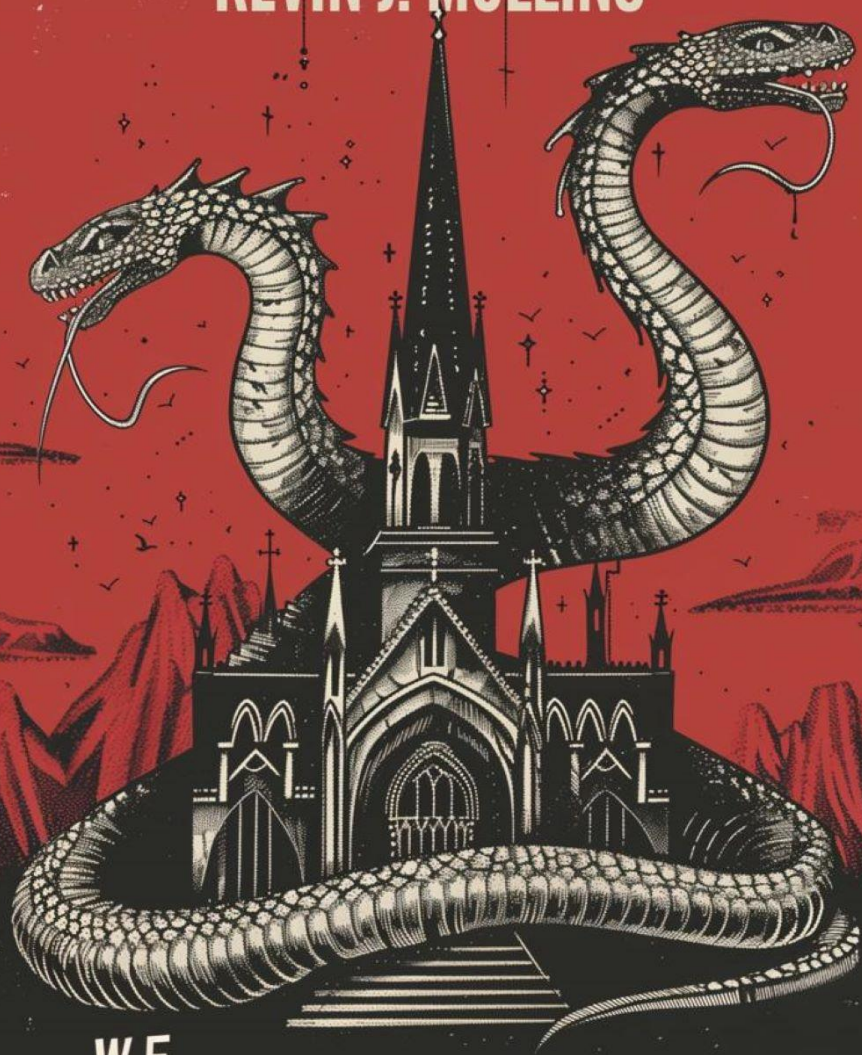


KEVIN J. MULLINS



WE
HAVE INHERITED LIES

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Kevin J. Mullins

Cover art by Sean Sutton



Except for when quoting others, in this book I use the Hebrew names *Yehovah* in place of “the LORD” and *Yeshua* in place of the name “Jesus.”

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The Bible Prophecy Every Christian Should Know

“Because your fathers have forsaken Me,’ declares Yehovah, ‘and have walked after other gods and served them and bowed themselves to them, and have forsaken Me, and did not guard My Law ... I shall throw you out of this land into a land that you do not know, neither you nor your fathers. And there you shall serve other gods day and night, where I show you no grace.’ Therefore see, the days are coming, declares Yehovah, when it is no longer said, ‘as Yehovah lives who brought up the children of Israel, from the land of Egypt,’ but, ‘as Yehovah lives who brought up the children of Israel from the land of the North and from all the lands where He had driven them. For I shall bring them back into their land I gave to their fathers ...’ O Yehovah, my [Jeremiah’s] strength and my stronghold and my refuge, in the day of distress the Gentiles shall come to You from the ends of the earth and say, ‘**Our fathers have inherited lies**, futility, and there is no value in them’ ... ‘This time I [Yehovah] will make them know My power and My might; And they shall know that My name is Yehovah.’” (Jer. 16:11,13-15,19,21)

Here we read of a prophecy concerning the Gentiles coming out “from the ends of the earth”, in repentance toward God, proclaiming that their “fathers have inherited lies.” What are these doctrinal “lies” that have “no value in them”? The answer is found in the opening sentence: “your fathers have forsaken Me,’ declares Yehovah, ‘and have **walked after other gods** and served them and bowed themselves to them, and have **forsaken Me**, and **did not guard My Law**.” Notice the consequences of their choices:

1. I shall throw you out of this land into a land that you do not know.
2. There you shall serve other gods day and night.
3. Where I show you no grace.

Now notice God’s promise of a restoration when He said:

“For I shall bring them back [from the land of the North] into their land I gave to their fathers.”

Why does this prophecy say “land of the North” and then say the Gentiles “shall come ... from the ends of the earth”?

After the death of Moses, Joshua gave the 12 tribes of Israel their land boundaries. In time, due to violent disagreements, the 12 tribes of Israel were divided into two major groups. To the **South** were the tribes of Judah and Benjamin. In Scripture, they are collectively referred to as “Judah”, or “the house of Judah” since Judah was the principal tribe. To the **North** were the remaining 10 tribes. In Scripture, they are collectively referred to by several names:

- The house of Israel/Jacob (1 Kgs. 12:21; Jer. 31:31).
- The house of Joseph (1 Kgs. 11:28).
- Samaria (Hos. 7:1; 8:5,6; 13:16).
- Ephraim (Hos. 4:16,17; 5:3; 7:1).

Sometimes in Scripture, all twelve tribes collectively are called “the house of Israel.” As we will see, God’s true people as a whole (made up of Jews and Gentiles) are called “Israel.”

Both houses rebelled against God and were taken captive by heathen nations. The **northern kingdom** (which we will mostly refer to as **Ephraim**) was taken captive to Assyria while the southern kingdom (Judah) was taken captive to Babylon. Today the southern kingdom of Judah has retained their identity as Jews, while **the northern kingdom of Ephraim have lost their identity and have become assimilated into all the nations of the world (see, Hos. 7:8; 8:8; 9:16-17)**. They are known as “the Ten Lost Tribes” and “**the lost sheep of the house of Israel**”, although God knows right where they are! (See, Jas. 1:1).



nations" (Gen. 48:17-19). The Hebrew word for "multitude" here is מְלֵא (melo) which means "fullness" (see also, Psalm 24:1). The word for "nations" is הַגּוֹיִם (ha-goyim) which normally refers to "the Gentiles." Thus, Ephraim would become "**the fullness of the Gentiles**", (Paul also refers to this in Romans 11:25-27). Now we see why the prophecy in Jeremiah referred to "the Gentiles" as being "from the land of the North" and from "the ends of the earth."

"For thus said the Master Yehovah, 'See, I Myself shall search for My sheep and seek them out ... I shall seek out My sheep and deliver them from all the places where they were scattered in a day of cloud and thick darkness. And I shall bring them out from the peoples and gather them from the lands, and shall bring them to their own land. And I shall feed them on the mountains of Israel, in the valleys, and in all the dwellings of the land.'" (Ez. 34:11-13; see also, Zech. 10:8-10)

In the book of Hosea, we read about a divine judgment upon Ephraim. Because Ephraim had committed spiritual whoredom (or, adultery) against God, Hosea was told by God to go out and marry a prostitute named Gomer. God's plan was to reveal a spiritual lesson by this strange command. He would reveal His mercy and redemptive character toward Ephraim and give them a way back into His Kingdom.

There were three children born of this strange marriage, which would stand as a rebuke to Ephraim. The names of these three children were: **Jezreel** (Hos. 1:4); **Lo-ruhamah** (vs. 6); and **Lo-ammi** (vs. 9). The meanings of these three names are extremely significant:

- **Jezreel:** Comes from two Hebrew words: *Zarah*, which means "to sow" or "to scatter," and *El*, which is the Hebrew title of God (*Elohim*) which means *Almighty*. Therefore, *Jezreel* means, "Elohim [or, the Almighty] will scatter."
- **Lo-ruhamah:** Comes from two Hebrew words: *Lo*, which means "no, or not," and *ruhamah*, which comes from the Hebrew word *racham* which means "mercy or compassion." Therefore, *Lo-ruhamah* means, "no mercy or compassion."— "Call her name *Lo-ruhamah*: for I will no longer have mercy on the house of Israel" (Hos. 1:6).

- **Lo-ammi:** Comes from two Hebrew words: *Lo*, which means “no, or not,” and *ammi*, which comes from the Hebrew word, *am*, which means “people.” Therefore, *Lo-ammi* means “not a people.”— “Call his name *Lo-ammi*: for you are not My people” (Hos. 1:9).

Because of the spiritual adultery of both houses of Israel, they were both taken captive into other nations. Due to Ephraim’s continued idolatry among the multitude of nations (Gentiles), **God accommodated a divorce from the northern kingdom** (Hos. 4:17; Jer. 3:8). Although Judah also “cheated”, God did not divorce Judah (Jews) on account of His graceful covenant of promise made to Judah (Gen. 49:9-10); as well as to David (Ps. 132:11); **only because the Messiah (Yeshua) would be of the bloodline of David (Judah/Jews; Is. 9:6-7; Lk. 1:31-32; Heb. 7:14; Rev. 5:5)**. Due to God’s providence, the southern kingdom of Judah returned to their land and never lost their identity as Jews. However, through the death of Yeshua, the Almighty would find a way to unite Judah and Ephraim back into one family/kingdom (Rom. 7:1-4; Rom. 11) which is what the parable of the prodigal son (Ephraim) and his jealous brother (Judah) is all about (Cf., Lk. 15:11-32 w/Rom. 11:11). Notice what Peter wrote concerning the **Gentile believers** and how it relates to Hosea and Gomer’s three children:

“You [Gentiles] also, as lively stones, are built up as a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua Messiah. Wherefore also it is contained in the Scripture, ‘Behold, I lay in Zion a chief Corner Stone [the Messiah], elect, precious: and he that believes on Him shall not be **scattered** [Jezreel] ...’ But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into His marvelous light: Which in time past **were not a people** [*Lo-ammi*], but are now the people of God: which had **not obtained mercy** [*Lo-ruhamah*], but now have obtained mercy.” (1 Pet. 2:5,6,9,10; see also, Hos. 1:10-11)

God had promised Abraham that the Messiah would come from his seed (loins, descendants). Paul says, if anyone (whether Jew or Gentile) accepts this Messiah, they will be counted (credited) as being a descendant of Abraham and receive all the covenant promises God gave to him, then to his son Isaac, and

ultimately to his son Jacob (Israel): “And if you are Messiah’s, then you are Abraham’s seed, and heirs according to the promise” (Gal. 3:16,27-29). **Thus, all believers, who remain in Christ (Messiah), are considered to be “Israel” (see also, Ez. 47:21-23) and will receive all the covenant promises to Abraham such as: 1). Land; 2). A nation; 3). To be a blessing to the whole world (Gen. 12:1-3; 17:7-8).**

Because Ephraim has been scattered throughout all the nations, they have become foreigners of the true assembly of Yehovah. Remember, God had said, they “walked after other gods and served them and bowed themselves to them, and have forsaken Me, and did not guard My Law.” Today, Gentiles (even those who profess faith in Yeshua/Jesus) usually regard the Law as something foreign to the gospel— or something that was only meant for Jews.

The Hebrew word usually translated as “Law” is תּוֹרָה (*Torah*). When you read the word *Torah* what do you first think of? Probably something Jewish right? Well, the Hebrew word *Torah* simply means “instruction or, teaching.” The Torah is God’s instruction manual for the human race on how to live righteously. The Torah is traditionally considered to be the first five books of Moses’ (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) because they expound upon what God defines as divine instructions, or His standard of righteousness according to His own character. Listen to what God says concerning the sinful condition of Ephraim:

“Ephraim has built many altars to take away sin, but these very altars became places for sinning! I have written for him numerous matters of My Torah [Law], **but they were regarded as strange.**” (Hos. 8:11-12)

We will come back to the altars for sin later, but for now, do *you* think God’s Torah (Law) is strange? Let’s see:

Most Christians accept that there is a divine Command to honor a day of rest and is why churches are filled every Sunday. However, if I were to tell you that the divine Command actually gives a specific day, namely the 7th day of the week (Gen. 2:1-3; Ex. 20:8-11), would you think it was strange if you found out that, according to God’s calendar, the true 7th day is the time period commonly known as sunset Friday to sunset Saturday?

How about the Commands in the Torah that give divine instructions on what creatures are unclean and therefore unfit to eat such as pigs, lobsters and clams (Lev. 11; Deut. 14)? Or Commands to observe yearly Festivals, which are not Christmas and Easter, but Passover, Pentecost, and Tabernacles, etc. (Lev. 23)?

Most Christians don't even know the biblical definition of what sin is. John says, "sin is the transgression of the Law" (1 Jn. 3:4). And of course, the word "Law" here is a Greek/Roman word and the word that John (being Jewish) would have used is *Torah*. Also keep in mind that this is a New Testament letter, therefore, this is a New Testament definition of sin. Sin has always been the transgression of the Torah (Ps. 119:1-3; Rom. 7:7).

Sin is the self-pleasing act of not submitting to God's standard of righteousness (His character) defined in His Torah!

The definition of sin did not change between the Old Testament and the New! Worshipping other gods in place of the one true God (Yehovah) is still a sin today (Ex. 20:3; Matt. 4:8-10). Murder is still a sin (Ex. 20:13; Matt. 5:21-23). Adultery is still a sin (Ex. 20:14; Matt. 5:27-28). Stealing and Homosexuality is still a sin (Lev. 18:22; Rom. 1:24-28; 1 Cor. 6:9-10). Abandoning orphans and widows is still a sin (Ex. 22:21; Jas. 1:21-27). Etc. All of these are in opposition to God's eternal character and a deviation to His design protocols upon which life operates.

I am sure most of you are saying "amen!" to the above list. However, breaking the 7th-day Sabbath is still a sin today as much as it was back then! Uh oh, now all of a sudden I am sure you are quoting Romans 6:14 screaming, "*We're not under the law, but under grace!*" To which I would reply, "Why is it that the Sabbath Command is the only one of the Ten Commandments that gets this reaction?" Let's take a closer look at Romans 6:14.

Romans 6:14

"For sin shall not rule over you, because you are not under the law, but under grace."

So, let me ask you this: according to this verse, what are we not under? Sure, we are not under *the law*. But wait, the first part says, "sin shall not rule OVER you." We are not under the rule of sin. (Paul brings this point out in verse 12 as well). What is sin again? "Sin is the transgression of the Law" (1 Jn. 3:4). So, Paul is saying, "Transgression of the Law will not rule over you ..." This means, **those who are truly "under grace" will be keeping the Law!** Back in verses 1 and 2 he says:

"What then shall we say? Shall we continue in sin [transgressing the Law] so that grace may increase? By no means! How can we who died to sin [transgressing of the Law] live in it [sin] any longer?" (Rom. 6:1, 2)

He is saying, how can anyone keep breaking the Law if they are truly under the power of grace! In Romans chapter 1, Paul says obedience follows grace:

*Grace is not an
excuse to sin; grace is
God's protective
power in us to
overcome sin!*

"Through Him [Yeshua/Jesus], and on behalf of His name, **we received grace** and apostleship **for faithful-obedience** among the Gentiles ..." (Rom. 1:5)

Again, in Titus 2:11-12 we read:

"For the **grace** of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should **live soberly, righteously, and godly, in this present world.**"

That's what grace is! It's the power to live righteously "in this present world." John tells us "all unrighteousness is sin" (1 Jn. 5:17). Therefore, to live righteously is to NOT sin. It is the life of faithful obedience to the divine Law (the Torah; Ps. 119:172)! In Romans chapter 8, Paul reminds us:

“Therefore there is now no condemnation for those who are in Messiah Yeshua. For in Messiah Yeshua the Law of the Spirit of life has **set you free from the law of sin and death**. For what the Law was powerless to do in that it was weakened by the flesh, God did by sending His own Son in the likeness of sinful flesh, and for [to expose] sin, He condemned sin in the flesh, **so that the righteous standard of the Law might be fulfilled in us**, who do not live according to the flesh but according to the Spirit. Those who live according to the flesh set their minds on the things of the flesh; but those who live according to the Spirit set their minds on the things of the Spirit. The mind of the flesh is death, but the mind of the Spirit is life and peace, because **the mind of the flesh is hostile to God: It does not submit to God’s Law, nor can it do so**. Those controlled by the flesh cannot please God. You, however, are controlled not by the flesh, but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Messiah, he does not belong to Messiah. But if Messiah is in you, your body is dead because of sin, yet the Spirit gives you life because of righteousness. And if the Spirit of Him who raised Yeshua from the dead lives in you, He who raised Messiah Yeshua from the dead will also give life to your mortal bodies through His Spirit, who dwells within you.” (Rom. 8:1-11)

So here it is. We are set free (or, no longer under) **“the law of sin and death.”** Because of our weakened flesh, we could never obey the divine Torah. However, Paul says Yeshua came “in the likeness of sinful flesh” and was fully obedient to the Torah in every respect, thus He “condemned sin in the flesh” — He exposed sin for the disgusting thing that it is— a deadly debilitating disease causing mind, body and soul to be hostile towards God!

Since Yeshua came “in the likeness of sinful flesh” how did He keep the Torah perfectly since “the mind of the flesh is hostile to God: It does not submit to God’s Law, nor can it do so”? In order to overcome sin in “sinful flesh”, Yeshua had to rely upon fresh supplies of *grace* from His Father! It was through *His Father’s Spirit* (selfless presence), living in Him, that gave Him the assured victory over sin (Phil. 2:3-8)!

This is why Yeshua proclaimed, “I can of My own self do nothing ... because I seek not My own will, but the will of the Father who has sent Me” (Jn. 5:30). This victory weakened “the law of sin and death” to the point that we, **by the Spirit**

of Yeshua living in and through us, will also live-out the righteous standard of the divine Law (Torah). Brothers and sisters, this is truly living under His grace! This is the true practice of righteousness by faith! The key to the victory over the sinful life is that **we must live by Yeshua's unfailing faith (that accepted the Father's true selfless character of mercy, love, tenderness and forgiveness) abiding in and through us (Gal. 2:20; Rev. 14:12)!**

Yeshua said...



“Abide in Me, and I will abide in you. Just as the branch cannot produce fruit by itself unless it abides in the vine, **neither can you unless you abide in Me.** I am the vine, you are the branches. The one who abides in Me while I abide in him produces much fruit, because **apart from Me you can do nothing.**” (Jn. 15:4-5)

Many teach that walking in the Spirit somehow means one is not walking in the Law (Torah). However, Paul says the exact opposite! He says, “the mind of the flesh ... does not submit to God’s Law, nor can it do so ...” So, the mind without the Holy Spirit cannot submit to God’s Law, for it is impossible! He then says, “You, however, are controlled not by the flesh, but by the Spirit, if the Spirit of God lives in you.” He’s teaching that those who do have the Spirit of God living in and through them can and will submit to the Law of God! In fact, it is the only way! In his letter to the Messianic Hebrews, he writes:

“For we do not have a High Priest [Yeshua] who is unable to sympathize with our weaknesses, but we have one **who was tempted in every way that we are, yet was without sin.** Let us then approach the throne of **grace** with confidence, so that we may receive mercy and **find grace to help us in our time of need.**” (Heb. 4:15-16)

Did you fully catch what that says? Paul is saying we can overcome sin the exact same way Yeshua did. How? By approaching “the throne of grace with confidence, so that we may receive mercy and find grace [God’s protective/sustaining power] to help us in our time of need [meaning, when we are tempted]”— just like Yeshua did when He was tempted!

Remember, in Jeremiah's prophecy on page 1 of this book, God said the people "*did not guard My Law ... So I shall throw you out of this land into a land that you do not know ... And there you shall serve other gods day and night, where I show you no grace*" (Jer. 16:11,13). This does not mean that grace is not freely available. Because He is not a God of force, He will reluctantly remove His protective grace if we reject His love and tell Him to get lost because we desire to serve other gods. For those who do desire to know the one true God however, we have this warning:

"And we can be sure that we know him if we obey His Commandments. If someone claims, 'I know God,' but doesn't obey God's Commandments, that person is a liar and is not living in the truth. But those who obey God's word truly show how completely they love him. That is how we know we are living in him. Those who say they live in God should live their lives as Yeshua did." (1 Jn. 2:3-6)

Paul echoes this in Romans 6:15: "What then? Shall we sin [transgress the Law] because we are not under the law, but under grace? By no means!" (Vs. 15). Isn't that simple to understand? If you were given a ticket for speeding, you are now "under the law." You are guilty of breaking the law. After your fine is paid in full, are you now allowed to keep speeding (breaking the law)? No!

How about this scenario— at court the judge forgives the debt. You are now "under grace." No longer "under the law." However, does this mean you can continue speeding (breaking the law)? By no means! In fact, it would be a huge slap in the face to the one who freely forgave you! (See, Hebrews 6:4-6). Jeremiah said:

"Look, you're trusting in deceptive words that cannot benefit. Will you steal, murder, commit adultery, swear by false gods, burn incense to Baal, follow other gods that you don't know, and then come to stand before Me in this house that is called by My name and say, 'We're delivered so we can continue to do all these things that are repugnant to God'? Has this house that is called by My name become a hideout for bandits in your eyes? Look, I'm watching,' declares Yehovah." (Jer. 7:8-11)

There's a saying that goes, "The church is a hospital for sinners." This is true, but what kind of hospital would it be if no one ever got well? God's house is not to become "a hideout for bandits [sinners]."

*Living for Jesus is not
the repetitive lifestyle
of continuing in sin and
then proclaiming,
"We're delivered
[forgiven] so we can
continue to do all these
things that are
repugnant to God."*

"Yeshua" means; it is the Hebrew word for "salvation", and salvation is being saved "from" sinning (transgressing God's Torah/Law). John wrote:

"No one who is born of God [born again] will practice sin, because God's seed remains in them; they are unable to sin, because they have been born of God [born again]." (1 Jn. 3:9)

That's the power of grace! How many of us (including myself) too often fail Him, by resisting His grace, and "fall short of the glory [the righteous character] of God" (Rom. 3:23)? Most people just shrug off sin by saying, "Oh well, I'm only human, I'm not perfect, just forgiven." However, how many of us truly understand what sin is? Most view sin as some sort of legal crime against God's rules. Most do not see sin as a deadly *disease* that God desires to rid us from in order to heal and restore us back into His image and likeness.

This disease of sin has warped our minds into thinking God is against us when we sin— that when we break His "rules", He gets angry and in justice He needs to punish, kill and even torture us. Nothing is further from the truth! God is surely angry, but He's angry at the *sin* because it hurts the one whom He tenderly loves— you and !!

That is NOT the gospel (Good News) of salvation! At some point, we must get well and stop sinning (transgressing God's Torah/Law). The ONLY way this can happen is if we stop relying on our own works of the Law and fully permit God's grace to completely save us (Jude 24-25; Heb. 7:25). What He said to the adulterous woman, He also says to us, "Neither do I condemn you, go and sin no more" (Jn. 8:11). That's the power of forgiveness!

The angel told Joseph to name the Child "Yeshua, for He shall save His people **from** their sins" (Matt. 1:21). That's what

God's Law is not a list of legal rules, it is the divine transcript of His eternal selfless and affectionate character of righteousness perfectly displayed by His only begotten Son Yeshua, who in turn will impart this lifestyle in us through His living Spirit.

"... My salvation shall be forever, and My righteousness shall not be abolished. **Hearken unto Me, you that know righteousness, the people in whose heart is My Law;** fear not the reproach of men, neither be afraid of their insults." (Is. 51:6-7)

Yeshua is the very "*Word of God*"— the Torah in the flesh (Jn.1:1-3,14). He is the living, breathing, walking, and speaking Torah! Yeshua said He is "The Way, the Truth, and the Life" and no one comes to the Father except through Him (Jn. 14:6). "The Way"; "the Truth"; and "the Life"— all three attributes of God's Torah (Ps. 119:1, 142, Prov. 6:23).

To say the Torah (Law) is done away with is to do away with Yeshua who is the only One who can save us from sin. Yes, save us from the hostile and satanic desire to want God dead (out of the way) and live to please self. Yeshua promised:

"If you love Me, you will keep My Commandments. And I will ask the Father to give you **another Comforter** to be with you always. **He is the Spirit of truth**, whom the world [those who resist] cannot receive, because it neither sees Him nor knows [experiences] Him. But you know [experience] Him, because He lives with you and will be in you." (Jn. 14:15-17).

Do you not realize Yeshua is speaking of *His presence* as "the Spirit of truth" who will live in and through us! In the next verse He continues saying, "I will not leave you comfortless: *I will come to you*" (Vs. 18). Yeshua is the Comforter in Spirit form! He is not speaking about some other divine being that will take His place.

The Greek word for "Comforter" here is παράκλητον (*parakletos*) which is the same word, referring to Yeshua, which is often translated as "Advocate" in 1 Jn. 2:1. Yeshua is our "Advocate"— our "Comforter"— "The Spirit (presence) of truth" in us! (See, Ps. 51:11; 139:7; Jn. 15:4-5; Gal. 4:6-7).

Yes, we all must surrender and permit *His* Holy Spirit (the obedient life of Yeshua) to completely dwell in us “until Messiah be formed in [us]” (Gal. 4:19); because “we know that when He [Yeshua] appears [the second time], *we will be like Him*, for we will see Him as He is. And everyone who has this hope based on Him keeps himself pure, just as He is pure” (1 Jn. 3:2-3). How is it that we remain pure as He is pure? John continues:

“Everyone who keeps living in sin transgresses the Law [Torah]. In fact, sin is the transgression of the Law [Torah]. You know that He [Yeshua] was revealed to take away sins, and there is not any sin in Him. No one who remains in union [oneness] with Him keeps on sinning. **The one who keeps on sinning hasn’t seen Him or known [experienced] Him.**” (1 Jn. 3:4-6; see also, 2 Cor. 3:18; Col. 1:27).

Yeshua echoes Jeremiah 7:8-11, lovingly warning us:

“Not everyone that says unto Me, ‘Lord, Lord’, shall enter into the kingdom of heaven, but he that does the will of My Father who is in heaven. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name? And in Your name have cast out devils? And Your name done many wonderful works?’ And then I will profess unto them, **‘I never knew you; depart from Me, you workers of Lawlessness.’**” (Matthew 7:21-23)



Yeshua says here that to “know” (experience) Him is to do “the will of My Father.” What is the Father’s will? “I delight to do **Your will**, O my God, **Your Torah** is within my heart” (Ps. 40:8).

“Why do you keep calling Me ‘Lord, Lord,’
but don’t do what I tell you?”
(Lk. 6:46)

Therefore, to not be “under the Law” means that we have been freed from the mindset of trying to please God by obeying “rules” so we can receive a reward or escape some sort of punishment. Instead, obedience is motivated by pure selfless love for our Creator who delights in us, freely pardons, and gives us grace to succeed as any loving Father would.

Do Gentile Believers Keep the Sabbath?

Those who truly walk in the Spirit of Yeshua will lovingly obey all His Commands, including the Sabbath. On this day we are not to do “any work” (Ex. 20:8-11). In order to protect themselves from performing “any work” on this day, the Jewish leaders (known as the Pharisees) added all sorts of strict rules and incorporated their **own ideas** as to what God meant by “any work” (see, *the 39 Melachot* listed on page 92). All of the disagreements concerning the Sabbath between Yeshua and the religious leaders of His day were about these added man-made commands. The Pharisees taught that it was unlawful to heal people on the Sabbath. Yeshua, however, taught otherwise (Matt. 12:9-14). When John wrote that the religious leaders sought to kill Yeshua because “He broke the Sabbath” (Jn. 5:18), he was referring to fact that Yeshua broke the added commands that the Pharisees tied to the Sabbath.

If Yeshua had broken the Sabbath He would have sinned, but Scripture is clear He did not (Lk. 4:16; Jn. 15:10; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:21-22). All of Yeshua’s followers (Jews and Gentiles) kept observing the Sabbath and the yearly Festivals after His ascension back to heaven.

Yeshua never broke the Sabbath, but kept it the way it was originally intended to be kept!

- **The Sabbath:** Acts 13:14,42,44; 16:13; 17:2; 18:4.
- **The Yearly Festivals:** Acts 2:1; 12:2-3; 18:21; 20:6,16; 1 Cor. 5:6-8; 16:8.

To the Messianic Hebrews Paul wrote:

“There remains therefore a Sabbath rest for the people of God to keep, because the one who enters God’s rest has himself rested from his own actions, just as God did from His. Let us, therefore, make every effort to enter that rest, so that no one may fail by following their example of disobedience.” (Heb. 4:9-11)

The act of converted Gentiles observing these things has always been God’s plan:

“... **the foreigners [Gentiles] who join themselves to Yehovah**, to minister to Him, to love the name of Yehovah, to be His servants, and to bless Yehovah’s name, **observing the Sabbath without profaning it**, and who hold fast **My covenant**—these I will bring to My holy mountain, and make them joyful in My house of prayer.” (Isaiah 56:6-7)

• Deuteronomy 5:15

To combat Sabbath-keeping among Gentile believers, many teachers today point to Deuteronomy 5:15 which says:

“You are to remember that you were a slave in the land of Egypt, but Yehovah your God brought you out from there ... Therefore, Yehovah your God has commanded you to observe the Sabbath day.”

They quote this verse trying to prove that the Sabbath was only given to the Jews who were delivered from Egypt. This cannot be true due to the fact that, when God began speaking His Ten Commandment Law from on top of Mt. Sinai, He began by saying, “I am Yehovah your God, who has *brought you out of the land of Egypt*, out of the house of bondage. You will have no other gods before Me” (Ex. 20:2-3). He then proceeds with the rest of the Ten. Therefore, according to their false claim, the prohibitions against having no other gods, murder, adultery, stealing etc. must only be for Jews! The truth is, God often reminded His people of their deliverance when He spoke of several Commands (see, Lev. 22:31-33; Deut. 24:17-18). In fact, holiness could be obtained only by Jews according to this erroneous doctrine (see, Lev. 11:45).

What most misunderstand is that **Judah** (whose descendants are Jews) was only one of the tribes present at Mt. Sinai. The people as a whole were Israel (including the “mixed multitude” that came with them and accepted the God of Israel; Ex. 12:38; Lev. 19:33-34; Num. 15:15). Stephen calls them “the church in the wilderness” (Acts 7:38). Israel is the church made up of believers who have always kept “the Commandments of God and the testimony of Yeshua Messiah” (Mic. 5:2-4,7-8; Rev. 12:1-5,17). Although they did not have Yeshua physically present with them, as did the disciples, true repentant Israel of old accepted Yeshua every time they understood what the sacrifices and oblations meant (even though at times the understanding was perverted and mixed with

pagan concepts). They accepted Yeshua's testimony as they listened and submitted to the voice of "the Angel of the Lord" (Gen. 16:7; Ex. 3:2; Jud. 2:1-4; etc.). Likewise, they all looked forward to "that Prophet" whom God foretold would come "from your brethren ... and unto Him you shall listen" because He would be "the Voice of Yehovah" in the flesh (Ex. 18:5-6; Jn. 1:1-3,14; Mk. 9:7; Acts 3:20-23).

The Sabbath cannot be for Jews only because it was given at Creation for all mankind (Gen. 2:1-3; Mk. 2:27) and handed down to all Israel (the church) at Sinai, including **Ephraim** who would become "a multitude of nations" (the fullness of the Gentiles). God had said, "Six days you may work, but *the seventh day is the Sabbath of rest, a sacred assembly*. You are not to do any work. It's the Sabbath to Yehovah **wherever you live**" (Lev. 23:3).

