

THE GREAT TRIBULATION

When is the great tribulation? Is it a future event, as popularly espoused and debated by most Christians? Or is it an event that took place at the time of the destruction of Jerusalem and the temple as espoused by preterists? Or are both of these wrong and the great tribulation has been taking place for 2,000 years? According to prevailing Christian teachings, it is a period of time that takes place after the abomination of the desolation of a literal temple in Jerusalem. But is this true? To answer these questions, there are some specific questions that must be addressed.

- What is the abomination of desolation?
- Is this desolation that of a literal temple?
- What and when is the great tribulation?
- What is meant by cutting those days short?
- Who is the lawless one who takes his seat in the temple of God?

First though, one will not be able to approach this subject with fixed, preconceived ideas, based on what they have been taught by Christianity. As you have learned in the Remnant Bride writings, and will see here as well, the 2,000 years of Christianity are a period of great blindness. It is darkness, even hades, which means “to not see.” It is the breach when they are hidden in the cleft of the rock with Yahweh’s hand over them so they cannot see. It is the wilderness wanderings when kingdom men eat manna, or “what is it?” It is Babylon, or confusion. With this formidable obstruction, how then can they speak truth?

To begin with, let us lay out the justification that the abomination of desolation is in fact the beginning of the great tribulation. In Matthew 24:15 and 21 we read:

Therefore when you see the **abomination of desolation** which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand) For then there will be a **great tribulation**, such as has not occurred since the beginning of the world until now, nor ever will.

Thus we see that, indeed, the abomination of desolation initiates the great tribulation. But here is where diverse Christian fiction and truth separate. As you will now see, the abomination of desolation began immediately after Yahshua left this earth, returning to heaven, and there remaining until His triumphal return, the way thereof prepared by the Elijah.

In John 9:4-5 we read the words of Yahshua:

We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. While I am in the world, I am the Light of the world.

Therefore, it is obvious that as soon as Yahshua left this world, light was removed and men entered into darkness. And as you will see, immediately kingdom men erred in that darkness, instantly initiating the abomination of desolation.

In order to show the clear evidence of this, we must first examine a specific point in time upon which the entirety of this hinges – the middle of the final seven years spoken of in Daniel 9:27. Let us begin by turning to those very passages to which Yahshua directed our attention when He referred to the abomination of desolation as that “which was spoken of through Daniel the prophet.”

But once again, you must escape the template of error set up by Christianity; and there is most certainly no greater evidence of this error than their translation of Daniel 9:24-27. To evidence this, we will first read these verses in the New American Standard (NAS) version. You will notice here the classic error regarding Christianity’s supposed antichrist beast man who will purportedly desolate a rebuilt temple in Jerusalem; or in the mind of some, the Romans desolated it already. As you will see here, the translators completely twisted and altered these verses to make them say what they believe, failing to present them for what they truly say. Here now is Daniel 9:24-27 as it reads in the NAS:

24. “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy *place*.

25. So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

26. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined.

27. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

Let us deal with the first chief error in these verses. You will notice in verse 25 that the one being spoken of here is very specifically identified – Messiah the Prince. Yahshua is called “Messiah the Prince” in verse 25, and “Messiah” in the very next verse as well.

But, the translators forced great error when they took the liberty to wholly depart from this clear identification and then make the “prince,” also in verse 26, into someone entirely opposite. If Messiah the Prince is the subject in verse 25; then clearly, the prince referred to in verse 26, where the Messiah is once again referred to, is none less than the Prince, the Messiah. This is especially true when the Messiah is the one who is to come, and here He is called “the Prince who is to come.” Therefore, verse 26 absolutely must read:

Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the **Prince** who is to come will destroy the city and the sanctuary.

There can be no escaping this fact.

Another item that is helpful to note is that the Hebrew word here for “week,” or “shabu,” actually means “a period of seven.” Though shabu is used to denote a week, or a period of seven days, as in the Feast of Weeks, here the actual fulfillment is periods of seven years, and would best read in its literal meaning – “period of seven.” Therefore, let us now read these same verses for what they literally say, not only correcting these two points, but others as well, staying with the original Hebrew and not yielding to the template of error of Christianity:

24. “Seventy periods of seven have been decreed for your people and your holy city: to bring to an end the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the holy.

25. So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince, there will be seven periods of seven and sixty-two periods of seven; it will be built again, with plaza and moat, even in times of distress.

26. Then after the sixty-two periods of seven the Messiah will be cut off and have no one; and the people of the Prince who shall come will destroy the city and the sanctuary, and the end will come with a flood; even to the end of the battle, desolations are determined.

27. And He [Messiah] will prevail in the covenant with the many for a period of seven, but in the middle of the period of seven, He will cause the sacrifice and the offering to cease; and for the overspreading of abominations, He will make desolate, even until the consummation, and that which is determined will be poured out upon the desolate.”

Again, the message here in its literal translation is entirely different from that which you have been taught. Up to now, you have been fed dung – the word of God taken in by carnal men, processed by their flesh, and fed to others. Let us briefly examine some of the specific items in these verses.

Adding further to what we have already noted, we read in verse 27 in the NAS the errored translation: “And he will make a firm covenant with the many for one week.”

But what covenant is truly being spoken of here? As with the matter of who the Prince truly is, to answer this all one has to do is look into this chapter and see what that covenant is already stated to be. In verse 4 of the same chapter, Daniel began his supplication for those in captivity in Babylon and those disbursed abroad, as well as for Jerusalem, receiving Gabriel's reply in verses 24-27. Here we are specifically told what that covenant is:

I prayed to Yahweh my God and confessed and said, "Alas, O Lord, the great and awesome God, **who keeps His covenant** and lovingkindness for those who love Him and keep His commandments, we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances [vss. 4 and 5].

So in verse 27 when Gabriel was giving the answer to Daniel's prayer and supplication, he was in fact referring to the very covenant regarding which Daniel had just made supplication – Yahweh's covenant with His people. Both are in fact the identical Hebrew word for "covenant." Therefore, that passage must read: "And He [Messiah] will prevail **in the covenant** with the many [the residents of the true Jerusalem] for a period of seven." In other words, Yahweh will fulfill His covenant with His people. As you will see, this is precisely what He has done and is doing, and in a most incredible and revealing way.

Now, let us once again remain within the message of Daniel 9 so as to better understand the relevance of Gabriel's answer regarding another matter. In verses 26 and 27 regarding these seventy periods of seven, you will notice the following references to desolations:

26. ... even to the end of the battle, **desolations** are determined.

27. ... and for the overspreading of abominations, He will make **desolate**, even until the consummation, and that which is determined will be poured out upon the **desolate**.

What desolations then was Gabriel comparing to here? He was making reference to the desolations of Jerusalem that had been taking place for nearly seventy years. It is important to note that Daniel's seventy periods of seven in verses 24-27, are specifically Gabriel's answer to Daniel's supplications in verses 1-19 for the people in their Babylonian captivity and for Jerusalem. The fact is, this desolation spoken of in verses 26-27, has a direct relationship with the seventy years of bondage that took place in the time of Daniel, evidenced once again by Daniel's preceding supplication in verses 2, 17, and 18:

2. ... in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed as* the word of Yahweh to Jeremiah the prophet for the completion of the **desolations** of Jerusalem, *namely*, seventy years.

17. So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your **desolate** sanctuary.

18. O my God, incline Your ear and hear! Open Your eyes and see our **desolations** and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion.

Let us now examine these subject seventy periods of seven years. To begin with, Daniel 9:25 sets forth:

So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince, there will be seven periods of seven and sixty-two periods of seven; it will be built again, with plaza and moat, even in times of distress.

What decree was being spoken of here? As addressed in the book, *The Curse of 1920, Appendix Ten*, that decree was the decree of Artaxerxes in 458 B.C., sending Ezra to Jerusalem to “establish the law of your God,” an act that would “adorn the house of Yahweh” (Ezra 7:25–27). Most notably, that decree was at the completion of the seventieth Jubilee waiting period from the fall of Adam, or 70×49 , or 3,430 years. As we have seen, this Jubilee waiting period count in reckoning time is critical to the works and order of Yahweh.

The decree of Artaxerxes was the legal decree spoken of in Daniel 9:25 – “a decree to restore and rebuild Jerusalem.” But as you will now see, **it is not literal Jerusalem that is being spoken of here, but looks to the rebuilding of Jerusalem above**, beginning with the completion of 120 Jubilee waiting periods from Adam’s fall, that completion being in 1993. Yahweh’s Jubilee therefore began in 1994. Natural Jerusalem has always only been a type, a shadow – a natural testimony that could be referred to in order to prophesy concerning the true fulfillment. This fulfillment is the Jerusalem seen by John in Revelation 21:10-27 – Jerusalem above. And this is the Jerusalem spoken of here in Daniel 9:25.

With these facts in mind, let us now lay out these seventy periods of seven years spoken of here. And in order to be complete, we will restate verse 27:

And He [Messiah] will prevail in the covenant with the many for a period of seven, but in the middle of the period of seven, He will cause the sacrifice and the offering to cease

Therefore, we see the timing:

<u>Periods of Seven</u>	<u>Number of Years</u>	<u>Years in History</u>
Seven periods of seven	7×7 years = 49 years	458 B.C. – 409 B.C.
Sixty-two periods of seven	62×7 years = 434 years	409 B.C. – 26 A.D.
One period of seven	1×7 years = 7 years	26 A.D. – 33 A.D.

And most notably, we find that Yahshua was crucified at the end of the eightieth Jubilee waiting period, or in 33 A.D.

The reality of this specific fulfillment is glaringly undeniable. One cannot argue with history or time, and both of these very clearly point to the certainty of this truth. Add to this the confirmation of the seventieth and the eightieth Jubilee waiting periods, this is rock solid undeniable evidence. Let us now examine the final period of seven and consider the statement – “and in the middle of the period of seven, He [Yahshua] will cause the sacrifice and the offering to cease.”

How long was Yahshua’s ministry period? It was for three-and-a-half years. His ministry began with His baptism by John on Atonement, 29 A.D., and He was crucified three-and-a-half years later on Passover, 33 A.D. Therefore, you see that indeed He came specifically in the middle of the final seven-year period. How was it then that His baptism effected the cessation of the sacrifice and offering?

Legally, once Yahshua presented Himself to Yahweh on Atonement as the sacrifice for man’s sins and was baptized into death by John, all other offerings were of none effect. Yahshua’s baptism legally effected the true fulfillment of the sacrifice for atonement, and no longer were the old animal sacrifices necessary. At that moment He “caused the sacrifice and the offering to cease”; and with the invasion of Rome in 70 A.D., Yahweh put an end to that which He legally ceased at Yahshua’s baptism. The temple was torn down and never rebuilt, **and never will be rebuilt**. Its prophetic testimony was finished. The true sacrifice was presented to Yahweh, and the only temple to be built now is that one that is made with living stones.

In verse 26 we read:

Then after the sixty-two periods of seven the Messiah will be cut off and have no one; and the people of the Prince who shall come will destroy the city and the sanctuary

Unmistakably, after the sixty-two periods, Yahshua was cut off in the concluding covenant period, and indeed He had no one. He came early, before the time, and the first resurrection that would take a people to heaven to receive immortal incorruptible bodies, could not come for 2,000 years. Kingdom men lay in the grave. His true and perfect kingdom on earth would have to equally wait; for as He declared, darkness came and no man could work (John 9:4-5).

As foretold in Daniel 9:26-27, what took place after Yahshua left this earth to not return for 2,000 years? Precisely what we read here:

- The people of the Prince, believers, destroyed the city and the sanctuary. Even to the end of the battle, desolations were determined for the kingdom of heaven, the heavenly Jerusalem.
- The overspreading of abominations made the kingdom desolate, even until its consummation.

The people of the Prince have destroyed the kingdom Yahshua came to establish, just as He foretold in similar manner in Matthew 13:24-33. In like testimonies of its desolation, He plainly said that the kingdom of heaven would become a field corrupted by tares. It would become an overgrown tree where the demonic spirits, the birds of the air, would nest in it. It would become entirely leavened.

This now brings us to a very important, revealing, and confirming point. The book of Daniel closes with a clear definitive statement. In Daniel 12:11-12 we read:

11. "From the time that the regular sacrifice is abolished and the abomination of desolation is established, *there will be* 1,290 days.

12. How blessed is he who keeps waiting and attains to the 1,335 days!"

We see here that **when the time of the regular sacrifice is abolished, 1,290 days later the abomination of desolation is established.** We now know when the regular sacrifice was abolished – when Yahshua was baptized by John on Atonement in 29 A.D. So, to know when the abomination of desolation was established, all we have to do is count 1,290 days from then. Where does that take us? There are 354 days in a lunar calendar year. Three years would equal 3 x 354, or 1,062 days to Atonement in 32 A.D. The next closest event to this 1,290 day count would be Pentecost, 33 A.D. From Atonement to Pentecost is 232 days, for a total of 1,294 days. Therefore, whatever began the abomination of desolation, took place four days before Pentecost, the 1,290th day. What was it? Yahweh did not leave us without understanding.

We saw in [The New Millennial Calendar, page 10](#), that Pentecost was on the eleventh day of the third month. We also saw in the [next page](#) of that writing that Yahshua departed from them by ascending alive on the twenty-eighth day of the second month. This would have meant that Yahshua would have been gone for ten days, with Pentecost coming on the eleventh day since His departure. So what could have taken place on the day that was four days prior to Pentecost? Though the Scriptures do not give us the exact day of the event, its relevance is tellingly obvious.

In Acts 1, just before Pentecost, verses 15-26 record that highly impacting event – the abomination of desolation, beginning the great tribulation. Yahshua had been among them for forty days. When He left, darkness came, and it took no time at all for them to stumble in darkness. What was that desolating event? When the disciples made the grave error of seeking to establish a man to replace Judas!

Were the disciples right when they quoted from Psalm 109:8 – "Let another take his office"? Indeed they were. But, they were acting both prematurely and presumptuously, for that office was not to go to a man for 2,000 years. They acted in complete error when they cast lots in selecting Matthias, corrupting the government Yahshua set up. Quite fittingly, on the seventh day after Yahshua had left, the apostles committed this error. The number [seven](#) has been the mark of the beast. In like manner, it was also in the seventh year that Adam and Eve sinned, bringing a like abomination of desolation to the Garden. In fact, even as Eve ate from the fruit of the tree of the knowledge of good and evil and gave that fruit to Adam, so the first Remnant ate from the same fruit and gave it to the body of Christ. Also attesting to this

abomination on the seventh, the apostles equally failed to do what was right when they chose seven men to wait tables, whereupon shortly thereafter Stephen was stoned. Yahshua had called the apostles to serve (Mark 9:35).

If it had been time to establish that required apostle, **then Yahshua would have done so Himself when He was among them for forty days** – but He did not! Yahshua had clearly told them, “You did not choose Me but I chose you, and appointed you ...” (John 15:16). He alone had the right to establish His apostles, not them, not any man. But the apostles elected to stand in His place and do what He alone could do – choose that twelfth apostle. They possessed neither the right nor the authority to do so, and it was totally out of season for that fulfillment to take place. That place belonged to the fulfilling Ēlijah, and they did not see that.

Yahshua had already made the choice for Judas’ immediate successor, and had already forthrightly declared it, once again affirming His place alone to do so. The one to immediately replace Judas was not a mere man. That fulfillment would not come for 2,000 years. Until then, Yahshua’s choice was clearly set forth – “Did I Myself not choose you, the twelve, and one of you is the devil?” (John 6:70).

Even the apostles’ means of making that choice revealed their error – by casting lots! This was the same means whereby Haman determined when to destroy the Jews (Esther 9:24), costing him his own life. This was the same means whereby Achan’s sin was revealed when he kept some of the devoted things from Jericho, costing him his life as well (Joshua 7:16-21). And this was the same means whereby the sailors revealed Jonah’s own error, whereupon he was cast into the sea and remained in the belly of the great fish for three days and three nights (Jonah 1:7). Thus, the same fate came upon the church when the apostles cast lots for Judas’ replacement, bringing for it death, even three days and three nights in the heart of the earth.

Therefore, we see that when Yahshua left and darkness came, the apostles quickly fell into error, and the abomination that makes the kingdom of heaven desolate immediately came about. And quite fittingly, they erred pertaining to the very office whereby its true occupant would ensure the kingdom’s continuing desolation and the great tribulation – Satan! For 2,000 years, Satan would stand in that office and continue to deceive the church and effect great affliction upon it – the great tribulation! The kingdom of heaven would be trodden down by the nations. Satan would dearth the kingdom. And as already evidenced by the apostles on the seventh day since Yahshua’s departure, the people of the Prince would “destroy the city and the sanctuary.” The prophesied “overspreading of abominations” began, and all one has to do today is to look back at church history and see the raw truth of this ill fate.

And frankly, this pattern will be repeated. In [The New Millennial Calendar, page 13](#), we noted that Yahshua will come in the Millennial reign, build the temple of Yahweh, and ascend back to the Father at the end of the Millennium. Once again, as soon as He leaves, what do we see will happen? Precisely what we saw happen when He left once before – another abomination of desolation by Satan. In Revelation 20:7-8 we read:

When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the

earth

Thus we see the repeated pattern – Yahshua leaves to go to the Father, and Satan immediately goes to work, effecting an abomination of desolation. This enduring desolation certainly was the case when Yahshua left the first time. Satan deceived the apostles, even as he will deceive the nations. But we are told in verse 3 that he will not succeed long this second time, for his release will be for only a short time, whereupon he will be thrown into the lake of fire.

Often truth is revealed in obscurity, and this is certainly the case with the events that both began this prophesied 1,290 days, as well as concluded them. The immense impact of Yahshua's baptism was most certainly obscure – the cessation of sacrifices and offerings – taking place with no one's notice until much later. But in the sight of Yahweh God, that event was pivotal. In like regard, 1,290 days later when the apostles sought to stand in the place of Yahshua and made that grave error of seeking to fill that critical office, they likewise performed an act that was obscure. But once again, this was not so in the sight of Yahweh God; and its effects were highly impacting and destructive, with its immense significance not being known until now. That event was equally pivotal, as it began the abomination of the desolation of the kingdom of heaven, the Jerusalem, beginning the great tribulation.

Truly, in every regard the apostles sought to stand in the place of Yahshua, effecting that which **He alone** had the right to carry out. Thus we find written in Matthew and Mark affirming evidence of the beginning of the abomination of desolation at this earliest point in the church. In Matthew 24:15 we read:

Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, **standing in the holy place** (let the reader understand)

And in the like passage in Mark 13:14 we read:

But when you see the abomination of desolation **standing where it should not be** (let the reader understand)

Revealingly, this statement is not found in second Remnant Luke. Why? Because in the time of the second Remnant, it is indeed legally time for Judas' replacement to stand in that place; and instead of bringing the desolation of the kingdom, it brings the restoration of all things and Yahshua's much needed return. But for the Matthew first Remnant apostles to seek for someone to stand in that place, or for Mark Christianity to seek to do likewise by trying to place Paul in that office, both of these works effected and advanced the desolation of the kingdom.

And recognize here that in both cases Yahshua's reference to this is specifically – that "which was spoken through Daniel." And there is no more direct or clearer passage regarding the identification of the abomination of desolation than this passage in Daniel 12:11:

“From the time that the regular sacrifice is abolished and the **abomination of desolation is established, *there will be 1,290 days.*”**

Furthermore, it is with great meaning that this message was to be hidden and would not be discerned until the one to whom that office belonged came and would see its truth. This is what you are reading now, and only now can the passage be fulfilled – “let the reader understand.”

Before concluding this first point, one other matter must be addressed. We noted that Daniel’s seventy periods of seven in verses 24-27, are specifically Gabriel’s answer to Daniel’s supplications in verses 1-19 regarding the people in their Babylonian captivity and for Jerusalem. We see that this desolation spoken of in verses 26-27 has a direct relationship with the seventy periods of bondage that took place in the time of Daniel, evidenced once again by Daniel’s preceding supplication in verses 2, 17, and 18 – “see our desolations.”

What we find is that the seventy years of literal Babylonian captivity, are a type of the like Babylonian captivity that would take place in the church from the time of the abomination of desolation four days before Pentecost, 33 A.D., to Yahweh’s Jubilee. That Jubilee would undoubtedly have legal marks, as well as fulfillments. Two evident marks are the Jubilee of 1994, as well as the Jubilee on Trumpets, October 25, 2007. **But it is important to note that the seventy years of Babylonian captivity are fulfilled in the 2,000 year period of the church, which is mystery Babylon.** Daniel repented for the ills of the people of Jerusalem which placed them in Babylonian captivity for seventy years. Then seventy periods of seven years later, the true Jerusalem, the kingdom of heaven, went into Babylonian captivity for twenty-eight periods of seventy years.

