to our past life of sin. How can we, if we are truly re-born? For once we have fully tasted of the glorious blessing *YHWH* gives to His children; we cannot be satisfied with the lifeless dregs the Devil has to offer.



Yet, there are many today who claim to be the children of *Elohim*, while still clinging to the sinful ways of the “old man.”

In the context of our worm and butterfly analogy, such a one could be

classed as a worm-fly. Sadly, he believes himself to be born again, yet his wings are legalistic for he has put them there himself. He says that he has faith in Christ, but his actions are not Christ-like.

He is still a self-centered garden-destroyer with every character trait of the old worm. Thus, without his being aware of it, the worm-fly is not a child of *Elohim* at all; rather he is a child of Satan. For the devil says that he believes in *Elohim*, yet that belief does not translate itself into a transformed and Christ-like life.

We have long had the expression, “the proof is in the pudding.” This means that you will know if the pudding is genuine by the ingredients, which have been put into it. In the same manner, we find proof of the real Christian’s existence through the fruit born in his life. The worm-fly’s true nature is counter to his claim. He claims belief while denying faith through his untransformed works.

Thou believest that there is one Elohim; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? (James 2:19-20).

In our spiritually butterfly analogy, there are only three possible classifications in which each person may exist. We may be completely worldly and totally without claim to *Elohim*, in which case we fit into the classification of the worm. We may be transformed, so that we are daily growing ever closer to the image and character of Christ, as such we fit into the category of the butterfly. Or, we may be totally deceiving ourselves into believing that we may continue to do the works of the worm, while calling ourselves butterflies. This last group fits the description of the worm-fly.

The worm-fly’s problem is quite serious. He believes he is saved, yet he is wholly lost, just as any other worm. He believes that by having wings taped on or claiming to be Christian; merely doing his best to be “good” is enough. But his belief, no matter how sincere, is not based on Biblical truth. Thus, he really doesn’t believe in *Elohim* at all. For genuine faith walks hand in hand with empowered works! (See James 2:19-20.)

The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of Elohim, should shine unto them (2 Corinthians 4:4).

Of all the worms, the worm-fly is the most dangerous and deceptive. With his taped on wings, he cannot fly (which, in our analogy, represents living without sin and in complete obedience to the will and Law of *Elohim*). But rather than recognizing that his inability to fly is proof that he is a worm and not a reborn creature in Christ, the worm-fly believes that his failure to take wing is confirmation that Christians can’t fly after all!

Keeping the Law, once we are reborn, is not only a blessing the power of Christ extends to us, it is also the test of true discipleship. It is the test of our love for *Elohim*. If we have been reborn into the life and love of *Elohim*, we prove this to be fact through an obedient life. As Christ said, “If ye love Me, keep My commandments” (John 14:15).

Thus, the flightless message of the worm-fly is exposed as a falsehood. In fact, it is the essence of the false gospel. Paul listed the characteristics of the false gospel in the second book of Timothy chapter three.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves...

blasphemers... unholy... lovers of pleasures more than lovers of Elohim. Having a form of godliness (they have taped on wings), but denying the power thereof (they have not been transformed by Elohim's power enabling them to fly): from such turn away... (They are) ever learning, and never able to come to the knowledge of the truth (2 Timothy 3:1-7).

In the false gospel, we find the characteristics of worldliness. The godless life does not match the claim of "Christian." Sadly, of all three categories, the worm-fly is in the most dangerous position of all. For at least the worm is not deceived about his own nature.

As has already been presented in this book, the dawning of awareness about our potential in Christ comes through the Law of *Elohim*. But the process of being transformed and the keys to how it actually takes place are to be found in the message of the sanctuary. The way that we will walk to be ready to live with *Elohim* someday is found, as the Psalmist explained, in the sanctuary. "*Thy way, O Elohim, is in the sanctuary*" (Psalm 77:13).

What then is the sanctuary, that we may know *Elohim's* way to life? After the Israelites had been freed from their Egyptian bondage, *YHWH* wanted to be closer to His people. Through this closeness, He hoped that they would come to know and trust Him. "*And let them make Me a sanctuary; that I may dwell among them*" (Exodus 25:8).



Under the guidance of Moses, who followed the explicit instructions given to Him by *YHWH* in mount Sinai, the

earthly sanctuary was carefully constructed. But, the sanctuary was far more than a tent house for *Elohim*. The earthly sanctuary was a physical sermon on how human hearts may be transformed and worms may become butterflies. Let us then carefully examine the message of the sanctuary that we may understand how every worm may be fully transformed into Christ's beautiful image.

Both the worm and the worm-fly are outside the sanctuary outer wall. This represents their presence in the realm of sin and death. The Law, through which is the knowledge of sin (see Romans 7:7) will be encountered for the transformation to begin. Now the worm realizes that he is far short of this perfect Pattern. He is then brought to comprehend the next truth. In his present worm state, only death can result, but life comes from Christ.

For the wages of sin is death; but the gift of Elohim is eternal life through Y'shua Christ our Adonai (Romans 6:23).

Thus, the worm is brought to the realization of his need for the Saviour. Just as the earthly sanctuary had only one door, there is only one WAY through which we may pass into life. Christ is represented in the door of the sanctuary. It is only through Him that we may find salvation.

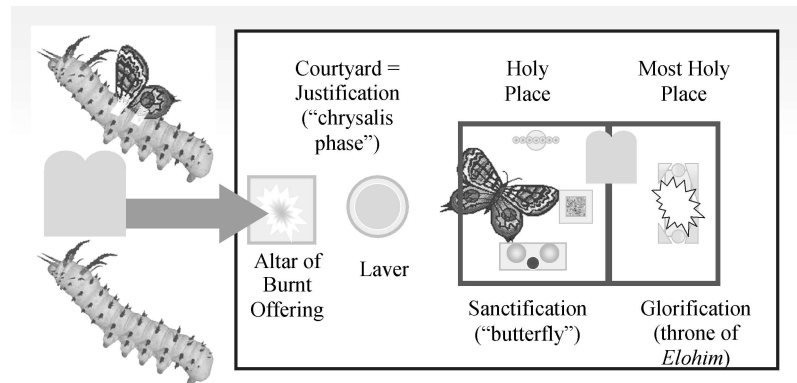
Y'shua saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me (John 14:6).

As the sinner enters the Door, through accepting Christ as his personal Saviour, he first encounters the Altar of Burnt Offering. Here, in the wilderness tabernacle, animals were sacrificed foreshadowing Christ's death, which was necessary for man to be forgiven and cleansed from sin.

The spiritual message for the former worm is the necessity of death. This altar represents Christ's sacrifice. For He was the perfect Lamb, Whose blood cleanses us from sin. (See 1 John 1:7.) As we spiritually come to this altar, we are moved to lay down our "old man" and surrender ourselves completely to the will of *Elohim*. We confess our shortcomings and willingly give Him every weakness and sin.

Then, rather than cherishing our past lives, we ask Christ to crucify our selfish and sinful nature, just as He was crucified. (See Romans 6.)

Having now experienced the death of the Tree of Calvary, we are in the middle of our "chrysalis" phase. After letting our old selfish willfulness "die," we are ready to be spiritually buried in baptism. In the sanctuary, baptism is represented in the Laver. Here, through the cleansing power of *Elohim*, our old sinful ways and all of our past Law-breaking are laid down in a watery grave.



When we rise up from the waters of baptism, our transformation is complete. Through the power of *Elohim*, the first phase of the gospel has taken effect in our lives. We have been forgiven and cleansed from all unrighteousness. We are new creatures.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:8-9).

But we are not to remain outside the sanctuary proper. We are not stay in the courtyard experiencing only justification, forever focused on Christ's sacrifice, never taking the next step to living a holy and sanctified life. While the courtyard is meant as a place of transition, the Temple itself is the dwelling place in which we are called to abide.

The butterfly dwells in the Holy Place, preparing for the day when he will dwell forever with *Elohim* in the experience of the Most Holy Place. As the Holy Spirit burns within his heart, the butterfly is drawn to become more and more like Christ. As he learns from the Word of *Elohim*, eating from the Bread of Life (represented in the Table of Shewbread), the Holy Spirit (whose presence is represented in the seven-branched candlesticks) reveals more areas of his life, which need to be changed to fit the heavenly Pattern of *Elohim's* Law.

Each time a new area of his life is revealed to be out of harmony with *Elohim's* will, the butterfly will quickly surrender that sin and thus remain in his happy, holy, transformed state. But, if the butterfly chooses to cling to a sin instead of surrendering it and continuing to dwell in Holiness, the butterfly loses his transformation and is spiritually ejected from the sanctuary experience. *Elohim* and evil cannot dwell together.

For Thou art not an Elohim that hath pleasure in wickedness: neither shall evil dwell with Thee (Psalm 5:4).

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can

ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit... If a man abide not in Me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned (John 15:4-6).

In nature, a butterfly cannot return to the worm state. This is Elohim's plan for people, too. We are never to go back to what we were before we encountered Christ.

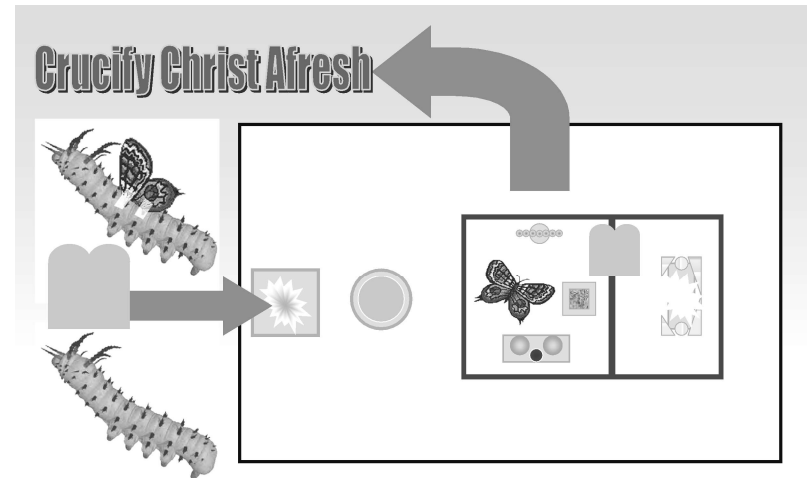
Be renewed in the spirit of your mind... Put on the new man, which after Elohim is created in righteousness and true holiness... Neither give place to the devil... And grieve not the holy Spirit of Elohim, whereby ye are sealed unto the day of redemption (Ephesians 4:23-30).

We will not love any sin. When the Holy Spirit reveals a sin to us, we must view it in light of what it cost our Saviour. Sin is an ugly, evil thing. To choose the sin over the Saviour, refusing to be given victory over even one aspect of our lives, is evidence that we are choosing death rather than life. Thus, appropriately, the choice of the former butterfly is honored and he is returned to the realm where sin abides.

Now, if we would again leave our worm-state and be restored to the joyful position of dwelling as a butterfly in the Holy Place, we must pass again through Calvary. Thus, Christ's precious blood is treated with less regard and we now needlessly "*crucify Him afresh.*" (Because He is powerful enough to keep us from ever falling back into to our old worm-state, such a spiritual defeat is needless. See Jude 1:24-25.)

And (once we) have tasted the good word of Elohim, and the powers of the world to come, if (we) shall fall

away, (we)... crucify... the Son of Elohim afresh, and put Him to an open shame (Hebrews 6:5-6).



There are Christians who repeatedly make the loop from worm to butterfly to worm only to pursue transformation in the courtyard experience again and again.

But living in this victory-less circuit is as dangerous as playing a game of Russian roulette. The Bible tells us that the day is coming when there will be no more transformation from worm to butterfly. The door to salvation will not always be open. "*And YHWH said, My spirit shall not always strive with man...*" (Genesis 6:3).

On the day when the door of the sanctuary courtyard is spiritually closed, just prior to the return of our Saviour, those who are righteous (butterflies) will forever remain so and those who are filthy with sin (worms) will never again receive the opportunity to be changed.

And He saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy,

let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be (Revelation 22:10-12).

In light of the sanctuary truth, the idea of continuing to live a sinful life, while claiming to be a Christian is fully revealed for the deceptive falsehood that it is. Every person who will one day dwell with *Elohim* in the kingdom of heaven will have gained the victory, in Christ, over sin.

By this we know that we love the children of Elohim, when we love Elohim, and keep His Commandments. For this is the love of Elohim, that we keep His Commandments: and His Commandments are not grievous. For whatsoever is born of Elohim overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Y'shua is the Son of Elohim?(1 John 5:2-5).

This is the full message of the gospel. First, Christ forgives and cleanses us. Then, He empowers us to fly! The very evidence that the new creature is truly born is that he does take wing and the old things are passed away. (See 2 Corinthians 5:17.) Paul beautifully encapsulated this entire gospel message into one very clear and succinct verse of Scripture:

I beseech you therefore, brethren... be not conformed to this world: but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of Elohim (Romans 12:1-2).

Chapter 2 Summary

- The natural example of the transformation of a worm into a butterfly is an illustration of our spiritual change from a worldling into a Christian.
- In our unsaved state, we spiritually parallel the characteristics of a selfish and destructive worm.
- When we have been born again, we are as different from our former, unsaved self as the butterfly is different from the worm.
- The end of every worm is death.
- Spiritually speaking, the end of the butterfly is life forever with *Elohim*.
- Some people believe that they can be “Christians” without being transformed into new creatures. This is the belief of a worm with taped-on wings.
- In the earthly sanctuary, we find a picture of the process a worm must undergo to be transformed.
- First, the worm will encounter the Law and recognize his need for a Saviour.
- The changing worm then enters the sanctuary through accepting Christ as his personal Saviour (Christ is the Door).
- We then will die to sin and lay our sins down in the spiritual grave as represented by baptism. This is the process of justification, which takes place in the sanctuary courtyard.
- The worm is no longer. Now the butterfly emerges and enters the experience of the Holy Place.
- We only remain in the Holy Place, dwelling in the presence of *Elohim*, so long as we continue (through His power) to walk in obedience and holiness.
- Before Christ returns, the courtyard experience will be closed. On that day, worms will forever remain unsaved, as they can no longer be transformed.

Chapter 3

The Power in Beholding His Glory

...We all, with open face beholding as in a glass the glory of YHWH, are changed into the same image from glory to glory, even as by the Spirit of YHWH (2 Corinthians 3:18).

One may argue that it is not possible to keep the Law of *Elohim* and continually abide in the experience of the Holy Place. This statement is both true and false at the same time. While it is true that it is beyond human ability to keep the Law of *Elohim*, even our most deeply ingrained sins may be overcome with the power of *YHWH*. Through heaven's strength, we can keep the Law.

A good illustration of this point is found in the story of Peter, who walked on water. Can a man stride upon the sea? Of course we know that the laws of physics prevent mortal man from walking upon the waves. Yet Peter did stand upon the sea. Peter did walk upon the finite film that separates air from ocean. How is it that Peter defied the laws of the physical universe? He kept His eyes focused upon Christ, thereby tapping into heaven's power. So long as his eyes were focused upon Christ, Peter was empowered to do the impossible.

Now let us consider the spiritual applications of this illustration. Can a man live without sinning? We know that the laws of sin and death prevent mortal man from living without sin. Yet, through the same power that upheld Peter on the waves, we may walk in harmony with *Elohim's* will! The key is to keep our eyes spiritually upon Christ, our Saviour and sinless Example. It is His power that enables us to walk without falling.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise Elohim our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen (Jude 1:24-25).

To believe that man cannot live in harmony with *Elohim's* holy Standard is to believe that it is acceptable for *Elohim* to abide in an unfit temple. Through our lack of faith in the power of *YHWH* to transform us we cast our heavenly Father in a disparaging light. He appears weak. Apparently He cannot free us from sin after all. Then the idea that we are to be measured, in the judgment, by the holy Law seems entirely unfair. For how can we be judged by a Standard to which we cannot hope to attain?

But the Bible does not teach that we cannot obey the Law of *Elohim*. Rather, it teaches that obedience is the mark of true discipleship. Through obedience the butterfly is revealed to be genuine. By obedience, the heavenly Father identifies us as belonging to Him. For it is only through faith in His power that we keep our eyes focused upon Him, totally depending upon *YHWH* to enable us to do His will.

By this we know that we love the children of Elohim, when we love Elohim, and keep His Commandments. For this is the love of Elohim, that we keep His Commandments: and His Commandments are not grievous. For whatsoever is born of Elohim overcometh the world: and this is the victory that overcometh the world, even our faith (1 John 5:2-4).

This is exactly why the Bible teaches that it is through the presence of "fruit" that the true Christians will be recognized. Empowered by Christ, the life is likened to a branch connected to the living Vine. If the branch is connected, the life-giving sap from the Vine will flow into the branch. Fruit will result.

(See Galatians 5:22-23.) Our lives bear fruit spiritually, when we remain connected to and focused upon Christ and His character, which is beautifully expressed in His holy Law.

A story is told of a man with a bent back. Now in his late fifties, the gentleman's life-long carelessness about his posture had left him stooped before his time. Having befriended a gifted sculptor, the stooped man was one day asked to sit as the artist's subject.

The man with the bent back agreed, under one condition. He asked if the sculptor would make his likeness accurate in every detail except that it was to stand perfectly straight. The man's sloped shoulders should be replaced with broad, well-shaped ones. And his stooped head would, on the statue, be sculpted erect. Glad to oblige his friend, the sculptor masterfully created a statue that perfectly met these specifications.

Thanking the artist, the stooped man took his new figurine home. There, he hid it amid the trees and bushes in a quiet corner of his garden. Every day the bent man went alone to the place where the statue was hidden. Standing before its perfection, he would endeavor to straighten his bent form just a little. Desiring to be the tall, straight gentlemen he beheld in the statue, the man daily focused on becoming a bit more and more like its pattern.

The days, weeks and months passed. Still the man continued to exercise and study the pattern, striving to emulate it. Gradually, the man's friends began to comment that he was walking better. His shoulders seemed a bit less stooped. One day, as the man left his house to stand before his pattern and do his daily exercises, his young granddaughter followed him. Standing motionless and completely quiet, the child observed her grandfather going through his daily routine.

Fascinated, the girl noticed something her grandfather hadn't. Both the statue and her grandfather were standing straight and tall.

"Grandpa," she cried out, "you are standing straight! You are not bent, Grandpa. You are straight like the statue!"

And he was. By focusing on the perfect pattern, the man had become changed. (This story is taken from the devotional book, God's Minutes, by C.L. Paddock.)

The key to experiencing the process of true sanctification and to living a fruit-filled, Spirit-empowered life is beholding the Divine Pattern. For in beholding, just as it was for Peter on the waves, is given the power we need to do the impossible.

...We all, with open face beholding as in a glass the glory of YHWH, are changed into the same image from glory to glory, even as by the Spirit of the YHWH (2 Corinthians 3:18).

But we are not changed merely by generally beholding. The Bible's instructions are more specific. This text teaches that *what* we behold is also a significant factor in our transformation. Paul tells us in this text that the object of our focused attention is to be the "glory of YHWH." He further explains that by beholding His glory we will be changed into His glorious image. But what is *Elohim's* glory and how can we behold it? The Bible says that sinful man cannot endure the sight of our Holy YHWH. "Thou canst not see My face: for there shall no man see Me, and live" (Exodus 33:20).

Does this mean that we cannot be changed into the image of YHWH here on earth? Are we to wait until Y'shua returns, at which time we'll begin our new life, for only then can we behold His glory? This idea is actually a very dangerous one. It has paralyzed many professed Christians into continuing to

live their lives of weakness and spiritual failure without feeling any need for change. It comes from a serious misunderstanding of Scripture. The Bible does teach that we will be changed at the Second Coming of Christ. But the only change, which takes place at Y'shua's return, is the physical transformation in becoming physically perfect, forever young, immortals. The text, which talks about the transformation at Christ's return, is found in Paul's writings:

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality (1 Corinthians 15:52-53).

Being careful to not add words to the Scripture, we find that there is no transformation of character at the last trump. That will have taken place long before. (See the chapter on the Seal, the Sealing and the Sealed to learn more about this.)

Since beholding *YHWH's* glory changes us, and since we have read that the only change to take place at the Second Coming is a physical one, we must consider that *YHWH's* glory is not only His face or His physical Being. What, then, is this glory we are instructed to behold?

Moses asked the same question long ago. He had come to develop an intimate relationship with *YHWH*. He had come to understand that *YHWH's* glory was significant. One day, on the clefts of Mount Sinai, Moses begged *Elohim*, "...*I beseech Thee, show me Thy glory*" (Exodus 33:18). And *YHWH* did as Moses has asked of Him. He showed Moses His glory. But first *YHWH* told Moses exactly what he would see. The glory of *Elohim*, which would pass before Moses, was His character. *YHWH* was going to show Moses what He was really like as a Person.

And He (YHWH) said, I will make all My goodness pass before thee, and I will proclaim the Name of YHWH before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy (Exodus 33:19).

Perhaps now the concept of beholding *Elohim's* glory seems almost as immediately unattainable as seeing His glorious face. We are not standing in the clefts of a holy mountain with *YHWH's* physical presence and thunderous voice. How can we, like Moses, behold *Elohim's* glory?

YHWH knew that we would not be able to see or directly talk to Him as did Adam. And *YHWH* had a plan. He gave His servant Moses a record of His glory in written form, so that every man might behold it and become changed. The glory of *Elohim* is His character, as He Himself explained to Moses. And the holy Law of *Elohim* is the written transcript of His beautiful character. This statement becomes a supported Biblical truth, when we compare the descriptions the Bible gives of *Elohim* with the descriptions given of His Law. They are characteristically the same. Every aspect of what *YHWH* is described to be like is identical to what His Law is portrayed to be.

Biblical Description of <i>Elohim</i>	Biblical Description of the Law of <i>Elohim</i>
<i>YHWH</i> is holy – Joshua 24:19	The Law is holy – Rom. 7:12
<i>YHWH</i> is good – Psalm 73:1	The Law is good – 1 Tim. 1:8
<i>YHWH</i> is righteous – Ezra 9:15	The Law is righteous – Deut. 4:8
<i>YHWH</i> is love – 2 Cor. 13:11	The Law is about love – Gal. 5:14
<i>YHWH</i> is peace – Rom. 15:33	The Law is peace – Ps. 119:165
<i>YHWH</i> is truth – Deut. 32:3	The Law is truth – Ps. 119:142
<i>YHWH</i> is eternal – Deut. 32:27	The Law is eternal – Matt. 5:18

No wonder David extolled the Law of *YHWH* throughout the Psalms. It is as beautiful as *YHWH* Himself, for it is the written transcript of His glory. Beholding *YHWH* through the

lens of His holy Law transforms us into His lovely image. By examining doctrine against the Divine Law, we are rooted deeply into the truth and the winds of error cannot destroy us. Through *YHWH*'s perfect Standard, the Christian is made wise. As the Psalmist put it so eloquently, the Law of *YHWH* is a blessing indeed!

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the Law of YHWH; and in His Law doth he meditate day and night. And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff, which the wind driveth away (Psalm 1:1-4).

Christ, when He came to earth, also revealed *YHWH*'s glory. Through His complete obedience to this perfect Standard, the Divine character was revealed. Thus, the Christ-like life is inextricably intertwined with obedience to the holy Law.

Having presented the Law of *Elohim* as a vital part of every stage in the Christian life, it is now time to examine the content of this Divine Standard by which we are measured, brought to repentance, and transformed into *YHWH*'s image. What is the Law of *Elohim*? Initially, this question may seem remedial. Of course the Law of *Elohim* is the Ten Commandments, as found in Exodus chapter twenty and in Deuteronomy chapter five. But could there be more meaning to the word "Law" or, are the Ten Commandments the totality of this divine Standard?

By simply looking at the word "Law" in the Strong's Concordance, one will find that this word has levels of depths and meaning, which one may not have previously plumbed. Most often in the Old Testament, the term "Law of *Elohim*" is

translated from the original Hebrew word *Torah* (to-law), meaning:

"A precept, or statute, especially the Decalogue, or Pentateuch: - Law" (Strong's Exhaustive Concordance of the Bible, #8451).

From this definition, the word "Decalogue" clearly encompasses the Ten Commandments. Very definitely, the Ten Commandments are a part of the Law. However, the words "statute" and "Pentateuch" point to a far broader definition of the term "Law of *Elohim*."

"Pentateuch," according to Noah Webster's American Dictionary of the English Language (1828 edition), means "The first five books of the Old Testament." The first five books were written by Moses and have often been referred to as "the books of Moses." These books, from Genesis to Deuteronomy, are all included in the word *Torah*. The *Torah* is not merely the Decalogue. It is also the Pentateuch. This means that the Law of *Elohim* includes all the commandments, statutes, and judgments found in these five books.

David's praise of the Law in Psalm 19 is now cast in a new light. What might have appeared to be merely a redundant listing about the beauty in the Ten Commandments is clearly much more. David is not restating the word "Law" in as many ways as he can. Rather, he is listing each part of the Law and praising the virtues of them all.

- The Law of *YHWH* is perfect, converting the soul.
- The Statutes of *YHWH* are right, rejoicing the heart.
- The Commandment of *YHWH* is pure, enlightening the eyes.

In Psalm chapter nineteen, The word “Law” is translated from the Hebrew word *Torah*. As has already been explained, this term encompasses the entire first five books of the Bible. Thus, David was teaching that the written Word found in Genesis through Deuteronomy was all the Law, and was “perfect, converting the soul.”

With this understanding of the *Torah*, texts referring to *Elohim*’s Law take on new meaning. Here are a few examples of texts in which the word “Law” is from the Hebrew word *Torah*:

And YHWH said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a Law (Torah), and Commandments which I have written; that thou mayest teach them (Exodus 24:12).

O how I love Thy Law (Torah)! It is my meditation all the day (Psalm 119:97-104).

For the commandment is a lamp; and the Law (Torah) is light; and reproofs of instruction are the way of life (Proverbs 6:23).

If thou wilt not observe to do all the words of this Law (Torah) that are written in this book, that thou mayest fear this glorious and fearful Name, YHWH thy Elohim; Then YHWH will make thy plagues wonderful... moreover, He will bring upon thee all the diseases of Egypt... (Deuteronomy 28:58-60).

Thus far, it has been presented that the word “Law” in the Old Testament includes much more than Exodus chapter twenty and Deuteronomy chapter five. The entire first five books of the Bible are all included in *Elohim*’s holy Law. But does this concept of what is included in *Elohim*’s Law hold true in the

New Testament? Perhaps the word “Law” in the New Testament is less encompassing.

In the New Testament, one original word, which is translated as “Law”, is the Greek word *Nomos*. *Nomos*, according to Strong’s Concordance (#3551), means: “Law, regulation, specifications of Moses, also of the Gospel, a principle”.

By definition then, the term Law, as translated from the Greek word *Nomos*, is not less encompassing than the Old Testament *Torah*. Rather, the New Testament word for Law it is more expanded for it not only includes the first five books of the Bible (which are the writings of Moses), but also the Gospel. This certainly sheds a new light on the words of Christ:

Think not that I am come to destroy the Law (Nomos – which includes all the writings of Moses), or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you. Till heaven and earth pass, one jot (dot of an “i”) or one tittle (cross of a “t”) shall in no wise pass from the Law (Nomos), till all be fulfilled (Matthew 5:17-18).

These powerful words of Christ point to the eternal nature of the holy Law. Not even the slightest dot of an “i” or cross of a “t” will pass from it until heaven and earth are passed away. In other words, the holy Law of *YHWH* is as eternal as He is. And this is no wonder, for *YHWH* can no more do away with this transcript of His Divine character, than He can do away with Himself.

Many Christians have had a wrong view of *Elohim*’s divine Law. Perhaps we have not understood that our view of it is also our view of *YHWH*. Through it coupled with *YHWH*’s power, we may see Him, become like Him, and thus prepare one day to live with Him. Just as *YHWH* is a loving Being, so His holy Law is about love.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of Elohim: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of Elohim, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure (I John 3:1-3).

Sadly, rather than see the holy Law as a blessing, most of the Christian world has viewed it as an unbearable burden. But this deformed view has arisen because we are still trying to see ourselves as our own saviors. Like Peter, who walked on water and then doubted and took his eyes off Christ, we are tempted to look upon our own inabilities instead of *Elohim's* power.

Without our eyes focused upon Christ, we sink again into the mire of sin, just as Peter sank beneath the tossing waves. But, rather than reaching out to Christ and re-focusing upon Him and His strength, we often seem content to thrash about in our sin-sunk condition. Have we become so focused on what we cannot do, that we are blinded to what He can accomplish through us? Within all of *Elohim's* commands, heaven's enabling to accomplish it is implied. He does not ask anymore of us than He can empower us to do. And what does He ask of us?

Be ye therefore perfect, even as your Father, which is in heaven, is perfect (Matthew 5:48).

Yes, it is a high calling. We are called to be living, breathing, new creatures. We are called to be fit temples in which the Holy Spirit delights to dwell. And the wonderful news about this high calling is that *YHWH* is powerful enough to do it in us! We must simply behold His glory. By studying His divine Pattern, by loving His holy Law and by continuing to keep our

focus on Christ, we are empowered to defy the laws of sin and death. Salvation never was about what we were able to do. It has always been about what He is able to do in us. Praise, *Elohim!* He IS able!

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise Elohim our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen (Jude 1:24-25).

He's able! He's able!

I know He's able!

I know YHWH is able to carry me through.

He healed the broken hearted.

And He set the captives free.

He made the lame to walk again.

And He caused the blind to see.

He's able! He's able!

I know He's able!

I know YHWH is able to carry me through.

Chapter 3 Summary

- The Law is the transcript of *Elohim's* character.
- The Law is as eternal as *YHWH* Himself.
- The Law of *Elohim* is the first five books of the Bible – the entire Pentateuch (not only Ex. 20 or Deut. 5).
- Just as Peter walked upon water by keeping his eyes on Christ, so we may walk in obedience to the Law.

Chapter 4

The Lesson of the Broken Wall

...Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach (Nehemiah 2:17).

The Bible records an interesting story in Nehemiah. At the outset, it may appear to be only of historical value. However, there are deep spiritual lessons and applications to be made in this account.

The story begins after the idolatrous people of Israel had been taken into captivity. *Elohim*, being the heavenly Father He is, disciplined His people. He could not accept their tainted religion. He desired them to be pure. They chose not to listen to His commands or to keep His Law. Thus, *Elohim* had to get their attention. To teach them that they could not live a double life and still enjoy His blessing, He allowed them to be conquered, captured and carried off from their homes.

While far from their holy city, some Israelites stood true to *YHWH*. One of these was Nehemiah. In captivity, his honesty and godly life had gained the trust of the heathen king. This is evident from his position as the king's cupbearer – the one who gave the king his drinks. This was an especially important position, considering that assassination by poison was a commonplace coup tactic.

As he served the king, Nehemiah learned that some of his people had been permitted to return to their destroyed homeland in order to rebuild. Sadly, these efforts of

reconstruction had not gone well, as the holy city still lay in ruins. This news saddened Nehemiah and he prayed for a chance to do something about it.

Through his position next to the king, Nehemiah was offered the opportunity to return to Jerusalem and help with the rebuilding effort. This he did, gladly. But a happy sight did not await him upon arrival. His beloved Jerusalem lay in desolation. The walls were broken down. The gates were burned with fire. Devastation lay everywhere. In that ruined city, Nehemiah saw the sad results of idolatry. Now the city lay disgraced and exposed. Nehemiah quickly gathered the people together and gave a motivational speech. He said:

...Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach (Nehemiah 2:17).

Jerusalem is and was a physical place, but it is also used in the Bible to signify a spiritual meaning. It was to symbolize the center of *Elohim*'s government on earth. For this reason, when the earth is made new, the holy city is called the New Jerusalem.

And I John saw the holy city, new Jerusalem, coming down from Elohim out of heaven, prepared as a bride adorned for her Husband (Revelation 21:2).

The perfect and unadulterated light, which was to shine forth to the world through the old Jerusalem, will shine to the universe in the new one. Jerusalem, as Revelation 21:2 indicates by comparing the city to *YHWH*'s bride, is also used as a representation of *Elohim*'s people.

In the story of Nehemiah, both the literal and the spiritual applications are true. Jerusalem was physically wrecked

through the idolatrous ways of *Elohim's* chosen people. And they, through their idolatry, were just as downtrodden as their beloved city. As we look at the world around us today, do we not find the same spiritual wreck? Are not the churches, as spiritual Jerusalem, just as devastated and defenseless today, as *YHWH's* church was then?

Nehemiah called this wasted condition a “reproach” (Nehemiah 2:17). Translated from the original Hebrew word *cherpah* (Strong’s Concordance, #2781), we discover that “reproach” means: “a disgrace, a rebuke, a shame.” It comes from the root word *charaph* (#2778), meaning: “exposed and blasphemous.”

Through these descriptions, a connection is forged between the condition of Jerusalem and the spiritual condition, which *Elohim* prophesied would appear, in the end-time Laodicean church.

He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of Elohim; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked (Revelation 3:13-17).

In fact, by contrasting the descriptions of Laodicea and the “reproach” of Jerusalem (As was mentioned on the previous page, by looking up the word “reproach” in the Strong’s Concordance, we find a descriptive list including: a shame, blasphemous, exposed and a disgrace – see previous page for more details), we find an unmistakable correlation:

Jerusalem’s Condition (“reproach” Neh. 2:17)	Laodicea’s Condition (“lukewarm” Rev. 3:13-17)
A shame	Wretched and miserable
Blasphemous	In need of nothing
Exposed	Naked
A Disgrace	Poor and Blind

As the conditions between ruined Jerusalem and modern Laodicea are parallel, one may expect to draw vital lessons for the church today (as we are in the Laodicean period – or the last church prior to Christ’s return) from studying the condition of Jerusalem in Nehemiah’s time and from studying how this sad condition was remedied.

In Jerusalem, the two things that needed to be repaired first were the walls and burned gates. Solomon compared the symbol of a city with broken down walls to the undisciplined, uncontrolled, impassioned human heart.

He that hath no rule over his own spirit is like a city that is broken down, and without walls (Proverbs 25:28).

A city without walls is defenseless. So, according to Solomon, is the human heart without some spiritual wall of defense. What is our spiritual wall of defense, which is obviously missing when our carnal passions break out and wreck ruin?

Paul, in 2 Corinthians 5:14 explained, “*For the love of Christ constraineth us...*” To be constrained is to be kept on the “straight and narrow” to use a modern term. The point is that our love for Christ is the protecting motivator for keeping our carnal nature from breaking out and wrecking havoc.

We are close to identifying the wall. We have seen that it is present in the heart that loves Christ. But our full protection from evil is gained by our response to this love. Christ said, “If ye love Me, keep My Commandments” (John 14:15).

Through keeping the commandments, *Elohim*’s beautiful wall of protection is in place about the citadel of our heart. When the natural heart desires to break the vows of marriage, the protecting wall of the Law instructs to be faithful. When the carnal nature desires to take a human life, the Law constrains us to preserve it.

Here are some other texts showing that obedience to *Elohim*’s Law places us within *Elohim*’s protection. To those who love His Law, *YHWH* is a powerful Source of defense:

- *Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity (iniquity is sin, which the Bible defines as transgression of the Law – see 1 John 3:4)... Then shalt thou lay up gold as dust...Yea, the Almighty shall be thy defence... (Job 22:22-25).*
- *For wisdom is a defence... (Ecclesiastes 7:12). (To connect wisdom with Law-keeping, see Job 28:28 and Proverbs 9:10: see also Ecclesiastes 12:13.)*
- *Beware that thou forget not YHWH thy Elohim, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: And it shall be, if thou do at all forget YHWH thy Elohim, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. (Deuteronomy 8:11 & 19).*

- *And he said, YHWH is my Rock, and my Fortress, and my Deliverer; the Elohim of my rock; in Him will I trust: He is my Shield, and the Horn of my salvation, my high Tower, and my Refuge, my Saviour; Thou savest me from violence. YHWH rewarded me according to my righteousness: according to the cleanness of my hands (a symbol of actions that are obedient to Elohim’s will and commands) hath He recompensed me. For I have kept the ways of YHWH, and have not wickedly departed from my Elohim. For all His judgments were before me: and as for His statutes, I did not depart from them. I was also upright before Him, and have kept myself from mine iniquity. Therefore YHWH hath recompensed me according to my righteousness; according to my cleanness in His eye sight (2 Samuel 22:2-25).*

In the state of ancient Jerusalem, Nehemiah found the result of Lawlessness. Disobedience to the holy precepts of *Elohim* was demonstrated through the ruined condition of the walls, the very means by which *YHWH*’s people were to be protected from evil. But perhaps the most dismaying part of the message to the church today is not that, like ancient Jerusalem, it is in a ruined and idolatrous condition, but rather that it is blind to its deplorable state. Christ said to Laodicea:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked (Revelation 3:15-16).

Laodicea has a little bit of heat, representing a love for *YHWH*. It also has a little bit of cold, representing a love for the world (this is the definition of idolatry). The combination of hot and

cold makes Laodicea lukewarm. Because they try with one hand to grasp on to the things of heaven, they excuse the fact that their other hand is firmly clasped to worldliness. This condition of having two loves is called “double-mindedness” in the Bible. What is heaven’s council for those in this condition?

Submit yourselves, therefore to Elohim. Resist the devil, and he will flee from you. Draw nigh to Elohim, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded (James 4:7-8).

The Laodicean, double-minded condition, which they find perfectly wonderful, makes Elohim sick. They think they are blessed with the riches of heaven. So blessed do they think they are, that spiritual Laodiceans think they need nothing more.

By having two loves, they are adulterous in their relationship with Elohim. They are not the part of the pure Bride of Christ. They are not acceptable before Elohim. Yet they cannot see themselves as they really are and so, in their blindness, these supposed followers of Christ, with their lack of commitment to either Christianity or worldliness are in the most dangerous spiritual position of all. They are lost, but they don’t know it thus, no effort is made to restore their connection with Elohim.

Have we become so conditioned to evil that we are desensitized to it entirely? Have we lived without the protecting wall for so long that we don’t even realize our heart citadel is overrun with carnality? How does one come to be so blind?

An illustration for this may be found in the story of a frog, a pond and a chef. A frog is enjoying his life in a small and sunny pond. The water is pleasant, the food abundant, and froggy’s life is good.

But one day, a chef comes along to the frog’s small pond. Without the frog’s awareness, the chef lowers his pot and slowly scoops up both frog and pond water. Carefully carrying the now-captive frog back to his kitchen, the chef lights the fire and begins to very slowly apply heat to the bottom of the pot.

Rising just slightly at first, the water temperature does not cause the frog any alarm. He looks around. Yes, he’s still in his familiar old pond water. He can’t see any imminent danger. Unconcerned, the frog sits back and relaxes, lulled into a light snooze by the tepid warmth of his surroundings.

The frog’s big problem is “perspective”. His perspective is heavily clouded by deception. But this fact, sadly, escapes him. What appears to be a perfectly safe slumber in a sun-warmed pool is really a one-way ticket to a dinner plate! But the poor froggy remains, paralyzed by his inability to see his imminent peril.

Now, let’s imagine, just for a moment, that the froggy’s perception can be altered. Imagine that, by some miracle, the frog is able to see his situation through someone’s eyes outside his pot. Suddenly, he is filled with horror as he sees what is about to happen to him. At last, the clouds of deception part, he sees the pot, understands its purpose and without a moment’s further hesitation, the frog jumps to safety.

Satan works on us much like the chef with the frog. We are within the demonic grip of death, yet the heat of temptation to compromise is turned up s-l-o-w-l-y. We acclimatize, compromising only slightly to adjust to each minute change. We are far from secure, yet we perceive no threat. Soon we forget entirely how wonderful it felt to be in the cool, safe water of the pond.

The heat is on, yet the rising temperature, which spells our ultimate doom, now seems normal to us. But our lack of alarm is not an indication of safety; rather, it demonstrates our Laodicean lack of discernment. This is likely why *Elohim* inspired His servant John to write:

I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see (Revelation 3:18).

Only *Elohim* has the power to remove the scales from our eyes so that we can see our true condition. Is the wall of the Law, which should be protecting the citadel of your heart, broken down? Are you imperiled and standing defenseless against the satanic onslaught, which assaults every soul? Perhaps we have compromised so many times that we no longer recognize *YHWH*'s pure path. We need the clear perception that only *Elohim* can give. We must pray with David the prayer of Psalm 139:23-24:

Search me, O Elohim, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.

Chapter 4 Summary

- Jerusalem was destroyed and the walls of defense were broken down through the people's idolatry.
- The condition of the Laodicean, end-time church is the same (spiritually) as Jerusalem in Nehemiah's time.
- The wall of defense, protecting the human heart against following our destructive carnal lusts and every satanic temptation, is the Law of *Elohim*.

- In our Lawless, destroyed state, we cannot see our own true condition.
- We will pray for spiritual insight that the scales of deception may fall from our eyes, so that we may recognize the true condition of our heart.

Chapter 5

Rebuilding the Wall in Our Hearts

Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled (Matthew 5:17-18).

As has already been mentioned previously in this book, the greater majority of the Christian world today believes that the Law of *Elohim* was nailed to the Tree of Calvary of Y'shua. Thus, they reason, it no longer needs to be kept.

There are so many blessings like conversion, wisdom, enlightenment, and great joy (see Psalm 19:7-8); including the blessing of spiritual protection (as discussed in last chapter), which are bestowed upon those who follow Christ's pattern obeying *YHWH's* Law. Considering the tremendous benefits of obedience to the Law, it is easy to see a sinister motive behind the idea that it was abolished.

Who would have a motive for removing the Law, the wall of our protection, from *Elohim's* people? Who has a vested interest in keeping Christians defenseless against his onslaughts? Satan does, of course! It is said, "All's fair in love and war." Certainly it gives the devil a great advantage to have removed the wall of our defense. He is a cunning, evil, mastermind; who desires to destroy every soul. As such, what sort of tactics should we expect him to employ? Even to an earthly military commander, it is a well known fact that blowing out your enemies' defenses makes your attack much more effective.

Not only is the protective wall effectively removed, but also in rejecting it, the written transcript of *Elohim's* divine character, Satan has caused his prey to offend their heavenly Protector, so that they step out of the realm of His blessing.

We are in a war zone, here on earth. Make no mistake. Each of us is engaged in a fight, the outcome of which will determine our eternity. No wonder Peter was inspired to warn us with such urgent words:

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour (1 Peter 5:8). (See also Revelation 12:7-12.)

Actually, Satan does not have the power to tear down the defenses that *Elohim* has put in place for our protection. The only way he can remove us from this safeguard is to get us to tear it down. What bait could Satan use to get Christians to willingly destroy their greatest defense against him?

In Christ's day, when the devil came to tempt our Saviour, he often quoted Scripture. But it was a misuse, a twisting of the meaning and message in the text. Christ, whose spiritual perceptions were kept clear through constant communion with the Father and through proper Bible study (His Bible was largely the *Torah* at that time!) met Satan's veiled lies with a clear, "*It is written...*"

Satan has come to the Christian world with the same tactics, twisting Scripture. Through this method, he has enticed Christians to nail the Law to the Tree of Calvary, thus denying ourselves the protection which obedience to it affords us.

Let's look at the main Scripture Satan has twisted in order to entice Christians to disregard the Law of *Elohim*. It's found in Colossians two. Here, Paul wrote about the sacrifice of Christ on Calvary and the results to sinful man.

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross (Colossians 2:14).

There are a total of seventy-seven places throughout Scripture (including the New Testament), which specifically tell us to keep the Law or commandments. In addition, there are six texts, which tell us to obey the Law and the commandments. This means that *Elohim* tells us to walk in full obedience to His Law eighty-three times (See Appendix I) throughout the Scripture. Yet somehow, one text in Colossians is enough for many ignorantly to toss out all the rest.

Amazingly, even Christ's own words are not enough to convince many, who claim to follow Him, that His Law is eternal. For He said, plainly:

...Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled (Matthew 5:18).

As is mentioned in the preface of this book, taking one or two Scriptures and disregarding all the others on any given subject is how people come up with so many doctrines throughout Christianity today. Using our personal interpretation to determine the meaning of Scripture will lead us into error every time.

The Bible teaches us that we will keep the Law, which will be possible by the help of *Elohim* (see Matthew 19:16-26). Y'shua told us that we will keep the Law and that all of it would remain in effect unless and until heaven and earth pass. Scripture does not contradict Scripture. When it appears that there is a contradiction, we must pray harder for understanding and diligently search the Word for clarification. One pure and consistent truth will always come from the Word of *Elohim* and this one truth will be found through a complete harmony of

every text on the subject. In light of this, let us re-examine Colossians 2:14.

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross (Colossians 2:14).

First, let us consider what we know it does not say. Considering the weight of the other Scriptures, we know that this text is not telling us that the Law of *Elohim* is nailed to the Tree of Calvary, and thus taken away.

Here, Paul tells us the "handwriting of ordinances that was against us" was taken away and nailed to the tree of Calvary. Is the Law against us? Certainly not! (See Romans 3:31 and Romans 7:7, 12, 13.) We have seen that it is the catalyst needed for repentance, it is the Standard of heaven and it is the transcript of *Elohim's* own character. If we believe that the Law is against us, we are really saying that *Elohim* is against us!

So what handwriting is against us? Many of us have been taught since we were children that a recording angel attends our every step. Lawless acts, along with heaven-inspired ones, are recorded in the book of our life record. Our works are being recorded. Those with evil works, who are also unforgiven and uncleansed, may not taste of eternal life. Talk about being "against us"! There is no worse handwriting anywhere than the condemning record of our own evil deeds!

And there shall in no wise enter into it (the city of Elohim – see the previous verses) any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they, which are written in the Lamb's book of life (Revelation 21:27).

It was this damning evidence, which would have brought us eternal death that Y'shua's blood and death on the tree of Calvary has taken "out of the way" (Colossians 2:14).

...The blood of Y'shua Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:7-9).

Praise YHWH! Our sins were nailed to the tree of Calvary. Through His precious blood, they are taken out of the way. The way of life is now unblocked. We are free to pass into eternity with *Elohim*. Through this Scripture-based explanation, a harmonious whole and complete message appears.

Is the record of our sins the only thing that the Bible says was nailed at Calvary? Actually, our record of sin is not the only thing that was expunged through Christ's death. There are some parts of the *Torah*, which modern Christians sometimes refer to as the "ceremonial law," that were ended at Calvary. Let us look at the list of everything that is commonly considered nullified at the Tree of Calvary.

1. The Sacrificial system ended at Calvary.
In the midst of the week, He (Christ) shall cause the sacrifice and the oblation to cease (Daniel 9:27).

"Oblation," according to Strong's Exhaustive Concordance (#4503), means "bloodless offerings." This refers to the offerings like grain, wine, and others. The word "sacrifice" tells us that the animal offerings and blood offerings were also to end. To see a more detailed list of the sacrifices and offerings, which ended at Calvary, read Numbers 28.

We are still to offer sacrifices, but the sacrifice has changed. Now our lives are to be a living sacrifice. (See Romans 12:1.)

2. The Civil Penalties (punishments) for breaking *Elohim's* Law were finished at the Tree of Calvary. (See John 8:3-11, Matthew 22:21, and Acts 2:29)

Elohim, Himself, will punish those who break His Law, at the end of the world. (See Revelation 8-21.)

3. The idea that only male Levites could be priests ended at Calvary. Now we are all kings and priests of YHWH. "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Revelation 1:6).

4. The requirement that every male, who belonged to *Elohim*, be circumcised was ended. (See Acts 15.)

Circumcise therefore the foreskin of your heart, and be no more stiff-necked (Deuteronomy 10:16).

5. The temple services were completed. To signify this, the unseen hand of *Elohim* tore the temple curtain from top to bottom at the death of Christ (see Matthew 27:51). After Calvary, *Elohim* wanted to live in His people. We are to be His temple – not a building or structure. (See 1 Corinthians 3:17.)

Throughout the entire Bible, searching diligently from cover to cover, one will not find any other teaching or system that was nailed to the tree of Calvary. In totality, then, the "ceremonial law," which was eradicated in Christ's death was: the offerings of all blood, grain, wine, and other sacrifices; the civil penalties

for breaking the Law; the Levitical priesthood; circumcision; and the temple services.

We will not add to or take away from this list. Only what is specifically stated in the Word of *Elohim* in sound doctrine.

Ye shall not add unto the word... neither shall ye diminish ought from it... (Deuteronomy 4:2).

Clearly, the misconstrual of Colossians 2:14, in nailing the Law to the tree of Calvary, is not Biblical. Just to add fuel to the fire, it seems appropriate to point out, that this teaching contains gaping inconsistencies. When someone who believes the requirements of the Law have been fulfilled in Christ's death is asked some simple questions, these inconsistencies come out clearly. Perhaps it might first be asked, "So, then, should we be unfaithful in our marriages? Is it now okay to commit adultery?" Mainstream Christians will quickly reply that it is not acceptable to commit adultery after Calvary-, any more than it was before Christ died.

Continuing through the list, commandment by commandment, we find that we should still not kill, not lie, not steal, not covet, and we should still keep *Elohim* first in our lives (as is commanded in the first two commandments).

As the questions continue about which commandments we should still keep, we find that, in the minds of most Christians, only one commandment has been nailed to the tree of Calvary. Only the fourth commandment, which is about the Seventh day being the Sabbath, is so offensive to the main-stream Christian mindset that it solely is nailed to the tree of Calvary with Paul's blessing, based on Colossians 2:14. It really seems pretty silly, when painted in this light. Yet, most of the Christian world today believes exactly that. The Law (oops, we really mean – the Seventh-day Sabbath) was "*done away*

with" because of Colossians 2:14. Clearly, this is not a Bible-based approach to truth.

This same faulty logic was being used in Christ's day. Referring to the way the religious leaders of His day had difficulty accepting the beautiful truths of heaven, while embracing even the most ludicrous error to avoid the truth, Christ said, "*Ye blind guides, which strain at a gnat, and swallow a camel*" (Matthew 23:24).

Having examined how and why the precious, protecting wall of the Law of *Elohim* has been removed from so many Christian lives, we are now ready to set about reconstructing it in our own hearts.

Paul talks about the Lawless heart. He knew, as has been explained previously in this book, that the Law of *Elohim* was the entire *Torah*. Thus, as he explains the condition of Lawlessness, he cites both commandments and statutes interchangeably. They are listed as equally part of the Law of *Elohim*. This is especially evident in Galatians 5:16, 19-21.

Here Paul first describes this beautiful constraint, as experienced in the heart of those who are protected through walking in obedience to the Law. He then contrasts this obedient lifestyle with the lawless lifestyle. To illustrate how Paul gives commandments and statutes equal footing as parts of *Elohim's* Law, the following verse will be displayed with parenthesis to explain whether that characteristic is referring to a commandment or to a statute (all of which are part of the first five books of the Bible, and are hence all part of the Law).

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh... Now the works of the flesh are manifest, which are these; Adultery (commandment), fornication (statute), uncleanness (statute), lasciviousness (statute), idolatry (commandment), witchcraft (statute), hatred (statute),

variance (statute), emulations (statute), wrath (statute), strife (statute), seditions (statute), heresies (statute), envyings (statute), murders (commandment), drunkenness (statute), revellings (statute), and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of Elohim (Galatians 5:16, 19-21).

By mixing the commandments and statutes in this way, Paul is giving a strong hint of the connection between them. They begin to take on the same connected nature of a chain, when we look at the words of Christ.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven (Matthew 5:19).

James extends this deep connection to the entire Law.

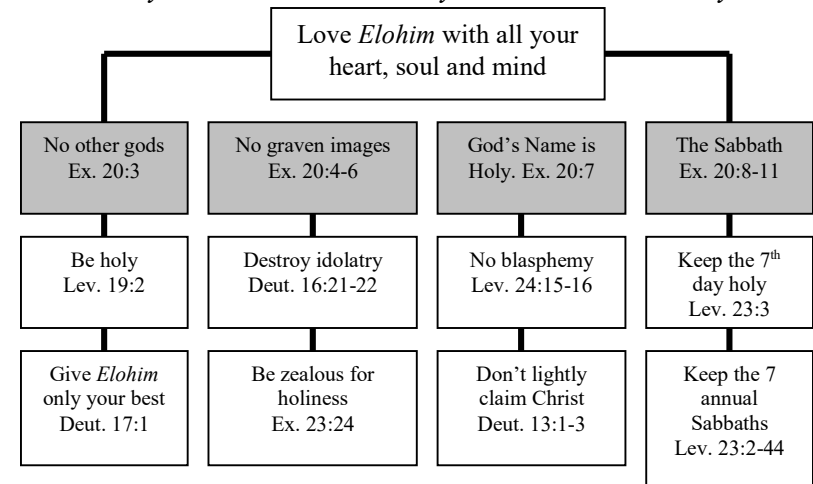
For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all (James 2:10).