• **Exodus 31:12-17**

Some point to the fact that God seemingly gave a "death penalty" to all who broke the Sabbath (Ex. 31:12-17). Certainly, the Sabbath is not for today since no one stones people to death for Sabbath-breaking right? Wrong! Leviticus 20:10 states that adulterers were stoned to death. So, does that mean the Command against adultery has been done away with since no one stones people for adultery today? Of course not! The concept of why a loving and forgiving Father, who only promotes life, would ever call for the act of stoning someone to death was to magnify *fallen man's* sense of justice (Rom. 5:20; please see my book, *Christ and Him Crucified*, for more details on this).

• **Acts 15:20**

Others recite Acts 15:20 to show that the Jerusalem council did not include Sabbath-observance in their list of things Gentiles are to follow. However, you must remember that these are newly converted Gentile believers and the short list of things is only a *preliminary* list of four things they must be setting aside from their old pagan customs. All of these things are from the Torah such as:

1. Abstain "*from idols*" (Ex. 22:20).
2. Abstain from "*sexual immorality*" (Lev. 18; Num. 25:1-3).
3. Abstain from "*things strangled*" (An instruction concerning the proper way to slaughter a creature; Gen. 9:4).
4. Abstain from "*consuming blood*" (Lev. 17:10-15; Lev. 11; Deut. 14).

Clearly these are not all the things a believer is to forsake, but these instructions met the needs of these early Gentiles who were steeped in pagan customs (or, lies that their ancestors had inherited). Of course, murder, stealing, adultery, and coveting etc. are also forbidden. In fact, verse 21 of Acts 15 goes on to say that these Gentile believers will learn the way of God's Kingdom more and more as they come and read the books of Moses (the Torah-portions) **"every Sabbath."**

"The primitive Christians did keep the Sabbath of the Jews; ... therefore the Christians, for a long time together, did keep their conventions upon the Sabbath, in which some portions of the law were read ..." (*The Whole Works of Jeremy Taylor*, Vol. IX, p. 416 (R. Heber's Edition, Vol. XII, p. 416)

"The ancient Christians were very careful in the observance of Saturday, or the seventh day ... It is plain that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival ... Athanasius likewise tells us that they held religious assemblies on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath, Epiphanius says the same." (*Antiquities of the Christian Church*, Vol.2 Book XX, chap. 3, sec.1, 66. 1137,1138)

"The Gentile Christians observed also the Sabbath." (*Gieseler's Church History*, Vol. 1)

Who Is Israel?

(Excerpted from, *Spiritual Israel*, by Doug Batchelor)

It is impossible to clearly understand the subject of Israel apart from a careful study of the Old Testament. The first time the name "Israel" appears in Scripture is when it was spoken to Jacob after his long night of wrestling with a powerful opponent. The heavenly stranger finally said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Genesis 32:28). Thus the name "Israel" was at first a name of heavenly origin applied to Jacob alone. It represented his spiritual victory over sin, through wrestling in prayer and claiming God's grace. Jacob had 12 sons who later moved into Egypt. The descendants of these sons eventually multiplied into the 12 tribes, which were later forced into slavery by the Egyptians until the time of Moses. Then God told Pharaoh through Moses, "Israel is my son, even my firstborn ... Let my son go" (Exodus 4:22, 23). Note here that the name "Israel" is expanded to include Jacob's descendants. Therefore, the name "Israel" first applied to a victorious man, then to his people.

About 800 B.C., the Lord spoke through the prophet Hosea, saying, "When Israel was a child, then I loved him, and called my son out of Egypt" (Hosea 11:1). Yet by this time, the nation of Israel had failed to live up to the spiritual meaning of its name. You see this verse in Hosea explodes with tremendous importance, when we look at the New Testament. Approximately 800 years after Hosea's prophecy, we learn, "Jesus was born in Bethlehem of Judea in the days of Herod the king" (Matthew 2:1). Because Herod felt threatened by this new child king, he sent soldiers who "slew all the children that were in Bethlehem" (v.16). Joseph was warned of the impending crisis in advance when "The angel of the Lord appeareth to [him] in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word" (v. 13). So the family arose and "departed into Egypt" (v. 14). Matthew writes that the child Jesus remained in Egypt "until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son" (v. 15). Notice that Matthew quotes Hosea 11:1—which originally referred to the nation of Israel coming out of Egypt—and actually declares it more perfectly "fulfilled" in Jesus Christ!

According to the New Testament, there are now two Israels. One group is composed of literal Israelites "according to the flesh" (Romans 9:3, 4). The other is "spiritual Israel," composed of Jews and Gentiles who believe in Jesus Christ. Paul writes, "They are not all Israel, which are of Israel" (Romans 9:6). How's that for proof! That is, not all are part of God's spiritual Israel who are of the literal nation of Israel. Paul continues: "That is, They which are the children of the flesh [physical

descendants of Abraham], these are not the children of God: but the children of the promise are counted for the seed" (v. 8). The children of the flesh are only natural descendants of Abraham, but the children of the promise are counted as the true seed. Today, any person—Jew or Gentile—can become part of this spiritual nation of Israel through faith in Jesus Christ. Paul also writes, "Know ye therefore that they which are of faith, the same are the children of Abraham" (Galatians 3:7). "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Philippians 3:3). Thus, according to Paul, a real Jew in the sight of God is anybody—Jew or Gentile—who has personal faith in Jesus Christ!

We all know that people are saved under the new covenant, right? Now notice the wording of this new covenant: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds and write them in their hearts" (Hebrews 8:10). The new covenant is made "with the house of Israel"! God never makes a salvation covenant with Gentiles. In fact, nowhere in Scripture do you find any saving covenant made with anyone but Israelites! So if you want to be saved, you must be born again as a spiritual Jew. This is not to say that all Christians must now be circumcised and sacrifice lambs, but we must have the spiritual equivalent of these things—Jesus, the Lamb of God (the final sacrifice), and circumcision of the heart. God does not have one method of salvation for Jews and a different one for non-Jews. Everyone is saved the same way under the same program—by grace through faith. Paul uses the analogy of an olive tree to explain that all Gentiles who are saved are grafted into the stock of Israel. "And if some of the branches [Jews] be broken off, and thou [Gentiles], being a wild olive tree, were grafted in among them [Jews], and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root [supports] thee" (Romans 11:17, 18).

The Christian religion is based on a Jewish manual called the Bible. (In this light, it is difficult to understand how any professed Christian could be anti-Semitic.) [True] Christianity is not a new religion, but rather the completion of the Jewish faith. So with this in mind, we can now better understand what Paul meant when he said, "And so all Israel shall be saved" (Romans 11:26). Some take this verse to mean that God will ultimately save all literal Jews. If this were true, it would contradict every principle of God's dealings with humans throughout history and Scripture. God is not a racist. In Jesus' eyes, "There is neither Jew nor Greek" (Galatians 3:28).

Do the Regulations Concerning Food Still Apply?

• Acts 10

One such area in Scripture that many get confused is Acts chapter 10 where Peter, in vision, sees a sheet full of all sorts of creatures and Yehovah tells him to “rise up, Peter, slay and eat.” Then we read, “But Peter said, ‘God forbid me Master, because I have never eaten anything common or unclean.’ And again a voice came to him a second time, ‘What things Yehovah made clean, you do not make common.’” Many teachers of today say that God is changing His Dietary Laws here. Not so!

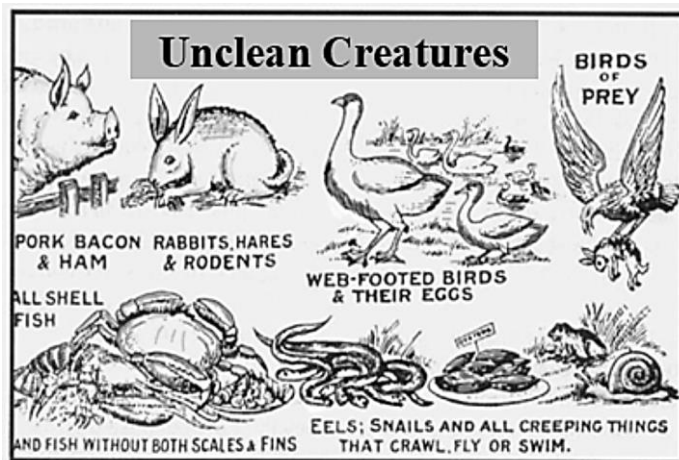
This vision was given to Peter “three times” just before “three” gentiles arrive at his place and invite him to minister to Cornelius in the city of Caesarea (Vs. 16). When Peter reaches Cornelius he says, “You know that it is unlawful for a Jew to associate with or visit a Gentile, yet **God has shown me that I should call no person defiled or ritually unclean.**” (Vs. 28).

The creatures shown to Peter were both clean and unclean. It was the tradition of the Jewish Rabbis (not the Torah) that clean creatures were considered unclean if come in contact with an unclean creature. So too, as we just read, it was the tradition of the Jewish Rabbis (not the Torah) to believe that, if a Gentile associates with a Jew, a Jew then becomes unclean. The whole vision was teaching to put away the old rigid ways of the added traditions and dogma concerning Jews and Gentiles; especially those Gentiles who were coming into covenant with Yehovah.

Paul speaks of this same issue in Ephesians 2:14-16. Here, the “dividing wall of hostility” he speaks of was the δόγμασιν (dogmas/ordinances/decrees) in the added oral “law of commands” created by Jewish leaders. The man-made oral

Peter understood the vision to be concerning not calling any “person” common or unclean. The vision has nothing to do with food!

torah is spoken of in the *Epistle of Aristeas* (139-142) and in the Jewish Mishnah (*Pirkei Avot 1:1*) as being a "fence" around God's written Torah which was put in place to strengthen the separation between Jew and Gentile. It is this "wall" (fence) of *man-made* "dogma", (not God's Commands) that Yeshua "tore down" bringing peace between Jew and Gentile *in Him*, thus answering the prophecy in Isaiah 11:13; Galatians 3:26-29.



In Acts 11, Peter goes to his fellow Messianic believers in Jerusalem and recites the whole story to them explaining that the "three times" he saw the vision equates to the "three [gentile] men" who came to his door (Vss. 10-11). Then in verse 18, we read, "And having heard this, they were silent, and praised God, saying, 'Then God has indeed also given to the Gentiles repentance to life.'"

If Yeshua had taught His disciples that God's dietary Laws were changed or abolished as many claim, Peter, who had been with the Savior every day, knew nothing about it. He clearly says, "for I have never eaten anything that is common or unclean" (Acts. 10:14).

• **Mark 7:19**

"After he had left the crowd and entered the house, his disciples asked him about this parable. 'Are you so dull?' he asked. 'Don't you see that nothing that enters a person from the outside can defile them? For it

doesn't go into their heart but into their stomach, and then out of the body.' (**In saying this, Jesus declared all foods clean.**)" (Mk. 7:17-19, *New International Version*, words in parenthesis in the original)

Before we take a deeper look at this, let's compare the above version with the *King James Version* and pay careful attention to the differences:

"And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?"

The KJV does not contain the added phrase, "In saying this, Jesus declared all foods clean", nor is it found in the Greek. This is a blatant addition by modern biased translators of Scripture. Yeshua was not saying all creatures are now clean. He said all "foods" are purified through the process of excretion into the sewer. Remember, nothing considered unclean by God was ever considered "food"! The incident in Mark 7 is concerning the man-made traditional practice of *ceremonially* washing the hands before eating (Mk. 7:1-5; see also, Matt. 15:20).

Keep in mind this is talking about *ritual washing* and not about simply washing your hands before you eat for hygiene purposes. Notice how it's worded in the *New English Translation*:

"And they saw that some of Jesus' disciples ate their bread with unclean hands, that is, unwashed. (For the Pharisees and all the Jews do not eat unless they perform a *ritual washing*, holding fast to the tradition of the elders." (Mk. 7:2, 3)

This ritual washing was an added rule required by the Pharisees. The context is clear we are discussing "the tradition of the elders" and not about God's Law. This washing involved pouring water on both hands, lifting them up so the water ran down the wrist and forearm, and then rubbing the hands together.

Jesus lovingly rebuked the Pharisees saying:

“... ‘Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with their lips, but their heart is far from Me. And **in vain they worship Me, teaching as doctrines the commandments of men.**’ For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do.’ He said to them, ‘All too well **you reject the commandment of God, that you may keep your tradition.**” (Mk. 7:6-9)

The list of clean and unclean creatures found in Leviticus 11 and Deuteronomy 14 are NOT “doctrines [and] commandments of men.” They are “the Commandment of God.” So again, we are NOT discussing God’s Law here.

• 1 Timothy 4:4-5

“For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.” (1 Tim. 4:4-5)

It would do us well to get the context of these thoughts. In verse 3, Paul says there will be people among them who would command “abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth” (*English Standard Version*).

The key phrase is “God created to be received with thanksgiving.” The only creatures that God ever instructed humanity to eat were *clean creatures* (see again, Leviticus 11; Deuteronomy 14). Therefore, the creatures that these false teachers are saying to abstain from are *clean creatures*!

But why abstain from clean creatures? Paul is not talking about vegetarians, but again about false teachers claiming that clean creatures had become *ritually unclean* because they were bought from pagans who had offered the animal to their gods.

Paul dealt with this same issue in 1 Corinthians 8; 10:19-33 where he’s discussing clean creatures that had been offered to idols by the Gentiles and now sold as meat in the marketplace. He echoes Yeshua’s teaching that *no clean creature can become ritually (ceremonially) unclean*.

So once again, Paul is not talking about “every creature” in the sense of swine, lobsters, oysters etc. He’s talking about *every clean creature* is good because it has been “sanctified by the word.” These are the only creatures that have been sanctified (set-apart as food) in Leviticus 11 and Deuteronomy 14.

But doesn’t Paul say that it can be “sanctified by prayer”? No, Paul is not saying that if you pray over an unclean creature, it will cleanse it. Praying over a bat, ham, bacon, lobsters, skunks, clams or a dog will never make those things fit for food, no more than praying over a cigarette will make it good for your health. Do you really think praying over a glass of gasoline will suddenly make it good for you to consume?

“One who turns away his ear from hearing the Law, even his prayer is an abomination.” (Proverbs 28:9)

In the context of what will take place at the end of time, Isaiah warns:

“Those who [vainly attempt to] sanctify and cleanse themselves to go to the gardens [to sacrifice to idols], following after one in the center, who eat swine’s flesh, detestable things and mice, will come to an end together,’ says the LORD.” (Isaiah 66:17, *Amplified Bible*, words in brackets in the original)

The only foods fit for consumption are the things in harmony with God’s Law of design, no matter how long or sincere your prayer might be.

When and to Whom Was God's Torah (Law) Given?

We must all understand that, unlike the instructions concerning the Aaronic (Levitical) priesthood, none of the Festivals, Sabbaths, and dietary instructions were temporary. The law of the Aaronic priesthood (with all its slaughter offerings and oblations) was later divinely "changed", or, "transferred back" [μετάθεσις] to the original Melchizedek priesthood with Yeshua as our eternal High Priest and our only offering for sin (see, Heb. 7:11-17; 10:4-18). He paid the ransom price that *sin* demanded— death! The Festivals, Sabbaths, and dietary instructions have always been a part of God's Torah— His design from the very beginning.

Concerning the Festivals, in Leviticus 23:2 God says, "These are *My* Feasts." (KJV). Contrary to popular belief, these Feasts are NOT "Jewish Feasts"; they are God's! The word for "Feasts" here is the Hebrew word מועדים (*mo'edim*) which means, "Appointed Times." What is interesting is that this word also shows up in Genesis 1:14 and is most-often translated here as "seasons." When you see the word "seasons" here, it is not merely referring to winter, spring, summer and fall, but to God's seasonal Appointed Times! *Strong's Concordance* defines it as "properly an appointment, that is, a fixed time or season; **specifically a festival.**" In the *Holman Christian Standard Bible*, it is translated like this: "They will serve as signs for festivals and for days and years." In the footnote it says, "Or for the appointed times."

God had set up these Appointed Times (His Feasts/Festivals) all the way back during Creation week! These "convocations" or, "rehearsals" are times when we receive a double portion blessing of His life-giving Spirit. Notice how Adam Clarke describes it:

"[Seasons, Moédim] - **For the determination of the times on which the sacred festivals should be held.** In this sense the word frequently occurs; and it was right that at the very opening of his revelation God should inform man that there were certain festivals which should be annually celebrated to his glory." (Adam Clarke's Commentary on the Whole Bible, Genesis 1:14)

Scripture is clear that Abraham, who was NOT Jewish, kept God's Torah even *before* it was written down at Mt. Sinai. God had said:

"Abraham obeyed My voice, and kept My charge, My Commandments, My Statutes, and My Laws." (Gen. 26:5)

Later, God tested the Israelites just *before* they reached Mt. Sinai "... whether they will walk in My Law, or not" (Ex. 16:4). God tested the Israelites to see if they would walk in His Law (Torah) as Abraham did. The test in Exodus chapter 16 focused around whether they would observe the Sabbath or not. So obviously, the Sabbath had already been a part of His divine Torah. The Sabbath was set-apart from the other six days of the week all the way back on the 7th day of Creation (Gen. 2:1-3).

The Israelites failed the test and God said, "How long do you refuse to keep My Commandments and My Laws?" (Ex. 16:28). The phrase, "How long ..." suggests that God's Law (Torah), including the Sabbath, had definitely been around and known long before this incident. Since these Israelites did not keep God's Torah as Abraham did by not observing the Sabbath, then obviously Abraham (who had kept the Torah) must have observed the Sabbath during his walk with God.

Also keep in mind that Abraham is commended for walking in "faith." Referring to Genesis 15:6 Paul wrote, "Abraham believed [had faith in] God, and it was counted unto him for righteousness" (Rom. 4:3). The way Abraham walked by faith is by walking in God's Torah! Paul wrote:

"... those who **have faith** are Abraham's real descendants ... those who believe [have faith] are blessed together with Abraham, the one who believed [had faith]." (Gal. 3:7,9)

When the religious leaders arrogantly told Yeshua, "Abraham is our father", Yeshua responded:

"If you were Abraham's children, you would be doing **the works** of Abraham." (Jn. 8:39)

Yes, Abraham understood the truth that “faith by itself, if it is not complemented by works, is dead” (Jas. 2:14-24). Faith is NOT against works; for in reality faith is a verb, therefore, faith works!

“You see that [Abraham’s] **faith was working** with his works, and as a result of his works, his faith was perfected.” (Jas. 2:22)

Noah, a man who had found “*grace* in the eyes of God” (Gen. 6:8) and was “a righteous man, blameless in his generation, [and] walked with God” (Vs. 9), knew the difference between clean and unclean creatures long before Mt. Sinai. Many do not even realize that Noah only brought the unclean creatures onto the Ark “two by two”, but the clean creatures he brought by “sevens” (Gen. 7:2). It is interesting how we are brought up as “Christians” to only focus on the unclean creatures.

Clearly, the principles of God’s Law were known and experienced long before the time of Moses and before any Jew ever existed! Cain knew murder was a sin (Gen. 4:7-8). Joseph knew adultery was a sin (Gen. 39:7-9). Satan was perfect in all his ways until “Lawlessness” was found in him (Ez. 28:14-15).

Peter's Warning About Paul's Letters

"Some parts of his [Paul's] letters are hard to understand, which ignorant and unstable people distort, as they do the rest of the Scriptures, to their own destruction. Therefore, beloved, since you already know these things, **be on your guard not to be carried away by the error of the Lawless and fall from your secure standing.**" (1 Pet. 3:16-17)

So, there has been, and will be, "ignorant and unstable people" who have and will "distort" Paul's letters. Notice these people are called "Lawless." These "Lawless" people stir up false accusations and project their own Lawless ideologies onto Paul by distorting his words.

In Acts chapter 25, we read that Paul was put on trial for his faith. Verses 7 and 8 say that the Jewish leaders brought "many serious charges [against Paul] that they could not prove. Then Paul made his defense: *'I have committed no offense against the Torah of the Jews or against the temple or against Caesar.'*" In Acts 24:14 Paul said, "I worship the God of my fathers, *believing all things which are written in the Torah and in the Prophets.*" Paul NEVER spoke against God's Torah. He only spoke against the legalistic view of trying to keep the Torah in order to *earn* salvation, as well as against the added Rabbinical *oral laws* which were *wrongly* considered and taught as being portions of God's Torah. Those who only looked to the Law as a list of imposed rules to obey to remain in favor with God were the ones who were "under the Law" and not grace.

Similarly, Stephen was also falsely accused of teaching against God's Torah: "They [religious leaders] *presented false witnesses* who said, 'This man [Stephen] never stops speaking against this holy place and against the Torah' (Acts 6:13). Both Stephen and Paul, like Yeshua, did not teach against God's Torah, but taught it the way in which it is supposed to be understood. When Yeshua and His followers taught something that contradicted the teachings of the religious leaders, the automatic response was that they were teaching against Torah. However, in reality, they were teaching against the leaders' faulty understanding (interpretation) of the Torah.

• Colossians 2:14-17

There are many false witnesses today who distort Paul's letters by saying he taught that the Law was done away with. Let's look at a few of them now. One of these instances is found in the letter Paul wrote to the Colossians. We'll read it from the *King James Version*:

"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 ... Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." (Col. 2:14-17)

Right off you can probably guess that most pastors and teachers use this as evidence that we are no longer to be observing these (yearly) Holydays, (monthly) New Moons, and (weekly) Sabbaths. They teach their congregations not to let anyone try to tell them (judge them) that they should be observing these. However, this is NOT what Paul is saying at all.

What is often missed is the fact Paul is combatting those who were bringing in esoteric "philosophy and empty deceit, *according to the tradition of men*, according to the elementary matters of the world, and *not according to Messiah*" (Vs. 8).

These false teachers were trying to bring in man-made instructions concerning "meat [food] and drink" while partaking of these Holy Days. The Greek words translated "food and drink" are βρώσις (*brosis*) and πόσις (*posis*) and have nothing to do with Mosaic food and drink offerings. These Greek words are never used in reference to ceremonial meal and drink offerings in the Septuagint (Greek translation of the Old Testament) or the New Testament.

One false teaching among the Gnostics had to do with fasting and depriving oneself upon the Holy Days. The problem here isn't the Festivals and Sabbaths, but what's being taught and done *during* the Festivals and Sabbaths. We read a similar instance in the book of Isaiah:

"How do your voluminous sacrifices benefit Me?' Yehovah is asking.
'I've had enough of burnt offerings of rams and the fat of well-fed

beasts. I don't enjoy the blood of bulls, lambs, or goats. When you come to present yourselves in My presence, who has required you to trample on My courts? Stop bringing useless offerings! Incense is detestable to Me, as are your **New Moons, Sabbaths**, and calling of convocations. **I cannot stand iniquity within a solemn assembly.** As for your **New Moons** and your **appointed festivals**, I abhor them. They've become a burden to Me; I've grown weary of carrying that burden. When you spread out your hands in prayer, I'll hide My eyes from you. Even though you pray repeatedly, I won't listen. Your hands are full of blood, your fingers drenched with iniquity. Wash yourselves, and make yourselves clean; remove your evil behavior from My presence; stop practicing what is evil." (Is. 1:11-16)

Here we see the same list of Festivals Paul uses in Colossians chapter 2. Please take careful note that God does NOT hate (oppose) His own Festivals and Sabbaths. He hates "iniquity within a solemn assembly." They began to misuse the sacrifices and oblations by wrongly believing God instituted them in order to give them instruction on how to appease Him. They began offering more and more sacrifices as an excuse to sin more and more. They reasoned that they could sin all they want and all they had to do is offer up more blood sacrifices thinking this would cover them. Remember, "Ephraim has built many altars to take away sin, but these very altars became places for sinning!" (Hosea 8:11). Today this is equivalent to the never-ending sinning and asking for forgiveness cycle.

God rebuked them saying, "Your hands are full of blood, your fingers drenched with iniquity. Wash yourselves, and make yourselves clean; remove your evil behavior from My presence; stop practicing what is evil." Again, He's not saying to do away with the Festivals, New Moons, and Sabbaths, but to do away with the "iniquity" within these Appointed Times. Paul says the same thing in 1 Corinthians 5:6-8 concerning the Festival of Passover:

"Your boasting is not good. You know that a little yeast leavens the whole batch of dough, don't you? **Get rid of the old leaven** [which is a symbol of sin and falsehood; Mk. 16:6-12; Lk. 2:41-49] so that you may be a new batch of dough, since you are to be free from leaven. For the Messiah, our Passover, has been sacrificed. So **let's keep celebrating the Festival**, neither with old leaven **nor with leaven that is evil and wicked**, but with unleavened bread that is both sincere and true."

Again, Paul is not saying to get rid of the Festival, but to get rid of the evil and wickedness *during* the Festival. Although Paul clearly says, “let’s keep celebrating the Festival”, modern teachers still refer to Colossians 2:14 to prove otherwise. Let’s read it again:

“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.”

They quote this as “proof” God’s Festivals and Sabbaths were the “ordinances ... nailed to the cross” and done away with. However, God’s Festivals and Sabbaths were NEVER against us. In fact, Yeshua said, “The Sabbath was made *for* man” (Mk. 2:27). It was made “for” us— for our benefit— not against us!

A more literal translation of this is, “Blotting out the handwriting of **dogma** [οδογμᾶσιν] that was against us nailing it to the cross.” He’s basically saying the same thing we learned earlier when he told the Ephesians how Yeshua took away the *dogma* found in the man-made “law of commands” by tearing down the “dividing wall [fence] of hostility” that was “*against us*”— “Us” meaning **Jews** and **Gentiles**, thus bringing us into harmony with Messiah.

“Through His [Yeshua’s] flesh He made **both groups** [Jew and Gentile] one ... thus creating **in Himself** one new [selfless] humanity [kingdom] from the two, thereby making peace.” (Eph. 2:14-15)

*In Colossians chapter 2
Paul is encouraging
newly converted Gentiles
who are now faithfully
observing God’s Festivals
and Sabbaths.*

Paul warns the Colossian believers not to have these “disturbers”, who are bringing in man-made dogma, steer them off their focus of Messiah of whom the Holy Days (Festivals/Feast Days) and Sabbaths all point to! A literal and more accurate translation of this Scripture would be:

“Let no one judge you in eating and in drinking when partaking [μέρος, *meros*] of a Festival or a New Moon or Sabbath, which are shadows of things to come, but the body of Messiah.” (Col. 2:16-17)

That last sentence is often mistranslated by adding in the word "is" ("The body is of Messiah"), but the phrase, "*the body of Messiah*", without the word "is" refers to the people of God, commonly known as "the church" (1 Cor. 12:27) with Messiah as "*the Head*" (Eph. 5:23). Remember, Paul is contrasting the "philosophy and empty deceit, according to the tradition of men" with the true teachings of the Messiah (Col. 2:8,22).



Paul refers to this right in the beginning of his letter to the Colossians when he says, "Now I am rejoicing while suffering for you as I complete in my flesh whatever remains of the Messiah's sufferings on behalf of **His body, which is the church**" (Col. 1:24). And we see it again right in the context of Colossians chapter 2: "And you have been made complete in Messiah, who is **the Head** over every ruler and authority" (Vs. 11). He warns us not to listen to anyone and their man-made dogma who are outside the "body of Messiah" (Vs. 16). All these Festivals, and Sabbaths, which belong to that Head, are rightly observed by "*the body of Messiah*" as long as we remain attached to that Head (Messiah) and do it His way! He continues:

"Do not let anyone who delights in false humility and the worship of angels [which are esoteric doctrines] disqualify you with speculation about what he has seen. Such a man is puffed up without basis by his unspiritual mind, and he loses connection to **the Head** [Messiah], from whom **the whole body** [the assembly], supported and knit together by its joints and ligaments, grows as God causes it to grow." (Vss. 18-19)

Some translations of Colossians 2:17 use the phrase, "were shadows of things to come." However, the Greek is clear that Paul is not speaking past tense here. The Festivals and Sabbaths "are" (continue to be) shadows (rehearsals) of past, present, and future events revealing the Messiah and His priestly ministry, leading to His second coming. For example, even though Yeshua was crucified during Passover, He told His disciples, "With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it **until it is fulfilled in the kingdom of God**" (Lk. 22:15-16).

"The first Christians being mostly Jews, continued to celebrate the Passover in remembrance of the death of Christ, the true Passover; **and this was continued among those who from among the Gentiles had turned to Christ.**" (A.T. Jones, *Great Empires of Prophecy*, pp. 213)

Οδόγμασιν— Dogma.

Dogma: 1 a: Something held as **an established opinion**; especially: a definite authoritative tenet. b: A code of such tenets. C: a **point of view** or tenets put forth as authoritative **without adequate grounds**. 2: A doctrine or body of doctrines concerning faith and morals formally stated and authoritative **proclaimed by a church**. (*Webster's Seventh New Collegiate Dictionary*)

The Jewish traditional added oral laws, passed down from generation to generation, are now compiled and written down in several books. These books are:

The Mishna—written around 200 A.D.

The Jerusalem Talmud—written around 350 A.D.

The Babylonian Talmud—written around 500 A.D.

The Midrash—written between 200-900 A.D.

Blasphemous Dogma of the Pharisees Found in the Midrash:

"Even if they [Pharisees] instruct you that right is left, or left is right, you must obey them."

"A person must not say, 'I will not keep the commandment of the elders because they are not from the Torah [Scriptures].' The Almighty says to such a person, 'No, My son! Rather all that they decree upon you, observe! As it is written, 'According to the instruction which they teach you' (Dt. 17:11). Even I [God] must obey their decree, as it is written, 'You will decree, and He will fulfill it.' (Job 22:28)."

However, Scripture says:

"You shall not add unto the word which I Command you, neither shall you diminish ought from it, that you may keep the Commandments of Yehovah your God which I Command you." (Deut. 4:2)

"He [Yeshua] answered and said unto them, 'Why do you also transgress the Commandment of God by your tradition? ... you have made void the Commandment of God for your tradition ... You hypocrites, well did Isaiah prophesy of you, saying, 'These people draw near unto Me with their mouth, and honor Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men.'" (Matt. 15:3-9)

• **Romans 14:5**

“One man regards a certain day above the others, while someone else considers every day alike. Each one should be fully convinced in his own mind.” (Rom. 14:5)

Romans 14:5 is an extremely interesting text many use to combat Sabbath observance. The conclusion most-often is that any day can be the Sabbath now, not just the 7th day. But Paul isn't even talking about the Sabbath here. In fact, Paul doesn't even specifically speak about the Sabbath in the entire letter to the Romans! You must read the context.

In verses 1-4 Paul is speaking about “eating.” According to the *King James Version* Paul says the word “eat” 6 times in these first 4 verses. Then in verse 6 to the end of the chapter he says the word “eat” 8 times and the word “meat” (food) 4 times. Do you get the suspicion Paul's focus here is about “eating” or “not eating”?

Among those of the 1st century A.D., who were still caught up in the heavy yoke of the Pharisees and other religious leaders, there was a debate on what days to fast during the week. For example, although most scholars consider it a non-biblical (non-inspired) book, the *Didache* (meaning, “Teaching”), which was written in the 1st or late 2nd century A.D. and claimed to be “The Lord's Teaching Through the Twelve Apostles to the Nations [Gentiles]”, says this:

*The certain “days”
Paul refers to in
Romans 14:5 are
dealing with days
for fasting!*

“Don't let your fasting coincide with those of the hypocrites. They fast on the 2nd [Monday] and 5th [Thursday] days of the week. So, you should fast on the 4th [Wednesday] and the preparation day of the week [Friday].” (*Didache 8:1*, Note: the “preparation day” is the day before the Sabbath in which one is to prepare for the weekly Sabbath/Saturday)

Paul is simply telling us that the Torah gives no such command for these man-made fasting days so stop judging one another concerning these “*doubtful disputations*” or “*differences of opinions*” (See, Vs. 1). Yeshua also briefly mentions these man-made fasts in Luke 18:10-14.