In conclusion, on the day of Pentecost, the priest stood before Yahweh to wave before Him two loaves of leavened bread. Only four days before that day, the apostles added the leaven to the kingdom, insuring that the next 2,000 years would be the two loaves of leavened bread. By standing in the place of Yahshua, seeking to fill the office of the twelfth apostle, they leavened the kingdom of heaven! And as Yahshua foretold, all three measures were guaranteed to be leavened (Matthew 13:33).

Thus we have our first great evidence that the abomination of desolation and the great tribulation are relative to the 2,000 year period of the church, the kingdom of heaven on earth, the Jerusalem that would be plundered and trodden under foot by the nations, even the people of the Prince who “destroy the city and the sanctuary”:

- 1. Daniel 12:11 tells us that the abomination of desolation occurred 1,290 days after the regular sacrifice was abolished – on the seventh day after Yahshua departed, the apostles stood in His place and cast lots for Judas’ replacement.**

But regarding this first testimony, we are obligated to not stop here, and will find further attesting evidence that what we are seeing is indeed accurate and true. Next, in Daniel 12:12 we read:

How blessed is he who keeps waiting and attains to the 1,335 days!

The count of 1,335 days in relation to the abomination of desolation at day 1,290, would mean that forty-five days later some event took place that attested to that blessing ($1,335 - 1,290 = 45$). What could that event have been? We do not have a specific accounting of the days following Pentecost, which we noted took place four days following the abomination of desolation. We are told in Acts 2:46 that "day by day" they were "continuing with one mind in the temple," and that Yahweh was "adding to their number day by day." But we do find an event taking place that certainly would have fulfilled, but even moreso foreshadowed, that promised blessing.

In Acts 3:1 and following, we read that "at the ninth *hour*, the hour of prayer," Peter and John healed a man in Yahshua's name who was lame from his mother's womb. We read in verse 11 that "all the people ran together to them at the so-called portico of Solomon, full of amazement." Peter then delivered his second recorded sermon, and Acts 4:4 tells us that "many of those who had heard the message believed; and the number of the men came to be about five thousand." Peter and John were taken into custody that day, and the next day were released. Acts 4:31 then tells us: "And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and *began* to speak the word of God with boldness." There seems little doubt that this was in fact the very event spoken of in Daniel 12:12 – "blessed is he who keeps waiting and attains to the 1,335 days!"

But what can this mean for us today? You will see that, more importantly, this event is highly prophetic. What we find in these opening chapters of Acts are two separate testimonies that are uniquely connected – one being an account of the actual former rain in Acts 2 that came on the first Remnant, and this second account in Acts 3-4 attesting to the latter rain that comes on the second Remnant. This is what the passage in Daniel 12:12 actually looks to – blessed is he who attains to the latter rain, evidenced by what took place on this 1,335th day. Let us examine some of these attesting items in Acts 3-4.

First, this event took place at the ninth hour, the very hour when the three hours of darkness were completed at Yahshua's crucifixion – evidencing the end of the time that the church has been in darkness. Also, the man was healed, having been lame in his feet from birth. Feet speak of kingdom rights, and we see prophesied that kingdom rights are restored – which must take place today with the cessation of the period wherein the nations have ruled over the kingdom. Also, he was "more than forty years old" (4:22), the number forty representing the forty years in the wilderness – therefore equally following the wilderness period of the church. Additionally, it is very encouraging that on the next day the place where they gathered was shaken, and they were filled with the Holy Spirit and spoke the word of God with boldness. Such must take place today – **an earthquake must take place in people's lives and in their beliefs**, and be filled with the Holy Spirit and speak the word of God with boldness.

But what is equally significant and revealing about this are the 3,000 and the 5,000. There are only two times when the people are numbered in the opening accounts in Acts – in Peter's first sermon on Pentecost where 3,000 were added (Acts 2:41), and here after Peter's second sermon when their numbers were recorded at 5,000 (4:4). Numbers

recorded in the Scriptures are given as prophecy, and these two numbers are no exception.

On the day of Pentecost, 3,000 were numbered. What is the number 3,000? It is the number of years that the church was to receive. Is that good? On the one hand, considering what would happen in that period, not at all. We are told, and will examine in this writing, that if that number was not cut short, no flesh would be saved. Those 3,000 years would have been the like three hours of darkness, whereupon Yahshua cried out at the ninth hour, "My God, My God, why have You forsaken Me?" Those 3,000 years would have been the three times in which the church would have denied Yahshua before the rooster crowed. And most significantly, they would have been the like 3,000 at Mount Sinai on the first-ever Pentecost who were slain (Exodus 32:28), even as kingdom man has died for 2,000 years, and would continue to die for the remaining 1,000 years if Yahweh did not cut this death short.

The church's 3,000 years are equally attested with the three sons of Judah (Genesis 38). Having been given Tamar, the granddaughter of Melchizedek, the first two sons were killed by Yahweh. These three sons were mixes – their mother was a Canaanite. In like manner, kingdom man is a mix, and when given the kingdom of heaven, it equally kills him and the kingdom is corrupted. Therefore, just as Judah's first two sons were rejected by Yahweh and He killed them, so the first 2,000 years of kingdom men are rejected and they too have died. And even as Judah realized regarding his third son, Shelah (the same name of the Pool of Siloam where Yahshua healed the blind man), if the third part of the 3,000-year church period was given to man, they too would perish! This is the church period evidenced by the 3,000 added to the kingdom on leavened Pentecost.

So what then is the significance regarding the 5,000 and its testimony as the latter rain? Even as 3,000 represents the corrupted church, 5,000 represents the wholly fulfilled church. As we have seen in other writings here, including [Ascending Alive, page 12](#), the church is cut short from 6,000 years to 5,000 years. By doing this, Yahweh fulfills building the complete new Jerusalem, the temple with its Remnant Bride holy of holies and the body of Christ holy place – the establishment of the complete kingdom of heaven on earth. This complete temple work was also attested in this account in that they gathered in the Portico of Solomon, pointing to Yahshua building His temple in the Millennium ([The New Millennial Calendar, page 12](#)).

And very significantly, this 1,335th day is also when Peter declared:

"Moses said, 'The Lord God will raise up for you a prophet like me from your brethren; to him you shall give heed to everything he says to you. And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people'" [3:22-23].

This is the Elijah, whose message is equally that which Peter spoke here, and whose timing and work is the hope of all mankind:

"Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may

send Jesus, the Christ appointed for you, whom heaven must receive until *the* period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time" [3:19-21].

This spoken here by Peter on day 1,335 is the promised Elijah, the work that effects the restoration of all things and Yahshua's return!

Therefore, this promise of "blessed is he who keeps waiting and attains to the 1,335 days!" looks to the latter rain work in the Millennial reign, bringing the Elijah who restores all things and prepares the way for Yahshua's return. But also, very importantly, this affords the complete fulfillment of the temple that takes place at the end of 5,000 years.

THE ELIJAH MINISTRY PERIOD

While we are addressing this matter of the final period of seven years spoken of in Daniel's seventy periods of seven, there is some highly important truth that must be addressed. We will return to this matter of the abomination of desolation following this section.

As noted in *The New Millennial Calendar* and addressed in [Shelah and Clay of Spittle, page 5](#), that seven-year period is a covenant that Yahweh made with man and is split three-and-a-half years and three-and-a-half years, with the last walked out first and the first to be walked out last – another one of Yahweh's flips. The last, of course, was walked out by Yahshua in His three-and-a-half year ministry from Atonement, 29 A.D., to Passover, 33 A.D. But, that left a remaining three-and-a-half year ministry period that was unfulfilled. To whom does it belong?

To answer this question straight forward, it belongs to Elijah. How do we know this? Several ways, but one of the clearest is to see with whom it is already identified.

Based on Luke 3:1, which states that John began his ministry "in the fifteenth year of Tiberius Caesar," we know that his ministry began in the spring of 29 A.D. This would have been at the time of Passover. John was six months older than Yahshua. He was born at Passover, and Yahshua was born on Trumpets. Thus, both of them began their ministries at the age in which a man entered into priesthood – at the age of thirty (Numbers 4:2-3). This means that John's ministry was for a period of six months, whereupon he baptized Yahshua, beginning His ministry. John then decreased and Yahshua increased.

Thereby, we see, quite significantly, that by John carrying out or fulfilling those six months, **he identified that preceding three-and-a-half year period as belonging to the Elijah!** John had the spirit of Elijah (Luke 1:17), and **whoever walked out the years of that covenant would be the Elijah.** As John represented, Elijah would occupy the office of and prepare the way for Yahshua.

But let us ask yet another revealing question: If Yahshua's ministry, that began in the middle of the covenant period of seven years, fulfilled the last three-and-a-half years, then did not John's preceding six-month ministry period fulfill or use up six months of the preceding three-and-a-half years? Indeed so.

Not only did John's six months of ministry identify that three-and-half year period as the Elijah work, but it also used up six months of it. **Therefore, only three covenant years remain for the Elijah work that prepares the way for Yahshua's return.**

The covenant with the many for seven years

Elijah		Yahshua
Three years	6 mo.	Three-and-a-half years

So what does this mean for us today as we anticipate Yahshua's return? On October 25, 2007, Trumpets will mark the completion of a Jubilee of Jubilee waiting periods since the rebuilding of the walls of Jerusalem, heralding Jubilee! As noted in [The Revelation of the Millennium, page 5](#), this relates directly back to when the walls of Jericho came down when entrance was made into the promised land.

As will be discussed further in this writing, Trumpets, 2007, means that the nations will no longer rule over the kingdom of heaven, but the kingdom of heaven will rule over the nations. It means that with Trumpets/Tabernacles restored to its rightful place as the first of the year, the new heavens and new earth can now be built. But one other matter I hope is at hand, and this has to do with the Elijah ministry period.

With all of this potentially taking place as a result of October 25, it gives hope that the Elijah ministry period will begin as well. But upon seeing this, there was a problem. When that hope arose, I had not yet seen this fact regarding John having already used up six months of that time. The problem then would have been that if the Elijah ministry began at Trumpets, three-and-a-half years later would have been Passover. The fulfillment of the Elijah ministry will bring Yahshua's return. But, this also means that the Elijah company must ascend alive, and 1 Thessalonians 4:13-17 tells us that that will take place at Trumpets. So, the Elijah ministry must be complete at Trumpets; and having a three-and-a-half year ministry period starting at Trumpets, 2007, does not allow that – it falls at Passover.

One remedy for this extra six months was pointed out to me by Eric Schneggenburger. With Passover having been the first of the year, when Trumpets/Tabernacles now becomes the first of the year, that means six months of that transition year are actually lost, cut short. Therefore that would explain how the ministry period could lose that extra six months. But now we see as well that those six months are not even available, for John already used them up. All that remains of the Elijah period is three years. Therefore, if Yahweh so chooses to begin that Elijah ministry period at Trumpets, 2007, it would work, allowing ascension at Trumpets, 2010.

In closing this section, here are a few other points of interest regarding this. First, Yahshua was born at Trumpets; therefore, it would be fitting that at Trumpets the office that represents Him would begin. Also, the first Remnant had a ministry period of one-and-a-half years. It is often testified that the second Remnant receives a double portion. Therefore, it is quite fitting that the ministry period of the second Remnant would be three years ($2 \times 1 \frac{1}{2}$). And finally, three-and-a-half years is seven periods of six months. It is interesting that John walked out that seventh period, leaving the Elijah six periods in which to labor.

ANTIOCHUS IV

We saw from Daniel 9, and 12:11, our first testimony regarding the immediate abomination of the desolation of the kingdom of heaven. That testimony was in relation to the desolation during Babylonian captivity. But in Daniel there is a second revealing testimony of the desolation of the kingdom of heaven that is in relation to yet another time and event in history. This has to do with the desolation of the temple by Antiochus IV Epiphanes (“the shining one”).

It is generally regarded that, historically, Daniel 8:9-14 and 23-25, as well as 11:21-35, speak of the overtaking of Jerusalem by Antiochus in 167 B.C. In December of that year, the temple was desecrated when pigs were slaughtered on the altar and it was dedicated to the god, Zeus, Antiochus erecting in it a statue of Zeus in the image of himself. Thereafter, the temple was filled with debauchery, and harlotry was committed in it. During that time the Jews could neither circumcise nor keep the sabbath. In Daniel 11:31 we read:

Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.

Of course this is strikingly similar to that which is written in Daniel 9:26-27. This is why the translators tried to force the translation that they did in those verses, desecrating the passage in the same way the temple was desecrated by Antiochus. And they do so out of natural understanding. Though obviously the two are similar, they are in two completely separate settings – the first being tied to the seventy years of captivity in Babylon, and here relative to Antiochus IV. The similarity in the two is that they both speak of the same fulfillment – the same thing that Jerusalem always looks to, and that is the desolation of the kingdom of heaven, the new Jerusalem, for 2,000 years.

But what makes this latter prophetic testimony so unique is that the correlating historical event at the nations level speaks of a desolation that would last for the full period of the church – for 3,000 years.

The temple desolation by Antiochus lasted exactly three years. Exactly three years after its initial desolation, on December 14, 164 B.C., or the 25th of Kislev, the temple service was restored by Judas Maccabeus. That restoration is celebrated by the Feast of Lights, or Hanukkah.

The emphasis in the prophecy in Daniel 9:26-27 was that “the people of the Prince who shall come will destroy the city and the sanctuary.” But once again this like account in Daniel 11 affords a different testimony. Here the emphasis is not the people, but the head of the desecration itself. In the case of this prophetic historical account, Antiochus is the attesting figure. As it is written in Ecclesiastes 1:9, “That which has been [in history] is that which will be, and that which has been done is that which will be done. So there is nothing new under the sun.” Antiochus’ desecration of the temple and Jerusalem was itself not even the true fulfillment, but a revealing testimony to that which would take place in the true fulfillment and focus and intent of Yahweh, and that is His kingdom on this earth – the true temple, the true Jerusalem.

In 164 B.C., Antiochus was enraged with Judas Maccabeus’ military successes, and he personally led an army to Jerusalem to exterminate them. But totally unexpectedly, on the way there Antiochus suddenly died, and the battle was lost, making way for the restoration of the temple and Jerusalem.

Also, in Daniel 9 the bondage and desolation spoken of there was relative to a prophetic period of seventy years. Here the desolation is relative to three years. Once again, both of these prophetically speak of the same thing – the desolation of the kingdom. The first is relative to the testimony of mystery Babylon the Great. This like second testimony is relative to a three-part period under Antiochus. Let us now see exactly who Antiochus represents.

First, we have noted many times that the church was supposed to have received 3,000 years. Thus, it is abundantly clear that these three years under the conquest of Antiochus are a revealing type of what would take place in the church for 3,000 years if Yahweh did not have mercy and cut those days short. If the church was left to continue as it has for 2,000 years, it would be as Yahshua’s cry after three hours of darkness – “My God, My God, why have You forsaken Me?”

So who then is the one who has maintained this conquest over the church for 2,000 years? Clearly, it is the one to whom Yahshua gave that right as the replacement of Judas – “Did I Myself not choose you, the twelve, and one of you is **the devil**?” For 2,000 years Satan has occupied the place as the rightful head over the church, and for 2,000 years he has dearthed the church. For 2,000 years swine have been placed on Yahweh’s altar, even as we read in Christianity Mark that Legion took **2,000** swine to the sea of death (Mark 5:9-13). For 2,000 years the church has served an image that is not the image of Yahshua, but they have made an image in the likeness of Satan. For 2,000 years the church has been filled with debauchery, and harlotry of every nature has been committed in it. Nor has Yahweh taken full responsibility for them, for they are uncircumcised, and the only offspring they can bring forth are unacceptable Ishmaels. Nor has the church entered into Yahweh’s sabbath rest, for they labor in their own Babylonian tower-of-Babel efforts that reach up to heaven, and yet fall far short and bring nothing but confusion.

Daniel 11:32-35 aptly describes that which has taken place in this time of the desolation of the kingdom of heaven. But it also addresses, once again, the abomination that causes this desolation – acting wickedly toward the seven-year covenant that Yahweh has with the many.

“By smooth *words* he [Satan] will profane those who act wickedly toward the covenant, but the people who know their God will be strong and take action.

As these verses continue, you will see that despite the insight given to the first Remnant; nonetheless, they were consumed by hypocrisy and fell, along with Christians after them. The reason? They were all too early. As it is concluded here, the fulfillment they so desperately needed was appointed for a time that was still to come – the second Remnant.

Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for *many* days. Now when they fall they will be granted a little help, and many will join with them in hypocrisy. Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; for it is yet for a time appointed.”

Before we continue with examining the desolation of the church, we must address something here. Christians alter the meaning of the subject covenant to make it something evil. But that is not intellectual honesty. Let us examine every place in Daniel where this covenant is mentioned and see what is truly being said about it.

- In 9:4 this covenant is by virtue of “the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments”
- In 9:27 it is the covenant that Messiah the Prince will prevail in with the many for a period of seven years.
- In 11:22 the same “Prince of the covenant” is overflowed with forces and is shattered – the nations killed Yahshua.
- In 11:28 this covenant is called “the holy covenant,” and in contrast the heart of the destroyer is set against it.
- In 11:30 the destroyer becomes “enraged at the holy covenant” and gives false understanding to those who forsake it.
- And in 11:32 Satan profanes “those who act wickedly toward the covenant.”

So how can a covenant be evil which Yahweh keeps, along with His lovingkindness? How can a covenant be evil that Messiah the Prince prevails in, that three times is called the “holy covenant,” and that Satan is enraged against and wants to act wickedly toward? The word “holy” here is the same Hebrew word for the Holy Spirit, Yahweh’s holy name and His own person, the holy temple, the holy place, the holy mountain, the holy people, contrasting the holy and the profane, and the list goes on and on. Any translation of this covenant as evil is simply a case where good is called evil.

Returning to this matter of the abomination of the desolation of the church; as we see attested with Antiochus, this desolation would continue for another 1,000 years if

Yahweh did not have mercy and cut this time short and bring Antiochus Satan to death early. And to whom did the office that Satan has occupied for 2,000 years first belong? Did it not belong to a man, Judas Iscariot? And to whom must that office return when Satan's days are cut short to two? It must return to a man – the Elijah. As the Elijah, Judas baptized Yahshua into death. As the continuing Elijah, Satan baptized the body of Christ into death. But there must now come another, the third fulfilling Elijah who will draw man out of those waters of death unto resurrection. He too is a Judas, in that he stands in the redeemed office that Judas first occupied. So is it any wonder that the name of the man who defeated the armies of Antiochus and restored the temple was equally a Judas? **Judas Maccabeus prophesied of the man who would come in the office of Judas and stop the desolation of the temple and Jerusalem, ending the abomination of desolation by Satan.**

But here is the wonder of prophecy. Though Yahweh had given the church the 3,000 years as prophesied here, those years will be cut short and a Judas will effect that cleansing work after 2,000 years. Thus, we see two prophecies, both pertaining to the same fulfillment, but providing two testimonies affording different aspects of revealing and confirming truth – Daniel 9 and Daniel 11.

So let us ask once again: Who was Antiochus? He was in fact a type of the one prophesied in Daniel 8 and 11 – Satan! Therefore we see yet a second testimony that the abomination of desolation took place at the beginning of the church, effecting the great tribulation:

2. Attesting to the church, Antiochus IV Epiphanes desolated the temple and Jerusalem for three years, concluded by the acts of a Judas.

Now let us take this testimony regarding Antiochus and find even more truth. Here we will discover further evidence as to when this abomination of desolation did indeed take place.

We have already seen one highly specific testimony regarding when and how the abomination of desolation took place – when the apostles stood in the place of the Holy One, Yahshua, establishing a man in an office who could never effect the work that that office both looked to and required. When you see what that office had to effect 2,000 years later, you can now see how inadequate, shortsighted, blind, and wholly wrong it was to place any man at that time in it. Remember, whoever replaced Judas had to stop the 2,000 years of the abomination of desolation, and neither Matthias nor Paul could do so. They both fell far short, both having died. In fact, as we have seen, attempting to place those men in that office only established the abomination of desolation!