As will be shown next, the Law of Elohim does fit together like a perfectly constructed chain. Thus, it makes sense that if one link is broken, the entire chain is broken. Let us examine the great chain of Elohim's Law. The top of the Law chain consists of the two Great Commandments, and is forged in Matthew 22:37-40. In the words of Christ:

Y'shua said unto him, Thou shalt love YHWH thy Elohim with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou

*shalt love thy neighbor as thyself. **On these two commandments hang all the law and the prophets.***

To make this concept clearer, we will display the commandments and statutes, placing them upon these two Great Commandments, to see how they "hang together." The first portion of the commandment chain is suspended upon the first Great Commandment. "*Thou shalt love YHWH thy Elohim with all thy heart, and with all thy soul, and with all thy mind.*"



The statutes listed in the previous diagram are by no means comprehensive. There are many more statutes. And they fit under the categories of the Ten Commandments, much like the content of a chapter explains the chapter title.

The first commandment, which hangs upon the great Law: "*Thou shalt love YHWH thy Elohim with all thy heart and with all thy soul and with all thy mind,*" is "*Thou shalt have no other gods before Me*" (Exodus 20:3). The theme of this message is that YHWH is to hold first place in the human heart. As the statute texts listed in the above diagram will show, anything that holds a place higher than YHWH becomes a false god: be it people, power, position, influence, riches, time, or any other thing.

The statutes expand the idea of putting *YHWH* first to include holiness. We will desire to be holy for it pleases *Elohim*. If He holds first place in our hearts, we will love to do that which pleases Him. In addition, the statutes teach that we will put Him first in our time and our money. Tithe will not be paid at the end of the month, **if** there happens to be any money left over.

The second commandment is *“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above or the earth beneath, or the waters under the earth...”*(Exodus 20:4-6). The statutes that are suspended from this Commandment are about idolatry. They teach us to be zealous for the worship of *YHWH* and to teach straight truth causing Satan worship, in all its forms, to be destroyed. In addition, *Elohim* is displeased when we keep objects in our home that are connected to heathen worship in any way.

The third commandment states, *“Thou shalt not take the name of YHWH Elohim in vain...”* (Exodus 20:7). Again the statutes shed added light upon this Commandment, completing the teaching of the Law. The statutes, which are associated with this third Commandment, do tell us not to blaspheme *Elohim*’s holy name. However, they go even deeper by teaching that we should not claim to be Christians unless we are going to live the life. To claim Christ’s name without the living testimony of following His Example is to bring dishonor to *Elohim*’s sacred name.

The fourth commandment, the last associated directly with our love for *Elohim* is: *“Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of YHWH thy Elohim...”*(Exodus 20:8-11). The Sabbath portion of the Law has often been referred to as the “heart” of *Elohim*’s Law. Perhaps this is why, as we will discuss in more detail later, this Commandment and its

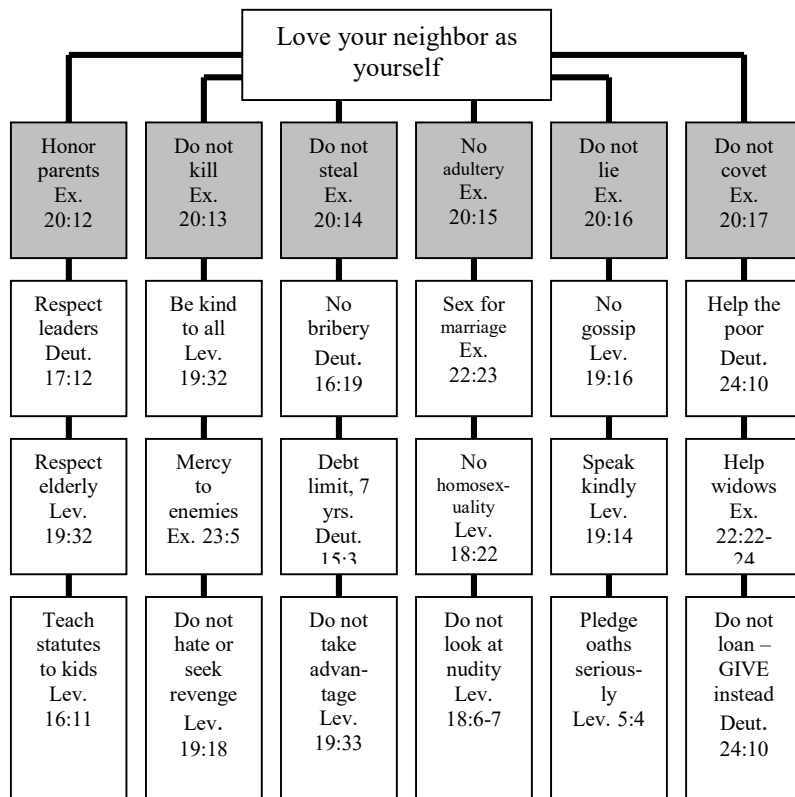
subsequent statutes, have been more attacked than any other part of the Law.

The statutes associated with the fourth commandment tell us to keep the Seventh-day Sabbath. Furthermore, there are seven feast Sabbaths, which occur annually. The statutes clearly define which days are holy. They also clearly teach us how to observe them. Finally, the statutes teach us that Sabbath-keeping is a sign of sanctification, which *Elohim* looks for in His people.

Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am YHWH that doth sanctify you. Ye shall keep the Sabbath... every one that defileth it... that soul shall be cut off from among his people (Exodus 31:13-14).

By viewing some of the statutes, which are associated with the first four commandments, a picture begins to develop. The statutes work to make *Elohim*’s will for His people even clearer. As has been previously mentioned, the commandment is a bit like the title of a chapter. The statutes are like the content of the chapter. Together, they create a complete concept. Together, the Law of *Elohim* is very specific and understandable to the seeking Christian. Together, it is formed into a perfect whole.

This same intertwined relationship between commandments and statutes continues in the remaining six commandments and their subsequent statutes as well. The Great Commandment that suspends the remaining six of the Ten Commandments is, *“Love your neighbor as yourself.”* The following diagram shows the relationship between the second Great Commandment and its subsequent commandments and statutes.



As would be expected from such a heading, the commandments and statutes associated with this portion of *Elohim's* Law have to do with human relationships. They encompass personal relationships, business relationships, and family relationships.

The first commandment in this portion of the Law chain is “*Honor your parents...*”(Exodus 20:12). The underlying concept of the Commandment, which is borne out clearly in the supporting statutes (listed in the diagram above), is respect for the leadership *Elohim* has placed in our homes, churches, and communities. Through being properly educated in the ways of righteousness, children are to be safeguarded against breaking this law. Consequently, parents and church leaders are

instructed in the statutes to be sure children are raised with a love and understanding for the statutes and the principles they contain. It is far less likely that a child will dishonor his parents and people in authority over him if he has been trained to respect them from infancy.

The sixth commandment is “*Thou shalt not kill*” (Exodus 20:13). Most members of Christian society look at this law and think it is easy. Most of us haven’t taken another human life; therefore, we are all good keepers of commandment six – right? Actually, the statutes go much deeper. They are directed at the thoughts and intents of the heart.

The statutes add a buffer of protection to keep us from breaking the Ten Commandments. Those associated with “*Thou shalt not kill,*” teach that we will be kind to everyone. Harder still, we are to show mercy to our enemies. And finally, we are not to hate, bear grudges, or seek revenge. With these deeper guidelines, all the motivation for murder is completely removed.

Does *Elohim* really care about the motives of our hearts? After all, it isn’t sin until we act on it, right? This idea suggests a dangerous fallacy. When Christ was here, His teachings made it clear that sin begins in the imagination and fantasy world of our private thoughts. It was He Who gave the statutes to Moses; through the statutes we are forced to deal with our deepest desires and carnality. Christ said:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart (Matthew 5:27-28).

Because of the deeper message in the Law of *Elohim*, it is easier to understand how the Bible can truly say, “...all have

sinned, and come short of the glory of Elohim” (Romans 3:23). Even the supposed, perfect, never-missed-a-church-service-in-their-life person has had ungodly thoughts. This is why obedience to the Law of *Elohim* can only be accomplished through heaven’s power.

Continuing our progression through the commandment chain, we find ourselves next at the seventh commandment. “*Thou shalt not commit adultery*” (Exodus 20:14). In this category, the statutes explicitly teach that sexual intimacy is sacred, and it is to be experienced within the bonds of marriage alone. Homosexuality and bestiality are not acceptable in *Elohim*’s Law. In addition, the statutes further safeguard law keepers by instructing that we will not look upon nudity. This precludes viewing pornography and smutty magazines, which foster impurity.

The eighth commandment states, “*Thou shalt not steal*” (Exodus 20:15). As we have come to expect, the statutes go right to the heart of the matter. They teach that it is stealing if we have fiscal know-how and use our expertise to take advantage of someone with less money sense.

Commandment number nine is, “*Thou shalt not bear false witness*” (Exodus 20:16). While this literally means that we will tell the truth, there is more to it than just that. The statutes tell us to speak kindly about each other. This is because Christ’s blood has been shed for every human being. To speak in an unloving manner about someone heaven loves is certainly a false witness. Furthermore, we are to take our oaths seriously. Whatever we swear or promise to do, the statutes teach, that it is sworn to heaven. Thus, every oath becomes a promise we make to *Elohim*.

The tenth and final commandment is, “*Thou shalt not covet...*”(Exodus 20:17). This portion of the Law is directed at the heart of human greed. The statutes take us to the opposite

of covetousness – generosity. We are to be generous with the poor and the widows. If someone requests a loan, it should be given without expecting it returned.

What a different world this would be if people had all followed the Divine Plan: We would have been protected from hatred and cruelty. We would have been shielded from abuse. We would have kept *Elohim* first and foremost in our thoughts. We would have been blessed with the atmosphere of heaven here on earth.

Satan has always known that the Law of *Elohim* was established, not as a burdensome bane to humanity, but as a rich blessing. Is it any wonder that his attack against people has been focused at the holy Law? The walls have been broken down long enough – in fact, far too long! It is time to rebuild *Elohim*’s wall of protection in our hearts. How is this accomplished? -Through obedience to the Law. Study it, know it, love it and through the power of *Elohim*, keep it!

Blessed... (is the man whose) ...delight is in the Law of YHWH; and in His Law doth he meditate day and night. He shall be like a tree planted by rivers of waters... (Psalm 1:1-3).

Chapter 5 Summary

- Satan has attacked the Law of *Elohim* because he wants us to be defenseless against his lies and temptations.
- The Commandments and statutes hang together like one cohesive chain. The statutes clearly define and explain the Commandments.
- The Law of *Elohim* is not just about what we do. It is about what we think. Our thoughts are to be holy.

Chapter 6

Why Did *Elohim* Make the Moon?

The heavens declare the glory of Elohim and the firmament shows His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard (Psalm 19:1-3).

Because the former chapters of this book have focused on *Elohim*'s holy Law, one may wonder what this has to do with the moon. It is now time to address the question posed in the title of this manuscript: The Testimony of the Moon. As we move to address this question from a deep, spiritual level, let's start with what we commonly know.

Of all the bodies in the heavens, the moon is the most familiar to man. Less than one-third the size of Earth, -its surface peppered with craters; the moon is the only body in our solar system, other than Earth, upon which man has walked.

We know that the moon has no water. We know that it has less gravity than the earth. We have even discovered why the moon glows in the sky at night in ever-changing, yet predictable, patterns. Yet, do we truly know why *Elohim* made it?

It may seem that there are as many answers to this question as there are points of view. For example, a scientist, assuming, of course, that he or she believed in Creation, might answer that perhaps *Elohim* created the moon so that its gravitational pull would control the tides on earth. A philosopher might answer that the moon was made so that man would have higher goals; for it is said, "*A man's reach should exceed his grasp, or what's a heaven for?*" A casual observer might respond that

the moon was made for man's enjoyment. A traveler might decide that the moon was made to light the night.

The moon has been the subject of countless prose, poems, and paintings. Yet, none of these venues has begun to explain the deeper reasons of why *Elohim* placed the moon in its orbit, or why it reflects the sun in predictable, differing amounts each month. So, why did *Elohim* make the moon?

The Psalmist tells us that *Elohim* created the moon to be a "faithful witness."

His seed shall endure for ever, and his throne as the sun... It shall be established forever as the moon, and as a faithful witness in heaven (Psalm 89:36-37).

The concept that the moon is a witness in the heavens, bearing some spiritual testimony, is further expressed in Psalm 19:1-3.

The heavens declare the glory of Elohim and the firmament shows His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard.

The Bible clearly teaches that the moon was created to give a message and to be a witness. Just what sort of "speech" for the glory of *Elohim* comes from the testimony of the moon? To answer this question, we must first address the "glory of *Elohim*" about which this lunar light is testifying.

As has already been presented in this book, the glory of *Elohim* is His holy character as demonstrated by His goodness and revealed in the Law. We can be quickly reminded of this by looking at Exodus 33.

And (Moses) said, I beseech Thee, show me Thy glory (this is a reference to His holy Law as revealing His character – see chapter 3). And He said, I will make all My goodness pass before thee... (Exodus 33:18-19)

What does the moon have to do with revealing *Elohim's* glory? Does the presence of the lunar body show *Elohim's* character or point to the divine Law? The Psalmist has already shown us that the moon is speaking a message that exalts the glory of *Elohim*. This message is identified more specifically in Psalm 104.

O YHWH, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches. He appointed the moon for seasons... (Psalm 104:19 & 24).

At face value, this text may seem to say that the pathway of the moon has something to do with bringing on the annual seasons. There is a deeper meaning here, however. The original Hebrew word, which has been translated as “seasons” in this text, is *mo'edim*. *Mo'edim* and its singular form *mo'ed* are also literally translated in Scripture as “feast(s) of YHWH.” In the Strong's Concordance (#4150), *mo'edim* means “a fixed time, an assembly, appointed time, congregation, and a solemn feast.”

In Psalm 104, *Elohim* is conveying to us that the moon was created to be an unmistakable sky-beacon, announcing the times of His holy *mo'edim*. This purpose and lunar message is further expressed in the Biblical record of Creation.

Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons (mo'edim), and for days and years (Genesis 1:14).

Naturally, the idea that the moon was created to herald the *mo'edim* raises another important question. What are the *mo'edim*? In answering this question, we will also find the spiritual “speech” uttered night after night, which shows knowledge and declares the glory of *Elohim*. (See Psalm 19:1-3.)

The Scriptures provides a complete list of the *mo'edim* in Leviticus chapter twenty-three.

Speak unto the children of Israel, and say unto them, Concerning the feasts (mo'edim) of YHWH, which ye shall proclaim to be holy convocations, even these are My feasts (mo'edim) (Leviticus 23:2).

The word “feasts” in this verse is the same word which Genesis 1:14 and Psalm 104 translate as “seasons.” It is the word *mo'edim* (#4150).

Thus, through proper methods of Bible study (as delineated in the preface), we are lead to the understanding that the *mo'edim* of YHWH, which the moon was “appointed” (Psalm 104:19) to herald, are the feasts –holy convocations- which are listed in Leviticus twenty-three. Let us follow this twenty-third chapter to view the complete list of *Elohim's mo'edim*, which the moon heralds.

1. The first *mo'ed* is the Seventh-day Sabbath.

Speak unto the children of Israel, and say unto them, Concerning the feasts (mo'edim) of YHWH, which ye shall proclaim to be holy convocations, even these are My feasts (mo'edim). Six days shall work be done: but the Seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of YHWH in all your dwellings (Leviticus 23:2-3).

2. The remaining *mo'edim* are annual holy days, the first of which is Passover.

These are the feasts (mo'edim) of YHWH, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is YHWH's Passover. (Leviticus 23:4-5)

3. The second annual *mo'ed* is the Feast of Unleavened Bread, which includes the day of First Fruits.

And on the fifteenth day of the same month is the feast of unleavened bread unto YHWH: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein (Leviticus 23:6-7).

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before YHWH, to be accepted for you: on the morrow after the Sabbath the priest shall wave it (Leviticus 23:10-11).

4. The fourth annual *mo'ed* is Pentecost (literally meaning to count to fifty).

Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YHWH (Leviticus 23:16).

5. The fifth yearly *mo'ed* is the Feast of Trumpets.

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a

Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto YHWH (Leviticus 23:24-25).

6. The sixth *mo'ed*, which comes once a year, is the Day of Atonement.

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto YHWH. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before YHWH your Elohim. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings (Leviticus 23:27-31).

7. The seventh and final annual *mo'ed* is the Feast of Tabernacles.

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YHWH. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto YHWH: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHWH: it is a solemn assembly; and ye shall do no servile work therein (Leviticus 23:34-36).

This is the complete list of the holy *mo'edim*. Just to be sure that there is no confusion about the entire chapter being a complete list of *YHWH's mo'edim*, the last verse reiterates this point.

And Moses declared unto the children of Israel the feasts (mo'edim) of YHWH. (Leviticus 23:44)

Having reviewed this list of *mo'edim*, we will deal with the issue of whether or not to keep them. Most of the Christian world has passed these Sabbaths off as “Jewish.” But even if one believes that only the descendents of Abraham need to observe these holy times, Christians are still included. This is because we become spiritual “seed,” or the spiritual descendents of Abraham, when we accept Christ.

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Y'shua. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Galatians 3:27-29).

That brings us to the next common objection to keeping these festivals: The feasts were kept before the Tree of Calvary by sacrificing animals. In fact, many of these festivals were so filled with sacrificing that it seems the entire holy day was all about animal offerings.

As has already been presented in this book, the sacrificing of animals was nailed to the Tree of Calvary; for it was there that Christ, the sinless Lamb, to which all animal sacrifices pointed, died and fulfilled the blood-debt as payment for our sin. Thus, we need not worry about the *mo'edim* of *YHWH*. Obviously, they are as obsolete as the sacrifices, which were offered on those days, right? Wrong.

Let's return to our original point in this chapter. Why did *Elohim* make the moon? The Bible clearly teaches that *YHWH* made the moon as an appointed herald for His holy *mo'edim*!

O YHWH, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches (Psalm 104:24). He appointed the moon for seasons (mo'edim Strong's Concordance #4150)...(Psalm 104:19).

Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons (mo'edim #4150), and for days and years (Genesis 1:14).

This leaves us with only one Scripturally sound path of thought. The moon was created at the beginning of this earth's history. It was placed in the sky before sin came to this planet. Naturally, a sign pointing to a site of interest is not placed to direct visitors to come until there is something to come to. Thus, it follows that the moon -the sign pointing to the annual festivals -had to be pointing to the festivals at Creation. Ultimately, this brings us to the thought that the Sabbaths must have been in place at the beginning of the world.

It is a Biblically based fact that the Seventh-day Sabbath was created during Creation, and thus, pre-dates sin.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day Elohim ended His work, which He had made; and He rested on the seventh day from all His work, which He had made. And Elohim blessed the seventh day, and sanctified it: because that in it He had rested from all His work which Elohim created and made (Genesis 2:1-3).

But what about the annual feasts? While it is true that they are not specifically mentioned as present at Creation, the sign that heralds them certainly was. We also know that *YHWH* indicated what the lunar sign was pointing to.

Since the Bible teaches that the moon was created to herald *YHWH*'s annual Sabbaths, we can reach two possible conclusions. We could conclude that the creation of the moon, heralding the Sabbaths, prior to sin demonstrates that they have purpose and meaning outside the construct of sin. Or we could assume that *Elohim*, Who knows all things, hung the moon in place at Creation because He knew that sin would one day come to earth.

This second idea suggests that, each night when Adam looked at the sky, He would understand the message that He was predestined to sin (*Elohim* forbid!) and that when he finally fell, there would be festivals put in place to aid in relieving the inevitable sin problem.

But such a philosophy negates choice! *Elohim* has always been about giving man a choice. He told Adam to not eat of the Tree of Knowledge. Adam had the choice to obey or disobey. The idea that man has been given a choice is continual throughout Scripture. Perhaps Joshua puts it most clearly.

...Choose you this day whom ye will serve... but as for me and my house, we will serve YHWH (Joshua 24:15).

Had *Elohim* given Adam a sky message showing that sin was inevitable; Adam would not have truly had a choice in the matter. Worse still, *Elohim* Himself would be to blame for sin and death. Unthinkably, this would further imply that Satan's accusations about the questionable character of *Elohim* had a basis in truth.

But the Bible does not teach that sin and death came through the actions or predestination of *Elohim*. Adam made a choice that brought sin here. Thus, justly, Adam is responsible.

...By one man sin entered into the world, and death by sin; and so death passed upon all men...(Romans 5:12).

It would be entirely out of keeping with *Elohim*'s character for Him to predestinate people to fall. Thus, we must consider the other path of thought implied in the pre-sin existence of the moon. We will consider the revolutionary idea that the *mo'edim* of *YHWH* must have a purpose outside of the construct of sin.

The idea that the festivals have a purpose beyond the sacrifices of animals done on these days, which associates them with sin, is Biblically established in texts about heaven and the new earth.

For as the new heavens and the new earth, which I will make, shall remain before Me, saith YHWH, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith YHWH (Isaiah 66:22-23).

This text is talking about the people of *Elohim* gathering to keep His holy days in the new earth. The fact that the text encompasses more than just the Seventh-day Sabbath is evident from the reference to new moons. These are unmistakable references to *Elohim*'s people keeping what Christians commonly think of as "Jewish" holy days.

If we will keep the new moons and Sabbaths in sinless eternity what about keeping them now? Should we be keeping them in this post-Calvary-pre-millennium age? And if we should have

been keeping them all along, how is it that this information was lost to us? Additionally, if we are to keep them now, we certainly can't keep the holy days in the same manner as ancient Israel did, for the sacrifices did end at the Tree of Calvary. These and other related questions will be addressed in the upcoming chapters of this book. Let us close this chapter considering the words of the *Torah* on the subject:

Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am YHWH that doth sanctify you (Exodus 31:13).

Chapter 6 Summary

- *Elohim* appointed the moon, at Creation, to point to and herald the “seasons.”
- The word “seasons” is translated from the Hebrew word *mo'edim* – meaning “holy festivals.”
- Thus, the moon was created for the purpose of heralding *YHWH*'s annual Sabbaths.
- The *mo'edim* of *YHWH* are listed in Leviticus 23.
- The *mo'edim* are: The Seventh-day Sabbath, Passover, Unleavened Bread, First Fruits, Pentecost, The Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles (or Booths).
- These holy days of *YHWH* have mistakenly come to be seen as “Jewish” and not “Christian.”
- Being heralded through the lunar light at Creation, these holy days pre-date the first Jew.
- The Bible teaches that *Elohim*'s people will gather in the new earth to celebrate the Sabbaths and the New Moons.

Chapter 7 Christ: The Example to the Christian

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth (1 Peter 2:21-22).

Before the Christian considers any course of action, such as keeping the statutes of the *Torah* including the feasts listed in Leviticus 23, Christ's life and living example must first be addressed. This is because, Y'shua was careful to do exactly the things that He wants His people to do.

Peter recorded; in the above Scripture that Christ spent His life laboring to leave us “*an example*” and that we “*should follow His steps.*” The first point to consider about Christ is that He kept the *Torah* from the cradle to the grave. This is established as Biblical fact in that Christ, “*knew no sin*” (see 2 Corinthians 5:21) and “*sin is the transgression of the Law (Torah).*” (See 1 John 3:4.)

Thus, if we are to follow His Example, we too will obey the whole Law of *Elohim*. Not surprisingly, we are told in Scripture that we should follow Christ into full Law-keeping (through His power).

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I

have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full (John 15:7-11).

Here is the patience of the saints: here are they that keep the commandments of Elohim, and the faith of Y'shua (Revelation 14:12).

As has already been presented in this book, Law-keeping goes beyond our actions into the realm of our thoughts and motivations. Our thoughts are to be brought into holiness, just as Christ's thoughts were holy.

Let this mind be in you, which was also in Christ Y'shua (Philippians 2:5).

Christ never sinned. Thus it also follows, that He never sacrificed animals. Certainly, One who never committed sin had no need to be forgiven, through the blood of sacrifices. Christ WAS the sacrifice. He was the unblemished One that each lamb had pointed to all along.

For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me (Hebrews 10:4-5).

The part of the Law, which lists the services and rites of sacrifices, has sometimes been extra-Biblically referred to as the "ceremonial law." But Christ, as our Living Example, never sacrificed animals. He offered Himself as the Sacrifice.

One writer concurred, "*Christ passed through all the experiences of His childhood, youth, and manhood without the*

observance of ceremonial temple worship" (The Bible Echo, October 31, 1898).

One might conclude that the reason Christ never sacrificed an animal was because He never sinned. This is certainly true, but there is more to it than that. Christ also never sacrificed an animal, because we, following His Example, were never to sacrifice animals.

How can we be sure this secondary reason is true? Christ was baptized. Baptism is a ceremony, which symbolizes dying to sin and being raised up as a new creature. Christ never needed to die to sin. He never needed to be spiritually re-born. His only reason for being baptized is that He wanted us to follow His example.

Then cometh Y'shua from Galilee to Jordan unto John, to be baptized of him. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Y'shua answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him (Matthew 3:13-15).

Clearly then, Christ took great care to do exactly as He wanted us to do. This truth makes it extremely important to examine Christ's example regarding feast keeping. Did He keep the Seventh-day Sabbath as well as the annual Sabbaths?

We will begin with the Seventh-day Sabbath. The Bible teaches that Y'shua kept this Sabbath. In fact, keeping the Seventh-day Sabbath was His "custom."

And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught (Mark 1:21).

And He said unto them, That the Son of man is Adonai also of the Sabbath. And it came to pass also on another Sabbath, that he entered into the synagogue and taught (Luke 6:5-6).

And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read (Luke 4:16).

Time and again, the Bible reveals that Christ, our Example in all things, kept the Seventh-day Sabbath. In so doing, He was honoring the very institution, which He Himself had established. We too, should do as He did.

Where does this leave us with respect to keeping the annual holy days? What did Y'shua do? Did He, Who never kept any part the "ceremonial temple worship," keep the annual holy days?

The simple answer is yes. Christ did keep the annual Sabbaths. The first recorded annual Sabbath that Christ kept was the Passover that He attended as a 12-year old boy.

And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of Elohim was upon Him. Now His parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the Child Y'shua tarried behind in Jerusalem (Luke 2:40-43).

As a Man, Christ continued to keep the Passover. In fact, we find Him keeping it at the end of His life on earth with His disciples.

And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And He said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of Elohim (Luke 22:13-16).

As He kept His last earthly Passover, Christ showed His disciples how to keep it (see Luke 22:8-20), and explained that His people would one day keep Passover with Him in His kingdom (see Matthew 26:29). Christ was referring to the Passover, not only the ordinances of communion when He commanded His followers, saying, "*This do in remembrance of Me*" (Luke 22:19).

The Bible also records that Christ kept the Feast of Tabernacles.

Now the Jews' feast of tabernacles was at hand. In the last day, that great day of the feast, Y'shua stood and cried, saying, If any man thirst, let him come unto me, and drink (John 7:2, 37).

Thus Scripturally, we find that Christ did indeed leave us the message of His example in keeping the *mo'edim* found in Leviticus 23.

But some may wonder whether or not Christ's example in this point is really sufficient to mean that Christians should keep these Sabbaths today. After all, Christ was a Jew. Perhaps He only kept the holy days because it was traditional to do so in the Jewish community. Such an explanation simply does not align with Christ's consistent pattern; for, He did not leave us an example of following Jewish traditions. In fact, if a tradition was not in harmony with the teachings of the *Torah*,

He refused to follow it, even though it greatly upset the Jewish leaders.

One example of this is found in the story of the man with the withered hand. The Jewish laws stated that healing on the Sabbath was breaking the Sabbath. Christ disobeyed this man-made law. His purpose was to establish the original heavenly Law given to Moses as the only basis for truth. All the traditional teachings which the Jews had tacked onto that Law, served not to complete it, but to impede and burden it. Here is the Biblical record of the story:

And, behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? That they might accuse Him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against Him, how they might destroy Him (Matthew 12:10-14).

Many times, when Christ blatantly went against the expressed traditional teachings of the Judaic leadership, His actions were met with death-threats and underhanded plots against His life.

Obviously, as He counted it worth the risk of shortening His life and ministry, Christ considered it important to teach the world the truth about the *Torah*. It is really no great surprise the Christ's life was lived in such a way as to establish the true teachings of the *Torah*. After all, He is the One who gave the *Torah* to Moses. The Bible also teaches that Christ is our Judge.

There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? (James 4:12).

Thus, as He is our Saviour, we see that Christ gave us the Law. He followed the Law as our Example, He saved us from our sins in breaking the Law, He empowers us to obey the Law, and finally He will judge us by the Law.

Of all the Law, the Sabbath is the heart. It embodies, as we will later discuss in greater detail, the seal of *Elohim*. It is the sign by which we are known as belonging to *YHWH*. The term "Sabbaths" often applies to the Seventh-day and annual holy days, which is evident by the reference in the following text to "statutes." For the feasts are statutes. (See Leviticus 23:41.)

I am YHWH your Elohim; walk in My statutes, and keep My judgments, and do them; And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am YHWH your Elohim (Ezekiel 20:19-20).

Chapter 6 Summary

- Christ left us a perfect Example that we, His people, are to follow.
- Christ was baptized, yet He did not sacrifice animals.
- Christ left us an explicit example of Sabbath-keeping.

Chapter 8

Holy Days in the Early Christian Church

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (1 Corinthians 5:7-8).

Christ is the Example, which every true Christian will follow. Now that we have examined whether or not Christ has left us a pattern of feast and statute keeping, let us discover whether or not His disciples followed their Model.

The Scriptures do show us that the apostles in the early Christian church understood that the Law of *Elohim* was not nailed to the Tree of Calvary. We can be certain that these early Christians believed that the *Torah* was still in effect, because they preached the statutes from it.

The following list demonstrates how Paul, a leader of the early Christian church, taught the *Torah* as still binding after the Tree of Calvary:

1. Paul taught that fornication was wrong and had no place in the Christian life. (See the original statute in Deuteronomy 27:20.)

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife (1 Corinthians 5:1).

2. Homosexuality was condemned in the New Testament church, just as it had been in the *Torah*. (See Leviticus 20:13.)

For this cause Elohim gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet (Romans 1:26-27).

3. Just as the *Torah* stated (see Leviticus 19:15 & Deuteronomy 1:17), Paul taught that Christians should treat all classes of people with the same respect.

If ye fulfill the royal Law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors (James 2:8-9).

Actually the list of *Torah* teachings, which were taught by Paul and the early Christians, is much greater than the list mentioned above, but these few examples are enough to establish the point. Clearly, the early Christian church believed in and continued to teach the validity of the *Torah*, after the Tree of Calvary.

What about keeping the feasts? Did Paul and the early Christian church keep the *mo'edim* listed in Leviticus 23? The answer is a resounding "YES"! Paul taught the Gentile converts in Corinth to keep the Feasts of Passover and Unleavened Bread.

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (1 Corinthians 5:7-8).

After leaving Corinth, Paul went to minister to the Jewish (mostly Gentile) Christians in Ephesus, but he didn't stay at Ephesus long. As the Feast of Unleavened Bread approached, Paul intended to travel to Jerusalem in order to keep the feast there.

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if Elohim will. And he sailed from Ephesus (Acts 18:19-21).

In spite of Paul's efforts to reach Jerusalem in time for the feast, he didn't make it. Some might speculate that Paul was only going to keep the Feast of Unleavened Bread because he planned to be in Jerusalem with Jews. Among Jews, keeping the feasts was the "thing to do." As the Bible shows, this was not his reason for feast keeping.

Paul didn't make it to Jerusalem in time for the feast, so he kept it with the Gentile converts at Philippi, where he happened to be when the holy days came. The Gentiles had originally learned about the feasts through the teachings of Paul (see 1 Corinthians 5:8), and now they enjoyed keeping them with him. He remained at Philippi just long enough to keep the feast, and then Paul immediately resumed his journey.

And we sailed away from Philippi after the days of unleavened bread... (Acts 20:6).

The Scriptures also record that Paul kept the Feast of Pentecost. In fact, to keep from traveling on the holy days of the feasts, Paul would "tarry," or wait where he happened to be until the holy days were ended before continuing to travel.

But I will tarry at Ephesus until Pentecost (1 Corinthians 16:8).

Clearly the feasts were important in the early Christian church. Paul not only "kept" them, he structured his entire trip schedule around them. But for many, the fact that Paul kept the feasts after Calvary is still not a convincing reason to keep them today. This is because they negate Paul's example, through the argument that he was "Jewish" and was simply continuing to do those things he'd grown up doing.

As has been previously mentioned, there were parts of the *Torah*, which were "ended" at the Tree of Calvary. (The term "ended" is placed in quotation marks here, because in the next few paragraphs, we will see that no parts of the *Torah* were truly ended; merely the way we keep them was changed.) A complete list of these "done-away" parts, sometimes referred to as the "ceremonial law" (which the previous chapter of this book shows that Christ never kept), can be viewed in chapter four of this book.

Next we will consider the "ceremonial law." Did Paul, like Christ before Him, consider it to be "ended" at the Tree of Calvary? One of the components of the "ceremonial law" was the system of sacrificing animals. In accordance with the teaching that blood sacrifices ended when the Lamb shed His perfect blood, Paul never sacrificed animals.

While Paul did not believe in sacrificing animals after Calvary (see Hebrews chapter 10), he did believe in sacrificing. Rather than physical sacrifices, Paul believed that the New Covenant, established between *Elohim* and His people after Calvary, required *spiritual* sacrifices. This teaching is beautifully expressed in Romans, chapter twelve.

I beseech you therefore, brethren, by the mercies of Elohim, that ye present your bodies a living sacrifice, holy, acceptable unto Elohim, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Elohim (Romans 12:1-2).

There is an interesting idea presented here. While the literal obligations of the ceremonial law were ended at the Tree of Calvary, the spiritual applications are still in effect post-The Tree of Calvary. Prior to Calvary, sacrificing involved animals and blood. After the Tree of Calvary, we as *Elohim's* people are to present ourselves daily as a spiritual living sacrifice.

Another part of the “ceremonial law,” which we have addressed as being “done-away,” is circumcision. Circumcision, once a mild surgical procedure to remove the male foreskin, remains as a spiritual step in cutting away worldliness from the heart. As circumcision was a part of the ceremonial law (see chapter four of this book), Paul taught that it was no longer a physical obligation for those who desired to partake of eternal life.

And they (the Jews) are informed of thee (Paul), that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs (Acts 21:21).

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all (Colossians 3:11).

While Paul taught that the physical cutting of one's flesh was ended, circumcision of the spiritual kind is still vital.

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Elohim (Romans 2:28).

Another part of the “ceremonial law” was the teaching that members of the tribe of Levi were set apart to serve as holy priests unto *Elohim*. Prior to Calvary, only members of the tribe of Levi could be priests. This ended at Calvary.

Both Peter and John the Revelator understood that the Levitical priesthood ended at the Tree of Calvary. But the priesthood, in a spiritual sense, continued. After Calvary, these apostles taught that every child of *Elohim* is set-apart for holiness, and is thus a priest.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light (1 Peter 2:9).

And hast made us unto our Elohim kings and priests: and we shall reign on the earth (Revelation 5:10).

Thus, we see that the parts of the *Torah*, which have been previously mentioned as being “done-away” are really not ended at all. Rather, the way we keep them has changed after Calvary. The *Torah* still stands today as firmly as ever. Just as Christ said,

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law...(Matthew 5:18).

What once was kept physically is now kept spiritually. Armed with this knowledge, we may return to the subject of feast keeping today.

We have seen that Christ kept the feasts. We have seen that Paul and the early Christians followed Christ's example in feast keeping. This is no surprise, for Paul stated that everything he proclaimed was the teaching he first received from Christ.

But I certify you, brethren that the gospel, which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Y'shua Christ (Galatians 1:11-12).

Obviously, as the sacrifice of animals ended at the Tree of Calvary, we cannot keep the feasts today in the same way they were kept by ancient Israel. (For a more detailed study on how the Sabbaths are to be observed today, see Appendix III.) But we are Biblically instructed to keep them after the Tree of Calvary, as the key text for this chapter clearly indicates:

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (1 Corinthians 5:7-8).

We are now brought to the next important question: Since we are to keep the *mo'edim* of YHWH today, yet not in the exact same manner as was done in ancient Israel, how are we to keep

the feasts now? This question will be addressed in great detail in the upcoming chapters of this book. One-by-one, using the Scriptures, we will examine the message of each feast, its relevancy today and how we are to keep it.

In conclusion, let us end with one key thought: The Law of *Elohim* is perfect. It is eternal, just as YHWH is eternal. Even the parts of the *Torah* which were physically ended at Christ's death, are still in effect in their deeper spiritual sense. No wonder the Bible extols the Law as everlasting! It is to be wholly kept by everyone (Jew or Gentile) who claims himself to be the "seed of Abraham."

Seek YHWH and His strength, seek His face continually. Remember His marvelous works that He hath done, His wonders, and the judgments of His mouth; O ye seed of Israel His servant, ye children of Jacob, His chosen ones. He is YHWH our Elohim; His judgments are in all the earth. Be ye mindful always of His covenant; the word which He commanded to a thousand generations; Even of the covenant which He made with Abraham, and of His oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant (1 Chronicles 16:11-17).

Chapter 8 Summary

- Paul and the early Christians (Gentiles included) kept the feasts.
- Paul did not merely keep the feasts when he was in Jerusalem with Jews.
- Paul taught the Gentiles to keep the feasts, and he kept the feasts with the Gentiles when he could not be in Jerusalem.
- Paul and the early Christian leaders taught the statutes from the *Torah*.

- While the early Christian church believed that the parts of the *Torah* known as the “ceremonial law” were literally ended at the Tree of Calvary, they still continued in their spiritual application.
- Because blood sacrifices ended at Calvary, the way we keep the feasts has changed from the way ancient Israel kept them. We are nevertheless, admonished to keep the feasts in a spiritual way today.

Chapter 9

The First *Mo'ed*: The Seventh Day

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of YHWH thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days YHWH made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore YHWH blessed the Sabbath day, and hallowed it (Exodus 20:8-11).

At this point in our study of the lunar message, which we have seen is about the Holy Law, it is appropriate to begin an in-depth look at each of the *mo'edim*, or feasts of YHWH. The first of the *mo'edim*, as listed in Leviticus chapter twenty-three is the weekly Sabbath.

Speak unto the children of Israel, and say unto them, concerning the feasts (mo'edim) of YHWH, which ye shall proclaim to be holy convocations, even these are My feasts (mo'edim). Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of YHWH in all your dwellings (Leviticus 23:2-3).

The fact that the Seventh day is the Sabbath of YHWH is clearly stated in both Leviticus chapter twenty-three and in the Ten Commandments, as listed in the key text for this chapter. However clearly it may be stated, there is obviously great confusion on this issue in the Christian world today. The

greater majority of Christians now keep Sunday as the holy day. This brings us to an important question: Why does the mainstream Christian world keep Sunday?

One immediate reason many Christians give for Sunday-keeping is the belief that the Old Testament is no longer binding. In fact, the very name “Old Testament,” was first given to this portion of the Bible to designate it as out-of-date. In this mindset, only the New Testament gives instructions to be followed after Calvary. Thus, the writings of Paul are considered valid, while the writings of Moses and David are not.

This idea would certainly be ludicrous to Paul! The Scriptures he quoted and preached from were the Old Testament, and largely the *Torah*. Paul, who was responsible for writing a great portion of the New Testament, had only what is known today as the Old Testament of the Bible from which to quote. Yet armed with it alone, he was lead into the wondrous truths, which he shared in his fourteen books in the New Testament.

Christ, also, considered the Old Testament to be the Scriptures. Almost ironically, the Old Testament, which many consider to be no more than an interesting storybook, was the vital “sword” which Paul told us was our defense in the Christian armor against the “wiles of the devil.”

And take the helmet of salvation, and the sword of the Spirit, which is the word of Elohim... (Ephesians 6:17).

Paul wrote to young Timothy about the necessity of reading and understanding the Scriptures. For clarity, it is necessary to again stress that the Scriptures Paul was referring to were the writings of the Old Testament. It was much later that the New Testament became part of the Scriptures.

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Y'shua. All scripture is given by inspiration of Elohim, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Timothy 3:15-16).

Christ Himself used the Old Testament as His sword of defense. Whenever Satan attacked Him with temptation, Christ responded, “*It is written...*” (see Matthew chapter 4), followed by a quotation from the Old Testament.

In the example of Christ and the early Christians, the idea that, at the Tree of Calvary, the Old Testament was to cease being a valid source of Scripture, would have been quickly denounced as a diabolical doctrine. Yet, many throw out the keeping of the Seventh-day Sabbath based upon this teaching.

By the very teachings of those we revere as the authors of the New Testament, we have dealt with the fact that the Old Testament is a valid part of Scripture. To be thorough, we should “add one more nail to the coffin” of skepticism, finally putting to rest the false idea that the New Testament is valid, while the Old is not.

Many teach that the Law of *Elohim*, being part of the Old Testament, is not something we need seriously concern ourselves with today. As has been previously pointed out, such a teaching targets the fourth commandment. This is neither a Biblically nor a historically sound view. To demonstrate this, we will next address whether the Ten Commandments exist also in the New Testament.

On the next pages, the Ten Commandments, as listed in Exodus chapter twenty and in Deuteronomy chapter five, will be compared side by side with their specific counterparts in the

New Testament. For ease of understanding, this list is provided in table form:

The Ten Commandments in the Old Testament	The Ten Commandments in the New Testament
<u>Commandment #1:</u> "Thou shalt have no other gods before Me..." (Exodus 20:3).	"Then saith Y'shua unto him, Get thee hence, Satan: for it is written, Thou shalt worship YHWH thy Elohim, and Him only shalt thou serve" (Matthew 4:10).
<u>Commandment #2:</u> "Thou shalt not make unto thee any graven images..." (Exodus 20:4-6).	"Little children, keep yourselves from idols..." (1 John 5:21). "...We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29).
<u>Commandment #3:</u> "Thou shalt not take the name of YHWH thy Elohim in vain..." (Exodus 20:7).	"...That the name of Elohim and His doctrine be not blasphemed" (1 Timothy 6:1).
<u>Commandment #4:</u> "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of YHWH thy Elohim..." (Exodus 20:8-11).	"For He spake in a certain place of the seventh day on this wise, And Elohim did rest the Seventh day from all His works. There remaineth therefore a rest to the people of Elohim. For he that is entered into His rest, he also hath ceased from his own works, as Elohim did from His" (Hebrews 4:4, 9-10 see also Matthew 24:20, Mark 2:27-28, Colossians 1:16).

The Ten Commandments in the Old Testament	The Ten Commandments in the New Testament
<u>Commandment #5:</u> "Honor thy father and thy mother..." (Exodus 20:12).	"Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself" (Matthew 19:19).
<u>Commandment #6:</u> "Thou shalt not kill" (Exodus 20:13).	"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Romans 13:9-10).
<u>Commandment #7:</u> "Thou shalt not commit adultery" (Exodus 20:14).	
<u>Commandment #8:</u> "Thou shalt not steal" (Exodus 20:15).	
<u>Commandment #9:</u> "Thou shalt not bear false witness" (Exodus 20:16).	
<u>Commandment #10:</u> "Thou shalt not covet..." (Exodus 20:17).	"What shall we say then? is the law sin? Elohim forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Romans 7:7).

Thus, as is clearly demonstrated in the content of the New Testament, there can be no doubt that the Law of *Elohim* is very much still in effect today. Therefore, the argument is invalid which suggests that we needn't keep the Seventh day holy because the Law of *Elohim* is not reaffirmed in the New Testament.

But the supposed “invalidity” of the Law is not the only reason mainstream Christians give for not honoring the Seventh day. Many believe that it doesn’t matter which day you keep, so long as you keep one day in seven.

The Bible says that *Elohim* RESTED on the Seventh day, He BLESSED the Seventh day and *Elohim* SANCTIFIED the Seventh day (see Exodus 20:8-11). At no point in the Bible did *Elohim* invest so much sanctity in any other day. The Seventh day, uniquely, is set apart as special, sacred, and holy.

First, *Elohim* rested on the Seventh day. Why did *Elohim* rest? Was He tired? The Bible teaches that *Elohim* never sleeps.

Behold, He that keepeth Israel shall neither slumber nor sleep. YHWH is thy keeper: YHWH is thy shade upon thy right hand (Psalm 121:4-5).

YHWH’s rest was not about tiredness. Rather, His rest was to establish a pattern for us to follow. Just as *Elohim* labored in the work of Creation for six days, so we are to do our daily labor in the first six days of the week. But the last day is set aside for worship of *Elohim*. Our normal labor ceases, our focus is solely upon communion with heaven.

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of YHWH thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days YHWH made heaven and earth, the sea, and all that in them is, and rested the Seventh day: wherefore YHWH blessed the Sabbath day, and hallowed it (Exodus 20:8-11).

Elohim is very specific about which day we are to keep. He does not merely instruct us to keep one day in seven, or A Seventh day. We are clearly told to keep THE Seventh day.

Thus the heavens and the earth were finished, and all the host of them. And on THE Seventh day Elohim ended His work, which He had made; and He rested on THE Seventh day from all His work, which He had made. And Elohim blessed THE Seventh day, and sanctified it: because that in it He had rested from all His work which Elohim created and made (Genesis 2:1-3).

Is keeping the Seventh day an impossible request that *YHWH* is making of us? After all, can we know which day is the Seventh day after so many centuries? How can we be certain that Saturday is the Seventh day, which *Elohim* designated as holy? This is a very important question. We will answer it from two definitive angles of evidence: history and the words for “Sabbath” from ancient languages.

Let us begin by looking at historical evidence to see whether Saturday is the historical Seventh day. A first and obvious source of historic evidence comes from the faithful Jews, who have observed the Sabbath without missing one from generation to generation. It must be noted here, however, that the Seventh-day Sabbath is not merely “Jewish,” since the Sabbath was established at Creation long before the first Jew was born.

Still, the Orthodox Jews are an excellent source for discovering which day is the Seventh day from a historical point of view. From the day that *Elohim* gave the Ten Commandments to Moses until this day, the Orthodox Jews have observed Sabbath from sundown Friday night to sundown Saturday. Week after week, generation after generation they have faithfully kept Saturday as the Sabbath.

Historically, the next point to consider is the calendar change. Most mainstream Christians are aware a calendar change, in the past. Without further investigation, some assume therefore that one cannot be certain that Saturday remains the seventh day.

Let us carefully examine the evidence, rather than make such an assumption. In fact, there has only been one calendar change to affect the dates as we know them. It happened in October of the year 1582. Pope Gregory XIII reformed the Julian calendar by REMOVING 10 days. This change was intended to synchronize the calendar with the seasons, the planets and the stars.

This change effected only the DATES of the month, NOT the ORDER OF THE DAYS of the month. What does this mean? To clarify, the calendar below shows the exact changes in history recorded as having taken place in October, 1582.

October, 1582						
SUN	MON	TUES	WED	THUR	FRI	SAT
	1	2	3	4	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

(This calendar and historical material is found in the book, Seven Mysteries Solved, Vol 2.)

Certainly, these historical facts strongly support the weight of evidence that Saturday is still the Seventh-day Sabbath. But there is more. The next point of consideration is a linguistic one. Through examining the oldest of human languages all over the world, we find that the word for Saturday is Sabbath.

Language	Word for Saturday	Meaning of Word
GREEK	Sabbaton	Sabbath
LATIN	Sabbatum	Sabbath
SPANISH	Sábado	Sabbath
PORTUGUESE	Sabbado	Sabbath
ITALIAN	Sabbato	Sabbath
FRENCH	Samedi	Sabbath day
GERMAN	Samstag	Sabbath
PRUSSIAN	Sabatico	Sabbath
RUSSIAN	Subbota	Sabbath
POLISH	Sobota	Sabbath
HEBREW	Shabbath	Sabbath
AFGHAN	Shamba	Sabbath
HINDUSTANI	Shamba	Sabbath
PERSIAN	Shambin	Sabbath
ARABIC	Assabt	The Sabbath
TURKISH	Yomessabt	Day Sabbath
MALAY	Ari-Sabtu	Day Sabbath
ABYSSINIAN	Sanbat	Sabbath

No wonder, many years after Christ's resurrection and ascension the apostle Mark still referred to Saturday, not Sunday, as the Sabbath.

And when the SABBATH WAS PAST, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint Him. And very early in the morning the FIRST DAY of the week, they came unto the sepulcher at the rising of the sun (Mark 16:1-2).

Many Christians argue that Christ arose from the dead on Sunday, thus honoring that day. If such was so, certainly Mark would not have referred to Sunday as the "First Day" following, "*when the Sabbath was past.*"

For those that may believe that worshipping on Sunday honors the resurrection, it is interesting to note that the women who came to the tomb "*at the rising of the sun*" on Sunday morning

had already MISSED the resurrection. (See Mark chapter 16.) So much for celebrating the resurrection at sunrise! By dawn on Sunday the resurrection was already past.

Thus, the idea that Sunday morning is sacred because of the resurrection of Christ is simply not Scriptural. In fact, Sunday sacredness is not Biblical in any way! There is not one text in the entire Bible to even hint that the first day of the week (Sunday) is holy or should replace the Sabbath. Yet the word “Sabbath” is mentioned as being holy one hundred and sixteen times. The word “Sabbaths” appear in the Bible an additional thirty-three times. All told, the Sabbath is mentioned a total of one hundred and forty-nine times in Scripture.

The Seventh-day Sabbath hasn’t changed. *Elohim’s* rest, blessing, and sanctification of the day have not been altered. Paul understood this fact and wrote:

And Elohim did rest the seventh day from all His works. There remaineth therefore a rest to the people of Elohim. For he that is entered into His rest, he also hath ceased from his own works, as Elohim did from His (Hebrews 4:4, 9-10).

Christ proclaimed that the Sabbath day was designed to be a special day of blessing to mankind. Far from being a day merely to be observed by the Jewish race, the Sabbath is a day for all who would follow Christ, Who called Himself the “*Adonai of the Sabbath.*”

For the Son of man is Adonai even of the Sabbath day (Matthew 12:8).

And He said unto them, The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Adonai also of the Sabbath (Mark 2:27-28).

With all this evidence, one may wonder how the greater majority of Christ’s proclaimed followers have come to worship on a day which has never been blessed, when the seventh day was blessed and sanctified by the heavenly Father and the Son!

The same institution and power, which “changed” the Seventh day in the minds of most Christians, is the same power that removed all of feast keeping from the Christian world. This is an important issue, which will be addressed in great detail in a later chapter, titled “The Attack of the Little Big Horn.”

For now, let us conclude this chapter with a powerful blessing *YHWH* promises to true Sabbath-keepers. For those who “*call the Sabbath a delight*” and “*turn their foot*” from doing their own pleasures during the holy Sabbath hours, *Elohim* promises:

If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of YHWH, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in YHWH; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of YHWH hath spoken it (Isaiah 58:13-14).

Chapter 9 Summary

- The first of the Mo’edim, as listed in Leviticus 23, is the Seventh-day Sabbath.
- Many Christians believe that the Old Testament is merely a storybook and is not valid as Scripture to be obeyed after the Tree of Calvary.

- The Old Testament contained the Scriptures from which Christ and apostles quoted. Paul said they were “given by inspiration of *Elohim*... for correction, reproof, and instruction in righteousness.”
- Some believe that the Ten Commandments are not terribly vital today, since they believe the Law does not appear in the New Testament.
- The Ten Commandments DO appear in the New Testament.
- The fact that the day we call Saturday is still the seventh day from Creation can be proven historically and linguistically.
- The calendar change, of October 1582, did not alter the order, or progression, of the days of the week.
- Honoring Sunday as holy is not Scripturally sound. There is not one place in the entire Bible that tells us that the first day of the week is sacred.