The whole argument claiming that Paul is referring to the Sabbath day is utterly ridiculous. Most Christian teachers make the false claim that Jesus and His disciples changed the weekly day of worship from the 7th day to the 1st. They refer to a few times in the New Testament where it seems to mention "the first day of the week" (Sunday) declaring that the disciples held this day sacred. For eye-opening information on this topic, request the booklet entitled, *"The Sabbath Still Counts"*.

With that in mind, how does their interpretation of Romans 14:5 make any sense? If Jesus changed the holy day, from the 7th to the 1st, would it not matter what day we observe? Surely it would matter, and we would want to observe the 1st day of the week now. But, according to these same teachers, Romans 14:5 says it doesn't matter what day we observe. Is Paul against the day Jesus is claimed to set aside? Do you see the confusion?

I once talked with a Christian teacher who believed Sunday was the new Sabbath. He too came to the same conclusion in Romans 14:5 as most do. He told me, "If you want to observe the 7th-day Sabbath that's fine, but don't put me under that yoke of bondage!" But wait a minute. If it doesn't matter what day we observe, why would observing the 7th day put anyone in bondage?

The fact of the matter is, it does matter, and the 7th day Sabbath (commonly known as, sunset Friday to sunset Saturday) is NOT a yoke of bondage. How can a day of *rest* be bondage? When Moses asked Pharaoh to let God's people go from Egyptian bondage, Pharaoh protested by saying, "Look, the people of the land are many now, and you make them *rest* from their labor!" (Ex. 5:5). The Hebrew word for "rest" here is שָׁבַת (*Shabat*)— in which we get the word *Sabbath*.

Yeshua clearly pointed out what the yoke of bondage is. It is any added man-made requirements and substitutions to God's Torah (see, Matt. 11:28-30; 15:1-9; 23:1-39). John declares God's Commandments are "*not burdensome*" (1 Jn. 5:2-3; see also, Deut. 30:10-12; Prov. 29:18) because walking in God's Torah (character) is true "*Liberty*" (Ps. 119:45; Jas. 1:25).

- **Galatians 4:9-10**

“Now that you know God, or rather are known by God, how is it that you are turning back to those weak and worthless principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years! I fear for you, that my efforts for you may have been in vain.” (Gal. 4:9-10)

Teachers today say Paul is condemning these believers for observing the “Jewish” Festivals and Sabbaths— “special days, and months, and seasons and years.” But the exact opposite is the case.

Look back to verse 8: “Formerly, when you did not know God, you were slaves to those who by nature are not gods.” Paul is writing to Gentile believers who used to serve false gods. Paul cannot be referring to God’s Festivals and Sabbaths because he asked them, “Do you wish to be enslaved by them *all over again*?” How can pagan Gentiles become enslaved to keeping God’s Festivals and Sabbaths “again” if they had never even observed them? And how can keeping God’s Sabbaths make someone enslaved to false gods when the Sabbath points to the true Creator-God (Ex. 20:11; see also, Jer. 10:10-12)?

The truth is, this is just another one of those verses that is cherry-picked and distorted by those who wish to steer away from anything that seems “Jewish.” We have already seen that Paul applauded the newly converted Gentile Colossians for keeping God’s Festivals and Sabbaths (Col. 2), but here we see Paul rebuking converted Gentile Galatians for mixing pagan holidays with the worship of God.

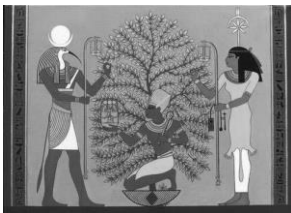
It’s sad how “Christians” today steer away from God’s Festivals and Sabbaths but yet observe the ancient winter solstice customs such as decorating evergreen trees (Jer. 10:1-4) in honor of the sun-god Tammuz (aka Mithras, who was born on Dec. 25th.). Then half a year later, in the spring, participate in the customs of celebrating the goddess Ishtar (aka Astarte), along with her fertility emblems of rabbits and eggs; “weeping for Tammuz” for 40 days (aka Lent); then participate in a sunrise service on Easter (Ishtar) Sunday (Ez. 8:14-16; 1 Kgs. 11:33; Jer. 7:8; Rev. 18:1-4).



"The term 'Easter' is not of Christian origin. It is another form of Astarte, one of the titles of the Chaldean goddess, the queen of heaven. The festival of Pasch [Passover] held by Christians in post-apostolic times was a continuation of the Jewish feast ... From this Pasch the pagan festival of 'Easter' was quite distinct and was introduced into the apostate Western religion, as part of the attempt to adapt pagan festivals to Christianity." (*Vine's*

Complete Expository Dictionary of Old and New Testament Words, "Easter")

"The ancient peoples of Egypt, Persia, Greece, Rome, and China exchanged eggs at their spring fertility festivals. In Babylonia, eggs were presented to the goddess of fertility, Astarte (Eostre)." (Donna and Mal Broadhurst, *Passover, Before Messiah and After*, p. 157)



"... This is what Yehovah says: **Don't learn the way of the nations**, and don't be terrified by signs in the heavens, though the nations are terrified of them. For the practices of the people are worthless. Indeed, **a tree is cut down from the forest**; it's the work of the hands of a craftsman with an ax. **They decorate it with silver and gold**. They secure it with nails and hammers so it won't totter." (Jer. 10:1-4)

"In December, the Zoroastrians of Iran celebrated Yalda "the birth" and decorated an **evergreen tree** (Rocket Juniper/Cypress tree). The tree was symbolic of [the god] Mithras. Young girls had their "wishes" symbolically **wrapped in colorful silk cloth and hung them on the tree** with **lots of presents for Mithras**, to answer their prayers." (*119 Ministries.com*)



Christmas, Easter and even Sunday observance as a weekly holy day all come from ancient pagan sun-worship. Yeshua was not born on December 25, but in September, most likely around the time of the Feast of Sukkot (Tabernacles).

Was Yeshua Born on December 25th?

In the first chapter of Luke we read that the angel Gabriel visited the priest Zechariah (Vs. 5) and informed him that his wife was to have a son and to call him John (Vs. 13). The timing of this event is important. Verse 5 says Zechariah was of the priestly "course of Abiah." 1 Chronicles chapter 24 tells us the "course of Abiah" is the 8th division (or, lot) out of 24. According to the modern Gregorian calendar, this 8th division would have been serving at the Temple in late May/June. So, Gabriel's visit, and the time John would have been conceived, was in late May/June (Lk. 1:23,24). Six months later, Gabriel appears to Mary saying she too will conceive a Son and will call His name Yeshua (Vss, 26-31). This brings us to December, most likely around Hanukkah. This is when Mary conceived Yeshua. Add nine months from December and we come to September/October of when Yeshua would have been born. At that time Luke tells us there was no room in the inn so she gave birth in a "manger" (Lk. 2:7). There was no room in the inn because it was the beginning of the Feast of Sukkot (Tabernacles). During this Feast, God's people are to build sukkahs (booths) to dwell in for seven days (Lev. 23:33-43). Interestingly, the Hebrew word for "manger" or "an animal stall" is connected with sukkah (Gen. 33:17) and John wrote that "the Word" [i.e., Yeshua] became flesh and dwelt [tabernacled/pitched His tent/booth] among us" (Jn. 1:1-3,14).

The Roman god *Mithras* had taken on multiple names throughout history and different cultures. The legend of Mithras begins in ancient Babel (Babylon) under the name and characteristics of Nimrod (the founder of Babel) as well as Nimrod's son Tammuz. Other names he was known for are *Ra* (Egyptians), *Baal* (Babylonians), *Odin*, *Odonis* (Greeks), *Sol Invictus* (Romans) and many others. According to the legend, Mithras (or whatever other name he was referred to) was born on *December 25th* as the days of the year began to be longer during the mid-winter solstice. It is when "the unconquered sun" (*Sol Invictus*) began to be reborn.

For the first three centuries A.D., there were no birthday celebrations in honor of the birth of Yeshua. However, a festival known as *Saturnalia* (in honor of the god Saturn) was celebrated from December 17-23 throughout the Roman Empire. In late 274 AD, the Roman Emperor Aurelian wrongfully blended *Saturnalia*, Mithraism (the worship of Mithras) and the birth of Yeshua into a single holiday— Dec. 25th!

"... 'your fathers have forsaken Me,' declares Yehovah, 'and have **walked after other gods** and served them and bowed themselves to them, and have forsaken Me, and **did not guard My Law.**'" (Jer. 16:11)

The True Balance of Law and Faith

To the Jewish leaders, the Law (as a list of rules), along with their own rabbinical blessing, was the *means* to salvation. This is brought out in Acts 15 where the Jerusalem council was discussing this very thing. Verse 1 sets the stage for us: "Then some men came down from Judea and were teaching the brothers, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.'" Peter utterly denied this idea by saying:

" ... God, who knows the heart, showed His approval by giving the Holy Spirit to them, just as He did to us. He made no distinction between us and them, for He cleansed their hearts by faith. Now then, why do you test God by placing on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? On the contrary, **we believe it is through the grace of the Master Yeshua that we [Jews/the circumcised] are saved, just as they [Gentiles/the uncircumcised] are.**" (Acts 15:7-11)

Paul assures us that circumcision is an outward example of revealing we "have no confidence in [our] flesh" and that our only confidence (assurance of salvation) is in the works of the Messiah (Phil. 3).

"When you came to Christ, you were 'circumcised,' but not by a physical procedure. Christ performed a spiritual circumcision—the cutting away of your sinful nature." (Col. 2:11)

Keep in mind that the debate is not whether the Gentiles should keep the Torah in general, but rather if physical circumcision is a *means* to salvation. In fact, this is the same council we read about earlier when the Gentiles were given preliminary instructions of the Torah. Both Paul and Peter believed in salvation by grace through faith alone, teaching that Abraham was credited with righteousness *before* he was circumcised (Rom. 4), but that still does not mean we throw out the Law (Torah). Paul wrote:

"Do we then make void the Law [Torah] through faith? Certainly not! On the contrary, we uphold the Law [Torah]." (Rom. 3:31)

Paul is saying they are not making void the Torah by teaching grace and faith because, as we have seen in the examples of Noah and Abraham, the Torah itself upholds (establishes/teaches) grace and faith!

John echoes this balance by saying:

"Here is the patience of the saints; here are they who **keep the Commands of God and **the faith of Yeshua.**" (Rev. 14:12)**

John tells us he was exiled to the Isle of Patmos "for the Word of God, and for the testimony of Yeshua Messiah" (Rev. 1:9). The Word of God is the Torah (Ps. 78:1), including all the Statutes and Judgments expounded upon throughout the entire Hebrew Scriptures. As you can see, John (who was a Jew) not only kept and taught the Torah, but also kept and taught "the testimony of Yeshua Messiah" which is now recorded in "the New Testament." John says, the very last remnant of believers, living in the end of time, will be doing the same under similar persecution:

When you teach the true concept of salvation by grace through faith, you are teaching Torah!

"And the dragon [a symbol of Satan] was enraged with the woman [a symbol of God's people], and went to make war with the remnant of her seed, who keep the Commands of God and have the testimony of Yeshua Messiah." (Rev. 12:17)

As we have seen, one of the biggest lies out there is that "the Old Testament" was all about Law, and "the New Testament" is all about grace. The word "testament" is more accurately translated as *covenant*. The word "new" here is the Greek word *καινός (kainos)* which carries the sense of *renewed*. Yeshua uses this word in John 13:34 referring to a "new" Command, which is "Love one another." But is that really "new" as far as time is concerned? Is that only a "New Testament" teaching? Not at all!

The same John who wrote the book of Revelation tells us that loving one another is a "Command ... which you have had from the beginning" (1 Jn. 2:7-11). The Greek word for "beginning" here is *ἀρχή (Genesis)*. Therefore, this

“Command” is from the very beginning of Torah. The “New Testament” is simply God renewing (confirming/strengthening) His covenant of promise with His people (Dan. 9:26-27; Matt. 26:28) under a better administration— the Priesthood and blood (perfect life) of Yeshua “once and for all” (see, Heb. chapters 7-10; more on this in a bit).

“... Look! The days are coming, declares Yehovah, when I will establish a **new covenant** with the house of Israel and with the house of Judah. It will not be like the covenant that I made with their ancestors at the time when I took them by the hand and brought them out of the land of Egypt. Because they did not remain loyal to My covenant, I ignored them, declares Yehovah. For this is the covenant that I will make with the house of Israel after those days, says Yehovah; **I will put My Torah [Law] into their mind, and write it in their hearts**: and I will be to them a God, and they shall be to Me a people.” (Heb. 8:8-10; see also, Jer. 31:31-33)

Does that sound like God doing away with His Law (Torah) to you? And look who this covenant is with— “the **house of Israel** [Ephraim] and with the **house of Judah**.” The reason God says, “It will not be like the covenant that I made with their ancestors” is because “they did not remain loyal to My covenant.” They resisted the Law being written in their hearts and minds! (Heb. 8:8^e). They made faulty promises to God by trying to carryout God’s covenant themselves; in their own strength (Ex. 19:8; Heb. 8:7-8), and thus God accommodated them in order to magnify their sin so they will see His grace (Rom. 5:20).

This time, however, in the final restoration, God’s everlasting covenant, which is established on God’s “better promises” of which Yeshua is Mediator (Heb. 8:6), will not be resisted and He will have a people, upon this earth, who will faithfully permit His grace to fully transform them into the image (likeness, selfless-obedient character) of Yeshua Messiah just prior to His return (Rom. 8:29; 2 Cor. 10:4-5; 1 Jn. 3:1-2). God has promised:

“This time I will make them know [experience] My hand [selfless works] and My might [protective grace]; and they shall know [experience] that My name is Yehovah.” (Jer. 16:21; Rev. 14:1)

Yes, we will experience His name— Yehovah. The name means, “I Will Be Who I Will Be” (or commonly, “I Am”; Ex. 3:14-15). The root word of YHVH is הִיָּה (hâyâh) which means, “To Be.” The *New Strong’s Expanded Dictionary of Bible Words* says, “The use of hâyâh in such passages declares **the actual release of power, so that the accomplishment is assured.**” For example: “Let there *BE* light, and there was light” (Gen. 1:3; Ps. 33:6,9).

“For just as the rain and snow come down from heaven, and do not return there without watering the earth, making it bring forth and sprout, yielding seed for the sower and bread for eating, **so will My message be that goes out of My mouth; it won’t return to Me empty.** Instead, **it will accomplish what I desire, and achieve the purpose for which I sent it.**” (Ps. 55:10-11)

Yehovah’s name assures us that He will “be” everything we need Him to “be” (Ps. 34:15,17,19; 91:14-15; Jer. 33:2-3) and we will “be” everything He declares us to “be” (Is. 1:18). He has declared, “You will **be** holy unto Me, for I, Yehovah, am holy; and I have set you apart from the peoples to **be** Mine” (Lev. 20:26; Matt. 5:48). We live out holiness as He (the Holy One) lives in and through us (Jn. 17:3-7, 26)! He promises: “**I will be to [you] a God** [an affectionate Server], and **[you] shall be to Me a people** [affectionate servants]” (Jer. 31:33; Heb. 8:10).

• Ephesians 2:8-9

“For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” (Eph. 2:8-9)

This passage is often sited to separate “works” and “Faith.” But does this mean “works” have nothing to do with our salvation? No! Let’s read verse 10: “For we are His workmanship, created in Messiah Yeshua unto good works, which God hath before ordained that we should walk in them.” You see, we are not saved by OUR own works, otherwise we could “boast.” No, we are saved “by grace through faith ... unto [submissively-towards] good works.” We are saved “by grace through faith” so we will walk in the way of righteousness— “good works.”

Notice it says this is all possible because “we are *His* [God’s] workmanship.” Salvation by grace through faith is the *work of God* recreating us anew into His image and likeness that humanity was “before ordained” to display (Gen. 1:26-27).

Therefore, in that sense, we *are* saved by works, not our own works, but by HIS works alone! “We are **HIS WORK**manship.” God is leading us back to primitive godliness— Back to Eden, before sin and death ever existed when we were first created in His and Son’s image and likeness (Gen. 1:26).

“So He drove out the man: and He placed at the east of the garden of Eden cherubim and a flaming sword [His purifying Word] which turned every way, to guard the way to **the tree of life** [you can only enter through one way; Yeshua the Word].” (Gen. 3:24)

“But we all, with unveiled faces, beholding as in a mirror the glory [selfless character] of the Lord [Yeshua], are changed into the same image from glory [from our own selfishness] to glory [to His selflessness], by the Spirit of the Lord [Yeshua].” (2 Cor. 3:18)

“Blessed are they that do His Commandments, that they may have right to **the tree of life**, and may enter in through the gates into the city.” (Rev. 22:14).

*We are not saved by
keeping the Torah
(Law) of God.
However, keeping the
Torah (Law) is how
saved people live!*

As you can see, this will lead us back into harmony with God and His Law:

“I’m going to give you a new heart, and I’m going to give you a new spirit within all of your deepest parts. I’ll remove that rock-hard heart of yours and replace it with one that’s sensitive [submissive] to Me. I’ll place My Spirit [presence, life, and attitude] within you, empowering you to live according to My Statutes and to keep My Judgments.” (Ez. 36:26-27)

Mistaken Identity

It is interesting to note that most modern teachers claim Yeshua is the one responsible for doing away with God's Law including the Festivals and Sabbaths when Scripture is clear that it would be a religious system that arises in Rome. In Daniel chapters 2 and 7, the prophet Daniel prophesied of four kingdoms that would rise in opposition against God and His people. Most every Bible student knows who these kingdoms are: Babylon, Medo-Persia, Greece, Rome.



In Daniel chapter 7, the fourth kingdom (Rome) is described as a dreadful beast with "ten horns" which we are told represent "ten kings/kingdoms." Among these ten horns rises a "little horn" (king/kingdom) that speaks blasphemies against God and persecutes His people. This little horn is commonly known as the Antichrist. In Daniel 7:24-25 we read:

"And the ten horns are ten kings who will rise from this kingdom. After them another king, different from the earlier ones, will rise and subdue three kings. He will speak out against the Most High and oppress the saints of the Most High, intending to **change the set times and Laws**, and the saints will be given into his hand for a time, and times, and half a time."

This section of the book of Daniel is written in Aramaic. The word used for "set times" here is **ܕܝܢܐ** (*zeman*) and means the same as the Hebrew word *moédim* which refers to God's "Appointed Times"— His Festivals. Here's how it's translated in the *New Living Translation*:

"He will defy the Most High and oppress the holy people of the Most High. **He will try to change their sacred festivals and laws**, and they will be placed under his control for a time, times, and half a time."

Here it is again from the *Christian Standard Bible*:

“He will speak words against the Most High and oppress the holy ones of the Most High. **He will intend to change religious festivals and laws**, and the holy ones will be handed over to him for a time, times, and half a time.”

One more time from the *New American Bible*:

“He shall speak against the Most High and wear down the holy ones of the Most High, **intending to change the feast days and the law**. They shall be handed over to him for a time, two times, and half a time.”

It is clearly the Antichrist who would “change” God’s Festivals and Law— Not Yeshua! So, the question now is: Is there a religious system based in Rome that has set out to change God’s “Times” (Festivals) and “Law”?

“...The Catholic Church abolished not only the Sabbath, but all the other Jewish Festivals.” (Bishop T. Enright, *Letter*, dated April 26, 1902)

“We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.” (Peter Geiermann, *CSSR, A Doctrinal Catechism*, 1957 edition, p. 50).

“We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the holy, Catholic, apostolic church of Christ.” (Bishop Seymour, *Why We Keep Sunday*).

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.” (Priest Brady, in an address, reported in the *Elizabeth, N.J. “News”* of March 18, 1903).

“Q. Has the church power to make any alterations in the commandments of God?

A. ...Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath.” (*The Catholic Christian Instructed in the Sacraments, Sacrifices, Ceremonies, and Observances of the Church By Way of Question and Answer*, p. 204)

All Protestants Declared the Papacy as Fulfilling the Prophecies of Daniel & Revelation

The Waldensians, 1100 A.D.: "Antichrist, the predicted murderer of the saints, hath already appeared in his true character, **seated monarchally in the seven-hilled city** [Rome, see Rev. 17:9]." (*The Waldensians, The Noble Lesson*, 1100 A.D.).

John Wycliffe (1324-1384): "Why is it necessary in unbelief to look for another Antichrist? Hence in the seventh chapter of Daniel Antichrist is forcefully described by a horn arising in the time of the 4th kingdom ... the ten horns are the whole of our temporal rulers, and the horn has arisen from the ten horns, having eyes and a mouth speaking great things against the Lofty One, and wearing out the saints of the Most High, and thinking that he is able to change times and laws. [Daniel 7:8, 25 quoted] ... **For so our clergy foresee the lord pope, as it is said of the eighth blaspheming little head.**" (Translated from Wycliffe's, *De Veritate Sacrae Scripturae*, vol. 3 pp. 262, 263).

Matthew Henry (1662-1714): "It is desirable to obtain the right and full sense of what we see and hear from God; and those that would know, must ask by faithful and fervent prayer. The angel told Daniel plainly. He especially desired to know respecting the little horn, which made war with the saints, and prevailed against them. **Here is foretold the rage of papal Rome against true Christians.**" (*Matthew Henry's Concise Whole Bible Commentary*, Daniel Chapter 7, vss. 15-28, p. 1122).

From the beginning, all Protestants saw the papacy as the fulfillment of the "little horn" power in prophecy. This is why we are called "Protestants." Although we do not condemn the people, we protest the blasphemous dogma within the papacy. As time went on, the leaders of the Roman church got together at "the council of Trent." During this counsel, which lasted several years, the task of diverting the attention from themselves as being the antichrist system was given to an elite inner circle known as "The Society of Jesus" (or, *The Jesuits*). They were to counter the Reformation by any means possible. As a result, they came up with the theory of Futurism.

Futurism teaches that "the Antichrist" power has nothing to do with church history. Therefore, from the time the book of Revelation was written (95 A.D.) to the mid-1500s, not one single prophecy concerning "the Antichrist" had been fulfilled yet! The Protestant teaching, that the antichrist is a system within, was changed to only one evil super-man from without who rises at the end of time.



Because of his dedication and allegiance to the Pope, **Francisco Ribera (1537-1591)**, a Jesuit priest and doctor of theology from Spain, conveniently came to conclusions vastly different from those of the Protestants. He claimed these prophecies do not apply to the Catholic Church at all, but to only one sinister man who will rise up at the end of time! This viewpoint was quickly adopted as the official Roman Catholic position on the Antichrist.

Following close behind Francisco Ribera was another Jesuit scholar, **Cardinal Robert Bellarmine (1542-1621)** of Rome. Between 1581 and 1593, Cardinal Bellarmine published his *'Polemic Lectures Concerning the Disputed Points of the Christian Belief Against the Heretics of This Time.'* In these lectures, he agreed with Ribera. The futurist teachings of



Ribera were further popularized by an Italian cardinal and the most renowned of all Jesuit controversialists. His writings claimed that Paul, Daniel, and John had nothing whatsoever to say about the Papal power. The futurists' school won general acceptance among Catholics. They were taught that the Antichrist wasn't a system imposing its own laws and dogma above Scripture, but was a single individual who would not rule until the very end of time.



In 1830 a Presbyterian minister named **Edward Irving (1792-1834)**, who had accepted the teaching of the future "Antichrist", added the teaching that Christ would come in two stages— first secretly, then after a seven-year tribulation, He would come again in glory. This teaching also claims all the chapters of the book of Revelation (from 5-22) are not to be fulfilled until after this so-called secret rapture. Thus denying the Protestant *Historicist* view that all the prophecies in Scripture, which deal with the Antichrist, apply to the ongoing controversy between Christ and Satan within the Messianic congregation (true Christian church), its history and present truth, as outlined throughout the Book of Revelation.

• True Identity Revealed

"And he [the angel] said, 'The fourth beast shall be the fourth kingdom upon earth [Rome], which shall be different 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 shall rise after them; and he shall be different from the first [ten], and he shall subdue



three [of the first] kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." (Dan. 7:24-25)

1. "The ten horns out of this kingdom are ten kings that shall arise." Rome was divided into ten nations in the year 476 A.D. when the Barbaric tribes from the north of Europe and Asia overran the Roman Empire dividing it into exactly ten parts which later became the nations of modern Europe. They were: Alemanni (Germany), Franks (France), Burgundians (Switzerland), Suevi (Portugal), Visigoths (Spain), Lombards (Italy), Anglo-Saxons (England), Heruli (Extinct), Vandals (Extinct), Ostrogoths (Extinct).


2. "And another shall rise after them; and he shall be different from the first [ten]." The eleventh king, or power, that rises from the kingdom of Rome, comes into complete power sometime "after" the establishment of the other ten horns. Therefore, this power would come into complete power soon after 476 A.D. The papacy is "different" from the former political powers because it is a religious/political power with the church controlling the state.

3. "He shall subdue three [of the first] kings" (see, also Dan. 7:8). It is no coincidence that only seven of the ten horns have modern names today. Three became extinct by the very acts of papal power and tyranny. They were the Heruli who were subdued in 493 A.D.; the Vandals who were subdued in 534 A.D.; and the Ostrogoths who were subdued in 538 A.D. Most of the barbarian

nations had bowed to the authority of the Bishop of Rome. However, these three nations rejected it and the papacy uprooted them.

5. "He shall speak great words against the Most High."

Blasphemy?
Pope Leo XIII
(1878-1903):
"We hold upon this earth the place of God Almighty."
(Encyclical Letter, June 20, 1894)



"The pope is of so great dignity and so exalted that **he is not a mere man, but as it were God**, and the vicar of God ... Hence the pope is crowned with a triple crown, as **king of heaven and of earth** and of the lower regions ... So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the pope ... The pope is at it were **God on earth**, sole sovereign of the faithful of Christ, **chief king of kings**, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom ..." (*Prompta Bibliotheca Canonica* [Roman Catholic Dictionary] vol. 4, pp. 438, 442, article "pope")

"All the names which are attributed to Christ in Scripture, implying His supremacy over the church, are also attributed to the Pope." (*On the Authority of Councils*, book 2, chapter 17)

"**The Pope and God are the same**, so he has all power in Heaven and earth." (Pope Pius V, quoted in Barclay, Chapter XXVII, p. 218, *Cities of God* by Petrus Bertanus)

"[The Pope is] forever a priest of the Most High **with power over the Almighty**. The Pope is not only the representative of Jesus Christ, but **he is Jesus Christ himself**, hidden under veil of flesh." (*The Catholic National*, July 1985)

6. “And shall wear out the saints of the Most High.” It is estimated that during the “Dark Ages” 50,000,000 - 70,000,000 people were put to death by the papal power. All because they did not fully bow to the papal authority! In his book, *Rise and Influence of the Spirit of Rationalism in Europe*, William Edward Lecky writes, “That the church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has competent knowledge of history” (p. 32).



7. “They shall be given into his hand until a time and times and the dividing of time.” The key to this time-prophecy is “Time” = 1 year; “Times” = 2 years; a “dividing (or half) of Time” = half a year. We thus have three and a half years. However, did you know that, in calculating the time prophecies in Scripture, you must use what’s called “the-year-for-a-day principle”? Countless teachers use this method today, as well as those in the past, even before the time of Yeshua, and it is the only way the time-prophecies make sense.

God used this year/day principle when dealing with His people in Ez. 4:6 and Num. 14:34. Yeshua even used this year/day principle when He told the Pharisees “Go ye, and tell that fox [King Herod], Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected [or, completed]” (Lk. 13:32). Yeshua had received word that king Herod was going to kill Him, but Yeshua said His ministry of casting out demons and healing people would continue for another three days. From that point on, Yeshua’s ministry lasted a full three years!

According to 30 days in a Hebrew month, there are 1,260 days in three and a half years, so the full reign of this power would last 1,260 years. Remember, this power was to rise into complete control sometime after the ten divisions (476 A.D.) and history tells us it did just that in the year 538 A.D.

“The legally recognized supremacy of the pope began in **538 AD** when there went into effect a decree of Emperor Justinian, making the bishop of Rome head over all the churches, the definer of doctrine and the

corrector of heretics [those who oppose their authority]. Vigilius ... ascended the papal chair (538 AD) under the military protection of Belisarius." (*History of the Christian Church*, vol. 3. p, 327)

Adding 1,260 years to 538 brings us to 1798 A.D. When John describes this power in Revelation chapter 13, he says it reigns for 42 months (Rev. 13:5). This again adds up to the same time period. When John mentions the end of this power's reign, he describes it as being a "deadly wound" which would later be "healed" (Rev. 13:3). It's amazing to learn that exactly in 1798 A.D. the papacy was considered to have been "dead" when Napoleon's chief of staff, Berthier, entered Rome and took the pope prisoner, all his property was sold, and the papal states were abolished and Rome was declared a republic.



"When, in 1797, Pope Pius VI. fell grievously ill Napoleon gave orders that in the event of his death no successor should be elected to his office, and the Papacy should be discontinued ... But the Pope recovered; the peace was soon broken; Berthier [General of the French Revolutionary forces and Napoleon's chief of staff] entered Rome on 10th February **1798**, and proclaimed a Republic. The aged Pontiff [pope] refused to violate his oath by recognizing it, and was hurried from prison to prison into France. Broken with fatigue and sorrows, he died ... [in] August 1799, in the French fortress of Valence, aged 82 years. No wonder that half of Europe thought Napoleon's veto would be obeyed, and that with the Pope **the Papacy was dead.**" (Joseph Rickaby, "*The Modern Papacy*," ; *Lectures on the History of Religions*, vol. 3, [Lecture 24, p.1] (*Catholic Truth Society*, 1910)

But remember, the deadly wound would be "healed." The first part of the healing process began in **1801** A.D. when an agreement was drawn up between Napoleon and the papacy. From there the papacy aimed to redeem its religious power while leaving its political power on the back burner. However, political power was given to the papacy on February 11, **1929** when Mussolini and Rome signed the *Lateran Peace Treaty*, which re-established the Vatican as a state under its own political power. At this time, the *San Francisco Chronicle* published an account of this peace treaty on the front page of its newspaper.

The heading read like this, "Mussolini and Gasparri Sign Historic Roman Pact ... **Heal Wound of Many Years.**" Unknowingly the newspaper used the exact wording found in the book of Revelation! In the newspaper article, the writer also used this wording by saying; "Cardinal Gasparri for Pope Pius XI and Premier Mussolini for King Victor Emmanuel III" signed their "autographs to the memorable document, **healing the wound ...**" (*San Francisco Chronicle*, Tuesday, Feb. 12, 1929, p. 1).

The papacy is gaining more and more power today as Jesuit Pope Francis continues to make headlines as he receives world-wide admiration for his talks of peace and climate change in order to push his Sunday-law agenda. "And through his policy he shall also cause craft [deceit] to prosper in his hand; and he shall magnify himself in his heart, and **by peace shall destroy many**" (Dan. 8:25).

In the 17th chapter of the book of Revelation, the prophet John sees a harlot woman riding upon the ten-horned beast. This represents an apostate mother-church system (she is called, "the mother of harlots") controlling the kingdoms of the earth. It is a man-made church and state religious/political system based in Rome. Take a close look at the colors John uses to describe this woman: "the woman was arrayed in **purple** and **scarlet** color, decked with **gold** and precious pearls" (Vs. 4). Did you know these three colors are mentioned together all throughout the book of Exodus to describe the garments of God's priests? (See, Ex. 28:5-6,8,15,33; 39:2-3,5,8).