Let us now take this testimony one important and obviously revealing step further. We have noted in other writings that King Saul is a type of Christianity. He was made king at Pentecost, the wheat harvest; received two of three loaves of Pentecost bread, the two of three thousand years; and was equally before the time, before the time that the true and lasting throne of David would come. And quite appropriately, the main teacher of this Saul period of the church was a man equally named Saul, who became Paul.

As we will see, there are numerous evidences that the abomination of desolation occurred at the beginning of the church. Another evidence of this is when the one who would persecute the church first made his appearance. Stephen was taken before the Council of elders and condemned to death by stoning. We read in Acts 7:58 that the false witnesses who stoned him laid their robes at the feet of Saul, in great similarity to those who laid their robes before Yahshua, preparing His way into Jerusalem. It was as though, and speaks of, Saul's way into the church was being prepared by false witnesses. Remember, Saul/Paul is presented by many as the one who stands in the office as the apostle who replaced Judas. The church still has its false witnesses who stone the truth.

Next we read in Acts 8:1:

Saul was in hearty agreement with putting him to death. And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

What actually took place here? At the higher fulfilling realm of the kingdom of heaven, we see a fulfillment of that which was written in Matthew 24:15-16 and Mark 13:14:

Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then those who are in Judea must **flee to the mountains**.

But when you see the abomination of desolation standing where it should not be (let the reader understand), then those who are in Judea must **flee to the mountains**.

What we see here once again is the testimony of the abomination of desolation, evidenced by the first flight of the church after the stoning of Stephen and the beginning of persecution that would be fomented by Saul/Paul.

And giving further evidence of this desolation that would come to the church under the teachings of Paul, it is highly meaningful that his ministry was based in **Antioch**, the very city founded by the family of Antiochus, who effected the like attested abomination of desolation. Antioch is the mother church of Christianity; and rightfully so, for it clearly speaks of the same fate that was brought by Antiochus. Attested in like regard, Antioch Christianity is the abomination of desolation, bringing 2,000 years/2,000 swine in the temple. Thus we add yet a third and even fourth evidence that the abomination of desolation occurred at the beginning of the church:

3. As it was written, the first Remnant fled when they saw Stephen stoned and the garments of the false witnesses were placed at the feet of Saul.

4. Christianity began in Antioch under Saul/Paul, the very city founded by Antiochus.

MORE EVIDENCE

The evidence we have examined thus far that the abomination of desolation began at the very beginning of the church, even at the time of the first Remnant, has required substantial examination to unfold. The items we will now address are less involved, but even so, quite confirming and certainly revealing.

First, we have seen abundantly evidenced that the period of the church up to Passover, 2004, is the period of the great and terrible wilderness. As we briefly addressed at the opening of [The New Millennial Calendar](#), this is simply the way of Yahweh. He begins things in darkness, in corruption, even in a wilderness. Though He brought the sons of Israel out of Egypt in order to bring them into the promised land (Deuteronomy 6:23), His way was to place a breach in that promise, to add Job's sorrows when Satan gains the right to test and afflict. This was like telling Job, "I am going to give you double of everything you have," but not telling him what takes place in order to receive it.

Such it was with the church as well. He brought us out in order to bring us in; but, there had to be a breach, a period of Job's sorrows and loss, a wilderness period, a premature Saul period. The church was early, even as the demons well knew – "have you come here to torment us **before the time?**" (Matthew 8:29). Thus, the church entered into the great and terrible wilderness period, or as Stephen called it – "the church in the wilderness" (lit. of Acts 7:38). Therefore we see in Deuteronomy 8:2-5 and 15-16 this accurate description of this first 2,000 year period of the church:

"You shall remember all the way which Yahweh your God has led you in the wilderness these forty years [forty Jubilee waiting periods], that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of Yahweh. Your clothing did not wear out on you, nor did your foot swell these forty years. Thus you are to know in your heart that Yahweh your God was disciplining you just as a man disciplines his son."

"He led you through the great and terrible wilderness, *with its* fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint. In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end."

The good that comes following this period of testing and humbling is the promised Millennial reign, the promised land.

Therefore, we see once again that this great and terrible wilderness period of the church is in fact what is otherwise called the great tribulation. Both terms describe what was addressed here in Deuteronomy – a Job breach period of agonizing tribulation and testing by Satan. Thus we find evidenced:

5. The forty years of the great and terrible wilderness speak of the great tribulation of the forty-Jubilee-waiting-period time of the church in the wilderness.

Furthermore, this is the same message in Malachi 4:5-6:

“Behold, I am going to send you Elijah the prophet in the face/presence of the coming **great and terrible day** of Yahweh. He will restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.”

The great tribulation, the great and terrible wilderness, and the great and terrible day of Yahweh, all speak of the same thing – the 2,000 year testing period of the church. And as we have addressed, if Yahweh did not cut those 3,000 years short to 2,000 years, then no flesh would be saved. Who have we seen that stops this abomination of desolation? The Elijah! And who do we see here in Malachi that cuts short the great and terrible day of Yahweh? Once again, the Elijah!

Unfortunately, the NAS and other versions translate this passage – “**before** the great and terrible day of Yahweh,” as though he comes prior to that time. But you will get a better understanding of the meaning of this word if you read the passage just a few verses before this in 3:16, where it says:

Then those who feared Yahweh spoke to one another, and Yahweh gave attention and heard *it*, and a book of remembrance was written **before** [in the presence of] Him for those who fear Yahweh and who esteem His name.

This by no means could mean that the book of remembrance was written prior to Yahweh. The Hebrew word used here, panim, more literally means “face,” and in the NAS is translated as such 263 times. It is also translated “presence” 128 times. For example, in Exodus 25:30 and other like passages, “panim” is the same Hebrew word for the bread of the **Presence**, meaning Yahshua’s presence. Therefore, the message here in Malachi 4:5 is the coming of Elijah **during** the great and terrible day of Yahweh.

Why does Yahweh send the Elijah? As we have seen, for the same reason Judas Maccabeus prevailed. Elijah is sent in order to stop the abomination of desolation, the great tribulation, the great and terrible day of Yahweh – “lest I smite the land with a curse.”

And here again we find even further revealing and confirming truth. The Hebrew word for “curse” here is not the standard word for a curse. In fact, this Hebrew word, “cherem,” is only translated “curse” or “accursed” four times. Otherwise, it is primarily translated in relation to being banned. Its origin is from a word that has precisely the same characters, but only different vowel points. This is the word “charam,” which has the meaning of being exterminated, annihilated, or destroyed completely.

Therefore, once again we see that what is being said here is that this great and terrible day of Yahweh that has been transpiring for 2,000 years, is cut short by Him sending Elijah, lest He smite the land with complete annihilation and extermination.

This promised deliverance for the church is equally attested in Zechariah 14:6-11. When you read this, you cannot think literal Jerusalem, literal gates, literal water, or literal luminaries. The message here is obviously the Millennial reign when Yahshua returns, when Jerusalem above comes to the earth. But pay special attention to the last verse.

In that day there will be no light; the luminaries will dwindle. For it will be a unique day which is known to Yahweh, neither day nor night, but it will come about that at evening time there will be light. And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. And Yahweh will be king over all the earth; in that day Yahweh will be one, and His name one. All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and remain on its site from Benjamin's Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king's wine presses. People will live in it, **and there will not be a curse, for Jerusalem will dwell in security.**

The word "curse" here is the identical word found in Malachi 4:6, the final word in the Old Testament. And what we read here in Zechariah 14:11 is that that curse does not come upon the church – "there will not be a curse," a total annihilation and extermination. Why? Because Yahweh sends Elijah, cutting that great and terrible day short.

In Bible translations, the word "not" used here is translated "no longer" or "no more." But that too is not an accurate message, nor is it appropriate. The Hebrew word used here is "lo," and it means "not," or even "never." Otherwise, the false indication is that this utter destruction of the kingdom has taken place. But the message of Malachi 4:6 and Zechariah 14:11, both using the identical Hebrew word, is that Yahweh does not allow this complete destruction. This is why He stated that if He did not cut the days of the great tribulation of the church short, that no flesh would be saved. Or as we have noted already, it would be the same as the death of all three sons of Judah. This cannot be!

Thus we see yet another sound evidence regarding the abomination of desolation and the great tribulation:

6. As stated in Malachi 4:5-6, Elijah comes in the time of the great and terrible day of Yahweh, in the 3,000 year period of the church, the great tribulation, in order to cut those days short to 2,000 and Yahweh not smite the church with utter annihilation.

Along with these testimonies, we find the same evidence of this tribulation period in the church when reading the New Testament. You will see this in the following passages. A like list could be made by examining the word "afflictions," insomuch that it is the same Greek word.

... strengthening the souls of the disciples, encouraging them to continue in the faith, and *saying*, "Through many **tribulations** we must enter the kingdom of God" [Acts 14:22].

And not only this, but we also exult in our **tribulations**, knowing that **tribulation** brings about perseverance [Romans 5:3].

Who will separate us from the love of Christ? Will **tribulation**, or distress, or persecution, or famine, or nakedness, or peril, or sword [Romans 8:35]?

... rejoicing in hope, persevering in **tribulation**, devoted to prayer ... [Romans 12:12].

You also became imitators of us and of the Lord, having received the word in much **tribulation** with the joy of the Holy Spirit [1 Thessalonians 1:6].

But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, partly by being made a public spectacle through reproaches and **tribulations**, and partly by becoming sharers with those who were so treated [Hebrews 10:32-33].

I, John, your brother and fellow partaker in the **tribulation** and kingdom and perseverance *which are* in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus [Revelation 1:9].

And from the book of Revelation, speaking to the church of Smyrna, the prophetic first Remnant, as well as to Thyatira, Yahshua declared:

"I know your **tribulation** and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan" [Revelation 2:9].

"Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have **tribulation** for ten days. Be faithful until death, and I will give you the crown of life" [Revelation 2:10].

"Behold, I will throw her [Jezebel] on a bed, and those who commit adultery with her into **great tribulation**, unless they repent of her deeds" [Revelation 2:22].

Here is another testimony from Revelation, which will be addressed shortly:

I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the **great tribulation**, and they have washed their robes and made them white in the blood of the Lamb" [Revelation 7:14].

Thus we can add yet another confirmation:

7. The New Testament itself abundantly evidences that the period of the church is the period of great tribulation.

In the remainder of this section, we will address two more evidences of the church's fulfillment of the great tribulation, beginning with what we just read in Revelation 2:22. Here we will find a very revealing testimony.

Who again is the "her" that is being spoken of in this passage – "I will throw her on a bed"? It is "the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit immorality and eat things sacrificed to idols."

Let us now go to another account and see what is prophetically testified regarding this woman's influence and impact on the church. In 1 Kings 19:1-4 we read:

Now Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time." And he was afraid and arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, "It is enough; now, O Yahweh, take my life, for I am not better than my fathers."

Let us get right to the point. This account tells us yet another reason why the church went into the great and terrible wilderness, the great tribulation. Where did Elijah flee in his fear of Jezebel? Into the wilderness! How long was he there? Verse 8 tells us that it was for forty days and forty nights, during which he neither ate nor drank. In other words, he entered into the identical prophetic period entered into twice by Moses (Exodus 24:18 and 34:28) and once by Yahshua following His baptism into death by John (Matthew 4:2) – Christianity. Likewise, in fulfillment of Exodus 33:22, Elijah was hidden in the cleft of the rock, in a cave on Horeb – the breach period of Christianity where they do not see. And even as Elijah wanted to die, so kingdom men have therein died. Elijah's flight from Jezebel was a testimony, once again, of the failure of the first Remnant and the church's entrance into the tribulation period of the great and terrible wilderness.

What was it that the first Remnant did, or even accepted, relative to this Jezebel? We do not know, other than it was a feminine spirit. The feminine spirit is the weaker vessel that is easily deceived. Possibly the very fact that they were deceived and erred was sufficient to qualify as giving in to that spirit. But we know from Revelation 2:22-23 that giving in to that Jezebel effects the great tribulation, even as we read:

"Behold, I will throw her on a bed, and those who commit adultery with her into **great tribulation**, unless they repent of her deeds. And I will kill her children with pestilence, and **all the churches** will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds."

Thus we see yet another testimony that the abomination of desolation that led to the great tribulation took place at the very beginning of the church:

8. As evidenced by Revelation 2:20-23 and 1 Kings 19, “the woman Jezebel” immediately impacted the church, causing it to go into the great tribulation, the great and terrible wilderness.

But most importantly, what does this say to us today, we who are the true Elijah? It is both a warning, as well as a hopeful promise. In type here, Elijah was in the place of the first Remnant. Technically, the first Remnant preceded the great and terrible wilderness with its breach experience. Also, remember that the two Remnant often flip in their testimonies. In this account, Elisha then represented the second Remnant – the one anointed at the close of the wilderness period, receiving a double portion of the spirit of Elijah.

But very importantly, this account is a warning for us today, the true Elijah, to not give in to “the woman Jezebel.” That Jezebel spirit has NEVER been more prevalent than it is today. We see it in families, where the woman wants to rule over the home, or be equal to her husband. We see it in society, where women dress like men and cut their hair short like them. We see it in the church, where women take the roles of teachers and pastors. We see it in government and in society, where women have the right to vote, to govern, to work in jobs that should be occupied by men only. Of course all of this is nothing less than the outcome of the [Curse of 1920](#), where the woman is now consumed by the original curse that her “desire will be for [the place of] her husband” (Genesis 3:16), and men do nothing to stop it.

Today is the true test of Jezebel! Will we give in to this Jezebel spirit and go into another 1,000 years of wilderness wanderings, or will we face Jezebel and win this test? Elijah won the test of Carmel, but he lost the test with Jezebel, costing him a wilderness experience! In like manner, the first Remnant obviously lost the test with Jezebel. Will we now win this test today?

There is no greater evidence of this test right now than the election of 2008. The word “election” is most revealing at this time, asking the question as to who is Yahweh’s elect. In Revelation 2:24-28, we further read concerning this response to Jezebel:

But I say to you, the rest who are in Thyatira, who do not hold this teaching [of Jezebel], who have not known the deep things of Satan, as they call them – I place no other burden on you. Nevertheless what you have, hold fast until I come. He who overcomes, and he who keeps My deeds until the end, **to him I will give authority over the nations**; and he shall rule them with a rod of iron as the vessels of the potter are broken to pieces, as I also have received *authority* from My Father; and I will give him the morning star.

Yahweh’s elect will rule the nations. This is quite a significant and timely statement in light of the anticipation that as of Trumpets, October 25, 2007, the time of the nations is complete. At that point, the kingdom of heaven should have the legal right to rule over the nations. (More to come on this.)

There has never been a more attesting election than this of 2008 when a woman is running for the most significant office in the world, even as the head of the kingdom of heaven at the nations level. The Jezebel spirit has already provided a woman to be the Speaker of the House, evidencing the woman doing likewise in the home; and now that spirit is pursuing the highest office in this nation, and she must be stopped! There is never a more obvious testimony of Ahab and Jezebel than that which is evidenced in Bill and Hillary Clinton. They are Yahweh's clear testimony to this conflict with Elijah.

Moving on to our next account from Revelation 7:9-14, Yahshua identified those whom He said came "out of the great tribulation." Though this account is not as specific as some of the other attesting accounts, it does identify the second Remnant as having its location in the great tribulation. This is in fact the case, for the great tribulation would last 3,000 years if it were not cut short.

We will not quote the preceding verses in Revelation 7:1-8 that address the 144,000 who were sealed. The two groups of 144,000, here and in 14:1-5, represent the two Remnant, evidencing here the more specific testimony to the first Remnant. Whereas in 14:1-5 we see once again the second Remnant testimony of defeating that Jezebel spirit, in that they "have not been defiled with women, ... and no lie was found in their mouths." But back to Revelation 7, following the first Remnant 144,000, we fittingly find another exceptionally clear testimony of the second Remnant.

After these things I looked, and behold, a great multitude which no one could count, from every nation and *all* tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches *were* in their hands; and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb." And all the angels were standing around the throne and *around* the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, *be* to our God forever and ever. Amen." Then one of the elders answered, saying to me, "These who are clothed in the white robes, who are they, and where have they come from?" I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the **great tribulation**, and they have washed their robes and made them white in the blood of the Lamb" [Revelation 7:9-14].

First, it is interesting that the elder's question is remarkably similar to that of Zechariah 4 where the angel asked Zechariah like questions: "Do you not know what these are?," referring to the lampstand with the two olive trees; and again, "Do you not know what these are?," referring specifically to the two olive trees. In both passages, it is as though the matters are hidden to men, and it is important that the information be revealed. And in the case in Revelation 7, it is even one of the twenty-four elders who asks the question and gives the answer. Such it is now whereby you will understand who this great multitude is that comes out of the great tribulation.

First, this multitude is identified as taking place "After these things." They obviously have a relationship with the 144,000, yet take place after them. Next, we see that they

are a great multitude “from every nation and *all* tribes and tongues.” Finally, we see them standing before the throne with “palm branches in their hands.”

To begin with, when you think of people bearing palm branches in their hands, who do you immediately think of? Is it not those who went before Yahshua at His triumphal entry into Jerusalem who “took the branches of the palm trees and went out to meet Him, and *began* to shout, ‘Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel.’”? There is only one group who fulfills that prophecy – the second Remnant Elijah company who prepares the way for Yahshua’s return. Branches also speak of Tabernacles, used in making the booths; and the second Remnant is the multitude who are established as a result of Tabernacles being restored to its rightful place as the first of the year, beginning the Tabernacles era.

Also, the first Remnant was formed solely in Jerusalem. And based on the numbers in Acts (first 3,000, then 5,000), as well as Yahweh’s reply in 1 Kings 19:18 to Elijah, there were probably 7,000 people in the first Remnant. (Both 144,000s are solely prophetic numbers.) But as we see regarding the second Remnant, they are a “great multitude ... from every nation and *all* tribes and peoples and tongues.” With today’s lightning-fast world communications, such is the probability for a latter rain work in today’s global society. The latter rain would effect a harvest from the whole earth. (The matter of these being those “which no one could count” cannot be addressed here.)

Thus we see clearly that this great multitude that is identified with, yet comes after, the attesting first Remnant, is the Elijah second Remnant who prepare the way for Yahshua’s return. And finally, once again we note that they come out of the great tribulation, the 3,000 year period of the church that is cut short to 2,000 years. Therefore, we see yet another evidence to the true place and duration of the great tribulation:

9. The Elijah second Remnant identified in Revelation 7:9-12 come out of the great tribulation, cutting its duration short from 3,000 years to 2,000 years.

GOSPEL COMPARISONS

This section will accomplish two things. First, by using the same gospel comparisons that have been used to see the amazing truths of the contradiction riddles, we will see, once again, that the abomination of desolation takes place at the beginning of the church, and actually continues into and through Christianity. And by continuing these gospel comparisons, we will find other amazing truths.

The passages to be compared and examined are the related accounts of Matthew 24, Mark 13, and Luke 21, where we find Yahshua’s reply to when the temple will be destroyed and what will be the time of His coming. Clearly, this speaks to more than just what took place in 70 A.D. It is not the natural temple that Yahshua has concern for, but the spiritual temple that is built with living stones. What we will find now is that the real message of these passages is not in what they simply say as written

parables, but even moreso the truth that is revealed in the differences, or even contradictions, of these accounts.

We cannot provide these chapters to you in their entirety to read here, but will only address the specific verses that will be compared. To read these chapters in full, read them out of your own Bible. We will be quoting from the NAS, with some changes, as it offers the more accurate translation of the Scriptures from the Greek – though as we have repeatedly seen, neither is it always correct. We will begin by quoting the passage that was cited at the opening of this writing. From Matthew 24:15 and 21 we read:

“Therefore when you see the **abomination of desolation** which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand) ... For then there will be a **great tribulation**, such as has not occurred since the beginning of the world until now, nor ever will.”

The term “great tribulation” is only used here and in the two verses we just examined – Revelation 2:22 and 7:14.

In Mark 13:14 and 19 we read the like message:

“But when you see the **abomination of desolation** standing where it should not be (let the reader understand)... For those days will be a **tribulation** such as has not occurred since the beginning of the creation which God created until now, and never will.”

You will notice that both Matthew and Mark address the abomination of desolation, as well as the tribulation, Matthew calling it the “great tribulation.” It is important to remember here that Matthew attests to the first Remnant, Mark to Christianity, and Luke attests to the second Remnant. This is incredibly consistent, and its validation is laid out in [The Key To Their Understanding](#).