Chapter 10

Was Passover Staked to the Tree?

And He said unto them, With desire I have desired to eat the Passover with you before I suffer; for I say unto you, I will not anymore eat thereof till it be fulfilled in the Kingdom of Elohim (Luke 22:15-18).

The second *mo'edim* listed in Leviticus chapter twenty-three, heralds the first of the annual Sabbaths. Celebrated in the spring of the year and beginning with Passover, the first festival included the week of Unleavened Bread.

Starting with the celebration of the Passover Seder on the fourteenth day of Abib/Nissan (the first month of the year on the ancient calendar – which falls in April currently), this spring festival typified the great sacrifice that Christ made upon Calvary.

The week of Unleavened Bread began on the next day after Passover. During this week, all leavening was to be removed from every house. This action symbolized the removal of sin (as we will show Biblically later in this chapter). Then at each meal, unleavened bread was eaten. This was a constant reminder of the necessity of having all sin removed from the heart and home. Of these seven holy days, only the first and last days were kept as Sabbaths of rest (see Leviticus 23:7-8).

Biblical instructions for keeping the annual Sabbaths are identical to the instructions for keeping the weekly Sabbath. They were all listed as days in which “*no servile work*” was to be done (see Leviticus 23). In addition, the people of *Elohim* were to gather together in worship.

To be absolutely clear, it is important to state that two of the *mo'edim* last a whole week. However, not every day of these holy weeks carried with it instructions to be kept as a Sabbath, or day of rest and worship. Thus the total number of annual Sabbath days is seven literal days.

What about keeping the annual Sabbaths today? Because of the controversy surrounding the statutes and the ceremonial law, it is important to be certain that we have classified the annual Sabbaths in the correct category. If the annual Sabbaths are part of the ceremonial law, as some believe them to be, then we needn't keep them today. However, if the annual Sabbaths are statutes, then they are part of the perpetual Covenant.

We have already listed each part of the Law, which had Biblically "ended" at Christ's death; and we have discussed how each "ended" portion (of what is sometimes called the ceremonial law) still continues in Spiritual application. Yet, this does not definitively label the feasts under the heading of "statutes." What does the Bible say? Moses, in the *Torah* labels the feasts as part of the statutes. Ezekiel also, classified the Sabbaths with the statutes, which were to be kept by *Elohim's* people in all generations.

And ye shall keep it a feast unto YHWH... It shall be a statute forever in your generations (Leviticus 23:41).

And... they shall keep My laws and My statutes in all Mine assemblies; and they shall hallow My Sabbaths (Ezekiel 44:24).

We can now say that it is sound Biblical doctrine to believe that the weekly and annual Sabbaths are part of the statutes, which the Bible teaches will be in effect "*for ever in your generations,*" but should we keep the yearly Passover? Are we to celebrate that annual holy day, today? Surely the

Passover was ended at the Tree of Calvary, after all, the Bible does say that "*Christ, our PASSOVER is sacrificed for us*" (1 Corinthians 15:3).

On the other hand, Christ tells us clearly that He will be keeping the Passover with us in the Kingdom of *Elohim*. How do we reconcile nailing this annual holy day to the Tree of Calvary in light of Christ's words that we will be keeping it in eternity with Him?

And He said unto them, With desire I have desired to eat this Passover with you before I suffer; for I say unto you I will not anymore eat thereof till it be fulfilled in the Kingdom of Elohim (Luke 22:15-18).

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom (Matthew 26:29).

It is evident from Christ's own words that the Passover celebration was not something He considered to be fulfilled at Calvary. Indeed, it was to be "*fulfilled in the Kingdom of Elohim.*"

The difficulty in understanding these two concepts: one - that Christ as our Passover was sacrificed, and two - that the ceremony will not be fulfilled until we reside in the Kingdom of *Elohim*; can be traced back to one root. We misunderstand the meaning of the word "Passover." For these two concepts to exist side-by-side in the Scriptures (which never contradicts itself) the word Passover must have more than one meaning.

The idea that "Passover" has more than one meaning is a truth supported by the Bible. "Passover," in Scripture, can actually mean one of three things. It can refer to the annual holy day, the ceremony, or to the lamb itself. To establish this point

clearly, let us consider the following texts which use the word “Passover” to mean the lamb:

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and KILL THE PASSOVER (Exodus 12:21).

So KILL THE PASSOVER, and sanctify yourselves... (2 Chronicles 35:6).

...Christ, our PASSOVER is SACRIFICED for us...” (1 Corinthians 5:7).

Quite naturally, we cannot “kill” or “sacrifice” a day. These texts are not referring to the day of Passover. Rather, they refer to the lamb. The lamb was no longer to be sacrificed after the Tree of Calvary because Christ the perfect Lamb had shed His blood.

The next day John seeth Y’shua (Christ) coming unto him, and saith, Behold the Lamb of Elohim, which taketh away the sin of the world (John 1:29).

To continue to sacrifice the “Passover” after Christ, the Lamb to which all other sacrifices pointed, is to imply that His sacrifice wasn’t enough to fulfill the blood debt for our sins. Heaven forbid that we should suggest such a thing! In fact, the Bible is quite emphatic about blood sacrifices being ended at Calvary. Read what Paul writes about it in Hebrews chapter ten.

For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me... Then said He, Lo, I come to do thy will, O Elohim. He

taketh away the first (sacrificial system), that He may establish the second (His own blood sacrifice once, for all). By the which will we are sanctified through the offering of the body of Y’shua Christ once for all (Hebrews 10:4-10).

Thus, the term “Passover,” when referring to the lamb, has been fulfilled and finished. Should we then be keeping the ceremony or the annual day in our post-Calvary times?

Christ was referring to the ceremony of the Passover supper, or “Lord’s Supper” as it is often called, when He told His disciples that He wouldn’t eat anymore of it until it was fulfilled in the Kingdom.

And He said unto them, With desire I have desired to eat this Passover with you before I suffer; for I say unto you I will not anymore eat thereof till it be fulfilled in the Kingdom of Elohim (Luke 22:15-18).

Here Christ uses the words “*EAT THIS PASSOVER*,” which might make one think that He is using the word “Passover” to refer to the lamb. However, the fact that He is referring to the ceremony kept by eating YHWH’s supper is made clear by His next statement, “*I will not anymore eat thereof till it be fulfilled in the kingdom...*” There will not be any killing or death in Elohim’s Kingdom. Once this old sinful world is done away, death also will have an end.

And Elohim shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Revelation 21:4).

No one, either human or animal will experience death. People will not be eating meat in the Kingdom of Elohim, just as people were not created to eat meat in the garden of Eden. In

the original diet, both mankind and creatures (yes modern carnivores included) ate only vegetation.

And Elohim said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to EVERY BEAST of the earth, and to EVERY FOWL of the air, and to EVERY THING that creepeth upon the earth, wherein there is life, I have given EVERY GREEN HERB for meat: and it was so (Genesis 1:29-30).

All creatures and beings of the kingdom will return to this original diet. The prophet Isaiah describes the peaceful, death-free world that Elohim's people will enjoy in His holy kingdom.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox... They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of YHWH, as the waters cover the sea (Isaiah 11:6-9).

Biblically we see Christ is not going to kill a lamb in the kingdom to eat with us. Thus, in Luke chapter twenty-two, we know that He is referring to the ceremony of Passover, which is commemorated by eating the "Lord's supper" – minus the lamb. This is the Passover that has not been fulfilled or ended at the Tree of Calvary, as is evidenced by the fact that it will be kept in heaven.

For every true follower of Christ, the fact that He saw in Passover something important enough He wished to keep it with us in the kingdom is enough to pique one's interest. What valuable lessons, might there be for us in the Passover celebration today?

The Passover seder table is indeed a rich lesson book. The real significance of this annual celebration comes from the message of Christ's sacrifice for us. The Passover feast, once celebrated as a historical marker commemorating Israel's freedom from Egyptian bondage, has been given added meaning in light of the Tree of Calvary. Ultimately, YHWH has provided a Deliver for His people. This deliverance is not just from physical Egypt, but from spiritual Egypt, as well.

Regardless of our geographic location, we are all residents of "Egypt." Symbolizing the pleasures of sin and a life filled with idolatry, the world of Egypt will be left behind by the Christian today, just as Moses left it in ancient times.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of Elohim, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible (Hebrews 11:24-27).

Thus, we begin to catch a glimpse of the message that Passover may have something to do with the journey from the realm of sin and death to spiritual Canaan.

In the communion service, which was given by Christ as part of the new celebration of the Passover, we find a ceremony

saturated with the message of being forgiven and cleansed from all unrighteousness.

Y'shua took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat; this is My body.' And He took the cup, and gave thanks, and gave it to them saying, 'Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins' (Matthew 26:26-27).

Most Christians, who celebrate Communion, believe they are doing as Christ did, thus fulfilling His command to “*do this in remembrance of Me.*” (See Luke 22:19.) But the modern views of communion leave out a great deal of what Christ did and taught that it was to be. When Christ, our Example, kept the Passover with His disciples, showing them how to keep it henceforth, there were several key elements, which are not present in today's Communion ceremony. Perhaps this is because we have tended to throw out the entire Seder table along with the lamb.

Today, Communion is kept by washing the feet of our brothers and sisters in the faith. In addition, we drink of the fruit of the vine and eat of the unleavened bread. Is this the way Christ and the early Christians kept the Passover supper? Indeed not. The beauty of the Seder table was very much a part of this meaningful and sacred occasion.

We find a connection between the Communion service and the ceremonies of the Seder table in the words of Paul.

The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ? (1 Corinthians 10:16).

As Martyn Barrow explains in his online materials titled, “Discover the Tabernacle,” the Seder table includes four cups. Through the names of these cup and the spiritual messages they teach, Christian Passover participants note a rich rehearsal of end-time doctrine and events. In light of the message of these four cups, Passover cannot simply be passed off as a Calvary-fulfilled ceremony without any deep meaning for the modern Christian. In fact through the lesson of the cups, the Passover ceremony begins to take on a great deal of timely significance for the perceptive Christian.

In spite of generations of Passover repetition, to the traditional Jew the rich Messianic truths of the four cups go essentially unnoticed. The full extents of the Seder lessons are only apparent to those who believe in Christ. Almost ironically, the orthodox Jews who keep the Passover cannot appreciate its full message, while the Christians who would be especially blessed by the experience are limited, typically tasting of only one small facet of the Seder. Thus, the full Gospel message contained in the Seder experience has largely lain dormant for centuries.

Of the four Passover cups, the typical Christian Communion service only includes one. This single cup has for generations been referred to as the “Cup of Blessing” or the “Cup of Redemption.” It is commonly partaken of during Communion. (This information can be found at the following Internet address: <http://www.domini.org/tabern/tabhome.htm>.) In the Passover service, the Cup of Redemption is not alone. Rather, it is the third Seder cup. Thus, in the Seder, the message of Redemption is couched in a greater scope of significance.

Clearly, what we call a “communion service” and what the post-Calvary apostles called a “Passover service” is quite different. The communion experience, which most Christians celebrate today, is a considerably reduced version when compared with the original Passover pattern. Could it be that

by removing most of the lessons of the Seder table, we have lost the full blessing Christ intended His followers to enjoy?

Considering this possibility, let us take a closer look at the Seder table, and the way Christ and the early Christians kept the Passover. To begin, we must understand the term “Seder table.” The Passover table, called the “Seder,” is laid out with meaningful items and foods. Each of these Seder provisions is experienced in a meaningful order throughout the meal. Occurring on the evening prior to the first day of Unleavened Bread, a Christian Passover experience affords the participants a uniquely experiential view of the Gospel, through the Seder cuisine as accompanied by Scripture.

The heart of the Seder table is the message of the four cups. In them we find the entire Gospel beautifully exemplified. The teaching of these cups comes from four specific promises, which *Elohim* made to literal and spiritual Israel.

I will free you from the labors of the Egyptians and deliver you from bondage. I will redeem you with an outstretched arm, and I will take you to be My people, and I will be your Elohim (Exodus 6:6-7 – New Revised Standard Version).

The first promise *Elohim* makes is to FREE us. This message is translated into the name of the first cup. It is called the cup of Sanctification. This name makes perfect sense when you consider what sanctification is. *Elohim* said, “*I will free you from the labors of the Egyptians.*” What are the labors of spiritual Egypt? Sin!

The process of being made free from sin and set apart for holiness is the process of sanctification. While missing a large portion of this cup’s meaning, our Jewish brothers have sat on a tremendous message. They have long called the first cup the Cup of Sanctification. And this is the first process, which will

be completed in the heart of every true child of *Elohim*. Thus, only to the Christian does the full meaning and message of this cup become clear.

Sanctify yourselves therefore, and be ye holy: for I am YHWH your Elohim. And ye shall keep My statutes, and do them: I am YHWH, which sanctify you (Leviticus 20:7-8).

For centuries, as the Jewish family lights the candles, prays and then drinks from the first Seder cup, they have recited the now meaningful words, “*I, YHWH, will bring you out from under the yoke of slavery*” (Exodus 6:6 - paraphrased).

To the Christ-less Jew it might only be tradition, but to Christ and the early Christians, and to those Christians who enjoy this wonderful ceremony today, the sermon the cup preaches is as full of meaning as it is full of juice!

After drinking of the Cup of Sanctification, the Passover service includes a washing. This is the point where Christ stood up and moved to wash His disciples’ feet. After the feet are cleansed, then the hands are washed, as the worshippers recite the Scripture, “*Who may stand in His holy place? (The part of the Tabernacle which represents the process of sanctification.) He who has clean hands and a pure heart*” (Psalm 24:3-4 paraphrased).

After this cleansing, each person takes some bitter herbs, dips them in salt water, and eats them. When Christ came to this part of the service, he dipped the sop and handed it to Judas.

And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me (Matthew 26:23).

Y'shua answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon (John 13:26).

As Christ handed the sop to Judas, the Bible tells us plainly that Satan entered into Judas (see John 13:27). Judas had rejected the message of the sop. It was the last message that Christ used to try to reach with the light of Salvation into his sin-darkened heart. Just what message did Judas reject before he ran out to betray the One Who could have been His Saviour?

The herbs of the Seder table traditionally teach of the bitterness of physical slavery. But the bitter herbs hold a much more insightful message to the Christian. Our sin, having caused our precious Messiah to suffer, is bitter. These herbs are dipped in salt water to show that sin brings sorrow. But more than this, it also reminds us that allowing Christ to separate us from our cherished sins may be painful.

Salt water represents the tears we may foolishly cry over being called to leave our pet sins behind. But, as we see what these “beloved” sins have done to our Redeemer we are moved to tears for a new reason. Now we cry out with great sorrow that we have loved something, which caused Him such suffering. The heart is brought to repentance. The sin is discarded without remorse, for we desire only to do that which brings our dear Saviour pleasure in us.

Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back (Isaiah 38:17).

As Christ handed Judas the sop, He was giving him a message of redemption. He was calling Judas to renounce his sin. But

Judas clung to his greed and pride, rejecting this offer for salvation.

As the informed Christian partakes of the bitter herbs and salt water, he sees symbolized the same offer. We will renounce our hold on sin and allow our Redeemer to cut away from our hearts anything, which will keep us out of His Kingdom.

In conjunction with the bitter herbs and salt water, a small portion of *Matzah* bread is dipped into horseradish and consumed. If the participant wasn't teary about sin before, he experientially grasps even further meaning in the depths of bitterness.

But we are not left in bitter bondage to sin. As Isaiah recorded in chapter thirty-eight, we may taste sweet victory over every transgression of YHWH's holy Law. This victory is gained through the blood and power of Y'shua.

By this we know that we love the children of Elohim, when we love Elohim, and keep His commandments. For this is the love of Elohim, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of Elohim overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Y'shua is the Son of Elohim? (1 John 5:2-5).

To clearly exemplify the sweetness of this victory, an enjoyable fruit mixture is eaten immediately after the horseradish. The horseradish bite still lingers uncomfortably upon each tongue, when the fruity paste is first consumed. Thus, participants experience how sin's bitterness is completely swallowed in the sweet triumph we find in Christ. So enjoyable is the victory that the former bitterness is completely taken away.

In 1910, a Presbyterian minister known as J. Wilbur Chapman expressed these concepts beautifully in a poem, which was later set to music by Rowland H. Prichard. It is entitled, Jesus, What a Friend for Sinners! With deepest respect for the writer of these beautiful words, this author will only make one small change. The name of Y'shua, His actual name (see the preface of this book) will be put the place of Jesus.

Y'shua! What a Friend for sinners!
Y'shua! Lover of my soul;
Friends may fail me, foes assail me,
He my Saviour, makes me whole.

Hallelujah! What a Saviour!
Hallelujah! What a Friend!
Saving, helping, keeping, loving,
He is with me to the end.

Y'shua! What a Strength in weakness!
Let me hide myself in Him.
Tempted, tried, and sometimes failing,
He, my Strength, my victory wins.

Y'shua! I do now receive Him,
More than all in Him I find.
He hath granted me forgiveness.
I am His, and He is mine!

The next part of the Passover service further involves the unleavened bread. The message of the unleavened bread is another sermon in itself. On the Seder table are laid three *Matzah* cakes. These three cakes represent Abraham, Isaac and Jacob. But they also represent *Elohim*. The double meaning is established in the story of the sacrifice of Isaac. When Abraham, then a type of the heavenly Father, lifted his knife to slay Isaac; the son became a type of Christ.

The head of the family, or host of the Passover, takes the middle of the three flat *Matzah* bread cakes (this one represents Christ) and breaks it in half. One half of the broken *Matzah*, represents Christ's lifeless body wrapped in linen and laid in the bowels of the earth. (See Luke 23:53.) As such, this half is wrapped in white linen and put aside.

Matzah bread is without leaven. This also teaches a deep spiritual lesson. Leaven is a symbol of sin. As Paul explained, "*Beware ye of the leaven of the Pharisees, which is hypocrisy*" (Luke 12:1). (See also 1 Corinthians 5:8.)

Elohim is sinless, thus the bread which represents *Elohim* must be "sinless" or without leaven. But there is more to the *Matzah* message than just sinlessness. The bread is also pierced and striped which is a message about what sin did to the perfect Lamb and the healing His sacrifice brings to the repentant sinner.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed (Isaiah 53:5).

At first, it may seem strange for the *Matzah* representing the Father and the Holy Spirit to also be pierced and striped when it was Christ Who died. Yet they all three were actively present in the offering which brought salvation to man. Just as Abraham willingly offered up his "*only son*" (see Genesis 22:2 & 12), so *YHWH* willingly offered up His "*only begotten Son*" for our sins.

For Elohim so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

The story is told of a man who held a job working for a transcontinental railroad. His task was simple. He merely had to work the machinery, which raised and lowered a bridge. As the trains or ships came by the bridge it was raised or lowered to let them pass safely.

Desiring to spend some extra time with his young son, one day the man decided to bring the child with him to work. His station was located in a picturesque spot near the water. It seemed a lovely idea to bring the boy and enjoy a picnic together during the long lulls of waiting for a ship or train to pass.

The father and son enjoyed a delightful afternoon. The father showed his child the fascinating machinery as they toured about the station. They ate their lunch. They explored on the beach. It was a perfect day.

Sadly, it didn't remain so. As the afternoon drew to a close, the curious child climbed up into the huge gears, which turned together as the bridge was lowered into place. A whistle sounded in the distance. The evening train was approaching. Hurrying to do his duty by lowering the bridge to allow safe passage for the train, the father was horrified to look up and see that his son had climbed into the very gears whose crushing weight must now turn.

For an instant the father was paralyzed. Could he climb up and reach his son in time? Already the tracks were vibrating with the weight and motion of the unstoppable Beast. He could hear its blasting breath. There was no time! Quickly he pressed the button and lowered the bridge into place. The train rushed by. Through his anguished tears the heart-broken father watched the people sitting in the cushioned comfort of the rail cars. They were reading the paper, visiting happily and resting comfortably. In their trivial pursuits, they seemed to belie the

importance of the sacrifice that had just been given that they might pass in contented oblivion.

Who made a sacrifice that day? The son? Yes. The father? Absolutely! In a similar way we must not view Christ's death as being solely *His* sacrifice on our behalf. All of *Elohim* suffered in that moment. All of *Elohim* bore the heart-rending agony, which our transgressions brought.

No wonder Christ instructed us to keep this special celebration. How full would be our understanding of the gospel if we were keeping it! The object lessons and connecting Scriptures presented in this feast are so clear that a small child can grasp their beauty.

Indeed, this is the very reason why Christ instructed His people to keep the Passover "forever." It is to teach young and old of what will happen in each heart so that when the death angel bringing the plagues again comes to earth, he will again pass over those who have heeded the message of separation from sin.

And ye shall observe this thing (Passover), for an ordinance to thee and to thy sons forever. And... ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of YHWH's Passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped (Exodus 12:24-27).

Having mentioned the plagues, which will come upon the world in the end of time, our attention is appropriately drawn to the second cup upon the Seder table. It is the Cup of Deliverance.

All at the Passover table now lift this cup and drink while acknowledging its vital message. *Elohim* has promised to both deliver us from the bondage of sin, and to preserve us from its price. By spiritually drinking of the Cup of Sanctification, we are prepared to drink of the Cup of Deliverance. And by drinking of this cup, we share the promise of His deliverance when we will be preserved from drinking “*of the wine of the wrath of Elohim, which is poured out without mixture into the cup of His indignation being tormented with fire and brimstone*” (Revelation 14:10).

In the traditional Jewish ceremony, the ten plagues of Egypt are verbally recounted as the Cup of Deliverance is consumed. (See Exodus 7:14-12:36.) As we have already seen, the meaning is again far greater to the Christian. Passover is not only about the past; it is also about our present and future.

Having learned from and tasted of the bitter herbs and two of the four cups, the Passover meal is now enjoyed.

And as they were eating, Y’shua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is My blood of the new testament, which is shed for many for the remission of sins (Matthew 26:26-28).

Christ blessed and broke the bread and passed around the third cup. Yet for most, this single cup is the only cup from which they drink. This is typically the only Passover cup that most Christians ever experience. It is called the Cup of Redemption, or as Paul called it “*the Cup of Blessing*.”

The Cup of Blessing which we bless, is it not the communion of the blood of Christ? (1 Corinthians 10:16).

By only drinking of this cup, the majority of the Christian world inadvertently exemplifies a false gospel message. They are demonstrating an untruth. For in singularly drinking of the Redemption cup outside of the context of the preceding cups, it is implied that we may taste of *Elohim*’s glorious redemption while we have not tasted first of His purifying sanctification. *Elohim* does not promise to redeem those who refuse His message of sanctification! Only those, who through His power overcome every sin, will sit with Him in the heavenly home of the redeemed.

To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne (Revelation 3:21).

Christ warned us not to drink of the Cup of Redemption without first having tasted of sanctification.

For as often as ye eat this bread, and drink this cup, ye do show Y’shua’s death till He come. Wherefore whosoever shall eat this bread, and drink this cup of YHWH, unworthily, shall be guilty of the body and blood of Y’shua. But let a man examine himself (this is a process of soul searching for the removal of sin), and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning Y’shua’s body (1 Corinthians 11:26-29).

The belief that we may taste of eternal redemption and live among the redeemed, without first being transformed into holiness is the heart of the false gospel message. Paul recorded the essence of the false gospel in the book of first Timothy, where He lists the characteristics of these unchanged ones. He states plainly that it is not enough to “*have a form of godliness*” or merely claim to belong to *Elohim* and appear to

be Christians some of the time, while “*denying the power thereof.*” To deny the power is to, like Judas, choose to hold onto the sin rather than accepting salvation from it.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of Elohim; Having a form of godliness, but denying the power thereof: from such turn away... Ever learning, and never able to come to the knowledge of the truth (2 Timothy 3:1-7).

Considering the strong warnings against claiming to partake of redemption without sanctification, Christians are brought to a choice. Either they will cling to their sins and may, never safely partake of communion ever again, or they will accept the Passover message of sanctification and desire to experience all of it.

Should we keep the Passover today? Absolutely! *Elohim* had a very good reason for commanding us to observe it. If we were keeping the whole Seder, young and old alike would clearly see the gospel message in its entirety. The process of sanctification was never intended to be nebulous. The steps, which we will take to enjoy eternity with *YHWH*, would be laid before us with brilliant transparency, if we were keeping the Passover; for it was designed to teach us the powerful plan of redemption and our part in being a child of *Elohim*.

And ye shall observe this thing (Passover), for an ordinance to thee and to thy sons forever. And... ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this

service? That ye shall say, It is the sacrifice of YHWH's Passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped (Exodus 12:24-27).

At this point in the Seder meal, three cups have been experienced in their true-Gospel-teaching sequence. The bitter herbs and horseradish have been tasted, the sweet apple has taken away the bitterness, the participants have been cleansed through the foot washing, and the meal of fellowship has been enjoyed. Now there remains only the last cup: the Cup of Completion.

As it says in Exodus chapter six, in the promise after which this cup was named, “*I will take you to Me for a people, and I will be to you an Elohim*” (Exodus 6:7). This is the completion of the Plan of Salvation. This cup cannot yet be tasted; but its promise to us is as real as the invitingly full glass before the Seder participants.

In the Jewish home at the end of the Passover service, the Cup of Completion is lifted in a toast: “*L’shanah haba’ah biYerushalayim,*” meaning “Next year, grant us to be in Jerusalem.” In the Christian service, the cup has far more meaning than merely a trip to the earthly Holy Lands. The Cup of Completion points to THE trip to THE Holy Land, where we will eternally dwell with *Elohim*. Thus, the Christian toast is this: “Next year, may we drink of this cup with our blessed Redeemer in the Kingdom of *Elohim*!”

With this wonderful desire, the Passover ceremony is complete. And the participants sing a hymn as they joyfully leave the Seder table with a full understanding of the gospel message. No half gospel is presented to the participants. They are brought to understand the necessity of cutting away every

sin from their lives. By faith, they leave this experience cleansed, with renewed energy be victorious Christians.

In effect, the teaching that Passover was ended at the Tree of Calvary has been yet another satanic coup upon the Gospel message. Denying ourselves this blessed service, which our Saviour left for our edification, may well be a large part of why many Christians have fallen prey to the teaching of redemption without sanctification -which is the false gospel.

Christ gave this beautiful festival to His people to last throughout all generations. We were to celebrate the Passover without ever missing one from the time of the death angel in ancient Egypt "*till He (Our Redeemer) come*" (1 Corinthians 11:26).

One day, for those who accept and embrace the whole Passover message, there will be a heavenly Seder at the Marriage Supper of the Lamb. There, we will drink of the Cup of Completion together with great joy!

Chapter 10 Summary

- The Passover is the first of the annual holy days, but the second *mo'ed* as listed in Leviticus 23.
- The day after Passover is the first day of the week of Unleavened Bread. Both the first and last days of this week are annual Sabbaths. (First Fruits is the second day of the Week of Unleavened Bread, or two days after Passover.)
- Many Christians believe that the Passover was ended at Calvary. This incorrect belief is largely based upon a misunderstanding of the multiple meanings, which the word "Passover" can have in Scripture.
- The word Passover can mean: the Lamb, the ceremony, or the day.

- The word Passover referring to the Lamb ended at Calvary, as did the sacrificial system.
- The annual day of Passover is still to be kept.
- The Bible instructs us to keep Passover throughout all time until Christ comes again.
- Keeping the Passover is a blessing *Elohim* intended His followers to enjoy for their edification.
- The Passover is a Christian service, as each symbol partaken of in the Seder experience is a rich lesson revealing Christ and the full plan of redemption.
- Through keeping the Passover, we come to a right understanding of the Gospel of Salvation.

Chapter 11

The Storm of the Century

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek YHWH, till He come and rain righteousness upon you (Hosea 10:12).

Previously, the first annual festival was laid out in vivid detail. Lasting a little over a week, this first gathering time for the children of Israel began with Passover and continued with the Feast of Unleavened Bread, including the day of First Fruits. As has already been discussed, *Elohim* designed these three *mo'edim* to teach us a vital lesson about how we can be made free from sin.

The experience of walking with *Elohim* in perfect harmony with His will is the first step in becoming the First Fruits unto *Elohim*. Called the First Fruits, this special group is also known as the 144,000. Having fully surrendered to the will of *Elohim*, they follow the Lamb's every example, and stand "without fault" as spiritual "virgins" (a symbol of purity in doctrine and commitment to *Elohim*) before the throne of *Elohim*.

And they sung as it were a new song before the throne, and before the four Beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they, which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto Elohim and to the Lamb. And in their mouth was found no guile: for they

are without fault before the throne of Elohim (Revelation 14:3-5).

The physical sequence of the annual *mo'edim* directly parallels the spiritual order in which Christians progress on the path of life. Through Passover and the Week of Unleavened Bread the observer experiences forgiveness and cleansing from sin. Having been made clean, one may effectively pray for the outpouring of the Holy Spirit promised in Pentecost. In the Day of Trumpets, the spiritually cleansed and Spirit-empowered Christian is ready to join the ranks of *Elohim's* messengers giving the last call to the world.

Once cleansed, empowered and commissioned to give the gospel call, *Elohim's* people stand ready to face the time of judgment, upon the Day of Atonement. Those who keep the feasts are now fully prepared for the experience of the final holy days. As Tabernacles arrives, these cleansed and empowered Christians are ready to meet their Redeemer and spend eternity with Him in a sinless universe. Thus, we find that the order in which the *mo'edim* occur is also a lesson on the steps the Christian will take during the process of "growing in grace."

Having already discussed the lessons of Passover and Unleavened Bread, we have studied the first step a Christian will spiritually take. To begin "growing in grace," we will be forgiven for our past sins and accept heaven's power to keep us from sinning in the future. In essence, the fact that we may be forgiven, cleansed, and spiritually transformed to live a victorious life is the good news of the Gospel.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy (Jude 1:17-24).

Once we have accepted this Gospel message and it has become real in our own lives, we are ready to experience the last of the spring *mo'edim*: Pentecost. This is the outpouring of the wonderful gift that our heavenly Father is anxious to bestow upon us.

If ye then being evil know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him? (Luke 11:13).

The single most prayed about subject in churches today is the outpouring of the Holy Spirit. Yet our prayers seem to go unheard. We pray to see the gospel message carried to the whole world, as occurred after the apostles received the former fulfillment of Pentecost. Through the power of Pentecost, a mere handful of men once carried the gospel to the entire earth. What could a church do with such power? The prophet Joel tells us what the Latter Rain will be like.

And ye shall know that I am in the midst of Israel, and that I am YHWH your Elohim, and none else: and My people shall never be ashamed. And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions (Joel 2:27-28).

In Acts we see the record of what happened after the followers of Christ received the outpouring of the Holy Spirit. The sick were made well, thousands were converted in a single day, and the spiritually and physically dead were restored to life again. All this was the fruit of Pentecost. The outpouring of the Holy Spirit in this early taste of the Latter Rain was like spiritual lightning in its power.

Even more than a loving parent wishes to give his child good things, *Elohim* desires to give us the Holy Spirit. Yet we are still waiting for the final fulfillment of Pentecost to come upon us. Why does *YHWH* delay in sending His spiritual lightning to fall upon us, empowering us to finish the Gospel work?

Physical lightning is intense. From it, we may draw a spiritual parallel enabling us to better understand how to receive the promised heavenly lightning. Just how powerful is lightening? A bolt's current is up to 30,000 Amperes and its strike carries in excess of 1,000,000 volts. In less than one second, lightning heats the air up to somewhere between 15,000 to 60,000 degrees. It is this quick heat, which causes rapid air expansion, and results in a thunderous boom that is heard for miles around.

Lightning is undoubtedly impressive. But, it is NOT random! It does not strike merely by chance or accident. Scientists have discovered that for lightning to strike, a channel must first be opened from the ground! This happens when enough positively charged ions are collected near the earth. Then an invisible pathway called an Upward Positive Leader is formed. Lightning strikes through this prepared channel.

In the strike of a lightning bolt we find a spiritual parallel to the outpouring of the Holy Spirit. Unless we are preparing our hearts to receive Him, we will never become a channel for the power of Pentecost. If we would receive this heavenly blessing, we will first, through the grace and strength of *Elohim*, be made ready in righteousness.

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek YHWH, till He come and rain righteousness upon you (Hosea 10:12).

Again we see that even the order in which the *mo'edim* occur was by heavenly design. First, comes the righteousness then comes the rain. When we have let the lessons of the first *mo'edim* sink in and take root unto righteousness, we are prepared for Pentecost.

The reason that we have not yet received the experience of Pentecost is that we have not fully received the life-changing messages of Passover, Unleavened Bread and First Fruits. Thus we see that the problem is not with *Elohim*, it is with us. In fact, rather than becoming spiritual lightning rods, many of us have been insulators.

The most effective spiritual “lightning-insulation” is the Laodicean condition. This Laodicean apathy is really a lack of commitment to *Elohim*. Coupled with dimmed spiritual perception, the individual views him or herself as eternally acceptable and spiritually without any need.

Because thou (Laodicea) sayest, 'I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked' (Revelation 3:17).

Not only does the Laodicean “Christian” believe himself to be spiritually acceptable in the eyes of heaven, but also, he considers himself to possess all the truth he needs to reach the kingdom. Such a person, when presented with “new light” reveals his Laodicean identity by asking, “Is that a salvational issue?” By which he means, “I already have all the information, doctrine, and truth I need to be saved. This extra teaching is not important, and I need not heed it.”

What many don't realize is that in rejecting further enlightenment, they have rejected the process of creating the lightning channel. Consequently, they effectively insulate

themselves against the possibility of being struck by heaven's greatest and most energizing spiritual power.

Spiritual light is truth that shines from the Word of *Elohim*. As David explained, “*Thy Word is a lamp unto my feet, and a light unto my path*” (Psalm 119:105). To be enlightened, we will not only listen to “new light,” but we will also study it carefully. Never will the true follower of Christ reject a teaching merely because it is new. If a message is to be shunned, it will only be because one HAS studied it, and thereby proved it to be out of harmony with the teachings of Scripture.

Study to show thyself approved unto Elohim, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness (2 Timothy 2:15-16).

To the Law and to the testimony (of the Scriptures): if they speak not according to this Word, it is because there is no light in them (Isaiah 8:20).

Once tested against Scripture and proven to be Biblical truth, light will be fully embraced through a life that is transformed to be in harmony with it. Learning more and more truth from the Word of *Elohim* and adjusting our life to obey each precious teaching is called “growing in grace.” Peter stated this idea succinctly when he wrote, “*But grow in grace, and in the knowledge of our Adonai and Saviour, Y'shua Christ*” (2 Peter 3:18).

This process of growing in grace is more than knowledge. We will embrace and obey every Biblical truth we find. We are to walk in harmony with *Elohim's* holy Law. The light that we have been given is to transform our character. Only in this

obedient lifestyle will we continually abide in heavenly light and be prepared to receive Christ's promised "lightning."

He that saith, I know Him, and keepeth not His commandments, is a liar, and the Truth is not in him. But whoso keepeth His Word, in him verily is the love of Elohim perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked... He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light... (1 John 2:4-10).

Hating to modify their lives, many reject hearing truth for fear it might convict them of their need for change. Still more hear the message, but set aside the teaching rather making any life-changes. Such ones do not love truth. Ones who do not love truth demonstrate a deep-seeded love for self-righteousness. Not only will these ones no longer receive any more of Elohim's precious light, but also Elohim will cause that one to be utterly deceived (which is the epitome of spiritual darkness).

...Because they received not the love of the truth, that they might be saved. And for this cause Elohim shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness (2 Thessalonians 2:10-12).

Actually the outpouring of Biblical doctrine, accepting the Early or Former Rain is vital in preparing for the outpouring of the Holy Spirit (the Latter Rain). Just as building a lightning channel is an essential first step in enabling the lightning to strike, so accepting Elohim's doctrine is the pre-requisite to receiving the outpouring of the Holy Spirit.

My DOCTRINE shall drop as the rain, My SPEECH shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass (Deuteronomy 32:2).

To all Laodiceans, this is a strong message. They don't have all the needed light. They don't have every salvational doctrine already in their possession, yet they want no more. They do not love truth for it requires them to change. They say that they love YHWH, but their lives and choices demonstrate that they love the world too much to renounce their grasp upon it. They consider themselves part of Elohim's church but, without a deep love for truth, they are wholly lost.

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of Elohim; I know thy works, that thou art neither cold (completely worldly) nor hot (completely Christian): I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth (Revelation 3:14-16).

Laodiceans must awake to see their own need for truth that they might be drawn to love and embrace it when it comes from heaven. There is only one solution to Laodicea's spiritual poverty. Elohim offers pure gold, righteous clothes, and spiritual eye drops.

I counsel thee (Laodicean) to buy of Me gold tried in the fire (pure faith and a Christ-like character), that thou mayest be rich; and white raiment (Christ's righteousness), that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve (spiritual perception), that thou mayest see (Revelation 3:18).

How does a Laodicean lightning insulator become a lightning rod? By living up to the light one has, being open to study and embrace the promised new light. Then, by the grace of *Elohim*, we will be filled with heavenly fruit (see Galatians 5:22-23), demonstrating that our hearts are truly transformed by the Spirit.

Do we truly want to see the gospel carried to the entire world? Do we desire to be instrumental in bringing thousands to salvation? Do we truly have an interest in seeing the power of heaven mercifully unleashed, bringing hundreds in a single day to their knees in repentance and conversion? Do we really want *Elohim*'s lightning to strike us? If our answer is "yes," then we will take the first step.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of YHWH (Acts 3:19).

Pentecost, or the Feast of Weeks, was specifically given to mankind for the purpose of focusing man's attention on his need for the Holy Spirit. It was a day of rest – an annual Sabbath (see Leviticus 23:15-21). The disciples in the Early Christian Church understood that Pentecost was the key to reaching the world with the Gospel.

Happenstance did not bring the disciples together on Pentecost. They weren't merely praying on that day by chance. They were keeping Pentecost, as *Elohim* had instructed His followers to do. However, this particular Pentecost was to be unprecedented. It was a fulfillment of this annual Sabbath, which had been kept by *Elohim*'s people for centuries. Clearly demonstrating that this festival was not fulfilled at Calvary, this fulfillment of Pentecost occurred after Christ's death.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly

there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

From this powerful Pentecost, a handful of humans were empowered to carry the gospel to the entire then-known world. In the same way, *Elohim*'s people will be empowered to take the Gospel to the whole world just before His return. Once again Pentecost will be fulfilled, this time in its ultimate fulfillment. The Holy Spirit will empower every person who has prayerfully prepared for this spiritual lightning.

Doctrine is a focal issue in preparing for Pentecost. Before we may receive the outpouring of the Holy Spirit we will first absorb every ray of spiritual light that will shine forth from the Word of *Elohim*, growing up in the knowledge of the truth. This doctrinal connection to the experience of Pentecost gains definition in light of the *Torah*.

How is Pentecost connected to the Law of *Elohim*? First, consider when the *Torah* was given on Mount Sinai. The children of Israel arrived at Mount Sinai and received the *Torah* in the third month.

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai... and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto Elohim, and YHWH called unto him out of the mountain, saying... If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me... And ye shall be

*unto Me a kingdom of priests, and an holy nation...
(Exodus 19:1-6).*

The first month of the Biblical year is called *Abib*, and is the month of Passover. The Israelites had left Egypt on Passover, which occurs during the modern calendar month of April. The third month of the year coincides with the contemporary month of June. This is the time of Pentecost.

Thus, we begin to see that the Law was likely given on Sinai at Pentecost. Fittingly then, *Elohim's* Law is the doctrinal foundation we will embrace if we would experience the final fulfillment of Pentecost. This concept will be strengthened as we further delve into the light of the fourth angel, from Revelation eighteen. For now, let us leave the doctrinal issues of this special time while we continue with the more metaphysical aspects of the Pentecostal experience.

The whole book of Joel is about the final conflict and the Great Tribulation, which will be faced at the end of the world. Couched significantly within this theme, we find the beautiful promise of a heavenly rainstorm. The Latter Rain will fall to prepare the spiritual harvest of souls.

Be glad then, ye children of Zion, and rejoice in YHWH your Elohim: for He hath given you the former rain (the first fulfillment of Pentecost experienced by the disciples) moderately, and He will cause to come down for you the rain, the former rain, and the latter rain (the ultimate fulfillment of Pentecost promised to Elohim's end-time followers)... (Joel 2:23).

This ultimate outpouring, fulfilling the annual Sabbath of Pentecost will enable *Elohim's* people to carry the gospel to every corner of the world. This will happen before our Saviour returns.

But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come (Matthew 24:13-14).

Looking at this text, which prophecies the preaching of the gospel to whole world, some have mistakenly believed that the end of time must be centuries away. Men have calculated the length of time it will take to spread the Gospel to every language, civilization, and people, and have come up with hundreds of years –even with our present technological advances.

Yet this humanistic calculation does not take into account the power of the imminent, heavenly rainstorm. In the first Pentecostal outpouring, which the Bible characterizes as a “moderate” outpouring (see Joel 2:23) a roomful of people were empowered and commissioned to carry the Gospel message to the entire world. Fueled by the power of Pentecost, the Early Christians reached the entire then-known world with the Gospel message in a very short amount of time.

And He (Christ) said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after Adonai had spoken unto them, He was received up into heaven, and sat on the right hand of Elohim. And they went forth, and preached every where, Adonai working with them, and confirming the word with signs following... (Mark 16:15-20).

Talk about a flash of heavenly lightning! This first outpouring of the Holy Spirit revolutionized the world! But, in the final Pentecost, *Elohim's* gathering rainstorm will be fully unleashed upon the world. What would have taken hundreds of years to accomplish -even with technology- will happen with lightning speed through the power of the Holy Spirit.

...Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For He will finish the work, and cut it short in righteousness: because a short work will Adonai make upon the earth (Romans 9:27-28).

By the ultimate fulfillment of Pentecost, this heavenly lightning will flash upon the earth with such dazzling brilliance that every sin-darkened corner will be bathed in its beauty.

Does this sound like a message we should do away with, claiming that this holy day was fulfilled at the Tree of Calvary? Such an idea is wholly without Biblical merit. The very experience we most need to finish the work upon the earth is foreshadowed in this sacred day. No wonder our *Torah*-Giver instructed His people to keep it in every generation until the end of time.

And ye shall proclaim on the selfsame day (Pentecost), that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations (Leviticus 23:21).

There can be no doubt that the rainstorm of the century –of the millennia- is coming. The Latter Rain will fall and the heavenly lightning will strike. The only question is: Will the lightning strike you? Are you preparing your soul temple to receive the outpouring of the Holy Spirit? Are you becoming a

channel through which heaven's power may reach the darkest corners of this old world?

Now is the time to become a channel through which the heavenly lightning will flash. Now is the time to shake off every piece of Laodicean insulation. The rainstorm is coming. Get ready to receive it that you may have a powerful part in the work of carrying the gospel to the entire world!

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek YHWH, till He come and rain righteousness upon you (Hosea 10:12).

Chapter 11 Summary

- The experience of Pentecost will only fall upon those who have first accepted the message of Passover, have experienced the cleansing process exemplified in the Feast of Unleavened Bread, and have become the righteous first fruits of the harvest to come.
- These “First Fruits”, also known as the 144,000, are a special group of *Elohim's* people, which will carry the last message to the world and bring in the final harvest.
- Pentecost is an annual holy day that takes place during the third month of the Biblical year – which falls during June in a modern calendar.
- Pentecost is to be kept like a Sabbath. Its focus is the acceptance of all Biblical doctrine while prayerfully awaiting the final outpouring of the latter rain.
- Because of its refreshing and revitalizing qualities, the outpouring of the Holy Spirit is likened to rain.
- When the Early Rain of the Holy Spirit, upon Pentecost, was poured out upon the disciples, they were empowered to speak languages they didn't know, to drink poison without being harmed, to heal the sick and

to raise the dead. Most importantly because of Pentecost, a roomful of people was empowered to spread the Gospel to the entire world.

- Each year, as we observe Pentecost, we look forward to the final outpouring of the Holy Spirit, and we do a Spirit-lead self-check to see whether we are becoming lightning insulators or lightning channels.
- If we are to receive the Pentecostal experience, we will be preparing for it now by loving and embracing all Biblical truth.

Chapter 12

Three Angelic Messages and a Fourth!

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory (Revelation 18:1).

Having Biblically established the fact that doctrine will play a vital role in the final outpouring of the Holy Spirit, we will now delve more specifically into the content of this final doctrinal message.

The three angels' messages of Revelation constitute a vital portion of end-time doctrine. These three angels with their heavenly messages are recorded in Revelation chapter fourteen.

The First Angelic Message:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear Elohim, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters (Revelation 14:6-7).

Presented previously, the preaching of the everlasting gospel to the entire world is one of the important developments that must take place prior to our Saviour's return. (See Matthew 24:13-14.) Thus, the reference in this text to the preaching of the everlasting gospel to every "nation, kindred, tongue and people" serves as a time-placement for this angelic message.

Part of this final doctrine, the first angel's message will shine so brightly upon the earth that every corner will be bathed in the piercing light of this truth.

What is this first angel proclaiming? It is a four-part message: (1) Mankind is called to fear *Elohim* (2) and give glory to Him. In addition, the angelic message contains a warning: (3) The hour of His judgment is come. Finally, (4) we are commanded to worship *Elohim* as our Creator. (See Revelation 14:6-7.)

What does this four-part message mean? To begin, let us examine the command to “fear *Elohim*.” Initially, it may seem that mankind is being instructed to be afraid of *YHWH*. While tremendous awe and respect are entirely appropriate, abject terror toward *Elohim* is not what this first angelic message is intending to evoke.

A study of this “fear” will lead one to rather conclude, that the term “fear *Elohim*” is an instruction to espouse wisdom through obedience to His holy Law. In fact, the Scripture teaches that fearing *Elohim* IS keeping His *Torah*.

The fear of YHWH is the beginning of wisdom: a good understanding have all they that do His commandments... (Psalm 111:10).

Now these are the commandments, the statutes, and the judgments, which YHWH your Elohim commanded to teach you, that ye might do them in the land whither ye go to possess it. That thou mightest fear YHWH thy Elohim, to keep all His statutes and His commandments...(Deuteronomy 6:1-2).

Let us hear the conclusion of the whole matter: Fear Elohim, and keep His commandments: for this is the whole duty of man (Ecclesiastes 12:13).

The second part of the first angelic message is to “give glory” to *Elohim*. The meaning in this portion of the message is actually related to the first injunction to “fear *Elohim*.” As we have seen that the Scripture teaches that we fear *Elohim* through obeying His holy Law, so in the same manner we also give Him glory. Biblically, the only “good works,” are those that are in perfect harmony with the expressed will and ways of *Elohim*.

Let your light so shine before men, that they may see your good works, and glorify (give glory to) your Father which is in heaven (Matthew 5:16).

Thus, the first angelic message is a command to obey every word of *Elohim* –all His commandments, statutes, and judgments (see Malachi 4:4). By the indwelling of the Holy Spirit, man may be empowered to walk in full obedience to His holy Word. Thus, the first angel proclaims the high Standard to which every man will be judged.

On the Judgment Day, the first angel warns, we will be measured against the Divine Standard. Our works are categorized as “good” if they are done in obedience to heaven's commands. However, disobedient works are classified as “evil”.

For Elohim shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (Ecclesiastes 12:14).

Again, as this angel announces that the judgment is so imminent, we are given a reason to believe that this angelic message is one of the last doctrinal messages to be given just prior to the end of the world.

What is the heart of this first angelic message? It is a reminder -a proclamation- that all who would spend eternity in a Law-abiding and perfect universe will be keeping *Elohim's* Law.

Nevertheless, the first angel does not simply enjoin general Law-keeping for his message specifically highlights a special portion of that Law. His final command is to “worship” *Elohim* as our Creator. How do we specifically worship our Creator? There is only one part of the Law that has to do with the worship of *Elohim* as our Creator. The Fourth Commandment presents the Seventh-day Sabbath as a sign of *Elohim's* creative authority.

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the Seventh day is the Sabbath of YHWH thy Elohim: in it thou shalt not do any work...(Exodus 20:8-10).

Clearly this text points to the seventh day of the week as being a day of rest. But, perhaps the connection between keeping this day holy and honoring *Elohim* as our Creator may not yet be obvious. The connection is made in the next verse. Here we are given the reason why we are to rest.

For in six days YHWH made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore YHWH blessed the Sabbath day, and hallowed it (Exodus 20:11).

Thus, we find that the first, end-time, angelic message is not only about wholly keeping the *Torah* (commandments and statutes), but also specifically remembering the Sabbath of the fourth commandment. Considering that there are relatively few Christians who believe in keeping the *Torah*, and arguably just as few who keep the seventh-day Sabbath, this first angelic message will be nothing short of earth shattering to the majority of the world.

With this first message in mind, we may now return to Revelation chapter fourteen to view the second angelic message.

The Second Angelic Message:

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication (Revelation 14:8).

In the ancient world, Babylon was a place renowned for sun worship and idolatry; but why would an ancient and out-dated city be referred to in an end-time angelic message? John Daniel, author of The Grand Design Exposed, refers to the Babylonian religion as the basis for all the false religious systems in the world today.

The city of Babel, later to become old Babylon, was the origin and fountainhead of all organized 'higher' learning. They studied the heavens and invented astrology, numerology, and the zodiac... It was here that the Babylonian elite developed their Illuminated Mystery Schools into a system of high priest god-kings (Pontifex Maximus) to rule over the masses... Old Babylon became the 'prototype' that affected and influenced every civilization, of every culture, in every nation, on every continent of this earth... The initiates, when fully 'Illumined,' always come away with a Plan... to dominate the world (p. 121).

The idea that the fallen Babylon, referenced by the second angel in Revelation chapter fourteen, is a symbol of a false religious system, rather than a physical place, is supported in Scripture in the seventeenth chapter of Revelation.

In this chapter, Babylon is the name of a Jezebel-like woman who sits upon a scarlet-colored, seven-headed Beast. She is clearly not on a godly woman, for she has become drunk by consuming the blood of the saints. This is a symbol of a persecutory power. This lavish woman is a killer of *Elohim's* people.

...And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Y'shua... (Revelation 17:3-6).

But the Bible is not referring to some world-dominating, highly evil female. A woman, in Bible prophecy represents a church or religious system. In Revelation, there are two women. One is the pure Bride of Christ, as represented by His people. The other woman is a hellish religious system, which rides on the satanic (see Revelation 12:9) dragon, joining the devil in persecuting and destroying the saints.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of Elohim, and have the testimony of Y'shua Christ (Revelation 12:17).

As the remnant of a bolt of fabric is the very last of that fabric, so the remnant of *Elohim's* church is His people who live in the end of time. They are the last of *Elohim's* people in the

stream of earth's history, since they will live to see the end of the world.

With this brief background established, regarding the Babylonian system of false worship, we may now examine the second angel's message with deeper understanding.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication (Revelation 14:8).

The heavenly announcement that Babylon is fallen is a joyous news flash for *Elohim's* people. For this message pronounces the final downfall of that old system of satanic worship which persecuted the people of *Elohim* in every age. In the chapter titled, "The Battle of the Little Big Horn," the full identity of this false religious system will be Biblically revealed. For the purposes of this chapter, however, we are now ready to press on to the third angel's message.

The Third Angelic Message:

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of Elohim, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of Elohim, and the faith of Y'shua (Revelation 14:9-12).

Blasting their final messages to the world, the three angels speak with tremendous unity. The first angel points mankind to the Law of *Elohim* and reminds that this is the Standard to which every person will be judged. The second angel heralds *Elohim*'s true Kingdom while the false god of this world is falling. Finally, the third angel pronounces judgment upon any and all people who have allied themselves against the government of heaven. These will be eternally destroyed. On the other hand, through the same faith that Y'shua displayed, those who keep the Law of *Elohim* and are victorious Christians are counted as saints.

Truly these three angels bear a vital message that is meant to specifically warn those who live at the end of time. Nonetheless, while their messages are brilliant and full of truth, these angels are not bearing the messages that lighten the whole earth in the final appeal to mankind.