However, there is one color missing that God's priests have, but this woman does not. It's the color **blue**. Why is this missing from the garment of the harlot? In Numbers 15, God tells His people to make tassels (*tzitzit*) and attach them to the four corners of their garments. Each of these tassels had to have at least one strand of **blue** (Vs. 38). Why blue? God declared, "... that you may look upon it [the blue tassel] and **remember all the Commandments of Yehovah** and do them, and that you may **not follow the harlotry** to which your own heart and your own eyes are inclined" (Vs. 39). Therefore, the missing

blue represents that this end-time worldwide mother church/state system (which has other harlot daughters/church systems) has forgotten (rejected) “the Commandments of Yehovah.”



“My people are destroyed for lack of the knowledge [of God and His character]: because you have rejected that knowledge, I will also reject you as being a priest for Me. Since you have forgotten [rejected] the Torah of your God, I will also forget your children [remove My protection].” (Hos. 4:6)

Pagan/Roman Influence:

- The very calendar we use today, with its pagan names for days (such as Sun’s-day, Moon’s-day, Thor’s-day).
- The months with their names of Roman Caesars (July/Julius; August/Augustus).
- The pagan festivals (Christmas, Lent/Easter, Valentine’s Day, Halloween etc.).
- The time of day from midnight to midnight (instead of the biblical day of sunset to sunset).

Listen to the following testimony of Yeshua:

“Do not think that I have come to abolish the Torah or the Prophets; I have not come to abolish them, but to fulfill them. For I tell you truly, until heaven and earth pass away, not a single jot, nor one tittle, will disappear from the Torah until everything is accomplished. So then, whoever sets aside one of the least of these Commands and teaches others to do likewise will be called least in the kingdom of heaven, but whoever practices and teaches them will be called great in the kingdom of heaven.” (Matt. 5:17-19)

Today many Christians are beginning to realize that Yeshua did not walk this earth with the purpose of doing away with the Torah nor to start a new religion called “Christianity” (Rom. 11:25; Mic. 4:1-2). Yes, He taught against the added traditions of the religious leaders, but never against any of God’s holy character

traits. Many, however, are confused as to what Yeshua means when He said He came to “fulfill” the Torah. They teach that He fulfilled it so we don’t have to thus putting an end to it. Yes, Romans 10:4 certainly says, “the Messiah is the **end** of the Law for righteousness to everyone who believes”, but the word τέλος (*end*) simply means “goal”; “purpose”; “end-objective” (see, Jas. 5:11, KJV; more on this later).

The Greek word for “fulfill” in Matthew 5:17 is πληρώω (*pleroo*). Paul uses this same word in Romans 15:19, which is translated “I have **fully preached** the gospel of Messiah.” This is exactly what Yeshua came to do— He came to fulfill (fully and correctly teach), through word and action, “the Torah and the Prophets” (see, Is. 42:21); just as He has also commissioned all of us to do (Matt. 5:19; 28:19-20)!

*Yeshua is the righteousness
(the standard) of the Torah,
and with Him (the Living-
Torah) dwelling in us, He
will continue being
Torah-observant through
us! (Rom. 8:4; Gal. 2:20;
Phil. 2:13)*

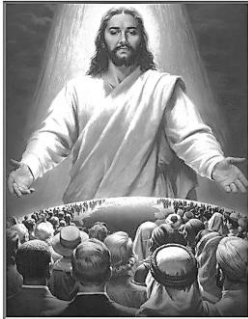
In Romans 13:8 Paul says, “... he that loves another has fulfilled the Torah.” He’s telling us that, by the indwelling of Yeshua’s Spirit, we can and will fulfill the Torah as well! He then goes on to list certain Commands concerning loving your neighbor straight from the Ten Commandments (Vs. 9) and then adds, “... love is the fulfilling of the Torah” (Vs. 10). When Yeshua was asked what the greatest Command in the Torah was, He answered:

“Love Yehovah your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest Command. And the second is like it: **‘Love your neighbor** as yourself.’ All the Torah and the Prophets hang [derive] from these two Commands.” (Matt. 22:37-40)

Yeshua is NOT making this up as the foundation of a new religion or denomination here. He is simply quoting and teaching what was already written in the Torah (see, Deut. 6:5; Lev. 19:18); for the Torah-life proves “*God is love!*” (1 Jn. 4:7-21). The first 4 instructions in the Ten Commandments outline how to

love Yehovah our God. The last 6 Commands outline how to love our fellow man. The rest of the Torah gives us all the details.

Remember, the New Testament assembly (aka "church") is simply a continuation of "the assembly [church] in the wilderness" during the time of Moses (Acts 7:38; see also, Acts 2:46-47). There is NOT a Law for Jews and another Law for Gentiles! God said...



"There is to be a **single standard for the whole assembly**, one Statute for you and the foreigner [Gentile] who lives [is grafted in] with you, a long lasting Statute throughout your generations. **You and the foreigner [Gentile] are the same before Yehovah**. There is to be **one Law [Torah]** and one Ordinance for you and for the foreigner [Gentile] who lives [is grafted in] with you." (Num. 15:15-16; see also, Ex. 12:49; Lev. 24:22; Eccl. 12:13-14; Rom. 11:11-27; Gal. 3:26-29; Eph. 4:4-6)

• Another Identity Swap

Just as many (within Ephraim) are confused as to who really is intending to do away with God's Torah/Law, many (within Judah) are also confused as to who would take away the blood sacrifices. The most common teaching is that there will be a third temple built in Jerusalem and, during a so-called future seven-year tribulation, the Antichrist will take away the sacrifices. So, the modern mainstream doctrine is: Christ would take away the Torah/Law and the Antichrist would take away the animal sacrifices. So far we have seen how untrue it is to even think Christ would take away the Torah, and saw that it was the Antichrist power. Could the same mistaken identity also affect our understanding of the animal sacrifices?

Scripture is absolutely clear that the old elementary teachings through the temple sacrifices are now "*dead works*" (Heb. 6:1; 9:1-15) because those insufficient temple sacrifices were a tutor bringing us to the complete and final all-sufficient offering of Yeshua (Jesus) the Messiah (Jn. 1:29; Gal. 3:24-25; Col. 3:1-11; Heb. 7:11-12,18,23-28; 1 Pet. 1:18-19).

The main section in Scripture where the confusion lies is found in Daniel chapter 9.

“Know, then, and understand: from the going forth of the command to restore and build Jerusalem until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction. And after sixty-two weeks the Messiah shall be cut off, but not for Himself: (and **the people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined). **And he shall confirm a covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease**, (and for the overspreading of abominations He shall make it [the city] desolate, even until the consummation, and that determined shall be poured upon the desolate).” (Dan. 9:24-27)

Most people see two princes in these passages.

- **Prince Number 1:** Messiah the Prince who will be cut off (crucified) after the seven weeks and sixty-two weeks (69 weeks).
- **Prince Number 2:** The prince who will come during the 70th week and destroy the city and sanctuary. He will confirm a covenant with many and cause the sacrifice and oblation to cease.

However, although on the surface it can be confusing, Daniel is actually saying “the Messiah the Prince” (Vs. 24) would “cause the sacrifice [slaughtering] and oblation to cease” (Vs. 27). He is the Prince mentioned throughout the chapter.

The Hebrew word used for the words “prince” and “ruler” in this prophecy is *nagid*. In verse 25, Daniel uses the word “Messiah” in connection with *nagid*—“Messiah the Prince [Messiah *nagid*].” In the first part of verse 26, Daniel only uses the word “Messiah.” In the second part of verse 26, Daniel only uses the word “prince [*nagid*].” What does this mean?

“This pattern suggests that all three references are to the same Messiah Prince designated by the first occurrence of this word pair in verse 25.” (William H. Shea, *Daniel 7-12*, p.75).

The prophecy also says, "Then He [the Messiah] *will confirm a covenant with many for one week*, and in the midst of the week He shall cause the sacrifice and oblation to cease" (vs. 29). The correct way to translate this is not "a covenant" but "*the covenant*," referring to God's everlasting covenant (see KJV), not "a covenant" that the antichrist makes between himself and Jews.

Yeshua would *confirm* (strengthen/renew) the covenant "with many." This is a Hebrew idiom meaning, "all those who are His." Concerning the Passover cup of redemption, Yeshua said, "for this is My blood of **the covenant**, which is poured out **for many** for the removal of sins" (Matt. 26:28). Paul wrote, "For just as through the disobedience of one man [Adam], **many** were made sinners, so also through the obedience of one Man [Yeshua], **many** will be set right forever" (Rom. 5:19). The phrase literally is, "the many" and again means all, or the totality of the lost or redeemed.

In the verse prior to this, Paul confirms this idea when he says, "So then, through the transgression of one [Adam], condemnation came to **all men**; likewise, through the righteousness of One [Yeshua] came righteousness of life to **all men**" (Rom. 5:18). Here's what we have:

- "Condemnation came to **all men**" = "**Many** were made sinners."
- "Righteousness of life to **all men**" = "**Many** will be set right forever."

"For I tell you that the Messiah became a servant of the circumcised [Jews] on behalf of God's truth in order to **confirm the promises given to our ancestors**, so that the Gentiles may glorify God for His mercy. As it is written, 'That is why I will praise You among the gentiles; I will sing praises to Your name.'" (Rom. 15:8-9)

Thus, this prophecy is all about Yeshua Messiah and *His* work. Let's not take it away from Yeshua and try to apply it to the antichrist!

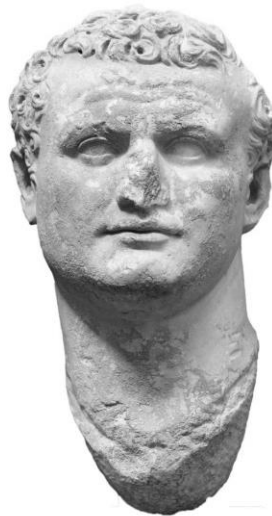
When Daniel says the city and the sanctuary would be destroyed, he prophesies the destruction of Jerusalem and its temple in 70 A.D. This is clear evidence that the Messiah would come before this time, as He would be "cut off" (killed) 40 years before its destruction. Yeshua even mentions this coming destruction when He said:

“When you shall see **the abomination of desolation, spoken of by Daniel the prophet** stand in the holy place [of the temple] ... Then let them which be in Judaea flee into the mountains ... But pray that your flight be not in the winter, neither on the Sabbath day.” (Matt. 24:16-20).

It’s interesting how Yeshua mentions to these Messianic Believers (Christians) to pray that this event wouldn’t happen in the winter nor on the Sabbath day. Why mention the Sabbath day if it was going to be done away with at the cross? He obviously still expected His followers to still be keeping the Sabbath 40 years later when this came to pass (70 A.D.)! Luke records Yeshua’s words this way:

“And when you shall see **Jerusalem compassed with armies**, then know that **the desolation** of it is near. Then let them which are in Judaea flee to the mountains ... For these are the days of vengeance, **that all things which are written may be fulfilled** ... for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be **led away captive into all nations**: and Jerusalem shall be trodden down of the Gentiles, **until the times of the Gentiles be fulfilled.**” (Lk. 21:20-24)

The Romans fulfilled this prophecy exactly the way Yeshua had said! In August of 66 A.D., Cestius attacked Jerusalem and, for some unknown reason withdrew his troops. Then in 67 and 68, Vespasian attacked and subdued the city of Galilee and Judea. However, due to the death of the Emperor Nero, he delayed the attack of Jerusalem. Because of this, the followers of Yeshua remembered His warning and migrated to a town in Perea called Pella (see, *Ecclesiastical History*, by Eusebius). Then in 70 A.D., Jerusalem and its temple were destroyed by Vespasian’s son Titus, and not one Christian died!



Jerusalem being compassed with armies is in fulfillment with Daniel’s words, “and the people of the Prince that shall come

shall destroy the city and the sanctuary ... And till the end of the war desolations are determined.” (Daniel 9:26). The people of the Prince here were the Jews, however, because of their rejection of Yeshua as the Messiah, their house was left unto them desolate (Matt. 23:37-38). They had willfully forfeited the divine protection from God—“O Israel, you have destroyed yourself” (Hosea 13:9). Yeshua explained all this in the parable of the wedding banquet (Matt. 22:1-14).

So, as you can see, they chose not to remain under God’s protection, therefore God let go, which permitted the Roman troops (army) to come and destroy the Jerusalem temple as a result of Judah being “cut off” as a nation (Rom. 11:17-23). Yeshua foretold of the destruction of the Jerusalem temple (Matt. 24:1-2) because they had rejected the head Cornerstone (Matt. 21:42-44)— the Messiah who came to “confirm the covenant with many for one week”; “and in the midst of the week He shall cause the sacrifice and the oblation” mindset “to cease” by His death. (See next page for the explanation of this).



“He [Yeshua] says, ‘You [Father] never wanted or took delight in sacrifices, offerings, burnt offerings, and sin offerings, which are offered according to the [Levitical] law.’ Then He says, ‘See, I [Yeshua] have come to do Your [the Father’s] will.’ **He** [Yeshua] **takes away the first** [the animal offerings] in order to establish the

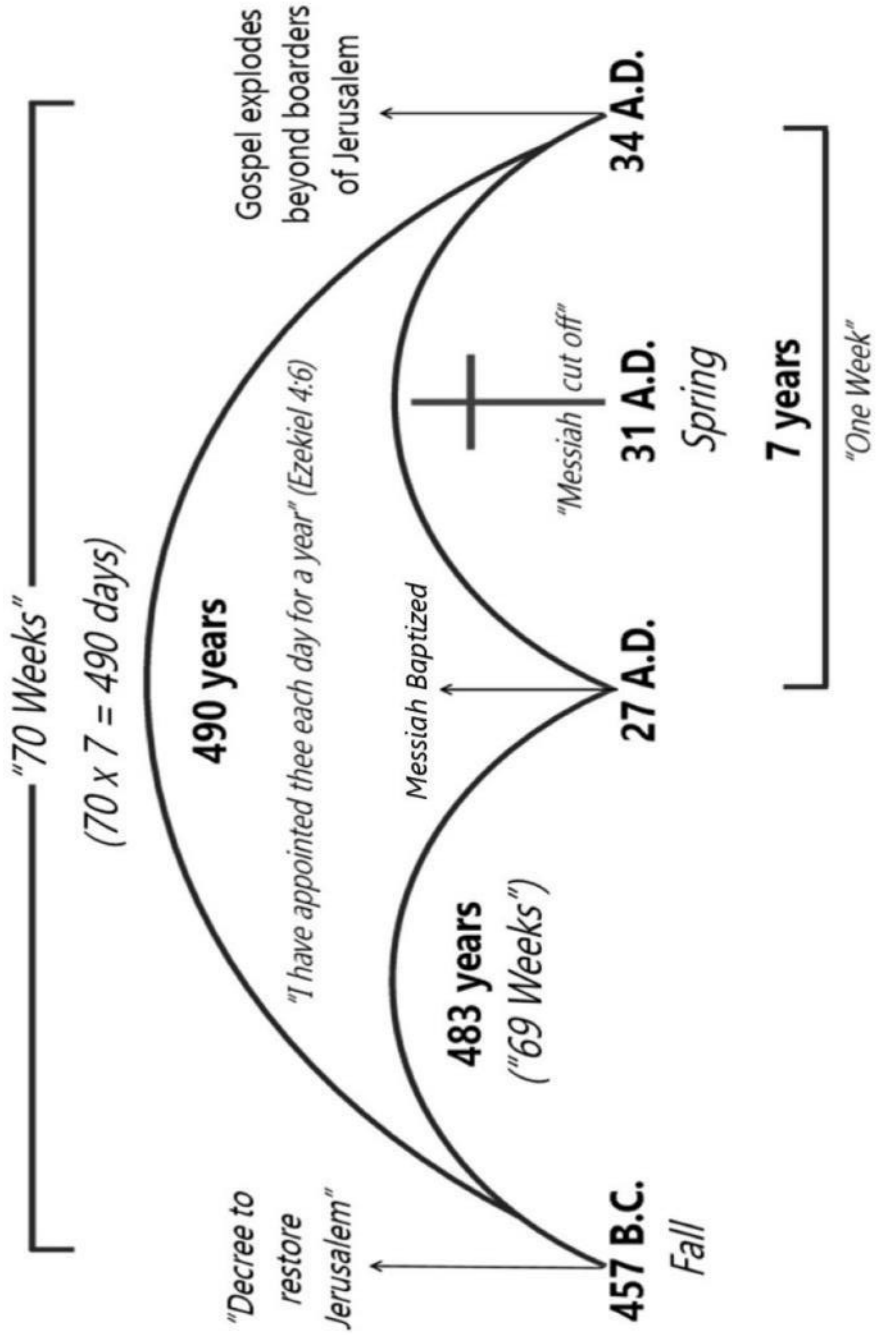
second [God’s will/true sanctification; 1 Thess. 4:3]. By God’s will we have been sanctified **ONCE AND FOR ALL** through the sacrifice of the body of Yeshua the Messiah ... For by a SINGLE OFFERING He has perfected for **ALL TIME** those who are being sanctified ... where there is forgiveness of these sins, **there is no longer any offering for sin.**” (Heb. 10:8-10,14,18)

“In the Midst of the Week”

According to the prophecy in Daniel 9:24-27, God gives Daniel’s people (Judah) a “seventy week” probationary period. We should calculate this time-prophecy the same way we did the 1,260-day period allotted to the reign of the “little horn” power in Daniel 7-8. Seventy weeks is 490 days, and calculating a day for a year, we see this period spans a full 490 years and no more. When does this time-period begin? The angel Gabriel told Daniel, “from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and sixty-two weeks” (Vs. 24). The period begins when the command was given to restore and to build Jerusalem. From that starting point, Gabriel tells Daniel that they would know who the Messiah is after “seven weeks and sixty-two weeks” (69 weeks). There are 483 days in 69 weeks, so the Messiah would begin His ministry upon the earth 483 years from the date when the command to restore and to build Jerusalem was given. Archaeology has shown that this date is set at 457 B.C. and is recorded in Ezra 7:11-26. If we calculate 483 years from 457 B.C., we get 27 A.D. (Remember that a calculator will add in a zero year, so if you use a calculator, you must add one year).

27 A.D. was the very year Yeshua was baptized in the Jordan River by John the Immerser/Baptist! How do we know this? Luke writes that John began his ministry in the 15th year of Tiberius Caesar (Lk. 3:1). Archaeology reveals that Tiberius became co-ruler of the provinces along with his father in 12 A.D. Since John began his ministry in the 15th year of Tiberius’ rule, we now need to add these 15 years to the date 12 A.D. This comes to the year 27 A.D., which is the very year the Messiah was anointed in the Jordan River! Then, right after John the Baptist dies, Yeshua proclaims, “The time is fulfilled, and the kingdom of God is at hand. Repent! and believe the gospel!” (Mk. 1:14-15; Gal. 4:4). Yeshua was proclaiming the fulfillment of Daniel’s prophecy and the beginning of His ministry as the Levitical priesthood of John began to decrease while the Melchizedek priesthood of Yeshua increased (Jn. 3:28,30).

Now remember, we have only covered 69 of the 70 weeks (or 483 years of the 490). What most modern teachers do now is they take the last week (the 70th week/the last 7 years) out from the prophecy, press pause, and stick the final week way off into the distant future saying the temple in Jerusalem will be rebuilt and the antichrist will put an end to the sacrifice and offering “in the midst of the week” or, “in the midst of the seven years.” However, as we have already seen, it’s the Messiah who does this by being “cut off” (murdered; Dan. 9:26) in the midst of these last seven years of the 490 (Vs. 27). Seven years from 27 A.D. brings us to 34 A.D. This places Yeshua’s death in 31 A.D. and the 70 weeks upon Daniel’s people comes to a close as the leaders act upon their final rejection of the Messiah by stoning Stephen to death (Acts 7) and the gospel begins to be proclaimed to the Gentiles by Paul exactly in 34 A.D. (Acts 13:46).



Furthering the biblical concept of God giving man over to their own self-destructive ways, we read that after God declares His Sabbaths as being a sign between He and His true people (Ez. 20:12,20), He says:

“I lifted up My hand unto them also in the wilderness, that I would scatter them among the nations, and disperse them through the countries; because they had not executed **My** ordinances, but had rejected **My** Statutes, and had profaned **My** Sabbaths, and their eyes were after their fathers’ idols. Wherefore **I gave them over to statutes that were NOT GOOD and ordinances whereby they should not live”** (Ez. 20:23-25)

Here, God mentions Statutes that are “good”, which are linked to “My Sabbaths.” He then mentions statutes that are “not good”, which are in contrast to His Sabbaths. The first mention of the word “Statutes”, Ezekiel uses the word *chuqqah*, which applies most often to the permanently binding Statutes of sanctification. The second use of the word “statutes” (the ones that are “not good”), Ezekiel uses the Hebrew word *choq*, which applies most often to the statutes of sacrifices and oblations.

Statute/Ordinance:

OT #2706; Choq, khome; from 2710; an enactment; hence an appointment (of time, space, quantity, labor or usage): - appointed, bound, commandments, convenient, custom, decree, ... set time, statute, task.

OT #2708; Chuqqah, khook-kaw; as the fem [feminine] of 2706, and means substantially the same: - appointed, custom, manner, ordinance, site.

“Not only do these two Hebrew words, *choq* and *chuqqah*, represent the two laws, sacrificial and moral, but these two words are gendered. Notice in the definition of OT #2708, it says, “feminine of OT #2706.” For 2708 to be the “feminine” part of #2706 the logical conclusion is #2706 is masculine ... Here we see a dual part in our covenant agreement hidden in definitions of Hebrew words. Christ our Bridegroom [masculine/the head] has fulfilled His part and the bride’s [feminine/the body/church’s] part is soon to be fulfilled [through her sanctification; Rev. 19:7-8].” (Pam Benton, *Diamonds in the Sand*, pp. 96,97).

Through the prophet Jeremiah, God said:

"Thus says Yehovah of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat flesh. **For I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices;** but this thing I commanded them, saying: 'Hearken unto My voice, and I will be your God, and you shall be My people; and walk in all the way that I command you, that it may be well with you.' But they hearkened not, nor inclined their ear, but walked in their **own counsels**, even in the stubbornness of their evil heart, and went backward and not forward." (Jer. 7:21-24)

When God says, "Add your burnt-offerings unto your sacrifices, and eat flesh", He's saying the same thing He did when the people craved flesh food in the wilderness and He sent them quail to eat until it made them sick and ran out their nostrils (Num. 11:4,31-35). God gave them this flesh food as a rebuke so they would repent and live. He gave it to them to expose their own selfish lusts:

"He stirred up the east wind in the heavens and drove the south wind by His might. He caused meat to rain on them like dust and winged birds as the sand of the sea. He caused these to fall in the middle of the camp and all around their tents. So they ate and were very satisfied, **because He gave them their own desire**." (Ps. 78:26-29)

Therefore, going back to Jeremiah 7, we see that God is not *commanding* them to add more burnt offerings and sacrifices and eat flesh, instead He is declaring His displeasure at their way of worship as we saw earlier through Isaiah 1:11-16. He is saying, "Go ahead and multiply your useless animal sacrifices. Eat their flesh until it comes out of your nostrils! You are no more righteous than your ancestors were."

"For I desire mercy, not sacrifice, and the knowledge of God rather than burnt offerings. But they, like Adam, have transgressed the covenant; there they were unfaithful to Me." (Hos. 6:6-7)

In the book of Hebrews, Paul is clear that, in the old administration, under the Levitical Priesthood and its services, they offered "both gifts and sacrifices that could not make him that did the service perfect, *as pertaining to the conscience*" (Heb. 9:9). These sacrifices were permitted, not to appease an angry God, but to prick the sinner's heart into experiencing that our sin kills the innocent along

with the guilty. These offerings “stood only in foods [βρώμα/*bróma*] and drinks [πόμα/*poma*] and different washings, and carnal [fleshly] ordinances, **IMPOSED ON THEM until the time of when things would be set right**” (Vs. 10).

All these temporary *ceremonial* rituals concerning clean and unclean (not the *moral* laws of health and cleanliness in Lev. 11 and 12) are superseded by the one-time washing of baptism through Messiah Yeshua. There is no more need to offer bloody sacrifices and to partake of various washings repeatedly. The Levitical administration has fulfilled its purpose and is superseded by the Melchizedek priesthood of which Yeshua has been High Priest ever since sin was conceived (Ps. 110:4; Heb. 5:9-10).

“But when the Messiah came as a High Priest of the good things that have come, He went through the greater and more perfect tent [heavenly temple] that was not made by human hands and that is not a part of this creation. Not with the blood of goats and calves, but with **His own blood** He went into the Holy Place [heavenly temple] once for all and secured our eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkled on those who are unclean purifies them physically, **how much more will the blood of the Messiah, who through the eternal Spirit offered Himself unblemished to God, cleanse our consciences [prick our hearts] from dead works so that we may serve the living God!** This is why the Messiah is the mediator of a New Covenant; so that those who are called may receive the eternal inheritance promised them, since a death has occurred that redeems them from the offenses committed under the first covenant.” (Heb. 9:11-15)



• **What About Antiochus Epiphanies and the Abomination of Desolation?**

Most Bible commentators today say that the little horn power represents Antiochus Epiphanies who desecrated the temple by sacrificing a pig on the altar. Since this prophecy of desecrating the temple is connected to “the abomination of desolation” found in Daniel 9:26, 27; 11:31; 12:11, they come to this conclusion by reading the Apocryphal book of 1 Maccabees. The book states that in the year 164 B.C., Judas Maccabeus purified the temple after it had been defiled by Antiochus Epiphanes. In chapter 1, it says:

"Now the fifteenth day of the month Casleu [Kislev, late November - late December], in the hundred forty and fifth year, **they set up the abomination of desolation upon the altar**, and builded idol altars throughout the cities of Judah on every side." (1 Macc. 1:54)

What did Antiochus Epiphanes do?



1. He introduced a false god to worship. He set up an altar to Zeus in the Second temple in Jerusalem.
2. He killed over eighty thousand men, women, and children and sold forty thousand into slavery.
3. Mingled truth with error. He sacrificed swine (which is an unclean creature, Leviticus 11:7) on the altar of burnt offerings within the temple grounds around the year 167 B.C.
4. He also outlawed Judaism including the Feast Days and the weekly Sabbath.

Although Judas calls this "the abomination of desolation", it is not only meant for his time. In fact, the cleansing of the sanctuary mentioned in Daniel 8:14 is most often attributed to the time when Judas purified the temple on December 25, 164 B.C. However, when Daniel asked the angel Gabriel about this cleansing, Gabriel said, "Understand, O son of man: for at **the time of the end** shall be the vision" (Daniel 8:17). Clearly, 164 B.C. could not be "the time of the end." (We will come back to this "time of the end" later).

Remember, we have already seen that Yeshua applies "the abomination of desolation" to a *future event* from His time:

"When you shall see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place ... Then let them which be in Judaea flee into the mountains." (Matt. 24:15, 16)

Yeshua also said, "And when you shall see Jerusalem compassed with armies,

then know that the desolation thereof is nigh" (Luke 21:20). Here, Yeshua is referring to the destruction of Jerusalem in 70 A.D. by Titus. Judas Maccabeus even says something similar to what Yeshua said back in his day when he wrote:

"Also that they had pulled down **the abomination**, which he had set up upon the altar in Jerusalem, and that **they had compassed about the sanctuary with high walls**, as before, and his city Bethsura."
(1 Macc. 6:7)

The sequence of events found in the prophecy of Daniel 8 clearly point to the little horn as being Rome in both of its phases— pagan and papal.

- First, Daniel sees a ram with two horns become "great", which the angel Gabriel tells him represents the kingdom of Medo-Persia (Vss. 3-4; 20).
- Next, Daniel sees a goat with one huge horn become "very great" after conquering the ram, which Gabriel tells him represents the kingdom of Greece and the huge horn represents the first king (Vss. 5-8; 21).

This first king is none other than Alexander the Great. In verse 8, this horn (king) is broken (dies) and his kingdom is divided among four other leaders. These would be Alexander's four leading generals who took control of these nations: Cassander (west), Lysimachus (north), Seleucus (east), Ptolemy (south).

The angel Gabriel tells Daniel, "out of one of them came forth a little horn" (Verse 9). Many commentators believe the phrase "out of one of them" means the little horn was to rise out of one of the four divisions of Greece. One of those rulers, or kingdoms, was the Seleucid Dynasty from which Antiochus Epiphanes arose. However, the angel Gabriel told Daniel that the "little horn" would rise "in the latter time of their kingdom" (Dan. 8:21-23). The Seleucid Dynasty consisted of more than twenty kings who ruled from 311 to 65 B.C. Antiochus was eighth which is far from reigning in the "latter time" of their kingdom.

Furthermore, the little horn rises among and after the other ten horns upon the fourth beast which we know is Rome. Rome was divided into exactly ten nations no sooner than 476 A.D. How could Antiochus Epiphanes fulfil this prophecy if

he lived and died well before 476? When Gabriel said the little horn would rise “out of one of them”, he was simply referring to the last thing he mentioned:

“Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward **the four winds of heaven**. And out of **one of them** came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land.” (Dan. 8:8-9)

The little horn would not rise from one of the four divisions of Greece, but from one of the “four winds.” Since the little horn’s progress was toward the south, east and the Glorious Land (Judea), we know it rose from the *west*.

“The little horn waxed great toward the south. This was true of Rome. Egypt was made a province of the Roman Empire in 30 B.C., and continued such for centuries. The little horn waxed great toward the east. This also was true of Rome. She conquered Syria in 65 B.C., and made it a province. The little horn waxed great toward the pleasant land. So did Rome. Judea is called ‘the pleasant land’ in many Scriptures. The Romans made it a province of their empire in 63 B.C., and eventually destroyed the city and the temple, and scattered the Jews throughout the earth.” (Uriah Smith, *Daniel and the Revelation*, p. 159)

“Persia was called ‘great,’ [Daniel 8:4]. Grecia was called ‘very great’ [Verse 8], now this power which surpasses them all, is called ‘exceeding great’ [Verse 9] ... Rome conquered Macedonia, thus taking over one of the four ‘horns’ of Grecia. Rome then grew into its destiny, and moved on to world conquest. After 168 B.C., Rome became recognized as the new world empire. No king of Macedonia could be called this ‘little horn,’ for none of them was ‘exceeding great.’ **The strongest of them, Antiochus Epiphanes, was forced to leave Egypt at the rude command of the Romans. Does not the stronger drive out the weaker?** The Romans were therefore the ‘exceeding great’ power ... This is important to realize, for some people oppose this prophecy by saying Antiochus Epiphanes was the ‘little horn,’ thus throwing the book of Daniel into confusion (as many people mistakenly think it is).” (Robert J. Weiland, *The Gospel in Daniel*, pp. 108-109)

After Titus destroyed the temple in 70 A.D., Hadrian became Caesar in 117–138 A.D. Hadrian became a mirror image to Antiochus.

1. Hadrian set up a temple to the Greek god Jupiter on the Temple Mount and made Jerusalem the capitol city of the Roman world.
2. He killed about 600,000 Jews.
3. He sacrificed swine on the altar to Jupiter.
4. He outlawed Judaism including the Feast Days and the weekly Sabbath.



As we can see, “the abomination of Desolation” is *not* a one-time event. It has been going on since the inception of sin in the very mind of Satan whose goal is to warp our understanding of the one true God.

As time passed, the following *Profession of Faith* was drawn up from the Church of Constantinople in the year 325 A.D. under the Roman Emperor Constantine:

“I renounce all customs, rites, legalisms, unleavened breads & sacrifices of lambs of the Hebrews, and all other feasts of the Hebrews, sacrifices, prayers, aspersions, purifications, sanctifications and propitiations and fasts, and new moons, and Sabbaths, and superstitions, and hymns and chants and observances and Synagogues, and the food and drink of the Hebrews; in one word, I renounce everything Jewish, every law, rite and custom ...” (Cited in: *The Conflict Of The Church And The Synagogue*, pp. 397-398, by James Parks).

Do you really think this is what Paul, being a Jew, had in mind when he wrote Colossians 2:14-17? Hardly!