Thus we see here that First Remnant Matthew attests to the abomination of desolation and the great tribulation, and Christianity Mark attests to the abomination of desolation and tribulation as well. This is remarkably appropriate, for as we have seen, this is the time of the fulfillment of both of these. Therefore, what then does second Remnant Luke, the work that reverses the curse, cutting that period short and stopping the desolation, attest to? In Luke 21:20 and 22 we read:

“But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. ...because these are days of vindication/justice, so that all things which are written will be fulfilled.”

Though “desolation” is spoken of, Luke is quite different in its message. First, the term used in both Matthew and Mark – the abomination of desolation – is decidedly absent in Luke. There is no abomination of desolation in the second Remnant. For one, Yahshua Himself provides a man in the office of Judas according to His will, timing, and provision (John 16:12-15). Also, there is no mention whatsoever of tribulation! Instead, there is vindication!

In the NAS, the word they use for “vindication” is inappropriately “vengeance.” But the same Greek word used here, “ekdikesis,” is used in Luke 18:7 and 8 where it is translated “justice”:

“... will not God bring about **justice** for His elect who cry to Him day and night, and will He delay long over them? I tell you that He will bring about **justice** for them quickly. However, when the Son of Man comes, will He find faith on the earth?”

In Matthew 24:22, we find that the entire purpose for cutting the great tribulation short is indeed for the sake of the elect:

“... but for the sake of the **elect** those days will be cut short.”

In Luke 21:22, we read that “these are days of **justice**, so that all things which are written will be fulfilled.” And Luke 18:7-8 combines both of these to tell us that Yahweh God is bringing “about **justice** for His **elect** who cry to Him day and night,” and He will not “delay long over them, but “will bring about **justice**” for them quickly. This is what we need and must have today – a quick work for the second Remnant elect, bringing days of justice!

Without question, the message of second Remnant Luke is decidedly different from the preceding two. And look once again at the closing of each of these statements, even the outcome of these three Gospel messages. In Matthew 24:21, the conclusion is:

“... **great tribulation**, such as has not occurred since the beginning of the world until now, nor ever will.”

In Mark 13:19, the like message is:

“... **tribulation** such as has not occurred since the beginning of the creation which God created until now, and never will.”

But once again the message in Luke, 21:22, is remarkably different, offering great hope instead of sorrow in the world:

“... vindication/justice, so that all things which are written will be fulfilled.”

Therefore, in Matthew and Mark, we see testified the abomination of desolation that leads to tribulation, even the great tribulation. Whereas in Luke we see testified desolation that leads to justice for the elect, “so that all things which are written will be fulfilled.”

So once again we find, now in the contradiction riddles of the Gospels, added evidence that the abomination of desolation takes place in the church, effecting the great tribulation:

10. The contradiction riddle of Matthew, Mark, and Luke attests that the abomination of desolation, as well as the great tribulation, takes place in the

first Remnant and Christianity, whereas vindication/justice comes about with the second Remnant.

Let us continue with these revealing comparisons. We just noted that the days of the abomination of desolation of the church have to be cut short for the sake of the elect. Once again a comparison of these three gospels prophesies not only this fact, but even its administration.

In Matthew 24:22, immediately after stating in verse 21 that “there will be great tribulation,” we read:

“Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.”

Then in Mark 13:20, equally following the statement in verse 19 that “those days will be a tribulation,” we read the like message:

“Unless the Lord had shortened *those* days, no life would have been saved; but for the sake of the elect, whom He chose, He shortened the days.”

We know that the days spoken of here are the 3,000 years of the abomination of desolation, the great tribulation, the three hours of darkness, which would last for their entire tenure unless Yahweh sends the Elijah and stops this great and terrible day. So, since the second Remnant is in fact the Elijah work, would this not be evidenced in Luke? Indeed so. Therefore, what we find is that following the subject passage in Luke regarding vindication, there is no mention at all of this Luke period being cut short. That message is totally absent! Why? Because there is no abomination of desolation or great tribulation to cut short. That period is relegated to the first Remnant and Christianity. It is their period that must be cut short – so it is not mentioned at all in Luke.

Occupying this comparative place instead, very significantly, is a passage that is appropriately found solely in Luke. But when you read this, once again realize that the “Jerusalem” Yahshua speaks of is certainly not that literal city. Natural Jerusalem was only a type of a greater fulfillment. Yahshua always spoke in parables, and Jerusalem was no exception to this. The Jerusalem He speaks of is the kingdom of heaven that He prematurely began here on earth. Thus, in Luke 21:24 we read:

... Jerusalem will be trodden down by the nations until the times of the nations are completed.

This is undoubtedly the most important statement of our time! Nothing at this time could impact the world more than this governmental conclusion. No longer would the nations have the legal right to rule over the kingdom, but the kingdom would have the legal right to rule over the nations. And again, this vital proclamation is solely identified with and related to the Luke second Remnant. Furthermore, this is stated here in clear contrast to Matthew and Mark’s need to cut their days short for the sake of the elect.

We already noted in Revelation 2:24-28 that this promise regarding the nations is to those who reject the teachings of Jezebel – “**to him I will give authority over the nations**” – and that today is the fulfillment of this test, specifically for the Elijah. It is quite fitting for this passage regarding the times of the nations being completed to be recorded solely here in Luke, especially in contrast to the time of the first Remnant and Christianity being cut short. It is a fulfillment that can only take place now, at the conclusion of the 6,000 years when Passover and Trumpets/Tabernacles, as well as the nations and the kingdom of heaven, can be flipped back so that the latter can take their rightful place of being first/foremost. Only now can the original flip be reversed, and only in second Remnant Luke is this promise regarding the times of the nations being completed testified to.

What we have seen evidenced thus far is that Matthew and Mark consistently reveal the same testimony in these chapters; and Luke is not only different in content, but also in message. The reason for this is not by accident, for concerning the desolation of the church and its restoration by the second Remnant, the first Remnant and Christianity together occupy the first “two parts,” identified in Zechariah 13:8 as those who are “cut off and die.” It is the third part that is distinctly different, the part that is identified in Luke.

In further like testimony, what is the warning to these first two Matthew and Mark parts, in contrast to the Luke work? In Matthew 24:5 we read:

“For many will come in My name, saying, ‘I am the Christ,’ **and will mislead many.**”

In like message, we read in Mark 13:6:

“Many will come in My name, saying, ‘I am *He!*,’ **and will mislead many.**”

Thus we see the message in both the Matthew first Remnant and Mark Christianity, that they will be misled. So what then is the corollary message in second Remnant Luke, who is the Zerach light work? In Luke 21:8 we see a message that is quite encouraging for this time:

“See to it that you are not misled; for many will come in My name, saying, ‘I am *He,*’ and, ‘The time is near.’ **Do not go after them.**”

The message for the first Remnant and Christianity is that they will be misled, which has certainly been the case. But the message to the second Remnant is to not go after this deception. The time that Christians teach is at hand is great wrath and distress; but we cannot go after these teachings. They read these passages and think that it is natural wrath and a natural beast and natural Jerusalem, when it is not at all. These are only pictures and parables; and the time before us is the promised restoration of all things, preparing the way for Yahshua’s return. Elijah must first prepare the way – and that Elijah is the promised Luke second Remnant who is not misled.

The next revealing difference in these three Gospels is regarding the priceless quality of endurance. In Matthew 24:13 we read:

“But the one who endures to the end, **he will be saved.**”

And likewise with the same message, in Mark 13:13 we read:

“You will be hated by all because of My name, but the one who endures to the end, **he will be saved.**”

But, as in all of these accounts, Luke 21:19 bears a different and highly relevant message:

“By your endurance **you will gain your lives.**”

It is one thing to be saved, and yet die; and quite another to gain your life and not die. This seems to be the message here, one that is consistent with the contrast between the first Remnant and the body of Christ who are “cut off and die,” and the Elijah second Remnant who do not die but ascend alive.

Here is another interesting comparison. In first Remnant Matthew 24:28, we read a most unusual statement made by Yahshua:

“Wherever the *dead* corpse [4430] *is*, there the eagles will gather.”

Yet in Luke 17:37, we find a completely different meaning in the same account.

“Where the *living* body [4983] *is*, there also the eagles will be gathered.”

This statement is not recorded in Mark. What can these marked differences mean? In context, both of these statements have to do with Yahshua’s return. In Matthew, the issue is relative to a dead corpse; whereas in Luke it is a living body. Undoubtedly, the simplest answer to this is the first resurrection. Is Christianity in the first resurrection? No. Their resurrection is not for another 3,000 years. Therefore, we see that this promise of being with Yahshua, being an eagle who ascends to Him, is not found in Mark. So who is the dead corpse in Matthew? This is the first Remnant, who are indeed dead, but are numbered as the awaiting Moses work. They are those of whom it is written in 1 Thessalonians 4:16 – “the dead in Christ will rise first.” So who then are those who are the living bodies in Luke? They are, of course, the living Elijah work who do not die but ascend alive. As 1 Thessalonians 4:17 then adds, “Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.”

Thus we see the two parties that are in the first resurrection: the Matthew first Remnant who are dead, and the Luke second Remnant who are alive at the time of His calling. These are the eagles who gather to be with Yahshua. Likewise, it is very telling that this is not recorded in Christianity Mark, for they will not be in the first resurrection. There are no eagles gathering in Mark.

Also, it is noteworthy that, as evidenced here, one cannot say that Matthew and Mark or simply similar accounts. For here we see that when the message needs to be the

similarity of the first and second Remnants, that message prophesies as well, once again confirming [the key to their understanding](#).

Next is a highly revealing comparison. In Matthew 24:35, Mark 13:31, and Luke 21:33, we find the identical statement in each verse:

“Heaven and earth will pass away, but My words will not pass away.”

That consistent anchor statement is the doorway to a most interesting and hope-filled contradiction riddle. First, in the very next verse in Matthew 24:36, that statement is followed with:

“But **of that day and hour no one knows**, not even the angels of heaven, nor the Son, but the Father alone.”

In Mark 13:32, that statement is then followed with:

“But **of that day or hour no one knows**, not even the angels in heaven, nor the Son, but the Father *alone*.”

But in Luke 21:34-35, as usual it is different, remarkably different! Instead of first Remnant Matthew’s and Christianity Mark’s statement that they will not know the day or the hour, second Remnant Luke not only gives an entirely different conclusion, but adds a warning regarding being ready for that day:

“**Be on guard**, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap; for it will come upon all those who dwell on the face of all the earth.”

Did the first Remnant or does Christianity know the time of Yahshua’s coming? As we read here, they have not known and do not know. But even as Elijah knew the time of his catching up, so the Elijah second Remnant will know their time. The Bride’s instruction is to “be on guard.” As Yahshua’s bride, we are to make ourselves ready (Revelation 19:7).

In like testimony, in Matthew 24:42, the first Remnant’s specific message continues:

“Therefore be on the alert, for you do not know which day your Lord is coming.”

And in like consistent and affirming testimony, Christianity Mark 13:35-36 then adds:

“Therefore, be on the alert--for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning – in case he should come suddenly and find you **asleep**.”

But adding even more hope and expectation for the Remnant, Luke 21:36 then adds:

“But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.”

This sleep that Mark Christianity is under is likewise seen on the mount of transfiguration and in the garden at Gethsemane where three-part Peter, James, and John were sleeping. Thus far, 2,000 years of Christians are asleep; and if Yahweh did not cut time short, all three of these Peter, James, and Johns would sleep. But once again you will notice the consistent difference between Matthew and Mark, versus Luke. Second Remnant Luke always offers hope and promise that we escape, and even cut short, the great tribulation, and stand before the Son of Man in heaven.

There is so very much more that could be covered in this examination, but hopefully you see that the truth given in these accounts is in the parables, in the contradictions. Regarding some of the other passages, do you really think that when Yahshua said that “the sun will be darkened and the moon will not give its light, and the stars will be falling from heaven, and the powers that are in the heavens will be shaken” (Mark 13:24-25), that this could actually be literal? There is no way this could or will literally take place. They are prophetic. These things are no more literal than when we read in Revelation 12:1 that a woman was clothed in the sun, had the moon under her feet, and on her head was a crown of twelve stars, a third of which are swept away by Satan’s tail. These are all like parables.

Likewise, when we read that when they see the abomination of desolation they are to flee to the mountains, etc. (Matthew 24:16-20, Mark 13:15-18, or Luke 21:21), that too is no more literal than it will be that the temple is rebuilt. Let’s get realistic! Who in Jerusalem could flee into the mountains around that city and escape? Number one, they could never flee. That area is highly restricted and controlled. They would have to cross into Jordan, Syria, Lebanon, or the hostile West Bank to flee to literal mountains. And there is no place that anyone can hide in those areas. One jet and you’re toast! Clearly, this is a parable.

When faced with the choice between evolution and creation, it has been noted that it takes more faith to believe in evolution, because it just is not possible. Believing in a literal temple and all of these literal scenarios, including the scenarios with the sun, moon, and stars, is like believing in evolution – it is just not possible. It is forced belief, a willful choice of ignorance.

Likewise, to think that today someone would actually be grinding at a mill or working in a field, is no more literal than it is when Yahshua next stated that “Where the body is, there also the eagles will be gathered.” If you are going to make the bed, field, and grinding place literal, then you have to make the eagles literal. So, what Yahshua is really concerned about is gathering together a great aviary!

Or when He said that when the Son of Man is revealed, the one who is on a housetop is not to go into the house or the man in the field is to not turn back, these are all parables.

Yahshua wanted no one to know what would take place during this time of His return and the establishment of His kingdom until its consummation, so He spoke everything in parables. And carnal-minded Christians have done exactly what those parables were

intended to do – they took the word of God, processed it with the flesh, made everything literal, and served their dung to others. No one anticipated that when the Messiah came the first time that He would come as He did and be killed. It caught everyone by surprise. So once again it will be with Christian teachings. Christians are nowhere near the truth, but are natural-minded and can only try to compose all of these natural science fiction accounts in order to explain what are spiritual truths.

Again, the truth in these accounts is in the parables, the contradiction riddles in a comparison of Matthew, Mark, and Luke – consistent, highly revealing, and confirming truth.

THE ANTICHRIST AND THE MAN OF LAWLESSNESS

Now let us consider another fact. It is evident that if the abomination of desolation and the great tribulation were major events that were yet to come in the church, surely writers after Yahshua would have warned about this. If something so important as this great climactic event was to take place, then it would have been the subject of New Testament writers. Of course, before the establishment of the church, Daniel addressed these things. Likewise, Yahshua spoke of them; but He too was before the church per se. In fact, we see that what He warned of took place a fitting seven days after He left. Seven days into the darkness, already the apostles stumbled and stood in a place that did not belong to them, in the place of Yahshua – the abomination of desolation!

The book of Revelation spoke of the tribulation, even the great tribulation, but all that was said was that John was himself a “fellow partaker in the tribulation and kingdom,” associating the kingdom at that time with the tribulation (Revelation 1:9). Likewise, Revelation 2:9-10, as well as 2:22, each affirm that the tribulation was in their time – “I know your tribulation.” Revelation 7:14 does indeed indicate that a people will come out of the great tribulation. But as we noted, John himself said he was a fellow partaker of the tribulation. And also noted, throughout the New Testament it is stated that they were already partakers of the tribulation. The closest thing to addressing something yet to come is this in Revelation 7:14; but as we have seen, its specificity is relative to the Elijah second Remnant who come out of Christianity.

The only two things in the New Testament cited by those who want to say that the abomination of desolation and great tribulation are yet before us, are from 2 Thessalonians 2 and first and second John. But as you will see, even both of these clearly state that those matters were already taking place when they wrote those letters.

In Proverbs 14:6 we read:

A scoffer seeks wisdom and *finds* none, but **knowledge is easy to one who has understanding.**

This latter statement is profoundly true. But it too has a flipside, and it goes like this – false knowledge is easy to one who has false understanding. When one has a false

understanding, especially relative to the Scriptures, if they have a false mindset or scenario that they want to support, then they will go into the Scriptures and make them say what they believe. This we have seen already regarding the translator's desolation of Daniel 9:24-27, and recently in the writing, [The New Millennial Calendar](#), where the translators violate the Scriptures to make them say that Yahshua resurrected on a Sunday. They prove once again that false understanding leads to or produces false knowledge.

This is certainly true when it comes to these sets of scriptures where Christians have made passages say what they want them to say about their false antichrist, or they ignore what is being said and simply harvest select words or phrases. Let us begin with the easiest accounts to address in first and second John. Here are the subject passages:

Children, it is the last hour; and just as you heard that **antichrist** is coming, even now many **antichrists** have appeared; from this we know that it is the last hour [1 John 2:18].

Who is the liar but the one who denies that Jesus is the Christ? This is the **antichrist**, the one who denies the Father and the Son [1 John 2:22].

... and every spirit that does not confess Jesus is not from God; this is the **antichrist**, of which you have heard that it is coming, and now it is already in the world [1 John 4:3].

For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ *as* coming in the flesh. This is the deceiver and the **antichrist** [2 John 1:7].

First, the word "antichrist" is entirely misleading. When we think of "anti," we think of being against something – against Christ. But that is not the meaning of this word at all in the Greek. This word, as you would suspect, is a combination of two Greek words – anti and Christos. To give you an idea what "anti" actually means in the Greek, this same Greek word is used in Mathew 2:22, where we read:

But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there.

Can you find in this verse where the Greek word "anti" is used? It is the statement "in place of." "Anti" in Greek actually means "in place of," and not "against." So that which is being spoken of here is someone in place of Christ, in place of Yahshua.

Second, Christian teachers use this word "antichrist," found only here in these passages, as THE phrase to identify their fictional antichrist man. But what did John clearly say about the "anti"christ? In three out of four of these verses, he said that the antichrist had already come. In 1 John 2:18, he said that "even now many antichrists **have appeared.**" In 1 John 4:3, he said that "this is the antichrist, of which you have heard that it is coming, **and now it is already in the world.**" The phrase "the spirit of," referring to the antichrist in 4:3 in many Bible translations, was added by the translators and does not exist in the Greek. This passage actually states – "this is the antichrist, of

which” This is yet another example of how Scriptures are altered to try to make them say what some falsely believe. And in 2 John 1:7, John said that “many deceivers **have gone out** into the world This is the deceiver and the antichrist.”

Therefore, how can men take something that was repeatedly stated to be present in the time of John, and credibly assign it to a future event? Clearly, there have been antichrists ever since John to this very day. If one wanted to identify any one being as the antichrist, the one in place of Christ, that would be Satan.

When Yahshua left this earth, He left the church in the charge of the one government that He Himself set up – the twelve apostles. They were in every regard the ones left here “in place of Christ” while He was away. But, Yahshua delayed, they died, and there was only one apostle remaining to function in place of Christ: the apostle selected by Yahshua to replace Judas – Satan! Satan has been the one remaining governmental figure who has prevailed over the last 2,000 years, serving in the governmental function in place of Christ. Satan is the antichrist.

Men have tried to make popes into an antichrist. They tried to make Henry Kissinger into an antichrist. They tried to make Gorbachev an antichrist. And the list is endless. But none of these have ever been true. The fact is that there never has been the antichrist figure that Christians falsely teach, and there never will be. They think that the antichrist will bring some great deception, when in fact they themselves bring that great deception. They themselves listen to the true antichrist and spread his false and deceiving lies, becoming his instruments, his false prophets.

This now brings us to the second of these two accounts in the New Testament cited by those who want to say that the abomination of desolation and great tribulation are yet before us – 2 Thessalonians 2. But just a few words about this passage before you read it. First, this is another case where false understanding leads to false knowledge. Here, Paul uses some phrases that accommodate the false idea that there will be a beast antichrist man; therefore, teachers of this idea select parts of this passage to reinforce what they believe, without considering the whole of what Paul is saying or how he uses these words and phrases elsewhere. In reality, these false teachers become the very fulfillment of these passages that they relegate to figures and events that will never take place.

Following is 2 Thessalonians 2:1-12, but translated here in a more literal rendering so as to preserve what Paul was actually saying. Some portions are made bold because of their significance and will be addressed more specifically. But a warning in advance though – if you read this with the old mindset of this being an account about a fallacious man-beast antichrist, you will completely miss the true message here, as you will see.

1. Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and **our gathering together to Him,**
2. that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.