There is another angel to follow the three. It is the fourth angel of Revelation chapter eighteen. And it is this angelic message which is so dazzling in its unveiled blaze of truth that all the earth, even the darkest and most sin-filled recesses, are bathed in its unmitigated glory.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory (Revelation 18:1).

This fourth angel's message is the one which, when proclaimed upon the earth, is the doctrinal preparation for the final outpouring of the Holy Spirit in the Latter Rain. Those who accept the message of the fourth angel, will be prepared to take *Elohim*'s gospel message to every corner of the globe with great power, "lightening" the earth with heavenly glory. On the other hand, those who reject this angelic message will receive the plagues.

What is this powerful last message that will be proclaimed upon the earth prior to the plagues? Let us take a closer look at the second verse of Revelation chapter eighteen.

The Fourth Angelic Message:

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and Elohim hath remembered her iniquities (Revelation 18:2-5).

It is interesting to note that the message of the fourth angel embodies all the messages of the former three angels. The fourth angel again gives the pronouncement of Babylon's fall. In addition, *Elohim*'s coming judgment is heavily suggested in the statement that He "hath remembered her iniquities." When *Elohim* forgives us for our iniquities and cleanses us from all unrighteousness (1 John 1:9), He willingly chooses to no longer remember our sins. This is a wonderful expression, which shows the depth of our heavenly Father's forgiveness.

This is the covenant that I will make with them after those days, saith Adonai, I will put My Laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more (Hebrews 10:16-17).

Thus, Babylon, and those associated with her are in dire straights in the fourth angel's pronouncement. They do not receive heavenly pardon. They will indeed partake of the

plagues as *Elohim* rains His judgments upon all who reject His holy Law.

But, the Law of *Elohim* is not just suggested, it is spotlighted in the fourth angel's shout. All are called to *"come out of her (Babylon), My people, that ye be not partakers of her sins..."* If we would not be "partakers of her sins," we must know what the sins of Babylon are. By implication, the fourth angel directs mankind's attention to the Law of *Elohim*, for sin is only known through the holy Law. *"For by the Law is the knowledge of sin"* (Romans 3:20).

Thus, the fourth angel seems to be reiterating the light of the past three angels. How then can his message be so special that it lightens the whole globe in dazzling truth? The implication in Scripture is that this angel is the brightest of all. This is implied in the fact that the other three angels are not Biblically recorded as lightening the whole earth. How then can this angel who is merely restating the messages of the other angels be so much brighter? Light is truth. Through the love of the light, or the truth, the heart is transformed and the darkness of sin is dispelled.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in Elohim (John 3:19-21).

Following the Scripturally supported teaching that truth is light, we conclude that the fourth angel is brighter because his message contains more light or is a fuller message of truth. Thus, the message of the fourth angel will herald the Sabbath, giving greater light to the meaning of the fourth

commandment. In addition, the fourth angel's message will proclaim Babylon's fall with even greater clarity, as will later be explained in great detail. This message will shed even more light on what is the mark of the Beast and how to avoid receiving it. And finally, this angelic message will shed further light on *Elohim's* holy Law and on our responsibility to keep it in His power.

Truly, now that we have examined what the message of the fourth angel will contain, we are ready to delve into each dazzling aspect of it, allowing its heavenly light to shine forth with Bible-based clarity. The dazzling added light of the fourth angel will be dealt with in the next chapter.

Chapter 12 Summary

- There are three angelic messages, which will be proclaimed at the end of the world, as recorded in Revelation chapter 14.
- These three angels point mankind to the holy Law of *Elohim*, requiring obedience to it. In addition, they warn of being part of the false religion of Babylon. Finally, they proclaim the end of all who partake of Babylon's sins – the plagues.
- The fourth angel comes after these three. His message embodies theirs, yet his has more light.
- Light represents truth. Thus this fourth angel is brightest because he will proclaim aspects of the Law, the Sabbath, how to avoid the mark of the Beast, and what will bring about the fall of Babylon with added dimensions of truth, not previously seen.

Chapter 13

The Glorious Light of the Fourth Angel

And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues (Revelation 18:4).

Of all the subjects in the Bible, the fourth angel's message is arguably one of the most awesome. The message of the fourth angel is the very last teaching to be proclaimed upon the earth. Revelation is basically a chronological book. Thus, the fourth angel's message will be given just prior to the outpouring of the plagues.

Thus far, the importance of the Law of *Elohim* has been the theme of study. From the outset, we have magnified the Law, discussed the message of the Law, and have examined its fuller implications in the lives of *Elohim's* last-day people. However, the connection between the fourth angel's message and the Law of *Elohim* has not been fully established. As will now be explained, the message of the fourth angel is the Law of *Elohim* in its fullest magnification. It is also the testimony of the moon, the foundation upon which Christ's Bride stands, in Revelation chapter twelve.

In the light of the fourth angel, the Law of *Elohim* and our responsibility in keeping it stands out with greater illumination. This special and added light; which is to shine upon the entire Law, the fourth commandment, receiving the mark of the Beast, and the call to come out of falling Babylon; was to be proclaimed at the end of the world.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand (Daniel 12:3-10).

As we are now, Biblically able to unlock the mystery of the fourth angel's dazzling truth, we are faced with a powerful conclusion: our old world is quickly coming to an end. The day the people of *Elohim* have waited for these past centuries is coming with wondrous speed. The three angels are already speaking and the cry of the fourth is now beginning to break over the whole Earth.

Adding even greater significance to this subject of study is the fact that the acceptance of the fourth angel's message lays the necessary doctrinal foundation, for receiving the final outpouring of the Holy Spirit at Pentecost. Conversely, rejection of it leaves one in line to receive the outpouring of the plagues.

How stands your soul, dear Reader? Will you receive the message of the fourth angel and thereby prepare to join those who proclaim this last message with great power and receive the outpouring of the Holy Spirit in the Latter Rain? Or, will you be among those who reject this enlightened message and thereby become a partaker in the judgments of *Elohim*?

As you consider this most vital of all questions, we will now prayerfully delve into the beautiful added light, which shines in the message of the fourth angel.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and Elohim hath remembered her iniquities (Revelation 18:1-5).

As has been established in the previous chapter, the fourth angel's message encompasses the first three angels' proclamations. Yet the fourth angel presents these same messages with added light. So great is this added light that it sends the dazzling truth everywhere, lightening the whole sin-darkened world with heavenly glory. Thus, to begin to delve more deeply into the fourth angel's cry, we must first review the former three angels' messages.

Angel #1: Keep the Law of *Elohim* and honor *Elohim* as our Creator by resting upon His holy Sabbath.

Angel #2: Babylon is fallen. (This concept will be fully addressed later.)

Angel #3: There are two groups of people upon the earth. The first group is part of Babylon. These receive the mark of the Beast and will partake of the plagues. The second group is the people of *Elohim*. These are people who keep

the commandments of *Elohim* and have the faith of Y'shua to be overcomers.

Now let us consider what added information the fourth angels' message will contain about each of these angelic announcements. We will begin with the message of the first angel.

The first angel announced that we are to "Fear *Elohim* and give glory to Him." This, as we have already discussed in the previous chapter, is a command to obey *Elohim*'s holy Law. But there is another dimension of Law-keeping truth, which is added in the fourth angel's message. The Law of *Elohim* is much more than most Christians believe it to be. While many think the Law only refers to the Ten Commandments, the Bible teaches that the Law is the entire *Torah* – or the first five books of the Bible.

Thus, while during the period of time when the first angel's message was initially understood, the Law was seen to be the Ten Commandments. The light of the fourth angel shines additional light upon the statutes and judgments, encompassing them within the holy Law as well.

Now these are the commandments, the statutes, and the judgments, which YHWH your Elohim commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear YHWH thy Elohim, to keep all His statutes and His commandments... (Deuteronomy 6:1-2).

One may wonder how this can be a specific end-time teaching when it was clearly present in the ancient *Torah* (as Deuteronomy is part of the *Torah*). Our spiritual forefathers such as Abraham, Isaac, and Jacob, understood the Law to be the entire *Torah*. The reason the Biblical definition of the Law is a vital end-time truth is that, while it once was common

knowledge, the definition of the Law and our duty to keep it has fallen under Satan's frenzied attacks against the holy government of *YHWH*.

The Bible teaches us that *Elohim's* people will be directing men's minds back to the teachings of our spiritual forefathers at the end of time. Light, which had once shone upon the earth, will shine even more brightly in the latter days.

This message of turning back to the old ways that were established by *Elohim* is the message of Elijah. Elijah's message was first given by the prophet Elijah himself, at a time when Israel had sunk deeply into idolatry. They were no longer worshipping the *Elohim* of their fathers. Israel had backslidden into worshipping Baal. (See 1 Kings chapter 18.)

To get their attention and to display the truth that *Elohim* is the only One who provides for the children of men, *Elohim* caused the rain and dew to stop. For three years not a drop of water fell. The parched ground ceased to yield her fruit. The idolatrous Israelites suffered. Elijah stood before king Ahab, the wicked leader of Israel, and commanded that all the people be gathered on Mount Carmel for a supernatural showdown of the gods.

There were nine hundred and fifty priests representing the false god, Baal (See 1 Kings 18:19). Standing loyally upon mount Carmel, Elijah alone represented the will and ways of *YHWH*. But Elijah was undaunted by being in the minority. Instead, he threw a strong challenge to the people.

And Elijah came unto all the people, and said, How long halt ye between two opinions? If YHWH be Elohim, follow Him: but if Baal, then follow him (1 Kings 18:21).

Even in the face of such an opportunity to demonstrate loyalty to *Elohim*, the people were abominably silent. Some were no doubt convinced that Baal was the true god. Others were likely quiet because they weren't sure who was god anymore. Still more were paralyzed, fearing to go against the popular majority.

Elijah responded to the silence of Israel with a spectacular demonstration. He gave the prophets of Baal the opportunity to be first. They were told to set up an altar and place a bullock upon it. Everything was to be present for the sacrifice except fire. Then, these false prophets were to call upon their vacuous Baal, beseeching him to send fire to consume the sacrifice. It was determined that whichever god responded, by raining fire from heaven, would be henceforth worshipped as the true *Elohim*.

The people all agreed that it was a good test. Fire falling from heaven, after all, was an undeniable demonstration of deity. Hence, the prophets of Baal began their dances. They shouted. They cut themselves. They howled. They bled. All morning long they cried to Baal. But no fire came. By the afternoon, Elijah began to taunt the false prophets for their lack of spiritual perception, clearly demonstrating that Baal was a fake.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked (1 Kings 18:27).

With renewed vigor the false priests continued to shout and cut themselves until their blood gushed out, spilling upon the parched ground. (See 1 Kings 18:28.) Elijah continued to taunt them and stand close watch upon them. No tricks of fire lighting were to be allowed.

Finally, the day drew to a close. It was the time when *Elohim's* loyal people offered the evening sacrifice. Elijah raised his hand and called a halt to the futile dances and shouts. Now, he would irrefutably reveal the true *Elohim* to the people.

What happened next was as powerful as its preceding events had been pitiful. Elijah had the broken-down altar of *YHWH* reconstructed. Scattered stones were replaced until the altar stood, as it once had when the people sacrificed to *Elohim* upon it. The wood was placed on top of the altar, and upon that, the bullock. The altar seemed finished, the sacrifice was finished; but Elijah wasn't finished. There was to be no doubt that this fire would come from heaven. Elijah ordered several young men to dig a trench around the altar. Next bucket after bucket of precious water was poured upon the wood, bullock and rocks until it flooded down and overran the trench.

Soaked, and beyond any suspicion of human sleight-of-hand, the altar of *YHWH* stood a spectacle upon the mountain, as Elijah prayed.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, YHWH Elohim of Abraham, Isaac, and of Israel, let it be known this day that Thou art Elohim in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O YHWH, hear me, that this people may know that Thou art YHWH Elohim, and that Thou hast turned their heart back again (1 Kings 18:36-37).

Heaven's response was instant. The air sizzled at the flash of flame that fell from the sky. The supernatural fire licked up the water-soaked sacrifice. It burned the wet wood. But it didn't stop there. The fire incinerated the stones of the altar and licked up every drop of water in the surrounding trough. The

people fell back, stunned. Then they cried with complete conviction, "*YHWH, He is Elohim; YHWH, He is Elohim!*" (1 Kings 18:39).

Elijah had stood powerfully for *Elohim*. In the face of idolatry and great wickedness, he had been a true witness pointing out the false religion and directing men's hearts to the true *Elohim* again. This is the Elijah message. Elijah, however, was not the sole preacher of this special message of repentance and loyalty. Preparing the way for Christ's ministry, John the Baptist gave the Elijah message.

And many of the children of Israel shall he (John the Baptist) turn to YHWH their Elohim. And he shall go before Him (Christ) in the spirit and power of Elias (Elijah), to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for Adonai (Luke 1:16-17).

The fourth angel's message re-establishing statute keeping as part of Law keeping, while an ancient message, is still a vital end-time truth. The connection to this message being proclaimed specifically at the end of time is firmly established in the Elijah message, Not only was it given by John to prepare the people to receive Christ the first time, the Elijah message will be proclaimed to prepare people for Christ's Second coming.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YHWH (Malachi 4:5).

What will be the Elijah Message at the end of the world? It is the first part of the fourth angel's message. The end-time Elijah Message is that the true saints of *YHWH* will keep the commandments and statutes. Through it, we are to be brought

to remember the “Law of Moses,” the knowledge of which has been hidden for centuries.

Remember ye the Law of Moses *My servant, which I commanded unto him in Horeb for all Israel, **with the statutes and judgments** (Malachi 4:4).*

The Bible teaches that the *Torah*, including the commandments and statutes was the Law that Abraham kept. “...*Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.*” (Genesis 26:5) We demonstrate that we are Abraham’s spiritual seed (see Galatians 3:29) by doing the “*works of Abraham*” with the same faith that activated this father of the faithful.

In proclaiming the holy Law in its entirety, those who give the fourth angel’s message to the world will; as did Elijah of old: expose idolatry; return human hearts to the pure faith that Abraham, Isaac and Jacob embraced; and restore us in obedient loyalty to *Elohim*.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YHWH: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (Malachi 4:5-6).

As the first angel proclaimed the necessity of obedience and loyalty to *Elohim*’s holy Law, so the fourth angel will uplift the Divine Standard. Just as the Bible foretold, this additional light that is new to us will turn our hearts back to the knowledge of truth held by our spiritual forefathers.

What is the fourth angel’s added light regarding the message of obedience to the Law of *Elohim*? It is the message of the “old paths” being restored in our hearts. No longer teaching that the

Law is only the Ten Commandments, the fourth angel will be proclaiming obedience to the entire *Torah*!

As we have studied, the message of the first angel contains more than a general reference to the keeping the Ten Commandments. By charging mankind to worship *Elohim* as our Creator, the Fourth Commandment is singled out and given a special highlight.

While the first angel generally highlights the Sabbath, the fourth angel sheds added light found in the statutes. The Fourth Commandment requires that the Seventh-day be kept holy, but the statutes enjoin *Elohim*’s people to keep the annual Sabbaths holy as well. Regarding the Sabbath issue, this is the brighter light, which shines in the fourth angel’s message.

Sabbath-keeping, as will be Biblically explained later, will be the heart of the issue in the final Battle of Armageddon. Thus, the highlight, which the first angel places around the Sabbath issue, is indeed heightened in the light flashing from the fourth angel. *Elohim*’s people will come to understand that honoring His holy days proves their loyalty to the true God.

There remaineth therefore a rest (this “rest” is the Sabbath – see verse 4) *to the people of Elohim. For he that is entered into His rest, he also hath ceased from his own works, as Elohim did from His. Let us labour therefore to enter into that rest... (Hebrews 4:9-11).*

Elohim’s loyal people will be the ones proclaiming these heaven-born messages, the heart of which will be the Sabbath truth enlightening the earth in the last days. For the Bible teaches that the priests are going to be giving these messages to their fellow man.

And they (the priests – see verse 15) *shall teach My people the difference between the holy* (true religion of

Elohim) and profane (false religion of Babylon), and cause them to discern between the unclean and the clean. And... they shall keep My laws and My statutes in all mine assemblies; and they shall hallow My Sabbaths (all of them) (Ezekiel 44:23-24).

This is not referring to the Levitical priesthood. This may be Biblically proven from the fact that the priesthood was taken from the Levites and given to all the true followers of *Elohim* after the Tree of Calvary. (See Revelation 1:6 and Revelation 5:10.)

It will be *Elohim's* Bride, the 144,000, who are the mouth pieces proclaiming this angelic message with the Pentecostal power of the Holy Spirit. The pure woman herself will give the lightning charged message, which rebukes the demonic woman riding upon the dragon.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Revelation 22:17).

Proclaimed by *Elohim's* Spirit-lead people and embedded within the fourth angel's call, is the last offer of eternal life to the dying planet. The invitation to "come" is extended to every earthly corner. Those who respond will be restored to loyalty to *Elohim* in keeping His holy Law.

Just as it was in Elijah's day, the lifeless dregs of idolatry are revealed to be without truth. With piercing clarity the light flashing from the Word of *Elohim* will penetrate every heart. Like a sword it cuts into the soul slicing away at falsehood and satanic sophistry.

For the word of Elohim is quick, and powerful, and sharper than any two-edged sword, piercing even to the

dividing asunder of soul and spirit, and of the joints and marrow...(Hebrews 4:12).

The fourth angel's light will not be a pleasant message. Just as the light of the sun is painfully dazzling to the one who emerges into it from a dark room, so the heavenly truth will reveal our human failings with glaring clarity. This process will be painful to many.

In Matthew chapter ten, Christ warned that the choice between obeying the complete will of *Elohim* and following one's own carnal lusts will be so divisive that no one will be left on the fence. We will all either be wholly *Elohim's* or wholly the dragon's. Many family members will be allied on opposing sides in this last spiritual conflict.

Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household (Matthew 10:32-36).

As the truth continues to divide, darkness and light will become starkly laid out in conspicuous contrast. The presence of truth is a scathing rebuke to those who hold on to their love of Babylon. These sin-darkened minds find the presence of those who love *Elohim's* Law to be a continual prick. They shrink back from the reproof of the light-bearers.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth

evil hateth the light, neither cometh to the light, lest his deeds should be reproved (John 3:19-20).

No matter how unpopular the dazzling light of truth may be, all who are loyal to the true *Elohim* carry it bravely. They proclaim it loudly, in the Spirit and power of Elijah. Through them, the fourth angel's message shines to all. It is a message to walk in the light. All are invited to live by the truth in the Word of *Elohim*. Each person is called out of darkness and into obedience to the entire holy Law.

Let no man deceive you with vain words: for because of these things cometh the wrath of Elohim upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in Adonai: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto Adonai. And have no fellowship with the unfruitful works of darkness, but rather reprove them (Ephesians 5:6-11).

This is the first part of the glorious light, which shines from the message of the fourth angel. Through the fearless proclamation carried by *Elohim's* obedient people, many will be brought to accept and embrace the entire truth.

In this chapter we have only dealt with the first part of the full, dazzling truth presented in the symbol of the brilliant fourth angel of Revelation chapter eighteen.

We have addressed how the First Angel's Message will be magnified in clarity. As the Fourth Angel's Message reiterates the necessity of keeping the Law, greater light is shed upon this meaning. The entire Law of commandments and statutes are proclaimed. All of the Sabbaths, from the weekly to the annual holy days, are uplifted as divinely inspired days of blessing to

man. The Spirit moves the message, and with the power of Elijah mortal hearts will be moved to stand in complete loyalty to their Creator.

Up to this point, nothing has been said about the Fourth Angel's light enhancing our understanding of the mark of the Beast. That portion of the Fourth Angel's Message has not been forgotten or overlooked. Rather, it will be discussed in great detail later.

For now, however, the subject of Sabbath-keeping has been raised in the message of the first and fourth angels. With the knowledge that the statutes are part of the holy Law, the importance of honoring our Creator through keeping the annual Sabbaths, as well as the weekly Sabbath, is made even more apparent.

Already we have discussed the tremendous blessings to be gained through keeping the Passover, the Week of Unleavened Bread, First Fruits, and Pentecost. Now, we are ready to proceed to the next of the annual holy days: The feast of Trumpets.

Chapter 13 Summary

- *Elohim's* loyal people give the 4th angel's message.
- The message of the 4th angel gives greater information and insight to the Law, the Sabbath, how to avoid receiving the mark of the Beast, and what it means to come out of Babylon.
- The 4th Angel's Message sheds greater light on the first angel's injunction to keep the Law by revealing that the Law encompasses both the commandments AND the statutes.

Chapter 14

Lift Up the Trumpet

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins (Isaiah 58:1).

As we continue in our study of the Law of *Elohim*, specifically targeting the annual Sabbaths, we find that the yearly holy day to follow Pentecost is the Day of Trumpets. The first of the autumn festivals, the Feast of Trumpets, fell on the new moon (the first day of a Biblical month is always a new moon) of the seventh month, which occurs during October on the modern calendar.

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein... (Leviticus 23:24-25).

A very interesting term appears in Leviticus chapter twenty-three in reference to the Sabbaths. These holy days are proclaimed to be “holy convocations.” The fact that they are all “holy convocations” is made clear at the beginning of this chapter:

Speak unto the children of Israel, and say unto them, Concerning the feasts of YHWH, which ye shall proclaim to be holy convocations, even these are My feasts (Leviticus 23:2).

There is a great deal of meaning in the word “convocations.” In the Strong’s Exhaustive Concordance, we find that the original Hebrew word, from which “convocations” is translated, is *miqra* (mik-raw) (#4744). *Miqra* means: “a public meeting, an assembly, and a rehearsal.” Hence, we find that the holy days are not just times to come apart from our daily labor, meeting together with like-minded brethren. These Sabbaths are also given as rehearsals!

In the verb form, to rehearse something is to “repeat the words of another, or of a written work” (Noah Webster’s 1828 Dictionary). However, in the noun form, a rehearsal is a practice session prior to the actual event. Used in a sentence, it might appear this way: “We will hold five rehearsals of the play prior to the performance.”

A rehearsal (in the noun form) without a performance has no purpose. Its whole function is to prepare the participants for a coming event. So it is with the Sabbaths. They, according to Leviticus twenty-three, are rehearsals. As such, the holy days must point to and prepare us for a final event. By keeping the holy days, the participants are prepared for the final event, which the rehearsal foreshadowed.

Before we probe into the significance of the rehearsal of the Day of Trumpets, let us re-examine each of the previously discussed holy days in this context. Is the Seventh-day Sabbath a rehearsal of something? According to Leviticus twenty-three verse two, the weekly Sabbath certainly is a rehearsal. This is clearly demonstrated by the fact that the Seventh-day Sabbath is listed among the other holy convocations –rehearsals. What then, does the Seventh-day Sabbath rehearse?

During the hours of the Sabbath, we symbolically unplug from our daily worldly concerns. The Sabbath-keeping home effectively says, “We don’t need the world’s money or worries.

Our communion with *Elohim* is sufficient to sustain us.” For this twenty-four hour period, the worship of *Elohim* is our all-encompassing focus. All worldly concerns disappear. This mind-set is a rehearsal of what our experience will be in the kingdom of *Elohim*.

Just as we are to be completely focused upon the Eternal world during the hours of the Sabbath, so in eternity we will not waste a single brain cell remembering this old sin-sick world.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy (Isaiah 65:17-18).

The rehearsals are so true to form that they not only teach what to expect; they also point to the time of each fulfillment. Passover was, in part, the rehearsal of Christ’s death (It is also, as has already been presented, a rehearsal preparing us for the marriage supper of the Lamb). Not only does it teach the participants the meaning of salvation, it also points back to the day upon which Christ actually died. In the year 4029 (or 31 C.E.), our Saviour, the perfect and sinless Lamb, actually died on the day of Passover.

Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified (Matthew 26:2).

Thus, on the very day pointed to by the rehearsal, the fulfillment of the promise, which Abraham taught to Isaac, was complete. “...*Elohim* will provide HIMSELF a lamb” (Genesis 22:7).

This pattern following the day of the rehearsal to its exact day of fulfillment is continued throughout the spring feasts.

Pentecost is no exception. While we are still waiting for the final fulfillment of the outpouring of the Holy Spirit in the Latter Rain, the Early Rain experience, which fell upon the disciples, has already come once before. When did the tongues of fire sit upon the heads of the praying disciples to anoint them with heaven’s power? It didn’t occur on just any day at any random prayer meeting, rather it happened on the actual day of Pentecost.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

For those of us who are looking forward to the exciting events to which these rehearsals ultimately point, the timing of the annual Sabbaths is as important as their messages.

For what, then, is the Day of Trumpets a rehearsal? To answer this question, we must examine every stage of the rehearsal. Trumpets were sounded throughout this special festival. From the blowing of trumpets, the day was given its name. It is significant to note that ancient Israel was called to assembly by the clear tones of two silver trumpets.

Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly... (Numbers 10:2).

These trumpets were made of silver to ensure a clarion call that was distinctive and crystal clear. In this way the people were called together to worship.

With great spiritual significance, these two trumpets represented *Elohim's* mingling of **justice** with **mercy**. Had there been one trumpet blasting alone, the rehearsal might have given either a false sense of security through conceptualizing mercy without judgment; or it might have suggested a hopeless view of *Elohim's* judgment without mercy. In the clarion duet, however, a pure and perfect truth comes forth: judgment and justice, walk hand in hand with mercy and truth.

Justice and judgment are the habitation of Thy throne: mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound: they shall walk, O YHWH, in the light of Thy countenance (Psalm 89:14-15).

But, while our heavenly Father is abundantly merciful and abounding in forgiveness, His gift of grace will come to an end. As He has warned us in the *Torah*, “*My Spirit shall not always strive with man...*” (Genesis 6:3). The mingling of justice and mercy ends on the Day of Atonement for, as will be later be presented, this marks the end of grace extended to the world.

Ten days prior to the Day of Atonement, the Day of Trumpets began the interim period known as the Days of Awe. These ten days are rehearsals, which point to the days of *Elohim's* trumpeted judgments. During the Day of Trumpets, the children of Israel were to search their hearts and make preparation for the imminent coming of the Day of Atonement, the most solemn day of the year. Thus, these Days of Awe were a time of solemn soul-searching in preparation for the final Judgment and Atonement.

For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people (Leviticus 23:29).

Elohim's use of numbers is always significant. Therefore, it is interesting to note the number of the Days of Awe. There are exactly ten days between Trumpets and Atonement. Given the connection between the Law and the light of fourth angel, it may be that each of the Ten Commandments will receive a special highlight during each of these ten days.

Certainly, *Elohim's* Law is a vital part of our spiritual inspection. Frequent soul-searching is necessary to Christian growth. As Paul exhorted, “*Examine yourselves, whether ye be in the faith; prove your own selves*” (2 Corinthians 13:5). Accordingly, during this time, the prayer of *Elohim's* people is to be the same as David's plea in Psalm chapter one hundred and thirty-nine.

Search me, O Elohim, and know my heart. Try me and know my thoughts. And see if there be any wicked way in me. And lead me in the way everlasting” (Psalm 139:23-24).

While each annual rehearsal of the Day of Trumpets should include soul-searching, one may yet wonder about the purpose being rehearsed through keeping this annual holy day. What great event are we being prepared for by keeping the Feast of Trumpets?

John, in the book of Revelation, was inspired to prophesy that there would be terrible plagues to fall with the sounding of seven spiritual trumpets.

And I saw the seven angels which stood before Elohim; and to them were given seven trumpets...And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets

prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up (Revelation 8:2-7).

The idea, that these trumpet-associated disasters or plagues follow Pentecost, is supported by the message of the fourth angel. This message that will be proclaimed with greater power upon the final fulfillment of Pentecost is: “*Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues*” (Revelation 18:4). The Fourth Angel’s Message is contemporary with the outpouring of plagues!

Those who reject this solemn call will taste of heaven’s judgments. These trumpeted judgments are the last call to mankind to turn from their sins and embrace salvation. When the first trumpet and its corresponding disasters begin to fall, every prior rehearsal of the Day of Trumpets will have reached its prophetic performance.

During the sounding of the first trumpet, mankind will be afflicted with “grievous sores.” Hail, fire, and blood will rain upon the earth, consuming one-third of all vegetation. (See Revelation 16:1-2 and Revelation 8:7.)

The plagues are the judgments of *Elohim* against those who have rejected His truth. On the other hand, the Bible teaches that the group of righteous people, known as the 144,000, will be “sealed” before these plagues fall.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living

Elohim: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Elohim in their foreheads. And I heard the number of them, which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel (Revelation 7:1-4).

Many wonder how they can reconcile the image of our loving *Elohim* with the just retributions meted out during the seven trumpets. Because *Elohim* is so consistently merciful and long-suffering, the devastation His power will bring to earth and lost mankind is called His “strange act.”

For YHWH shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act (Isaiah 28:21).

This tremendous death and devastation may appear to disprove the presence of heavenly mercy. In actuality, however, the fact that *Elohim* will go to any length to save even the most stubborn members of mankind exemplifies the Father’s tremendous love. Through their fear of this terrifying global pestilence, some who could be reached in no other way will be brought to repentance during this terrible time. Thus, through these horrific judgments, lives are spared from the impending final conflagration. “*And others save with fear, pulling them out of the fire...*” (Jude 1:23). These late converts are enabled to enjoy the riches of eternity through *Elohim*’s patience in pounding His message into their hardened hearts. Now, everyone who could be sealed for eternal glory will have been sealed.

Upon receipt of the heavenly seal, we are spiritually marked as forever His own. Those who are sealed, belong to *Elohim* and

are protected during the outpouring of the plagues. (See Revelation 9:4.)

Those who do not receive the seal of *Elohim* will taste of His righteous wrath in the terrible plagues to come. In the final fulfillment of the Day of Trumpets, *Elohim*'s judgments will be poured out in full measure upon those who will choose wickedness. Still, amidst the terrible devastation, remains the opportunity for repentance. The spiritual message of the two silver trumpets, from the annual rehearsal, is one of grace as well as righteous wrath.

Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath: their own way have I recompensed upon their heads, saith Adonai Elohim (Ezekiel 22:31).

When the second trumpet sounds, the next judgment falls. Having rained hail, fire, and blood, the oceans are now turned to blood. In this devastation, the aquatic creatures are cast upon the beaches in great rotting heaps. (See Revelation 16:3 and Rev. 8:8-9.)

The sounding of the third trumpet brings a curse upon the fresh water systems of the earth. All the rivers and drinkable water sources are turned into a vile cesspool of blood. (See Revelation 16:4-7 and Rev. 8:10-11.) Now, those who have sided with the evil woman of Revelation chapter seventeen and her beastly mount will really receive blood to drink. This the wicked have brought on themselves because they have been "drunk" with the "blood" of the "saints" and defiant against *Elohim*'s holy Law.

While they will be protected from the judgments of the trumpets, *Elohim* will permit some of His people to die, as martyrs, during the proclamation of the Fourth Angel's Message. For in so doing, some will be brought to the truth by

having witnessed the powerful testimony of the righteous as they "*resist unto blood.*" (See Hebrews 12:4.) But, even while permitting their lives to be taken for the purpose intensifying onlookers' conviction, *Elohim* is angered that His beloved ones have been harmed. He notes their faithfulness; He marks their witness; and, He claims them as His children. Just as earthly parents would burn with righteous indignation at any harm brought to their child, so *YHWH* is angered by the wicked slaughter of the people who are so precious to Him.

Precious in the sight of YHWH is the death of His saints (Psalm 116:15).

While *Elohim* desires that His people accept sleights and injuries with the same meekness that Christ took abuse, He will not be so gentle in dealing with their abusers. Those who have dared to touch *Elohim*'s children have effectively placed themselves in His line of wrath.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith Adonai (Romans 12:19).

Because wicked men have slain many of those who preached the truth of the Law, *Elohim* will rain blood upon their heads and give them blood to drink.

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Adonai, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy (Revelation 16:4-6).

The next trumpet pierces the air. Its clarion call shatters the heavens affecting the sun, moon and stars. Now the warmth of

the sun becomes unbearable and men are scorched. The moon turns blood red, and the stars fall in terrifying and devastating showers. (See Joel 2:31, Revelation 16:8-9 and Rev. 8:12.)

Four terrible trumpets have sounded, and three have yet to sound. The heavens and the earth are already shaken to their foundation. Death is everywhere, yet the judgments are not finished. So terrible is the experience of *Elohim*'s justice, that an angel pauses, after the fourth trumpet, to pronounce: "...*Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!*" (Revelation 8:13).

In the fifth trumpet's blast, some chopper-like locusts are unleashed upon the trembling planet. Terrible torment and pain arrive swiftly on their wings. So great will be the resulting misery, that the Bible says men will seek death, but will be unable to find its relief. During this time, the Beast, whom many have come to worship, is left in utter darkness. (See Revelation 16:10-11 and Rev. 9:1-11.)

When the sixth angel sounds his trumpet, the remaining stricken and plagued wicked rise up. Under the leadership of the combined false religious world, they gather together arrayed for the last great battle: Armageddon. Yet their combined power is brought low. A mere force of four angels slays one-third of them, leaving their remaining ranks in complete disarray. (See Revelation 16:12-16 and Rev. 9:12-21.)

As these plagues fall, the trampled Law of *Elohim* is plainly exonerated. No longer will any be heard teaching that it was annulled. With terrible clarity, all, who have so lightly rejected it, will see their great error. The prophecy of Isaiah will finally be fulfilled. The entire earth, willing or not, will be brought to "*fear the name of YHWH.*"

So shall they fear the name of YHWH from the west, and His glory from the rising of the sun (Isaiah 59:19).

As has already been explained, the glory of *YHWH* is manifested in the transcript of His holy Law. Thus, we see a prophecy that one day every heart will be forced to acknowledge the truth and the true *Elohim*. Sadly, however, this does not mean that every heart will be brought to repentance. In spite of the glorious piercing message of the fourth angel, which at the time of the plagues has nearly reached its greatest intensity, mankind will largely choose their love of sin over their desire for salvation.

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts (Revelation 9:20-21).

In this Revelation text is given a tremendous clue to what role mercy plays in *Elohim*'s terrible, trumpeted judgments. The fact that mankind "repented not," implies that they could have chosen to repent. If they could repent, we know that the opportunity for heavenly grace is still being extended, through the sixth trumpeted judgment. *Elohim* is not just punishing, He is preaching! The last message is the same as the one the prophets gave of old, "*Repent of your sins, return to the ways of Elohim and live.*" This subject will reappear in greater detail in later chapters.

Perhaps at this point, one may wonder how any of the plagues, after having for so long been toted as devoid of mercy, could be coupled with a chance for repentance. Doesn't the Bible teach that the plagues are poured out without any mercy at all?

Yes, it does teach that the seven last plagues are poured out without any mercy.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of Elohim, which is poured out without mixture (judgment without mercy) into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb (Revelation 14:9-10).

How then can the teaching that mercy exists during the trumpet-plagues be reconciled with the equally Biblical doctrine that *Elohim's* wrath spews forth unmixed at the end of time? The answer is simply that there is a difference between the plagues, which fall during the Day of Trumpets, and the seven last plagues. The final plagues are called the seven LAST plagues for a reason. (See Revelation 15:1 and Rev. 21:9.) Their very name implies that there must be plagues to precede them.

The idea that there will be plagues prior to the seven last plagues is a Biblical teaching. We may see a distinction between the trumpet-plagues and the seven last plagues through a very compelling text found in Leviticus chapter twenty-six.

But if ye will not hearken unto Me, and will not do all these commandments; And if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your

enemies shall eat it. And I will set My face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins (Leviticus 26:14-18).

There is a great deal of information in the above passage. In order to get the full impact of its message, we must examine each portion more closely. First, *Elohim* is warning about rejecting the message of the fourth angel. This angelic message, as we have already studied, calls mankind to keep the commandments and statutes of *Elohim*. Thus, Leviticus twenty-six is in perfect harmony with the teaching that the rejection of the Fourth Angel's Message will result in receiving the plagues. (See Revelation 18:1-6.)

But if ye will not hearken unto Me, and will not do all these commandments; And if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant: I also will do this unto you... (Leviticus 26:14-16).

What does Leviticus twenty-six state will be the result of rejecting the light of the fourth angel? First, *Elohim* says that He "will even appoint...terror" over those who reject His Law. This gives a direct connection to the trumpet-plagues of Revelation eight through ten. In the blast of the fourth trumpet, there will be signs in the sun, moon and stars. (See Revelation 16:8-9 and Rev. 8:12-13.) What do these heavenly manifestations have to do with the "terror" of Leviticus twenty-six? We find a clear connection in the twenty-first chapter of Luke.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations,

with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken (Luke 21:25-26).

The bonds between Leviticus twenty-six and the plagues of the seven trumpets are reinforced with the next judgment from Leviticus. Those who reject the Law of *Elohim* will be plagued with diseases and sores, or “consumption and the burning ague.” The sores, which will cause sinners great physical suffering, are poured out in the first trumpet blast. (See Revelation 16:1-2 and Rev. 8:7.)

Yet, the Bible makes it clear that the wicked could repent even during the suffering they endure from the terrible sores. Sadly, the greater majority of people love their sin so much that they will refuse to repent of it, even in the face of death itself.

... And (the wicked) blasphemed the Elohim of heaven because of their pains and their sores, and repented not of their deeds (Revelation 16:11).

Returning to Leviticus chapter twenty-six, we find that many of those who spurn the light of the fourth angel will face a plague, which will “consume the eyes.”

And this shall be the plague wherewith YHWH will smite all the people... Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth (Zechariah 14:12).

This terrible reference in Zechariah is linked to the blasting of the fifth trumpet found in Revelation chapter nine. Here is depicted a pestilence which is reminiscent of a nuclear holocaust, and the ensuing radiation exposure. The reference to trees and grass remaining unharmed, while the people suffer

so terribly that they desire death, is a stark portrayal of what happens in radiation sickness. Whether or not radiation is the means *Elohim* will use to “consume” men’s eyes, the very vivid images painted in Zechariah chapter fourteen and in Leviticus chapter twenty-six are at least rendered one plausible cause, that of a nuclear holocaust.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of Elohim in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them (Revelation 9:3-6).

Having discussed the judgment of the first six trumpets and having suggested the message of mercy they contain, we are now ready to examine the final trumpet. Furthermore, we will fully examine the message to be preached amid these terrible punishments. All this is coming in the following chapter.

Chapter 14 Summary

- The Sabbaths, of Leviticus chapter twenty-three, are rehearsals pointing to a final event.
- Passover pointed to the death of Christ, Pentecost pointed to the outpouring of the Holy Spirit, and the Days of Trumpets point to the time when the judgments of the seven Trumpets (Revelation 8-10) will be poured out on those who reject *Elohim*’s Law.

- The judgments of the seven trumpets include mercy, for the wicked may still repent during these plagues.
- The seven last plagues follow the seven trumpets. These plagues are judgments without mercy; for, when they fall, the potential for redemption has ended.

Chapter 15

The Last Clarion Call for Salvation

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins (Isaiah 58:1).

As will be addressed in great detail in the next chapter, the Day of Atonement is the final Day of Judgment. Thus, the seventh trumpet blast seems to coincide with the events of this solemn day. Assuming that the established pattern continues of rehearsed events actually being fulfilled on the rehearsed day, the Day of Trumpets will mark the beginning of the outpouring of the judgments contained in the prophecy of the seven trumpets. These trumpeted judgments will continue to be mixed with mercy until the Day of Atonement, completing near global destruction and *Elohim's* last shouted proclamation of grace in a ten-day period.

According to Leviticus chapter twenty-six and the warning message of the rehearsal for the ten Days of Trumpets, all of these terrible judgments poured out in the trumpeted blasts of the first six angels provide mankind with a strong motive and a final opportunity to seek grace. Many will, while they see the truth, still cling to their false systems of worship and their worldly interests.

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented

they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts (Revelation 9:20-21).

At last the seventh and final angel sounds. Mountains and islands disappear. Elohim's ark of the covenant is revealed, as is the holy Law it contains. The Beast power is rendered impotent and the kingdoms of earth lose their control. It is the end of sin's advancement and the beginning of the eternal reign of righteousness. (See Revelation 16:12-16 and Rev. 11:15-14:20.)

And the seventh angel sounded... The kingdoms of this world are become the kingdoms of our Adonai, and of His Christ, and He shall reign forever and ever (Revelation 11:15).

Many, however have misunderstood this last trumpet blast. Because of the reference to the earthly kingdoms becoming the kingdom of Elohim, it is often thought that this angel's trumpet blasts at the time of the second coming of Christ. This does not follow our time-line from Leviticus chapter twenty-six. Here we find, that those who still refuse the last extension of heavenly mercy, during the feast Day of Trumpets and the ensuing Days of Awe, must now face the spiritual blast of judgment alone. Now the message of mercy is silent and judgment and wrath pour forth "unmixed" in the seven last plagues.

...And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins (Leviticus 26:14-18).

Cross-referencing the sounding of the seventh trumpet from Revelation chapter eleven, with the events of Revelation chapter ten, we find more meaning in this final trumpet blast. According to Revelation ten, it is the "mystery of Elohim" which ends with the blasting of the seventh trumpet.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of Elohim should be finished, as He hath declared to His servants the prophets (Revelation 10:7).

Therefore, in order to Biblically determine what ends at the blasting of the seventh angel, we must Scripturally define Elohim's mystery. Paul clearly defines the mystery of godliness in the first book of Timothy and in Ephesians.

And without controversy great is the mystery of godliness: Elohim was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (1 Timothy 3:16).

And to make all men see what is the fellowship of the mystery... To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of Elohim, according to the eternal purpose which He purposed in Christ Y'shua our Adonai (Ephesians 3:9-11).

Paul was teaching that Elohim's great mystery was the gospel message of redemption. He succinctly defined the heavenly mystery as "Christ in you, the hope of glory." Thus, the mystery of heaven is the hope of glory, or the possibility of redemption.

Even the mystery which... now is made manifest to His saints: To whom Elohim would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory (Colossians 1:26-27).

Consequently, according to the Bible, the “*mystery of Elohim*,” which is finished in the sounding of the seventh angelic trumpet, is the hope of glory or the opportunity to receive redemption and eternal life.

Why is the work of redemption and the beautiful message of the Gospel considered to be a mystery? It is so labeled because our finite human minds cannot truly fathom the depth and length heaven went to in redeeming fallen man. One poet and songwriter put it so eloquently.

“Amazing love, how can it be,
That Thou, my God didst die for me?”

But even *Elohim*’s bountiful grace and mercy will have an end. “*And YHWH said, My spirit shall not always strive with man...*” (Genesis 6:3). On the day that the Spirit ceases to strive or work with man, the potential for redemption is no more.

David understood the connection between having the Holy Spirit and being able to enter the presence of *Elohim*. He also realized that to “grieve” the Holy Spirit (see Ephesians 4:30) would result in losing this heavenly blessing and being cast from the presence of *Elohim*. Thus, in one of David’s heart-felt prayers of repentance, he pleaded with *YHWH*, “*Cast me not away from Thy presence; and take not Thy Holy Spirit from me*” (Psalm 51:11).

In the grand spiritual scheme of things, our lifespan here on earth is really a probationary period during which our fitness for eternity is determined. What is a mortal lifespan, when compared to trillions upon trillions of ceaseless ages? When the seventh angel sounds, mercy will come to an end, as the offer of grace will be extended no more; but more will be given on this subject in the following chapter. Probation for man will close in that seventh blast, as heaven announces:

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be (Revelation 22:11-12).

Unlike Passover and Pentecost, which have seen partial fulfillments, the Feast of Trumpets has never been fulfilled in any way. Thus, the argument that the annual holy days were fulfilled at Calvary becomes even more thinly stretched the farther into the festivals we go.

One day bringing even the devil to his knees (see Philippians 2:9-11), the Days of Awe will be a serious and solemn time. *Elohim* is not only punishing those who reject His mercy in the plagues, He is also preaching! This is alluded to in the fact that grace is still being extended to the human race during the sounding of the seven trumpets. This concept is also foreshadowed through the experience of the ten plagues, which were poured out upon Egypt.

The antitypical connection between the Egyptian plagues and judgments of the seven trumpets is unmistakably drawn through their similarities, as shown in the following table:

Egyptian Plagues	Trumpet Plagues
Water turned to blood - Exodus 7:14-21	Water turned to blood - Revelation 8:10-11
Hail falls with fire - Exodus 9:13-35	Hail falls with fire - Revelation 8:7
Boils afflict the Egyptians - Exodus 9:10-11	Grievous sores afflict the wicked - Revelation 8:7
The sun is darkened - Exodus 10:21-29	The sun is darkened - Revelation 8:12-13
Massive devastation results	Massive devastation results

To free the Israelites from slavery in ancient Egypt, *Elohim* brought ten terrible plagues upon the Egyptians. In the ninth chapter of Exodus, the reason for these plagues is given. *Elohim* tells Pharaoh that He will be sending the plagues to prove that there is no other deity. *YHWH*, alone is God!

I will at this time send all My plagues upon thy heart (Pharaoh), and upon thy servants, and upon thy people; that thou mayest know that there is none like Me in all the earth... And in very deed for this cause have I raised thee up, for to show in thee My power (Exodus 9:14-16).

Each of the plagues against the Egyptians was a direct hit upon the false gods of Egypt. As we examine them one-by-one we will find that indeed *Elohim* was demonstrating the powerlessness of this false religious system, while unarguably showing that He is the one true Deity.

In ancient Egypt, Sobek, a crocodile-headed “deity,” was hailed as the god of the Nile. Egyptians believed that the “life-giving,” The Nile River had been made by his sweat. Then, they taught that from the mud of the Nile’s banks, Khnum, the potter god, had formed his children. In ancient Egypt, these two false deities were viewed as the gods of creation.

When the first plague fell upon Egypt, the water of the Nile River and all the water in Egypt was turned to blood. (See Exodus 7:14-21.) No longer were the Egyptian gods, Sobek and Khnum, seen as powerful. Their lack of ability to create and sustain life was blatantly apparent.

The second plague brought an infestation of frogs. (See Exodus 8:1-6.) This plague revealed the powerlessness of the Egyptian frog-headed god, Heqt. Now, not only had their creator tumbled, but also Heqt, the one who insured immortality in the after-life, was proven false. Creation and the gift of

immortality were shown to be powers that *YHWH* alone possessed.

The next two plagues involved insects. In the third plague came the misery of blood-sucking lice (see Exodus 8:16-19). On the heels of the lice came biting flies (see Exodus 8:20-32). The falseness of worshipping Khepri was revealed to Egypt through the ineptitude of this insect god. Previously thought to possess the power of regeneration and hope, Khepri was notably silent as his “subservient” insect world overran Egypt.

The ancient Egyptians looked to two bovine deities for strength and fertility. Apis, the bull-headed god who supposedly bestowed these gifts, and Hathor, the cow-headed goddess of joy and love, were the subject of attack in the next plague. The Egyptians actually believed that the spirit of Apis was present in the body of a live bull. Throughout the year, Pharaoh kept this bull. Then, at the end of the year, the bull was killed and the Pharaoh ate its flesh, believing that he would thereby possess the god-like powers of Apis.

Elohim sent a murrain (or disease) upon the cattle of Egypt. (See Exodus 9:1-7.) The cattle, including Pharaoh’s god-bull died. Apis and Hathor were thrown down, as again the *Elohim* of heaven unarguably demonstrated His authority and power over these false gods.

Even with these chief gods destroyed, *Elohim* wasn’t finished. The false religion of Egypt had to be completely toppled. To accomplish this, the next plague was directed against Thoth. This interchangeably-sexed moon god was believed to be the deity of wisdom, magic, and medicine. The Egyptians either depicted him as an ibis, or as a baboon. In his feminine form, he was called Isis, or Selene. Whether in masculine or feminine form, Thoth was always recognizable through his symbol: the crescent moon.

Supposedly the benefactor who bestowed health and healing to the people of Egypt, Thoth was rendered weak by the next plague. *Elohim* sent terrible boils upon the Egyptians. No matter how much they cried to their false god for aid, their boils remained until *YHWH* took them away through the word of Moses. (See Exodus 9:8-12.)

The most expansive Egyptian deities were the brunt of the next plague. *Elohim* sent a storm with hail. Terrible devastation was wreaked upon the land. (See Exodus 9:13-35.) Horus, the falcon sky-god, who soared above and protected the land of the Pharaohs, was supposedly away during the volley of hail. Not only did *YHWH* exalt power over Horus, He also showed Nut, the sky goddess, to be an ineffective protector and giver of heavenly gifts.

Not to be left out, Osiris, the Egyptian god who was known as the “giver of all life,” the “bringer of life to the land,” and the one who made crops fruitful, was humiliated in the next plague. *Elohim* sent locusts to devour the crops. (See Exodus 10:1-20.) This would have been a total devastation of the Egyptian food-supply, for each locust can eat its own weight in a single day. History has recorded locust swarms of up to four hundred square miles, with a single square mile conceivably containing anywhere from one-hundred to two-hundred-million locusts.

Interestingly, Osiris was always depicted with a winged-serpent, since the power of Osiris was known to come from this physical representation of Satan. (See Revelation 12:9 and Genesis chapter three.) As a result, Satan himself was being implicated and numbered among the false and impotent deities. *Elohim* demonstrated His power as the true Giver of life and all good things.

Ye shall keep My Sabbaths, and reverence My sanctuary: I am YHWH. If ye walk in My statutes, and

keep My commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit (Leviticus 26:2-4).

The “greatest” of the Egyptian gods were saved for the final onslaught. Ra, the sun-god, hailed as the “supreme being – the god of gods” must stand under the heavenly microscope. The sun became dark. (See Exodus 10:21-29.) Apparently, at the very least, Ra was powerless to make his daily sky journey without the permission of *YHWH*. Obviously, Ra could not be the Supreme Being, as *YHWH*’s powers so visibly superceded his.

There was one remaining god to be dethroned in ancient Egypt. While the spiritual deities had all fallen, there was still a physical manifestation of their gods, which remained to be exposed. Pharaoh himself was considered to be a god with god-powers. Yet, when the death angel came to Egypt, Pharaoh’s supposed god-powers were rendered impotent as he cradled the body of his dead first-born son. (See Exodus 11:4-5 and 12:29-30.) What parent, if powerful enough to save their ailing child, would restrain his power to do so? But Pharaoh could not save his beloved son. His power also fell under the supremacy of *YHWH*. The heavenly message came through clearly at last: There is only one *Elohim*.

In the same way, the plagues at the end of the world will bring down all the false religions and belief systems that have attempted to discredit *YHWH*. Through the plagues, His supremacy will be clearly seen and the foolishness of modern sun-worship and idolatry will be exposed.

I am YHWH, and there is none else, there is no Elohim beside Me... Know from the rising of the sun, and from the west, that there is none beside Me... I form the light,

and create darkness...I, YHWH do all these things. Woe unto him that striveth with his Maker! (Isaiah 45:5-12).

Chapter 15 Summary

- During the first six trumpets, mercy and the opportunity to repent and be saved are still extended to mankind.
- While the outpouring of the trumpet-plagues will begin on the actual Feast of Trumpets, these judgments will continue throughout the entire ten-day period, which is called the Days of Awe.
- In the sounding of the seventh and last trumpet, the “mystery of *Elohim*” is finished. This mystery that comes to an end, is the amazing depths which heaven has gone to in order to redeem fallen man.
- When the period of redemption is finished, in the sounding of the seventh trumpet (upon the Day of Atonement) our probation is closed and our eternal fate is forever determined.
- The purpose of the plagues has been to get people’s attention. All who can be saved through preaching will have accepted the truth. And now, all who will be saved through heaven’s manifestation of power will have been salvaged, as well.
- *Elohim*’s last call of salvation sounds with the seven trumpets.
- *YHWH*’s point of attack, during the plagues, will be the false religious beliefs and systems of worship. Just as it was during Egypt, false religion will be exposed and *YHWH* will be shown to be the only true *Elohim*.

Chapter 16 Wonderful Atonement!

For if, when we were enemies, we were reconciled to Elohim by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in Elohim through our Adonai Y’shua Christ, by Whom we have now received the atonement (Romans 5:10-11).