• **Taking Away the Daily ... *Sacrifice?***

In Daniel chapter 8, the KJV says the “little horn” power “magnified himself even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down” (Vs. 11). Most commentators interpret this passage to mean that it is the little horn power who would “take away” the “daily sacrifice” thus “proving” that it was not Yeshua who did this.

However, please take note that in the KJV, the word "sacrifice" here is in italics showing that this word is *not* in the original. Most other versions do not even italicize it, which causes even more confusion. The phrase actually says, "and by him The Daily was taken away." In the original Hebrew, the term "The Daily" is תִּדְרֵךְ (*ha tamid*). This word means "The Continual." It is used as a *noun* and not a verb. When Daniel says, "taken away" he uses the Hebrew word רוּמַם (*ruwm*). This word means, "to exalt," "to go on high," or "to lift up." In fact, every use of this word in Scripture has this meaning in its context.

- In Daniel 4:37 *ruwm* is translated as "extol" in the KJV meaning, "exalt." *The Jubilee Bible* says, "build up." *The Contemporary English Version* says, "honor."
- In Daniel 5:19, *ruwm* is translated as "set up" in the KJV meaning, "exalt." *The Scriptures Bible* (1998) says, "raised up."
- In Daniel 5:23, *ruwm* is translated as "lifted up" in the KJV and most other versions.
- In Daniel 11:36, *ruwm* is translated as "exalt" in the KJV and most other versions as well.

If Daniel used the word *ruwm* to mean "exalt," or "lift up" all throughout his book, why would he change the meaning to "take away" in chapter 8:11-12? It should be used in the sense of "taken up", as in "incorporated", not "taken away" as in "abolished."

So, here's what we have:

"Yea, he [Rome/the little horn] magnified himself even to the Prince [Yeshua] of the host [church], and by him [the little horn] The Daily [The Continual] was taken up [exalted/incorporated], and the place of his sanctuary was cast down."

Therefore, whatever this "Daily" is, it is "exalted" or "taken up" or "incorporated" by Rome. The "place of his sanctuary" is referring to the sanctuary (worship center/headquarters) of the little horn (Rome). "... by him [the little horn] The Daily was taken up [exalted], and the place of his [the little horn's] sanctuary was cast down." The Hebrew word for "sanctuary" here is מִקְדָּשׁ (*miqdash*)

which can refer to any type of sacred place, whether for God or pagan gods. In this case, it is for the worship of pagan gods. In Ezekiel 28:18, *miqdash* is used to refer to Satan's "sanctuaries": "You have defiled your sanctuaries [*miqdash*] by the multitude of your iniquities ..." The Hebrew word *שִׁדְדֵי* (*qodesh*) however, always refers to God's sanctuary. In the beginning, the headquarters was at the city of Rome, but the seat of government was removed (cast down/replaced) by Constantine to Constantinople.

Daniel 8:12 in the KJV says, "And an host was given him against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." Again, the word "sacrifice" is not in the original. The "host" is simply a group of people that would join the little horn "against The Daily." The Hebrew word "against" here is *al*, which means, "above," "in charge of," "beside," "among," "joined with," or, "touching." The phrase, "The Daily by reason of transgression" is *ha tamid be pesha*. The Hebrew word *be* here is not "by" but "in." The phrase literally says, "The Continual in transgression." Therefore, "The Daily" is in connection with (or, at-one-with) "transgression." If you really need to put a word after "The Daily", it would be "transgressions" or, "desolations"— not "sacrifice."

So, here's what we have so far:

"Yea, he [the little horn] magnified himself even to [opposed to] the Prince [Yeshua] of the host, and by him [the little horn] The Daily [The Continual] was taken up [exalted] ... and an host [people] was given him [joined with the little horn] in charge over The Daily [The Continual] in transgression."

It was because of this army (the host), who joined with the little horn power "in transgression," that "The Daily" was exalted or taken up. In other words, because of the continual transgression against God's truth (His character/Torah etc.), "The Daily" was taken up (or, incorporated) by the little horn and those who joined with him (whether knowingly or unknowingly).

When Daniel was a captive in Babylon (later Medo-Persia), the concern of God's people was, "How long shall be the vision concerning The Continual, and the transgression of desolation, to give both the sanctuary and the host to be

trampled underfoot?" (Dan. 8:13). This same terminology is used elsewhere in Scripture at times when God's people were held captive by pagan nations. Notice the following perfect parallel:

"Oh God, why have You cast us off forever? Why does Your anger smoke against the sheep of Your pasture? ... Lift up Your feet unto the **perpetual** [*tamid* = *continual*] **desolations**; even all that the enemy has done wickedly in the sanctuary ... They have cast fire into Your sanctuary, they have defiled ... the dwelling place of Your name [character] to the ground ... O God, how long shall the adversary reproach? Shall the enemy blaspheme Your name [character] forever?" (Ps. 74:1,3,7,10)

It was the "continual desolations" (the profaning of His name/character) that defiled Yehovah's sanctuary. The question, "how long?" was a question throughout Scripture in times of exile in pagan nations (Ps. 79:5, 80:4; Zech. 1:12). The word *tamid* (continual) is also present during these times of exiles in pagan nations (Is. 52:5).

The only place in the entire Scriptures where the word *tamid* is used with a definite article ("the", or, "*ha*") is in the book of Daniel (*ha tamid*— "The Daily" or, "The Continual"). This title (*ha tamid*), in Daniel chapter 8, is used in reference to all the other times that we have seen *tamid* (continual) used for the "continual desolations" of **paganism** that suppressed God's people all throughout history. Thus "the little horn" which rises from ROME, and becomes involved with religious activities, would "take up" (exalt, or, incorporate) the "continual desolations" of PAGAN SUN-WORSHIP, which were handed down from Babylon, to Medo-Persia, to Greece, and then to Rome, and amalgamate it with Christianity! Yes, the abomination of desolation!

"Indeed we shall find, that when **Christianity** became the established religion of the Roman Empire and **took the place of paganism that it assumed in great degree the forms and titles of paganism** and participated in no small measure of its spirit. **Christianity as it existed in the Dark Ages, might be termed, without much impropriety of language, 'Baptized Paganism.'**" (*Wharey's Church History, page 24*)

When translators insert the word *sacrifice* into the text, it throws the whole warning out of whack. False theories have been formulated, such as the belief

that the antichrist power will be an end-time world-leader who will sign a decree (a covenant) with the Jews allowing them to rebuild their temple, only to take away the daily sacrifices in the midst of this seven-year peace treaty. This takes the focus off the real issues at stake. Why would an antichrist power ever take away animal sacrifices when God never desired nor required these sacrifices in order for Him to forgive us in the first place (Ps. 40:6)?

God instituted animal sacrifices to reveal to us how depraved we are in our thinking, and to reveal our false understanding of justice, which stems from the pagan system of penal atonement. An antichrist system would never take this away. Thus, we are to understand that the term "The Daily" refers to *Paganism* and its appeasement system of sacrifices, and that the term "transgression of desolation" refers to the *papal appeasement system* which has carried over into the Protestant mindset and theology. This type of worship has been a continual or daily sorrow for God. Satan perverted the most precious truths designed to be taught in the sacrifice and caused men to seek to appease God.

"What the text [in Daniel 8:11] is actually saying is that the papal power took up the principles of Paganism while at the same time removing the pagan framework and replacing it with a Christian one. The important point here is that the appeasement of the gods in the pagan system was lifted up and transformed into Roman Christianity and continued. Therefore, the two powers, pagan and papal Rome, continue the same principle of appeasement through sacrifices." (Adrian Ebens, *At-One-Ment*, pp. 129-130)

"The oracles of God foretold the rising of an Antichrist in the Christian Church: and in the Pope of Rome, all the characteristics of that Antichrist are so marvelously answered that if any who read the Scriptures do not see it, there is a marvelous blindness upon them."
(Cotton Mather, *The Fall of Babylon*, quoted from, *The Prophetic Faith of Our Fathers*, Vol. 3, p. 113)



The True Temple of God

The bottom line here is found in the writings of Paul who said, "Do you not know that **you yourselves are God's temple**, and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him; for God's temple is holy, and **you are that temple**" (1 Cor. 3:16-17). You see, Paul knew the prophecy of Zechariah which said:

"Behold, a Man whose name is the Branch [another name for the Messiah], He will branch out from His place and build the temple of Jehovah. Yes, **He will build the temple of Jehovah**; He will be clothed in splendor and will sit on His throne and rule. There will also be a Priest on His throne, and the counsel of peace will be between them Both" (Zech. 6:12-13)

Paul knew that Yeshua would build His temple; and we, His people, are that temple! And please keep in mind, Paul makes it absolutely clear that this temple, which we are, is the temple prophesied by the prophets: "For we are the temple of the living God, **just as God said**: 'I will live and walk among them. I will be their God, and they will be My people'" (2 Cor. 6:16). He is quoting from Leviticus 26:11-12 and Ezekiel 37:26-27. Yes! We are Ezekiel's prophesied temple!

Peter taught the same:



"As you come to Him [Yeshua], the Living Stone, rejected by men but chosen and precious in God's sight, you also, like living stones, **are being built into a spiritual house** to be a **holy priesthood, offering spiritual sacrifices acceptable to God** through Messiah Yeshua ... You are a chosen people, a royal priesthood, a holy nation, a people to be His very own and to proclaim the wonderful deeds of the One who called you out of darkness into His marvelous light. Once you were not a people, but now you are the people of God. Once you had not received mercy, but now you have received mercy." (1 Pet. 2:4-5, 9-10)

The Psalmist describes these “spiritual sacrifices”:

“Deliver me from **the guilt of shedding blood**, God, God of my salvation. Then my tongue will sing about Your righteousness. Master, open my lips, and my mouth will declare Your praise. Indeed, You do not delight in sacrifices, or I would give them, nor do You desire burnt offerings. **True sacrifice to God is a broken spirit. A broken and chastened heart**, God, You will not despise.” (Ps. 51:14-17; see also, Rom. 12:1-2)

The Psalmist then makes the symbolic connection between the shadowy figure of the “burnt offering and whole burnt offering” with “the sacrifices of righteousness” (Vs. 19). During the old administration, the people were to bring their sacrifices and offerings to the temple in Jerusalem. Malachi and Yeshua, however, prophesied of a time when this will not need to be:

Malachi 1:5,11:

“Your own eyes will see this, and you will say, ‘Great is Yehovah even **beyond the borders of Israel!** ... Even so, from where the sun rises to where it sets My name will be great among the **Gentiles**. Incense will be offered unto My name **everywhere**, along with a pure offering because My name will be great among the Gentiles,’ says Yehovah of the Heavenly Armies.”



John 4:21,23-24:

“Yeshua said unto her, ‘Woman, believe Me, the hour is coming, when you shall neither in this mountain, **nor yet at Jerusalem**, worship the Father ... for salvation is of the **Jews** [in that they have ‘the Oracles of God’, Rom. 3:1-2] ... But the hour is coming, and now is, when **the true worshippers shall worship the Father in spirit and in truth:** for the Father seeks such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth.”

Paul echoes this by saying:

"For you have not come unto the mount that can be touched ... But you have come unto **Mount Zion**, and unto the city of the living God, **the heavenly Jerusalem** ... and to the company and assembly of the firstborn [all those who have been born again from all ages of earth's history], which are written in heaven ... To Yeshua, the Mediator of the New Covenant ..." (Heb. 12:18,22-24; Cf. Mic. 4:1-2)

You see, those of us who "keep the Commandments of God and have the testimony of Yeshua Messiah" are the temple in this "heavenly Jerusalem." The prophet Amos and the apostle James bear witness to this truth as well:

Amos 9:11-12:

"In that day I [God] will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen [Gentiles], **which are called by My name,**' says Yehovah that does this."



Acts 15:13-17:



"Men and brethren, hearken unto me [James]: Simon Peter has declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, 'After this I will return, and will **build again the tabernacle of David, which is fallen down;** and I will **build again the ruins** thereof, and I will set it up: That the residue of men might seek after Yehovah, and all the Gentiles, upon whom My name is called, says Yehovah, who does all these things.'"

*Are we beginning to finally see why Yeshua said
He came to fulfill, not only the Torah,
but also the prophets?*

“So then, remember that at one time you Gentiles by birth were called ‘the uncircumcised’ by those who called themselves ‘the circumcised’ [Jews]. They [Jews] underwent physical circumcision done by human hands. At that time you [Gentiles] were without the Messiah, excluded from citizenship in Israel, and strangers to the covenants of promise. You had no hope and were in the world without God. But now, in union with the Messiah Yeshua, you [Gentiles] who once were far away have been brought near by the blood of the Messiah. For it is He [Messiah] who is our peace ... For through Him [Messiah], both of us [Jews and Gentiles] have access to the Father by one Spirit. That is why you are no longer strangers and foreigners but fellow citizens [one church] with the saints and members of God’s household, having been **built on the foundation of the apostles and prophets, the Messiah Yeshua Himself being the Chief Cornerstone**. In union with Him **the whole building** is joined together and **rises into a holy sanctuary for Yehovah**. You, too, are being built in Him, along with the others, into **a place for God’s Spirit [selfless life] to dwell.**” (Eph. 2:11-14; 18-22; see also, Is. 11:10-13)

Earlier we learned how Zechariah referred to the coming Messiah as “the Branch.” The Hebrew word here is נְטֵמָךְ (*tsemak*). Isaiah also prophesied of the Messiah as being the Branch. Although he uses the same Hebrew word throughout his writings, he uses another word, נֶצֶר (*netzer*), when he wrote the following:

“And there shall come forth a rod out of the stem of Jesse, and a **Branch [netzer]** shall grow out of his roots; And the Spirit of Yehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of Yehovah.” (Is. 11:1-2)

We have also seen how Zechariah, prophesying of this Branch, said, “He will **branch out** from His place and **build the temple of Yehovah.**” Therefore, this Branch, the *Tsemak/Netzer* will “branch out” unto a living temple. After Peter made the declaration that Yeshua was “the Messiah, the Son of the living God”, Yeshua told him, “I tell you that you are Peter [*petros*, a rolling stone], and it is on this rock [*petra*, immovable stone] that **I will build My congregation**, and the gates of hell will not conquer it” (Matt. 16:18). Yeshua was not to build His congregation (His temple/church) upon the rolling stone of Peter, but upon *Himself*, the immovable Rock— “The Messiah, the Son of the living God”! (See also, Ps. 31:1-5; 1 Cor. 10:1-4).

It's no wonder why, when the chief priests falsely accused Paul of teaching against the Torah and against the temple in Jerusalem, they said, "For we have found this man a perfect pest and an agitator among all Jews throughout the world. He is a ringleader in the **sect of the Nazarenes [Netzerim]**" (Acts 24:5). This is also where we get the word "Nazareth." The Messiah, the *Netzer*, had branched out, building His temple of *Netzerim*. Yes, the followers of the Messiah (both Jews and Gentiles) called themselves *Netzerim*, but to those on the outside, in the city of Antioch, they were called *Christians* (Acts 11:26).

In the 4th century A.D., church historian Epiphanius writes about the sect of the "Nazarenes" (Netzerim), "when the disciples were living in Pella, having left the city [Jerusalem] according to Christ's word [Lk. 21:20-24] and migrated to the mountains because of its imminent siege" (*Adversus haereses*, p. 42). Epiphanius describes this sect of the Netzerim by saying, "They believe in the resurrection of the dead and that the universe was created by God. They preach that God is one and that Jesus Christ is His Son. They are very learned in the Hebrew language ... they fulfill till now Jewish rites as the circumcision, the Sabbath and others." (p. 41).

Therefore, since Paul was the "ringleader in the sect of the Netzerim", no one can rightfully say that he taught against God's Torah because, even in the 4th century A.D., this sect was still observing "circumcision, the Sabbath" and other "rites" erroneously claimed to be "Jewish."

This temple of believers, which the Messiah is building, is the very temple Paul speaks of when he warns:

"Let no man deceive you by any means: for that day [the 2nd coming of Yeshua] shall not come, except there come a falling away [an apostasy] first, and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshipped; so that **he as God sits in the temple of God**, showing himself that he is God." (2 Thess. 2:3-4)

Many people today teach the modern doctrine of a so-called secret rapture when the people of God will all of a sudden disappear and go to heaven

leaving the wicked behind to be evangelized by converted Jews. At this time, the Antichrist power will enter into a newly built temple in Jerusalem claiming to be God. However, as we have seen from page 50, this false doctrine was originated by two Roman Catholic Jesuits who were assigned the task to steer the Protestants away from teaching that the Roman papacy is the beast power who has infiltrated God's temple (His true people) in order to cause confusion of God's character and truth.

There is work going on today to build a temple in Jerusalem. All the pieces of furniture are ready. They have even started breeding a very rare Red Heifer for sacrifices. This should raise multiple red flags! On Monday Dec. 10, 2018, an altar was dedicated in anticipation of this temple and sacrifices to be restored. However, in Hebrews 13:10-15, Paul is clear that none of this is of God's will:



“We have an altar [Yeshua], and those who serve in the tent [keeping the Levitical law/rejecting Yeshua’s sacrifice] have no more a right to eat at it [as they used to; Lev. 2:10; 6:25-26; Num.18:9]. For the bodies of animals, whose blood is taken into the sanctuary by the high priest as an offering for sin, are burned outside the camp [Lev. 4:21]. **That is why Yeshua, in order to sanctify the people by His own blood, also suffered outside the city gate. Therefore **GO TO HIM** outside the camp [eating of the ‘spiritual meat’ of Messiah; 1 Cor. 10:3] and endure the insults He endured. For here [Jerusalem] **we have no permanent city** but are **looking for the one that is coming**. Therefore, through Him **let us always bring God a sacrifice of praise** [not an animal offering], that is, **the fruit of our lips that confess His name [character].”****

Referring to Abraham, Paul wrote:

“By faith he made his home in the promised land like a stranger, living in tents, as did Isaac and Jacob, who also inherited the same promise, **because he was waiting for the city with permanent foundations, whose architect and builder is God** ... For the promise that he should be the **heir of the world** was not to Abraham or to his seed through the Law, but through the righteousness of faith. (Heb. 11:9-10; Rom. 4:13)

The prophet John foresaw a New Jerusalem:

“Then I saw a new heaven and a new earth, for the first heaven and earth had passed away, and the sea was no more. **I saw the holy city, the New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband [Yeshua].” (Rev. 21:1-2)**

Although we should not believe in replacement theology (i.e., that Gentile believers have replaced the Jews as being God’s chosen), the teaching that God is showing favor to His true people of Israel by them becoming a state and declaring their independence on May 14, 1948, is a deception!



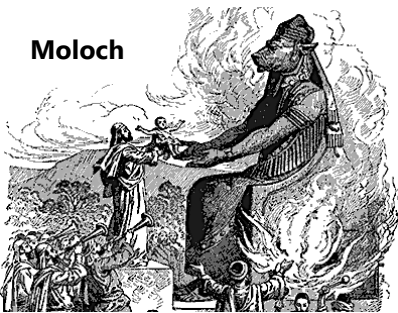
Symbol in Masonic Lodge
(Esoteric Kabbalah Worship)



Kabbalah: The ancient Jewish tradition of mystical interpretation of the Bible, first transmitted orally and using esoteric methods (including ciphers). It reached the height of its influence in the later Middle Ages.



Israeli Flag



Moloch

“Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, ‘O you **house of Israel**, have you offered to Me slain beasts and sacrifices by the space of forty years in the wilderness? Yes, you took up the tabernacle of **Moloch**, and **THE STAR of your god Remphan**, and symbols

which you made to worship them: and I will carry you away beyond Babylon.” (Acts 7:42-43)

Many are looking for a literal fulfillment of the temple envisioned by the prophet Ezekiel. And because Ezekiel mentions there will be animal sacrifices at this temple, many believe the Messiah will reinstate animal sacrifices again during His Millennial reign. This is obviously a misinterpretation of Ezekiel. We have already seen that the New Testament writers refer to the Old Testament prophecies concerning the temple and apply them to the church of Israel, made up of both Jews and Gentiles, with *Yeshua the Messiah* as the chief cornerstone.

To the unbelieving Jews, Yeshua said, "Destroy this temple, and I will raise it again in three days" (John 2:19). However, "the Jews replied, 'It has taken forty-six years to build this temple, and You are going to raise it in three days?" (Vs. 20).

"The Most High does not dwell in temples made with hands."

(Acts 7:48)

The apostle John then reveals to us that

the Jews had misunderstood Yeshua. While they were thinking of a literal temple, "**the temple He had spoken of was His body**. After He was raised from the dead, His disciples recalled what He had said. They believed the Scripture and the words Yeshua had spoken" (Verses 21-22).

"They believed the Scripture"? Yes, everything the prophets spoke of the temple. After all, the glory of Yehovah never did enter the second temple as it did Solomon's temple (2 Chron. 7:1) but will again enter the temple that Ezekiel prophesied about (Ez. 43:17). John saw this in vision:

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, 'Come here, I will show you the bride, the Lamb's [Yeshua's] wife. And he carried me away in the spirit to a great and high mountain, and he showed me **that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God ... I did not see a temple in the city, because **Yehovah God Almighty and the Lamb are its temple.**" (Rev. 21:9-11,22)**

Yes, the glory (selfless character) of Yehovah IN His people!

Ezekiel's Temple

"Then the man [angel] brought me back to the entrance of **the temple**, and I saw **water flowing from under the threshold of the temple** toward the east (for the temple faced east). The water was coming down from under the south side of the temple, south of the altar ... Along both banks of the river, **fruit trees** of all kinds will grow. Their leaves will not wither, and their fruit will not fail. **Each month they will bear fruit**, because the water from the sanctuary flows to them. Their fruit will be used for food and their **leaves for healing.**"
(Ez. 47:1,12)

*"Sacrifice and offering
You did not desire
...Burnt offering and
sin offering You did
not require."
(Ps. 40:6)*

Revelation, Yeshua is referred to as "the Lamb that had been slaughtered" (see Rev. 5:6). He is our "burnt offering" for a "sin offering" who was offered "once and for all"— not to appease or satisfy *God's* justice, but to appease and satisfy *our* justice— our faulty idea of atonement.

John's Vision of the Throne

"Then he [the angel] showed me the **river of the water of life**, as clear as crystal. It was **flowing from the throne of God and the Lamb [the Temple]**. Between the city street and the river, **the tree of life** was visible from each side. **It produced twelve kinds of fruit, each month** having its own fruit. **The leaves of the tree are for the healing of the nations.**"
(Rev. 22:1-2)

Please keep in mind John is seeing these things after the "new heaven and the new earth, for the first heaven and the first earth had passed away" (Rev. 21:1-3).

And please take notice that in Ezekiel chapter 43, he mentions "burnt offering" three times (Vss. 18,24,27); and "sin offering" four times (Vss. 19,21,22,25). Why would Yeshua reinstitute these offerings when Paul, under the inspiration of the Holy Spirit, quotes Yeshua saying, "In burnt offerings and sacrifices for sin *You [God] have no pleasure*" and, because of Yeshua's death, "there is no more offering for sin" (Heb. 10:6,18)? This is why, all throughout the book of

The Battle of Armageddon

Remember, Paul foretold that the “man of sin” (Antichrist power) “sits in the temple of God, showing himself that he is God” (2 Thess. 2:3-4). When Satan first rebelled in heaven, he said:

“I’ll ascend to heaven, above the stars of God. I’ll erect my throne; **I’ll sit on the Mount of Assembly in the sides of the north**; I’ll ascend above the tops of the clouds; **I’ll make myself like the Most High.**” (Is. 14:12-14).

It is clear that “the temple of God” and the “Mount of Assembly” are synonymous. The “Mount of the Assembly” is said to be situated in “the north.” Isaiah 48:2 says, “Beautiful for situation, the joy of the whole earth, is *Mount Zion, on the sides of the north, the city of the great King.*” Then we read:

“Hearken unto Me, **My people**; and give ear unto Me, O **My nation**: for a Torah [Law] shall proceed from Me, and I will make My judgment to rest for a light of the people ... **Hearken unto Me, you that know [experience] righteousness, the people in whose heart is My Torah [Law]** ... I have put My words in your mouth, and I have covered you in the shadow of My hand, that I may plant the heavens, and lay the foundations of the earth, and say unto **Zion, you are My people**” (Is. 51:4,7,16).

Therefore, Satan wants to be “*as God*” and “*sit on the Mount of the Assembly*” which is situated “*in the sides of the north*” which is named “*Mount Zion*” and is a symbol of God’s people. Satan attempts to accomplish this task through the Antichrist power in order to put a stop to the work of experiencing and teaching God’s Law to the people. He does not want God’s true character revealed; for when it is revealed by the Spirit of Yeshua through God’s people, Satan’s end will come.

The Hebrew word for “Mount of the Assembly” is *Har-Mo’ed*. We have seen that *mo’ed* (or, *mo’edim*) means “Appointed Times” or “Appointed Feasts.” Satan wants to distort, profane, and make-void God’s “Mount of Appointed Times” (His Sabbaths and Feast Days) which bring us into union with our heavenly Father through double portion blessings of His life-giving Spirit.

In Revelation chapter 16, we see that the final battle between Yehovah and Satan is called "Armageddon." Because "mageddon" sounds like an area in Palestine called "Megiddon" (Zech. 12:11), many believe that World War 3 will be fought there. However, Zechariah 12:11 speaks of "the Valley of Megiddon" when the word *Ar* (or, *Har*) in "Armageddon" means "mountain", not valley.

This area is completely flat except for an *artificial mound* created by multiple layers of man-made labor around the area. Today it is called the *Jezeel Valley*, which, as you can see from the picture below, is bordered by highlands.



By Joe Freeman, CC BY-SA 2.5, <https://commons.wikimedia.org/w/index.php?curid=1992319>

"The Jezreel Valley, also known as the Valley of Megiddo, is a **large fertile PLAIN** and inland valley in the Northern District of Israel. It is bordered to the north by the highlands of the Lower Galilee region, to the south by the Samarian highlands, to the west and northwest by the Mount

Carmel range, and to the east by the Jordan Valley, with Mount Gilboa marking its southern extent. The largest settlement in the valley is the city of Afula, which lies near its center." (*Wikipedia*)

There are many scholars who reveal that the Hebrew root word for "mageddon" actually comes from the word *Mo'ed*, which would mean "Armageddon" is referring to the same "Mount of Assembly" (or, Appointed Times/Festivals) as Isaiah 14:12-14 speaks of! In fact, on page 672 of George Wigram's *Englishman's Hebrew and Chaldee Concordance of the Old Testament* (originally published in 1874 and recently republished by Hendrickson Publishers, Inc., in 1996), *Mo'ed* is said to be pronounced as "Moh-gehd." (See, left).

4150 מועד *mōh-gēhd'*, m.
 Gen 1:14. let them be for signs, and for seasons,
 17:21. at this set time in the next year.
 18:14. At the time appointed I will return
 21: 2. at the set time of which God had spoken

Concerning the word *Mageddon* (or, Megiddo), there are two letters that can be used in transliterating the Hebrew letter "g" into Greek and English translations. Keeping in mind that, as with many early Semitic alphabets, most of the

Hebrew literature is written without vowels. Here are the Hebrew letters behind "Megiddo":

מ (*mem*) ג (*gimel*) ד (*daleth*) – M – G – D

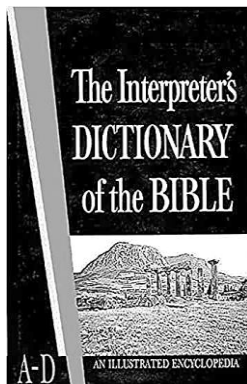
The same "m-g-d" can be represented another way, with a different Hebrew letter in the middle:

מ (*mem*) ע (*ayin*) ד (*daleth*)

The sound of the letter *ayin* is made in the back of the throat and sounds similar to hard "g" (or, "gh") while gargling, or the sound you would make to bring up phlegm in order to spit. Neither Greek nor English has a letter that approximates the sound of *ayin* other than hard "g." Therefore, it is represented as a backwards apostrophe (aka, backquote) when being transliterated into English. M – ' – D

A great example of a Hebrew word that begins with the letter *ayin* in Hebrew but is represented by "g" in English transliterations is עֲמֹרָה (*'amorah*), which is pronounced "Gomorrah." This same transliteration style can also be applied to the word John is trying to describe and often transliterated as "Armageddon." If we replace the *gimel* with the *ayin* we get: **h – r – m – ' – d**— The same exact word that appears in the book of Isaiah as הַר מוֹעֵד הָרָה (*har mo'ed*), pronounced *har-mo-gehd*, which is the very mountain Satan desires to take over.

"ARMAGEDDON - ... A word said by the 'Seer' [John] to be a 'Hebrew' word, designating the scene of the last struggle of the forces of good and evil against each other. Unfortunately for our understanding of its meaning, the word (or phrase) does not occur anywhere in Hebrew, and some doubt even exists as to its proper spelling in the Greek ... Suggested interpretations include: (a) 'city ... of Megiddo'; ... (b) 'land ... of Megiddo'; (c) 'Mount Megiddo,' as designating that portion of Mount Carmel upon or near which the city of Megiddo lay; **(d) ... 'the mount of assembly';**



Isa. 14:13 ... or 'the city of desire' – i.e. Jerusalem, or again Hebrew *har migdo* ('His fruitful mountain' – i.e., Mount Zion).

The last suggestion [Mount Zion] seems most likely, in view particularly of the fact that in the book of Revelation 9:13-11:14; 14:14-20; 16:12-16 are all coordinate passages taking much of their imagery from Joel and that here it is from Mount Zion that the power of God in his warfare against the forces of evil is to proceed (Joel 2:32; 3:16-17, 21) ... As no Mount Megiddo is known to either ancient or modern geographers, it appears the more likely that in a book abounding in symbolic language this term also should be meant to carry a symbolic meaning such as that suggested. It is to be noted, moreover, that the battle said to take place on this spot is clearly one of ideologies (the gospel [good news] versus the 'badspell' [bad news], God's truth opposed to Satan's error) – c.f., e.g., the 'prophesying' of the two witnesses in Revelation 11:4 ff; the fact that Satan fights by means of 'demonic spirits' which issue from the mouths of dragon, beast and false prophet in Revelation 16:12-16; and that in the co-ordinate passage at 19:11-16 the 'Word of God,' [Jesus] who leads the forces of righteousness, wields as his weapon a 'sharp sword' issuing from his mouth (vs. 15)." (*The Interpreter's Dictionary of the Bible*. Words in brackets my own, words in parenthesis in original)

With this definition, we can see that "Armageddon" is not a physical battle, but a spiritual one—the final battle of authority (truth vs. error) over our hearts and minds. John writes that "spirits of devils, working miracles, [will] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty ... And they gathered together into a place called in the Hebrew tongue Armageddon" (Rev. 16:13-16).

This interpretation echoes Paul's words in the book of Hebrews concerning "Mount Zion" and "the city" being "the heavenly Jerusalem" (Heb. 12:18,22-24). This is all in fulfillment of what the prophet Micah says:

"In the last days **the mountain of the house of Yehovah will be established as the chief of the mountains**; it will be raised above the hills, and the peoples will stream to it. And many nations will come and say, 'Come, let us go up to the mountain of Yehovah, to the house of the God of Jacob [Israel]. He will teach us His ways, so that we may walk in His paths.' **For the Torah [Law] will go forth from Zion and the word**

of Yehovah from Jerusalem ... But now **many nations have gathered against you**, saying, 'Let her be defiled, and let us feast our eyes on Zion.' But they do not know the thoughts of Yehovah or understand His plan: that **He has gathered them like sheaves to the threshing floor.**" (Mic. 4:1-2,11-12)

God's people do not wield earthly weapons to destroy people (Zech. 4:6; Matt. 26:52) but *spiritual weapons* to destroy satanic lies, to help, build up, heal and restore others. Yes, sometimes the healing process consists of tearing down since the sword we use is a "two-edged sword" (Heb. 4:12) which cuts both ways— in and then out. This two-edged sword comes out of Christ's "mouth" (Rev. 1:16; 19:1); it is a weapon of sharp convicting words of truth designed to melt their hearts and bring repentance and reconciliation. Those who profess to be God's people will use the same weaponry. Concerning the weapons we use in this warfare, Paul writes:

"Of course, we are living in the world, but **we do not wage war in a world-like way.** For **the weapons of our warfare are not those of the world.** Instead, they have the power of God to demolish fortresses. We tear down **arguments** and every proud obstacle that is raised **against the knowledge of God**, taking every **thought** captive in order to obey the Messiah." (2 Cor. 10:3-5)¹

¹ For a deeper understanding of the Battle of Armageddon, see the article entitled, *What is the Battle of Armageddon?* in the *Questions Concerning Bible Prophecy* section at lastmessageofmercy.com.