3. Let no one in any way deceive you, for *it will not come* unless the apostasy/forsaking comes first, and **the man of lawlessness** is revealed, the son of destruction,
4. who opposes and exalts himself above everything being called God or object of worship, so that he takes his seat in the temple of God, displaying himself as God.
5. Do you not remember that while I was still with you, I was telling you these things?
6. And you know what **the restraining is**, so that in his time he will be revealed.
7. For **the mystery of lawlessness is already at work**; only **the restraining one will do so until it comes out of the midst**.
8. Then that **lawless** will be revealed whom the Lord Jesus will slay with the breath of His mouth and bring to an end **by the appearance of His coming**;
9. *that is*, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders,
10. and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.
11. For this reason God will send upon them a deluding influence so that they will believe the lie,
12. in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

First, what is the subject of these verses? Essentially, there are three things:

1. They address those who will be caught up to be with Yahshua, entering into "the day of the Lord," His Millennial reign.
2. They address the issue of the apostasy, or forsaking, and the man of lawlessness being revealed.
3. They address the "restraining one" that will come out of the midst, bringing about Yahshua's coming.

Regarding item 1, the timing and significance of this is essentially without dispute. These verses address the days leading up to and even effecting Yahshua's return, which is where we have been particularly since [1948](#).

Before addressing item 2 regarding the man of lawlessness, in order to understand more about him, as well as the events of this time, it would be helpful to first address

item 3 – who the restraining one is who comes out of the midst and thereby brings Yahshua's return. In verses 6-7 we read:

6. And you know what **the restraining is**, so that in his time he will be revealed.

7. For **the mystery of lawlessness is already at work**; only **the restraining one will do so until it comes out of the midst**.

If we want to know what this "restraining one" is, then we can get some idea if we find a pattern for it within the Scriptures. Many people say the restraining one is the Holy Spirit or even the body of Christ. But let us see what the pattern reveals.

If one wishes to know what the restraining one is, it would be valuable to examine the testimony of anyone in the Scriptures whose name bears evidence to this authority; and this is exactly what we find in the name – Darius. As you will see, Darius bears perfect testimony to this matter, as this name specifically bears the Grecian meaning – "restraining one." So if we want to see what the restraining one is, let us look at Darius, the restraining one.

Who was Darius? Actually, this name is borne by two different men in the Scriptures, two kings. First, there was Darius the Mede, who reigned as king in Babylon immediately following the Medo-Persian overthrow of the Babylonian empire. He reigned for about three years, and was the king who was forced to throw Daniel into the lion's den. This is the same king who was reigning when Daniel prayed his prayer of repentance for himself and the people (Daniel 9), having read Jeremiah's prophecy that the desolation of Jerusalem would occur for seventy years. Following Daniel's prayer, Gabriel came to him and declared – "At the beginning of your supplications the command was issued, and I have come to tell you"

Darius the Mede was followed by the Persian king, Cyrus, who reigned for nine years. This was Cyrus of whom in his first year of reigning issued a proclamation that he would rebuild the temple that was destroyed in Jerusalem: "He [Yahweh] has appointed me to build Him a house in Jerusalem, which is in Judah" (Ezra 1:2). Following seventy years of captivity, Zerubbabel, under Cyrus, left Babylon with an assembly of 42,360 people and returned to Jerusalem to begin rebuilding the temple. Cyrus' son, Cambyses, reigned for two years with his father; then following his father's death, reigned for another six years. The total reign of this father and son was fifteen years.

Next to reign was another king from Persia, who bore the identical name as the Median king. This next king was Darius I, who reigned for 36 years.

Thus we see that the rebuilding of the temple was prayed for by Daniel under Darius the Mede, then construction began under Cyrus. But like King David who was not allowed to build the original temple, neither did Cyrus build a house for Yahweh in Jerusalem as he had proclaimed. After building the temple foundation, for fourteen years construction ceased. Then finally, construction resumed under King Darius I, who issued a decree that no one was to interfere with the construction of Yahweh's

house. Thus, though the work initially began under Cyrus, the temple was actually built under Darius I.

Let us lay out these three kings and their works.

Darius ---> Cyrus ---> Darius I

or

**Daniel's prayer ---> Foundation laid but ---> Temple finally built
construction halted**

Now let us get to the point of why we laid out all of this information. You will recall that Darius' name means "restraining one." Cyrus' name means "sun." Thus we have this prophetic testimony:

Restraining one ---> Sun ---> Restraining one

This is exactly the pattern we find in Zechariah 4 regarding the church:

Olive tree ---> Lampstand ---> Olive tree

Very importantly, the unique identifying testimony we find in these three kings is that the restraining one is the two-part former and latter rain works of the first and second Remnant. These are the two works that are evidenced here to be separated by the ones who gather on their **Sunday** sabbath – Christianity. As a Cyrus, they were called to build the temple, but could not do so. Like David, who preceded King Solomon, they were not allowed to build the temple. That right specifically belongs to Yahshua and the restraining one, evidenced by the temple being built under Darius I. Thus we see that the former and latter works of the Holy Spirit that precede and complete the church period, are in fact that which restrains the lawless and effects Yahshua's coming.

In 2 Thessalonians 2:1, we read that that which Paul is addressing here is relative "to the coming of our Lord Jesus Christ and **our gathering together to Him.**" Then in verse 7 we read that "the restraining one *will do so* until **it comes out of the midst.**" The restraining one coming out of the midst, is precisely what Paul was speaking of when he spoke of our gathering together to Yahshua. The restraining one is the Remnant, and more specifically noted here the second Remnant, who come out of the midst of mankind and ascend alive to Yahshua.

This, of course, is the Elijah company who prepare the way for Yahshua's return, which is noted in verse 8 – "the appearance of His coming." Thus, verse 1 begins with Yahshua's coming and our gathering to Him, and 7 and 8 essentially conclude with the restraining one coming out of the midst and Yahshua's return. When a last-days restraining Remnant is taken out of the midst of mankind, and even out of Christianity (as a bride is taken out of the midst of the body), then and only then will the Son of Man come to restore His kingdom, and "the lawless will be revealed." Thus we conclusively see that the former and latter rain Remnants are the two "Darius," the two-part restraining one.

Now that we see the true identity regarding the restraining one, and how the second Remnant effects not only the identification of the man of lawlessness, but also as the Elijah prepares the way for Yahshua's return, let us examine item 2 regarding the issue of the apostasy, or forsaking, and the man of lawlessness. We will quote once again verses 3 and 4:

3. Let no one in any way deceive you, for *it* [the day of the Lord] *will not come* unless the apostasy/forsaking comes first, and **the man of lawlessness** is revealed, the son of destruction,

4. who opposes and exalts himself above everything being called God or object of worship, so that **he takes his seat in the temple of God**, displaying himself as God.

Who is this man of lawlessness who takes his seat in the temple of God? End time false teachers want us to believe that it is a charismatic beast-man who takes his seat in a rebuilt temple in Jerusalem. But first, is this indeed the temple Paul was speaking of here? These false teachers want to make this a literal temple so as to fit their false understanding. But did Paul ever use this phrase to identify a literal temple? Very significantly, no, he never did! In fact, he consistently, and even exclusively, used this phrase for something more relevant to his own message and focus – our earthly body. Following is every place where Paul used this identical phrase – “temple of God” – along with the like phrase – “temple of the Holy Spirit.”

From 1 Corinthians 3:16-17 we read:

16. Do you not know that you are a **temple of God** and *that* the Spirit of God dwells in you?

17. If any man destroys the **temple of God**, God will destroy him, for the **temple of God** is holy, and that is what you are.

From 1 Corinthians 6:19 we read:

Or do you not know that your body is a **temple of the Holy Spirit** who is in you, whom you have from God, and that you are not your own?

From 2 Corinthians 6:16 we read:

Or what agreement has the **temple of God** with idols? For we are the **temple of the living God**; just as God said, "I will dwell in them and walk among them; and I will be their God, and they shall be My people."

Is there any question as to what Paul's focus and application is here regarding this oft used phrase? We then find a like phrase in Ephesians 2:21. Though this does not say specifically “temple of God,” a phrase we see reserved solely for our body which God dwells in, the like context of God in His people is the message.

So then you are no longer strangers and aliens, but you are fellow citizens with

the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, in whom the whole building, being fitted together, is growing into a **holy temple in the Lord**, in whom you also are being built together into a dwelling of God in the Spirit [19-22].

Thus we see that Paul never uses this phrase – “temple of God” – for a literal temple, but consistently, even in different letters, and even exclusively, uses it to describe our bodies. In fact, in further confirmation, the one time he refers to the literal temple in 1 Corinthians 9:13, he calls it simply “the temple,” never adding the phrase “of God.” Paul most certainly knew that God did not dwell in any building, **and would never, and did never, call any building the temple of God.** He served in the temple all of his adult life and never met God there. Rather, he met Him on the Damascus road. And likewise, Yahshua declared the same thing regarding the true temple. In John 2:19-21 we read:

“Destroy this temple, and in three days I will raise it up.” The Jews then said, “It took forty-six years to build this temple, and will You raise it up in three days?” But He was speaking of the **temple of His body.**

Today, Christians make the identical mistake. Paul warns that the man of lawlessness “takes his seat in the temple of God, displaying himself as God,” and Christians grab that statement and try to make it a literal temple, claiming they are speaking for God. These false teachers have the same natural mentality that the Jews had, making them equally incapable of seeing truth, and once again crucify Yahshua because of their lies and error. They will learn that the natural temple they await will never be built, and there will never be the fictional natural beast-man antichrist they teach for great profit. As it is spoken by Paul, they, with their false teachings and lawlessness, “will be revealed, whom the Lord Jesus will slay with the breath of His mouth and bring to an end by the appearance of His coming” (vs. 8).

In 2 Thessalonians 2:9-10, we then read regarding the lawless:

9. ... *that is*, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders,

10. and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.

Once again we will let the Scriptures speak regarding who these lawless ones are who perform these signs. In Matthew 7:21-23, we read:

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; depart from Me, **you who practice lawlessness.**’”

Is this then a man-beast spoken of here in 2 Thessalonians 2, this “man of lawlessness” who “takes his seat in the temple of God”? Not in the least! There is no evidence to this. But to the contrary, the testimony of the Scriptures is that the lawlessness is in those who teach error to the people of God. 1 John 3:4 tells us that, “Everyone who practices sin also practices lawlessness; and sin is lawlessness.” When Paul in other places spoke of lawlessness, he spoke of it in relation to the sin of man. In fact, Romans 6:19 echoes this very message and association of lawlessness and giving it place in our bodies.

I am speaking in human terms because of the weakness of your flesh. For just as you presented your **members** as slaves to impurity and to **lawlessness**, resulting in *further lawlessness*, so now present your **members** as slaves to righteousness, resulting in sanctification.

We noted in 2 Corinthians 6:16 one of several messages wherein Paul consistently identified the temple of God as the body. Once again, the subject in this verse is relative to the man of lawlessness taking his place in the temple of God. As even further evidence that this relationship between lawlessness and the body is what is being spoken of in 2 Thessalonians 2:3-4, we read Paul’s like correlation in 2 Corinthians 6:14-16:

Do not be bound together with unbelievers; for what partnership have righteousness and **lawlessness** ...? Or what agreement has the **temple of God** with idols? For we are the **temple of the living God**; just as God said, “I will dwell in them and walk among them; and I will be their God, and they shall be My people.”

And as we have noted, and seen testified regarding the antichrist as well, this man of lawlessness that Paul said would be revealed, was nothing new in his time. In verse 7 of 2 Thessalonians 2, he clearly stated that “the mystery of lawlessness is already at work.” Paul was simply saying that lawlessness would take a place in man to the extent so as to effect the apostasy, the forsaking, that comes before Yahshua’s coming.

Peter likewise declared in 2 Peter 2:1-3:

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. Many will follow their sensuality, and because of them the way of the truth will be maligned; and in *their* greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

As we consistently see, the message is not some beast antichrist man who will never materialize, standing in some temple that will never be built, but the very thing those teachers bring. This is the same message echoed in Jude 1:4; and the denying of Yahshua spoken of here is the denying of His truth and His ways, which many Christian teachers and leaders have done:

For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

Who can look at the church today and say that what Paul and Peter and Jude saw and forewarned is not at hand? This is particularly the case since 1948, or even since the Curse of 1920. This is the apostasy, the lawlessness, that Yahshua will expose – and it is in the church! 2 Thessalonians 2 continues:

9. *that is*, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders,

10. and with all the deception of wickedness for those who perish, because they did not receive the **love of the truth** so as to be saved.

11. For this reason God will send upon them a deluding influence so that they will believe the lie,

12. in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

Thus we find that these events regarding the antichrist and the man of lawlessness have been taking place the entire period of the church, and seem to be never so present than now. These are the pastors and false teachers who are so prevalent today, whom, as it is written – “the Lord Jesus will slay with the breath of His mouth and bring to an end by the appearance of His coming.”

Therefore, we can conclude from examining both of these subject passages that New Testament writers did not write of some climactic beast-man, the modern “antichrist,” and a literal rebuilt temple, as presented by Christian teachers. In fact, these teachers themselves are the very fulfillment of the passages from which they falsely teach. And their fate is prophesied as well. Therefore, we can add yet another evidence regarding the abomination of desolation and the great tribulation:

11. The Scriptures following Yahshua do not support a climactic event as popularly taught, but that the antichrist and man of lawlessness have been in the church from the beginning, will increase all the more in the end, and will be exposed at Yahshua’s appearance.

MORE GOSPEL COMPARISONS

Let us examine another revealing gospel comparison, this time regarding this matter of our ascension into heaven to receive immortal bodies. Again, as is consistently evidenced, Matthew attests to the first Remnant, Mark to Christianity, and Luke to the second Remnant. We will consider Yahshua’s words concerning the days of Noah and Lot, as well as the familiar messages regarding two in the field, at the mill, and in bed, where one is taken and one is left. Once again Christianity does with these verses that

which they are limited to – analyzing them with the carnal mind and drawing false conclusions.

Following are these subject like verses in Matthew and Luke. Once again on this event Mark is silent. These verses are equally corrected so as to make them consistent with the original Greek. Also, you will notice that Luke 17:36 is in brackets. That verse is not found in the older manuscripts, but was added later evidently as an attempt to try to conform these three gospels to say the same thing. But of course we find that it is in these clear contradictions that Yahweh speaks in revealing parables. Also, the passages in Luke that are not in Mark are identified with the verse number in bold.

Matthew 24:37-41:

37. "For the coming of the Son of Man will be like the days of Noah.
38. "For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,
39. and they did not understand until the flood came and took them all; so will the coming of the Son of Man be.
40. "Then there will be two in the field; one is taken and one is left.
41. "Two *will be* grinding at the mill; one is taken and one is left."

Luke 17:26-37:

26. "And as it happened in the days of Noah, so it will be also in the days of the Son of Man:
27. they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.
28. "Likewise, as it was in the days of Lot, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;
29. but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.
30. "It will be just the same on the day that the Son of Man is revealed.
31. "On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back.
32. "Remember Lot's wife.
33. "Whoever seeks to keep his life will lose it, and whoever loses *his life* will

preserve it.

34. "I tell you, on that night there will be two in one bed; one will be taken and the other will be left.

35. "There will be two grinding at the same place; one will be taken and the other will be left.

36. ["Two will be in the field; one will be taken and the other will be left."]

37. And answering they said to Him, "Where, Lord?" And He said to them, "Where the *living* body is, there also the eagles will be gathered."

First, as clearly stated and testified in both, these accounts reveal what takes place at the time of Yahshua's return. In this regard, it is quite revealing that even as the account regarding the eagles was not in Christianity Mark, so once again these accounts regarding those who are taken up to be with Yahshua are completely absent in Mark. Clearly, Christianity will not be a part of the first resurrection. Their resurrection, the second resurrection, will not take place for 3,000 years, following their own Elijah period. Therefore, we do not find these accounts in Mark. This is a clear message once again regarding this oft evidenced fact.

Next, in regard to Christianity's holocaust wrath that they say will take place just before Yahshua's return, these passages prove this not to be true. We read here that "so will the coming of the Son of Man be," and "It will be just the same on the day that the Son of Man is revealed." So, did Yahshua describe here great holocaust before His coming? Not in the least! But instead, He said that it would be business as usual: "as in those days before the flood they were eating and drinking, marrying and giving in marriage," and "they were eating, they were drinking, they were buying, they were selling, they were planting, they were building." How can there be the holocaust that Christians say, when what Yahshua describes here is complete normality? The reason for the differences in these two accounts versus others in Revelation, is that the desolation spoken of is to His kingdom, and it has been taking place for 2,000 years. So in conclusion, we see that Yahshua's return will be during a state of normality.

Let us now examine the interesting differences in these two accounts. First, let us note that, as in the matter regarding the first Remnant not knowing the day or the hour of Yahshua's return, only in Matthew is it stated that the people "did not understand." This is clearly the case in the time of the first Remnant, for neither the first Remnant nor Christians understood. As Yahshua said, "I have many more things to say to you, but you cannot bear them now" (John 16:12). When you read the writings of the New Testament, they anticipated that Yahshua's return was at hand. But obviously they were wrong.

But this statement concerning not understanding is not in Luke, for clearly we will know and will understand. For example, many Christians espouse a "secret rapture" when suddenly they will ascend. But how can this be if there must first come the Elijah who will prepare Yahshua's way? Also, that Elijah must "restore all things." If an Elijah is doing all of these things, then how can the ascending alive be secret, or even

Yahshua's return be unexpected? According to the prophetic testimony of Yahshua's triumphal entry into Jerusalem, the Elijah work cannot be ignored, nor can their herald be misunderstood regarding the Messiah's coming. Jerusalem knew He was coming, and the world will know as well. Also, in the time of Noah, they obviously knew what this "preacher of righteousness" (2 Peter 2:5) was declaring would take place. Thus, neither did Noah have a secret rapture. How does one hide an ark? And neither will the ark being built today be hidden.

Let us now look at the stated effects of Noah's flood. In Matthew 24:39, we read that this normality was not interrupted "until the day that Noah entered the ark, and they did not understand until the flood came and took them all." The question that has to be asked here is: Who did the flood take away? When you look at the like Luke account, you could say that the ones taken away were those who did not understand. But the sentence structure also supports that they did not believe until those in the ark were taken away. The Greek word for "took" is "airo," and can mean to take up or to take away. If this passage was referring to the ark, then to take up is quite fitting. But if it was referring to those who did not believe, then to take away is quite fitting.

In contrast, in Luke 17:29 the parallel statement is very clear: "the flood came and destroyed them all"; and likewise in Sodom, "it rained fire and brimstone from heaven and destroyed them all."

So we now have some questions to answer. What do these differing messages speak regarding the outcome of the flood in Matthew that lifts up/away, and the flood, as well as the fire, in Luke that destroys? We have already noted that the absence of this account in Mark clearly speaks to there being no flood, or fire, in Christianity. But also, do these events taking place in first Remnant Matthew and second Remnant Luke look to wrath? Let us begin by addressing this last question.

There is a very important truth concerning Yahweh that we need to recognize, and that is the Elijah principle. Here is that principle:

Evil is an Elijah that prepares the way for good; it pays the price.

Consider the ways of Yahweh. Everything He does for good comes out of or is birthed by evil, whether it be the evil of this first heavens and earth, or Satan, or darkness, or a seed sown into the ground, or the great and terrible wilderness, or Saul, or Christianity, or these earthly bodies, or the agony and pain of bearing a child, or suffering, or Judas, or natural Jerusalem, or the 3,000 slain on the first Pentecost, or Jezebel, or Noah's flood, or the fire that fell on Sodom, and the list could go on and on. Everything good is preceded by, foreshadowed, paid for, and the way prepared by evil.

Let us look more specifically at the Elijah. First, the one who had the spirit of Elijah, John the Baptist, prepared the way for Yahshua and baptized Him into death. Immediately afterwards, Yahshua was led by the Holy Spirit into the wilderness to be tempted by the devil for forty days and forth nights where He neither ate nor drank. John was a type of what the true Elijah would effect. Judas evidenced evil as the first Elijah, so as to baptize Yahshua into death. But that evil prepared the way for ultimate good, for it was necessary in order to deliver man from his sins and reveal that Yahshua

had the power of an indestructible life. The office of Elijah then went to Satan, and he too evidenced evil in likewise baptizing the body of Christ into death, and has afflicted them in the great and terrible wilderness for forty Jubilee waiting periods. But once again evil is used to prepare the way for good – the Millennial kingdom.