The term “atonement” has been simply explained as “at-one-ment” with *Elohim*. After sin entered the heart of the first man and woman, mankind became separated from *Elohim*. The whole purpose of the plan of salvation has been to restore the connection between the Creator and mankind.

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without Elohim in the world: But now in Christ Y’shua ye who sometimes were far off are made nigh by the blood of Christ (Ephesians 2:12-13).

Through the death, life, and ministry of Christ, we who were hopelessly lost, may be fully restored into the joy of salvation. It is through Christ that we become holy temples, fit dwelling places for the Holy Spirit.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of Elohim; And are built upon the foundation of the apostles and prophets, Y’shua Christ Himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in

Adonai: In whom ye also are builded together for an habitation of Elohim through the Spirit (Ephesians 2:19-22).

For years, Christians have looked with great trepidation upon the subject of the Day of Atonement. This day represents judgment and the close of spiritual probation. Thus, it is a terrifying concept to sin-ridden, failing mortals. From the days of Paul, through the late 1800's and into the first part of the twentieth century; people were commonly taught that it was necessary to overcome sin, through the power of *Elohim*, in order to stand ready for judgment in the final Day of Atonement.

But as time went on, the old doctrines were changed to alleviate fears of such an awesome day. It was easier to believe that we have no other part to play in our own salvation, than depending on Christ to make up for our insufficiencies. But, feebly continuing in our old sinful habits while claiming Christ's blood is the false gospel message. (See 2 Timothy 3:1-7 and Romans chapter six.) Such a powerless life denies the transforming strength of Christ, intended to make us new, Law-abiding and obedient creatures. Christ came to save us FROM our sins not IN them!

And she shall bring forth a son, and thou shalt call His name Y'SHUA: for He shall save His people FROM their sins (Matthew 1:21).

As was previously presented, like as Peter walked on water through *Elohim's* power, we may defy our carnal nature and become over-comers through the provision of heaven.

For the weapons of our warfare are not carnal, but mighty through Elohim to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of

Elohim, and bringing into captivity every thought to the obedience of Christ (2 Corinthians 10:4-5).

Still, such a close and victorious walk with *Elohim* is not easy! It is a constant battle with self and our natural love for sin. Only through keeping our will surrendered to *Elohim's* are we enabled to be victorious. But we have the ability to yank our heart reigns out of *Elohim's* hands at any time. This is why the victorious Christian walk is likened to a hard-won race. Paul wrote:

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which Adonai, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing (2 Timothy 4:7-8).

To the one who is running the course well, the finish line is a highly anticipated goal. In the same way, to the transformed and heaven-empowered Christian, the experience of judgment on the Day of Atonement is the blessing he has most been seeking. In it, he finally finds full "at-one-ment" with *Elohim*. Additionally, through Atonement, the Christian finds comfort in knowing that he is sealed unto salvation and is no longer spiritually at risk! No wonder Paul considered this a goal worth the fight!

With this foundational perspective, let us examine the Day of Atonement as a rehearsal. In it we will find the blessings which spiritual giants like Paul spent their lifetime pursuing.

Ten days after the Feast of Trumpets began, the Day of Atonement arrived. The last of the Days of Awe, this was the most solemn annual convocation, upon which the sanctuary was completely cleansed of sin. Hence, prior to this momentous event, the people of *Elohim* were to "afflict their

souls” in heartfelt prayer. This was a time for soul-searching, forgiveness, and cleansing. All sin was to have been forsaken so that a full cleansing could happen at Atonement. Thus, during the preceding ten Days of Awe, the sinner prayed that all his sins be made known to him that he might make confession and be fully cleansed before it was too late. David expressed the prayer of the truly repentant sinner:

Search me, O Elohim, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting (Psalm 139:23-24).

In the *Torah*, Elohim gave specific instructions for keeping the rehearsal of the Day of Atonement.

And YHWH spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation (rehearsal) unto you; and ye shall afflict your souls... And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before YHWH your Elohim. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath. (Leviticus 23:26-32).

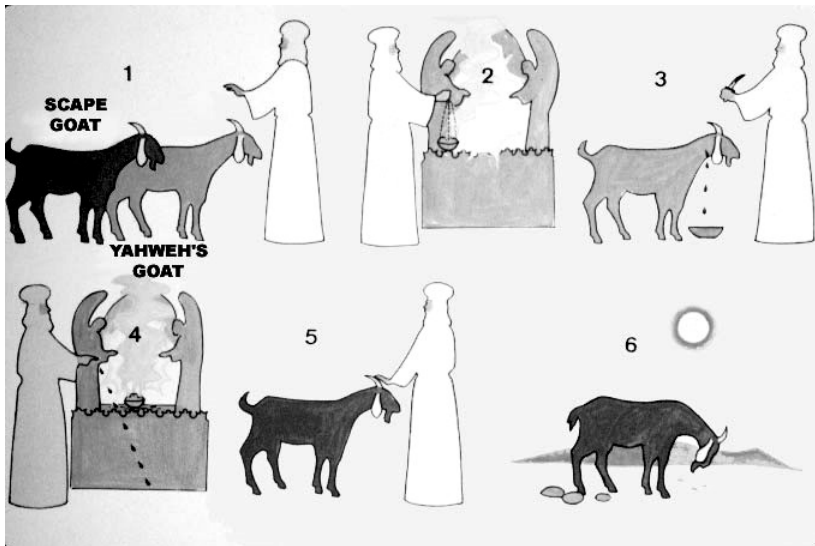
Following quickly on the heels of the Feast of Trumpets, Atonement occurs in the modern calendar during the month of October. As we have already discussed, the Day of Atonement was the day that the earthly sanctuary was cleansed. Part of this

cleansing process involved two goats. The first goat was known as YHWH's goat, representing the sacrifice of Christ. The other goat was the scapegoat, representing Satan.

And he shall take the two goats, and present them before YHWH at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for YHWH, and the other lot for the scapegoat. And Aaron shall bring the goat upon which YHWH's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before YHWH, to make an atonement with him, and to let him go for a scapegoat into the wilderness (Leviticus 16:7-10).

The scapegoat was not slain. Rather, the sins of the people were confessed and symbolically placed upon his head. Then this goat, representing the one who had tempted the people to displease Elohim, was taken out into the wilderness and left to die. The scapegoat's demise pointed to the end of the devil. He too will take a “wilderness” trip at the end of the world. The suffering, which Satan will endure, will be brought upon him; not only for his own sins, but also for the sins he tempted Elohim's people to commit, as is symbolized in the ancient rehearsal of the Atonement. In the barren wilderness, the goat has nowhere to go. There is nothing for him but utter desolation.

So it will be for Satan, when he will be bound to the devastated earth for one thousand years. There is no one left to tempt. All the righteous have been taken to the heavenly kingdom. (See Revelation 20:4.) And the wicked have been slain by the brightness of Christ's coming. (See 2 Thessalonians 2:8.) Satan's sinful obsession with deception will be thwarted. Then, he can “deceive the nations no more.”



And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season (Revelation 20:1-3).

Not only is this information prophetically significant, the Day of Atonement also bears a deeply personal message. As the earthly sanctuary was cleansed from all sin upon this day, so the Atonement represents the day when the individual will be made forever clean. The atonement message is to us, as Christians! We are the temple that is to experience atonement!

Know ye not that ye are the temple of Elohim, and that the Spirit of Elohim dwelleth in you? If any man defile the temple of Elohim, him shall Elohim destroy; for the

temple of Elohim is holy, which temple ye are (1 Corinthians 3:16-17).

David, like Paul, recognized that the Day of Judgment was the wondrous day when our confessed and forgiven sins would be permanently expunged from our eternal record. This is why, on four recorded occasions, David eagerly pleaded with YHWH to judge him.

1. *Judge me, O Elohim, and plead my cause... (Psalm 43:1)*
2. *Judge me, O YHWH my Elohim, according to Thy righteousness... (Psalm 35:24)*
3. *...Judge me, O YHWH; for I have walked in mine integrity: I have trusted also in YHWH; therefore I shall not slide (fall into sin) (Psalm 26:1).*
4. *...Save me, O Elohim, by Thy name, and judge me by Thy strength (Psalm 54:1).*

We begin to get a true glimpse of this blessing David craved. Through an understanding of our sinful nature and how we originally acquired it, we may find hope in the Day of Atonement.

In the garden, Satan took the form of a serpent and tempted Eve to eat of the fruit of the Tree of the Knowledge of Good and Evil. He told a partial truth when he claimed that if she ate of this forbidden fruit that, “*ye shall be as gods, knowing good and evil.*” (See Genesis 3:5.) While it was true that the tree would enable Eve to know evil for the first time, she would loose far more than she would gain.

All that Eve learned by eating of that forbidden fruit was the knowledge of sin and its results. “*The knowledge of sin*

through experience is the definition of a sinful nature.” (God’s Holidays, p. 36.) With the entrance of sin obedience to Elohim’s Law that had previously been natural, was henceforth humanly impossible. Man’s holy nature had been lost. Humanity had thereafter been imbued with a fallen and carnal nature.

Paul understood what it meant to be carnal in nature. It was his greatest bane. How he longed to be strong enough to do what was right. Yet his carnal nature was always warring against holiness. In obvious frustration, he expressed it this way:

For we know that the Law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I... For I delight in the Law of Elohim after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members (parts of the body). O wretched man that I am! Who shall deliver me from the body of this death? I thank Elohim through Y’shua Christ our Adonai. So then with the mind I myself serve the Law of Elohim; but with the flesh the law of sin (Romans 7:14-25).

The wonderful news of Atonement is that the law of sin, or the carnal nature and experiential knowledge of sin gained in the fall of mankind, will one day be removed. Then the Law of Elohim will be written in our natures just as it was in the heart of Adam before the first sin. On that great day, we will be given the same pure nature that Christ had and now has. As Paul exhorted, “Let this mind be in you, which was also in Christ Y’shua” (Philippians 2:5).

Christ “knew no sin” (see 2 Corinthians 5:21) and thus did not have a sinful nature. His nature, then, was as Adam’s before

the fall. As such, Paul calls Christ the “last” or “second” Adam.

And so it is written, The first man Adam was made a living soul; the last Adam (Christ) was made a quickening (transforming) spirit... The first man is of the earth, earthy: the second Man is Adonai from heaven. As is the earthy (the nature of the first Adam), such are they also that are earthy (people, untransformed have the same carnal nature as fallen Adam): and as is the heavenly (Christ’s nature), such are they also that are heavenly (Christ’s followers will be transformed to have a heavenly nature like His). And as we have borne the image of the earthy (every person has been a sinner in the image of fallen Adam), we shall also bear the image of the heavenly (every sinner may receive a new nature like Christ’s)...(1 Corinthians 15:45-50).

The Bible teaches that YHWH will make a final pronouncement upon the ultimate Day of Atonement. On that day, there will be no more switching sides. The record of the decision of every man, woman and child to obey or reject Elohim’s Law will be forever sealed and unchangeable. Thus, our heavenly Father proclaims one final pronouncement:

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be (Revelation 22:11-12).

Following the making of this pronouncement, the ability to change sides will have ceased. No longer will the saved backslide or the lost be converted. Whatever side a person will be on before this final declaration, whether outside the

experience of the sanctuary altogether or inside the experience of the holy place, this will be where that person remains forever.

For *Elohim's* people, this declaration will be a wonderful release. It is what they have longed for and sought after. This is the declaration of sealing.

As was mentioned in "Faith Takes Flight," (chapter two) once sealed into righteousness or holiness, one's salvation cannot be lost through any demonic temptation or falsehood. From the moment Atonement takes place, not one more "spiritual worm" can pass through the sanctuary courtyard experience in order to be brought near *Elohim*. But the good news is that not a single "spiritual butterfly" can ever again lose his connection to holiness and be returned to "wormdom."

Because the redeemed can no longer fall prey to temptation, the devil's ability to tempt *Elohim's* people will be completely broken at the time of their sealing. For what power would temptation hold to those who could never again sin, or fall prey to it? A temptation, by definition, must be tempting. Thus, the words that he who is "righteous" or "holy" will forever be "righteous" or "holy" is greeted with delighted relief by those suffering, victorious remnant upon whom the devil has relentlessly and ineffectively rained his most pointed spiritual weapons.

The Day of Atonement is good news to *Elohim's* people! It bears the hope-filled truth that the long conflict over human souls will come to an end. The scapegoat will be cast into the wilderness experience.

The devil knows that his power will be completely broken at the close of probation, when the final sealing takes place. This is why he works to tempt everyone that he can, while he can. It is his motivation to wreak speedy and massive destruction

upon every unprotected soul. But for those who hold true to *Elohim* and stand in obedience to His holy Law, the promise is given that they will overcome Satan's deceit.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. (Revelation 12:11:12).

Hence, we see that the first powerful work of Atonement is to forever break the demonic grip, which has for centuries held this planet. Without the ability to tempt humanity to fall, Satan's source of strength is completely ebbd away.

But this will not be the only good news about Atonement. The atoning work is three-fold. While the first work will be to break Satan's power to bring even the slightest temptation to *Elohim's* saved ones, the second act will be giving every saved person a complete nature transplant. At the time of our sealing, *YHWH* will change our sinful natures, writing His Law on our hearts. This means that it will be our natural inclination to obey the Law of *Elohim*. Obedience to the Law will come as naturally to those who are sealed as it comes to the angels of heaven!

This is the covenant that I will make with them after those days, saith Adonai, I will put My Laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more (Hebrews 10:16-17).

Let this mind be in you, which was also in Christ Y'shua (Philippians 2:5).

It was this transformation and atoning experience that David craved, when he prayed, “*Create in me a clean heart, O Elohim; and renew a right spirit within me*” (Psalm 51:10).

As the first two blessings of Atonement involve Satan’s power over our lives being forever broken and having our natures changed, it becomes clear why David and Paul looked forward to the Judgment on the Day of Atonement!

But there is a third and final blessing to be bestowed upon *Elohim’s* people in that day. This third blessing of Atonement is a complete purging of the existence of our sin! Our sins are to be completely blotted out. A preacher, from the late nineteenth and early twentieth centuries, very succinctly explained the full scope of what this part of Atonement means. Brother E.J. Waggoner wrote an article on this very subject in the September 30, 1902, issue of the *Review and Herald*.

We need to be on our guard against the idea that the blotting out of sin is merely as the passing of a sponge over a slate... This is not the blotting out of sin. An ignorant man who saw a thermometer for the first time thought to lessen the heat by breaking it. But how much effect did this have upon the weather? Just as much as the wiping out of the record of his sin has upon the sinner!

The tearing of a leaf out of a book, or even the burning of the book containing the record, does not blot out the sin. The sin is not blotted out by blotting out the account of it, any more than throwing my Bible into the fire abolishes the Word of God...

The blotting out of sin is the erasing of it from the nature, the being, of man. The blood of Jesus Christ cleanses from all sin... The erasing of sin is the blotting of it from our natures, so that we shall know it no more.

‘The worshippers once purged’ – actually purged by the blood of Christ (represented in *YHWH’s* goat in the ancient Atonement rehearsal)—(will) have ‘no more conscience of sin,’ because the way of sin is gone from them.

Their iniquity may be sought for, but it will not be found. It is forever gone from them, -- it is foreign to their new natures, and even though they... recall the fact that they have committed certain sins, they have forgotten the sin itself...

This is why the experience of Atonement is sometimes called “at-one-ment.” Our old natures are replaced with holy ones. Our sin record is not only blotted out, but it is completely purged. And, while we are aware that we have sinned, after our final Atonement, we will not remember any sins we have committed! Just as Paul wrote in Hebrews 10:2, “The sinners, once purged should have had no more conscience of sins.”

The word “conscience,” in Hebrews chapter ten and verse two, is translated from the Greek word *suneidesis*, meaning “perception.” (Strong’s Concordance #4893) It comes from the root word *suneido*, meaning “to understand, become aware, to be informed of, to be conscious of, to know...” (Strong’s Concordance #4894)

Only through Christ’s precious blood can the miracle of Atonement be ours. But, the rehearsal with the animals, while it did not accomplish the ultimate work of the final Atonement, did offer the participants a promise. One day the final Atonement would come, and when it did, we would know what to expect from having studied the rehearsals of it!

...Having a shadow of good things to come (a rehearsal for the final event), and not the very image of the things (not the actual final event itself), can never with those

sacrifices, which they offered year by year continually, make the comers thereunto perfect. (We are not ultimately and completely Atoned through following the rehearsal.) For then would they not have ceased to be offered? (If the rehearsal of offering animal blood could atone us, humans would have been able to stop offering animals after the first year.) because that the worshippers once purged should have had no more conscience of sins. (When the real Atonement takes place all knowledge of our past sins will be gone.) But in those sacrifices there is a remembrance again made of sins every year. (After the Atonement rehearsal of sacrificing animals was ended, people still remembered their sins). For it is not possible that the blood of bulls and of goats should take away sins. (The purpose of atonement is to completely take away sins making them as if they never happened!) Wherefore when He (Christ) cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. (Because animal blood could not Atonement or take away our sins completely, Christ came to die for us Himself.) (Hebrews 10:1-5).

As has been mentioned, Atonement took place once a year in the ancient rehearsal. Thus, we learn that the ultimate Atonement will take place in our lives only once. Our evidence that it has happened will be our lack of ability to recall any specific sins we have committed in the past.

However, a mere wipe of our memories is not the whole scope of this cleansing. Just as E.J. Waggoner mentioned, atonement is not merely wiping the words off a chalk or slate board. The sins are truly gone, as if they have never happened. To show the permanence of their removal, the Bible teaches that even *Elohim* Himself will forget His atoned people's past sins!

...I (YHWH) will forgive their iniquity, and I will remember their sin no more. (Jeremiah 31:34)

David expresses the whole message of atonement beautifully in the fifty-first Psalm.

...Have mercy upon me, O Elohim, according to Thy loving kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O Elohim; and renew a right spirit within me (Psalm 51:1-2, 7, 9-10).

Clearly, the process of being atoned is a beautiful one, indeed. It is the finish line to which every Christian life has focused, the goal toward which their every ounce of energy and measure of faith has stretched. But to the “filthy” and “unjust” (see Revelation 22:11), the Day of Atonement is the worst day of their lives, a day of doom. They are now without hope and beyond the reach of salvation.

This brings us to a very vital question. How can we be certain that we are preparing, as *Elohim* intended when He gave His people a rehearsal of Atonement. How can we be assured that we will be on the saved side of things when *YHWH*'s final declaration is pronounced and the sealing of the saved is finished?

The key to receiving the blessing of Atonement is found in the way we handle sin now. The Christian's true conversion is evidenced by an insatiable hunger for truth, coupled with a desire to grow ever closer to *Elohim*. In this process of learning, the Holy Spirit will reveal aspects of the Christian's

life that are not in harmony with the newly revealed will and ways of heaven. How will the Christian respond?

Each glint of light and ray of new information brings another crossroads of decision. Will the Christian submit to the will of *Elohim* at every advancement of light? Will he leave the old sin behind? Or, will the sin be cherished rather than surrendered in light of the Biblical truth he has seen? Choosing the path of sin is spiritual suicide. Paul warned in Hebrews the tenth chapter that willful sin makes us ineligible to further claim Christ's sacrifice on our behalf!

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins (Hebrews 10:26).

As we find through the Day of Atonement rehearsal, we are now to be prayerfully getting our lives right with *Elohim*. Each aspect of our characters will be placed under heaven's microscope. We will plead now for the Holy Spirit to reveal all aspects of our lives that are not totally submitted to *Elohim*. Then, through heaven's provision and supervision we are to receive a new heart to "cease" from sin. As the prophet Isaiah put it so clearly:

Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith YHWH: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isaiah 1:16-18).

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto YHWH, and

He will have mercy upon him; and to our Elohim, for He will abundantly pardon (Isaiah 55:7).

Chapter 16 Summary

- In the annual Sabbath rehearsals, the Day of Atonement takes place ten days after the Day of Trumpets.
- This means that Atonement comes in the fall of year, in October in the modern calendar.
- The Day of Atonement is a solemn day of introspection, prayer and the affliction of the soul.
- All the annual rehearsals of the Day of Atonement point to the final Judgment Day upon which the "righteous" or "holy" will be sealed.
- The final Atonement is a serious event. On this day the opportunity to accept salvation will end. Those who have not accepted Christ's atoning sacrifice will never again have the opportunity to do so.
- David, Paul, and other Bible writers were excited about Atonement and looked forward to it eagerly.
- The Day of Atonement is a glorious event for *Elohim's* people for it guarantees them three tremendous blessings.
- These three blessings are as follows: Satan will no longer be able to tempt *Elohim's* people; and they will receive the same heavenly nature Christ had, making it natural for them to obey *Elohim's* Law; and the record and memory of past sins will be completely purged.
- If we would receive these three marvelous blessings, we will prepare for Atonement now.
- We prepare for Atonement by prayerfully walking in full harmony with every ray of Spiritual light that shines upon our pathway.
- Every sin the Holy Spirit reveals to us, will be surrendered and forsaken, now.

Chapter 17

Decoding the Final Prophetic Timeline

And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon (Revelation 5:1-4).

Thus far, we have explored several of *Elohim's* convocations. We have studied the transforming message of Passover. We have addressed the inspiring call to be among the First fruits. Next, we delved into the purifying significance of the Week of Unleavened Bread. Through the empowering message of the Day of Pentecost, we glimpsed the promise of the Holy Spirit for *Elohim's* last people. The implication of mercy has been presented as accompanying the judgments in the final call of the Feast of Trumpets. Finally, we have emphasized our need for solemn soul-searching before the Day of Atonement. Thus, we have nearly reached the last of the annual holy days, or *mo'edim*, which the moon was created to herald.

Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons (mo'edim), and for days and years (Genesis 1:14).

It is most appropriate to next look at yet another aspect of these annual Sabbath rehearsals. We have already studied the

spiritual significance of the spring, and most of the fall, *mo'edim*. We have also addressed the specific spiritual lessons these days teach us. In addition, we have looked at the value of the annual rehearsals in preparing us for the final fulfillments of the *mo'edim*.

But there is yet another layer to be explored. This is the layer of timing. When will these final and ultimate fulfillments occur? When should we expect to see the final outpouring of the Holy Spirit in the Latter Rain of Pentecost? How soon can we expect to see the judgments contained in the seven trumpets begin to be unleashed upon this wicked world? At what time will the final Day of Atonement and the final sealing come? When can we look for the final Feast of Tabernacles, which points to Christ's return? Finally, when will our first day in the kingdom of heaven, come to be?

The subject of prophetic timing is one that many Christians are inclined to avoid. Perhaps one main reason for this apparent reticence stems from the fact that the Bible states we cannot know the exact day or hour when Christ will return.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only (Matthew 24:36).

And then shall they see the Son of man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven... But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father (Mark 13:26-32).

While it is Biblically stated that we are not to know the exact day or hour of Christ's return, this fact should not cause us to avoid studying the final events so that we may recognize when

His coming is drawing very near! Christ said that if we can recognize the signs of the changing seasons, we should also be able to recognize the signs of His imminent return.

Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it (the Second Coming) is nigh, even at the doors (Mark 13:28-29).

It is no great surprise that Christ would prepare His people for every step in the final countdown to His return. He promised, through the prophet Amos, that He would never do anything without first telling His studying followers about His plans.

Surely Adonai Elohim will do nothing... (without first revealing) His secret unto His servants the prophets (Amos 3:7).

Since the Bible promises that *Elohim* never does anything for man's salvation, without first foretelling it through the prophets, we can be certain that Christ has given a great deal of information regarding the signs of His return. In fact, understanding these last events and their placement in the final timetable is a very essential part of being prepared to meet our soon-coming Saviour.

The Biblical description that Christ's coming will be like a "thief in the night" is not to be applied to *Elohim's* people. Christ's coming will not be a surprise to those who recognize its signs through diligent, prayerful study of the Word.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of Adonai so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail

upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober (1 Thessalonians 5:1-6).

From this text we find that, while we cannot know the exact day or hour of Christ's return, we can and will know a great deal about the timing. As we see the final events begin to occur, we should be able to place them in the final prophetic timeline. For the purposes of this study, the term "timeline" will be a more liberal use of the word. In other words, we will be placing the final progression of events into their linear order. The actual timing of the events will be either defined through the corresponding *mo'edim*, or it will be more loosely defined as merely following a previously defined event.

Just what is the final prophetic timeline? The very last timeline is found in the Revelation account of the seven seals. This account begins in Revelation chapter five. Here is recorded a vision, in which John saw *YHWH* holding a book (or scroll) with seven seals. But as the residents of heaven were searched to find one worthy to open the book and its seals, no one was found that could do it. John began to weep because the idea that the book could not be opened was too terrible to bear.

The fact that John wept at the idea that no one was worthy to open the book and its seven seals shows that John understood what the opening of this book meant for mankind. As we study the seals and the events they contain, we may see what John saw and understand why this small scroll was so important.

As each seal is broken, another event in the final timeline begins. The final seal is the one, which takes *Elohim's* people

to His eternal kingdom. No wonder John cried at the idea that no one could open this book.

But, John was not left weeping. A comforting word ended his distress. There was One who was worthy to open this vital book. The Lion of the tribe of Judah, also known as Christ our sinless Lamb, had earned the right to open the book. Through His own precious blood, He was worthy to loose the seals, and bring about the final events in earth's history. Thus, through our Redeemer, the final events culminating in the Second Coming of Christ and a glorious eternity with *Elohim* may be brought to fruition.

And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of Elohim sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne (Revelation 5:1-7).

Praise *Elohim*, Christ's sacrifice for fallen man has made Him worthy and able to bring about the final events in the last prophetic timeline, completed by bringing home the redeemed! Thus, through the study of these seven seals and the prophesied

events they contain, we may gain a clearer understanding of the exact events to occur just prior to the Second Coming.

The first event of the final prophetic timeline is portrayed by a white horse and matching rider. This prophecy is found in the sixth chapter of Revelation. As the Lamb loosens the first seal, this white horse dashes forth, his rider carrying a bow and a crown.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer (Revelation 6:1-2).

If we would understand the great event, which takes place in the symbolic riding of this first, white horse, we must begin by using the Bible to decode this description. The Word of *Elohim* is clear in identifying the Rider upon this white horse. This Rider is Christ Himself, as is explained in the nineteenth chapter of Revelation.

And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of Elohim. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean and out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty Elohim. And He hath on His vesture and on His thigh a

name written, KING OF KINGS, AND LORD OF LORDS (Revelation 19:11-16).

While Revelation chapter nineteen certainly sounds like Christ, we can be absolutely certain that He is the white horse Rider through a key phrase found in Revelation nineteen verse thirteen.

And He was clothed with a vesture dipped in blood: and His name is called The Word of Elohim (Revelation 19:13).

By cross-referencing this title, with the name John uses for Christ in his gospel, we find the Word is another name given for Y'shua, our Saviour.

In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men... And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:1-14).

Now that we have Biblically identified the white horse Rider as Christ, Himself, we see that our Saviour is going to begin some sort of work or message, at the time when the first seal is broken. But we need to identify each article mentioned in Revelation six to be certain about what event is prophesied to occur in the opening of the first seal.

Naturally, our attention turns to the white horse, upon which Christ is sitting. What further meaning can be gained from this symbol? Horses, when used in symbolic form in the Bible, often represent groups of people, or nations.

That led them (the children of Israel) by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? (Isaiah 63:12-13).

I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. And the man that stood among the myrtle trees answered and said, These (horses) are they (the people) whom YHWH hath sent to walk to and fro through the earth (Zechariah 1:8-10).

The connection between the white horse and the people of Elohim is strongly established in the second chapter of Joel. Here, the prophet tells us that when you see the mighty army of Elohim's holy people moving through the earth with the swiftness of and strength of horsemen, it is a sign that YHWH's coming is near.

Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of YHWH cometh, for it is nigh at hand... A great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run (Joel 2:1-4).

The idea that Christ and His people go into the world together carrying a message is supported throughout Scripture. This group of people is very special, because they have overcome all sin, through the enabling power of heaven. They are the first fruits unto holiness.

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins (a symbol of purity – as is also demonstrated by the color white). These are they which follow the Lamb whithersoever He goeth (just as the symbolic horse follows Christ in giving the last message). These were redeemed from among men, being the firstfruits unto Elohim and to the Lamb. And in their mouth was found no guile: for they are without fault (they have experienced an early atonement and are sealed) before the throne of Elohim (Revelation 14:3-5).

The white horse is a symbol of the 144,000, also known as the Bride of Christ. This is the group that are depicted as being in such total submission to Christ that they follow Him everywhere doing only His bidding, just as an obedient horse submits to the guidance and will of its rider. United with heaven, this holy group will carry the last call offering salvation to the world.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Revelation 22:17).

Through the other symbols found in Revelation six verse one and two, we may find additional support for the belief that this

first seal prophesies the final preaching of the last offer of Salvation.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer (Revelation 6:1-2).

Carrying a symbolic bow, this Rider goes forth victoriously conquering. By looking up the original Greek word, *toxon*, which is translated as “bow” in this text (Strong’s Concordance #5115), we find that it comes from the root word *tikto* (#5088), which means “a strengthened form of, to bring forth, to be in travail.” From these original meanings, we find that the symbol of Christ and His people bringing a bow represents the fact that they are given their strength from heaven. Furthermore, they have come through great travail or persecution and trouble.

In addition, the Rider on the white horse is given a crown. This he carries to the world in His spiritual ride. This represents bringing salvation to the world, as the crown is used in the Bible to represent salvation.

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which Adonai, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing (2 Timothy 4:7-8).

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which Adonai hath promised to them that love Him (James 1:12).

The vital end-time message of salvation, which is to be proclaimed to the world by the 144,000 through the power of heaven, is the light of the fourth angel! The fact that this Rider and his white horse bring a crown of salvation to the world at the beginning of the very last prophetic timeline makes it clear that this message has to be the last to be proclaimed prior to the outpouring of the plagues. This is unmistakably the Fourth Angel's Message, as explained in the prior chapter on that subject.

As the spiritual ride of this white horse and Rider is the first event on the timeline of the seven seals, it will contain some message of timing. Through the beginning of this key event, we are to recognize that the time of earth's history is nearly up, as the final prophetic clock has begun the last countdown.

Ultimately, while we certainly see evidence that the events of the first seal are beginning, the full breaking of the seal and the ride of the white horse have not yet taken place. One of the main results of this ride is to be the fourth angel's light and Gospel message being carried with dazzling glory to every corner of the globe.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come (Matthew 24:14).

The necessary preparation for opening the first seal is already in place. Thus, we are brought to a vital question: When does this first seal open causing the 144,000 to give the fourth angel's message to the whole world? In effect, we are also asking: What great event will we look for to determine that the first seal has been opened, and the beginning of the End has finally come?

To answer this question, we will return to the spiritual type of the gospel being preached to the entire world. The first time this occurred was a few short years after Christ returned to heaven. The Early Christians, as has already been studied, carried the gospel to the entire then-known world, just as the 144,000 will in the end of time. And just as their gospel commission was given great power through the fulfillment of one singular event, so the end-time gospel commission will follow a similar event. What was the event, which sparked off the global spread of the gospel in the time of the Early Christian Church?

The great gospel commission was given to the early apostles through the outpouring of the Holy Spirit at Pentecost. Just as Christ was about to be taken to heaven, having finished His ministry and sacrifice, He informed the disciples that the Holy Ghost would come upon them empowering them to carry the message of the gospel to the whole world.

And, (Christ) being assembled together with them (the disciples), commanded them that they should not depart from Jerusalem, but wait for the promise of the Father (the outpouring of the Holy Spirit), which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence... But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight (Acts 1:4-9).

The disciples did wait in Jerusalem, praying for the outpouring of the Holy Spirit. Not surprisingly, considering that Elohim has long established a pattern of fulfilling the rehearsals of the

annual holy days upon the actual holy day, the Holy Spirit came upon them on the day of Pentecost. (See Acts 2:1-4.)

From this remarkable event, the disciples were empowered to carry the gospel to the whole world. And from this pattern found in the Early Rain, we find a key event to watch for to begin the final gospel commission: The Latter Rain. Just as the Early Christians were enabled to carry the truth everywhere through the power of Pentecost, so the remnant Christians will be empowered through the final fulfillment of Pentecost.

Thus, for the 144,000, the final fulfillment of Pentecost is the big day for which they will be ready and waiting. As the Holy Ghost is again poured out upon *Elohim's* faithful followers, they are sealed (earlier than the rest of the world – as they are the first fruits), inspired, and empowered all in one ultimate Pentecostal experience. From that moment, these faithful ones will go forward with the authority of heaven, carrying the final light to every corner of the globe.

Pentecost then, is the great event that marks the beginning of the final prophetic timeline, as proclaimed in the symbolic message of the seven seals. From this final outpouring of the Holy Spirit, the final events of earth's history will continue in quick succession, bringing us to the longed for return of our precious Redeemer.

And He said unto me, These sayings are faithful and true: and the Adonai Elohim of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book... And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be (Revelation 22:6-12).

- The final prophetic timeline, which culminates in the Second Coming of Christ, is found in the seven seals of Revelation chapters 6-8.
- As John, the Revelator, saw the sealed book in the Father's hands, he wept at the idea that it couldn't be opened. Unless the events of the seven seals take place, the redeemed can never be brought into eternity with *Elohim*.
- Christ alone, because of His sacrifice, is worthy to open the seals and the book, bringing saved man into glory.
- The first event, which takes place in the opening of the first seal, is the final fulfillment of Pentecost. From this empowering event, the 144,000 will carry the light of the fourth angel to the entire world. This is the message of the first seal.
- Thus, at the final outpouring of the Holy Spirit and the proclamation of the fourth angelic message, heaven's final prophetic timeline has begun its countdown to the imminent 2nd Coming!

Chapter 18

The Seal, the Sealing, and the Sealed

...And I saw another angel ascending from the east, having the seal of the living Elohim: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Elohim in their foreheads. And I heard the number of them, which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel (Revelation 7:2-4).

Having repeatedly referred to the sealing and the 144,000, it is high time to address this issue more specifically. Thus, we will now identify *Elohim's* precious seal, reiterate the time-frame in which the process of being sealed occurs, and finally identify the characteristics of the people who will receive the sought-after heavenly seal.

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads... These are they, which were not defiled with women (false systems of religion); for they are virgins (part of the pure woman). These are they which follow the Lamb whithersoever He goeth (they do everything according to the Example given by Christ). These were redeemed from among men, being the firstfruits (they are the first to be sealed – but there will be a harvest to come after them through their ministry and testimony) unto Elohim and to the Lamb. And in their mouth was found no guile (false teaching): for they are without

fault (completely without sin) before the throne of Elohim (Revelation 14:1-5).

As we have already studied and as Revelation chapter fourteen conveys, the seal is the final evidence of eternal righteousness or holiness. Once the seal is received, *Elohim's* people are no longer at any spiritual risk. Their eternal destiny with *Elohim* is assured at the sealing.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still (Revelation 22:11).

Just as *Elohim* will seal His people, so the Beast will mark those who belong to him. To be sealed of *Elohim* is to be saved. To be marked of the Beast is to be lost.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of Elohim, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb (Revelation 14:9-10).

Obedience to *Elohim's* holy Law is a vital part of receiving the seal of heavenly approval. As *Elohim* proclaimed through the prophet Isaiah, “Bind up the testimony, seal the Law among My disciples” (Isaiah 8:16). *Elohim's* Law is first to be in hearts of all who would receive the heavenly seal of approval. As the *Torah* clearly teaches, “...Keep His commandments and His statutes which He commanded thee. And they shall be upon thee for a sign and for a wonder...” (Deuteronomy 28:45-46).

Scripture further specifies that obedience to the entire *Torah*, including Sabbath-keeping, is a necessary part of receiving the seal, as well. This is made plain through the Leviticus reference to keeping the Feast of Unleavened Bread as a sign “between” the “eyes” of *Elohim*’s people. The forehead and hand are the places where the Bible says the Beast’s mark will be placed upon the wicked. Similarly, the seal of *Elohim* will be placed “between” our “eyes” and upon our “hand.”

*And it (the Feast of Unleavened Bread – see Exodus 13:7) shall be for a **sign** unto thee upon thine hand, and for a memorial between thine eyes, that YHWH’s Law may be in thy mouth... (Exodus 13:9).*

The word “sign,” in this ninth verse of Leviticus chapter thirteen, is translated from the Hebrew word *owth*. It means to place a “mark” upon (Strong’s Concordance #226). Thus, we find that *Elohim*’s sealed people will definitely be paying close attention to the holy days that *Elohim* has established.

And I gave them My statutes, and showed them My judgments, which if a man do, he shall even live in them. Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am YHWH that sanctify them (Ezekiel 20:11-12).

One may wonder if this process of sealing and marking brings about a complete polarization of the population. Perhaps it is possible, some may reason, to receive the mark of the Beast and then later receive the seal of *Elohim*. John the Revelator warned in the twentieth chapter of Revelation that those who receive the seal of *Elohim* will have no part in Beast worship or in receiving his unholy mark.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw... them that... had not worshipped the beast, neither his image,

neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years (Revelation 20:4).

Clearly then, we must identify the seal contrasting it with the mark of the Beast. Through understanding these two signs, the one demonic, the other godly, we may better grasp the steps we need to take to be among those who receive the seal and thereby receive eternal life. As would be expected considering how vital an issue these two seals will be, the Bible does identify exactly what are the seal of *Elohim* and the mark of the Beast.

The heavenly seal will take the form of the Heavenly Father’s name. Through marking them with His name, *YHWH* will claim all who obediently follow the example of His Son.

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having His Father’s name written in their foreheads (Revelation 14:1).

It is a beautiful thought to realize that many people have laid claim to the name of Christ. But in the sealing the claim of the true Christian is authenticated. Those who are the genuine followers of Christ will not only claim to be part of *YHWH*’s family, *YHWH* will reciprocate by permanently claiming them as His own.

Just as the heavenly seal takes the form of the Father’s name, so the mark of the Beast, will be the placing of its name in the foreheads of those who choose its way. In Revelation chapter seventeen, the scarlet woman represents the group of people who ally themselves with the Beast, just as Christ’s Bride of Revelation twelve represents the group who comprise the 144,000. The name found in the forehead of those who ally themselves with the Beast is Babylon the Great.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH (Revelation 17:4-5).

There are two different marks, only one of which, may be placed upon each forehead in the sealing: The mark of the Beast or the seal of *Elohim*. Receiving the one leads to the plagues and eternal damnation, while receiving the other leads to eternal joy in the kingdom of *Elohim*. There is no middle ground. Considering this, it is vital that we clearly understand how to go about receiving the heavenly seal. For the heavenly seal is one we will strive to receive, while the Beast's mark will simply come naturally. This is what Paul knew when he explained that we will "fight the good fight of faith" (1 Timothy 6:12).

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of Elohim in Christ Y'shua. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, Elohim shall reveal even this unto you (Philippians 3:13-15).

In the end, whose mark we receive will be based upon whose image we bear. A photograph is sometimes referred to as an image. It is a likeness of the actual object or person of which the photo was taken. We look at the photo and see the exact likeness of whatever was photographed. In the same way,

people will receive the mark of the one they worship and most resemble.

And I saw thrones, and they sat upon them, and judgment was given unto them... which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years (Revelation 20:4).

In our natural state, we all look like the Beast. For the Beast's image is stamped upon us through our carnal natures. In our spiritual worm form, we bear the repulsive and selfish image of Satan. It was he who fathered selfish thinking. And it was he who first experienced the I-problem of s-I-n.

How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of Elohim: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit (Isaiah 14:12-15).

In the world today, the I-problem of selfish sinfulness is rampant. We hear expressions like: "Look out for number one." Many climb to their own success by "standing on someone else's face." If self is our motivator, we bear the image of the god of this world.

Only those who DIE to SELF and experience a transforming re-birth will bear the image of *YHWH* and the lovely character of Christ. Like the spiritually transformed butterfly, they become spiritually resurrected to live with the same loving motivation that prompted Christ's every thought and action.

When we completely bear the image of Christ, our life will be so hidden in Him that it is His beautiful face the world sees, rather than our own. As Paul explained, “For to me to live is Christ...” (Philippians 1:21).

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of Elohim, Who loved me, and gave Himself for me (Galatians 2:20).

This fully surrendered lifestyle develops a character that is Christ-like. Like as Christ obeyed the heavenly commands expressed in the Divine Law, so we will walk in full obedience to it. Like as Christ never did His own will (see Luke 22:42), but only did the will of the Father, so we will move only at the unction of heaven’s guidance. This is a complete character transplant. In order to receive the seal of *Elohim*, we will bear His holy image! We cannot merely sit back in our church pews and ride into heaven on the rushing current. The current will always carry us downstream. We will strive with every fiber of our being, uniting our complete effort with the power of Heaven.

Strive to enter in (to eternal life) at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able (Luke 13:24).

The Bible warns that there will be many worm-flies, who claim Christ, but still bear the carnal image of the worm. But these spiritually blind ones only deceive themselves. *Elohim* is not fooled.

When once the master of the house is risen up, and hath shut the door (when Elohim declares probation to be closed – just as it was ended when the door to Noah’s ark was shut), and ye begin to stand without, and to knock at the door, saying, Adonai, Adonai, open unto

us; and He shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in Thy presence (this unsaved group claimed to be Christians), and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; (Elohim tells them that they are not His children) depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of Elohim, and you yourselves thrust out (Luke 13:25-28).

Through the false message of cheap grace, most Christians have come to believe that they need make no effort to be sealed and saved. But the Bible teaches that those who would be sealed will first “depart from iniquity” or sin.

Nevertheless the foundation of Elohim standeth sure, having this seal, Adonai knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity (2 Timothy 2:19).

It is not by our words or verbal claim that *YHWH* identifies those who are His own. Just as a farmer recognizes a good fruit tree by the fact that it is able to produce good fruit, so the heavenly Father identifies His children by the heavenly fruit, which will be evidenced in their Christ-like character. Without a heavenly character, the person is shown to be a corrupt “tree.” After the sealing is finished, all fruitless trees are “cast into the fire.”

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. (Matthew 7:17-20).

The final line of demarcation between those who will be sealed for heaven and those who will be marked for the fire will be drawn through the obedience of a transformed life. Thus, the Fourth Angel's Message of keeping the whole Law is the heart of the sealing message. We are to "strive," with all our energy combined with heaven's grace, to gain the mastery over sin. But the greatest efforts on our part will not be sufficient to insure our eternal crown, unless those efforts bring us into heaven-empowered obedience to the Divine Law.

And if a man also strive for masteries (over self), yet is he not crowned (will not receive eternal life), except he strive Lawfully (live according to the requirements of the Law)" (2 Timothy 2:5).

Christ never taught that salvation was easy or would come naturally to mankind. In fact, He taught the exact opposite. The most pious and "deserving," in Christ's day, were most often the ones who had no true claim upon righteousness.

And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Elohim. When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? (Matthew 19:24-25).

The Bible teaches that we are at war and, as good soldiers, we will "fight the good fight of faith." (See 1 Timothy 6:12.) Only soldiers who are ever watchful, consistently faithful and always true to their duty are able to be victorious in the end.

It has become a commonplace teaching that we may live a pretty good life, go to church often—even weekly—and through these steps be "partakers of the divine nature." Unfortunately, many choose to forget that this promise is conditional upon our

first "having escaped the corruption that is the world through lust." (See 2 Peter 1:4.)

In the ancient Greek games, an Olympic laurel was placed about the neck of the winner. But this laurel was hard won. Each runner of the race had to practice and labor, striving with every ounce of strength to achieve the victory. While this analogy is not a complete parallel to the spiritual victory we will win over sin, in that every participant of the eternal race may be equally victorious, it is similar in that the runners had to give everything they had to achieve the victory. This is true of salvation. Just as Christ gave everything and emptied heaven of its very best gifts for the salvation of man, so we will give all in return. This is why Paul exhorted Elohim's people to "run" the "race" "with patience." He knew that the task of fully surrendering every sin and overcoming every temptation would be the most difficult and hard-won of victories.

Just as Christ, our Example, struggled, and even sweated great drops of blood, as He faced the path of self-denial and suffering; so we who would overcome will resist sin and temptation with every fiber of our being. Just as Peter never would have been enabled to walk on water if he hadn't by faith stepped out of the boat, so we will never overcome sin without our taking an active role in our own salvation. (See Philippians 2:12.) Only through our complete commitment to righteousness, demonstrated in this level of active surrender and resistance to sin, will heaven's power work through the human agent making an otherwise impossible victory attainable.

...Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Y'shua the Author and Finisher of our faith; Who for the joy that was set before Him endured the Tree of Calvary, despising the shame, and is set down at the right hand of the throne

of Elohim. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin (Hebrews 12:1-4).

Having addressed the seal as being the name of YHWH, versus the mark, which is the name of Babylon; and having Biblically shown that the seal of Elohim is given to those who are obedient to Him through heaven's power united with the human agent; we are ready to address the time of the sealing.

As has already been mentioned previously, the 144,000 – or the first fruits of the final harvest – will have a special sealing time, which will occur on the final Pentecost. (See Acts 3:19.) The sealing process involves the work of Atonement. Through heaven's power combined with human energy, the person who is sealed has overcome “every besetting sin.” (See Hebrews 12:1-4.) This means that such a one is no longer committing any sin, or breaking any of the Law of Elohim, at all.

Here is the patience of the saints (the 144,000): here are they that keep the commandments of Elohim, and the faith of Y'shua (Revelation 14:12).

While the sealing of the 144,000 will take place on the final Pentecost, this is not the final day of the sealing for the world. The sealing of the world will be finished upon the final Day of Atonement, as is evidenced through the teachings of the rehearsal through the annual celebration of this Day of Judgment. This teaching that Elohim's people will have an earlier judgment is certainly Scriptural.

For the time is come that judgment must begin at the house of Elohim: and if it first begin at us, what shall the end be of them (those “Christians”) that obey not the gospel of Elohim? (1 Peter 4:17).

Once those who have previously fully surrendered to Elohim are living a life that is in harmony with His will, they are ready to be sealed. Then they take their stand among the group symbolized by the white horse of Revelation chapter six, carrying the Gospel to the world with great power and authority. These are the first fruits unto righteousness. But if there are first fruits, there must be a harvest to follow. Many will hear the message of truth and “come out” of Babylon's realm in response to the fourth angel's call. Given through Elohim's last-day people, this final message will arouse many “11th hour” workers. These will swell the ranks of the redeemed.

All who come out of the realm of Babylon, who refuse to continue to bear the selfish image of Satan, who accept the offering of Christ and His enabling power to be remade into His lovely image; all who surrender to the Holy Spirit's revelation of sin and accept heaven's power to cease from that revealed sin, will be sealed and set apart as eternally belonging to YHWH. The sealing is the great goal of every true Christian, just as Paul explained.

I press toward the MARK for the prize of the high calling of Elohim in Christ Y'shua. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded (if any area of our lives is out of harmony with Elohim's will), Elohim shall reveal even this unto you (Philippians 3:14-15).

Chapter 18 Summary

- On the final Day of Atonement, everyone will have either received the seal of Elohim or the mark of the Beast.

- The seal of *Elohim* is the name of *YHWH* symbolically being placed in the foreheads of His people. The mark of the Beast represents the name of Babylon being placed in the foreheads of the wicked.
- We receive the seal of *Elohim* by bearing His holy, pure, and obedient image. Through having a Christ-like character and the selfless beauty of Y'shua, we are eternally sealed unto *Elohim*.
- We receive the mark of the Beast through bearing his selfish and rebellious image. Those who receive the mark of the Beast will be destroyed along with the Beast at the end of the world.
- Receiving the mark of the Beast comes to humanity naturally. The seal of *Elohim* does not come naturally. The heavenly seal is only given to those who fully connect with the Divine.
- The 144,000 are called the firstfruits because they are sealed first. At the final Pentecost, the 144,000 will be judged, sealed, and empowered to carry the final gospel to the world.
- The Seal of *Elohim* is not to be confused with the seven seals upon the final prophetic timeline. The process of receiving the Seal of *Elohim* will begin during the opening of the first seal, as will later be explained.

Chapter 19

Five End-Time Lessons in the Sky

And Elohim said, 'Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, and let them be for lights in the expanse of the heavens to give a light on the earth.' And it came to be so (Bereshith – Genesis 1:14 – Scriptures Bible)

The pure people of *Elohim* are to have a powerful testimony to the sin-darkened world in the end of time. Through their reflection of Christ's holy light, just as the moon reflects the light of the sun, the world will become bathed in the glorious and dazzling light that must pierce every hopeless corner of this dismal planet.

Victoriously crowned and shrouded in the light of the glorious sun, Christ's pure Bride is depicted in Revelation twelve as standing upon the foundation of the moon. The beautiful symbolism in this image of *Elohim's* people is the basis for the material we have already covered.

Symbolically, positioning *Elohim's* people upon the moon indicates their stance upon the spiritual lunar testimony. What is the testimony of the moon? Just as the heart of the Fourth Angel's Message is the Law of *Elohim*, so the heart of the lunar light glows from this Divine Standard. Just as the call of the fourth angel is for mankind to separate from worldliness and be totally committed to the will and ways of *Elohim*, so the spiritual message of the moon divides the spiritually dark from the spiritually light. In fact, the testimony of the moon IS the message of the fourth angel! The dazzling light, which will

shine upon ever sin-darkened corner of this globe, is embodied both in the fourth angelic call and in the steadfast testimony of the celestial lunar light.

As we have already studied, the Fourth Angel's Message uplifts the Law of *Elohim*, magnifying it so that the world will see that the commandments and the statutes are a needed blessing and guide to mankind. While heralding the beauty of the whole Law, the fourth angel gives the weekly and annual Sabbaths a special highlight. In addition, this angelic call is sounded to bring every obedient hearer out of the sin-sunk realm of Babylon. Finally, through accepting the fourth angel's message, *Elohim*'s people will shine with the glorious and unmistakable testimony of the victory heaven's power enables fallen man to achieve.

These same elements found in the Fourth Angel's Message are also found in the testimony of the moon. In fact, the lunar message contains five, end-time teachings, all of which will be exemplified in the life and testimony of those who stand upon the moon, having become part of the pure Bride. These five end-time lessons are found in one key Scripture.

And Elohim said, 'Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, and let them be for lights in the expanse of the heavens to give light on the earth.' And it came to be so (Genesis [Bereshith] 1:14 – Scriptures Bible translation).

First, Scripture gives us five physical reasons why *Elohim* made the moon:

1. *Elohim* made the moon to separate the day from the night.
2. *Elohim* made the moon for signs.

3. *Elohim* made the moon to signify the appointed times (translated from the word *mo'edim* – meaning annual holy days or spiritual feasts).
4. *Elohim* made the moon to reflect light in the expanse of the heavens.
5. *Elohim* made the moon to shed light on earth.

Secondly, the moon was not merely created for physical reasons. The Bible clearly teaches that the moon was made to bear a spiritual testimony. The symbolic pure woman of Revelation twelve standing upon the moon gives evidence of this. But the spiritual message of moon is plainly referenced through more than just symbolism. Two times, David referenced the spiritual message of the heavenly lights. These included specific references to the moon:

The heavens declare the glory of Elohim and the firmament shows His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard (Psalm 19:1-3).

His seed shall endure for ever, and his throne as the sun... It shall be established forever as the moon, and as a faithful witness in heaven (Psalm 89:36-37).

Through these references to the lunar witness and testimony, we begin to see that what previously might have appeared to be five physical reasons why *Elohim* made the moon are also five spiritual reasons for its creation.

Additionally, positioning the Bride of Christ upon moon, symbolizes the fact that *Elohim*'s people will bear the same five end-time messages to the world that the moon was created to spiritually bear. In light of this reality, let us re-evaluate the five reasons why *Elohim* made the moon, being attentive to observe their deeper spiritual significance.

The first reason the moon was made, according Genesis chapter one verse fourteen, was to “*separate the day from the night.*” *Elohim’s* people are first called out of darkness, into heaven’s marvelous light. After this, they shine the light of truth upon others, calling them also to be separate from the sinful existence of spiritual darkness, and come into the realm of heavenly light.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light (1 Peter 2:9).

This coincides perfectly with the light of the Fourth Angel’s Message. The way we become separated from the realm and works of darkness is through heaven-empowered obedience to the holy Law of *Elohim*. In fact, spiritual darkness is Biblically defined to be anything that is contrary to the light-filled testimony of *Elohim’s* Law.