The Final Gathering

Jeremiah prophesied of an end-time exodus that would happen all over the earth— an exodus greater than the one from Egypt:

“Therefore behold, the days are coming,’ says Yehovah, ‘that it shall no more be said, ‘Yehovah lives who brought up the children of Israel from the land of Egypt,’ but, ‘**Yehovah lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.**’ For I will bring them back into their land which I gave to their fathers.” (Jer. 16:14-15)

This will result in Ephraim (the fullness of the Gentiles) and Judah becoming one nation [kingdom] again (Is. 60:1-3; Ez. 47:21-23), under one King (Hos. 3:5), which again is what Paul spoke of in Eph. 2:14-15. Yes, “one new humanity” (kingdom) in Yeshua (King) as foretold by Ezekiel:



“And the word of Yehovah came to me [Ezekiel], saying, ‘And you, son of man, take a stick for yourself and write on it, ‘For **Judah** and for the children of Israel, his companions.’ Then take another stick and write on it, ‘For Joseph, the stick of **Ephraim**, and for all the house of Israel, his companions.’ Then bring them together for yourself into **one stick**, and they shall become one in your hand ... ‘See, I am taking **the children of Israel from among the Gentiles**,

wherever they have gone, and shall gather them from all around, and I shall bring them into their land. And I shall make them **one nation** in the land, on **the mountains** of Israel. And one King [Yeshua] shall rule over them all, and let them no longer be two nations, and let them no longer be divided into two kingdoms. And they shall no longer defile themselves with their idols, nor with their disgusting matters, nor with any of their transgressions. And I shall save them from all their dwelling places in which they have sinned, and I shall cleanse them. And **they shall be My people, and I be their God.**” (Ez. 37:15-18,21-23)

Today, all over the world, there is a movement going on. Jews and Gentiles are

both uncovering the lies that have been propagated within main-stream Judaism and Christianity. In Bible prophecy, "the house of Judah" represents those who are zealous for the Torah (Law) without Yeshua.

"The scepter shall not depart from **Judah, nor a lawgiver from between his feet**, until Shiloh [Messiah] come; and unto Him shall the gathering of the people be." (Gen. 49:10)

"Gilead is Mine, and Manasseh is Mine; Ephraim also is the strength of My head; **Judah is My lawgiver.**" (Ps. 60:7)

"O Jerusalem, Jerusalem, **you that kill the prophets, and stone them which are sent unto you**, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! Behold, your house is left unto you desolate. For I say unto you, you shall not see Me again, until you shall say, 'Blessed is he that comes in the name of the Lord.'" Matt. 23:37-39.



John wrote, "He [Yeshua] came unto His own" (Jn. 1:11^a). When Yeshua came "unto His own", He came unto the Jews (Judah) for He is "the lion of the tribe of Judah" (Rev. 5:5). Paul wrote, "For it is evident that our Lord sprang out of Judah" (Heb. 7:14). However, John adds, "and His own [Judah] received Him not" (Jn. 1:11^b). The priests/leaders of Judah rejected Yeshua as the Messiah (the anointed One/the only begotten Son of God). They fought against Him constantly by *inaccurately using the Law*. They accused Yeshua of breaking God's Law on numerous occasions and because of this, they sought to kill Him.

"Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath [the Law], but said also that God was His Father, making Himself equal with God." (Jn. 5:18)

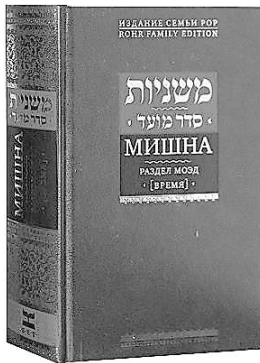
"The Jews answered him [Pilate], 'We have a Law, and by our Law He [Yeshua] ought to die, because He claimed to be the Son of God.'" (Jn. 19:7)

They were accusing Yeshua of sinning although He never once broke the Law of God. Listen to His own words:

"If you keep My Commandments, you will abide in My love; even as **I have kept My Father's Commandments**, and abide in His love." (Jn. 15:10)

"Yeshua is the only begotten divine Son of God, not in a metaphorical sense, but in the true literal sense!"

When anyone accuses Yeshua of breaking the Law of God, they are calling Him a liar. It is true that He broke all the added *man-made* rules to the Sabbath, but He never broke the divine precept of the Sabbath. These added regulations are known as *the 39 Melachot* and can be found in the Jewish *Mishna*.



"The main classes of work are forty save one: sowing, ploughing, reaping, binding sheaves, threshing, winnowing, cleansing crops, grinding, sifting, kneading, baking, shearing wool, washing or beating or dyeing it, spinning, weaving, making two loops, weaving two threads, tying, loosening, sewing two stitches, tearing in order to sew two stitches, hunting a gazelle, slaughtering or flaying or salting it or curing its skin, scraping it or cutting it up, writing two letters, erasing in order to write two letters, building, pulling down, putting out a fire, lighting a fire, striking with a hammer, and taking out aught from one domain into another." (*The 39 Melachot*, quoted from Herbert Dandby's *translation of the Mishna* (London, 1933), p. 106)

Yeshua, the true literal Son of God, kept the Sabbath the way it was originally meant to be kept. The Jewish leaders did not like this righteous agitation, so they petitioned the state (Rome) to enforce their faulty justice system by imposing legal punishments, ignoring the fact that God's Law operates on natural cause and effect. Like their father the Devil, "they framed injustice by a statute [*choq*]" they perceived to be good (Ps. 94:20; Jn. 8:44; 19:7).

"After these things Yeshua walked in Galilee: for He would not walk in the land of Judea because the Jews sought to kill Him." (Jn. 7:1)

As mentioned earlier, "The house of Ephraim" (the fullness of the Gentiles) represents all those who are zealous for Yeshua without the Torah (Law).

"Because **Ephraim** has made many altars to sin, altars shall be unto him to sin. **I have written to him the great things of My Law, but they were counted as a strange thing.**" (Hos. 8:12)

"My people are destroyed for lack of knowledge: because you have rejected knowledge, I will also reject you, that you will not be a priest to Me: seeing that **you have forgotten the Law of your God**, I will also forget your children ... Though you, Israel, play the harlot, yet let not Judah offend ... For Israel slides back as a backsliding heifer: now Yehovah will feed them as a lamb in a large place. **Ephraim** is joined to idols: let him alone." (Hos. 4:6,15-17)



As you can see, neither group is able to see Yeshua in the Torah!

"From the time of the division onward, Israel [referring to unbelieving Jews in general] was no longer able to hear the Christian testimony about Jesus, **because it had become associated with the rejection of the law**. Likewise, the church [referring to Christianity in general] has been deaf to the Jewish testimony of the Torah, **because it has associated it with the rejection of Jesus**. This is a tragedy. But at the same time, the survival of these two distinct groups, each one witnessing to the truth absent in the other, makes it clear that they need each other to come to the 'gospel in its fullness.'" (Jacques B. Doukhan, *The Mystery of Israel*, pp. 79-80)

In Ezekiel 23, we read about two sisters— "... two women, the daughters of one mother" who both "committed harlotry" (Vss. 2-3). Verse 4 says, "Their names: Oholah the elder and Oholibah her sister; they were Mine, and they bore sons and daughters. As for their names, **Samaria [Ephraim] is Oholah**, and **Jerusalem [Judah] is Oholibah.**"

Aholah (Ephraim) commits harlotry first and then causes her sister Aholibah (Judah) to fall as well. God told Aholibah (Judah): "You will be filled with drunkenness and sorrow, the cup of horror and desolation, the cup of your sister Samaria [Ephraim]" (Vs. 33). Among the abominations these two sisters committed, God said: "Moreover they have done this to Me: They have **defiled My sanctuary** on the same day and **profaned My Sabbaths**" (Vs. 38). These are the very two abominations God warned them about:

"You shall **keep My Sabbaths** and **revere My sanctuary**: I am Yehovah. If you 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 ... and you shall eat your bread to the full, and **dwell in your land safely** ... And **I will set My tabernacle among you**: and My soul shall not abhor you. And I will walk among you, and will be your God, and you shall be My people." (Lev. 26:2-5,11-12)

Bringing back the Sabbath (God's Law) and His tabernacle, which we have seen Yeshua (the Chief Cornerstone of that temple) is building, is the basis of the New Covenant.

The Law

"Behold, the days come, says Yehovah, that I will make a **new covenant** with the house of **ISRAEL** [Ephraim], and with the house of **JUDAH** ... this shall be the covenant that I will make with the house of Israel; After those days, say Yehovah, I will put **MY LAW** in their inward parts, and write it in their hearts; and will be their God, and they shall be **My people**."
(Jer. 31:31,33)

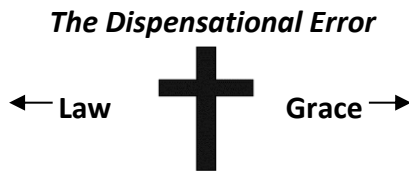
The Temple

"Behold, I will take **the stick** of Joseph, which is in the hand of **EPHRAIM**, and the tribes of Israel his fellows, and will put them with him, even with **the stick** of **JUDAH**, and **make them one stick**, and they shall be one in My hand ...
Moreover, I will make a covenant of peace with them; it shall be an **everlasting covenant** with them: and I will place them, and multiply them, and will set **MY SANCTUARY** in the midst of them for evermore. **My tabernacle** also shall be with them: yea, I will be their God, and they shall be **My people**."
(Ez. 37:19,26,27)

This "sanctuary" (temple/people) cannot stand until the Chief Cornerstone (Yeshua) is put into its (His) proper place. Today converted Jews are discovering that Yeshua is their Messiah (Matt. 23:39) and that their oral laws are but empty inherited myths and fabricated commands (Titus 1:11-14). God, through the prophet Zechariah, foretold:

"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn." (Zech. 12:10)

At the same time, converted Gentiles are beginning to discover the true Hebrew roots of the Christian faith and that their dispensational teachings are nothing more than inherited lies.



The dispensational error is that before the cross was the age of Law, and then after the cross came the age of Grace. They point to John 1:17, which says, "The law was given by Moses, but grace and truth came by Jesus Christ" (KJV). They treat the word "but" as the cross— a dividing line between Law and grace. However, the word "but" does not belong in the text. The translators added it. Before this, John had mentioned that Yeshua is the very "Word of God" that became flesh and dwelt among us, thus He was "full of grace and truth" (Vss. 1,14). The Psalmist wrote, "Your [God's] righteousness is an everlasting righteousness, and **Your Torah [Law] is the truth**" (Ps. 119:142).

Since grace and truth came by Yeshua, then grace and the Law (within its proper framework) came by Him as well— not one without the other. Yeshua, therefore, is the epitome of the union of Law and grace. "Remove from me the way of falsehood, and **give me grace through Your Torah [Law]**" (Ps. 119:29). When Moses was communing with God, he asked Him to reveal His glory. God responded by saying, "... Yehovah God, merciful and **gracious**, longsuffering

and abundant in [full of] goodness and **truth**" (Ex. 34:5-6). God's glory is His selfless character (His everlasting righteousness) of grace and truth, transcribed in the Torah [Law] given to Moses and fully displayed in the life of Yeshua.

Since "by the Law is the knowledge of sin" (Rom. 7:7), Paul says, when the Law enters one's heart, their sin will abound (become exposed to them), however, he continues to say, "Where sin abounds, grace much more abounds" (Rom. 5:20). And because of this, "the Law is holy, and its Commands [instructions] are holy and right and good" (Rom. 7:12). God desires to show us our sins, not to condemn us, but so that we will realize how much we need Him and motivate us to freely receive His mercy and grace.

"Though people often make it complicated, the truth about the identity of Israel is very simple: Long ago the Father divided Israel into two houses: Ephraim (Israel) and Judah. As His 'two witnesses' they were sent in two different directions to serve two different purposes, to establish His two immutable truths of Law and Grace. And now, in this last day, YHVH [Yehovah] would have the two Israel's come together, that they might fulfill His Divine purpose and begin to confirm His truth in the earth ... *Two houses— Two directions— Two different purposes—* Now it's time to put them back together again." (Batya Ruth Wootten, *Ephraim and Judah, Israel Revealed*, Introduction)

Yeshua is the Father's greatest gift of grace and truth. In Messiah, "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). The Father "gave" us the Son to choose life or death. In the murder of Yeshua, God exposed man's satanic desire to want God dead and out of the way (Rom. 8:7).

The bloody lamb in the hands of Adam after he had sinned in Eden was not meant to appease an angry God, for nothing we do can atone for our sin. As the bloody lamb lay lifeless before Adam and Eve, God was saying to us all, "Look what you have done to My Son!" for Yeshua is "the Lamb slain from the foundation of the world" (Jn. 1:29; Rev. 13:8). The book of Hebrews explains that "in those sacrifices there is a reminder of sins every year" (Heb. 10:3) thus every time we sin, we "are recrucifying the Son of God and holding Him up to an open shame" (Heb. 6:6).

In the death of the first lamb, Adam, in his anguish, saw down through the ages to Yeshua, who has been *daily* “despised and rejected by men” and *daily* “brought as a lamb to the slaughter” (Is. 53:3,7; Is. 63:9; Lk. 9:23). Yet, in His death, He bore our sin (our hatred of Him) and “exposed the powers of evil, triumphing over them in the cross” (Col. 2:15; Heb. 2:14; 1 Pet. 2:23-24), thus vindicating His Father’s non-condemning love as He cried, “Father, forgive them; for they know not what they do!” (Lk. 23:34).

• **The Time of the End & the Return of a Remnant**

“**A remnant shall return**, the remnant of Jacob [Israel], to the Mighty God. For though your people, O Israel, be as the sand of the sea, yet **a remnant of them shall return**— a decisive end, overflowing with righteousness.” (Is. 10:21-22)

Going back to Leviticus 26, Yehovah had warned Israel concerning their scattering into heathen lands. He instructed them to keep His covenant and to “Keep My Sabbaths and reverence My sanctuary” (Vs. 2). If they refused to submit to His covenant, He warned, “I shall scatter you among the Gentiles and draw out a sword after you ...” (Vs. 33). Throughout this warning God says He would discipline Israel “*seven times*” (see, Vss. 18,21,24,28).

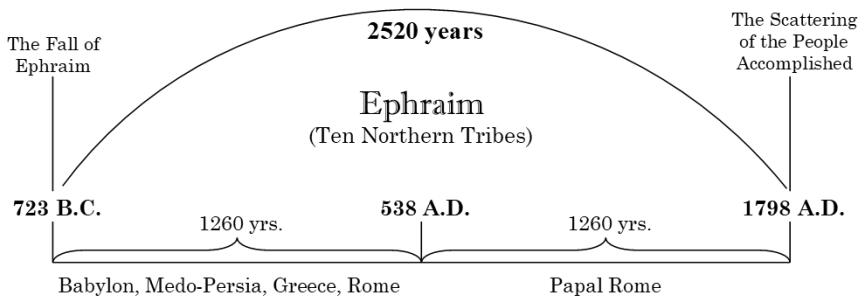
Many students of Scripture see a time-prophecy in these “seven times.” Knowing that “times” equals “years” (as we learned from Daniel) we would then have a time-period of “seven years” or 2,520 days. The 2,520 days would then be a total of 2,520 years (each day for a year). After Israel was divided into two kingdoms during the time of king Solomon (1 Kgs. 11:9-13; 28-31), Ephraim (the 10 northern tribes) were eventually scattered throughout all the nations of the earth. As we have seen, they were to become “*the fullness of the Gentiles*” (Gen. 48:17-19).

We see the scattering of the house of Israel recorded in 2 Kings 17:4-6 when Israel was carried away into Assyria. This was in 723 B.C. It is of no coincidence that 2,520 yrs. from 723 B.C. comes to **1798 A.D.** which is the year we have seen that the papal power received its “deadly wound.” This is also the very time-period of when the “scattering of the power of the holy people” would end as spoken of by the prophet Daniel when the angel told him:

“But you, Daniel, hide the words, and seal the book until **the time of the end**. Many shall diligently search and knowledge shall increase.’ Then I, Daniel, looked and saw two others standing, one on this bank of the river and the other on that bank. And one said to the man dressed in linen, who was above the waters of the river, ‘How long until the end of these wonders?’ And I heard the man dressed in linen, who was above the waters of the river, and he held up his right hand and his left hand to the heavens, and swore by Him who lives forever, that it would be for **a time, times, and half a time**. And when they have **ended scattering the power of the holy people**, then all these shall be completed. And I heard, but I did not understand, so I said, ‘My master, what is the latter end of these matters?’ And he said, ‘Go, Daniel, for the words are hidden and sealed till **the time of the end**. Many shall be cleansed and made white, and refined. But the wrong shall do wrong – and none of the wrong shall understand, but those who have insight shall understand.”
 (Dan. 12:4-10)

Daniel was told twice in these verses that this vision would be sealed until “the time of the end.” He was also told “it would be for a time, times, and half a time” which is the same time-period of the Dark Ages we learned from Daniel 7:24-25! We calculated this period as 1,260 years of Papal rule from 538-1798 A.D. Therefore, the beginning of “the time of the end”, when these prophecies of the book of Daniel are to be unsealed, and when the “scattering of the holy people” is ended, is set around the year **1798 A.D.**!

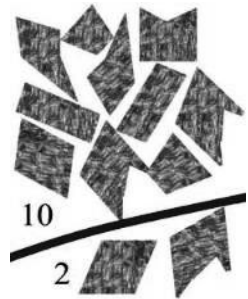
It is also extremely interesting that half of 2,520 is 1,260. Thus, the first half of the 2,520 is the pagan abomination of desolation upon the house of Israel (from 723 B.C. - 538 A.D.) while the second half is the papal abomination of desolation (from 538 A.D. - 1798 A.D.).



Not only did the house of Ephraim fall, but so did the house of Judah. Because of this, God permitted Judah to receive the same line of discipline:

“But they [Judah] did not obey, and Manasseh led them astray to do more evil than the Gentiles whom Judah had destroyed before the children of Israel. And Yehovah spoke by His servants the prophets, saying, ‘Because Manasseh king of Judah has done these abominations, having done more evil than all the Amorites who were before him, and also made Judah sin with his idols, therefore thus said Yehovah God of Israel, See, I am bringing such evil upon Jerusalem and Judah that both ears of those who hear of it shall tingle. **And I shall stretch over Jerusalem the measuring line of Samaria** [Ephraim] and the plummet of the house of Ahab, and shall wipe Jerusalem as one wipes a dish, wiping it and turning it upside down. And I shall forsake the remnant of My inheritance [withdraw from them at their request] and give them into the hand of their enemies. And they shall be for a prey and for a plunder to all their enemies.” (2 Kgs. 21:9-14)

Therefore, the same “measuring line” was given to the house of Judah as was given to the house of Ephraim. Could it be that Judah also received a 2,520-year probation? We might have a clue in the story of Jacob whose name became Israel. Jacob had fallen in love with his uncle Laban’s daughter Rachel, and he agreed to work for Laban “seven years” (2,520 days) in order to marry her (Gen. 29:18-20). After the seven years (2,520 days) Jacob was tricked into marrying Rachel’s older sister Leah. However, because of his great love for Rachel, Jacob agreed to work for his uncle another “seven years” (2,520 days) in order to marry Rachel (Vss. 25-28). We now have two periods of 2,520 days! If it wasn’t for these two 2,520-day time-periods there would be no “children of Israel” (Jacob). Leah and the handmaids birthed 10 of Jacob’s children while Rachel (the one whom Jacob truly loved) birthed 2! This was a foreshadow of the two houses of Israel— Ephraim (10), Judah (2).



If we were to calculate the 2,520 years according to the abominations of Manasseh, as stated in 2 Kgs. 21:7-14 and 2 Chron. 33:10,11, we would date the

beginning at 677 B.C. Thus, the end of the 2,520-year period for the house of Judah would be in the year **1844 A.D.** This, we see, falls according to schedule as it falls shortly after 1798 A.D., during “the time of the end.” Not surprisingly, this is the exact time-period known as “The Great Advent Awakening” when people worldwide were deciphering the book of Daniel.

In 1821, a man by the name of Joseph Wolfe from Germany began to proclaim Yeshua was returning in the 1840s. Arabs of Yemen were proclaiming that great events would happen in the year 1840. A Tater Priest was proclaiming that Yeshua would return in 1844. In 1826, seven hundred England ministers were proclaiming the soon return of Yeshua. Among these sincere Bible students, but unacquainted with, was a Baptist farmer named William Miller. He had

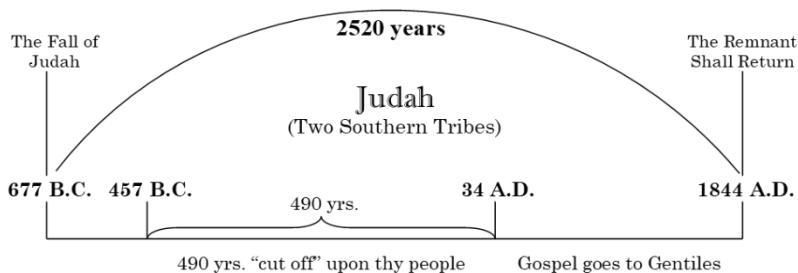


connected the 2,520 with the scattering and gathering of Judah (677-1844), while a follower of Miller, Hiram Edson, connected it to the time of Ephraim (723-1798). Miller also gave the teaching of the soon return of Yeshua in the mid-1800s its biggest boost in the United States.

Miller began to preach that Yeshua was returning in 1843/1844. His interpretation of the phrase, “the cleansing of the sanctuary” in Daniel 8:14 was that Yeshua was to return and cleanse the earth with fire. When Yeshua did not return, the event became known as “The Great Disappointment.” However, this worldwide “awakening” period, from 1798-1844, led to a primitive form of Christianity and a central focus upon the Son of God— Yeshua/Jesus. Ephraim was awakening! Soon after, around 1844 and onward, an awakening to God’s Law/Torah (especially His Sabbaths/Appointed Times) was herald. Judah was now awakening.

This led to the preliminary rise of God’s “remnant” people, made up of both Jews and Gentiles, who were prophesied to rise soon after the “time, times, and half a time [1,260 years]” of papal rule:

“... the woman [church] was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for **a time and times and half a time**, from the presence of the serpent. So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. And the dragon was enraged with the woman, and he went to make war with **the remnant** of her seed, who **keep the Commandments of God and have the testimony of Yeshua Messiah.**” (Rev. 12:14-17)



“The majority of seventh-day Sabbatharians were part of the Seventh Day Baptist church, and they experienced harsh opposition from Anglican authorities and the Puritans. The first Seventh-day Baptist church in the United States was established in Rhode Island in 1671 ... The Sabbath was introduced to the Adventist movement of William Miller and his followers by the Seventh Day Baptists. The group of ‘Sabbatarian Adventists’ emerged from 1845 to 1849 from among the Adventist groups, later to become the Seventh-day Adventists [established in 1863]. ... The Seventh-day Adventist Church is the largest modern seventh-day Sabbatarian denomination ... Other minor Sabbatarian churches include: The Chinese True Jesus Church [established in 1917] ... Seventh-day Remnant home-churches, Church of God (7th day) [established in 1858], Logos Apostolic Church of God in the UK, Kenya, Uganda, Tanzania, and Sudan [established in 2006], Sabbath Rest Advent Church [established 1963] ... [And various Messianic/Hebrew Roots congregations].” (*Wikipedia*, words in brackets my own)

Understandably, many contend that the “seven times” mentioned in Leviticus 25 and 26 is not meant to be understood as a time-prophecy.

However, I find great confirmation in Daniel chapter 4, where we read that King Nebuchadnezzar was sent out as a "beast" for "seven times":

"Nevertheless leave the stump of his roots in the earth, even with a band of **iron** and **brass**, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let **SEVEN TIMES** [seven years/2,520 days] pass over him." (Dan. 4:15-16)

Since the "seven times" in these passages refers to a length of *time* that King Nebuchadnezzar was being disciplined and humbled, the mentioning of "iron" and "brass", along with the "seven times", is a clear connection back to the original place where God introduced the "seven times" relating to the scattering and gathering, thus suggesting the "seven times" is meant as a time-prophecy:

"If you will not hearken unto Me at all, I will punish [discipline] you [let you reap what you've sown] **seven times** [seven years/2,520 days] more for your sins. And I will break the pride of your power [humble you]; and I will make your heaven as **iron**, and your earth as **brass**." (Lev. 26:18-19)

You may also remember the story in Daniel 5 where Daniel interprets a strange writing on the wall that said, "**MENE, MENE, TEKEL, UPHARSIN**" (Vs. 25). Daniel interpreted the writing by saying:



"This is the interpretation of the thing: **MENE**; God hath numbered your kingdom [Babylon], and finished it. **TEKEL**; You are weighed in the balances, and are found wanting. **PERES**; Your kingdom is divided, and given to the Medes and Persians" (Vss. 26-28)²

Interestingly, these are Aramaic names of measures of currency:

² You may be confused that Daniel reads *Upharsin* as *Peres*, but *Strong's Concordance* identifies that they are indeed the same word.

“Although usually left untranslated in English translations of Daniel, these words are known Aramaic names of measures of currency: **MENE**, a mina (from the root meaning ‘to count’), **TEKEL**, a spelling of shekel (from the root meaning ‘to weigh’), **PERES**, half a mina (from the root meaning ‘to divide’, but additionally resembling the word for ‘Persia’). The last word (prs) he read as *peres* not *parsin*. His free choice of interpretation and decoding revealed the menacing subtext: ‘Thou art weighed in the balance and art found wanting.’ ... The mina (also *mna*, Ancient Greek $\mu\nu\tilde{\alpha}$) is an ancient Near Eastern unit of weight equivalent to 60 (50) shekels.” (*Wikipedia*)

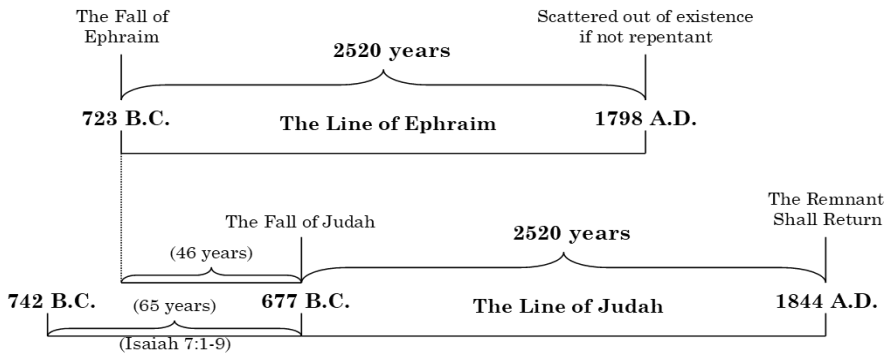
In order to understand this, Scripture tells us a shekel is 20 gerahs (Ex. 30:13; Lev. 27:25, Num. 3:47; 18:16; Ez. 45:12). According to the *Wikipedia* quote above, a “MENE” is 50 shekels, which equates to 1,000 gerahs (50x20). “MENE, MENE” therefore equates to **2,000** gerahs. A “TEKEL” is the Babylonian expression for a shekel, which equates to **20** gerahs, so “MENE, MENE, TEKEL” equates to **2,020** gerahs. A “UPHARSIN” (“PERES”) is understood as one-half of a “MENE”— **500** gerahs. When we calculate the sum of these words, we get **2,520**.

The Babylonians saw the mysterious writing on the wall and didn’t understand what it meant. However, when Daniel sees it, he realizes right away that this was not a good thing for them. You see, Daniel understood what the 2,520 meant— scattering! That’s why he said, “Your kingdom is weighed and wanting, divided, **numbered** and finished!”

Turning from the book of Daniel to the book of Isaiah, we see yet another connection to the scattering and gathering in Isaiah’s two sons. In chapter 7, we read that Ephraim was plotting against Judah, so God told Isaiah to go warn Ahaz, the king of **Judah**, and to bring his son **Shearjashub** with him (Is. 7:3-5). In chapter 8, Isaiah meets a prophetess, and she gives birth to a son and God tells him to name the son **Mahershalalhashbaz** because, before the child knows how to say “mommy” and “daddy”, the “spoil of Samaria (**Ephraim**) shall be taken away” (Is. 8:3-4). Thus, Isaiah’s two sons are a witness to the two houses of Israel.

Mahershalalhashbaz was a witness to Ephraim because his name meant, "Quick to plunder, speed to spoil" thus Ephraim would be plundered and their spoil taken (scattered, lost, and divorced from God). However, Isaiah's son **Shearjashub** was to be a witness to Judah because his name meant, "The remnant shall return"; for "He [Yehovah] shall assemble the outcast of Israel [Ephraim], and gather together the dispersed of Judah ... Ephraim shall not envy Judah, and Judah shall not vex Ephraim"; "and **they shall no more be two nations, neither shall they be divided into two kingdoms any more at all**" (Is. 11:12-13; Ez. 37:22).

**"I WILL STRETCH OVER JERUSALEM [Judah]
THE LINE OF SAMARIA [Ephraim]." (2 Kgs. 21:13)**



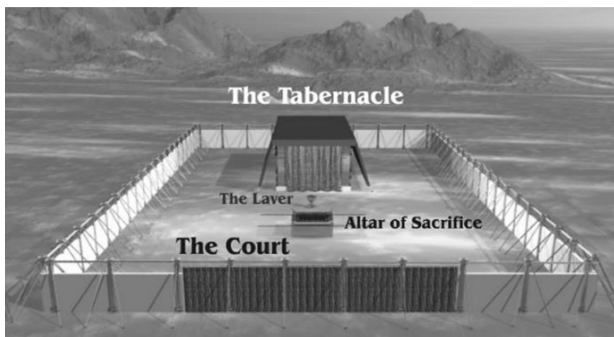
"Instead of bringing Jesus to the Jews with the preconceived idea that they have been rejected and are guilty, hardened, and resistant to the gospel, share the gospel within the context of love, humility, and justice. Share the message of Jesus to the Jews in relation to the bringing of the law to the Christians. Jews will be more receptive to the truth of Jesus if this message has an accompanying call to Christians to come back to the Jewish roots they formerly rejected. This includes a summons for Christians to repent of anti-Semitism and to restore the divine law, including the Sabbath, in their teachings and their life. What is happening today before our eyes seems to confirm this strategy. As many Christians move toward the Jews and are interested in refreshing their Jewish roots, we see on the other side for the first time many Jews willing to discover the Jewish heritage of Jesus." (Jacques B. Doukhan, *The Mystery of Israel*, pp. 97-98)

- **The Times of the Gentiles**

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for **it is given unto the Gentiles**: and the holy city shall they tread under foot forty and two months.” (Rev. 11:1,2)

In a prophetic vision, the prophet John was given a “reed like unto a rod” and told to “measure the temple of God.” Obviously, John was not being told to literally measure the temple. Measuring the temple means to give a deep study into the meaning of “the temple” or “sanctuary” of God. The voice said to measure “the altar, and them that worship therein.” Not only is he to measure the temple and the altar, but also those who worship *in* the temple. Those who worship in the temple are those who, by faith, have entered into God’s everlasting covenant through Yeshua.