Today, this still holds true for the present-day Elijah, for in preparing the way for Yahshua's return, Yahweh will use evil – men in carnal bodies which Paul aptly identifies as the seat of sin (Romans 7:14, 18-19, 24). But there will be one vital difference now, and that is that death and burial have taken place, and it is time for resurrection. Remember, there is only one way to receive overcoming resurrection life, and that is by the evil of death and burial. Someone will always pay the price – either yourself or another on your behalf – but there is only one path to resurrection.

As has been stated in preceding writings, the ways of Yahweh are replicable. And if this Elijah principle is a way of Yahweh, as we are seeing, then we should find it evidenced in Yahshua as well, and we do. As you will see, Yahshua Himself performed His own Elijah work – effecting and fulfilling a like death work, thereby preparing the way for the life work. In Matthew 17:12, we read in a more literal translation:

“... I say to you that Elijah already came, and they recognize him not, but do to him whatever they wish. Likewise, the Son of Man is going to suffer at their hands.”

If you compare this verse to that in your own Bible, you will notice that the tenses here are probably different. Words here like “do” and “wish” are aorist tense in this passage. Aorist is an unqualified past tense of a verb without reference to duration or completion of the action. In other words, it is ongoing. In contrast, words like “did” and “wished” are past tense, which were not used in this verse. This is quite consistent with that which Yahshua said here, for He noted that John, in one sense, was an Elijah; but clearly He identified with him as well. In fact, He compared Himself with Elijah. Why? Because Yahshua was going to perform His own work as an Elijah by taking on the sin of man, becoming sin on his behalf, and thereby preparing the way for man's restoration, as well as the restoration of the kingdom. Therefore, we see that Yahshua performed an Elijah work also – preceding, paying the price for, and preparing the way for man and His kingdom.

There is another way of looking at this Elijah principle as well, and that is that everything in the ways of Yahweh have two sides to them – the negative destruction, and the reverse which is its fulfillment in the positive. For example, 3,000 were slain at Sinai at the first ever Pentecost (Exodus 32:28), whereby on the first Pentecost in the church, 3,000 came into the kingdom (Acts 2:41). Again, evil (the death of 3,000) paid the price for good.

A most hope-filled and encouraging example of this at this time is Yahweh's way of doing something before the time. Several of these were noted in the opening of [The New Millennial Calendar](#). Two examples of this are Saul and Yahshua's first coming. Both of these were early, before the time, and both brought failure and death. But once again, the way of Yahweh is that the first is an Elijah that is evil and even death, but pays the price for and brings the promised good. For example, Saul was a premature early work

that failed; but when you read the promise to Saul, who would not want to experience a fulfilled good Saul work? In 1 Samuel 10:6 we read Samuel's words to Saul: "Then the Spirit of Yahweh will come upon you mightily, and you will prophesy with them and be changed into another man." In verses 10-11 we then read the fulfillment:

When they came to the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them. It came about, when all who knew him previously saw that he prophesied now with the prophets, that the people said to one another, "What has happened to the son of Kish? Is Saul also among the prophets?"

This is precisely what we need today – for Yahshua to perform an early work, for the Spirit of Yahweh to come upon us, and for us to prophecy truth and become another man. For 2,000 years the church has experienced a work that was early, before the time, and has thereby been a death work. What do we need now? We are desperate for another work that is equally early, before the time; but this one is to be the fulfillment made possible because of the price paid by the preceding death period. We desperately need this fulfillment whereby Yahweh shortens time, Yahshua comes early, and the Spirit of Yahweh comes upon us mightily and we prophecy and become another man. Thus we see that the price is paid by the failure work, which is an Elijah that prepares the way for the fulfilling work.

In both of these subject accounts in Matthew and Luke, times of destruction are referred to by Yahshua as types of what takes place at His return. The mistake people make though is to assume that the like wrath will occur. What if a prophet had spoken beforehand concerning the church's Pentecost, saying – It will be as in the days of Moses when 3,000 were slain by the sword? What then would teachers have anticipated? They too would have expected corruption and deadly wrath. Was there indeed corruption at the beginning of the church? We have just seen that only four days before Pentecost, the apostles had effected the abomination of desolation! Was there evil? Indeed! But the price for good had already been paid by the loss that took place at the first Pentecost.

We see evidenced then the way of Yahweh – He turns evil into good. This is the tree of the knowledge of good and evil. But Yahweh flips this tree as well and, as we saw in all the matters addressed in the opening of [The New Millennial Calendar](#), He brings evil first. The seed of good is sown into evil, and evil prevails. But, evil prevails only for a season; for Yahweh then turns evil into good, as good sprouts out of darkness to become the mature plant and bring forth fruit. Again, evil is an Elijah that prepares the way for good. As it is written in Hosea 2:15, He makes "the valley of Achor as a door of hope." "Achor" means "affliction, sorrow, trouble." Or, we see the same thing written in Hosea 6:1-3, specifically regarding the 3,000 years of the church:

"Come, let us return to Yahweh. For He has torn *us*, but He will heal us; He has wounded *us*, but He will bandage us. He will revive us after two days; He will **raise us up on the third day, that we may live before Him.** So let us know, let us press on to know Yahweh. His going forth is as certain as the dawn; and He will come to us like the rain, like the **spring rain watering the earth.**"

Thus, evil prepares the way for, is the door for, good. The first heavens and earth prepare the way for the new heavens and new earth. Satan is replaced by the Bride. Darkness gives way to the true light of Yahshua's presence. The seed sown in darkness brings forth "the blade, then the head, then the mature grain in the head" (Mark 4:28). The great and terrible wilderness affords entrance into the promised land. Saul gives way to David. Christianity gives way to the glorified Remnant. These earthly bodies are replaced by glorified incorruptible bodies. The agony and pain of bearing a child prepares the way for the birth of the child, and as Yahshua declared, "Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world."

Suffering gives way to joy. Judas is replaced by the fulfilling Elijah. Natural Jerusalem is fulfilled by Jerusalem above. The 3,000 slain on the first Pentecost were fulfilled by the 3,000 on the day of Pentecost. Jezebel becomes the Bride who provides the garden for the body of Christ. And yes, Noah's flood and the fire of Sodom become good as well, as we will now address. Everything good is preceded by, foreshadowed, paid for, and the way prepared by evil. This is the good actually testified in Matthew 24:37-41 and Luke 17:26-35:

The flood that covered the earth, destroying man, is fulfilled by Yahweh's glory that covers the earth and transforms man; and

The fire that destroyed Sodom, is fulfilled by the baptism of fire that Yahshua kindles on the earth.

In Zechariah 4, we see that the two Remnant – the two sons of fresh oil – are formed by the former and the latter rains. These are the two outpourings of the Holy Spirit which are attested to by the flood spoken of in Matthew 24:37-41 and the flood spoken of in Luke 17:26-35. This is likewise the rain promised in Hosea 6:1-3 on the third day – the Millennial reign – that waters the earth and raises the Remnant up, bringing Yahshua's return so that "we may live before Him." And very worthy to note, this is the flood spoken of in Daniel 9:26-27 that brings to an end the desolation of the kingdom of heaven on earth that has taken place for 2,000 years – "the end will come with a flood."

But once again, Christianity does not receive this fresh oil, therefore this account is not found in Mark. And what do we see testified here that makes the latter rain different from the former? The answer is in Luke 17:26-37 – **the fire!** While Matthew 24:37-41 speaks only of the floodwaters of Noah, Luke 17:26-37 speaks of both these waters, as well as the fire of Sodom.

The fire that fell on Sodom killed and destroyed them; yet John proclaimed that Yahshua would baptize in "the Holy Spirit and fire" (Matthew 3:11 and Luke 3:16), and that He came to cast fire upon the earth. In fact, even as we see in Luke alone this testimony regarding the fire marking the time of Yahshua's return, so His desire to kindle that fire is recorded in Luke alone. In Luke 12:49 we read His words:

“I have come to cast fire upon the earth; and how I wish it were already kindled!”

Therefore, both the testimony of fire coming on Sodom in Luke, as well as Yahshua’s desire to kindle the fire in Luke, evidence that the time for this fire is in the Millennial reign. It is the promised and much needed **baptism in the Holy Spirit and fire**. Thus we see evidenced in Matthew a baptism in water only – Noah’s flood; but in Luke we see evidenced both a baptism in water and fire.

John the Baptist’s baptism solely in water led to Yahshua going into the wilderness, evidencing death. And John clearly stated that he needed the baptism that Yahshua would bring – the baptism of the Holy Spirit and fire. We know that in the Millennial reign, the flood that covers the earth is the flood of His glory (Numbers 14:21, Psalm 72:19, Habakkuk 2:14). And we are also told in Zechariah 13:7-9 that the third part of the church will be “brought through the fire.” But what is the purpose of this fire? Is it to destroy the church and bring wrath on the earth? Not at all, for we are told regarding that fire that it would “refine them as silver is refined, and test them as gold is tested. They will call on My name, and I will answer them; I will say, ‘They are My people,’ and they will say, ‘Yahweh is my God.’” And again, this is the third day spoken of in Hosea 6:1-3 where Yahweh will heal us and bandage us.

This third-day Millennial fire is equally testified in the freewill offering, as we read in Leviticus 7:16-17:

“But if the sacrifice of his offering is a votive [vow] or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what is left of it may be eaten; but what is left over from the flesh of the sacrifice on the third day shall be burned with fire.”

Also quite hopeful regarding this third day, as a message to the nations, Yahshua sent word to Herod, the governor of Galilee:

“Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I reach My goal” (Luke 13:32).

This third day is the day in which Yahshua reaches two (of many) goals – finally kindling the fire that He longed to begin, and the nations no longer having authority over the kingdom of heaven; but rather, the kingdom having authority over the nations. In this third day, Yahshua will rule over the Herods.

Also, you will recall from Luke 17:29 that it “**rained** fire and brimstone from **heaven**.” Is this not a testimony of the latter rain from heaven as well? In fact, the Greek word for “brimstone” is “theion,” which comes from the word “theios.” What does “theios” mean? It means “divine,” as used in 2 Peter 1:4:

For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the divine* nature, having escaped the corruption that is in the world by lust.

This is exactly what the latter rain must accomplish. It must accomplish for the good, in a thorough and complete purification and cleansing, that which is evidenced by the price that was paid at Sodom. And this cleansing must come from the same source – from heaven where Yahweh God (Theos) abides.

In like regard, the “preacher of righteousness” spoken of in Noah, must proclaim Yahweh’s cleansing message. This is the Elijah work who bears the message – “Repent, for the kingdom of heaven is at hand.” And as addressed regarding the 1,335 days from Yahshua’s baptism by John, this is the Elijah who is a prophet like Moses and brings times of refreshing (Acts 3:19-23). This is equally the message of the spirit of truth sent in the Millennial age to “reprove the world concerning sin and righteousness and judgment” (John 14:16, 16:8).

Thus we see in second Remnant Luke 17:26-37 the testimony of the baptism in the Holy Spirit and fire – Noah’s flood and the fire that came on Sodom. This is in contrast to first Remnant Matthew 24:37-41 that attests solely to the baptism in the Holy Spirit. Evidenced by John the Baptist’s baptism solely in water and Yahshua going into the wilderness, as well as the fact that Matthew has only the testimony of water baptism, we see that the baptism in water alone for the first Remnant equally led into the wilderness experience for the church for 2,000 years. But Yahshua said He desired for the fire to be kindled, and it appears that today is that day.

Concluding this matter, we quote from 2 Peter 2:1-10, where once again we find the like two testimonies pointing to this promised latter rain baptism in the Holy Spirit and fire – Noah’s flood and the fire of Sodom. Also, you will recognize that this first portion was referenced in the previous section regarding the mystery of lawlessness within the church. In fact, this passage ties together into one testimony the mystery of lawlessness and its end coming with the baptism in the Holy Spirit and fire. Once again, this message is directed completely at the church. **The blind error of Christians is to relegate this judgment to the nations, when in fact it is relative to themselves!**

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. Many will follow their sensuality, and because of them the way of the truth will be maligned; and in *their* greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; and *if* He condemned the cities of Sodom and Gomorrah to destruction by reducing *them* to ashes, having made them an example to those who would live ungodly *lives* thereafter; and *if* He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard *that* righteous man, while living among them, felt *his* righteous soul tormented day after day by *their*

lawless deeds), *then* the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in *its* corrupt desires and despise authority.

This is the great hope of where we are today. Through Yahshua's baptism in the Holy Spirit and fire, He will rescue the godly from temptation, and reserve for punishment those who indulge in corrupt desires and despise the authority He sends to the earth.

This is the promised baptism spoken of in the passage we carefully examined in Daniel 9:26-27

"... the people of the Prince who shall come will destroy the city and the sanctuary [the kingdom of heaven], **and the end will come with a flood**; even to the end of the battle, **desolations** are determined. ... and for the overspreading of **abominations**, He will make desolate, even until the consummation, **and that which is determined [the latter rain flood] will be poured out upon the desolate.**"

The abomination of the desolation of the church will come to an end with the flood of His Holy Spirit and His fire!

Let us now address the other question brought up earlier in this section, expanding on the effects of this water and fire. We noted that in the Matthew account, the flood either took the ark up or the people away. In the Luke account, clearly the message was that both the flood and the fire "destroyed them all." Based on the possibility, even likelihood, of a contradiction here, let us consider what is said by the Matthew account meaning that the flood took them up. What then do we have? We have the testimony of a work focusing on just a few – those in the ark. Given that Matthew is to the first Remnant, the impact of the former rain certainly was limited. Next came the breach, and they all went to the grave and were not numbered with the first Remnant.

Thus we see the focus of a very limited scope on the impact of the former rain – the removal of a remnant. But what do we see to be the impact of the latter rain. Knowing now that both the flood and the fire speak of good and not evil, of cleansing and purification, the scope is much broader – "and destroyed them all."

Let us now get to the specifics of this flood and fire that works for good. In both Noah's flood, as well as in Sodom, the common testimony of each of these was that a remnant was taken out. We must ask the question then relative to the fulfillment today before Yahshua's return: Out of what is this remnant taken? There is only one answer – **the Remnant is taken out of the body of Christ, Christianity!**

We have already seen evidenced that the fire on the third day is for the church, the freewill or votive offering. Yahshua has one primary goal – to cleanse and establish His church. **Thus, the floodwater that comes, comes on the church so as to take the Remnant Bride out. And the fire that comes, comes on the church to purify it and bring the Remnant Bride out as well.** Will this impact the world? Indeed. But consistent with the purpose and focus of Yahshua, the message here is entirely relevant

to the church – His body and His bride. It is the water of the Holy Spirit and the fire of Yahweh that comes to prepare the church for Yahshua’s coming and to call out the Remnant!

And as you will see in the remaining portion of this section, even as in the time of Noah and Lot a separation took place, so we see testified in both of these accounts a separation taking place. This is the separation of the body and the Bride, where the body of Christ will remain here on this earth, and the Bride will ascend alive to meet Yahshua in the air.

Thus we read in Matthew 24:40-41:

40. “Then there will be two in the field; one is taken and one is left.”

41. “Two *will be* grinding at the mill; one is taken and one is left.”

And in the Luke 17:34-35 we read the like account:

34. “I tell you, on that night there will be two in one bed; one will be taken and the other will be left.”

35. “There will be two grinding at the same place; one will be taken and the other will be left.”

You will notice that we did not add verse 36. As noted, this text is not found in the older manuscripts, so we will not add it here in our study. However, whether present or absent, for the sake of this study, it makes no difference. Also, the genders of men or women are not a part of the original text, so they are not added either.

Once again comparing these two accounts, we find the difference that in Matthew there are two in the field, whereas in Luke there are two in bed. What this might mean, I do not know. Also, in Matthew the two are “grinding at the mill,” and in Luke they are “grinding at the same place.”

But one thing that seems quite clear and is exceptionally confirming is that in the Matthew first Remnant account, the verb tense is present and reads, “one **is** taken and one **is** left.” One cannot help but think of the first Remnant who were selected at the time of the writing of Matthew. Therefore, the verb tense is appropriate. On the other hand, in the Luke second Remnant account, the verb tense is future and appropriately reads, “one **will be** taken and the other **will be** left.” That which took place in this separation of the first Remnant did indeed take place in the time of Matthew. But that which was to take place in this separation of the second Remnant was indeed a future event at the time of Luke. Therefore, once again the tense is quite appropriate. And this contradiction riddle is just one more amazing evidence of how consistent this [key to understanding](#) is.

But in both accounts, there is one like repetition – this contrast of one taken and the other left. This is the same message presented by Yahshua in four like passages. The incredible thing about these passages is that each of them are found solely in Matthew.

Does this mean then that the first Remnant alone undergoes a separation? Of course not. In fact, these accounts are not contradictions, where the riddles are revealed. Not every verse in each Gospel applies only to that representation, but the differences often speak, and speak consistently. And the fact is, some contradictions speak clear strong messages, as we have seen, and others whisper or are seemingly silent. For this reason, we will take these four verses in Matthew solely for their consistent message.

In Matthew 13:38-40, we read about the like separation of the two plants sown in the field – the wheat sown by the farmer and the tares sown by the enemy:

“... and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. So just as the tares are gathered up and burned with fire, so shall it be at the end of the age.”

In Matthew 13:47-48, we read about the like separation of the fish in the sea brought in by a dragnet – the good and the bad:

“Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering *fish* of every kind; and when it was filled, they drew it up on the beach; and they sat down and gathered the good *fish* into containers, but the bad they threw away.”

In Matthew 25:11-12, we read about the like separation of two – the two groups of virgins going to the wedding, those with sufficient oil and those without:

“Later the other virgins also came, saying, ‘Lord, lord, open up for us.’ But he answered, ‘Truly I say to you, I do not know you.’”

In Matthew 25:32-33, we read about the like separation of the nations into two groups – the sheep and the goats:

“All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left.”

Throughout time then, we see that Yahweh performs separations. We see this evidenced at the time of the first Remnant when in John 6:48-71, Yahshua spoke words of truth that caused many of His disciples to withdraw and not walk with Him anymore. And certainly before His return this like separation will be no exception.

As we see in the subject Matthew and Luke accounts where one is taken and one is left, the time at Yahshua’s return will be a time of sorting – sorting the Bride out of the body of Christ, so as to complete the work He began 2,000 years ago and establish the second olive tree, the second son of fresh oil, the second Remnant. This is the Elijah work that prepares the way for His return and will be called up to heaven to receive incorruptible immortal bodies and return with Him to rule and reign with Him for a thousand years.

Thus we see yet another evidence that the abomination of desolation and the great tribulation have taken place in the church for 2,000 years:

12. Matthew 24:37-41 and Luke 17:26-37, as well as 2 Peter 2:1-10, attest that Yahshua's promised baptism in the Holy Spirit and fire comes to stop the desolation of the church that has taken place for 2,000 years.

THE SUN, MOON, AND STARS

When the Scriptures tell us that the sun and the moon and the stars will lose their light, is this a literal act? To answer this, simply ask yourself if the kingdom of heaven is literal Jerusalem. Yahshua came to this earth and repeatedly spoke in parables, and yet Christians want to take passages like these and make them literal. In truth, they have an understanding equal to those who departed from Him when He told them that they must eat His flesh and drink His blood. In like manner, Christians have departed from the truth when they take passages like these concerning the sun and the moon and the stars as literal. Yahshua repeatedly demonstrated that truth is hidden in parables and riddles, and if we want to know truth, we have to recognize this.

Isaiah 13 begins, "The oracle concerning Babylon which Isaiah the son of Amoz saw." So, if we are going to be literalists, then whatever took place in Babylon per the fulfillment of this prophecy, will indicate any like fulfillment today. Thus we ask, when in Isaiah 13:9-11 we read this testimony regarding the sun and the moon and the stars, did it literally take place?

Behold, the day of Yahweh is coming, cruel, with fury and burning anger, to make the land a desolation; and He will exterminate its sinners from it. **For the stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises and the moon will not shed its light.** Thus I will punish the world for its evil and the wicked for their iniquity; I will also put an end to the arrogance of the proud and abase the haughtiness of the ruthless.