To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isaiah 8:20).

Next, Genesis one verse fourteen tells us that the moon was created to spiritually keep the “signs.” This is a highlighting placed around the Sabbaths, just as the fourth angel’s message exonerates the whole Law, but places extra emphasis upon the Sabbath. How are the Sabbaths connected to heaven’s “signs”? Sabbath-keeping IS the sign!

...Verily My Sabbaths ye shall keep: for it (Sabbath-keeping) is a sign between Me and you throughout your generations; that ye may know that I am YHWH that doth sanctify you (Exodus 31:13).

The prophet Ezekiel, putting both the spiritual lesson of separating that which is of darkness from that which is of light and the message of Sabbath-keeping into one all-encompassing text; was inspired to write:

And they shall teach My people the difference between the holy (of the light) and profane (of darkness), and cause them to discern between the unclean and the clean. And... they shall keep My laws and My statutes in all Mine assemblies; and they shall hallow My Sabbaths (Ezekiel 44:23-24).

Third of the spiritual reasons why *Elohim* made the moon was so that it would “light the heavens.” How do *Elohim’s* people light the heavens? At the outset, this may seem rather impossible. We are, after all, limited to this physical planet.

However impossible it may seem, lighting the universe with the beauty and truth about *Elohim’s* character is one of the ways the righteous will bring glory to our Heavenly Father. “How so?” one may ask.

When Satan, called Lucifer at the time, originally began making accusations against *Elohim’s* holy Law and character, his false railings were being made before a heavenly audience. This is demonstrated in the Bible by the fact that these accusations, which climaxed into a war in heaven, resulted in Lucifer and those angels who believed his lies being cast out into the earth.

And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into

the earth, and his angels were cast out with him (Revelation 12:7-9).

Satan had condemned *Elohim's* holy Law as an unfair and overbearing set of rules by which heavenly beings shouldn't be asked to abide. The original bone of contention was not over whether or not sinful beings could keep the holy Law, but rather it was about whether heavenly beings should have to keep it.

By maligning *Elohim's* holy Law, Satan has really attacked *YHWH's* character. In a very real sense, the nature of *Elohim* was placed on trial before the whole universe. From that time on, *Elohim* has searched for pure and undefiled loyalty.

For the eyes of YHWH run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him... (2 Chronicles 16:9).

It is one thing for an unfallen being to remain pure. But it is a far bigger statement of faith and grace if a fallen being may be made pure, and then remain so. The fact that *Elohim* has long been looking for loyal people in whose lives heaven may finally demonstrate the falseness of Satan's accusations is poignantly presented in the story of Job. A heavenly council of unfallen beings, called the sons of *Elohim*, presented themselves before *YHWH* in a heavenly council. Satan, having usurped Adam's role as the original and rightful "son of *Elohim*," attended the meeting as Earth's representative. In the story, *YHWH* inquires of Satan whether or not he has observed the beautiful loyalty demonstrated in the holy life of Job.

Elohim knows that Job has enough faith and loyalty to prove Satan's accusations wrong! Satan, the father of transgression to *Elohim's* holy Law, has insinuated that Law-keeping is unfair. After all, keeping the Law was something many

unfallen angels failed to do. One-third of the angels fell with Satan into disobedience to the Law. Today, these fallen angels (see Revelation 12:4 and Revelation 1:20) are known as demons. Keeping the Law, Satan argued, was too difficult a requirement for angels; thus, it was certainly an unreasonable demand to place upon sinful humans!

Why would *Elohim* point out one of His holy people, thereby placing him in line for Satan's onslaughts? Any sin-born person who lives a blameless life is living proof of *Elohim's* power and bears a witness that Satan's accusations are lies. Thus, Job's loyal life placed him in a position to serve as evidence in the universal case Satan has made against *YHWH's* character. Job was presented before the "sons of *Elohim*" as a case in point, proving the truth and justice of *YHWH*.

Now there was a day when the sons of Elohim came to present themselves before YHWH, and Satan came also among them. And YHWH said unto Satan, Whence comest thou? Then Satan answered YHWH, and said, From going to and fro in the earth, and from walking up and down in it. And YHWH said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth Elohim, and escheweth evil? (Job 1:6-8).

Converse to the contemporary views, in the final Judgment, *Elohim* is really the one on trial. His character has been maligned and misconstrued. Formerly holy beings have been tempted out of a loving relationship with Him through satanic falsehoods. But now, before the entire universe, *Elohim* will have a holy people to present. Through their obedient and holy lives, they bring glory to His holy name. Now he lifts them up before the heavens and the earth as living proof that He is loving, just, and merciful. Through their obedient and pure testimony, they also demonstrate that His Law is likewise, loving, just, and good.

...Here are they that keep the commandments of Elohim, and the faith of Y'shua (Revelation 14:12).

Through their holiness, which His power has enabled these true Christians to attain, the case against *Elohim* is closed. Satan's slanderous lies are unmasked. Every being on earth and heaven will be brought to their knees in homage to the righteous justice of Y'shua and *YHWH*.

That at the name of Y'shua every knee should bow, of things in heaven (unfallen beings), and things in earth (human beings), and things under the earth (demonic beings); And that every tongue should confess that Y'shua Christ is Adonai, to the glory of Elohim the Father (Philippians 2:10-11).

Like the glorious rays of the lunar light, which brilliantly illuminate the expanse of the heavens, so will shine the testimony of those holy ones who walk in full harmony with the will and ways of heaven.

The fifth and final reason why *Elohim* created the moon was so that it would shed light upon the earth. It is certainly significant that the moon provides light during the darkest hours. This is a beautiful parallel to *Elohim's* people. Although spiritual darkness will press in on every side, the pure light of heaven will shine through these obedient ones casting heavenly light into every gloomy corner. As the light of pure testimony shines through the Christ-like lives of *Elohim's* people, many a blinded mind will be brought to the knowledge of the glory of *Elohim*.

...The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of Elohim, should shine unto them. For we preach not ourselves, but Christ Y'shua

the Adonai; and ourselves your servants for Y'shua's sake. For Elohim, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of Elohim in the face of Y'shua Christ (2 Corinthians 4:4-6).

Yes, there are five spiritual lessons to be found in the testimony of the moon. These precious messages are to be shared through the lives of *Elohim's* holy people in the last days. Through His power and glory, we are called to separate the light from the darkness; we are to uplift heaven-empowered Law-keeping as the sign of belonging to *YHWH*; we are to direct men's attention to the blessings they may find in *Elohim's* holy days; we are to walk in such harmony with Christ that He may hold us up as evidence of what His power and goodness may achieve; and finally we are to shed *Elohim's* holy light into even the darkest recesses of this dismal globe.

What a wondrous calling is given to the Christian! Will we be pure? Will we exonerate *Elohim's* holy Law? Will *YHWH* be able to refer to our lives as proof that Satan's accusations against His character were wrong? Will others, through the light shining from our Spirit-filled life, be drawn out of darkness, that because of our testimony they too may be sealed? If so, we are stepping up with the Bride today and placing our feet upon the firm testimony of the moon.

Chapter 19 Summary

- The Bible teaches that the moon was created for five physical and spiritual purposes: to separate the day from night, to be for signs, to signify the appointed times, to light the expanse of the heavens and to give light on Earth.

- This is demonstrated through the pure woman of Revelation 12, who stands upon the moon. *Elohim's* people will live out the testimony of the moon.
- The testimony of the moon IS the light of the fourth angel.
- By bearing this powerful testimony, our lives become sources of heavenly light to this sin-darkened world.

Chapter 20

Counting Down to Eternity: Part I

Surely Adonai Elohim will do nothing, but He revealeth His secret unto His servants the prophets (Amos 3:7).

Racing victoriously throughout the whole earth, the Rider on the white horse from the first seal has been Biblically identified as Christ and the 144,000 bearing the light of the fourth angel to the world. Additionally, the prophetic event, which begins the fulfillment of the first seal has been explained to be the final experience of Pentecost. Thus, the prophetic fulfillment of the outpouring of the Holy Spirit in the Latter Rain is the event that *Elohim's* people are to recognize as *YHWH's* last prophetic clock-starter.



The White Horse Rides in the opening of the First Seal.

Once the 144,000 have received the Latter Rain, only six more seals remain as the count down to eternity begins. Let us now continue to follow the sequence of the remaining six seals, one-by-one identifying the symbology and events, which each prophetic seal contains.

The Bible records what the prophet John saw when Christ opened the second seal. This account is found in Revelation.

And when He had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword (Revelation 6:3-4).

The red horse rides on the heels of the first. But his message is not the same as his predecessor, which Scripture has symbolized as having brought salvation to the world. Rather, this red horse and rider have come to “take peace from the earth.” Does this horseman bring war to planet earth then? Actually, his intent to take away peace from mankind bears a far more sinister meaning.

The red horse represents another group of people. Remember that in the previous chapter horses were shown to symbolize groups of people. This next group hastens their message to the world in frantic response to the message of the fourth angel which the 144,000 are preaching with great power. Whereas full acceptance of the message of the white horse brings the sealing to the believer, the purpose of the red horse is to ensure that people will receive the mark of the Beast, instead.

We may be sure of this explanation by understanding the symbolic meaning of the word “peace.” In the Bible, ultimate peace is a term used to express what our experience will be in heaven. As we perfectly reflect the beauty of Christ, we are prepared to receive heaven’s sealing mark.

Great peace have they which love Thy Law: and nothing shall offend them (Psalm 119:165).

Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee (Isaiah 26:3).

Through receiving the seal of *Elohim*, we hold the firm assurance of possessing that wonderful and eternal peace that comes from residing in *Elohim*’s protective presence.

Mark the perfect man, and behold the upright: for the end of that man is peace (Psalm 37:37).



The Red Horse Rides in the opening of the Second Seal.

There is only one thing that, if received, will cause men to lose out on the eternal glory and peace of heaven: The Mark of the Beast. Thus, we find that while the white horse hastens to bring eternal life to the world, the red one comes to bring damnation.

The sword in the red rider’s hands does not bring death to the wicked. This sword is for the righteous. Those who refuse to receive the mark of the Beast will suffer tremendous persecution at

the hands of the group symbolized by this red horse and rider.

This persecution will take two forms. Many true Christians will be martyred for not accepting the Beast’s mark. Those faithful ones who survive will find that they cannot conduct business, or even buy food.

...The image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six (Revelation 13:15-18).

During the terrible persecution against Elohim's true people unleashed through the ride of the red horse, the same Elohim Who protected and fed Elijah will be the Rock in which the faithful ones trust. To these afflicted ones, the promises of YHWH's blessing, care, and love are especially sweet.

The steps of a good man are ordered by YHWH: and He delighteth in his way. Though he fall, he shall not be utterly cast down: for YHWH upholdeth him with His hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and His seed is blessed (Psalm 37:23-26).

While persecution is certainly something visible enough to be marked on a timeline, the great event to occur in the red horseman's ride is still a bit nebulous. The Bible does clearly define the notable event, which coincides with bringing the Mark of the Beast to the world with persecution to those who do not accept this demonic mark. The prophet Daniel described this great event as the Abomination of Desolation. When the Abomination of Desolation is set up "in the holy place," making it very uncomfortable to reject the Beast's mark, Christ warned that it would be necessary for the righteous to "flee" for their lives.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand: Then let them which be in Judaea (Just like Egypt and Babylon, this a spiritual term referring to the place where Elohim's people dwell) flee into the mountains. Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child (pregnant), and to them that give suck (mothers with nursing infants) in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day (Elohim's people will keep the Sabbath, even in flight): For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened (Matthew 24:15-22).

In the next chapters, we will Biblically define the Mark of the Beast and the Abomination of Desolation in greater detail. Stating that the Abomination of Desolation will be the great event in the red horseman's ride is sufficient at this time.

Receiving the Seal of Elohim or the Mark of the Beast is made imminent through the symbolic horses riding in the first two seals. Next, the third seal and horseman is loosed upon the earth.

And when He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny,

and three measures of barley for a penny; and see thou hurt not the oil and the wine (Revelation 6:5-6).

This third horse is black. His color warns of judgment and final death to those who accept the Beast's mark and reject the light of the fourth angel.

For thus hath YHWH said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black (the color of death and judgment): because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it (final judgment upon the wicked). The whole city shall flee for the noise of the horsemen and bowmen... (Jeremiah 4:27-29).



The Black Horse Rides in the opening of the Third Seal.

We are next brought to consider the balances this third rider carries. Balances are still representative of justice and judgment. The fact that this black horse symbolizes the impending judgment of *Elohim* is further reinforced through the balances clasped in the hand of the rider.

In the Bible, Paul explained that *Elohim's* judgment will fall upon those who rejected the message of the Law. As the light of the fourth angel exonerates the holy Law and the necessity of living in full obedience to it, those who refuse this truth are placed in line to receive heaven's Judgment.

For as many as have sinned without law shall also perish without law: and as many as have sinned in the Law shall be judged by the Law; For not the hearers of the Law are just before Elohim, but the doers of the Law shall be justified (Romans 2:12-13).

While the black horse warns of impending judgment, he also bears a message of hope. Amid all the persecution and hardship the people of *Elohim* must endure because of the power of the red horse, the Fourth Angel's Message, which they still bravely proclaim, will bear fruit in a bountiful harvest.

The evidence that the harvest of souls will be great is symbolized in the low price of the grain announced during the black horseman's ride: "*A measure of wheat for a penny, and three measures of barley for a penny*" (Revelation 6:6). When there is a bountiful harvest of grain, farmers must sell the fruit of their crops for less.

In the Bible, the harvests of wheat and barley represent *Elohim's* people. Those who accept the Fourth Angel's Message and take their stand with the Bride of Christ in giving the last call comprise this bountiful harvest. To illustrate this, Christ told a beautiful story of a farmer and a field. (See Matthew 13:24-30.) The disciples did not fully understand the symbolic meaning of this parable. Thus, they came to Christ later and asked Him to plainly reveal the meaning of the story to them.

Then Y'shua sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man (another name for Christ, or the Rider on the white horse); The field is the world; the good seed are the children of the kingdom (the people

who accept the truth and are saved); but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear (Matthew 13:36-43).

The Bible teaches that the preaching and testimony of the 144,000 will result in a bountiful harvest for heaven. While this holy group is clearly defined as standing before *Elohim* in heaven, the 144,000 are not alone. With them stand the fruit of their labor: a great multitude.

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands (Revelation 7:4-9).

The Saviour has offered a tremendous sacrifice that everyone who believes and walks in the light of what he has learned might have salvation. Symbolized so long ago in the sacrifices of oil, wine and wheat, given in the sanctuary system, now finally the living sacrifice (see Romans 12:1) is ripe and ready for the harvest. As was proclaimed during the black horseman's ride, "*and see thou hurt not the oil and the wine,*" the wheat, wine, and oil are not spiritually harmed in spite of

Satan's best efforts to keep them from receiving the heavenly seal. Now they stand united in holiness as a righteous, living sacrifice unto *Elohim*.

All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits (the 144,000 – see Revelation 14:4) of them which they shall offer unto YHWH, them have I given Thee (Elohim) (Numbers 18:12).

Three former horses have been prophesied to ride throughout the earth, the Law of *Elohim* will be presented in the message of the fourth angel, the Beast will do his worst to refute this message and dissuade any from receiving the seal of heaven, and the heavenly harvest will still bountifully ripen.

Now the fourth seal is opened. In the ride of the pale horsemen who bursts forth, sinful mankind will begin to reap the judgments promised by the black horse and the fourth angel.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth (Revelation 6:7-8).

In this fourth seal, the greatest sins, for which the Beast and his followers are to be judged, are the sins of violating *Elohim*'s holy Law and profaning His Sabbaths. This was most blasphemously and deceptively accomplished through mixing demonic darkness into the teachings of truth. Those who now stand to be judged have taken what *Elohim* declared to be holy and sacred and have blended in that which He proclaimed to be

foul and unclean. The prophet Ezekiel records the serious list of heaven's charges against these wicked ones.

Her priests have violated My Law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them (Ezekiel 22:26).

Judgment now begins to be meted out against those who are guilty. But these judgments are not to fall without mercy. Heaven continues to extend the offer of salvation during the fourth seal. The fact that sinners may still be saved, even at this late date is evidenced by the continuing of martyrdom. The blood of the martyrs symbolically cries out to *Elohim* in the following seal. (See Revelation 6:9-11.)



The Pale Horse Rides in the opening of the Fourth Seal.

Elohim will not permit one of His precious children to die after probation has closed, and there can be no further positive effect from the testimony of their death.

Precious in the sight of YHWH is the death of His saints (Psalm 116:15).

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of Adonai,

forasmuch as ye know that your labor is not in vain in Adonai (1 Corinthians 15:58).

There is only one thing that could make the labor of the righteous be done "in vain." The Bible teaches that the labor of the righteous is to bring eternal life to the world. (See Proverbs 10:16.) *Elohim's* people would be laboring in vain if their testimony was born without any salvational fruit being ripened through it.

Thus, we find that the evidence of martyrs in the following seal leaves us with only one Biblical conclusion: The judgments which are pronounced in the fourth seal are still mixed with mercy, in that humanity may still accept the blessing of salvation, even at this late date. While the bulk of the harvest is spiritually ripened during the ride of the black horse, there will be a few late bloomers to accept salvation during the raining judgments of the fourth seal.

As has already been presented in the chapters about the seven trumpets, the judgments mixed with mercy are poured out upon mankind during the sounding of the seven angel's trumpets. Our heavenly Father, Who "changes not" (see Malachi 3:6) has already established a firm pattern of fulfilling the event rehearsed through each yearly holy day on the actual day of the annual Sabbath.

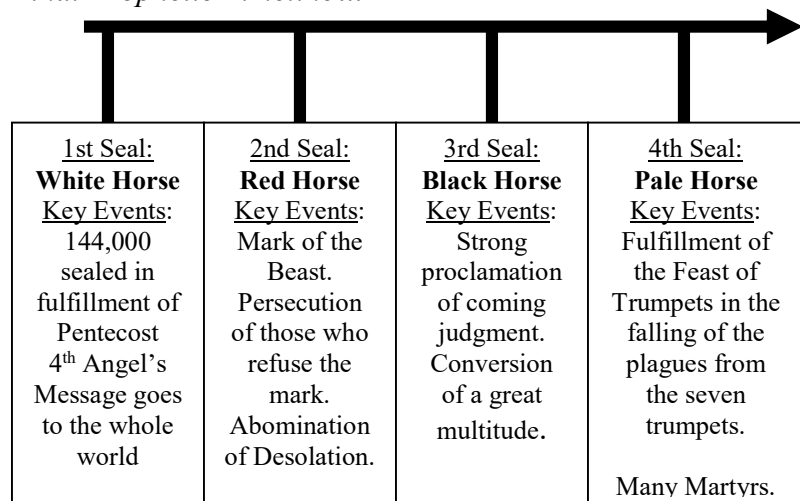
Following this pattern, the first angel's trumpet will sound on the final fulfillment of the Feast of Trumpets. As has already been studied, the successive six blasts will complete the final probationary period. Thus, in the final fulfillment, the judgments of the seven trumpets, including the three woes, will continue throughout the ten Days of Awe. The end of *Elohim's* offer of redemption is pronounced in the sounding of the seventh trumpet, upon the final Day of Atonement.

Thus, those who are diligently studying the Scriptures will recognize that the pale horse, upon whose heels come the final judgment of hell, has begun his ride through the plague of the hail mixed with fire and blood, as was prophesied to occur in the sounding of the first trumpet. (See Revelation 8:7.) To recap briefly, the seven trumpets contain the following judgments, culminating in the close of probation:

- Fire, hail and blood – Revelation 8:7
- The sea is turned to blood - Revelation 8:8-9
- Fresh water is turned to blood – Revelation 8:10-11
- Signs in the sun, moon and stars – Revelation 8:12-13
- The first woe – (nuclear?) locusts – Revelation 9:1-11
- The second woe – war – Revelation 9:12-21
- The third woe – probation is closed – Revelation 11:15-14:20 and Revelation 10:7)

Before we press on to studying the remain three seals and the prophetic events they contain, for added clarity, we will place the first four seals within a diagram showing the progression of events, as follows:

Final Prophetic Timeline...



Chapter 20 Summary

- The final prophetic timeline given in the seven seals of Revelation 6-7, begins with the final Pentecost (at which time the 144,000 are sealed and carry the fourth angel's message to the world) and culminates in the redeemed entering into eternal life.
- The first event on this final progression of events is the sealing of the 144,000 on Pentecost.
- The second event will be the Beast's persecution of all who refuse to receive his mark. It will include the Abomination of Desolation, which will be set up in the holy place.
- The third event will be the tremendous harvest of souls who will accept the truth through the testimony of the 144,000. In spite of persecution, a great multitude will take their stand with the 144,000 in giving the final warning of impending judgment on those who reject the truth.
- The fourth event will occur upon the final fulfillment of the Feast of Trumpets. At this time the judgments of the seven trumpets will begin. The seventh trumpet blasts at the close of probation, which corresponds to the Day of Atonement.

Chapter 21

Counting Down to Eternity: Part II

But the day of Adonai will come... in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of Elohim, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (2 Peter 3:10-12).

While the righteous people have many troublesome times to face when the final prophetic countdown begins, they do not focus upon the persecution and hardship. Their eyes are firmly fastened upon the eternal world and the glories awaiting the faithful. They do not fill their thoughts with mourning over the suffering, which they face in this time of spiritual night. Rather, they know that "...weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

As the blasting of the seven trumpets in the fourth seal has come to an end, that joyous spiritual "morning" is now closer than ever before.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh (Luke 21:28).

The longsuffering endurance of *Elohim*, in putting up with the wickedness of men has come to an end as the fifth seal is opened and the promise of persecution's end is given.

And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of Elohim, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Adonai, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled (Revelation 6:9-11).

The symbolic crying of the blood of His people, speaks of the Father's love for those who have given their lives for the truth. They have remained faithful and He has not forgotten their great sacrifice. But, as this seal is first opened, the seventh angel's trumpeted tones are still symbolically hanging in the air. Until the final clarion ring dies out, more may still enter into life. Thus, there will still be more martyrs at the outset of the fifth seal. Still, for the people of *Elohim*, there remains a silver lining amidst this cloud of death. Not only is their blood shed only as seed unto salvation, but also their loving and protective Heavenly Father will make these difficult days of extreme persecution short.

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened (Matthew 24:21-22).

Every faithful and obedient child of *Elohim* is precious in His sight. He has only permitted their deaths because He also loves those who are not yet saved. If some other dear soul may be brought to accept the truth through witnessing a child of

Elohim give his life rather than give up the truth, Elohim finds the saving of even one more worth the sacrifice.

Adonai is not slack (slow or lazy) concerning His promise (that He will return), as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance (2 Peter 3:9).

But during the fifth seal, the last symbolic tones of the seventh angel's trumpet die out. Grace has ended. The final Day of Atonement has come, as YHWH stands and pronounces the end of martyrdom in one powerful statement:

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with Me, to give every man according as his work shall be (Revelation 22:11-12).

There are four distinct groups classed in this final pronouncement, uttered on this Day of Atonement. Two groups are saved and two are lost. The two saved groups are classified as "righteous" and "holy." The two lost groups are labeled as "unjust" and "filthy." As these groups are significant for understanding the final end-time events, we will carefully identify their characteristics, which have gained them their classification.

The first of the saved groups in the above Scripture is the group of the righteous. Abraham was classed among this group.

But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the

*altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, **Abraham believed Elohim, and it was imputed unto him for righteousness**; and he was called the Friend of Elohim. Ye see then how that by works a man is justified, and not by faith only (James 2:20-24).*

As is seen in this text, Abraham expressed his faith in *Elohim* through the works of obedience. Those who would also be classed as the righteous children of Abraham will possess the same active faith that their spiritual forefather demonstrated.

Even as Abraham believed Elohim, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham (Galatians 3:6-7).

Those who will be among Abraham's group of the righteous, will be those who are obedient to *Elohim* as Abraham was. As Christ Himself explained, "...If ye were Abraham's children, ye would do the works of Abraham" (John 8:39). Those who render to their Heavenly Father the same faithful and obedient works that Abraham rendered are counted as the "seed" or "children" of Abraham. Thus, these children of Abraham are able to partake of the promises *Elohim* made to Abraham. "Now to Abraham and his seed were the promises made" (Galatians 3:16).

Abraham is an excellent type foreshadowing the group classified as "righteous." He demonstrates his faith through obedient works, just as will the righteous in every age. This faith-filled lifestyle is also Biblically labeled to be the life of the "just."

For therein is the righteousness of Elohim revealed from faith to faith: as it is written, The just shall live by faith (Romans 1:17).

To be “righteous” is also to be “just” as was Abraham. Continuing to follow the typical pattern of Abraham, we find that he died, and was laid to rest. (See Genesis 25:8.) A period of rest in the grave will characterize the group labeled as “righteous” or “just.” To those who share this classification, the coming resurrection contains the promise of eternal life. “And thou shalt be blessed... for thou shalt be recompensed at the resurrection of the just” (Luke 14:14).

Whether their lives were cut short by martyrdom or they just lived out their full lifespan, we find that in *YHWH*’s pronouncement that the “righteous” will be “righteous still” is the assurance that those faithful ones who have died are not forgotten by heaven. The righteousness of Christ has been imputed to this group by faith.

...Not having mine own righteousness, which is of the Law (my own legalistic efforts to keep the Law), but that which is through the faith of Christ (the same way Peter walked on water, we keep the Law), the righteousness which is of Elohim by faith: That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; If by any means I might attain unto the resurrection of the dead (Philippians 3:9-11).

The past sins of these slumbering righteous ones have been confessed and forgiven. They now lay in peace, as their record of good works wrought through faith in the power of *Elohim* follows them.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in Adonai... They may

rest from their labors; and their works do follow them (Revelation 14:13).

There will be many faithful ones living in the last days who will be laid to rest prior to *YHWH*’s return. These will be resurrected and united with the holy living saints to “*meet Adonai in the air.*” (See 1 Thessalonians 4:16-17.)

In *YHWH*’s final pronouncement, the second group of people who are classified among the saved are the “holy.” At the final Judgment, these pure ones need never again worry about losing their walk of holiness. They are forever secure as *YHWH* announces, “*...And he that is holy, let him be holy still*” (Revelation 22:11).

While righteousness is a high attainment, achieved only through the redemptive power of *Elohim* and the reciprocated loving commitment of His followers, holiness is a higher level still. To be classified as “holy,” one will have connected so fully with the power and grace of heaven that every besetting sin has been forgiven and then completely conquered. Paul understood that holiness was the next wrung up on the progressive spiritual ladder. He referred to keeping each part of his body under control, serving only righteousness through them, that in such a lifestyle, the ultimate goal of holiness might be attained.

...Even so now yield your members servants to righteousness unto holiness (Romans 6:19).

The process of becoming holy is the process of being sanctified. As we continue to walk in harmony with *Elohim*’s expressed will and ways, the Holy Spirit reveals more and more of *YHWH*’s will to us. Thus, we grow in grace through leaving each revealed sin behind and stepping ever nearer to the goal of perfect holiness.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of Elohim (2 Corinthians 7:1).

The 144,000 will be a very special group of people. These are the holy people. To be classified as “holy” means that Elohim’s Spirit has finished revealing every sin and all iniquity has been utterly forsaken. Now the individual is living without committing ANY more sin.

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women (they have NO taint of Babylon or her “daughters”); for they are virgins (the completely pure Bride of Christ). These are they which follow the Lamb whithersoever He goeth (They have so closely followed Christ that they perfectly reflect His every character trait). These were redeemed from among men, being the firstfruits unto Elohim and to the Lamb. And in their mouth was found no guile (no deceit or false doctrine): for they are without fault (completely holy) before the throne of Elohim (Revelation 14:3-5).

To be holy is to have the work of sanctification completed in the life. In such a state, the character of the child of Elohim has come to fully reflect the character of Elohim. As He is perfect, so those who attain full holiness will be perfect in will and character.

Be ye therefore perfect, even as your Father which is in heaven is perfect (Matthew 5:48).

Beloved, now are we the sons of Elohim, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself (follows the path of sanctification unto holiness), even as He is pure... Whosoever abideth in Him sinneth not... Whosoever is born of Elohim doth not commit sin; for His seed remaineth in Him: and he cannot sin, because he is born of Elohim. (1 John 3:2-9).

Just as there are two categories for the saved on the final Day of Atonement, so there are two groups of the wicked. They are the unjust and the filthy.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still... (Revelation 22:11).

According to the apostle Peter, the “unjust” are those who do “unlawful deeds.” (See 2 Peter 2:8-9.) These are sinners who have never chosen to experience the justification which Christ’s blood offered to them. Their sins, which are Biblically defined as “transgressions of the Law,” (see 1 John 3:4) have never been covered with the blood of Christ and thus forgiven. Those who now stand in this damned group are not here through any fault of heaven. Elohim is faithful to forgive those who repent and seek His righteous cleansing.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9).

Those who are among the “unjust” will have rejected the opportunity for forgiveness through never believing in Christ and confessing their sins, never claiming His precious blood on their behalf. Now they stand judged, wearing only their own unconfessed lawless works of ragged unrighteousness.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away (Isaiah 64:6).

...He hath denied the faith, and is worse than an infidel (1 Timothy 5:8).

While it is a distressing thought that there will be many in the end of time who have chosen to love their lives of sin, rather than avail themselves of heaven's redemptive power; there is an even more sobering implication in the final judged group. The last category is classified as "filthy." (See Revelation 22:11.)

The unjust, on the other hand, are those who have merely never made any claim to Christ, whereas the filthy are another matter entirely. The word "filthy" is translated from the original Greek word *rhupoo*, meaning: "to soil" or "become dirty" (Strong's Concordance #4510). This meaning lends some interesting information to this class. At one time or another, something, which "becomes dirty," must have been clean! Then this state of cleanness was lost. When the final pronouncement is made, they are found spiritually unclean.

These are the ones who called themselves Christians, but never allowed Christ's power to transform them into His image. Isaiah drew a stark line of distinction between true and false Christians. The process of becoming sanctified, or continuing to grow in grace, is sometimes Biblically referred to as "the way of holiness." Those who are finally found to be filthy and spiritually unclean will be characterized by refusing to surrender to the Holy Spirit's cleansing. For one reason or another, they have blindly believed that *Elohim* would not expect them to lead lives of victory. As Isaiah prophesied,

"The way of holiness; the unclean shall not pass over it" (Isaiah 35:8).

Refusing the transforming power of heaven, these filthy ones have chosen to remain in the unsundered and powerless worm-state. They have "*had a form of godliness, but have denied the power thereof*" (2 Timothy 3:5). Thus, heaven treats them like the worms they are. In vain they point to their spiritually taped-on wings, reminding *YHWH* that they have done good things or have formerly tasted of His salvation. But His eyes see past the butterfly costume to their unchanged and un-Christ-like hearts. Too late this group of pseudo-Christians will discover that it was not enough to merely wear a label. When all is said and done, heaven claims only those who "*do the will of the Father*" and cease to continue in sin.

Not every one that saith unto Me, Adonai, Adonai, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven (the Father's will is expressed in His holy Law). Many will say to Me in that day, Adonai, Adonai, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity (continue to sin) (Matthew 7:21-23).

Upon this ultimate Day of Atonement, the final Judgment is pronounced, completing the events of the fifth seal. Now heaven and earth begin to come apart as the unmingled judgments of *Elohim* shake this planet to its foundation.

And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is

shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand? (Revelation 6:12-17).

At the opening of the sixth seal, the silver trumpet of mercy has symbolically ceased to blast. Time is up. All that could be saved have been. Now, upon those wicked ones, who looked grace in the eye and spiritually spat upon the offer, fall *Elohim's* most terrible judgments.

Even while the wicked are fleeing in terror and being driven mad with fear, the righteous are calmly accepting the promise of *YHWH's* protection. Their trials are past. Now, although heaven and earth churn in violent convulsions about them, they walk in complete peace and safely, as though standing in the eye of the storm. To them, *Elohim* calls gently:

Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, YHWH cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain (Isaiah 26:20-21).

When the events foretold to take place in the sixth seal are drawing to a close, the last event of this seal is the Second Coming of Christ. This is the day, which John alluded would

come during the sixth seal by recording the wicked people's reaction to meeting *Elohim* face-to-face. "...And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Revelation 6:16).

The day that the wicked will meet *Elohim* face-to-face is that Great Day when our Saviour returns in the clouds. Those who have accepted Christ's offer of righteousness now rejoice. But to the rest of the world, this is the blackest hour yet to come upon them. In the sixth seal, the sun has been darkened, the stars have fallen, the earth has seemed to come apart at the seams. Yet none of this is to compare with the terror that now rests in every wicked breast. As the One Who wanted to save them looks at each filthy face, His eyes burn into them and they cry for the rocks to crush them to death to spare them from having to behold Him. (See Revelation 6:16-17.)

The tribes of the earth may be mourning, but for *Elohim's* holy ones, the sight of the sun turning black and the moon becoming blood is greeted with great joy. For they have studied the Scriptures. They know heaven's promises are sure. These manifestations prophesied in the sixth seal are the very ones their precious Saviour told them to watch for. They are the last signs, after which the Saviour will return.

Immediately after the tribulation of those days (the days of the fourth and fifth seal) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven (which happens at the beginning of the sixth seal), and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (Christ's coming is the climax of the sixth seal.) And He shall send His angels with a great sound of a trumpet, and

they shall gather together His elect from the four winds, from one end of heaven to the other. (Matthew 24:29-31)

This day has been rehearsed for centuries through the first Sabbath of the Feast of Tabernacles. *Elohim's* whole reason for asking the ancient children of Israel to build Him an earthly tabernacle was so that He might dwell among His people. (See Exodus 25:8-9.) Now, in this ultimate fulfillment of the first day of Tabernacles, Christ comes to take His people to live with Him forever.

Let not your heart be troubled: ye believe in Elohim, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also (John 14:1-3).

Christians have long known that Christ was prophesied to soon return. But, as *Elohim* has appeared to “tarry” in order to extend salvation to all who would accept it, some have gotten the idea that they may behave as if He may never come. They do not choose to study the Scriptures, whereby they would clearly see the nearness of Adonai's return. They do not strive with the power of heaven for the mastery over sin. Sadly, their lustful lives are evidence that they do not really believe Christ will soon return.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of His coming? For since the fathers fell asleep (died), all things continue as they were from the beginning of the creation (2 Peter 3:3-4).

Giving up now is about like falling short of the finish line in a race. Having lost sight of the goal (which is preparing for the sealing), we have come to think of *Elohim's* return as the great event to be watched for. But for those who wait to see Christ appear before they begin getting serious about becoming Christ-like, they will have waited too long.

As we see the participants of the final prophetic timeline beginning to take their places, like actors before a play, we will know that the events we have waited for will soon begin. Already the fourth angel is beginning to speak! Soon the Pentecost will be fulfilled empowering the 144,000 to carry this powerful message to the whole world. Of all times of history, now is not the time to lose our spiritual vigilance. Now, more than ever, we need to press toward the eternal goal we have looked for so long.

Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of Elohim, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back (return to his old life of sin), My soul shall have no pleasure in him (Hebrews 10:35-38).

Chapter 21 Summary

- The fifth seal will bring the end of martyrdom, as it will coincide with the final fulfillment of the Day of Atonement.
- There are four categories into which all people are grouped on the Great Day of Judgment: righteous, holy, unjust, and filthy.
- During the sixth seal, *Elohim's* unmixed judgments are fully poured out. As this period draws to a close, Christ

will return. His appearing will take place on the first day of the Feast of Tabernacles, fulfilling the annual rehearsal that has pointed to Christ's return for thousands of years.

Chapter 22

Rehearsing the Last Great Day

...These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb... They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and Elohim shall wipe away all tears from their eyes (Revelation 7:14-17).

Having studied the prophetic events to occur in the opening of the first six seals, only the seventh remains. As the seventh seal is opened, the Last Great Day will finally commence. While the return of our Saviour will certainly be a great day, the "Last Great Day" follows it. For centuries, the eighth day of the Week of Tabernacles has been a rehearsal of the beginning of eternity. This joyous annual celebration points to the moment, when the redeemed first enter *Elohim's* kingdom. This is the long-awaited fulfillment of the last Sabbath of Tabernacles.

In the annual rehearsal, the first and last days of the week of Tabernacles are kept as Sabbaths of rest. During the week of Tabernacles, *Elohim's* people were to gather for a very special week of worship.

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto YHWH. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering

made by fire unto YHWH: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHWH: it is a solemn assembly; and ye shall do no servile work therein (Leviticus 23:34-36).

Each annual holy day, including the Feast of Tabernacles, has a special theme message, which the annual rehearsal is designed to bring to the forefront of the worshippers minds. As we have studied, the theme of the annual Passover and Week of Unleavened Bread is the removal of sin from the life and the seeking of spiritual cleansing. The focal point of Pentecost is the prayerful preparation of the heart to receive the outpouring of the Holy Spirit. The Day of Trumpets is the last calling of salvation and the preparing of the worshipper to experience Judgment. Finally, Atonement is the prayerful searching of the heart, seeking for complete rightness with *Elohim*.

All of the prior Holy Days have had solemn overtone. But the Feast of Tabernacles is a victory celebration. Representing the beginning of eternity with *Elohim*, the first Sabbath of Tabernacles is a rehearsal in which to prepare our hearts for the Second Coming of Christ. The last Sabbath of Tabernacles commemorates the day when *Elohim's* redeemed ones finally enter into the eternal joy of their Adonai.

During the joyous and sacred time of Tabernacles, the *Torah* instructed *Elohim's* people to dwell in booths. For this reason, this annual feast is sometimes referred to as the Feast of Booths.

...The children of Israel (this includes all who claim to be Elohim's children- for in such a claim, we become part of Israel "spiritually" – see Galatians 3:29) should dwell in booths in the feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto

the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths... And there was very great gladness. Also day by day, from the first day unto the last day... (they) read in the book of the law of Elohim. And they kept the feast seven days; and on the eighth day was a solemn assembly... (Nehemiah 8:14-18).

This annual experience focused man's attention upon the ever-nearing promise of Christ's return. In addition, the experience of dwelling of booths created a learning environment in which young and old alike could come to understand that before Christ would return, His people would need to live a life of self-denial, privation and hardship. By leaving the comforts of home and enduring the rigors of camping out for a week, the people demonstrated their commitment to being willing to forsake everything, keeping their eyes focused upon the heavenly prize. In so doing, these spiritual seed of Abraham (see Galatians 3:29) exhibit the same commitment to pursuing the heavenly land, that Abraham, as their spiritual forefather possessed.

By faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is Elohim (the city built by Elohim is the New Jerusalem in His holy kingdom) (Hebrews 11:8-10).

Christ, our Example in all things (see 1 Peter 2:21), kept the annual holy days. In fact, it was while He kept the Feast of

Tabernacles, that Christ prophesied what the final fulfillment of the last day of Tabernacles would entail.

In the last day, that great day of the feast (on the final Sabbath of the Feast of Tabernacles), Y'shua stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water (John 7:37-38).

The “living water” Christ refers to here is the stream of the “water of life,” which flows from the throne of *Elohim*, in heaven.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of Elohim and of the Lamb (Revelation 22:1).

Beautifully, Christ revealed His identity to the worshippers that day. For generations, the Jews had been keeping the Feast of Tabernacles. They understood that the eighth day of Tabernacles pointed to the Last Great Day, when *Elohim's* people would finally enter their eternal home. Now Christ makes it very plain that the path to the joyous eternity, as foretold in the Feast of Tabernacles, is to be gained through first coming to Y'shua. Only through Him will we taste of the Water of Life on that Last Great Day.

In directing the Jews to recognize that through Him they might taste of the Water of Life, Christ was announcing Himself as the Messiah. Because the Jews DID understand that Christ was directing them to come to Him that they might experience the final fulfillment of the Tabernacles rehearsal, there was great dissention in their ranks. Many even accepted the truth and believed He was the Christ; but some argued and denied Y'shua's unveiled claim to be Messiah. Those who believed Him to be a liar, felt that He should be arrested. For a claim of

Messiah-ship, if false, is nothing short of blasphemy. Although they desired to do Him harm, heaven did not allow it. The Bible says “no man laid hands on Him.”

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was (these Jews were not aware that Y'shua, Whom they believed to be from Galilee only, had been born in Bethlehem)? So there was a division among the people because of Him. And some of them would have taken Him (arrested Christ); but no man laid hands on Him (John 7:40-44).

Christ was not only revealing His true identity, He was also pointing the minds of the people to the fact that this joyous rehearsal, which they had been keeping for centuries would have a wonderful ultimate fulfillment. The last Day of the Feast of Tabernacles has long been the rehearsal of the wondrous day when *Elohim's* people enter His holy kingdom and taste of the waters of life for the first time. This beautiful event will finally take place in the opening of the seventh seal, which will coincide with the final fulfillment of the last day of Tabernacles.

And when He had opened the seventh seal, there was silence in heaven about the space of half an hour (Revelation 8:1).

Amidst the splendor and joy of finally coming home, one may well wonder why there is a period of silence in heaven. Words are insufficient to describe the glories *Elohim* has prepared for His people. Up until the moment we actually stand on heaven's shores, we will have only had our imaginations and the verbal descriptions given in the Bible to prepare us for the wonders of

that heavenly land. But, man's wildest imagination is far lacking. We cannot now grasp the full magnitude of the heavenly wonders awaiting the faithful.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man (our wildest imagination will fall short of the reality), the things which Elohim hath prepared for them that love Him (1 Corinthians 2:9).

When we step foot into our eternal home for the first time, not only will we stand amazed at the heavenly glories, for the first time we always will grasp what Christ gave up and the depths He went to that we could be redeemed. We may say now that we understand Christ's grace is not cheap, but only when we stand there will we fully recognize just how costly salvation has been.

Thus, as the seventh seal is opened (see Revelation 8:1), and we enter the eternal kingdom for the first time, the prophesied silence may ensue because the redeemed are absolutely dumbstruck. Mutely they stand, tears of love, joy and gratitude toward their wonderful Saviour gleam in their eyes as they gaze at the wonders about them and take in the untainted beauty of an utterly sinless world for the first time.

The Bible does teach that *Elohim's* people will be deeply moved by the power of grace and the redeeming love of heaven. This will be expressed in casting their crowns at the feet of their Redeemer.

The four and twenty elders fall down before him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Adonai, to receive glory and honor and power...(Revelation 4:10-11).

Indeed, these prostrate worshippers have overcome. They have "*fought the good fight of faith*," and have received the victor's crown; yet, in casting their crowns before Him, the people of *Elohim* demonstrate that they know it was Christ's power that transformed their characters. It was Christ's blood that atoned for their sins, and it was Christ's strength which gave them the victory.

I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing (John 15:5).

I can do all things through Christ, which strengtheneth me (Philippians 4:13).

Oh what a glorious day it will be when at last the seventh seal is opened and we finally drink of the Water of Life which cascades forth from the throne of *Elohim*! On that day, the bitterest trials we have experienced will have vanished as completely from our minds as the morning mist before the penetrating rays of a golden sun.

Truly everyone who claims Christ desires to be present on that wondrous and heavenly day. It is also not difficult to note that there must be some benefit to keeping a rehearsal, which was designed to better prepare us for this joyful final fulfillment.

Is keeping the Feast of Tabernacles and the other annual holy days merely something to do if one happens to have time? Certainly, observance of these holy days offers a tremendous blessing to mankind. For some, the fact that there is a great spiritual benefit to be reaped from observing *Elohim's* holy days is a sufficient motivation to keep them. But, while many will note the blessings these days offer, there are perhaps many temporal factors to consider before determining to keep them. In this perspective, the blessing of feast-keeping is a preference and not a conviction. As such, the blessing of these holy days

is equated to the benefit of an outing or spiritual retreat. For example, a family vacation to Tahiti might be considered a blessing to an overworked household. Having spent long hours apart from each other making ends meet, a family may even see the need to get away from it all and renew their love bonds. Yet, while the members of the family may desire to take that trip to a tropical paradise, the desire to complete the vacation can never be more than a preference.

The fact that taking a dream vacation is only a preference, and not a conviction is demonstrated in a couple of ways. First, if there are insufficient funds to complete a Tahiti trip, the family will probably not be going. Many other factors, as well, could prevent such a vacation from coming to be. For instance, the family might have pressing business matters come up, or there might be an illness or death in the family. Any of these factors could prevent the longed-for Tahiti trip from ever coming to fruition, and rightly so! Certainly we should not put pleasure so high up in our priorities that having relaxation time will be guaranteed come hell or high water!

This is the difference between a conviction and a preference. A preference is something you enjoy and believe to be beneficial. Yet one does not give up anything important or inconvenience oneself to merely insure that a preference takes place. On the other hand, a conviction is vital. If someone becomes convicted to do something, no amount of personal risk or inconvenience will prevent his doing it.

This brings us to a vital question: In which category should we place feast-keeping? Are we to understand the blessings of the feasts and agree to keep them **if** we have enough money and can get the time off work? Or are we to be so strongly convicted about keeping *Elohim's* holy days that the threat of loosing our job, insufficient funds, or any other “mitigating” circumstance will not keep us from observing them?

Clearly, the Bible teaches that keeping the annual holy days will be a tremendous blessing to the faithful observer. The following blessings are some of those promised to commandment and statute keepers: (The feast are statutes- see Leviticus 23:41.)

Blessings to Commandment/Statute- keepers:

1. We will dwell in safety if we keep *Elohim's* Law – Leviticus 25:18.
2. The diseases of Egypt will not harm us if we keep *Elohim's* Law – Exodus 15:26.
3. Keeping *Elohim's* Law is for our good – Deuteronomy 10:13.
4. Through keeping the Law we will be blessed with wisdom and understanding – Deuteronomy 4:6.
5. *Elohim* promises that our crops will be fruitful and the rain will be plentiful if we keep *Elohim's* Law – Leviticus 26:3-5.
6. We will enjoy a blessed life if we keep *Elohim's* Law – Deuteronomy 4:40.
7. We are ready to receive the seal of *Elohim* if we keep *Elohim's* Law – Isaiah 8:16. (For more blessings, see Appendix II.)

Spirit-empowered Law-keepers are truly a very blessed bunch! At the heart of the Law is the Sabbath issue. Thus, keeping the Seventh-day and annual holy days will tremendously bless our lives and homes. But, beyond the immediate blessings that keeping the *mo'edim* affords; in heeding the annual rehearsals, we are better prepared for their final fulfillment in the near future.

Truly, there are many weighty reasons to make keeping the annual holy days at least a highly valued preference. But is feast-keeping to be considered a preference at all? Or is

keeping the annual Sabbaths as imperative to being a Christian as is our obedience to every other expressed will of *Elohim*?

The prophet Zechariah lends an interesting perspective to aid in answering this important question, specifically referencing keeping the Feast of Tabernacles. *YHWH*, through the prophet Zechariah, declares that every person who does not heed Him in keeping the Feast of Tabernacles will receive the final plagues!

And this shall be the plague wherewith YHWH will smite all the people... Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. (This is one of the events that takes place during the sounding of the fifth angelic trumpet – see Revelation 9:1-11 and Revelation 16:10-11.) ...And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, YHWH of hosts, and to keep the Feast of Tabernacles. And it shall be, that whoso will not come up of all the families of the earth... to worship the King, YHWH of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith YHWH will smite the heathen that come not up to keep the Feast of Tabernacles. This (the plagues) shall be... the punishment of all nations that come not up to keep the Feast of Tabernacles (Zechariah 14:12-19).

Clearly, those who do not keep the Feast of Tabernacles, according to the command of *Elohim*, will partake of the judgments to be poured out upon this earth in the last days. How can it be that *Elohim* cares so much about keeping this feast? When we begin to understand that *Elohim* means what He says and that His commands are to be obeyed, we are better

able to comprehend the need for implicit obedience in everything He has asked of us.

Heaven has given everything, demonstrating how deep and broad is *Elohim's* love for fallen man. Naturally, those who begin to comprehend such unfathomable grace will desire to reciprocate the love heaven has so richly bestowed. But merely saying, “I love You, *YHWH*” is not enough. Love is not merely words in human relationships. Why should we so limit our relationship with *Elohim*?

Will the husband whose wife steps out of the bounds of marriage in an adulterous act believe her verbal proclamation of love? Perhaps he will find it in his heart to restore the love bonds through the power of forgiveness. But, having been restored through forgiveness, if the wife now continues to commit adultery, will the husband believe her profession of love? Of course he will not believe that she loves him. Her actions deny her words!

In the same way, our actions delineate the difference between the true Christian and the false professor. The true Christian will love His Redeemer, for love begets love! Real love is demonstrated through doing that which pleases the one we love. *Elohim* is pleased when we render Him the service of obedience. This is the way we prove that our love for Him is genuine. Through obedience, *Elohim* identifies those who truly belong to Him. In the end, there will be only two groups: Those who belong to *Elohim* and those who receive the plagues. We show that we love and belong to *Elohim* through keeping His will as expressed in the Law.

Y'shua answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings:

and the word which ye hear is not Mine, but the Father's which sent Me (John 14:23-24).

If ye love Me, keep My commandments (John 14:15).

By this we know that we love the children of Elohim, when we love Elohim, and keep His commandments. For this is the love of Elohim, that we keep His commandments: and His commandments are not grievous (1 John 5:2-3).

And keep the charge of YHWH thy Elohim, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself (1 Kings 2:3).

The reason those who do not keep the Feast of Tabernacles will taste of the plagues is that these ones are not walking in full obedience. Once they become aware that complete Sabbath-keeping pleases their Heavenly Father, those who really love Him will gladly obey. Doing otherwise demonstrates they are not truly the loving children of *Elohim* they may claim to be. What sort of loving child would tell our Heavenly Father, “I love You and I thank You that Your grace has made it possible for me to continue displeasing You. Thank You that I need never obey Your wishes or keep Your commands. I appreciate that You sent Your only begotten Son to die for Me so that I could continue to live my life as I see fit. You are such a great *Elohim*! Thank You for loving Me so much that I may continue to reject You as King of my life!”

Perhaps such a statement seems extreme. But is it? Is not this exactly what we are in effect saying when we talk about heavenly grace as not requiring any loving reciprocation from us other than sweet words? When we, through a victory-less

life, ally ourselves on the side of those who continually displease *Elohim*, we demonstrate no more true love for Him than has the worldliest sinner.

Just as the wife has a loving obligation to demonstrate her commitment to her husband through compliance to her marriage vow, so the Christian has a devoted duty to exhibit obedience to the Laws *Elohim* has set in place to govern our human and heavenly relationships. As it is at the heart of *Elohim*’s Law, Sabbath-keeping is a vital part of demonstrating our true love for *Elohim*. Just as Christ, our heavenly Example, never stepped out of harmony with heaven’s will, we will “do always those things that please” *Elohim*.

Then said Y’shua unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him (John 8:28-29).

From this perspective, doing the things that please our Heavenly Father cannot be merely a preference. Complete obedience will be a conviction in the heart of every true Christian. In the end, only to those who completely follow the will of the Father will taste of the Waters of Life on that Great and final fulfillment of the Feast of Tabernacles.

Let us hear the conclusion of the whole matter: Fear Elohim, and keep His commandments: for this is the whole duty of man (Ecclesiastes 12:13).

Chapter 22 Summary

- The first day of the Feast of Tabernacles points both to Christ’s return

The Attack of the “Little” Big Horn

- The eighth day of this festival points to the day when the redeemed enter the heavenly kingdom.
- The first and last days of this weeklong, annual festival are kept holy as Sabbath days.
- *Elohim's* people were instructed to live in booths during the Feast of Tabernacles.
- Dwelling in booths for a week demonstrated a willingness to forsake earthly comforts focusing instead upon the journey to our heavenly home.
- Because the Jews understood the connection between the last day of Tabernacles and the first day of eternity, Christ's words that they would drink of the water of life on that day only if they came through Him, clearly identified His claim to be the Messiah.
- In addition, Christ demonstrated by His example, the importance of keeping this annual holy week.
- We demonstrate our love for *Elohim* through obedience to His expressed will. And *Elohim* has commanded us to keep the Sabbaths.
- In a marriage, we demonstrate our love through actions that please our mate and conform to the marriage vow. Mere words are not enough.
- We give evidence of really loving *Elohim* through pleasing Him and obeying His expressed commands.
- According to the prophet Zechariah, those who do not keep the Feast of Tabernacles will receive the plagues.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things (Daniel 7:7-8).