This is why John was told, “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles.” Those who are “without the temple” or “outside the temple” (remain in the outer court) are referred to as being “Gentiles” because they have not entered into God’s everlasting covenant through Yeshua and experience no spiritual growth. This refers to ANYONE, whether literal Jews or literal Gentiles. Paul said, “For they are not all Israel, which are of Israel” (Rom. 9:6). As we have seen, a literal Israelite is not of God’s true Israel unless they accept Yeshua— the One who was crucified in the “outer court” (Heb. 13:12) and rose again to enter the “heavenly sanctuary” (Heb. 8:1-2).



John wrote that the Gentiles would tread the holy city for "forty-two months", which is the same time-period of 1,260 days/years (538–1798). Yeshua foretold that "Jerusalem shall be trodden down by the Gentiles, until *the times of the Gentiles be fulfilled*" (Lk. 21:24). "The times of the Gentiles" therefore began to be fulfilled by the year 1798.

"For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that **blindness in part has happened to Israel until the fullness of the Gentiles has come in**. And so all Israel will be saved, as it is written: 'The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, when **I take away their sins**.'" (Rom. 11:25-27)

Here again we see the prophetic line of Ephraim (the fullness of the Gentiles) which would last a full 2,520 years from 723-1798. What would they be blinded to?

"He [Messiah] will be as a **SANCTUARY**, but a stone of stumbling and a rock of offense to **BOTH HOUSES** of Israel ..." (Is. 8:14)

Both houses of Israel (Ephraim and Judah) would be blinded to Yeshua's priestly ministry in His "heavenly sanctuary." They would be blinded until the fullness of the Gentiles has come in (1798). No wonder that right after this, God says, "And I will give power to My **two witnesses**, and they will prophesy one thousand two hundred and sixty days [1,260 years], **clothed in sackcloth**" (Rev. 11:3).

God describes these two witnesses as having "power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues" (Rev. 11:6). This represents the ministry of the prophet Elijah who "prayed earnestly that it would not rain; and it did not rain on the land for three years and six months" (Jas. 5:17) and Moses whose rod turned the Nile River into blood during the plagues of Egypt. You may also remember that it was both Moses and Elijah who appeared with Yeshua when He was transfigured on the mount (Lk. 9:28-31). Moses represents the Law, while Elijah represents the prophets. In other words, The Law and the Prophets (the Hebrew Scriptures).

Through the prophet Malachi, God said:

“Remember **the Law of Moses**, My servant, which I commanded him in Horeb for all Israel, with the Statutes and Judgments. Behold, I will send you **Elijah the prophet** before the coming of the great and dreadful day of Yehovah. And *he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers*, lest I come and strike the earth with a curse.” (Mal. 4:4-6)

When speaking of John the Immerser/Baptist, Scripture says, “He will also go before Him [Yeshua] in **the spirit and power of 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 the Lord**” (Lk. 1:17).

However, after the mount of transfiguration incident, Yeshua said, “Indeed, Elijah is coming first and **will restore all things**. But I say to you that Elijah has come already ... Then the disciples understood that He spoke to them of John the Baptist” (Matt. 17:11–13). Clearly, there are two phases to this coming of Elijah ministry. One that prepared the way for the Lord’s first coming and one that will prepare the way for the Lord’s second coming, or as Malachi put it, “before the coming of the great and dreadful day of Yehovah.”

By comparing Revelation 19:10 and 22:8-9, we learn that God’s prophets, like Elijah, John, Daniel etc., possess “the spirit of prophecy” which is also called “the testimony of Yeshua.” Thus once again, we see the two witnesses of Judah (the testimony of the Law) and Ephraim (the testimony of Yeshua) prophesying in sackcloth (in mourning/hiding/grief etc.) during the 1,260 years, only to rise up “in the spirit and power of Elijah ... to make ready a people [i.e., a remnant] prepared for the Lord”— “Those who keep the Commandments [the Law with the Statutes and Judgments] of God and have the testimony of Yeshua Messiah [the spirit of prophecy]” (Rev. 12:17).

“You diligently search **the** [Hebrew] **Scriptures** [the Law and the Prophets] because you think to have eternal life in them, and **these are they bearing WITNESS concerning Me.**” (Jn. 5:39)

“And **this gospel** of the kingdom [the testimony of Yeshua] will be preached in all the world **as a WITNESS to all the nations**, and then the end will come.” (Matt. 24:14)

During the time of the end, God's people would begin to fully "measure [study/understand] the temple" and Messiah's role as High Priest in that temple— especially His role in the inner room of the sanctuary which housed the Ark of the Covenant. This "measuring" thus equates to coming into "judgment."

"And the nations were angry, and Your wrath has come, and the time of the dead, that they should be **judged**, and when You should give reward unto Your servants the prophets, and to the saints, and them that fear [are in awe of] Your name [character], small and great; and should destroy them which destroy the earth. And **the temple of God was opened in heaven**, and there was seen in His temple **the Ark of His Covenant**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." (Rev. 11:18-19)

John is permitted to see "the Ark of His Covenant" (i.e., the Ark of the Covenant). Anciently, this Ark was placed in the inner room of the temple (sanctuary). The high priest, and only the high priest, was permitted inside that room once a year to perform the ceremony of *Yom Kippur* (the Day of Atonement). John says, when this room was opened *in heaven*, it was time for the dead to be "judged."

It is interesting to learn that the Fall Festivals begin with *Yom Teruah* (commonly known as the Feast of Trumpets). *Yom Teruah* is a ten-day Festival that ends on *Yom Kippur* (Day of Atonement). These ten days are referred to as the "Days of Awe" because they are considered a time when God sits on His throne to commence the judgment. In fact, according to the Jews, Daniel 7:9-10 is clearly speaking of *Yom Teruah*, when the judgment books are opened. This would culminate on *Yom Kippur* when the sanctuary would be cleansed, and God's people sealed.

"I watched till thrones were put in place, and the Ancient of Days [the Father] was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened." (Dan. 7:9-10)

In the *Jewish Encyclopedia*, it is written:

"God, seated on His throne to **judge** the world, at the same time Judge, Pleader, Expert, and Witness, **openeth the books of records**; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, **This is the day of judgment**: for His very ministers are not pure before God. As a Shepherd mustereth his flock, causing them to pass under his rod, so doth God cause every living soul to pass before Him to fix the limit of every creature's life and to foreordain its destiny. On New-Years Day the decree is written; on **the Day of Atonement it is sealed who shall live and who are to die.**" (*Jewish Encyclopedia*, Volume 2, p. 286)



Another name for *Yom Teruah* is *Rosh Hashanah*, which means "head of the year." In one of the Jewish commentaries called *The Talmud* we read, "All are judged on Rosh Hashanah, and the sentence is sealed on Yom Kippur" (*Rosh Hashanah* 16a).

The Day of Atonement was the time when the high priest would cleanse the sanctuary from all the blood from the sacrificed creatures that had accumulated throughout the year. Cleansing the sanctuary from this blood reflected onto the people as they were cleansed from the practice of sin.

"And he [the high priest] shall make an **atonement** for the holy place, **because of the uncleanness of the children of Israel**, and because of their transgressions in all their sins: and so shall he do for the **tabernacle** of the congregation, that remains among them in the midst of their **uncleanness** ... And he shall sprinkle of the blood upon it [altar] with his finger seven times, and **cleanse it**, and hallow it from the **uncleanness of the children of Israel** ... For on that day shall the priest make an **atonement** for you, **to cleanse you**, that you may **be clean from all your sins before Yehovah.**" (Lev. 16:16,19,30)

Notice the three things John was to measure that we read from Revelation 11:1, and compare that to the Day of Atonement ceremony we read above:

1. "The temple of God." We read above, "so shall he do for the *tabernacle* of the congregation."
2. "The altar." We read above, "And he shall sprinkle of the blood upon *it* [altar] with his finger seven times, and cleanse *it*."
3. "Those who worship therein." We read above, "For on that day shall the priest make an atonement for *you*, to cleanse *you* that *you* may be clean from all *your* sins before Yehovah."

This was all part of the cleansing of the sanctuary process. So, what John sees in heaven is the time of the heavenly Day of Atonement when Yeshua would progress further into the sanctuary, leaving the first room (called the Holy Place) and entering into the inner room (called the Holy of Holies). There were three pieces of golden furniture inside the first room of the sanctuary— the seven-branched menorah, the table of showbread (shewbread in KJV), and the altar of incense. From the time of His ascension into heaven, John saw Yeshua ministering at each of these (Rev. 1:12-13; 4:1-5; 5:6; 8:3-5).

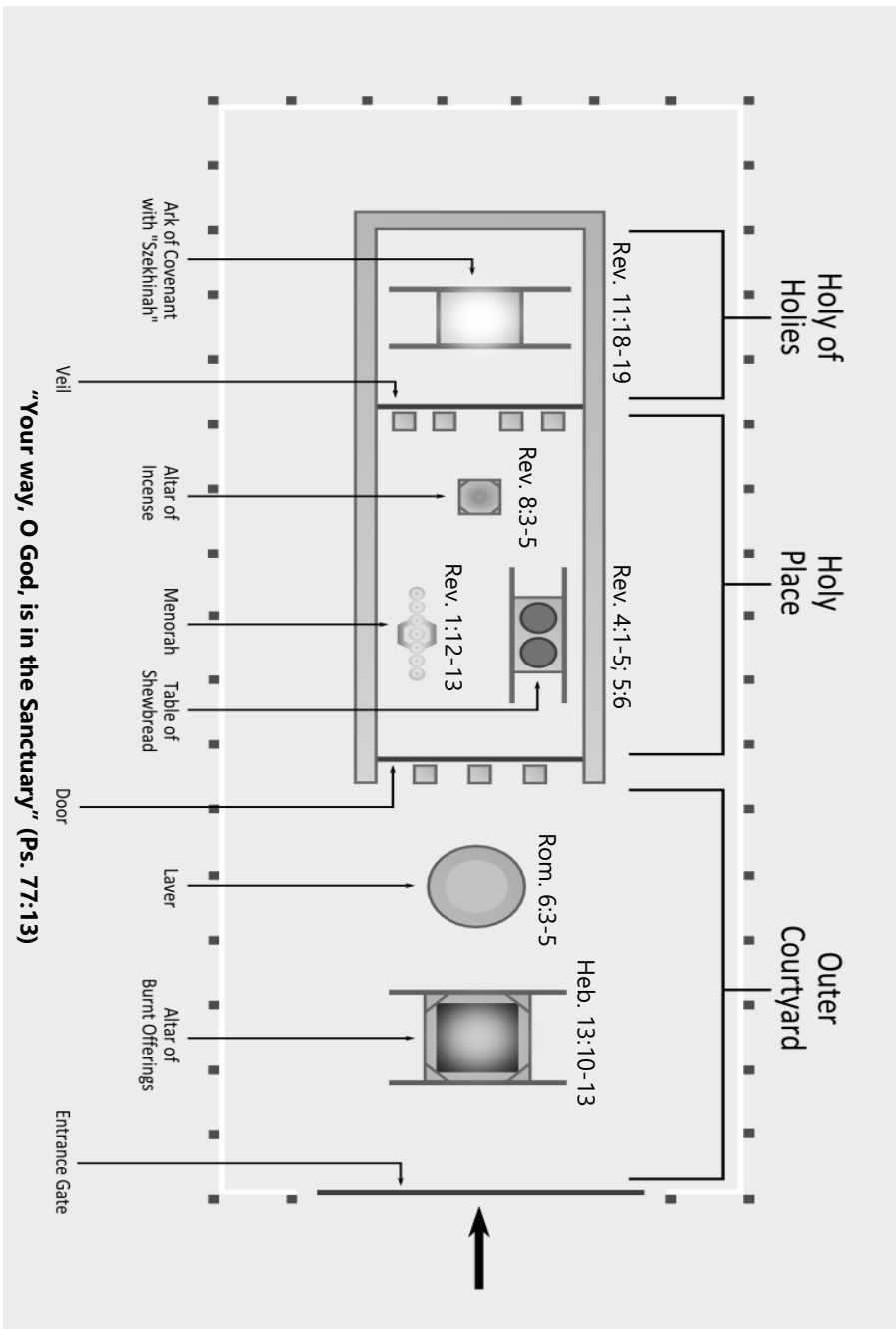
After reviewing these Bible references, you might be asking about the table of showbread. It is very likely that this table represents the throne of God. It is of no coincidence that this table was placed on the *north* end. We have seen the north is where Scripture places God's throne, of which Satan wants to take control (Is. 14:12-14). In Matthew 19:28 Yeshua said:

"... Assuredly I say to you, that in the regeneration, when the Son of Man [Messiah] sits on **the throne** of His glory, you who have followed Me will also sit on twelve thrones, **judging the twelve tribes of Israel.**"

However, when Luke quotes Yeshua, he adds the word "table":

"And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My **table** in My kingdom, and sit on thrones **judging the twelve tribes of Israel.**" (Lk. 22:29-30)

The table of showbread had two crown moldings (Ex. 25:24, 25). This represents the two crowns who sit at that throne— God, the Most High and His Prince; for it is "the throne of God and of the Lamb (Yeshua)" (Rev. 22:3).



It is not until Revelation chapter 11 that Yeshua enters the inner room to begin this time of judgment. The book of Daniel shows us that this time of judgment (cleansing the sanctuary) would begin soon after “the times of the Gentiles be fulfilled”— i.e., after 1798.

“He [the little horn/papacy] will defy the Most High [God] and oppress the holy people of the Most High. He will try to change their sacred festivals and laws, and they will be placed under his control for a time, times, and half a time [1,260 days/538-1798]. **But then** the court will pass judgment, and all his power will be taken away and completely destroyed.” (Dan. 7:25-26)

Throughout Daniel chapter 7, we have seen things in this chronological order:

1. Lion with eagle’s wings = Babylon
2. Bear with three ribs in its mouth = Medo-Persia
3. Leopard with four wings = Greece
4. Ten horned beast = pagan Rome
5. Little horn = papal Rome
6. Judgment was set and the books opened



In Daniel chapter 8, we see it in this order:

1. Ram with two horns = Medo-Persia
2. Goat with one huge horn = Greece
3. Little horn = both pagan and papal Rome
4. Cleansing of the sanctuary

As you can clearly see, the judgment scene in Daniel 7 and cleansing of the sanctuary in Daniel 8 are parallel with each other.

It is also important to note here that during this time of “judgment” or “cleansing the sanctuary”, Yeshua is not returning to earth, but figuratively moving from one place to another in His priestly ministry. Right after Daniel sees “The court was seated, and the books were opened”, he says this:

“I was watching in the night visions, and behold, One like the Son of Man [The Messiah/Yeshua], coming with the clouds of heaven! **He came to the Ancient of Days, and they brought Him near before Him.**” (Dan. 7:13)

Yeshua is *not* returning to the earth to cleanse it with fire as William Miller taught. We have just seen that the cleansing is all about cleansing His *people* as Yeshua begins the final phase of His priestly ministry in the presence of His Father as They continue to work together for the salvation of man— “we have an Advocate [Comforter] with [i.e., along-with] the Father, Yeshua Messiah the righteous” (1 Jn. 2:1). Therefore, it is quite clear as to what this sanctuary is that Yeshua is cleansing— “*you are that temple*” (1 Cor. 3:17).

In Daniel 12, it says God’s people will gain more understanding concerning the prophecies of Daniel and be purified during “the time of the end”:

“But you, Daniel, shut up the words, and **seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.**’ ... Then I [Daniel] heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for **a time, times, and half a time** [the 1,260 years of Dark Ages] and when the power of the holy people has been completely shattered, **all these things shall be finished.** Although I heard, I did not understand. Then I said, ‘My lord, what shall be the end of these things?’ And he said, ‘Go your way, Daniel, for **the words are closed up and sealed till the time of the end** [after 1798]. **Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.**” (Dan. 12:4, 7-9)

• The Cleansing of the Sanctuary

We have briefly mentioned that the prophet Daniel refers to this cleansing, which would take place during “the time of the end”:

“Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, ‘**How long** will the vision be, concerning **The Daily** and the transgression of desolation [paganism], the giving of both **the sanctuary and the host to be trampled underfoot?**’ And he said to me, ‘**For two thousand three hundred days [years]; then the sanctuary shall be cleansed** ... And I heard a man’s voice between the banks of the Ulai, who called, and said, ‘Gabriel, make this man understand the vision.’ So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, ‘Understand, son of man, that **the vision refers to the time of the end.**’” (Dan. 8:13-14,16)

This sanctuary needs to be cleansed because “the little horn” (the Roman Papacy) would take up (incorporate) “The Daily” (paganism) and “cast truth down to the ground” (Dan. 8:10-12). This is why the sanctuary is full of blood. The angel Gabriel gives us a little more detail about this little horn:

“... A king shall arise, having fierce features, who understands sinister schemes. His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; he shall destroy the mighty, and also the holy people. Through his cunning he shall cause deceit to prosper under his rule; And he shall exalt himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes [Yeshua/the crucifixion by pagan Rome]; but he shall be broken without human means.” (Dan. 8:23-25)

Thus, in order for the final gathering of Judah and Ephraim to take place, God must cleanse His sanctuary (His people) from all their sins due to all the lies they have inherited concerning the character of God and His Law handed down throughout the ages in the form of paganism.

However, can we know exactly *when* this final cleansing will begin? Or has it begun already? Remember, Daniel heard these words, “For two thousand three hundred days [years]; then the sanctuary shall be cleansed” (Dan. 8:14). We also know that these “days” are prophetic years because Gabriel told Daniel that, not only would this cleansing begin “many days in the future” (Dan. 8:26), but during “the time of the end” (Dan. 8:17).

In Daniel 8:1-2, Daniel says the word “vision” three times. In all three places he uses the Hebrew word *chazon* (חֲזוֹן) which refers to the *whole entire vision*. In verse 26, Daniel uses the word “vision” twice. The first instance he uses the word *mareh* (מַרְאֵה) while in the second instance he goes back to the word *chazon*. The word *mareh* refers to *only a piece or, part* of the whole vision (*chazon*). In this case, it refers to the 2,300 days. In verse 27, Daniel says he could not understand the “vision” (*mareh*). Therefore, it was only part of the vision that Daniel could not understand, and the only part of the vision connected with the word *mareh* is the 2300-day prophecy in verse 14.

By the end of Daniel chapter 8, Gabriel has explained everything Daniel saw in vision— all except for the 2,300 days. All Gabriel says is that it is true— “and the vision [*mareh*] of the evenings and mornings [i.e., the 2,300 days] which was told is true” (Dan. 8:26). It is not until chapter 9 when Gabriel returns:

“While I [Daniel] was speaking in prayer, the man Gabriel, whom I had seen in **the vision at the beginning**, being caused to fly swiftly, reached me about the time of the evening offering.” (Dan. 9:21)

This must refer to the vision in chapter 8. Daniel does not have any visions in chapter 9. In the above verse, Daniel uses the Hebrew word *חִזְוִן* (*chazon*) for the word “vision.” It refers to the whole vision of chapter 8. Gabriel then says:

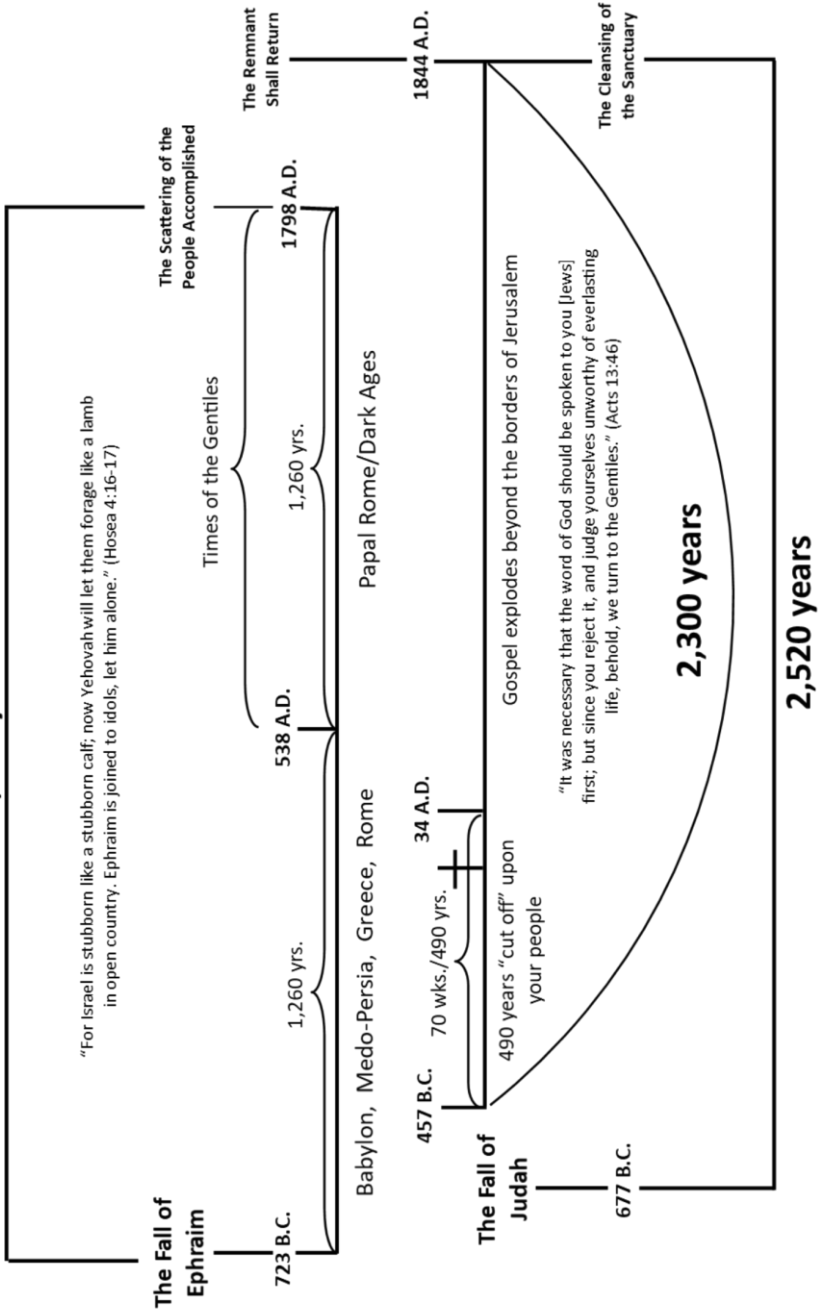
“O Daniel, I have now come forth to give you skill to understand. At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and **understand the vision.**” (Dan. 9:22-23)

Here, the Hebrew word for vision is *חִזְוִן* (*mareh*). Clearly, Gabriel was sent by God to give Daniel “skill and understanding” concerning the portion of the vision he did not fully understand— the 2,300 days (years).

As Gabriel begins to explain the vision, he dives right into the time-prophecy of the 70 weeks (490 years) which we have studied earlier. He begins by saying, “Seventy weeks are determined for your people and for your holy city” (Dan. 9:24). The word “determined” carries the meaning of “decreed” or “cut off.” This implies that these 490 years are “cut off” from a larger number. In this case, the larger number is 2,300 years. Therefore, *both* time-periods begin at the same time!

We saw earlier that the 490 years began in 457 B.C. when the command to rebuild Jerusalem went into effect. Thus, the 2,300 years began in 457 B.C. When we calculate that, we come to an important year we have mentioned before— 1844! This is right on schedule!

2,520 years



Considering all of this, what exactly happens when both houses of Israel see Yeshua in the Law? What sort of knowledge will increase within the believer during the time of the end that “none of the wicked shall understand, but the wise shall understand” as Daniel 12 describes? We will find out in our next and final chapter.

What the Cleansing of the Sanctuary is Not

Because the literal translation of Daniel 8:14 says “2,300 evenings and mornings” instead of the word “days”, there are many who teach that these “evenings and mornings” do not refer to “days” but to the two daily “sacrifices.” Since there was a **morning** and an **evening** sacrifice, they teach that the 2,300-day period should be divided in half making it 1,150 days. They do this to keep the time-period in reach of Antiochus Epiphanes whom they claim is the focus of Daniel chapter 8. The cleansing of the sanctuary would thus be when Judas Maccabeus purified the temple of which the festival of Hanukkah commemorates. However, the phrase in Daniel 8:14 is “2,300 evenings and mornings.” This sequence is NEVER used for the daily sacrifices, which is always in the sequence of “morning and evening.” Examples would be:

- “You shall offer two lambs a year old daily, one in the **morning** and the other in the **evening**.” (Num. 28:3-4)
- “... they offered burnt offerings on it to Yehovah, both the **morning** and **evening** burnt offerings.” (Ezra 3:3)
- “They burn to Yehovah every **morning** and every **evening** burnt sacrifices and sweet incense.” (2 Chron. 13:11)

The sequence of “evenings and mornings” in Daniel 8 however, is clearly speaking of “days” since it is the exact sequence of a “day” as defined in Genesis chapter 1. For example:

- “God called the light Day, and the darkness He called Night. So the **evening** and the **morning** were the first day.” (Gen. 1:5)
- “And God called the firmament Heaven. And the **evening** and the **morning** were the second day.” (Gen. 1:8; see also, verses 13,19,23,31)

Although I do not agree with his final calculation regarding the year 1966 A.D., Adam Clarke makes this initial comment regarding the 2,300 days, believing they extend for 2,300 years:

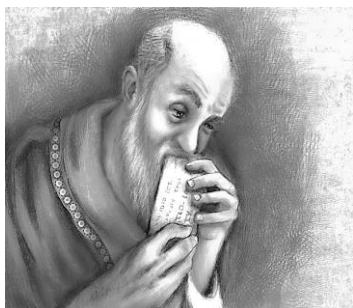
“Unto two thousand and three hundred days - Though literally it be two thousand three hundred evenings and mornings. Yet I think **the prophetic day should be understood here, as in other parts of this prophet, and must signify so many years.**” (Clarke’s Commentary)

The Mystery of God Shall Be Finished

As mentioned in our last chapter, Daniel sees a man clothed in linen “who was above the waters of the river.” As the man was about to speak, he “held up his right hand and his left hand to heaven, and swore by Him who lives forever [God], that it shall be for a time, times, and half a time and when the power of the holy people has been completely shattered, all these things shall be finished” (Dan. 12:7). The prophet John also saw this same man, referring to him as an angel, who announces the time of when “the mystery of God would be finished”:

“The angel whom I saw standing on the sea and on the land **raised up his hand to heaven and swore by Him who lives forever and ever**, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that **there should be delay no longer**, but in the days of the sounding of the seventh angel, when he is about to sound, **the mystery of God would be finished**, as He declared to His servants the prophets.” (Rev. 10:5-7)

It is also interesting that the man Daniel saw told Daniel to “shut up the words, and *seal the book* until the time of the end; many shall run to and fro, and knowledge shall increase.” When John sees the angel, he notices that “he had a little *book open* in his hand” (Rev. 10:2).



“Then the voice which I heard from heaven spoke to me again and said, ‘Go, **take the little book** which is open in the hand of the angel who stands on the sea and on the earth.’ So I went to the angel and said to him, ‘Give me the little book.’ And he said to me, ‘**Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your**

mouth.’ Then I took the little book out of the angel’s hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. And he said to me, ‘You must prophesy again before many peoples, nations, tongues, and kings.’” (Rev. 10:8-10)

Since we are witnessing the same man/angel, is it not probable that the little opened book that John was to eat is somehow related to the book of Daniel being unsealed? Could John be witnessing, in vision, "the time of the end", or as the angel said, the time when "there should be delay no longer" and knowledge would increase concerning the prophecies of Daniel during the Great Advent Awakening?

Bible students will see a clear connection between Revelation 10 and Ezekiel 3. Instead of writing out this entire section, let's focus on six points:

1. Ezekiel was told to eat a scroll (Vss. 1-2).
2. The scroll was in his mouth "like honey in sweetness" (Vs. 3).
3. He was told "Go, get to the captives, to the children of your people" (Vs. 11).
4. After eating the sweet scroll, he "went in bitterness" (Vs. 14).
5. He remained in the land of captivity for "seven days" (Vs. 15).
6. God made him "a watchman for the house of Israel" (Vss. 16-17).

Eating the "little book" (or, scroll) is symbolic of deep consuming study of God's word (in this case the prophecies of Daniel): "Your words were found, and **I ate them**, and Your word was to me the joy and rejoicing of my heart ..." (Jer. 15:16).

After Ezekiel ate the scroll, he was told "Go, get to the captives, to the children of your people." Ezekiel was of the tribe of *Judah* so this unsealing of the book of Daniel (also from *Judah*), and the further understanding of the cleansing of the sanctuary, is for Judah! Ezekiel was told to stay among his people (Judah) for "seven days" and after the "seven days", he was made a watchman unto the house of Israel. Prophetically speaking, "seven days" is a full seven years, or 2,520 days! Could this be yet another connection to the 2,520 line of Judah from 677 B.C. to 1844 A.D.?

If so, the opening and eating of the book of Daniel would be in the time-period when "the mystery of God would be finished." The angel says this is in connection with "the sounding of the seventh angel", referring to the angel who blows the seventh trumpet. What happens when the seventh trumpet is blown?



“Then **the seventh angel sounded:** and there were loud voices in heaven, saying, ‘The kingdoms of this world have become the kingdoms of our Lord and of His Messiah, and He shall reign forever and ever!’ ... The nations were angry, and Your wrath has come, and **the time of the dead, that they should be**

judged ... Then **the temple of God was opened in heaven, and the ark of His covenant was seen in His temple.** And there were lightnings, noises, thunderings, an earthquake, and great hail.” (Rev. 11:15,18-19)

We are led right back to the ministration before the Ark of the Covenant, which we have seen represents the Day of Atonement or the cleansing of the sanctuary. Therefore, the mystery of God being finished comes as a result of the cleansing of the sanctuary.

Remember, Paul said, “blindness in part has happened to Israel until the fullness of the Gentiles has come in” and Isaiah said that Yeshua is “a stone of stumbling and a rock of offense to both houses of Israel.” Scripture is clear that both houses crucified Yeshua:

“Behold, we go up to Jerusalem; and the Son of man [Yeshua] shall be delivered unto **the chief priests, and unto the scribes [Jews];** and they shall condemn Him to death, and shall deliver Him to **the Gentiles:** And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.” (Mk. 10:33,34)

Remember, the death of Yeshua upon the cross was a snapshot of how sinful humanity has been crucifying Him *daily* since the inception of sin. He is “the Lamb slain from the foundation of the world” (Rev. 13:8).

However, it is impossible to give glory to God without the indwelling presence of Christ’s Holy Spirit. Paul spoke of “**the mystery** which has been hidden from ages and from generations, but now has been revealed to His saints” (Col. 1:26). This mystery of God was hidden, not by God, but by the enemy— Satan. Why?

Paul continues: "To them [the saints] God has chosen to make known among the Gentiles the glorious riches of **this mystery**, which is **Christ in you**, the hope of glory" (Col. 1:27).

Therefore, when the Spirit of Yeshua is permitted into the heart and mind, the spiritual blindness is taken away and the mystery of God will be finished.

• The Veil

This all relates to the inner room of the sanctuary, wherein is the Ark of the Covenant. In order to see into this room, you had to step beyond the second veil (Heb. 9:3). The first veil led into the first room wherein is the Menorah, Table, and Altar of Incense. The veils represent our blindness to God's character that needs to be removed. Inside the Ark of the Covenant is the



Ten Commandments covered by a lid called *the Mercy Seat*, therefore, this second veil must be removed if we are to understand the relationship between the Law (Divine Justice/Judgment) and God's Mercy correctly. In the KJV of Isaiah 89:14, we read:

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."