Did Yahweh punish the world when the Medes and Persians took over Babylon? No. In fact, He did not even destroy Babylon as clearly declared in Isaiah. So do you think that the sun and moon and stars really ceased giving their light at that time? Of course not. No more than they did when Yahweh said the same thing regarding Egypt. In Ezekiel 32:2, Yahweh declared to Ezekiel, "Son of man, take up a lamentation over Pharaoh king of Egypt and say to him," In verses 7-8 He declared:

"*And when I extinguish you, I will cover the heavens and darken their stars; I will cover the sun with a cloud and the moon will not give its light. All the shining lights in the heavens I will darken over you and will set darkness on your land,*" declares the Lord Yahweh."

This was written after they had come out of Egypt, when the three days of darkness had been on Egypt. But even in that event, the sun, moon, and stars did not lose their light, for it was light in Goshen (Exodus 10:21-23), and obviously elsewhere.

And in Joel 2:10-14, we read that Yahweh's army from the north comes against Zion, and:

"Before them the earth quakes, the heavens tremble, the sun and the moon grow dark and the stars lose their brightness."

And in verses 30-32, we then read:

"I will display wonders in the sky and on the earth, blood, fire and columns of smoke. The sun will be turned into darkness and the moon into blood before the great and awesome day of Yahweh comes. And it will come about that whoever calls on the name of Yahweh will be delivered."

These latter verses were the very ones quoted by Peter in Acts 2:20 as being fulfilled on the day of Pentecost:

"For these men are not drunk, as you suppose, for it is *only* the third hour of the day; but this is what was spoken of through the prophet Joel (15-16)"

Therefore, on the day of Pentecost when these words were cited, did the sun literally turn into darkness and the moon into blood? Once again, of course not.

And let us not forget the book of Revelation, where we read:

I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth *made of hair*, and the whole moon became like blood; and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places [Revelation 6:12-14].

The fourth angel sounded, and a third of the sun and a third of the moon and a third of the stars were struck, so that a third of them would be darkened and the day would not shine for a third of it, and the night in the same way [Revelation 8:12].

So what are all of these verses telling us? The fact is that they are all parables. Literal stars cannot fall to the earth like unripe figs shaken by a great wind. None of these things are literal. The question has to be asked instead: What do each of these speak prophetically? If Jerusalem speaks of the kingdom of heaven, the church, or even the new Jerusalem that is established on earth, then what do the sun, moon, and stars speak of?

To begin with, we read in Genesis 1:16 that "God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; *He made* the stars also" (Genesis 1:16). Prophetically, who is it who rules the day, and who rules the night? Yahshua is given to rule the day, and Satan is given to rule the night. Thus, we see two clear types – the sun speaks of Yahshua, and the moon speaks of Satan.

We see this same application in Revelation 12:1, which states:

A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars

First, who is this woman? The answer is quite obvious, for we read, “she was with child; and she cried out, being in labor and in pain to give birth. ... And she gave birth to a son, a male *child*, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne.” There is only one male child this could refer to, and that is Yahshua. He alone has the authority to rule the nations with a rod of iron (Revelations 19:15). He alone, after His resurrection, “was caught up to God and to His throne.” And there is only one work that has the authority to birth Yahshua – the Elijah.

The Elijah is the Mary who prepares Yahshua’s way. The Elijah stands in Yahshua’s office, therefore he is clothed in the sun. He is not the sun, but is clothed in Yahshua’s office. Satan is placed under the feet of Elijah, thus the moon is under the feet of the woman who brings forth Yahshua. And, the Elijah bears the latter rain twelve apostles, so there are twelve stars in the woman’s crown.

Therefore, we see a clear application of the sun, the moon, and the stars. Let us now look at yet another. In Genesis 37:9, we read that Joseph had a dream, and in it the sun, the moon, and eleven stars were bowing down to him. Upon hearing this, his father, Jacob, objected, “What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?” Most interesting, when Joseph had this dream and Jacob said this, Rachel had already died.

This leads us now to another question: If there is a type, is there not also an antitype? And let us also recall what the Greek tells us about the meaning of the word “anti” – it speaks of something “in place of.” Thus, if Yahshua and Satan are the fulfillment of the sun and the moon, then who are “in place of” them? We have already noted that from the standpoint of the government over the church, Satan is in the place of Christ. But from the standpoint of the sun and the moon, we see another testimony.

Though we will not elaborate on these, first, there is no doubt that the body of Christ, Christianity, is clearly in place of Christ on this earth. They are the sun on the earth, and their sabbath is Sunday. And as addressed in several writings here, including [The Raven, page 2](#), the Bride is the two-part cherubim that replaces Satan, the covering cherub of Ezekiel 28:14. Thus, the sun is the type of Yahshua, and His antitype is the body of Christ; and the moon is the type of Satan, and his antitype, even replacement, is the Bride.

So, how can these passages regarding the sun, moon, and stars be fulfilled? Part of this is revealed in Revelation 3:9:

“Behold, I will cause *those* of the synagogue of Satan, who say that they are Jews and are not, but lie – I will make them come and bow down at your feet, and *make them* know that I have loved you.”

Who is the church of Philadelphia? They are the second Remnant, the Elijah. (See [The Signs That Cause Belief, page 4](#), and perform a page search for "Philadelphia.") Who bows down to the Elijah? As attested by Joseph's dream, it is the body of Christ, the sun. And remember, Joseph's mother was dead at the time of the dream, as Satan will lose his place. And in a most unusual testimony, the eleven first Remnant apostles bow down as well.

So we see that the sun represents Yahshua, and His antitype, the body of Christ; and the moon represents Satan, and his antitype, the Bride. And what do the stars represent? Thus far we see in two testimonies that they represent the apostles – the twelve stars on the woman's crown, and the stars representing the twelve sons of Jacob, with one elevated to an exalted place.

Knowing this, let us now perform a Gospel comparison regarding Yahshua's words concerning the sun, moon, and stars. In each case we will begin at the same point in these parallel accounts. In Matthew and Mark, this is where He was talking about false Christs. But in Luke, as we have noted, instead He speaks of the times of the nations being fulfilled. And in all three gospels, these verses end at the same place – at the parable of the fig tree (not quoted here). Let us now look at all three parallel passages.

In Matthew 24:24-31, we read:

"For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. Behold, I have told you in advance. So if they say to you, 'Behold, He is in the wilderness,' do not go out, or, 'Behold, He is in the inner rooms,' do not believe *them*. For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be. Wherever the corpse is, there the vultures will gather.

But immediately after the **tribulation** of those days **the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken**. And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from the farthest end of the heavens to the farthest end of them."

In Mark 13:22-27, we read:

"... for false Christs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, the elect. But take heed; behold, I have told you everything in advance.

But in those days, after the **tribulation**, **the sun will be darkened and the moon will not give its light, and the stars will be falling from heaven, and the powers that are in the heavens will be shaken**. Then they will see the Son of Man coming in the clouds with great power and glory. And then He will send forth the angels, and will gather together His elect from the four winds, from the

farthest end of the earth to the farthest end of heaven.”

In Luke 21:24-28, we read:

“... and Jerusalem will be trampled under foot by the nations until the times of the nations are completed.

There will be **signs in sun and moon and stars**, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting/swooning from fear and the expectation of the things which are coming upon the world; for **the powers of the heavens will be shaken**. Then they will see the Son of man coming in a cloud with power and great glory. But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.”

First, you will notice that in Luke, there is no mention of “false Christs.” Why? Because the Elijah second Remnant prepares the way for the true Christ, Yahshua. There have been many pseudochrists who have come in the last 2,000 years, both those who falsely assume His name, as well as those who falsely speak in His name.

Also, quite significantly, the reference point of both Matthew and Mark is that these things are relative to “after the tribulation.” Yet in Luke, once again we see no mention of tribulation. The time of the great tribulation is indeed in the period of the first Remnant and Christianity; but as promised in those same books, it is cut short for the sake of the elect. Thus we find in Luke, the elect, that there is no mention of the tribulation.

But now for the matter at hand. You will notice in Matthew and Mark that the statements regarding the sun, moon, and stars are essentially identical. But once again in Luke the message is distinctly different.

In Matthew 24:29, we read:

“... **the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.**”

In Mark 13:24-25, we read:

“... **the sun will be darkened and the moon will not give its light, and the stars will be falling from heaven, and the powers that are in the heavens will be shaken.**”

But in Luke 21:25, we read:

“There will be **signs in sun and moon and stars ...; for the powers of the heavens will be shaken.**”

What can it mean that in Matthew and Mark the sun is darkened, the moon will not give its light, and the stars fall; whereas in Luke there is not the darkness, and the stars

do not fall? And in clear contrast, the testimony in Luke is that there will be signs in the sun, moon, and stars.

Given what we know about the first 2,000 years of the church, it is quite fitting that the prophetic message in Matthew and Mark is that the sun is darkened. As we have seen, the antitype of the sun is the body of Christ; and for that period, they have not been a true light to the world and have all died – the sun is darkened! Yahshua brought light, but when He left, the sun was darkened in the antitype of Christianity. Likewise, the moon, or Satan, has not brought forth that light as well; and certainly, he too will die, losing his place. And finally, the first Remnant apostles did indeed fall; for instead of prevailing and leading the church, they too died.

Thus, when you consider the exact phrasing of these statements in Matthew and Mark, they are entirely fitting. The sun was in fact **darkened**, for it had given light in Yahshua, but became dark when He left. On the other hand, the moon **did not give its light**. The first Remnant did not see the full truth, nor did it receive the glory. And certainly Satan gave no light. The statement concerning the moon would not have been accurate if it too said that the moon became darkened. No, the moon never gave its light. Thus, both statements as they read are entirely accurate.

But in Luke the message is not darkness and falling, but rather that the sun, moon, and stars will provide signs. What could those signs be? Based on what we are seeing regarding the Scriptures' testimonies for this day, the sun-clothed woman will prepare the way for the Son of God, the true and lasting sun who does not lose His light. Also, the Bride will be formed and replace Satan, and the moon will become full, attesting to the beginning of the new era of time – the Millennial reign, the beginning of the new heavens and the new earth. And the stars will not fall from heaven; but rather, with the rest of the Bride will ascend into heaven to receive their immortal, incorruptible bodies.

But Luke also attests to events unique to the other two gospels that are most revealing and very hopeful. Inserted between the passage regarding the sun, moon, and stars, and the common statement concerning the powers of the heavens being shaken, we find the following:

“... and on the earth dismay among nations, in perplexity [being at a loss] at the roaring of the sea and the waves, men fainting/swooning from fear and the expectation of the things which are coming upon the world”

And even before this, you will recall the like highly significant message entirely unique to Luke:

“... and Jerusalem will be trampled under foot by the nations until the times of the nations are completed.”

As we have noted, the times of the nations have been taking place for 6,000 years, wherein the nations have had the rights to rule the earth, including ruling over the kingdom of heaven. This was never more evidenced than when the nations had the legal right to kill God, the Son of God. And this continuing right has been evidenced in the church where the nations have had the right to rule over it.

But this has to change. When we read that Yahshua will rule the nations with a rod of iron, clearly at some point the dramatic shift is made when the nations lose the right to rule, and that right returns to the kingdom of heaven. The question is: When is that change made? Does it not change until Yahshua returns, or does it change before then?

Indications here in Luke are that the change takes place before His return. We read here in Luke that (1) the time of the nations will be completed and (2) they will then and thereby experience dismay and be at a loss as to what is taking place. Thus, their time ends, resulting in dismay; and all of this takes place before Yahshua's return.

This makes great sense, for the Elijah comes to prepare the way for Yahshua's return, and there needs to be that change before He comes so as to prepare His way. Likewise, we read that Elijah restores all things before Yahshua's coming:

- Not only by restoring Yahshua's one-and-twelve-government;
- As well as restoring the calendar from that which Elijah's predecessor, Moses, effected, thereby returning Trumpets/Tabernacles to the first of the year;
- But there is also the great need to restore the kingdom of heaven to its rightful place to rule over the nations!

As we read in Luke, before Yahshua comes, the nations enter into a time of turmoil – dismay and being at a loss. What could this mean, and what could cause this? Christians take this verse and try to make it into apocalyptic calamity; but as we read in Luke 17:28, it is a time of relative normality – “they were eating, they were drinking, they were buying, they were selling, they were planting, they were building.” So then how can one put these two seemingly different passages of normality and dismay together? Simple, they both occur at the same time. There can be a sense of normality, yet things taking place whereupon the nations are in dismay, being at a loss as to what is taking place. Even in the midst of the worst of economic times, though lifestyles can change, there can still be the kind of normality mentioned here. Yahshua said both things, and both were relative to the same time – the time of His return. Therefore, there has to be compatibility in these two passages. We cannot ignore what both of them say.

What could cause this dismay – being at a loss of what is taking place, and even having fear and wonder concerning the things that are coming upon the world? First, we do know that when the former rain came, there were like reactions to this first outpouring of the Holy Spirit.

Everyone kept feeling a sense of fear [the same Greek word used to describe the fainting/swooning from fear]; and many wonders and signs were taking place through the apostles [Acts 2:43].

And great fear came over the whole church [after Ananias and Sapphira were slain by Yahweh], **and over all who heard of these things**. At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico. **But none of the rest dared to**

associate with them; however, the people held them in high esteem [Acts 5:11-13].

It is hard to imagine what the outcome and response would be to a like move of the Holy Spirit today, especially when the latter rain is a double portion of the Spirit! Add to this the transfer of the office of the Elijah from Satan to a man (a sign in the moon), the “preacher of righteousness” (2 Peter 2:5) and the “spirit of truth” who reproves “the world concerning sin and righteousness and judgment” (John 16:8), the prospect of such change is quite hopeful.

Also, you will recall that the testimony of the 1,335th day was an earthquake (Acts 4:31), pointing to today. This is the same testimony that took place when Yahshua came out of the tomb (Matthew 28:2). And in like manner, it was an earthquake that delivered Paul and Silas from jail (Acts 16:26). Likewise, there was the earthquake in Ezekiel 37:7 that brought the dry bones together. Today, there needs to be that earthquake in people’s beliefs, in their thinking, in their lives. Those things that are not true and lasting need to be shaken down, so that truth can take their place. And as we see further attested in Acts 4:31, we need to be filled with the Holy Spirit and speak the word of God with boldness.

Another thing to consider is what the affect would be for yet another related flip to take place. We have already considered that the nations will no longer have authority over the kingdom of heaven, but that the kingdom of heaven will have authority over the nations. Related to both of these – the nations and the kingdom – there is an element in each of them that affords power and success. For the nations, that power is afforded by money. For the kingdom of heaven, that power is afforded by the Holy Spirit. **What money is to the nations, the Holy Spirit is to the kingdom of heaven.**

For 6,000 years the currency of choice has been money. This has equally been true in the church. Why? Because money has been able to effect things in the church that the Holy Spirit has not provided. But what would happen when the nations and the kingdom of heaven flip? Would not money and the Holy Spirit flip as well? In that case, suddenly the currency of choice would not be money, but the Holy Spirit. So what would that do to money?

Recorded only in Luke, 16:9, in fact in the chapter just before these passages regarding Yahshua’s return, He stated, “And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.” According to Yahshua, there will come a day when money fails. Why? Because of the flip back to when the Holy Spirit was moving over the face of the deep and was the preferred currency – the wealth of righteousness instead. Money will no longer have the value we know today. It will become the far lesser, as scarce as the Holy Spirit has been in the church. Money has had the legal right to prevail; but when the flip comes, it too will lose that legal right. The Holy Spirit failed during the first Remnant, and money will fail during the second Remnant.

In fact, there are foreboding signs right now that money, as Yahshua said, is about to fail. Already the American dollar is evidencing signs that it is about to collapse. Up to now I have completely avoided the messages of doomsayers; but when I saw that

money and the Holy Spirit would flip and money would fall from its prevailing value, I began taking a more serious look at what many economists are saying. Here are five links to articles that address both the failing dollar, as well as warning of an imminent stock market collapse:

Fed rate cut abandons dollar, WorldNetDaily
<https://www.wnd.com/2007/09/43642/>

Stock Market Crash, The History of Financial Train Wrecks
<http://www.stock-market-crash.net/coming-crash.htm>

America's Total Debt Report
<http://mwhodges.home.att.net/nat-debt/debt-nat.htm>

Robert Kiyosaki On The Coming Stock Market Crash
http://www.nichegeek.com/robert_kiyosaki_on_the_coming_stock_market_crash

Bernanke & Bush: The Perfect Storm
<http://chartingstocks.net/2007/09/23/bernanke-bush-the-perfect-storm/>

Trumpets, October 25, 2007, marks what is hoped to be the day when these legal flips take place, effecting sudden results, and/or a time of ensuing quick change. In this regard, it is quite noteworthy that October 24, the day before Trumpets, is United Nations Day. The United Nations was established on October 24, 1945, and on October 24, 1948, the first United Nations Day was observed. The year 1948 is also the beginning of the test of Carmel ([The Passing Over Principle, pages 3 and 4](#)). October 24 would then mark the end of the times of the nations, and Trumpets, October 25, would be the beginning of the times of the kingdom of heaven.

It is also noteworthy that on October 24, 1929, Wall Street crashed, marking the beginning of the Great Depression. The prosperity and excess of the Roaring Twenties, begun by the Curse of 1920, collapsed. Stock prices fell on October 24, and continued to fall; and it took twenty-five years to return to the those previous levels. Thus, we will watch and see what October 24 and 25 and thereafter will bring today for the value of money.

Also, you will notice that one of the articles cited is titled, "Bernanke & Bush: The Perfect Storm." Ben Bernanke is the present Chairman of the Federal Reserve. Of course George Bush is our President at the time of writing this. This is not a flattering article for either of these men. But the fact is, President Bush stands in the prophetic place of the second Remnant (Bush → Clinton → Bush); and if there is to be the flip of money and the Holy Spirit, what more fitting testimony is there than that Bush flip money to be the lesser? **If money is going to fail, let it be by a prophetic second Remnant!** It needs to fail, for money is "unrighteous wealth." And in like manner, if the Holy Spirit is going to prevail, let it be by the true second Remnant.

Therefore, based on what we read in Luke 21:25-26, as well as the recorded affects of what took place after Pentecost, would not a flip as we anticipate between the nations and the kingdom of heaven, and between money and the Holy Spirit, produce the kind of things spoken of here? Indeed!

There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting/swooning from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken.

The former rain was brief, interrupted, and in fact eventually failed. What then would happen for the latter rain to come, bringing like results, yet this time increasing all the more? The impact evidenced in Acts 2-4 would be sustained and increase all the more. What we need today is what we saw foreshadowed with the Twin Towers, the World Trade Center. Remember, evil is an Elijah that prepares the way for good.

What is needed today is what we saw experienced in the World Trade Center – the fall of finances and turning to things that are eternal. And like the Twin Towers, as on the day of Pentecost, it needs to be a sudden experience, a Gihon, a “bursting forth”! Or as we read in Revelation 18:10, mystery Babylon falls in one hour.

THE BOOK OF REVELATION

No book of the Bible is more misunderstood than the book of Revelation. Rightfully so, for no book in the Bible is so filled with dramatic mysteries and parables. And the first error that people make when considering it is the failure to see that **this is a book of parables about the kingdom of heaven, the church**. Once again, Yahshua is concerned about His kingdom on earth, and the very fact that this book begins by addressing the seven churches, should tell you that this is the book’s focus and message.

The reason for this entire writing was because of the influence of Brendan McElroy. Brendan has been a student of the book of Revelation for many years, having read it through many times, and has read several commentaries on it. But even so, the book has never made real sense to him; and Christian teachings have never totally satisfied him. But when he started reading Bride truth, he began to see many of the things already addressed in this writing, including the fact that the great tribulation has taken place for 2,000 years. And one of the things he told me is true in part. He wondered if Revelation is what would take place if, for the sake of the elect, Yahweh did not cut the church’s days short to 2,000 years. This is certainly evidenced, as you will see. But His cutting those days short is equally evidenced.

One example of Yahweh’s attested unabated wrath is mystery Babylon the great, which we have seen in [All’s Well That Ends Well, page 2](#), is Christianity. Will Yahweh utterly destroy Christianity, as He evidences in Revelation regarding mystery Babylon? To answer this, all one has to do is read the prophecies in Isaiah and Jeremiah regarding the certain destruction of literal Babylon, and then read Daniel, and tell us if those prophecies were fulfilled. They were not! Instead, the Medes and Persians came, dried

up the Euphrates, entered Babylon, killed Belshazzar alone, and changed the government. This is obviously what will take place regarding Christianity as well. Thus, the third-part wrath of Revelation that Brendan thought was being evidenced, will in fact not take place. And as you will see, there are other testimonies of this also.