Considering, the vital Gospel truths contained in the annual Sabbaths, the rich blessings to be gained from walking in harmony with *Elohim's* expressed will, the importance of living according to the commands given in the *Torah*, and the promise of eternity with *Elohim* which is extended to the obedient faithful, one may well wonder why these teachings are largely unknown today. How has this volume of timely truth been largely forgotten in the contemporary Christian world? Most Christians don't know truths like:

- The *Torah* is the written transcript of *Elohim's* character and was given to bless mankind.
- The teachings of the *Torah* serve as a wall of protection against the onslaughts of Satan.
- The seventh day is the Sabbath, which *Elohim* blessed.
- Keeping the annual holy days prepares us for the final events of the last days.

Yet, Christ, knew and taught these things. Y'shua and His apostles kept the whole *Torah*, including the holy days listed in the statutes. In fact, the Bible demonstrates that the early Christians were teaching the importance of keeping all the commandments and statutes into the first century C.E. What happened to this light? How is it that most Christians have never heard that the Law of *Elohim* is both the Commandments AND the statutes? How is it that the world is largely unaware of the true Sabbath AND the annual holy days?

Only Satan would have a motive for attacking the expressed will and ways of *Elohim*. It takes no rocket scientist to detect Satan's work in shutting out this great light, intending that not one soul would be ready to receive the seal of *Elohim*. By enticing mankind to shun *Elohim's* will, the devil hopes that all will be found worthy to receive the mark of the Beast. Satan's power is certainly behind the attack against the Law and the Sabbath truth. His demonic work was accomplished through an earthly power predicted to arise among the ten horns of the dragon-like beast. Daniel described this power prophetically as a "little horn" with a human face and a demonic message.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things (Daniel 7:8).

Later in the seventh chapter of Daniel, clues to characteristically identify this little horn and his message are prophetically presented:

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and

another (the little horn) shall rise after them (the ten horns); and he shall be diverse (different) from the first (the original ten horns or ten kings), and he shall subdue three kings (three horn powers will be broken by the little horn's rise to power). And he shall speak great (abominable) words against the most High (Elohim), and shall wear out the saints of the most High (will be a persecutor of Elohim's people), and think to change times ("sacred feasts and holy days" – see the Amplified Bible translation of this text) and laws (Elohim's laws): and they (Elohim's people) shall be given into his (the little horn power's) hand until a time and times and the dividing of time (this is a 3½ year period of time – as will be shown later) (Daniel 7:23-25).

In Daniel's prophetic record, there are six identifying characteristics describing the little horn power. By carefully examining these six specific traits, we will Biblically distinguish the earthly power bearing these prophetically defined qualities. These are the six identifying factors:

- The predicted time of the little horn's rise to power may be used to identify it.
- The geographic location of the little horn (prophesied as being from "among" the ten horns) may be used to identify the little horn.
- The prophesied nature of the little horn may be used to identify it.
- The Bible foretold what would be the little horn's attitude toward *Elohim's* Law.
- Its predicted attitude toward true Christians may be used to identify the little horn.
- The length of time the Bible foretold the little horn would be allowed to rule may be used to identify it.

The first means of identifying the little horn power, thus, is the time it rises to power. Daniel refers to the ten horns as representing ten kings. (See Daniel chapter 7.) An earthly king stands for a political power. Recorded in Daniel chapter two, the prophet's vision of an image is very helpful in placing these ten political powers in a Biblical time-line.

In the second chapter of Daniel, king Nebuchadnezzar dreamed of an image. Through the power of *Elohim*, Daniel later revealed to this Babylonian king that the image of his vision is a prophecy of the earthly kingdoms that would successively arise until the Second Coming of Christ (as is prophesied in the great stone which breaks the image at the end of the vision).



The power of the Little Horn in Daniel chapter seven is the same power, which will hold sway over the earth during the time of the feet of the prophetic image. The ten toes of the Daniel two image correspond to the ten horns from Daniel seven. Thus, by carefully identifying each kingdom and placing it within a historical timeline, we may accurately define the time of the Little Horn's rise to power.

Under the unction of the Holy Spirit, Daniel defined the golden head of the Daniel-two-image as the kingdom of Babylon, ruled by Nebuchadnezzar at that time.

This is the dream and... the interpretation thereof... Thou, O king (Nebuchadnezzar), art a king of kings: for the Elohim of heaven hath given thee a kingdom

*(Babylon), power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. **Thou art this head of gold** (Daniel 2:36-38).*

The value of the solid gold head indicated that Babylon's rule would be an absolute autocracy over the then-known world. However, just as the golden head of the image gave way to the silver chest, the glorious power of Babylon would come to an end. Babylon's autocratic reign lasted from about 606 B.C.E. until 538 B.C., when the Medo-Persian Empire brought Babylon's supremacy to an end.

Babylon has been prophetically identified as the golden head; therefore, Medo-Persia must have been represented in the silver chest and arms of the image, as it was the power that conquered Babylon. With nobles equal to the king in all but office, Persia was a monarchical oligarchy. Considering the two arms of the image, Daniel revealed to Nebuchadnezzar that the Power to follow Babylon was to be a dual one. It is an historical fact that the Medes and the Persians comprised the Medo-Persian Empire. Thus, every aspect of Daniel's prophecy was fulfilled. This silver Empire lasted from 538 B.C.E. until 336 B.C.E., when Alexander the Great overthrew Medo-Persia, bringing Greece to power.

The brass hips and thighs of Nebuchadnezzar's image prophetically represented the Grecian rule. Greece dominated the world until she was vanquished by her Roman successor in 62 B.C.E.

Prophetically proclaimed to be the last of the kingdoms to hold absolute power over the then-known world, pagan Rome ruled with a democratic imperialism dependent upon her military might. Thus, the reign of pagan Rome was represented in the Daniel two image as a rule of "iron."

Daniel chapter two next proclaims the end of global domination by a united power. After the legs of iron, no other single material is represented in the image. The feet and toes to follow the Roman legs were prophetically described as “iron” and “clay.” Thus, the power of Rome would not be utterly broken, but would continue to hold sway until the end of time.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another (become completely united in global domination as the previous kingdoms were), even as iron is not mixed with clay (Daniel 2:41-43).

Because of this prophecy, those who read and understood the Bible in the early 1900's were comforted in the knowledge that Adolph Hitler could never force his influence upon the whole world, as he desired. He had come upon the scene of earth's history after the time of the pure metals. Never again would there be a globally dominating Nebuchadnezzar or Alexander the Great. The feet were of iron and clay, which Elohim foretold would “not” be “mixed.”

In the prophecy of Daniel chapter seven, the Bible indicates that the Little Horn would rise after the breakup of the Roman Empire, the Roman legs (see Daniel 2) having come to an end. In addition, the Scriptures foretell that as it rose to power, the Little Horn would uproot three of the ten horn-kingdoms, which preceded it.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; and the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings (Daniel 7:8, 20-21, 24).

History records that when pagan Rome had run its course, its “iron” power was succeeded by Papal Rome. In Daniel chapter two, Papal Rome is the form of Romish power that is present in the statue's iron and clay feet. “Out of the ruins of political Rome, arose the great moral Empire in the ‘gian form’ of the Roman Church” (A.C. Flick, The Rise of the Mediaeval Church, 1900, p 150).

The revelation that the Little Horn power would be a religious and a civil power fulfills the Biblical prophecy that “...he (the Little Horn) shall be diverse (different) from the first (previous kingdoms)...” (Daniel 7:24).

Merely placing Papal Rome in the scene at the time in which the Little Horn was prophetically to arise, is certainly not enough evidence to identify this horn as the Papacy. We must also study each of the Little Horn's remaining characteristics. If all of the six, previously-listed, identifying factors points to the Papacy, we may then be certain that the Little Horn is indeed Papal Rome. We will then examine the weight of evidence to determine whether or not each of the Little Horn's

characteristics is an accurate depiction of Papal Rome. History records that it came to power after the fall of pagan Rome, thus placing Papal Rome clearly into the timeframe of the feet (see Daniel 2).

Continuing with our historic timeline, we reach the period of the ten toes, on Nebuchadnezzar's image. These ten toes represent the same ten kingdoms, as are represented in the ten horns in Daniel chapter seven. At this point, the only Biblical clue we have which places the power of Rome in the time of "toes," is the fact that the feet are constructed of iron (representing Rome in some form) and clay.

Ending the period of the iron legs, the Pagan Roman Empire fell in 476 C.E. When the Roman Empire came to an end, ten nations arose within continental Europe. History records that these ten kingdoms were the: Vandals, Ostrogoths, Visigoths, Heruli, Suevi, Lombards, Burgundians, Alemanni, Franks and the Bavarians. These ten kingdoms are also the ten horns, out of which the Little Horn would come.



Incidentally, we can identify the Little Horn as a European power by the fact that its predecessors were European, out of which the Little

Horn was prophesied to Rise. A map of the ancient Babylonian Empire clearly indicates that this fought-over and

dominated turf was the region we now call Europe and Asia Minor.

When Papal Rome came to power in 538 C.E., three of the ten barbarian kingdoms were indeed uprooted. These three uprooted kingdoms were: the Heruli, the Ostrogoths, and the Vandals. As such, not a trace of these three uprooted horns remained. History tells it as follows:

The conquest against the three horns began in 487 C.E. After fifty years, Rome quelled the Heruli, who were never again to rise as a nation. The first of the three horns had been uprooted. "By mid 6th century they (the Heruli) vanished from history" (Encyclopaedia Britannica, 1990 edition, art. Heruli). Thus fell the first of the three horns, leaving no national roots behind.

The Roman armies, lead by, Emperor Justinian's general, Belisarius, conquered the Vandals in 536 C.E. "After this," the Encyclopaedia Britannica, (1963 edition, Vol. 22, p. 973), reports, "the Vandals disappeared from history." The second horn had been uprooted just two years prior to Pope Vigilius assuming the title of Universal Bishop, which Emperor Justinian had accorded by declaring him "*head of all the holy churches.*"

But a third horn, the Ostrogoths, still held a stranglehold on Italy, preventing the full rise of Papal Rome. In 538 C.E. Justinian's forces evicted the Ostrogoths from Rome. So crushing was their defeat that the Ostrogoths, like the two kingdoms before them, "were extinct before 554 C.E." (Encyclopaedia Britannica, 1990 edition, art. Goths), completely uprooted through the rise of the Little Horn, just as the Bible prophesied in Daniel chapter seven.

Having shown that the Little Horn was to be a civil and a religious power, arising out of the kingdoms of Europe, we will now address its attitude toward *Elohim*. Daniel foretold that the

Little Horn power would “speak great words” against *Elohim*. (See Daniel 8:8-25.) The “great words” the Little Horn speaks are words, which the Bible says would exalt the horn power above *Elohim*! It was to be a message of blasphemy.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the Elohim of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. (Daniel 11:36).

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against Elohim, to blaspheme His name... (Revelation 13:5-6).

The Bible teaches that the term “blasphemy” is applied to one who wrongly claims to be *Elohim*. If a mortal claims a power belonging only to *Elohim*, that mortal is guilty of blasphemy. In the Jewish system, blasphemy was a crime worthy of death by stoning. This is why the Jews picked up stones to kill Christ when He made the claim to be one with YHWH. Christ was clearly claiming the status of *Elohim*. In His case, it was certainly not blasphemy to claim to be *Elohim*. However, the Jews did not accept that He was the true Messiah.

(Y'shua said)...I and My Father are one. Then the Jews took up stones again to stone Him. Y'shua answered them, Many good works have I showed you from My Father; for which of those works do ye stone Me? The Jews answered him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest thyself Elohim (John 10:30-33).

Herein lies the definition of blasphemy. Herein also lies a key to identifying the Little Horn. It will be a power, which claims to be equal with *Elohim*! Thus far, we have been identifying the Little Horn as Papal Rome. Surely this is where such identification will break down. The Papacy doesn't blaspheme *Elohim*! Does it? Does Papal Rome claim power equal to that of YHWH?

Actually, according to the “*Roman Decretalia*,” the Roman pontiff claims to assert authority OVER the precepts of *Elohim*. His words, according to the claim, carry more weight and authority than any other be it from man, *Elohim*, or specifically Christ Himself. Such a claim is nothing short of the highest blasphemy!

*He (the pope) can pronounce sentences and judgments in contradiction to the rights of nations (the pope holds a higher political authority than any nation), to the law of God (the Torah) and man... He can free himself from the commands of the apostles (the writings of the New Testament)... The Pope has power to change times (holy days and religious events), to abrogate laws (heavenly and earthly), and to dispense with all things, **EVEN WITH THE PRECEPTS OF CHRIST** (The words of the pope are claimed to be higher even than the teachings and laws proclaimed by Christ Himself). (The Temporal Power of the Vicar of Jesus Christ, p. 27)*

Thus, by locating of the Little Horn power, the timing of its rise, the uprooting of three kingdoms, and the self-made proclamation to hold power higher even than *Elohim*'s; the Little Horn power can be none other the Roman Catholic Papacy.

Still, there remain three more identifying factors to add weight to the already overwhelming evidence: The Little Horn was

prophesied to change *Elohim's* Law and His holy days. In addition, the Little Horn was to persecute the Law-keeping people of *Elohim*; and finally, the Little Horn would only be allowed to rule for a Biblically specified period of time.

In the Amplified Bible version, Daniel chapter seven and verse twenty-five explains the attack of the Little Horn as clearly being directed against the *mo'edim* and the holy Law.

And he (the Little Horn) shall speak words against the most High Elohim, and shall wear out the saints of the Most High, and think to change times of sacred feasts and holy days and the Law" (Daniel 7:25 – Amplified Bible).

Has the Catholic system thought to change *Elohim's* Law and holy days? Does the Papacy fit this identifying characteristic of the Little Horn? In June of 1905, demonstrating the full power of the Papacy, Father Enright wrote:

The Catholic Church abolished, not only the Sabbath, but all the other 'Jewish' festivals (the annual holy days) (quoted in Signs of the Times, Nov. 4, 1919).

Further expounding upon the Papal authority to generate a new law and a new list of holy days, a Catholic Catechism proclaimed:

The new law has its own spirit... and its own feasts, which have taken the place of those appointed in the Law of Moses (Torah). If we would know the days to be observed... we must go to the Catholic Church, not to the Mosaic Law (Catholic Catechism, quoted in Signs of the Times, Nov. 4, 1919).

These are not isolated quotes. The proof that the Papacy has claimed authority over *Elohim* Himself through changing His

Law is stated in their own words time and again. Here are several more such quotes:

The Church has changed Sabbath into Sunday, not by the command of Christ, but by its own authority (Canon and Tradition, by Holtzman).

Tradition, not Scripture, is the rock on which the Church of Jesus Christ (the Catholic Church) is built (Catholic Doctrine as defined by the Council of Trent, by Nampon).

Sunday is our mark of authority (Here is a big hint as to the identity of the mark of the beast)... the church is above the Bible, and this transference of Sabbath (to Sunday) observance is proof of that fact (The Catholic Record, September 1, 1923).

With such a haughty attitude toward *Elohim*, it is easy to see why this Little Horn Power would not deal kindly with those who refuse to yield to its power, rather remaining loyal to *YHWH's* will. In Daniel seven, we were warned that the Little Horn power would be responsible for persecuting those who rejected its authority. (See verses 21 and 25.) History certainly bears plenty of proof that the Papacy has, indeed, fulfilled this characteristic. The annals of history record the torture and murder of millions who were put to death by this self-proclaimed religiopolitical authority for supposedly "heretical" crimes.

Down to the close of the Middle Ages, the pages of history were disfigured by the decrees of popes and synods, confirming death as the penalty for heresy, and for persons supposed to be possessed with witchcraft. The great council of Constance, 1415, did not get away from this atmosphere, and ordered heretics punished even by the flames, -puniantur ad ignem. And the bull

of Leo X, 1520, condemning Luther, cursed as heresy the liberal statement that the burning of heretics is contrary to the will of the Spirit (History of the Christian Church, Vol. V, Part 1, p 525, by David Schaff).

Chapter 23 Summary

- The prophet Daniel foretold that an earthly power would rise attacking the Law of *Elohim* and His Sabbaths. This power is described in Daniel 7 as a Little Horn.
- By listing the descriptive characteristics of this Little Horn, we may match the prophecy to the earthly power it represents.
- Through this identifying process, we find that the Little Horn power can be none other than the Roman Papacy.
- By their own admission, the Papacy changed *Elohim's* Law and have replaced His holy days with their own.
- In their own words, the Papacy claims to have power equal with that of God, giving them authority over the Bible, the Law, and any divinely specified command.
- As Daniel prophesied the Little Horn power would, the Papacy has persecuted those who refuse to accept its authority as equal to *Elohim's*. Those, who were loyal to the Word of *Elohim*, were labeled as heretics.
- Millions of "heretics" have died at the hands of the Roman Papacy for no greater crime than loving *Elohim's* Law and refusing the worship on the days which the Papal System set up in place of *YHWH's* Sabbaths.

Chapter 24 The Rise of the Beast

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things (Daniel 7:7-8).

Thus far, the Little Horn power has clearly been identified as Papal Rome. We have examined the time in which it would come to power; we have noted its geographical location; we have compared its military pursuits against three of the horn kingdoms; we have read Papal Rome's blasphemous claim to hold power equal to that of *YHWH*; Furthermore, we have recognized Rome's religiopolitical nature, differentiating it from other world powers; Finally, we have addressed Papal Rome's tyrannical role as a persecutor. Thus, Papal Rome has been shown to have fulfilled five of the little horn's prophesied identifying characteristics. Now, there remains only one more identifying factor to consider: The length of time the Bible foretold that the Little Horn power would rule.

Referring to the length of time that the Little Horn would have to persecute *Elohim's* true Law-keepers, the Bible foretold that "...they (the saints) shall be given into his (the Little Horn's) hand until a time and times and the dividing of time" (Daniel 7:25). This period of time can be clearly defined through

comparing it with the prophetic time in Revelation chapters twelve and thirteen. By putting together the works of both Daniel and Revelation, the necessary keys to understanding the end-time prophecies are in place.

In prophecy, Daniel and John the Revelator may have recorded different representations of this power, but these varied representations all point to one entity: Papal Rome. Before we can connect all the prophecies regarding the length of time the Papacy would be allowed to “rule,” we must first connect all the visual forms this power may take, prophetically.

To Daniel, this power appeared as a Little Horn, which grew out of the head of the dragon-like beast. This close connection between the horn and the dragon-like beast represented the power of the horn coming directly from Satan himself. John, in Revelation chapter thirteen, described the same Papal power Daniel had seen. To John, this worshipped power appeared as a beast instead of a horn, but its power still came directly from the dragon. (See Revelation 13:2.)

*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon, which gave power unto the beast: and they worshipped the beast, saying, *Who is like unto the beast? Who is able to make war with him?* And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. (As will soon be*

shown, this is the same period of time that the Little Horn remains in power) And he opened his mouth in blasphemy against Elohim, to blaspheme his name, (the beast and the Little Horn speak alike – as they are the same exact entity) and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, (just as the Little Horn was prophesied to do, so the Beast persecutes the saints) and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life (everyone who is not saved will worship this power- this aligns with the religiopolitical authority of the Little Horn as well) of the Lamb slain from the foundation of the world (Revelation 13:1-8).



As these visions point to the same power, why did Daniel see a horn and John see a beast?

Prophetic insight works a bit like a dark space being illumined in flashes. To il-

lustrate this metaphor, imagine two people sitting in a completely pitch-black warehouse. For just an instant, someone turns on a spotlight. Then the light is put out again. Presently the light comes on in a different part of the room. Quickly the light again goes out. In these moments of illumination, the two people in the warehouse are enabled to see some of the

contents of the space in which they sit. Now, if asked to describe what they have seen, these two people can certainly be expected to give similar descriptions, after all, they are looking at the same space. But while they are both describing the same objects, they will each also have specific details the other observer did not, as gained from their unique perspective of this space.

Prophets record their information similarly to the two observers in the dark warehouse. Both Daniel and John are describing the same power, as is evident by the similarity of their descriptions. As heavenly illumination flashes upon these future events, the prophets are each viewing the same thing. However, the two descriptions are also different in that both prophets sees unique details only presented to their perspective. Thus, each prophet shares truth about the total picture, but each gets a partial view of the whole message. This is exactly what Paul states in the first book of Corinthians. “*For we know in part, and we prophesy in part*” (1 Corinthians 13:9).

Like assembling a fragmented puzzle, a harmonious and complete message appears by putting the parts of every related prophetic message together. To view the whole message on Papal Rome, we will assemble the pieces from Daniel seven and Revelation thirteen. First, we will examine the characteristics that appear in both descriptions of the Beast and the Little Horn. Then, we will address the additional information uniquely presented by Daniel or John.

Parallel Descriptions of the Beast and the Little Horn

<i>Beast (Rev 13)</i>	<i>Little Horn (Daniel 7)</i>
His power comes from the dragon (Satan) – See verse 4.	His power comes from the dragon-like beast as the horn “grows” out of its head – See verses 7-8.

<i>Beast (Rev 13)</i>	<i>Little Horn (Daniel 7)</i>
His power lasts for 42 months or 1260 days prophetic time – See verse 5.	His power lasts for 3½ years or 1260 days prophetic time - See verse 25.
He speaks blasphemous words against <i>Elohim</i> and His name – Claiming to be equal with <i>Elohim</i> – See verses 5-6.	He speaks blasphemous words against <i>Elohim</i> and His name – Claiming to be equal with <i>Elohim</i> – See verses 8 & 25.
Ten kingdoms (horns) surround him. – See verse 1.	Ten kingdoms (horns) surround him. – See verse 24.
He persecutes and kills <i>Elohim</i> ’s people – See verse 7.	He persecutes and kills <i>Elohim</i> ’s people – See verse 21.
He will be a religious power – as is demonstrated by the fact that he receives “worship” – See verse 4.	He will be a political power, as he is a horn like his predecessors. But he will also be “diverse” or different from the other horns, in that he is also a religious power. – See verse 24.
He will also be a political power – as is demonstrated by the fact that beasts and horns represent civil authority. – See verse 1.	

The similarities between the descriptions of the Beast and the Horn are too great to merely be coincidental. These two representations point to the exact same power. However, they are both only part of the whole message. (See 1 Corinthians 13:9.) A more complete picture is gained by comparing them side-by-side. In so doing, we find that not only do the two accounts describing Papal Rome agree, they also give unique and added light on this end-time earthly power. These added details are presented in the following list:

- As this power comes to reign, three political kingdoms will be uprooted completely. (See Daniel 7:8.)

- This power contains aspects of the prophetic lion, bear, leopard and dragon, which precede the rise of the Little Horn and are listed in Daniel 7. (See Revelation 13:2.)
- This power was prophesied to receive a “deadly wound” that would later be completely “healed.” (See Revelation 13:3.)
- Everyone who is not saved will worship this Papal power. (See Revelation 13:8.)

We now have a great deal of diverse information, which can be fitted together to verify our identification of this power. We may, therefore conclude the length of time that the Little Horn/Beast Power would be allowed to “reign.” In so doing, along with an interesting image of the near future, we will see a clear picture of past Papal history. First, let’s list all the related time prophecies:

“...And the holy city shall they (this Beast power) tread under foot forty and two months. And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth” (A sign of mourning over the work being done by this Beast.) (Revelation 11:2-3).

“...And power was given unto him (the Papal Beast) to continue forty and two months” (Revelation 13:5).

“...And they (the saints) shall be given into his hand until a time and times and the dividing of time” (Daniel 7:25).

The original Aramaic word *iddan* is translated as “time” in Daniel seven. This original word literally means “one year.” The word translated as “dividing” is *pelag*. It means “dividing

in half.” Thus, the prophecy of Daniel seven stating the length of time the Little Horn holds its power could be described as one time + two times + ½ time, or one year + two years + ½ a year. Thus, Daniel seven verse twenty-five is referring to a period of time that lasts 3½ prophetic years. The prophet Ezekiel decodes the length of a prophetic year, translating it still further. In prophetic time, Ezekiel explains each day represents a year. “...I have appointed thee each day for a year” (Ezekiel 4:6). Reckoning these years in Jewish terms, a Hebraic year is 360 days long. Thus, by using the information added by another prophet, we get a total picture from Daniel seven. The Little Horn holds its power for 1260 prophetic years. (3.5 years x 30 days in a prophetic month = 1260 years.)

This same time period appears in John’s record of the Beast’s reign in Revelation chapter thirteen. John refers to the same time period as 42 months. But, 42 months x 30 days in a prophetic month = 1260 prophetic years!

Finally, the 1260-year period is mentioned in Revelation chapter eleven. There, John calls it 1,000 + 200 + 3 score (a score is 20) = 1260 prophetic years.

Three times the 1260 prophetic year prophecy appears with reference to the Papal Power. What time-related message was *Elohim* conveying about this power, through the prophets? To answer this question, we need to look into history at about the time the Little Horn, or the Beast, arose.

We have already discussed the historic fact that Papal Rome came into power in the year 538 C.E., at which time the last of three uprooted horns was destroyed. From that point, the Papacy reigned as a dominant global religiopolitical power until the year 1798. John, in Revelation thirteen verse three, recorded that the Beast would receive a deadly wound. This mortal wound was inflicted when, in 1798, the French general Berthier, took the pope prisoner. Imprisoned in France, the

pope later died in utter disgrace and ignominy. The 1260-year-long Papal reign (1798-538=1260 years), prophesied by Daniel and John had come to an end.

Just as John prophesied, this mortal wound was remarkably healed. (See Revelation 13:3.) The Papacy rose again like a mythological phoenix from its ashes. Truly today, “all the world wonders after the Beast.”

For many, the term “Beast” and the fact that it gets its power from Satan himself is a hard pill to swallow with respect to the apparently pious Papal system we see today. But actually, as will be presented next, the satanic influence in the Papal order is blatantly obvious to all who will see it.

John Daniel in his book, The Grand Design Exposed, explains that the claim to Christianity goes no deeper in the Papal system than does white paint on a wooden fence. Christianity is merely a coating applied to conceal the true pagan, Babylonian nature of the Papacy.

Rome, from its earliest history, has always been the implacable enemy of God's truth, from its decree to crucify Jesus Christ, to sending early Christians to their deaths in the Colliseum arena of ravenous lions. It was that same “Sun” worship system of religion that had been originally concocted in Babylon. Anciently, it had come to Rome in fragments and was known historically as Pagan Rome. But later, as the Imperial Roman Empire collapsed and Papal Rome took its place, Babylonian Sun Worship manifested itself in an almost pure and radical form (p. 30).

Being fervently Christian is a crucial image Rome must convey until she has properly educated and conditioned the world to receive her true Occultic, Babylonian nature. But once the grand work of the Babylonian

Mystery Religion is completed, the curtain of deception will be drawn aside, revealing Catholic Rome for what she really is (p. 122).

So deeply is this religion rooted in Paganism, that Babylonian Sun Worship saturates every Papal worship practice. To illustrate this point, we will discuss just a few of the ancient sun worship practices which have been renamed and repackaged as “Christian,” through the teachings of Rome.

1. Rome was the ancient center for what was arguably the most powerful Mithraic (Egyptian – the religion of which was later carried into Babylon) sun-cult.
2. The leader of the ancient sun-worship services was titled **pater**, which is Latin for “father.” These sun priests wore black costumes with a white circular collar representing the sun disk.
3. The ultimate head of this ancient system of sun-worship was called a **Pater-Patratus**, or a *papa* – or **pope**.
4. Sun worship initiates beneath the *pater* were called “brothers.”
5. The cultic practices of sun worship were to be officiated by men only.
6. The cult of the sun had a diabolical Trinity: *Mithras* (the sun), *Rashnu*, and *Vohu Manah*.
7. **The holy day in sun worship was the day of the sun, or Sun-day.**
8. There were five levels within the sun-worship hierarchy.
9. December 25 was observed as the birthday of the sun god. Ancient sun-worshippers called it *Natalis Invictus*, meaning “the rebirth of the unconquered sun.”
10. Sun worship initiates had to undergo a ritualistic sprinkling. In ancient times it was done with bull's blood. Now, initiates are sprinkled with water.
11. Ancient sun-worshippers were taught that they would enter “paradise” (Nirvana or the Nether World) by three

steps: a good thought, a good word, a good deed. (This list is taken from Lew White's book, entitled, Fossilized Customs, p. 46-47.)

Certainly, these comparisons between ancient rituals of sun worship and the modern practices of the Papal church are startlingly similar. This similarity is not by coincidence, but rather by design. In the third century, Constantine determined to unite the pagan and religious world. Thus, he took the pagan days of worship and repackaged them with Christian names and purposes in an attempt to cause both pagan and Christian alike to unite behind a single religious organization. Thus, the day of the sun became the "Lord's day." The way the sun was worshipped on this pagan day became the way the Son was "worshipped."

Constantine designated it (Sunday) by its astrological, or heathen title, Dies Solis (Day of the Sun), and insisted that the epithet venerabilis, with which it is introduced, had reference to the rites performed on that day in honor of Hercules, Apollo, and Mithras. (All of which are ancient names for the sun-god.) (Hessey's Brampton Lectures, p. 60).

Regardless of the lustrous labels given to Constantine by historians, he was no Christian! Even after his claimed "conversion" to the religion of Christ, Constantine's idea of worship was wholly pagan. He even practiced occultic divination through witchcraft and ritualistic haruspices.

(In March of the fourth century) ...Constantine published his edict commanding the observance of that ancient festival of the heathen, the venerable day of the sun... (Immediately after)... he issued a second decree in every respect worthy of its heathen predecessor. The purpose of it was this: That if any royal edifice should be struck by lightning... haruspices were to be

consulted to learn the meaning of the awful portent. The haruspices were soothsayers who foretold future events by examining the entrails of beasts slaughtered in sacrifice to the (sun) god! (History of the Sabbath, p. 264.)

The Bible rightly associates this practice of using animal entrails for divination with Babylonian paganism. In Ezekiel, the record is given of a Babylonian king who used such practices to determine the outcome of his intended battle with Jerusalem.

For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination... he consulted with images (false gods), he looked in the liver (divination using animal entrails). At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates... And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but He will call to remembrance the iniquity, (Elohim remembers the sin of using divination.) that they may be taken (Ezekiel 21:21-23).

After the pope's deadly wound was "healed," the resurrected Roman religion began to inculcate the world with paganistic teachings under the guise of purity and godly virtue. The teachings of the Scriptures were not immediately eroded in a single day. The papal dogmas became contemporary Christian traditions through hundreds of years of gradual, insidious attack. This concept is perhaps best presented in table form, as shown below:

Date	Papal Dogma
CE 300	"Baptism" by immersion as practiced in the Bible, is changed to affusion (sprinkling).

Date	Papal Dogma
CE 370	Sabbath observers are called “Judaisers” who are worthy of death – by the Council of Laodicea.
CE 431	Catholics are instructed to worship Mary. (See Romans 1:25 and Mark 3:21.)
CE 431	Mary is given the pagan title “Queen of Heaven” (This was the title given to the wife of the sun god – as will be shown in a later chapter.) Worship of this “Queen of Heaven” was an abomination to <i>Elohim</i> . (See Jeremiah 7:18, 44:17 & 25.)
CE 600	Latin is the only language permitted for prayer.
CE 709	Kissing the feet of the pope is ordered. This is against Acts 10:25-26 and Revelation 19:10.
CE 785	Mary is elevated to be equal with Christ as a “co-redemptrix.” This is against the teachings of Acts 4:12, Psalm 146:5, and Hebrews 7:25.
CE 1190	Through the sale of indulgences (against Ephesians 2:8-10), or selling holy objects or relics, the Catholic leadership taught that one could buy time off his stint in “purgatory.”
CE 1229	Laymen were forbidden to read the Scriptures. To enforce this the masses were kept uneducated and the Bibles kept in Latin. This was the beginning of the time known as the “Dark Ages.”
CE 1545	The traditions of the church were declared to be equal with Scripture. This is against Matthew 15:6, Mark 7:7-13 and Colossians 2:8.
CE 1580	The pope is declared to be the “ LORD GOD. ”
CE 1870	Papal infallibility was decreed. This meant that the pope was decreed to be unable to make mistakes or err. This is against 2 Thessalonians 2:2-12 and Revelation 17:1-9

Date	Papal Dogma
CE 1922	The pope was declared to be “ Jesus Christ ” reincarnated.

(This information is taken from Lew White’s book, entitled, Fossilized Customs, p. 49-50.)

Indeed the Beast is a blasphemous Pagan Power. His religion is the same false system of Sun Worship purported by his master, who is the Dragon. Yet, this pagan religion is worshipped by a vast majority of the world, just as John, in Revelation chapter thirteen, prophesied would happen.

Those who follow the teachings of this Beast will be ready to receive his mark instead of the seal of *Elohim*. These sealed or marked groups of people are prophetically represented as two very different women. In prophecy, a woman symbolizes a city (see Revelation 17:18) or group of people comprising a church (see Revelation 14:4), as has already been presented.

The pure and virtuous woman who stands upon the moon in the twelfth chapter of Revelation represents *Elohim*’s people. As is symbolized in her stance upon the moon, this woman will be keeping the Law of *Elohim* -in accordance to the fourth angel’s message. The Dragon who, as we have studied, gives power to the Papal Beast, will hate the true followers of Christ who comprise this holy woman. She is to be the pure Bride of Christ, but her marriage to Him will not come easily. First, she will face the wrath of the Dragon, whose anger is kindled against her because she refuses to acknowledge his authority, rather than *Elohim*’s.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the

commandments of Elohim, and have the testimony of Y'shua Christ (Revelation 12:1 and 17).

In contrast to the people of *Elohim*, who are represented by the pure woman sealed by *Elohim*, is the woman who rides the Papal Beast. Sitting atop the same seven-headed, ten-horned, scarlet-colored Beast, the woman described in Revelation chapter thirteen is representing the Papacy. This Babylonish woman is among the group classed as spiritually “filthy.” As we discussed in the last chapter, this group are the ones who claim Christ’s name but deny His transforming power. They refuse to walk in “righteousness” through faithful obedience to the Law of *Elohim*. These who claim to be godly will have so closely come to resemble their true demonic father that they will be drunk with blood of the saints.

Rightly, the Mark of the Beast rests upon them. Forever they are marked with the seal of Babylon, whose false system of Sun Worship they have come to espouse.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Y'shua... (Revelation 17:3-6).

In the end, there are only two women represented in prophecy. They are the pure woman who receives the Seal of *Elohim* and the false woman who receives the Mark of the Beast. Given to

insure that all who will listen to Bible truth and stand upon the firm foundation of Scripture, the fourth angel and the testimony of the moon remind us to “come out of Babylon” and to “separate the light from the darkness.”

Having Biblically and historically identified the Beast, whose Mark will be given to all who bear his unholy image, the fourth angel’s call, to come out of Babylon, is understood in all of its end-time relevancy. The old demonic system of Babylonian Sun Worship has been given a pseudo-white dress and labeled “Belongs to the Lord.” But, a label will not fool *Elohim* who looks upon the heart (see 1 Samuel 16:7).

Ancient Babylon and its idolatrous worship of the sun have been repackaged for presentation in an “Enlightened” Era. But, Rome hasn’t changed. The Dragon-empowered Beast, once wounded, has arisen again, this time to remain in power until it and the Dragon are cast together into the lake of fire. (See Revelation 20:10.) Such will be the end of those who place any authority over the expressed will and ways of *Elohim*.

As we prepare to address the myriad forms of Babylonian Sun Worship which have infiltrated into modern Christianity through the power and influence of the Beast, one pervading thought will be ever present: **Whose authority will you bow to, dear Reader?** Will you follow the Law of *Elohim* and the Holy Scriptures? Or, like the great majority of the Christian world has been prophesied to do, will you instead follow the traditions of men? Who will be the ultimate authority in your life: *Elohim* or man? If you would choose to follow *Elohim*, you will heed the call of the fourth angel, which shines in the Testimony of the Moon. Separate yourself from the things of darkness. (See Genesis 1:14 - Scriptures Bible translation.) Come out of Babylon “that ye be not partakers of her sins and receive not of her plagues” (Revelation 18:4).

The new law has its own spirit... and its own feasts which have taken the place of those appointed in the Law of Moses. If we would know the days to be observed... we must go to the Catholic Church, not to the Mosaic Law” (Catholic Catechism, quoted in Signs of the Times, Nov. 4, 1919).

Chapter 24 Summary

- By comparing the record of the Little Horn (see Daniel 7) with the prophecy regarding the Beast (see Revelation 13) a whole prophetic picture develops.
- The Little Horn Power of Daniel chapter seven is the same power manifested as a Beast in Revelation chapter thirteen.
- The Beast and Little Horn Power can be identified through its characteristics described in the Bible.
- This power was prophesied to have the following characteristics: It would reign for 1260 prophetic years; it would persecute the saints; it would speak blasphemous things – claiming to be God; it would rise in Europe after the fall of Pagan Rome; it would be both a religious and political power; it would receive a deadly wound from which it would heal; and it would be worshipped by every unsaved person.
- The Papal Power is the earthly power that fits every one of these descriptions of the Beast and the Little Horn. Thus, we may be certain that this Power is indeed the Papal System.
- The religion of Papal Rome is based upon the Sun-Worship practices of ancient Babylon.
- When the fourth angel calls people to “Come out of Babylon,” We will not follow the traditions of men. For those who do will receive the Mark of the Beast whose image they bear.

Chapter 25 Rape of the Remnant

And it shall come to pass in that day, that the remnant of Israel... shall no more again stay upon him that smote them; but shall stay upon YHWH, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty Elohim. For though Thy people Israel be as the sand of the sea, yet a remnant of them shall return (Isaiah 10:20-22).

Through his devastating and overmastering deceptions, Satan’s attack against the holy teachings of *Elohim* has been highly effective. In fact, his attacks have been so successful that finding truly loyal and faithful followers of Christ is increasingly difficult. This trend will continue as the End of the World draws nearer. So insidiously will these demonic deceptions be presented to the world, that the Bible says it will even threaten the foundation of the Christians.

For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect (Matthew 24:24).

The group classed here as “the very elect” are *Elohim*’s people. Just as is represented in placing the sins of Israel on the head of the devil’s goat, on the Day of Atonement, Satan does not suffer in the Lake of Fire for the sins of the world.

And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all

their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness (Leviticus 16:21).

Satan truly hates the righteous “elect,” for it is the sins Satan has tempted *Elohim*’s people to commit throughout their lives that are to be laid upon the devil in his 1,000-year-long wilderness trip. His added suffering in the Lake of Fire will be repayment for what he has done to the saved people.

Successfully tempting the greater majority of the world to spit upon the grace heaven offered, Satan will not have to suffer for the sins of the unsaved. Sadly, these ones will have denied salvation, and they must then burn for their own sins. Because their lives are already sunk in wickedness, it is not the worldly person who Satan concentrates his hellish attention upon. His fight is with the Remnant – the Elect of *Elohim*.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of Elohim, and have the testimony of Y’shua Christ (Revelation 12:17).

To illustrate this, the story is told of a man who had a spiritually significant dream regarding the onslaught of Satan against those who desire to be saved. In his dream, an angel appeared to the man and informed him that something important was to be revealed through a late-night journey.

Lifting the man from his bed, the angel carried him first to a nightclub. As the man entered, his guide informed him that just for that night he would be enabled to see into the spiritual realm. Angelic beings and demons, would be as visibly real to him as the sweating, writhing humanity on the dance floor.

While at first uncomfortable with the scene, the promise of being able to catch sight of beings who are normally unseen

intrigued the man. He began to stare at each face through the pulsing flashes of light. His eyes searched for the many demons he expected to find. But after a rather intense search, no demonic imps were found. Disappointed, the man turned to his guide, “I thought you said I’d be able to see the demons tonight.”

“You can,” the angel replied.

“But I see none here. This place should be a major hang-out for demons. Yet, there’s not one to be found!”

Without a reply, the angel led the confused man to the door. Traveling through the cold night air, the strange duo entered a murky bar. Again the man let his gaze roam over the room in search of some presence from the realm of the unseen. Finally, through the smoky haze, his eyes fell upon one lone demon sitting disinterestedly with his back to the room at the far end of the bar. He yawned and drummed his fingers boredly upon the counter.

Amazed that these obviously sinful places were not swarming with demonic activity, the man turned to his guide. “Where are all the demons? Why aren’t they here?”

Quickly the angel pulled the man through the door and out into the chilly night once again. This time they flew together to a church. Inside a group of Christians had gathered for a late Bible study. But this handful of worshippers were far from alone; the whole building was crawling with demons.

While one poor woman tried to listen to the Bible study, a demon poked at her small child. The child let out a wail that disrupted the whole meeting. From then on, the young mother was never allowed to concentrate her mind upon the Word. In another part of the church, a foul imp was blowing some sort of sleeping dust into the nostrils of a middle-aged man. He

slowly slumped down in the pew, snoring loudly, his Bible slipping from his loosening grip. Worshipper after worshipper fell under direct demonic attack. The demons pulled out all the stops, doing everything they could to keep the people from benefiting from the Bible study.

In shock, the horrified man turned to his guide. “How can this be? How can God let this happen? These people have come here to learn about God! Are demons really so powerful that no one can be saved because the imps snatch the message before it can sink in?” he queried in astonishment.

Solemnly the angel shook his head. “Look again. Look over there.” The angel pointed to an elderly woman bathed in a heavenly glow. Hovering over her was a heavenly angel, who shielded her from every satanic attack that advanced against her. As a result, she sat peacefully amidst the tumult, drinking in every precious Word of Truth.

Having noticed the elderly woman, the man began to spot a few others enjoying the protection of heaven. They dotted the pews here and there. “Why are so few protected from Satan’s attack?”

The angel turned to the man sadly, “None of the others asked to be protected. Those whose angels are shielding them have prayed that God would keep Satan at bay and make their minds receptive to His Truth.” Then the angel pointed up to the ceiling of the church. “Look up.”

Craning his neck to see at what the angel was pointing, the man was surprised to see that the ceiling seemed filled with heavenly angels.

“They are waiting,” the angel continued. “They wait for those who are attacked to pray for help. As soon as the people ask, heaven’s response is always instant.”

As the dream faded, and the man awoke from sleep, a stark spiritual truth remained: Satan does not concern himself with those who are already in his grasp. Rather, the entire arsenal of hell is aimed at all who desire salvation. If we would understand Truth and escape the overmastering deceptions of Satan, we will constantly avail ourselves of the powerful heavenly Weapon of Prayer.

Put on the whole armour of Elohim, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of Elohim, that ye may be able to withstand in the evil day, and having done all, to stand... Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Ephesians 6:11-18).

Because so few “Christians” really want to know the Truth, and be fully enlightened against demonic deception, most do not avail themselves of the power of prayer. As a result, Satan’s demonic onslaught runs rampantly overwhelming even those who consider themselves to be safe. How sad it is that all of heaven’s power is available to aid the praying Christian, yet so few want help enough to ask. No wonder Isaiah prophesied that the true people of *Elohim* would be few especially in the Last Days.

And shall not Elohim avenge (protect and defend) His own elect, which cry day and night unto Him (His promise of protection is sure to those who ask for it)... I tell you that He will avenge them speedily (His aid will come quickly). Nevertheless when the Son of man cometh (when Christ returns in the clouds), shall He

find faith on the earth? (Will there be anyone left who is faithful?)(Luke 18:7-8).

Paul also wrote about this tremendous discrepancy between the number who claim Christ and the number who are ultimately saved by Him. While there will be many who make up Elohim's people (This applies to Spiritual Israel – see Galatians 3:29), only a remnant of those who make the claim truly are the actual Children of Elohim.

Esaias (Isaiah) also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved (Romans 9:27).

The term “remnant” means, “residue, what remains at the end, and that which is left after separation” (Noah Webster's 1828 Dictionary). What is the process of “separation,” after which only a remnant will be saved? It is none other than the call of the fourth angel embodied in the blazing Testimony of the Moon.

And Elohim said, Let there be lights in the firmament of the heaven to divide (separate) the day from the night...” (Genesis 1:14).

This separation of the Deceptions of Darkness from the Light of Truth is the result of accepting or rejecting the Fourth Angel's Message. His clarion call shatters the heavens. “Come out of Babylon!” Every true follower of Christ is called to leave the realm of darkness, in which dwells the Dragon and the Papal Beast.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the

hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication (all the world wondered after the Beast – Revelation 13), and the kings of the earth have committed fornication with her (all nations of the world commit spiritual adultery by following this Papal power rather than obeying the will of Elohim), and the merchants of the earth are waxed rich through the abundance of her delicacies... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and Elohim hath remembered her iniquities... How much she hath glorified herself (claiming to be equal with Elohim), and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen (Those associated with worshipping the “Queen of Heaven” are among this group – see Jeremiah 7:18.), and am no widow (she has blasphemously claimed to be the Christ's wife), and shall see no sorrow (she claims to have a happy end sharing the blessings of the redeemed). Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is Adonai Elohim Who judgeth her (Revelation 18:1-8).

Those who would be among the Redeemed will have forsaken every trace of this vile Babylonish System. Elohim's people are “*not defiled with women*” (Revelation 14:4). Rather, they are part of the chaste “virgin” Bride of Christ. To be a spiritual virgin is to be completely separated from all forms of spiritual fornication associated with the woman who rides upon the Beast.

In the last chapter we discovered that the Catholic Church has assumed authority over Elohim Himself. Exalting itself as the final word on Truth, the Papacy has put down the Law of

Elohim. While parts of the Law are still touted as acceptable, much of the Law of *Elohim* has been done away through this insolent, earthly authority whose power comes directly from the Dragon.

Through this abominable power, the world is told:

- “Yes, the Commandments are nice, but you needn’t try to keep them.”
- “Of course you should be faithful to your marriage partner, but if you make a mistake you needn’t seek God’s forgiveness, a priest can forgive your sins.”
- “You don’t need to keep the Seventh-day Sabbath, Sunday is the new holy day.”
- “Don’t worry about redemption, if Christ won’t save you, Mary will!”
- “All those old Sabbaths were nailed to the Tree of Calvary. Now you need to keep the days we’ve set up for holidays – holy-days.”

The new law has its own spirit... and its own feasts which have taken the place of those appointed in the Law of Moses. If we would know the days to be observed... we must go to the Catholic Church, not to the Mosaic Law” (Catholic Catechism, quoted in Signs of the Times, Nov. 4, 1919).

Thus, most Christians have been led to believe that a lifestyle embracing the repackaged, abominable practices of sun-worshipping Babylon is pleasing to heaven. Instead it is more odious to *Elohim* than a rotting, maggot-infested, pile of dung! To the Holy One, such a mingling of satanic teachings into what should have been the “Waters of Life,” is the ultimate profanity! Against the Babylonish Papal leadership, *Elohim* pronounces:

Her priests have violated My Law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them (Ezekiel 22:26).

If *Elohim*’s people are to fully heed the call of the fourth angel by stepping out of the realm of Babylon on every spiritual front, they will understand where the boundaries are between paganism and purity, between sun worship and Son worship, between, the realm of the Dragon and the Path of Righteousness. Thus, the last part of the Fourth Angel’s Message serves to expose the teachings of Babylon with all its satanic sophistry.

Through a clear delineation of what constitutes Babylon, every shadowy trace of it is exposed. Thus, the satanic attempt to spiritually rape the remnant is thwarted. His tentacles, which may have previously clung to the people of *Elohim*, will completely fall away.

Thus, the light of the fourth angel will only be completely given, when the hellish teachings of Babylon lay fully exposed. Then we may decide on which side we will stand. Let us begin to expose the teachings of sun worship as they presently appear throughout Christianity.

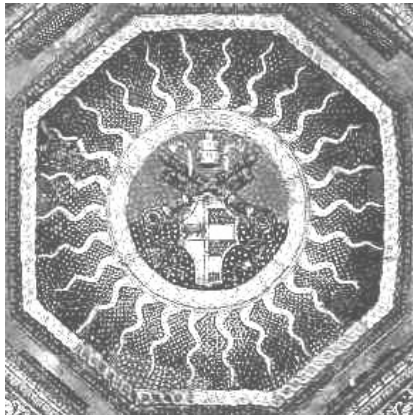
The day of the sun, or Sunday, was first proclaimed by Constantine I to be the new “Lord’s Day,” in the early 300’s of the Common Era. “In 321 CE he (Constantine) decreed under the penalty of death that all artisans, merchants, and people of his Empire cease work on the Venerable Day of the Sun, to honor Mithras (the sun god)” (Fossilized Customs, p. 7).

The fact that sun worship is the basis for the Papal Religion is prevalently disclosed in the sculpture and artwork of Rome.

Representing the missing male organ of the Egyptian god Osiris, the obelisk has long been erected at the great centers of sun worship. Having revealed Rome as a great center of modern sun worship, it is fitting that an obelisk (originally from Heliopolis) now graces the famous Vatican square.

Through its imperial presence from which the sunrays radiate out in painted form upon the ground, the pagan origins of Sunday are made unavoidably clear.

Evocative of the filthy sexual rituals surrounding Sun Worship, this giant representation of the sun god's male organ belies any Christian labels which might be applied to the Pagan Worship of the Sun.



The Beast is empowered by the Dragon. Thus, the Papacy receives its power and authority from the sun god. Here the Borgia Papal crest of Alexander VI makes no attempt to hide association with the sun god, whose worship has been raised on *Dias del Solis* (the day of the sun) since ancient Babylon.

Furthermore, this counterfeit papal religion that follows the pagan practices of sun worship, has adopted the worship of the sun god's wife. Known in ancient times as Ishtar, Diana, Isis, and Demeter, among many other names, this Queen of Heaven was symbolized by the crescent moon.

The ancient Queen of Heaven has been renamed, Mary (in modern times). Yet, the same characteristics possessed by the ancient bride of the sun are now associated with the Catholic representation of Mary.

So closely does this counterfeit representation follow the true, that it is interesting to note how she stands upon the moon, just as the Bride of Christ does in Revelation chapter twelve.

The Bride of Christ will be standing upon the firm foundation of adherence to *Elohim's* entire Law. The pure woman standing upon the FULL moon represents this symbolism. However, the Queen of Heaven shows her true colors in symbolically standing upon only a sliver of the lunar message, revealing her fragmented and partial acceptance of the Divine Law.

Listing the characteristics of the ancient Babylonian Sun Queen clarifies a startling message about the true identity of the Catholic Mary:

CHARACTERISTICS OF THE BABYLONIAN QUEEN OF HEAVEN

- *The Queen of Heaven conceived immaculately... was never defiled by sin... never lost her virginity.*
- *The Queen of Heaven had a son called "the cleanser from sin" and the "unpolluted god."*
- *The Queen of Heaven was carried to heaven by her son after her death and resurrection.*

- *The Queen of Heaven was both co-redeemer and judge who stood by her son as he judged the dead.*
- *Both he and she were endowed with the keys to open the portals of heaven.*
- *The Queen of Heaven had a sun disk or sunrays around her head, with the moon under her feet. (The Two Babylons, by Alexander Hislop, p. 74-90).*



Through the ancient Catholic-style representations of Mary and Jesus, their true identities, as members of the unholy trinity are revealed beyond shadow of doubt. With the power of the sun god visibly behind his wife, the Queen of Heaven sits holding the child whom she has brought forth as heir to this demonic deity.

Truly it is a blasphemous coupling of the sacred truths with the most pagan and profane of imagery. No wonder *Elohim* is incensed! There can be no mix between light and darkness. There can be no blending of the Beast with the Blessed. Upon those who continue to cling to the worship of the sun, *Elohim* will finally pronounce judgment.

“...YHWH could no longer bear, because of the evil of your doings, and because of the abominations, which ye have committed... Because ye have burned incense, and because ye have sinned against YHWH, and have not obeyed the voice of YHWH, nor walked in His law, nor in His statutes, nor in His testimonies; therefore this evil is happened unto you, as at this day... Thus saith YHWH of hosts, the Elohim of Israel, saying; Ye

and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her...” (Jeremiah 44:22-25).