The colon after the word "throne" tells us that what comes after is an expansion of what was written before. This is known as Hebraic Parallelism. In this case, "Justice" parallels "Mercy" while "Judgment" parallels "Truth." The Hebrew word for "justice" here is רְדֵף (*tsedeq*), which is defined as, "what is right, righteousness, just, normal; rightness, justness, of weights and measures." Therefore, God's justice is to always do what's right, and that is to show mercy (i.e., lovingkindness) to all. Alternate translations read something like this:

"Righteousness and justice are the foundation of your throne. Loving kindness and truth go before your face." (*New Heart English Bible*)

This foundation is fixed; "For I Yehovah do not change" (Mal. 3:6).

After the sixth seal is opened in Revelation chapter 6, we immediately see scenes of Yeshua's second coming:

"Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves 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 who sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand?'" (Rev. 6:14-17)

It is interesting that these people run and hide from God and His Son (the Lamb). Something must be amiss here since it is insanity to be that scared of a lamb, which is a symbol of gentleness. We see the same scenario in the book of Exodus when God descended onto the Mount and spoke His Law:

"Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. Then they said to Moses, 'You speak with us, and we will hear; but let not God speak with us, lest we die.'" (Ex. 20:18-19)

Again, something is amiss here since right after this, we read, "So the people stood afar off, but Moses drew near the thick darkness where God was" (Vs. 21). The people fear for their lives just at the sound of God's voice, but Moses walks into God's very presence. There's something different between the mindset of the people and the mindset of Moses.

Then, in Exodus 34, we read that when Moses came down from the Mountain carrying the Ten Commandments, "Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him." (Ex. 34:30). As a result of this, Moses "put a veil on his face. But whenever Moses went in before Yehovah to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded. And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him" (Vss. 33-35).

Clearly, Moses had a different understanding about God than the people. This is the same veil Paul refers to in 2 Corinthians chapter 3:

“Therefore, since we have such hope, we use great boldness of speech— unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. **But their minds were blinded. For until this day the same veil remains unlifted in the reading [understanding] of the Old Testament, because the veil is taken away in Messiah. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken away.** Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.” (2 Cor. 3:12-18)

The Spirit of Yeshua dwelt in Moses and took away the veil of misapprehension, while the veil remained for the people who misunderstood God and His character. They had the wrong perception of God’s Law and Justice. In fact, we have all inherited this deceptive mindset from our first parents— Adam and Eve.

After Adam and Eve sinned, they ran and hid from the Voice they heard calling to them in the garden.

“And they heard the sound [Voice/Word] of Yehovah God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of Yehovah God among the trees of the garden. Then Yehovah God called to Adam and said to him, ‘Where are you?’ So he [Adam] said, ‘I heard Your voice in the garden, and **I was afraid because I was naked; and I hid myself.**’” (Gen. 3:8-10)



Why were they afraid? One of the last things they heard God say was, “the tree of the knowledge of good and evil you shall not eat, for in the day that you eat

of it **you shall surely die**" (Gen. 2:17). Sin had caused their understanding of God to go awry. Satan had hidden (veiled) the true character of God. You see, they began to understand God's warning of death to be a direct threat. They were afraid and hid because they believed God was coming to the Garden to kill them. There was a veil blinding their perception of God's Law and Justice. And thus it is with all of us:

"Behold, Yehovah's hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear. But your iniquities have separated you from your God; and **your sins have hidden [veiled] His face from you**, so that He will not hear." (Is. 59:1-2)

It's the veil that makes us believe that God cannot save a sinner such as us and that He does not hear us when we cry out to Him. This veil is seen in the life of Cain, the murderer of his brother Abel. He cried out to God saying, "My crime [sin] is too great for me to be forgiven" (Gen. 4:13; *Brenton's Septuagint*).³ Because of sin warping his mind, Cain did not trust that God's mercy endures forever (Read Ps. 118).

*"For Yehovah is good; His mercy is everlasting, and His truth endures to all generations."
(Ps. 110:5)*

The testimony of Yeshua brings perfect balance and understanding of God's Law as it relates to Divine Justice and Mercy. Satan is veiling our understanding of God and His true character, and only Yeshua, who is "the brightness of [God's] glory, and expresses the very character of God" (Heb. 1:3) can take away that veil. At the beginning of the book of Revelation, Yeshua tells John to write to the seven churches in Asia Minor. Take note what

Yeshua says to the seventh and final church— Laodicea:

"And to the angel [leader] of the church of the Laodiceans write ... Because you say, 'I am rich, have become wealthy, and have need of

³ Most translations say something like, "My punishment is too great to bear!" This unfortunately reveals the translator's wrong bias towards God and His Justice — a God who is harsh and the One directly inflicting Cain.

nothing—and do not know that you are wretched, miserable, poor, **blind**, and naked— **I counsel you to buy from Me** [Yeshua] gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and **anoint your eyes with eye salve, that you may see.**” (Rev. 3:14, 17-18)

This goes far beyond the local churches in Asia Minor. The seven churches represent seven periods of church history from the time of the Apostles to the second coming of Yeshua. We know that we are now living in the age of Laodicea because the name “Laodicea” means, “a people judged.” The name gives the connotation of being “judged and found wanting.”

If someone is judged and “found wanting”, what are they “wanting”? It must be mercy or forgiveness. However, it’s not because God didn’t grant them forgiveness, it’s because they didn’t receive it by faith. Like Cain, they ignorantly cry out, “My sin is too great for me to be forgiven!” Therefore, the only reason why a person is lost after the judgment is because they deliberately despised the gift or they simply did not receive it by faith.

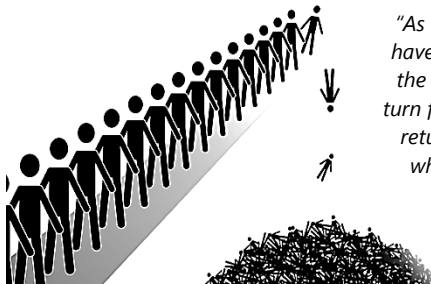
This is why they will all run and hide from the Lamb. Their minds have not been cleansed from the false idea that God’s Justice operates like fallen human justice and therefore, they believe He is coming to directly execute the sentence of death upon them. But this is not how God’s Divine Justice works. Scripture is very clear as to how God’s Justice (Judgment) is executed:

“The nations have sunk down in the pit which they made; in the net which they hid, their own foot is caught. **Yehovah is known by the judgment [Justice] He executes; the wicked is snared in the work of his own hands.**” (Ps. 9:15-16)

God’s Justice is not executed by Him handing out imposed legal punishments. His Justice is executed by the removal of His protective presence, leaving the unbelieving persistent sinner to reap the *natural consequences* they have sown (chosen) for themselves. However, as the persistent sinner is reaping what they sow, they automatically project all their sufferings onto God, believing He is the One who is afflicting them— “To the pure, You [God] show Yourself pure, and to the morally corrupt, You appear to be perverse” (Ps. 18:26).

In addition, we must also remember that God's wrath is not like fallen man's (Jas. 1:20). Paul tells us exactly how God's wrath is revealed:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness ... Therefore God also **gave them up** to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie ... For this reason God **gave them up** to vile passions ... And even as they did not like to retain God in their knowledge, God **gave them over** to a debased mind, to do those things which are not fitting." (Rom. 1:18,24-25,26,28)



"As I live", says Yehovah God, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: return, return from your evil ways; for why will you die, O house of Israel?" (Ez. 33:11)

As you can see, God's wrath is poured out, not by Him displaying His power, but by the act of Him *removing* His protective power and presence. God does not find pleasure in this; it will grieve Him. When man chooses to love death more than life, it pierces our heavenly Father's heart. "For whoever finds Me finds life, and shall obtain favor [protection] from Yehovah. But he that sins against Me *wrongs his own soul: all they that hate Me love death*" (Prov. 8:35-36)

"Blinded Ephraim has misunderstood Y'shua [Yeshua] in certain ways. Some think He did away with the 'law,' because they misunderstand His statement, 'Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill' (Matthew 5:17). Some laws cannot be eliminated. Gravity is an example. It is a law that we have to recognize, because if we break the law of gravity we may die. Similarly, if we break the eternal Instructions of Torah we will suffer consequences. **This is not because our Heavenly Father waits eagerly to catch us in transgressions, but because His laws have automatic results.** It is the

principle of sowing and reaping. For example, if we do not take a Sabbath rest every seventh day, we risk having our bodies break down due to stress. Our Heavenly Father wants us to have a day in which we can take our focus from things of the world and turn to Him, to His love, and to His provision. Thus we find both earthly and Heavenly rest in Him." (Batya Ruth Wootten, *Ephraim and Judah, Israel Revealed*, p. 4)

To those living during the Great Advent Awakening, the thought of Yeshua returning soon was "as sweet as honey" to their lips, however, when Yeshua did not return, they experienced a "bitter" disappointment. This disappointment not only meant that Yeshua didn't return, but it meant that those who believed they were ready (i.e. rich and had need of nothing) found themselves to be "wretched, miserable, poor, blind, and naked." Man's understanding of God's character as it relates to His Law and Justice was not fully matured. The temple of God's Holy Spirit (His people) must be measured and cleansed. But in order for the temple to be cleansed, the veil must be removed, and God's true character must come to the forefront.

"If the Good News we preach is hidden behind a veil, it is hidden only from people who are perishing. **Satan, who is the god of this world, has blinded the minds of those who don't believe.** They are unable to see the glorious light of the Good News. **They don't understand this message about the glory of the Messiah, who is the exact likeness of God** ... For God, who said, 'Let there be light in the darkness,' has made this light shine in our hearts so we could know the glory of God that is seen in the face of Yeshua the Messiah." (2 Cor. 4:3-4,6)

Yeshua coming to this earth had more to do than the salvation of man. He came to remove the veil that Satan had put up to obstruct our understanding of God; "for he [the Devil] is a liar, and the father of it" (Jn. 8:44). By doing this, Yeshua would vindicate His Father's character. This is what brings true reconciliation (at-one-ment) between God and man.

Satan has stripped the true character of God from our minds and has clothed Him with his own characteristics. This is the meaning of "the man of sin" who "exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God" (2 Thess. 2:4).

Yeshua had to vindicate His Father's character to win us back to trust. He did not die to change God's mind about us, He died to change our minds about God. Every day of His life on earth was a light shining out of the darkness as they witnessed the Father being glorified in and through Him (Jn. 1:4-5,14)

The night before His death, Yeshua prayed to His Father and said, "I have glorified You on the earth. I have finished the work which You have given Me to do" (Jn. 17:4). Yes, He finished the work His Father gave Him to do the night *before* His death, which reveals the truth that Yeshua dying on a cross was not meant as a legal payment to an angry God in order for Him to forgive us. Adrian Ebens explains:

"The basis of reconciliation from God's perspective is for His creation to know His character. This is why Christ prayed on the night before He died: 'I have glorified You on the earth. I have finished the work which You have given Me to do.' John 17:4.

Jesus glorified His Father by revealing His character. He poured God's love, mercy and grace into all that He came in contact with through the Spirit of His Father. This was all that Christ needed to do to effect reconciliation from God's side. He finished the work which His Father wished Him to do.

But after Jesus prayed this prayer, He told His captors, 'this is your hour and the power of darkness.' (Luke 22:53). From that time, all that man required for reconciliation was then played out. The beating, the mockery, the whipping was the unconsciousness initiation of Jesus into the sufferings of the human race. We would unwittingly make sure He understood what life was like in this world. Then we crucified Him in the most brutal manner, spilling His innocent blood on the ground, pinning Him to a cross until He died. The words of Jesus 'It is finished' on the cross signaled that He had finished all that man required for reconciliation.

Jesus finished both what His Father desired on the night before Christ was taken and then the next day He finished what man required. The two finishes reflect the two sets of requirements which Christ fulfilled." (Adrian Ebens, *One Mediator*, p. 36)

In His life and death, Yeshua revealed a different God than what fallen man desired. Throughout history, we have desired a warrior-God. In the time of the

prophet Samuel, God's professed people demanded a king possessing the characteristics of the kings of the surrounding nations. In His "anger", and through multiple warnings of what this would do to them, God gave them a king they had desired and then took him away in His "wrath" by giving King Saul over to his wayward lifestyle and thus did not prevent him from committing suicide (1 Sam. 8:4-7; 1 Chron. 10:3-5; Hos. 13:11).⁴



Due to their misunderstanding of God's character, the Jews were looking for a warrior-Messiah who would physically free them from Roman bondage. Instead, they received a loving and gentle Messiah who taught us all to love our enemies, do good to those who persecute us, and to bless those who curse us "that you may be children of the Most High [God]; for **He [God] is kind to the unthankful and to the evil**" (Lk. 6:27-28,35).

Can you see why Paul wrote that we "don't understand this message about the glory of the Messiah, who is the exact likeness of God"? We must remember Yeshua's words to Philip:

"Philip said to Him, 'Lord, show us the Father, and it is sufficient for us.' Yeshua said to him, 'Have I been with you so long, and yet you have not known Me, Philip? **He who has seen Me has seen the Father**; so how can you say, 'Show us the Father'?" (Jn. 14:8-9)

Yeshua is not claiming to *be* the Father here; He is assuring Philip that He has been *demonstrating* exactly how the Father acts. Yeshua had been an earthly Temple for the Father's Holy Spirit, thus His name is "'Immanuel,' which is translated, 'God with us'" (Matt. 1:23). God (i.e., the Father) had been the One teaching and working in and through His only begotten Son.

⁴ By comparing these Scriptures, we can see yet again how God's wrath and anger was executed against King Saul. This answers the idiomatic expression in 1 Chron. 10:14 which says, "therefore He [God] killed him [Saul]" which means God *permitted* Saul to take his own life.

“Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but **the Father who dwells in Me does the works.**” (Jn. 14:10)

“... I do nothing of Myself; but **as My Father taught Me, I speak these things.** And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.” (Jn. 8:28-29)

Although they desired to be free from the Romans, the people handed Yeshua over to the Romans and cried out, “Away with Him, away with Him! ... We have no king but Caesar!” (Jn. 19:15).

I pray that we all will accept the testimony of Yeshua concerning His Father, and confidently enter into the inner room by faith through the veil and allow Him to cleanse our soul temple and receive a life that reflects the mind of a new and living way that He has consecrated for us:

“Therefore, brethren, having boldness to enter the Holiest by the blood [life] of Yeshua, by a new and living way which He consecrated for us, **through the veil**, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.” (Heb. 10:19-22)

Keep in mind that the writer is not saying the veil is Yeshua’s flesh as many suppose. He is saying Yeshua’s flesh is the new and living way. Another item inside the Ark of the Covenant is the golden pot of manna (Heb. 9:4). Yeshua compared His flesh to this manna:



“Then Yeshua said to them, ‘Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you **the true bread from heaven.** For the bread of God is He who comes down from heaven and gives life to the world ... **I am the bread of life.** He who comes to Me shall never hunger, and he who believes in Me shall never thirst ... Your fathers ate **the manna** in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. **I am the**

living bread which came down from heaven. If anyone eats of this bread, he will live forever; and **the bread that I shall give is My flesh,** which I shall give for the life of the world ... unless you **eat the flesh of the Son of Man** and drink His blood, you have no life in you. Whoever **eats My flesh** and drinks My blood has **eternal life**, and I will raise him up at the last day. For **My flesh is food indeed**, and My blood is drink indeed. **He who eats My flesh and drinks My blood abides in Me, and I in him.**" (Jn. 6:32-33,35,49-51,53-56)

As we continue to receive and consume the life of Messiah, we will be transformed and live more and more like Messiah. Through His perfect demonstration of what His Father is like, He brings us "through the veil" thus our conscience will be purified (cleansed) as our hearts will be filled with the "assurance of faith"— the same faith Yeshua has concerning His ever-merciful and tender Father! When the veil of misunderstanding is removed, we will think and act in "a new and living way" as Yeshua lives out His Father's life in and through us by His indwelling Spirit— "I [Yeshua] am **the way**, the truth and the life, no one comes to the Father except through Me" (Jn. 14:6). Paul assures us that we can and will live "by the faith of the Son of God":

"I am crucified with Messiah: nevertheless I live; yet not I, but Messiah lives in me: and the life which I now live in the flesh **I live by the faith of the Son of God**, who loved me, and gave Himself for me." (Gal. 2:20)

It is Yeshua's indwelling and unailing faith in His Father that we are to live by. John says we will "keep [secure] the Commandments of God and **the faith of Yeshua**" (Rev. 14:12). *The Complete Jewish Bible*, which accepts the testimony of Yeshua, also expresses this correct concept by translating this verse as, "those who observe his commands and **exercise Yeshua's faithfulness.**"

• **The 144,000**

As the sad scene of unbelievers running and hiding at Yeshua's second coming unfolds in Revelation 6:16, this question is asked in verse 17, "Who will be able to stand?" The answer is found in the very next chapter (Revelation 7) where we see that 12,000 people from each of the twelve tribes of Israel will be sealed before the second coming of Yeshua. This is not literal Israel but spiritual Israel made up of all believers. It is the reunification of Judah and Ephraim back into

one house— Israel. They will be priests of God who carry forth His undiluted everlasting Gospel “before the coming of the great and dreadful day of Yehovah”; “to make ready a people prepared for the Lord.”



The third and final item inside the Ark of the Covenant is Aaron’s rod that budded (Heb. 9:4). To answer the people who were complaining about Aaron and his tribe (the Levites) being priests, God told them to take one stick from each of the twelve tribes and write their tribe’s name on it. The next morning, only Aaron’s rod (which was nothing but a dead stick) “had sprouted and put forth buds, produced blossoms and yielded ripe almonds” (Num. 17:8). In verse 10 God says, “Place Aaron’s rod permanently before the Ark of the Covenant to serve as a warning to rebels. This should put an end to their complaints against Me and prevent any further deaths.”

Through the ministry of reconciliation, given to them by God (2 Cor. 5:18), these 144,000 priests will not only teach, but will perfectly demonstrate the character of God. Since they selflessly love their Savior, they will help feed His sheep the bread (life) of Yeshua, which will cause His people, who are “wretched, miserable, poor, blind and naked” (i.e., spiritually dead), to blossom into newness of life.

“Do not let sin control the way you live; do not give in to sinful desires. Do not let any part of your body become an instrument of evil to serve sin. Instead, give yourselves completely to God, **for you were dead, but now you have new life.** So use your whole body as an instrument to do what is right for the glory of God.” (Rom. 6:12-13)

It is not surprising that the everlasting Gospel that God’s end-time people proclaim is connected with a message of judgment:

“Then I looked, and behold, a Lamb [Yeshua] standing on Mount Zion, and with Him **one hundred and forty-four thousand**, having His Father’s name written on their foreheads ... Then I saw another angel flying in the midst of heaven, having **the everlasting gospel** to preach to those who dwell on the earth—to every nation, tribe, tongue, and

people— saying with a loud voice, 'Fear God and give glory to Him, **for the hour of His judgment has come**; and worship Him who made heaven and earth, the sea and springs of water.'" (Rev. 14:1, 6-7)

As you can see, the 144,000 will be sealed with the Father's "name"— His character! Therefore, in order to fully proclaim this judgment hour message, we need to understand the judgment correctly as it relates to God's true character of selfless love as taught and demonstrated by His only begotten Son!

The message is *not* "You better shape up and fear God and give Him glory or else His judgment against you will be followed by severe punishment and torture!" It is quite the opposite. We who fear God (meaning those who trust and are awe-inspired of Him) will give Him glory because "the hour of *HIS* judgment has come." Do you see the difference? Do you see who's really on trial?

" ... Indeed, **let God be true but every man a liar**. As it is written: That You [God] may be justified in Your [God's] words, and may overcome **when You [God] are judged.**" (Rom. 3:4)

The judgment, therefore, is not about God checking His list and checking it twice to find out who's naughty or nice; it's about diagnosing our condition (our mindset) concerning *Him* and *His* character.

As I've explained many times in other publications, we should not think of the judgment in the sense of a penal court hearing. Many view the judgment where you walk in and see God, the judge, sitting on His throne with His gavel in His hand ready to condemn and sentence you, only to be stopped by Yeshua who stands between you and the Father. This mindset only causes the abomination of desolation to spread— the false idea that Yeshua must do something to appease His angry Father so He will finally accept and forgive us.

To know God's true character, we must look to Yeshua; for He alone is able to reveal it!

It is most interesting that Daniel used two different languages when he wrote his book. Chapters 2-7 are written mostly in Aramaic, while chapters 1; 8-12 are written mostly in Hebrew. Could there be a prophetic reason for this?

“To the Jewish people, it was Hebrew that was ‘the Holy Tongue’, whereas Aramaic was seen as ‘the language of the Evil Force’ [From Zohar]. Not that the latter was rejected altogether, but that it was regarded as a second fiddle language to Hebrew—the real ‘tongue of the fathers’ and medium of ordinary speech. Thus the Jerusalem Talmud declares that: ‘Four languages are of value: Greek for song, Latin for war, Aramaic for dirges, and Hebrew for speaking’. That was the place for Aramaic—in ‘dirges’. But to Hebrew belonged the high ground of daily speech (‘for speaking’) and worship. Thus for a Jewish father not to speak to his son ‘in Hebrew’, from the time he was a toddler, and teach him the law, was ‘as if he had buried him’. Concerning Aramaic, by contrast, the rabbis warned: ‘Whoever makes personal requests [in prayer] in Aramaic, the ministering angels pay no attention, since angels do not understand Aramaic’. This, of course, is not a canonical [biblical] position, but merely reflects the depth of feeling against Aramaic among the Jewish scholars.”
(danielbenyaacovysrael.blogspot.com, June 2013)

With this background, we can begin to understand why the two languages are used and why the judgment scene in Daniel 7 was written in Aramaic but the cleansing of the sanctuary in Daniel 8 was written in Hebrew. Here’s how Adrian Ebens explains it:

“In this context, the writing of Daniel 7 in Aramaic in contrast to the Hebrew of Daniel 8 is highly significant. **In Daniel 7, God is perceived through the lens of a foreign influence. The language of condemnation and death is used as the lens in which to view the work of God in judgment.** When the judgment is described in Daniel 8, there is no courtroom scene. It simply says: ‘And he said to me, For two thousand three hundred days; then the sanctuary shall be cleansed.’ (Daniel 8:14) ... Within the Most Holy Place of the Sanctuary system, there are no books of record outside of the 10 Commandments [inside the Ark, Ex. 25:16] and the book of the law [beside the Ark, Deut. 31:26].

There are no symbols of a courtroom in this space. Daniel 2–7 is given in Aramaic because these chapters consist of prophecies mainly dealing with political matters and thus are considered to be of interest to

Gentiles (Aramaic was the lingua franca of the time). In **Daniel 7 this view of God as a courtroom Judge according to man's view of Him is given in Aramaic to underscore the point that this is a perspective foreign to heaven, given for those who have a veil upon their heart (2 Corinthians 3:15), for the Father does not judge and condemn any person.** Aramaic is a combination of Chaldee and Hebrew. It combines the language of Jerusalem with the language of Babylon and this is highly significant. **The judgment scene of Daniel 7 mixes the judgment process of God with the judgment process of Babylon.**



Pagan view of the judgment

In the Hebrew language of Daniel 8, what is described is simply a restoration of things that were out of order.” (Adrian Ebens, *As You Judge*, pp. 109, 110)

Viewing the concept of judgment through the veil of Judah only, we see legal arbitrary condemnation and death unless we provide an animal sacrifice to appease the Judge. Viewing the concept of judgment through the veil of Ephraim only, we see legal arbitrary condemnation and death unless we accept (have faith in) the sacrifice Yeshua made in our behalf, allowing His Father to kill Him instead of killing us, which appeased His Father and satisfied His justice. Both sides are pure paganism!

“Notwithstanding this, we did *esteem* [falsely perceived] him [Yeshua] stricken, smitten of God, and afflicted [Is. 53:4]. That was what we thought about it. We said, God is doing all this; God is killing him, punishing him, to satisfy his wrath, in order to let us off. **That is the pagan conception of sacrifice** ... Men have brought this pagan idea of sacrifice right into the Bible and applied it to the sacrifice of the cross.” (George Fifeield's *Sermons*, 1897)

When we unify the two concepts correctly, however, we will look at it through the eyes of Yeshua in the sense of *cleansing* (restoration/being made right) and not legal condemnation and imposed punishments. The record books that are opened are not for condemnation nor punishment as we usually think. John writes that “God is love” (1 John 4:8), and Paul says that love “keeps no record

of wrongs" (1 Corinthians 13:5). Yeshua told us, "For the Father judges no man, but has committed all judgment unto the Son" (Jn. 5:22).

Learning that the Father does not judge is mind-blowing to our faulty thinking. What's even more striking is Yeshua's words, "You judge after the flesh; I judge no man" (Jn. 8:15). So, neither the Father nor the Son judge any man. Take note, however, that the word "judge" can also mean, "condemn." God nor His Son ever *condemn* any man. Their judgment (decision) is always healing and restorative, never condemning and destructive. Anyone who is condemned will condemn himself or herself and thus God's "judgment" is that they are terminally ill because they refuse the Remedy—the indwelling Spirit (life) of Yeshua!

"He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." (Rev. 22:11)

These record books used during the time of judgment serve as spiritual health records, much as you have from your doctor. The judgment is not about punishment, but for a proper *diagnosis* of our sin problem. If you were to go see a doctor, and after examining your health records, he/she diagnosed you with cancer; your doctor would not start handing out punishments. He/she would start a treatment of healing.

What would you think if this doctor looked at your health records, and seeing you have been diagnosed with cancer, they proceed to simply rip out all the bad pages from your record and replace them with clean white pages and then pronounce you are cured because your record has been cleansed? Better yet, what if the doctor said, "Here's what we are going to do. I have a son who is perfectly healthy. I will replace your record with his and this will make your record appear clean." Would you trust that doctor? I certainly hope not. Simply replacing pages of records will not heal and restore us. Then why is it that we hear this sort of teaching concerning salvation in church assemblies today? It is because of our faulty view of God and His Law!

When we understand the truth about God's character as demonstrated and taught by Yeshua, this will bring us into complete atonement (at-one-ment)

with our heavenly Father. It gives us perfect rest that our Father does not condemn us and will never use His power to destroy us. Anyone who is condemned and destroyed will naturally experience this because they have crucified afresh the Son of God, resulting in our Father's protective power (grace) being *withdrawn* at the request of the individual.

This goes for all the times we read of destruction in the Bible. From the Flood to the destruction of Sodom and Gomorrah, to the plagues of Egypt, etc., all the way to the destruction of the Lost at the end of time.⁵

This is why "the everlasting gospel" ushers in an experience of worshiping God "who made heaven and earth, the sea and springs of water" (Rev. 14:7). With the correct perception of who God is and how He acts, we will begin to worship Him as the Designer and not a Tyrant— that His Laws operate on the reality of how life operates and that any deviation from that design only brings misery and death. It's all about cause and effect, not imposed punishments for breaking rules.

Thus, the sanctuary (the temple of our mind) needs to be cleansed during "the time of the end" before Yeshua returns. God desires to cleanse our faulty thinking concerning His character and His Law so we do not judge ourselves unto condemnation. God will have a people (represented by the 144,000) who will not only understand His character, but will, by God's grace through faith, live out this character. This will be the maturity of God's people who will be translated at the second coming without seeing death— "We know that when He appears, we will be like Him, for we will see Him as He is" (1 Jn. 3:2).

"Some people teach that the two houses of Israel have already been reunited. However, this cannot be true because the hallmarks of a fully restored Israel are sinlessness, living safely in the land, and being under the rule of the King of Kings. It is evident that these conditions have not been met; therefore, Israel's two houses could not possibly be fully reunited at this time." (Batya Ruth Wootten, *Ephraim and Judah, Israel Revealed*, Introduction)

⁵ To learn more about this concept, please download my free e-book, *Jesus Christ and Him Crucified*, at: lastmessageofmercy.com

Before Yehovah’s people entered the promised land, they sent out spies (one from each of the twelve tribes) to scout out the land. Only two people— Caleb and Joshua— said they could, by the power (grace) of God, overtake the giants who were in the land (Num. 13 & 14).



It is of no coincidence that Caleb was the son of Jephunneh of the tribe of **Judah** (Num. 13:6) and Joshua was the son of Nun from the tribe of **Ephraim** (1 Chron. 7:20-27). They are a symbol of the final restoration of Judah (who see the Torah without Yeshua) and Ephraim (who see Yeshua without the Torah). In fact, Joshua is the English

name for *Yehoshua*, the short form being *Yeshua* (Neh. 8:17), meaning *salvation*. This is why Joshua is referred to by the name “Jesus” in the KJV translation of Hebrews 4:8.

Yeshua:

“Relief” in the sense of being rescued from an enemy, trouble or illness. The King James Version translates this word as help, deliverance, health and welfare, but most frequently as salvation. (Jeff A. Benner, *Ancient Hebrew Research Center*, ancient-hebrew.org)

This all represents the final sealing of “the Commandments [Torah] of God, and the faith of Yeshua” in the hearts and minds of God’s people! (Deut. 6:4-8; Prov. 7:1-3; Is. 8:16; 2 Cor. 1:21-22; Eph. 1:13-14; Rev. 7:1-3; 14:1-12). This sealing empowers us to overcome “the giants” (our sinful nature and lies of Satan) as we heed the Father’s voice to come out of the worldwide apostasy of *spiritual Babylon* (confusion, Rev. 18:1-5) and enter His rest— the Heavenly Promised Land— the dwelling place of sinlessness (Heb. 4)!

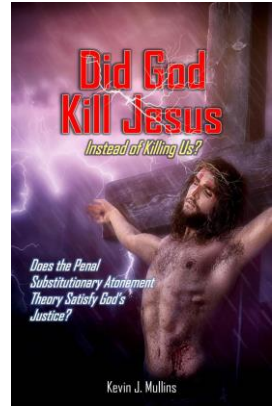
“I have longed for Your **salvation [Yeshua]**, O Yehovah; and Your **Torah [Law/character]** is my delight.” (Ps. 119:174)

Other Books You May Be Interested In

Did God Kill Jesus Instead of Killing Us?

By Kevin J. Mullins

The Penal Substitutionary Theory is the most popular way of explaining the gospel in Christian circles. It teaches that God demands the death of the sinner, and to save us, He killed His Son in our place. However, is this really the gospel of the kingdom Jesus came to demonstrate?

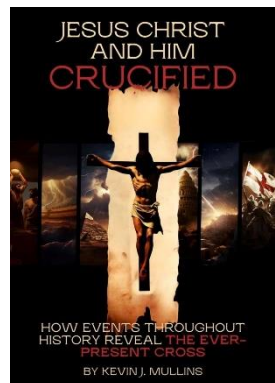


Jesus Christ and Him Crucified

How events throughout history reveal the ever-present cross.

By Kevin J. Mullins

See how the cross of Christ unlocks all the mysteries surrounding the violent events that have taken place throughout history. Is it possible to see "Jesus Christ and Him crucified" in the stories of the Flood, Sodom and Gomorrah, the plagues of Egypt etc.?

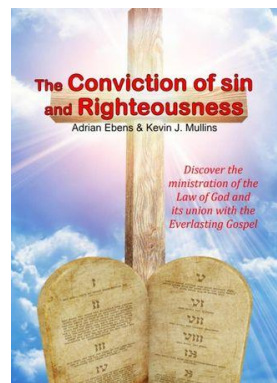


The Conviction of Sin and righteousness

Discover the ministration of the Law and its union with the everlasting gospel.

By Adrian Ebens & Kevin J. Mullins

What do you think of when you hear the word "conviction"? Do you think of condemnation? If so, from whom? The one doing the convicting, or yourself? Who really is the final judge?



"... the Gentiles shall come to You from the ends of the earth and say, 'Our fathers have inherited lies, futility, and there is no value in them.'" Jer. 16:19.

***Do you know what these lies are?
If not, be ready to be shaken.***

"Her priests have violated My Law and profaned My sacred things. They didn't differentiate between what's sacred and what's common. They didn't instruct others to discern clean from unclean things. They refused to keep My Sabbaths. I am constantly being profaned among them." Ez. 22:26.