Elohim has never given Biblical grounds for believing that we could accept only part of the commands of heaven, and still be part of His Holy Bride. The pure woman of Revelation twelve is standing upon the whole moon, having accepted and embraced the beauty and truth of the entire *Torah*. Thus, she pleases *Elohim* and is claimed as His own.

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (James 2:10).

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least (the least will not be present for they are “guilty of all”) in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (Matthew 5:19).

Chapter 25 Summary

- Satan’s most hellish attack is launched against those who would be Christ-like.
- Those who would follow *Elohim* will love His Truth, embrace it fully, and prayerfully resist the onslaught of Satan. Only in this manner will the power of heaven protect us from what would otherwise be an overmastering demonic deception.
- The call of the fourth angel is one of separation. Those who would belong to *YHWH* will cut away every trace of the stink of Babylon, which is present in the teachings of Papal Rome.

- The system of sun worship espoused by the Papacy is blatantly connected to the teachings of Babylon. This connection is visibly demonstrated through Papal art.
- Just as the sun god has been renamed “Lord,” so his ancient Queen of Heaven has been renamed “Mary.”
- The fact that the Catholic Mary is actually a repackaged version of the Babylonian Queen of Heaven is evident through the representations of the sun, which appear around her head, and through the sliver of moon, upon which she stands.
- Standing upon a partial moon, this Catholic queen illustrates her belief in only a part of the Heavenly Law.
- Standing upon a full moon, the true Bride of Christ, shown in Revelation 12, illustrates her belief in the whole Law of *Elohim*.

Chapter 26

The Days of the Dragon

I am YHWH your Elohim; walk in My statutes, and keep My judgments, and do them; And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am YHWH your Elohim (Ezekiel 20:19-20).

Part of the means by which *Elohim* identifies His true children is through their loyal obedience to His instruction to keep His Holy Days. The prophet Ezekiel explained that Sabbath-keeping is the sign that we acknowledge *Elohim* as our God, and do not heed the false religion of the sun god.

I am YHWH your Elohim; walk in My statutes, and keep My judgments, and do them; And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am YHWH your Elohim (Ezekiel 20:19-20).

Having been designated by heaven as the sign, which demonstrates who we truly worship, what Holy Days we choose to observe becomes a critical issue. Just as *Elohim* set up Sabbaths for our blessing, Satan has counterfeited them with holidays, which, if observed, will demonstrate our loyalty to the Beast.

“The Catholic Church abolished, not only all the Sabbath, but all the other ‘Jewish’ festivals (annual Sabbaths),” wrote Father Enright, in June of 1905 (quoted in *Signs of the Times*, Nov. 4, 1919).

Not only were the true Holy Days “abolished” through the Papal power, but also pagan days were set up to take their places. These pagan days are so pervasively observed throughout the Christian world today, that many who keep the Seventh-day Sabbath, still acknowledge the authority of the Beast through observing the days the Dragon has set up.

To begin identifying the holy days, versus the holidays, let us compare the festivals held dear in modern society. We will then examine the origins of each to determine whether they are rooted in sun worship or in righteousness.

Holy Days of Adonai	Modern Holy Days
Sabbath	Sunday
Passover/Unleavened Bread	Easter
Pentecost	Halloween
The Feast of Trumpets	Lent
The Day of Atonement	Valentine’s Day
The Feast of Tabernacles	Christmas

THE ORIGINS OF EASTER

Ostara, or Eastre, was the goddess of Spring in the religion of the ancient Angles and Saxons. Every April a festival was celebrated in her honor. With the beginnings of Christianity, the old gods were put aside. From then on the festival was celebrated in honor of the resurrection of Christ, but was still known as Easter after the old goddess (The Britannica Encyclopedia, 1934 edition).

As it turns out, Easter is a day celebrating the moment when the Queen of Heaven, under the name of “Ishtar,” “Asherah” or “Eastre,” was impregnated by the sun god. Her unholy child was to be born nine months later on the day that happens to be December 25th. The obelisk, as was mentioned previously, was

anciently the center for Easter celebrations. Representing the physical impregnation of the earth, the obelisk became the site of ritual sex acts done in honor of the pagan deities.

In honor of the sexual nature of Easter, prolific procreators like rabbits became symbolic. Eggs were laid in fields in the belief that the earth would be more fruitful through these pagan offerings. But, what does *Elohim* have to say about His people painting eggs and celebrating Easter?

Break down their altars, smash their sacred stones and burn their Asherah (Easter) poles in the fire; cut down the idols of their gods and wipe out their names (calling a supposed holy day by a pagan goddesses’ name is a bad start) from those places. YOU MUST NOT WORSHIP YHWH YOUR ELOHIM IN THEIR WAY (Elohim in never honored by worshipping Him in the way the heathens worshipped their gods) Deuteronomy 12:1-4, modern translation).

THE ORIGINS OF HALLOWEEN

The name Halloween comes from the original Celtic term “All Hallowed’s Ev’n.” But the ritual of Halloween is much older than the name. “*The ritual we embrace as Haloween was originally called the Feast of the Dead, Samhain, and was held on November 1st*” (Fossilized Customs, p. 39).

Originally, Halloween was a ghastly occasion, as author Lew White explains:

It was a dreaded occasion, since it was thought that time stood still, and the souls of the dead walked the land. Gifts, especially food, were left outside for these roaming ghosts, with the hope that no harm would come to the households. The Druids chose certain children to be burned alive on “bones-fires,” as

offerings to the sun... The fat left over from the child was fashioned into a candle, and placed into a carved-out pumpkin, or a hollowed-out vegetable with a "round" sun-shaped design. The victim was called the Jack-of-the-lantern (ibid. p 39).

The festival of the Samhain began the night before (November 1st) in an evening (October 31st) known as All Holloweds Eve. To this day, this evening is a sacred time for those who practice witchcraft and delve in the "black arts." It certainly brings no pleasure to Elohim to see His professed people getting in any way involved in such a celebration.

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them (Elohim considers it spiritual whoredom or fornication when His proclaimed people dabble in things that are of Satan's realm), I will even set My face against that soul, and will cut him off from among his people. Sanctify yourselves therefore, and be ye holy: for I am YHWH your Elohim. And ye shall keep My statutes, and do them: I am YHWH which sanctify you (Leviticus 20:6-8).

THE ORIGINS OF CHRISTMAS

In the winter, the ancient heathen believed that the sun slowly died. Each day it rose further and further in the south. December twenty-five was the ancient world's solstice (literally meaning "sun-stop"). At this time, the sun could be observed returning northward, and was said to be "reborn."

The rebirth of the sun came nine months after Easter. Thus, December 25th was the birthday of the sun god's sun. In earliest Babylon, the sun god was called Nimrod. Nimrod, the son of Cush, was the great-grandson of Noah through the line of Ham. The Bible calls him a "mighty hunter before YHWH."

This is not the compliment it may at first seem to be. The word "before" is translated from the original Hebrew word *paniym* (Strong's Concordance #6440), meaning "against (provoking to) anger, (causing) battle..." Thus, we see that Nimrod was not a man who pleased Elohim.

And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before YHWH: wherefore it is said, Even as Nimrod the mighty hunter before YHWH. And the beginning of his kingdom was Babel (the start of Babylon) (Genesis 10:8-10).

Nimrod was married to the woman who was later to be known as the Queen of Heaven. From ancient times the story has been told of how Nimrod, the mighty hunter and ruler of the kingdom of Babylon, set out to kill a wild boar. The hunter became the hunted, and the life of mighty Nimrod was ended. Samaramis, as she was then called, beyond grief when her husband's lifeless body was returned to her, feared that ruling the mighty men of Babylon might prove hard without her barbaric husband at her side.

Always a canny one, Samaramis hit upon a plan. She determined to control this warrior race through playing upon their superstitions. When the sun began to "go away," Samaramis told the people a whopping story. She explained that Nimrod had not merely died; rather his mighty spirit had been lifted up to the sun. Now, this god-Nimrod was joined to the sun in the heavens and his eyes burned into the hearts of man. To prove this story true, Samaramis informed the people that she had been weeping for her lost husband in the forest. Instantly, in the very spot where her tears had fallen, a mighty pine tree grew straight and tall, pointing to the sky.

Samaramis then proclaimed that unless the barbaric Babylonians paid her proper tribute, their new sun god would be greatly displeased and would take away the sun

permanently. Then Samaramis cut a pine tree, which she claimed was the very one which had grown so miraculously, and she placed it in the yard of her palace. Under the watchful eyes of the sun god, tribute was to be presented to Samaramis in the form of gold and silver, which was to be hung upon this tree and placed beneath it. From that moment on, pine trees were set up and decorated in honor of the sun god on December twenty-five.

Elohim is not pleased when we continue to follow this ancient heathen practice. The prophet Jeremiah was inspired to inform all Israel, of which every child of *Elohim* is spiritually a part, that Christmas trees are “vain” (without eternal value, worthless, from the realm of sin and death). To follow this ancient custom is to “learn the way of the heathen,” which *Elohim* clearly asks His people NOT to do.

Thus saith YHWH, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not (Jeremiah 10:2-4).

December twenty-five was honored with yet another layer of recognizable tradition, when on the following year Samaramis gave birth to an illegitimate child, Tammuz. This child was conceived through an Easter orgy, but Samaramis claimed that the boy was from Nimrod. Tammuz was always depicted with the sun god as a disk behind his unholy head.

To honor the sun god for the gift of Tammuz, a boar was served at a special feast on December twenty-fifth. An apple was placed in its mouth, representing the heart of Nimrod which the boar had pierced. Supposedly, Nimrod’s demise

enabled him to reach a higher plain of existence as the chief deity.

In actuality, our whole modern holiday calendar is based upon this ancient Babylonian system of sun worship. Still, some may be of the opinion that it doesn’t matter if they decorate a pine tree on December twenty-five, as Christians do it to honor the birth of Christ. “Just because it started out as a day to worship the sun doesn’t mean that it’s about sun worship today. After all, we worship Jesus on Christmas now!” many rationalize.

Perhaps we are inclined to celebrate holidays like Christmas, Easter, and Halloween because we are not as in tune with pleasing *Elohim*, as we like to believe. Perhaps, for a moment, we should consider our holiday selection from *Elohim*’s point of view. The Bible calls celebration of these modern holidays “vanity,” and a form of spiritual “whoring.”

Imagine, for a moment, that a father loses his precious son at the hands of a murderer. Now, imagine that as time goes by, the people who claim to have loved his son, decide to hold a special celebration in his honor. The catch is that the people are going to hold the celebration on the birthday of his worst enemy, the day on which the murderer was born. Will an earthly father appreciate this celebration, believing it to be an honor to his son? Of course not! Yet, in effect, this is exactly what we have done to Christ and *YHWH*!

The prophet Ezekiel was given a vision of *Elohim*’s proclaimed people. In the vision, Ezekiel was brought into *YHWH*’s temple. What he observed in *Elohim*’s church was called an “abomination” to *Elohim*. What did Ezekiel see that made *Elohim* so upset?

At the door of the gate to *YHWH*’s holy house, was a group of women weeping over Tammuz. Perhaps they had been asked

to give up his birthday celebration and the idea brought them to tears. Whatever the source of their sympathy for the unholy child, *Elohim* was highly offended.

Then he brought me to the door of the gate of YHWH's house which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these (Ezekiel 8:14-15).

Now Ezekiel's angel guide brought him into the inner courtyard of YHWH's sanctuary. Here Ezekiel saw a group of men. Symbolizing their claim to belong to *Elohim*, they are in His house. But were these men worshipping *Elohim*? No! Ezekiel saw them worshipping the sun in the very house of YHWH! Through this vision, it was foretold that some of those who claimed to love *Elohim*, would displease Him terribly through practicing sun worship, while standing in His church.

And he brought me into the inner court of YHWH's house, and, behold, at the door of the temple of YHWH, between the porch and the altar, were... men, with their backs toward the temple of YHWH, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing (no big deal) to the house of Judah that they commit the abominations, which they commit here? For they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose (like thumbing one's nose at Elohim) (Ezekiel 8:16-17).

With these pagan days already firmly in place from ancient times, Constantine-I decided to repackage them as blessed of heaven. No true Christian in 321 C.E. was fooled! They were highly offended, as we will address in the following chapter.

Up until this time, all Christians kept Sabbath and honored the annual Sabbaths, as well.

Along came Constantine-I who had decided to unite the sacred with the profane, fulfilling one of the characteristics of the Beast. These days, that modern Christianity keeps, are rooted in paganism and hallowed only by the Beast, which thumbed its proverbial nose at heaven while turning the birth of Tammuz into the mass of Christ (Christmas).

(Sunday was) ...an institution corresponding in nature with Christmas, Good Friday, and other festivals of the church; and as resting with them on the ground of ecclesiastical authority... (keeping them acknowledges the Papal power as having authority equal with Elohim) and tradition (Ecclesiastical History, Cent. 4, part 2, Chap 4, Sec 5).

After Constantine passed his first Sunday Law (in 321 C.E.), his next attack was directed against the first of the annual Sabbaths. He didn't immediately replace Passover with Easter. Doing so would have brought the whole community down on him. Rather, Constantine began to erode the *mo'edim* of *Elohim* by merely placing Passover permanently on a Sunday.

*Constantine, ...four years after his Sunday edict, was able to control the church, as represented in the general council of Nicaea, so as to cause the members of that council to establish **THEIR ANNUAL FESTIVAL OF THE PASSOVER UPON SUNDAY** (Sunday Not the Mosaic Sabbath, p 4.)*

Interestingly enough, this quotation reveals a great deal about the keeping of the annual Sabbaths during the early part of the 4th century C.E. The annual Sabbaths of *Elohim* were kept by the members of the general council of Nicaea – none of which were Jewish! In other words, keeping the annual feasts was a

Christian custom, taught by Christ and exemplified in the life of the apostles. Thus feast keeping was considered to be Christian, until Constantine came along.

Why have we acknowledged this earthly authority, over that of *Elohim's*? Having completed our study thus far, there can be no doubt about which days bring eternal blessing. There can also be no doubt about which days belong to *YHWH*. For our heavenly Father specifically said:

Speak unto the children of Israel, and say unto them, Concerning the feasts of YHWH, which ye shall proclaim to be holy convocations (rehearsals of future events), even these are My feasts (mo'edim) (Leviticus 23:2).

The *Torah*, or the Law of Moses, as it is sometimes called, is *Elohim's* holy Law. It includes the Commandments from Exodus chapter twenty and Deuteronomy chapter five. It also includes the statutes, which are dispersed from Genesis through Deuteronomy. Within these statutes, are contained the message of the feasts and annual holy days. *Elohim* has not left us without clear instruction. We may understand and obey His expressed will. Why, then, would we choose to follow the doctrines of the Beast rather than the teachings of the *Torah*?

The new law has its own spirit (an evil one)... and its own feasts (Christmas, Easter, Lent, Halloween, etc...) which have taken the place of those appointed in the law of Moses. If we would know the days to be observed... we must go to the Catholic Church, not to the Mosaic law (Catholic Catechism, quoted in Signs of the Times, Nov. 4, 1919).

To claim to honor *Elohim*, while practicing the pagan rituals “sanctified” by the Beast, is the epitome of spiritual hypocrisy. In His own words, Christ proclaimed *Elohim's* view on those

who follow the traditions of men rather than the commandments of *Elohim*:

He (Christ) answered and said unto them, Well hath Esaias (Isaiah) prophesied of you hypocrites, as it is written, This people honoureth Me with their lips (they say they love Elohim, but their actions prove their claim to be false), but their heart is far from Me. Howbeit in vain (keeping Christmas was Biblically labeled as being a “vain” work) do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of Elohim, ye hold the tradition of men... And He said unto them, Full well ye reject the commandment of Elohim, that ye may keep your own tradition (Mark 7:6-9).

For any who truly desire to please *Elohim*, the choice of holy days they keep will reflect this desire. *Elohim's* Bride is not going to allow herself to be “defiled” with the false teachings of the woman riding upon the Beast. (See Revelation 14:4.)

Because it demonstrates our loyalty to *Elohim*, in the end of time, the Sabbath issue will play an even more pivotal role than may be perceived at this time. Through the observance of holy days, we will clearly display our allegiance to either *Elohim* or the Beast. Because the Sabbaths have been such an attacked part of the holy Law, keeping the days that *Elohim* has sanctified and blessed is the sign heaven looks for in identifying its own.

I am YHWH your Elohim; walk in My statutes, and keep My judgments, and do them; And hallow My Sabbaths; and they (keeping the Law and the holy days) shall be a sign between Me and you, that ye may know that I am YHWH your Elohim. Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments to do them... They

polluted (this term means that profane practices are mixed in with godly ones) My Sabbaths: then I said, I would pour out My fury upon them... (Ezekiel 20:19-21).

Through the prophet Ezekiel, we find that polluting the holy days will be a big factor in receiving the “fury” of *Elohim*, as will be poured out in the last plagues. This concept is presented even more clearly through a study over the Armageddon issue. The Bible teaches that the last battle between Christ and Satan, the battle known as Armageddon, will be over the issue of the holy days! Let us study this issue next.

To begin, the Battle of Armageddon is prophesied to occur just prior to Christ’s Second Coming, upon the final fulfillment of the Day of Atonement:

Behold, I come as a thief (this is the Second Coming). Blessed is he that watcheth, and keepeth his garments (representing a lifestyle of righteousness covered in Christ’s robe of righteousness), lest he walk naked (a condition of Laodicea), and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done (final pronouncement of probation’s close - upon the Day of Atonement)... And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath (Revelation 16:15-19).

The last great battle between the forces of good and evil is only referred to as *Armageddon* this one time in the Bible. The issue of this war, while hinted at in the above verse (as the plagues will be poured out upon Babylon for her diabolical

mixing of that which is sacred with the profane), is made plain through a study of the original meaning of this word. According to the Strong’s Concordance, it comes from the Greek word *Har-Megiddon* (#717).

Further research will reveal the meaning behind the two parts of this original word. The Greek word *Har* means “mountain.” The word *Mageddon*, which is from *Megiddo*, has two meanings: 1) an ancient city, 2) comes from the Hebrew word *mo’ed*, meaning feasts or congregations of *YHWH*.” Just as one does when using a dictionary, the meaning that most logically applies is used. Since there is no physical ancient city with this name, the word *Armageddon* means “mount of the *mo’edim*.”

From this meaning, one more use of this term can be located in Scripture. It is found again in Isaiah, the fourteenth chapter. Here, it is simply translated as the “mount of the congregation.” However, as it comes from the same original source, it is most accurately worded as the “mount of the feasts (or holy days).” This *mo’edim* mountain is what Satan, then still called Lucifer, determined to desecrate by sitting upon it.

*How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of Elohim: I will sit also upon the mount of the congregation (this is directly from the word *Har-Mageddon* – or the mount of the *mo’edim*), in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit (Isaiah 14:12-15).*

Some have wondered whether or not Sabbath-keeping is really a big deal to *Elohim*. Such ones wish to minimize its

importance, believing that so long as they worship *Elohim*, the day upon which they do so does not matter. But the Biblical truth is that the Sabbath issue is vital! So important an expression of loyalty is Sabbath observance, that the battle lines of Armageddon are drawn over this issue. Those who stand on *YHWH*'s side in this final conflict will be those who have followed His word and have kept His holy days.

In light of this information, we must be careful not to rationalize ourselves into doing that which displeases our Maker. Keeping Christmas instead of Tabernacles, because we rationalize that December twenty-five now focuses upon Christ's birth, is comparable to the mental gymnastics exemplified by Cain. Offering a sacrifice of fruit rather than a lamb, as *Elohim* had commanded, Cain argued that an offering of fruit was as good as a lamb, so long as he was presenting a sacrifice.

Does it matter if we obey the explicit instructions *YHWH* has given? Does keeping the Seventh-day and annual Sabbaths really matter? To those who wish to be acceptable unto *Elohim*, it does. To those who wish to live in a manner that pleases *Elohim*, it does. To those who wish to demonstrate true loyalty to *Elohim*, it does. To those who accept the message of the fourth angel, it does. To those who would not receive the plagues to come upon the Beast, it does.

Upon Cain's sacrifice of fruit, no fire of heavenly acceptance fell. In the same way, those who refuse to render obedience to the expressed will of *Elohim*, choosing rather to honor their own convenience and the will of the Beast, will not be accepted by heaven.

(This text applies to every Christian as we are the spiritual children of Israel – see Galatians 3:29) Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and

you throughout your generations; that ye may know that I am YHWH that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death... (Exodus 31:13-14).

Chapter 26 Summary

- *Elohim* has set up holy days and commanded us to keep them. They are: the Seventh-day Sabbath, Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, the Day of Atonement, and the Feast of Tabernacles.
- The Beast has set up counterfeit holy days. They are: Sunday, Easter, Lent, Halloween, Valentine's Day, and Christmas.
- Whose authority we accept will be demonstrated by the holy days we keep.
- The Battle of Armageddon is over whose feasts we keep and whose authority we ultimately acknowledge.

Chapter 27

Sabbath Keepers Through the Ages

But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand (John 10:26-28).

In spite of the hellish determination of the Beast and the Dragon, the truth of *Elohim* and the blessing of His precious holy days has been known and loved by loyal followers in every age. Even after Constantine I made an edict requiring Christians to worship upon Sunday (in fact even after that law was later enforced by the death penalty, around 364 C.E.), a faithful few still obeyed the commands of heaven, confounding the wrath of the Beast.

The practice of (keeping the Sabbaths) was continued by Christians who were jealous for the honor of the Mosaic Law... (Appendix to Gurney's History of the Sabbath, p 115-116).

Ironically, those who were looked upon by heaven as being the loyal, true Christians because of their unswerving obedience; were the ones who presented to the world as being “accursed from Christ.” In the Council of Laodicea, held in C.E. 364, the following proclamation about Sabbath-keepers was made:

Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day... Preferring in honor the Lord's day (Sunday), if they desired to rest, they should do this as Christians (on Sunday).

Wherefore if they shall be found to Judaize (keep Sabbaths), let them be accursed from Christ (History of the Sabbath, p 270).

Thus, clearly from the time of the apostles until at least 364 C.E., Sabbaths were being kept weekly and annually by European Christians, “...notwithstanding the decree of that council (Laodicea) against it” (Sunday A Sabbath, p 163).

The Sabbaths, as well as the rest of the *Torah*, were being kept in Ethiopia at this time, as well. In Ethiopian literature, it is taught that the *Torah* reached this African country through one of King Solomon's sons. Having been born to Solomon and the Queen of Sheba (see 1 Kings chapter 10), the young man later visited his father to learn of the *Elohim* of Israel.

Menileher (Solomon's son), renamed David, (went) to Jerusalem to receive his father's blessing, and to be instructed by him in the Law of Moses... (Solomon) having thoroughly instructed him in the Jewish religion, made him promise to introduce it into his Empire... giving him also several priests and Levites to take home with him to assist him... David being returned home, did with the help of the priests and Levites, set immediately about introducing the Mosaic Law into his Empire, and was so successful, that in a few years it was embraced by the whole body of his people (all of Ethiopia) (The Church History of Habassia or Ethiopia, p 11).

The Law of Moses (the *Torah*) was kept in Ethiopia into the early fifteenth century! This is evident through the fact that the Papacy began to verbally attack the Ethiopian royal family in 1410, in attempt to get them to turn their backs on the *Torah* and accept Catholicism. To end the onslaught, the then matriarch of the royal family wrote a letter to the Catholic Church (which may be read in its entirety in the book, The

Church History of Habassia or Ethiopia, p 60-64). This letter stated that the Catholic Church should leave Ethiopia alone. The Ethiopians were Christians, not Judaizers, as they had been accused of being. Throughout the letter, this Ethiopian queen, explained the Biblical definition of being a Christian. She stated, “*We do observe nothing but what we find in the Law and the Prophets*” (p. 61).

She then continued to list the characteristics of a true Christian, as taught in the *Torah*, explaining that she could never espouse Catholicism in Ethiopia as the Catholic Church could not, by Biblical definition be considered Christian! From this queen’s letter, the following is a complete list of the items Ethiopia believed, in 1410, which differed from the Papal doctrine:

- Ethiopia believed in baptism by immersion.
- Ethiopia worshipped on the Seventh-day Sabbath.
- In Ethiopia, confession of sins was made only to God.
- Ethiopia believed that “exhorting to alms” (strong-arming people into giving money to the church) was wrong.
- Ethiopia believed that both the Old and New Testaments were in effect and should be obeyed.
- Ethiopia kept all of *Elohim*’s feasts and refused to keep the Papal holy days.

(Recorded in the letter from the Ethiopian Queen to the Papacy, in 1410.)

In Europe, Sabbath keepers were given many names, one of which was: the Waldenses. Through them, Sabbath and complete *Torah* keeping may be traced from the time of the apostles into the early 16th century C.E.! (See God’s Holidays, pp 122-126.)

The Papacy responded to this faithful band of Christians with lethal persecution. They were hunted down, stoned, pulled

apart on the racks and burned at the stake. Yet none of this was able to stop the message or their stand upon the Truth. To Catholicism, the Waldenses displayed two main beliefs which were absolutely inexcusable: One, the Waldenses brought the Scriptures to the villages. Against the Papal edict that the Word of *Elohim* was never to be spoken in a common tongue, Waldenses read the Bible to the people in their own languages. The second belief that Waldenses held that greatly irritated the Papacy was that Papal edicts were not equal to Biblical commands. This was blatantly obvious in one of their Passover hymns (translated into English):

All pageantry not from the Bible Word
Most certainly arrives from Italy!
Of this truth we bear witness, hearts bestirred
As far as Rome itself, the Pope’s city.

Just ask the Pope! He shall himself confess
His celebrations do not come from God,
The Jewish statutes God alone will bless
Where Popes unholy refuse to trod.

He may claim that the Bible is divine,
But his grand liturgies are not found there.
He does not say they are not Rome’s design,
Invented for the god-man’s idol prayer.

However held, Passover in God’s Word
As we can clearly read what God commands
Pope Victor changed, the Jewish rites interred,
Wrote innovations with unholy hands...

Instead of Sabbath, they Sunday hold,
The Passover into Easter transform;
Whitsuntide they boldly make the celebration of the
Fiftieth day (Pentecost)...

(Bosnia Cathars 1588-1623 Samuel Kohn: Die Sabbatharier in Siebenburgen Ihr Geshichte, Literalur, und Dogmatik, Budapest, Verlag von Singer & Wolfer, 1894; Lipzig, Verlag von Franz Wager, p 80.)

The Waldenses continued to stand as loyal *Torah*-keepers into the 1600's! Two of the many names Waldenses were known by are "Cathari" and "Puritans" (History of the Ancient Christians, p 45). This fact lends some interesting detail to early American history. When the Puritans first began to settle in what was then known as New England, their motivation for moving from Europe to America was that they might establish: "*A country without a king and a church without a pope!*" Thus, the Puritans, who settled at Salem and Boston Massachusetts in 1630, were a renamed faction of the original Waldenses who had been keeping the Sabbaths and the whole Law from the time of the apostles (ibid. p. 23 and 45).

Naturally, Rome tried to break the Waldenses. For the Catholic Church to keep her holy image, this group could not be allowed to continue preaching that the Papacy was in league with Satan! By 1655, the persecution of the Waldenses had reached an all-time high.

Rome was doing everything possible to cause the Waldenses to relinquish their loyal stand upon the Word of *Elohim* by "...*taking away their children, and bringing them up in the Roman religion, or in hindering them from disposing of their goods, or in imprisoning some, and massacring others, as they did in the year 1655*" (History of the Ancient Christians, p 538).

Studying groups like the Waldenses is interesting in that it demonstrates that the Sabbath truth is not just now appearing, having lain dormant since the days of the apostles. It is also interesting in that the experience of the Waldenses can aid in understanding the Abomination of Desolation. We may better

understand that which will be set up in the ride of the prophetic red horseman, during the time of the Second Seal.

The Bible states that, through the same power (the Papal Beast), even greater persecution than was unleashed upon the Waldenses in the Dark Ages will be brought against the faithful in the End of Time. (See the chapters titled "Decoding the Final Prophetic Timeline.")

Christ warned the Christians that when they would see the "*abomination that causes desolation standing in the holy place,*" they should flee to the mountains. (See Matthew 24:15.) A great insight into the meaning of this warning is found in Luke chapter twenty-one.

"When you see Jerusalem being surrounded by armies, you will know that its desolation is near" (Luke 21:20).

What was the "abomination" that brought about Jerusalem's desolation? Looking back in history to the time when Jerusalem was destroyed, we find that in 70 C.E., the Roman armies of Titus surrounded Jerusalem. In the ensuing massacre, 250,000 Jews were slain and 97,000 men, women and children were taken prisoner. The pagan Roman armies desecrated the sacred things of *Elohim*. Pigs were sacrificed on the temple site as an abominable affront to *Elohim*'s holy Law. ("The Mark of the Beast," Amazing Discoveries, <http://www.amazingdiscoveries.org/markofbeast-p6.html>.)

And the swine... is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass (Deuteronomy 14:8). (It) shall be even an abomination unto you... (Leviticus 11:7-11).

This Abomination that desolates will bring destruction yet again. There is to be a final fulfillment of this event in response to the message of the fourth angel being given by the

Rider on the white horse. As is so often the case in prophecy, the original fulfillment was literal, but the final fulfillment will be more spiritual in nature. This time, the Abomination will send its armies and again surround Jerusalem; only it will be spiritual Jerusalem who is under attack.

The Biblical application of Jerusalem, as a term referring to *Elohim's* people, is found in the fact that the New Jerusalem is called the Bride of Christ. (See Revelation 21:2.) As Christ's faithful people comprise His church and His church makes up His Bride, this final attack against Jerusalem will actually be an attack against the loyal people of *Elohim*.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another... till the Son of man be come (Matthew 10:21-23).

Now that we have defined the group who will be attacked, we must Biblically identify the attacker. The Bible tells us that the abomination that makes desolate is the armies of Rome. (See Luke 21:20.) In the time of the Waldenses, the armies of Rome attacked them. But, as they saw events heating up which would precipitate such an attack, the Waldenses fled to the mountains. What sign did the Waldenses have to inform them that the abomination that makes desolate was being set up?

When the armies of Rome began to advance against spiritual Jerusalem, as represented in the Dark Ages in the Waldenses, they did so at the command of the Papacy. Rome had made laws, which no longer allowed the *Torah*-keepers to keep the Sabbaths. When this first Sunday law was passed, in 364 C.E., the later-named-Waldenses saw that the Abomination that

makes desolate was setting up in the "place where it ought not" (see Mark 13:14), which is "in the holy place" (see Matthew 24:15).

Allowing many of them to escape the coming destruction, the Waldenses observed a preparatory sign indicating that the Abomination of Desolation was coming. This sign was the establishment of a Sunday Law (364 C.E.). When it became illegal to disobey Rome, the armies of Rome were quickly dispatched to bring desolation and death to all the Sabbath-keepers.

Just as the proclamation of the Fourth Angel's Message indicates that soon the first Seal will be opened and the white horse will ride bringing the seal of *Elohim* to the needy world; so the current statements from the Vatican indicate that the necessary precursors to the Abomination of Desolation are already in place. Rome is already preparing the stage for the moment when all will again be required to observe its counterfeit holy day. At first, the Papacy intends to lull people into a false sense of security. The intended Sunday laws are painted as being for the people's best good, and are touted as a basic human right!

*When, through the centuries, she (the Catholic Church) has made laws concerning Sunday rest, the Church has had in mind above all the work of servants and workers... In this matter, my predecessor Pope Leo XIII in his Encyclical Rerum Novarum spoke of **Sunday rest as a worker's right which the State must guarantee**... Therefore, also in the particular circumstances of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy (Apostolic Letter "Dies Domini" of the Holy Father John Paul II to the Bishops, Clergy and faithful of the Catholic Church on keeping the Lord's Day Holy – Dies Domini of John Paul II (May 7, 1998).*

Thus, the Beast still carries the same message; it has just been reframed to suit a more democratic society and mindset. At first, the Papacy will democratically convince the greater majority that Sunday legislation is in the best interest of the world. But, for those who fail to agree with this legislation, the Papacy's democratic gloves will come off. Papal Rome will not remain gentle when dealing with dissenters in the future, any more than it was in the past. The prophecies in Revelation are clear that the death penalty will finally be pronounced upon any who stand loyal to *Elohim*. In addition, only those who receive the Mark of the Beast will be able to buy food and conduct business.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name (Revelation 13:15-17).

Just as was indicated by the study of the word, "Armageddon," the holy days will divide the sides in the final conflict. As we have already studied, those who are loyal to *Elohim* through faithfully keeping the *Torah* including the Sabbaths will receive the Seal of *Elohim*. But whether through pressure, fear of persecution, or consenting belief, those who follow the commands of the Beast will receive his mark. What is the Mark of the Beast? Perhaps the most unequivocal answer to this question must come from the Beast itself! The Papacy knows the answer to this important question. In fact, it has answered in its own literature, as follows:

Sunday is our mark of authority... the church is above the Bible, and this transference of Sabbath observance

(to Sunday) is proof of that fact (The Catholic Record, September 1, 1923).

Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. From the beginning to the end of Scripture there is not a single passage, which warrants the transfer of weekly public worship from the last day of the week to the first (Catholic Press, Sydney, August 25, 1900).

If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church (Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the Cardinal in a letter dated February 10, 1920).

In light of how Sabbath-keepers were treated the second time the Abomination of Desolation stalked the land, there can be no doubt that accepting the call of the fourth angel will be a decision fraught with risk. Yet his clarion call is already sounding, "Come out of Babylon – that ye be not partakers of her sins and receive not of her plagues." (See Revelation chapter 18.) What side will you be on, dear Reader, when the final battle lines are drawn and the separation of light from darkness has been complete? Where will you be standing then?

Chapter 27 Summary

- From the apostles to the Puritans, Sabbath-keepers have remained loyal to *Elohim* in spite of the persecution they endured from the Papacy.
- Those who keep the Beasts' days will receive the Mark of the Beast. The mark of the Beast's authority is its spurious days of worship.

Chapter 28

The Testimony of the Moon

My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness... It shall be established forever as the moon, and as a faithful witness in heaven. Selah (Psalm 89:34-37).

At the beginning of this study we expanded the modern definition of the Law. Not only is the Law of *Elohim* the Ten Commandments, but it is also the statutes and judgments. This greater light shining upon the Law is part of the Bride's angelic lunar testimony to be presented in the ride of the white horse.

Enriching this powerful light, is the beautiful truth that through the strength of heaven, even the most lost member of humanity may be transformed and enabled to walk in full harmony with *Elohim's* Law, faithfully reflecting the same character and purity that Christ, through His example, has laid forth as our Pattern.

Cutting away the deception that would hamper our understanding of this process of sanctification, the false accusations against those who love and obey heaven's commands will be revealed in their right nature, as true Legalism is exposed. While true legalists attempt to be their own saviors, the faith-empowered Christian produces heavenly fruit through human and divine energy combined. This is the key to the victorious life exemplified in the Bride. Through this truth many, who have been spiritually paralyzed through a false interpretation of legalism, will be empowered to take their places among them that "conquer." (See Revelation 6:2.)

As the light of heaven shines upon the holy Law, through the life and testimony of *Elohim's* people, the Sabbath of the fourth commandment will receive a special highlight. All the precious heavenly light surrounding the Sabbaths, which Satan has sought to put out, will be polished and restored so that this truth will shine with even greater brilliance. For these enlightened ones, keeping the Sabbaths will be a delight.

Through uplifting the Sabbath message as a test of true loyalty to *Elohim*, the mark of the Beast will lay exposed. Thus, the chasm that Satan has eroded between humanity and the heavenly Pattern will be restored. *YHWH* will be exonerated as the loving *Elohim* He truly is.

And they that shall be of thee (the people of Elohim) shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from ... doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of YHWH, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in YHWH; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father (all who repair the breach between Elohim and fallen man are the spiritual children of Jacob): for the mouth of YHWH hath spoken it (Isaiah 58:12-14).

Such will be the mission and message of Christ's holy people. Remaining with her feet planted firmly upon the moon, her countenance bathed in celestial light, Christ's true Bride stands in stark contrast against the false Queen of Heaven who has long tried to usurp her. Through the Bride's blazing testimony, the deceptions of the dragon will be utterly unmasked. It is no

wonder Satan hates this pure Woman and her heavenly testimony!

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 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



Elohim, and to His throne. And the woman fled into the wilderness, where she hath a place prepared of Elohim, that they should feed her there a thousand two hundred and threescore days. (This is 1260 prophetic days = 1260 literal years, which was the amount of time the true Christians endured persecution during the Dark Ages.) And when the dragon saw that he was cast unto the earth, he persecuted the woman, which brought forth the man Child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time (The church will endure persecution again for 3½ years), from the face of the serpent...And the dragon was wroth with the woman, and went to make war with the remnant of her

seed, which keep the commandments of Elohim, and have the testimony of Y'shua Christ (Revelation 12:1-6 & 13-17).

Clearly the Child, which the woman prophetically bears is Christ, for verse five states that He “*was caught up unto Elohim, and to His throne,*” where Y’shua told us He was taken.

To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and Am set down with My Father in His throne (Revelation 3:21).

While at first it might seem that the woman who stands upon the moon is Mary, the fact that this Revelation twelve woman is instead Christ’s people –His Church- is demonstrated in the amount of time she endures persecution. This pure woman was foretold to taste of trouble for 1,260 years. This is the actual time the people of *Elohim* suffered during the Inquisition prior to Napoleon’s infliction of the deadly wound upon the Papacy. (This period went from 538, when Papal Rome rose to power, until 1798, when Berthier took the pope captive – ending the power of the Papacy for a time.)

Thus, beyond doubt, this woman who stands upon the moon is Christ’s Bride, who will again endure a period of persecution. This time, it will be much more intense than the first time of trouble. So difficult will this period of persecution be that the Bible says there has “never” been a fully comparable time of trouble.

...And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one that shall be found written in the book (this is the Lamb’s book of life – see Revelation 21:27) (Daniel 12:1).

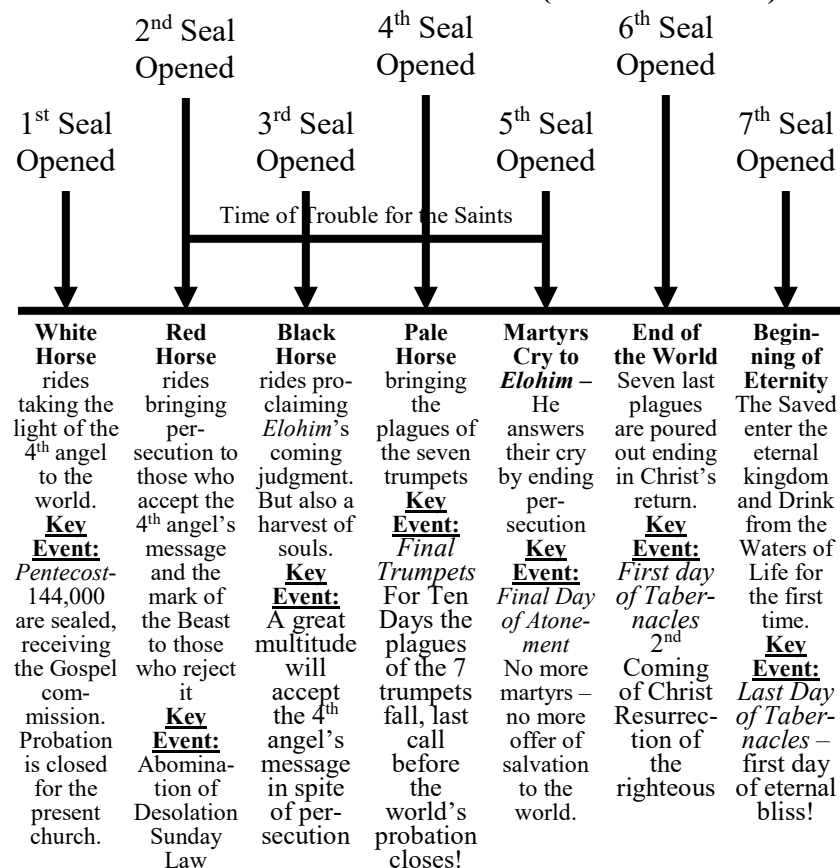
Yet the woman will flee and will again be delivered from the power of the dragon. When Christ's people must again flee, the length of the period of persecution will be much shorter than the first. This time she will endure for 3½ literal years. But rather than facing this time with fear, *Elohim's* people will full trust *YHWH*, knowing that no difficulty will be faced without His protection and power to bear it.

*But I trusted in thee, YHWH: I said, Thou art my Elohim. **My times are in Thy hand:** deliver me from the hand of mine enemies, and from them that persecute me (Psalm 31:14-15).*

And to the woman were given two wings of a great eagle (a symbol of a speedy deliverance), that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent (Satan is represented as a serpent, when he employs the weapon of deception, as in the Garden of Eden) (Revelation 12:14).

As Christ's people are this pure Woman who will be spiritually wedded to Him at the great Marriage Supper of the Lamb, it is only natural for this Bride to be very interested in the timing of her impending wedding. Having already presented the events, which characterize the final prophetic timeline, it is now appropriate to construct a complete timeline taking the Bride from the opening of the first seal, to the moment when she will finally be wed to her Beloved.

FINAL PROPHETIC TIMELINE (SEVEN SEALS):



As is presented in the previous diagram, the key event the Bride will now be preparing for is the fulfillment of Pentecost, upon which she will be sealed and commissioned to give the fourth angel's message bringing the final Gospel proclamation to the world.

And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the Water of Life freely (Revelation 22:17).

Those who accept the fourth angel's message, given through the Bride, will be among the great multitude who are the heavenly wheat ripened for the harvest in the third seal. Those who reject the message of the Bride are rejecting the Seal of *Elohim*. These ones receive the Beast's mark and will take their stand against the people of *Elohim*.

The dividing issue between these two groups is the fourth angel's message, which is the lunar testimony upon which Christ's holy Bride firmly stands. From the first page, this vital end-time message has been presented. Layer by layer, like the peeling of an onion, each nuance of this final Gospel message has been revealed. It is now time to present the full alignment of the moon's message and the cry of the fourth angel.

THE SEALING MESSAGE OF THE BRIDE

Testimony of the Moon	Message of the Fourth Angel
1. Spiritual light is to be divided from spiritual darkness.	
<i>The moon was created to "separate the day from the night" (Genesis 1:14 – Scriptures Bible)</i>	<i>The fourth angel first defines Babylon as the realm of darkness (see Revelation 18:2-10), he then calls people to "Come out of the darkness of Babylon" (Revelation 18:4).</i>
2. The sign of a person's true loyalty to <i>Elohim</i> will be revealed through a love for the light of the Law including the Sabbath truth.	

<i>The moon was created to "be for signs and appointed times" (Genesis 1:14 – Scriptures Bible) The "sign" of loyalty is keeping the Torah and all of the Sabbaths. (See Exodus 31:13, and Ezekiel 20:12 & 20.)</i>	<i>The fourth angel identifies the sins of Babylon which is a necessary part of calling people out of these sins "Come out of her... that ye be not partakers of her sins" (Revelation 18:4). Through the light of the first angel, which the fourth angel proclaims with added light (more truth will be revealed), the Law of Elohim is proclaimed and the Sabbath exonerated. (See Revelation 14:6-7, along with the explanation from chapter 12.)</i>
3. The light from the holy Law will be proclaimed in its beauty. All will hear of the importance of being fully transformed into Christ's image through a heaven-empowered obedience to every precept in the Word of <i>Elohim</i>. Just as the lunar light does not produce its own illumination, but radiates the sun's light into the surrounding darkness, those who <u>embrace</u> this message are transformed so that their characters perfectly reflect the light from the Son. Thus, they powerfully radiate the light of heaven as a piercing testimony to all who remain in darkness.	
<i>The moon was created to light "the expanse of the heavens" and to "give light on earth" (Genesis 1:14 – Scriptures Bible) This shows that the testimony of the holy people will shine to both the earthly and heavenly beings.</i>	<i>While the light of truth is always bright, the fourth angel's message is dazzling. His angelic testimony is born to heavenly and earthly beings with a blazing brilliance that reaches into even the darkest recesses. (See Revelation 18:1.)</i>

Thus, the final lunar testimony, the light of the fourth angel which is the sealing message is this:

- All who would receive the seal of *Elohim* will be forgiven and cleansed from their past lives of sin.
- All who would receive the seal of *Elohim* will accept heaven's power and walk in faith on the path of full obedience to the Holy Law.
- All who would receive the seal of *Elohim* will embrace and obey every commandment and statute, as they are the expressed will of *Elohim*.
- All who would receive the seal of *Elohim* will embrace the full Sabbath truth.
- All who would receive the seal of *Elohim* will completely forsake every trace of Babylonian doctrine and practices.
- All who would receive the seal of *Elohim* will come to identify the satanic sophistries presented by the Beast, that they might reject them.
- All who would receive the seal of *Elohim* will completely cut away all traces of sun worship from their lives.
- All who would receive the seal of *Elohim* will walk the path of self-denial and humble obedience that Christ walked.
- All who would receive the seal of *Elohim* will, like the moon, perfectly reflect the light of the heavenly Son.

Represented in the glorious fourth angel's message and in the brilliant testimony of the moon, this is the sealing message to be presented by the people of *Elohim* at the end of time. The very fact that this message can be presented in this book, is in itself evidence that the last days upon us. Soon the white horse will begin his ride. Soon the final sealing of those who now claim to be part of Christ's Bride will be ended. Soon, time will continue no more.

Now that the testimony of the moon has fully shone upon your path, dear Reader, will you choose to walk in that heavenly light? Will you follow Christ's example, perfectly reflecting His beauty as the moon reflects the sun? In so doing, you will be preparing to receive the seal of *Elohim* when the white horse begins his imminent ride.

It is not simply enough to lay verbal claim upon Abraham. It is not simply enough to lay blood claim upon Abraham. Only those who do as Abraham did will be counted as his seed and share in the eternal inheritance *Elohim* promised.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went... For he looked for a city which hath foundations, whose Builder and Maker is Elohim (Hebrews 11:8-10).

When like Abraham's, our goal becomes fully focused upon our eternal inheritance, which awaits the righteous, the formerly attractive things of this sinful world will lose their luster. Then we will gladly let go of our grip upon worldliness, taking hold of salvation with both hands.

The last call is already sounding. It is time to take our place among the people who make up the pure woman of Revelation twelve. It is time to step up and stand upon the heavenly truth – the testimony of the moon!

APPENDIX I

Texts About Law-Keeping

In the Bible, Elohim's people are instructed to keep the commandments, statutes and *Law* on repeated occasions. As shown below:

Texts Instructing to Keep Elohim's Commandments

Exodus 15:26	1 Kings 3:14
Exodus 16:28	1 Kings 6:12
Exodus 20:6	1 Kings 8:58, 61
Leviticus 22:31	1 Kings 9:6
Leviticus 26:3	1 Kings 11:38
Deuteronomy 4:2	2 Kings 17:13
Deuteronomy 4:40	2 Kings 23:3
Deuteronomy 5:1, 10	1 Chronicles 28:8
Deuteronomy 5:29	1 Chronicles 29:19
Deuteronomy 6:2	2 Chronicles 34:31
Deuteronomy 6:17	Nehemiah 1:9
Deuteronomy 7:9	Psalm 78:7
Deuteronomy 7:11	Psalm 89:30-32
Deuteronomy 8:2	Psalm 103:18
Deuteronomy 8:6	Psalm 119:60
Deuteronomy 10:13	Psalm 119:115
Deuteronomy 11:1	Proverbs 3:1
Deuteronomy 11:8	Proverbs 4:4
Deuteronomy 11:22	Proverbs 7:1-2
Deuteronomy 13:4	Ecclesiastes 12:13
Deuteronomy 13:18	Daniel 9:4
Deuteronomy 19:9	Matthew 19:17
Deuteronomy 26:17-18	John 14:15
Deuteronomy 27:1	John 15:10
Deuteronomy 28:9	1 John 2:3
Deuteronomy 28:45	1 John 3:22
Deuteronomy 30:10	1 John 5:2-3
Deuteronomy 30:16	Revelation 12:17
Joshua 22:5	Revelation 14:12
1 Kings 2:3	

Texts Instructing to Keep Elohim's Law

Deuteronomy 17:19

APPENDIX II

Blessings Promised to Law-Keepers

Those who, through the power of heaven, walk in obedience to *Elohim's* Law are promised numerous heavenly blessings. Some of these promised blessings are listed below:

- *Elohim* will give you protection against Egyptian diseases – Exodus 15:26.
- You will receive the mercy of heaven – Exodus 20:6.
- *Elohim* will give you dependable rains and healthy crops – Leviticus 26:3-4.
- *Elohim* will give you long life – Deut. 4:40, 1 Kings 3:14.
- You and your children will be blessed – Deut. 5:29.
- *Elohim* will give you Strength – Deut. 11:8, 22-23.
- *Elohim* will bless and establish you – Deut. 28:9.
- You will be spared from the curses which come against the Lawless – Deuteronomy 28:45.
- *Elohim* will rejoice over you – you will bring Him joy – Deuteronomy 30:9-10, 1 John 3:22
- *Elohim* will build your home in security – 1 Kings 11:38.
- *Elohim* will gather you when He brings His people home – Nehemiah 1:9.
- *Elohim* will extend everlasting righteousness and mercy unto you – Psalm 103:13-18.
- Peace is promised to Law-keepers – Proverbs 3:1-2.
- Keeping the Law is wisdom – Proverbs 7:1-2.
- Eternal life is promised to the obedient – Matt. 19:17.
- Obedience to *Elohim* causes us to abide in His love – John 15:10.
- Through obedience we gain the victory over the world – 1 John 5:1-4.
- Through obedience, we may become part of Christ's spiritual Bride – Revelation 12:17, 14:12.

APPENDIX III

Guidelines For Sabbath-keeping

Having read the material contained in this book, one may wonder how to go about keeping the holy days between now and when *YHWH* returns. Using the Scripture only, the following are the Biblical instructions for keeping the Sabbaths holy:

1. The Sabbaths are to be a “delight,” but we are not choose to use the Sabbath for our “own pleasure.” The words we speak and the activities we do are to be wholly centered on that which will spiritually be a blessing and bring honor to Christ.

- Isaiah 58:13-14

2. We are to prepare for the Sabbath the day before. This means that the house will be clean and the food cooked in advance. No work is to be done on the Sabbath.

- Exodus 16:23
- Leviticus 23:7-8
- Numbers 29:12

3. While the Sabbath is a day of “rest,” this does not mean that these precious hours should be slept away. We are to rest from our daily labor. But, Sabbath should be used, as Christ used it: in worshipping Elohim, in bringing physical and spiritual healing to others, in attending church or Bible study meetings, in learning from the Scriptures, and in blessing others for eternity.

- Mark 1:17-21
- Matthew 12:10-12

APPENDIX IV

Where Lawlessness Has Gotten Us

There is no doubt that the world would be a different place –a much better place- if the Law of Elohim were still our standard in today's society, as Elohim intends it to be. Pastor Joe Wright, of the Christian Central Church, made an interesting note in prayer form at the opening session of the Kansas Senate, recently.

Repackaging what Elohim has defined as evil and passing it off as good, as Elder Wright noted, has caused the problems in our society. Evil versus good is clearly defined by heaven in the Torah. Yes, if we all were paying attention to Elohim's Law today, what a different place this world would be!

"Heavenly Father, we come before you today to ask Your forgiveness and to seek Your direction and guidance. We know Your Word says, 'Woe to those who call evil good,' but that is exactly what we have done. We have lost our spiritual equilibrium and reversed our values.

- We confess that we have ridiculed the absolute truth of Your Word and call it Pluralism
- We have exploited the poor and called it the lottery.
- We have rewarded laziness and called it welfare.
- We have killed our unborn and called it choice.
- We have shot abortionists and called it justifiable.
- We have neglected to discipline our children and called it building self-esteem.
- We have abused power and called it politics.
- We have coveted our neighbor's possessions and called it ambition.
- We have polluted the air with profanity and pornography and called freedom of expression.
- We have ridiculed the time-honored values of our forefathers and called it enlightenment.

Search us, Oh, God, and know our hearts today; cleanse us from every sin and set us free...

Amen!"

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