When the Spirit of Yahweh came upon me in 1994, one of the books that I examined and laid out was Revelation. Since then I have not addressed it in whole, but only specific matters within it, such as the [two witnesses](#), the [144,000](#), the [seven peals of thunder](#), [mystery Babylon](#), [Smyrna and Philadelphia](#), the [mark of the beast](#), the [first resurrection](#), and the [judgment of Satan](#). Here now I will take my notes from 1994 and share what I learned at that time, as well as what has been learned while writing this. I trust that by reading this, you will realize that from henceforth you must look at Revelation in a way you have never looked at it before.

First, even as the truth regarding the church is not to take all the gospels and try to amalgamate them into one and understand them, or to pick and choose messages supporting what one believes, but rather to compare the gospels and understand the differences, so is the case with Revelation. In the gospels, there are three books that are especially comparable – Matthew, Mark, and Luke. In the book of Revelation, you have the same three-part comparison – the seals, the trumpets, and the bowls.

The seals are addressed in Revelation 5 through 8:1. The trumpets are addressed in Revelation 8:2 through 11. Then in chapters 12 through 14, there is a transition wherein the woman clothed in the sun with the moon under her feet is revealed, followed by the coming of the beast, then the second 144,000, and concluding is the harvest of the earth. After this, the bowls, that were specifically seven plagues, are addressed in chapters 15 and 16. Chapters 17 and 18 are about mystery Babylon. And from 19 on is victory!

What we find in examining this is that the seals are comparable to Matthew, and reveal or relate to the first Remnant. The relationship of the first Remnant and the seals is in the word “seals” itself. What did the first Remnant accomplish? As an Elijah, they had the power to stop it from raining (Revelation 11:6), and the rain of the Holy Spirit does not come until the second Remnant. But also, as it is written in Daniel 12:4, truth was sealed by them. Neither the latter rain, nor the opening of the seals on the book, could come until the second Remnant. The first Remnant sealed the word of God, thus the seals speak to them.

The trumpets are comparable to Luke, for, quite simply, it is the second Remnant who are alive and remain when the last trumpet is sounded and we ascend alive. Thus, the trumpets speak to the second Remnant.

And third, the bowls are comparable to Mark, and reveal or relate to Christianity. Why the bowl? You will recall that in Zechariah 4, Christianity occupies the place of the breach between the two sons of fresh oil, the two olive trees. Christianity’s representation is the seven-branched lampstand with the bowl over it. Also, you will recall that the one who would betray Yahshua was the “one who dips with Me in the bowl” (Mark 14:20). The bowls then speak of Christianity.

Additionally, in Revelation 21:9 we read: “Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, ‘Come here, I will show you the bride, the wife of the Lamb.’” The bowls are not the Bride, for the angel with the bowls takes John to show him the Bride. Remember, it is out of the body of Christ, Christianity, that the Bride comes. They are not the Bride, but the Bride comes out of them.

So again:

- The seals speak to the first Remnant,
- The trumpets speak to the second Remnant, and
- The bowls speak to Christianity.

Before we begin comparing and examining these three, one needs to realize that there is no way we can cover, or even understand, all that is hidden in these comparisons, but can only address a few matters at large. But keep in mind, none of the pictures presented in Revelation are literal. Also, the old saying that you can’t see the forest for the trees, is certainly true with Revelation. This is important to note. People get so caught up in the drama of the vast multitude of highly spectacular individual items, that they cannot back off and see the big picture, the forest, where the truth is revealed. They cannot back off and draw much needed comparisons and analysis. Also, their entire concept of the church and what Yahweh is doing is so entirely erroneous, that there is no way they can even come to the truth of what is actually being revealed here. As you read the following, you will see precisely what I mean.

To begin with, chapters 1 through 4 address the seven churches. Therefore again, to not associate the ensuing events and testimonies with the church is inconsistent and shortsighted. Also, as you read through these comparisons, do not think either literally or concretely. These are parables. As you read these, concentrate on simply noting the order and the comparisons. Let us now back off and see what Revelation lays out regarding the seals, the trumpets, and the bowls.

Seven Seals – First Remnant

Rev. 5 – 8:1

Yahshua, the Lamb of God, who was slain and “purchased for God with [His] blood men from every tribe and tongue and people and nation,” opened these seals. These were not opened by angels, as was the case when the seven angels sounded the seven trumpets, and the seven angels poured out the seven bowls. This difference is quite significant and relevant. **Even as Yahshua Himself opened the seals, so He Himself established the first Remnant.** Of course He then went to heaven, and this personal work by Him was not the case with either Christianity or the second Remnant. Thus we see that the angels carried out both the trumpets and the bowls. Also, this parable regarding the seals evidences that Yahshua, or one in His office, has the authority to open the seals that have been on the Scriptures for 2,000 years.

1. A white horse and rider conquered.
2. A red horse and rider brought war.
3. A black horse and rider with scales in his hand.
4. An ashen horse and rider, Death, was given authority over a fourth of the earth to kill.
5. The souls of the first Remnant were underneath the altar. In like testimony, we find in Hebrews 9:3-4 that the altar of incense is moved into the holy of holies.
6. There is an earthquake, the sun became black, the moon became like blood, the stars fell to the earth, the sky split, the mountains fell, and men hid in caves (the cleft of the rock).

Interlude:

The 144,000, the first Remnant, were sealed in their foreheads, and then a great multitude who come out of the great tribulation, the second Remnant, were before the throne.

7. There was silence in heaven for a half hour.

Seven Trumpets – Second Remnant

Rev. 8:2 – 11

The seven trumpets were preceded in verses 3-5 by a golden sensor, adding to the prayers of the first Remnant under the golden altar before the throne (no. 5 above). The first Remnant pray for the second Remnant. "Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth (the promised baptism in fire); and there followed peals of thunder and sounds and flashes of lightning and an **earthquake**." In chapter 4, verse 5, of Revelation, we find that these are the very evidences associated with the throne of God, where we read, "Out from the throne come flashes of lightning and sounds and peals of thunder."

1. Hail, fire, and blood were thrown to the earth and **a third** of the earth was burned up.
2. A burning mountain was cast into the sea (Christianity, Matthew 17:20, 21:21), and **a third** of the sea became blood, **a third** of the sea creatures died, and **a third** of the ships were destroyed.
3. A burning star named Wormwood fell on **a third** of the rivers, and the water became wormwood, and many men died.
4. **A third** of the sun, moon, and stars were darkened, and **a third** of the day and night were darkened.

An eagle in midheaven cried, "Woe, woe, woe" for the earth because of the remaining blasts on the trumpet of the three angels.

5. A star from heaven fell to earth, and the bottomless pit was opened and smoke and locusts came out and tormented those who "do not have the seal of God on their foreheads" – the first 144,000 first Remnant The king over the abyss is "destroyer."

"The first woe is past; behold, two woes are still coming."

6. Four angels bound in the Euphrates were released and they killed a **third** of mankind.

Interlude:

The strong angel cried out and the seven peals of thunder spoke. These were not recorded.

A little book was given to John to eat that was sweet to the mouth and bitter to the stomach. He was told, "You must prophesy again over/before many peoples and nations and tongues and kings."

The two witnesses prophesied, were killed, and came back to life to ascend alive – the two Remnant.

"The second woe is past; behold, the third woe is coming quickly."

7. Loud voices in heaven were saying, "The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign unto the ages of the ages." The twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, and the ark of His covenant appeared in His temple.

Very significantly, the third woe, that was supposed to be evidenced in this seventh trumpet, obviously did not take place, and was not declared to have been fulfilled!

Also, you will notice that the seals and the trumpets revealing the two Remnant are together here in chapters 5 through 11. They are a united testimony, absent of the breach. Next, chapters 12 through 14 afford a transition to the bowls. In that transition, the woman clothed in the sun with the moon under her feet is revealed, followed by the beast coming out of the sea, then the second 144,000 (the second Remnant) is revealed, and this is concluded with the harvest of the earth. Then the bowls are presented.

Seven Bowls – Christianity

Rev. 15 – 16

These are called "the seven bowls of the wrath of God" (16:1), and "in them the wrath of God is finished" (15:1). If Yahweh gave the church their full 3,000 years, indeed it would be His wrath – "My God, My God, why have You forsaken Me?"

Remember, this is the period of the great tribulation of the kingdom of heaven, the abomination of desolation, the three hours of darkness. And if Yahweh continued “the bowls of the wrath of God” into the seventh period as evidenced here, as the crucified body of Christ, indeed the wrath of God would be finished. This is the very proclamation Yahshua made after the third hour of darkness – “It is finished.”

Also, an extremely interesting and revealing statement is made just before these bowls – “And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished” (15:8). Indeed, no one has been able to ascend alive and enter into Yahweh’s temple until the time of Christianity is finished, and they must be cut short. Also, quite fittingly, you will note that the beast is now present, being decidedly absent in the seals and the trumpets. More on the beast shortly.

1. The contents when poured out became “a loathsome and malignant sore on the people who had the mark of the **beast** and who worshiped his image.”
2. The sea became blood (in contrast to a third) and everything in it died.
3. The rivers and springs became blood – “they deserve it.”
4. The sun scorched men with fire.
5. The throne of the **beast** and his kingdom became darkened, and they blasphemed God and did not repent.
6. The Euphrates River dried up to prepare the way for the kings from the east. Out of the mouths of the dragon, the **beast**, and the false prophet, came three unclean spirits of demons.

Interlude:

The battle at Har-Magedon (Armageddon) takes place – the 2,000-year period of Christianity.

7. A loud voice from the temple said, “It is done.” There was lightning, thunder, and a great earthquake. The great city was split into three parts (the 3,000 years of the church), islands fled away, mountains were not found, and there were huge hailstones.

Chapters 17 and 18 are simply an extension of this judgment of the great city, Babylon. Mystery Babylon, the harlot of the whole world, is mentioned in bowls six and seven via the Euphrates River and reference to “the great city,” and is then addressed in these next two chapters. As addressed in [All’s Well That Ends Well, page 2](#), and elsewhere, mystery Babylon is Christianity. Therefore, chapters 17 and 18 directly relate to chapters 15 and 16 pertaining to the bowls – Christianity. These four chapters must therefore be viewed as one united account. And again, the bowls alone are identified with the beast, which is extensively present/addressed in chapter 17, adding further evidence to the common identity of these four chapters.

Let us now note a general pattern clearly evidenced in these three testimonies. Following are the first four events in each testimony. You will note regarding these that in each case, the first four are alike. Also, you will note the distinct similarity even between the three testimonies, especially in the trumpets and the bowls.

Seals:

1. A white horse and rider conquered.
2. A red horse and rider brought war.
3. A black horse and rider with scales in his hand.
4. An ashen horse and rider, Death, was given authority over a fourth of the earth to kill.

Trumpets:

1. Hail, fire, and blood were thrown to the earth and **a third** of the earth was burned up.
2. A burning mountain was cast into the sea, and **a third** of the sea became blood, **a third** of the sea creatures died, and **a third** of the ships were destroyed.
3. A burning star named Wormwood fell on **a third** of the rivers, and the water became wormwood, and many men died.
4. **A third** of the sun, moon, and stars were darkened, and **a third** of the day and night were darkened.

Bowls:

1. The contents when poured out became "a loathsome and malignant sore on the people who had the mark of the **beast** and who worshiped his image."
2. The sea became blood (in contrast to a third) and everything in it died.
3. The rivers and springs became blood – "they deserve it."
4. The sun scorched men with fire.

Now, here are the fifth events in all three testimonies. Note how this fifth event is distinctly different from the preceding four.

Seals:

5. The souls of the first Remnant were underneath the altar.

Trumpets

5. A star from heaven fell to earth, and the bottomless pit was opened and smoke and locusts came out and tormented those who "do not have the seal of God on their foreheads" – the first 144,000 first Remnant. The king over the abyss is "destroyer."

Bowls:

5. The throne of the **beast** and his kingdom became darkened, and they blasphemed God and did not repent.

You will notice here a distinct relationship between the seals and the trumpets, in that they both address the first Remnant. Yet the bowls have no provision for either a remnant or for deliverance.

Here now are the sixth events.

Seals:

6. There is an earthquake, the sun became black, the moon became like blood, the stars fell to the earth, the sky split, the mountains fell, and men hid in caves (the cleft of the rock).

Trumpets:

6. Four angels bound in the Euphrates were released and they killed a **third** of mankind.

Bowls:

6. The Euphrates River dried up to prepare the way for the kings from the east. Out of the mouths of the dragon, the **beast**, and the false prophet, came three unclean spirits of demons.

At this point, before we go to the seventh event, let us note the attesting overall pattern. The most impacting pattern in the entire Bible is that of the seven days of creation, and in like manner the seven 1,000 year periods of man. Regarding man, we see that the first 4,000 years were the pre-church period. These were followed by the 2,000 years of Christianity, the body of Christ, the premature kingdom of heaven on earth. Then, of course, next to follow is the Millennial reign, the sabbath rest where man ceases laboring in this cursed flesh. Thus we have a four, two, and one pattern.

This is precisely the pattern we see evidenced in all three of these testimonies. The first four events within each testimony are alike, and even similar between testimonies. The fifth events would testify to the beginning of the church, and in each case we see this evidenced. In the fifth seal, the souls of the first Remnant are appropriately under the altar. In the fifth trumpet, the star, which is Satan, falls to the earth. Isaiah 14:12 tells us regarding Satan:

“How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, you who have weakened the nations!”

Furthermore, the bottomless pit was opened; yet the first Remnant are not tormented. And in the fifth bowl the throne of the beast and his kingdom was darkened, the same Greek word used in Ephesians 4:17-18 – “walk no longer just as the nations also walk, in the futility of their mind, having been **darkened** in their understanding.”

The church, of course, continued for another 1,000 years, or into the sixth events, which you can review above. What then would the seventh events speak to? The third part of the church. And in each case, these seventh events are most telling. Here they are.

Seals:

7. There was silence in heaven for a half hour.

Trumpets:

7. Loud voices in heaven were saying, “The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign unto the ages of

the ages.” The twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, and the ark of His covenant appeared in His temple.

Bowls:

7. A loud voice from the temple said, “It is done.” There was lightning, thunder, and a great earthquake. The great city was split into three parts (the 3,000 years of the church), islands fled away, mountains were not found, and there were huge hailstones.

First, notice the obviously intentional contrast of silence in the seals, and the loud voices in the trumpets and the bowls. In all these contrasts, this occurs only in these seventh events. The impetus is thus on the latter two works. What would be their outcomes?

Each of these testify to their subject representations, with wonderful revealing differences. First, the seals speak of what happened to the first Remnant, in that they were silenced – they died. And if their work was not completed by the second Remnant, indeed they would remain silent. But, if the second Remnant does their work, Christianity will be cut short to two parts, and this Elijah will effect Yahshua’s return. Thus, as represented by the seventh trumpet, the kingdom of the world will become the kingdom of Yahshua, and He will reign unto the ages of the ages. But, as evidenced by the seventh bowl, if the second Remnant does not do their work, then the church will complete their third 1,000-year period, and utter wrath will come. **Of these three seventh-place events, quite tellingly, only the bowls maintain an ongoing testimony of wrath and affliction.**

It is highly revealing that in our day when the testimony of Bush → Clinton → Bush is being evidenced, we see this same seventh-bowl pattern being threatened. In 2000, even before Bush won the election, I wrote that he would win the Presidency, and that he would finish what his first Remnant father began. I noted that the first Bush bruised Saddam Hussein’s head in the Gulf War, breach Christianity Clinton placated Saddam, and the latter Bush would drive the stake into his head ([Saddam Hussein, Head of Babylon](#)). This indeed took place. People argue over this war, when it has in fact been clarion prophecy and intercession taking place; and its outcome is very important!

In type, Saddam Hussein over Babylon, evidenced Satan over Babylon Christianity. And as we see testified by the latter Bush, the second Remnant delivers the church from Satan’s dominion. Also, we see that if Christianity’s days are not cut short to two, the seventh bowl attests that it is divided into three parts for judgment. In like testimony today, Babylon faces the same ill fate of being divided into three – the Sunnis, the Shiites, and the Kurds. This is no accident, or is it happenstance; but it is a present-day governmental prophetic testimony regarding the church, mystery Babylon.

Continuing in this broad look at these three testimonies, particularly relating to their relevance to the larger picture of the church, let us see yet another evidence that Christianity is the period of the great tribulation that must be cut short.

Following the fourth trumpet, marking the end of the pre-church period and the beginning of the church period, John wrote:

Then I looked, and I heard an eagle flying in midheaven, saying with a loud voice, **“Woe, woe, woe** to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!” [Revelation 8:13]

Why specifically three woes? Because they are the three woes of the 3,000 years of the great tribulation in the church. How do we know this for sure? First is the pattern we see here – **the three woes are the fifth, sixth, and seventh trumpets, the same three 1,000-year periods of man that are given to the church.** This is obviously quite confirming as to both the relevance of this subject seven-part pattern, as well as the place these three “days” occupy as the great tribulation.

Second, once the first woe is past, following the fifth trumpet, it is stated – “The first woe is past; behold, two woes are still coming.” Then after the second woe is past, following the sixth trumpet, it is equally stated – “The second woe is past; behold, the third woe is coming quickly.” But then the seventh trumpet is not a woe at all; but instead, the loud voices of victory and the twenty-four elders worshiping Yahweh. Obviously, this is not a woe, but good. And in fact, as was the case with the other two trumpets, there is not even, and is certainly not needed, any proclamation that the third woe is finished. Why? **Because for the sake of the elect, those three woes are cut short to two!** This is a clear and very telling evidence uniquely relevant to the curse-reversing second Remnant.

And, to add further evidence and identity to this cut-short work, those two woes of Christianity are attested in mystery Babylon. We have noted that mystery Babylon is Christianity, and in Revelation 18, where Babylon is addressed, verses 10, 16, and 19 identify her with specifically two woes.

“Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.”

“Woe, woe, the great city, she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls; for in one hour such great wealth has been laid waste!”

“Woe, woe, the great city, in which all who had ships at sea became rich by her wealth, for in one hour she has been laid waste!”

Why specifically two woes? Because Christianity experiences 2,000 years of Babylonian captivity – one woe for each 1,000-year period. And if Yahweh did not have mercy, He would let the three woes be fulfilled and no flesh would be saved. Therefore, we can here add yet two more testimonies that the great tribulation takes place in the 2,000-year period of the church, or Christianity:

13. The three woes promised relative to the fifth, sixth, and seventh trumpets, the great tribulation, were cut short to two; and the third woe was replaced with the Millennial reign.

14. In related testimony, mystery Babylon is identified three times as being the “woe, woe,” two woes – the 2,000 years of the great tribulation.

While here, let us now address the like matter attested in the interlude following the sixth bowl – Har-Magedon, or Armageddon. Relative to that event, in our summary it was noted that this spoke of the like judgment of the 2,000-year period of Christianity. How is this evidenced?

First, this sixth plague took place relative to the sixth day; and as we have seen, this event relates to the period of Christianity. Also, relative to Armageddon, we find revealing testimony regarding the church. First, as one would suspect, since mystery Babylon is Christianity, then the beast associated with her and spoken of here is a part of this religious system. Martin Luther recognized this beast in Catholicism that is built on the seven hills of Rome. And indeed he was right. But, that beast is alive and well in Protestantism also ([*Whose Coming Is Through Water and Blood*, page 6](#)).

So when did the beast make its entrance into the church? As one would suspect, at its outset! In Revelation 11:7, where the beast makes its first brief debut, we find that it kills the first Remnant. This is the account of the Remnant-attesting two witnesses; and clearly, it is the religious system of Christianity that kills the first Remnant.

When they [the two witnesses] have finished their testimony [the first Remnant complete their work], the beast that comes up out of the abyss will make war with them, and overcome them and kill them.

The dragon spoken of relative to the sixth plague and Har-Magedon is of course the dragon, Satan; and the false prophet is just that – false teachers and prophets in the church. And it is important to note that out of these three came three unclean spirits, once again attesting to the 3,000 year period of the church. Thus we read in Revelation 16:13-14 regarding that which causes Armageddon:

And I saw *coming* out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty.

This is the same testimony evidenced in 1 Kings 13, where the unnamed prophet of Yahweh prophesied against the false altar of Jeroboam, but then listened to the false prophet and ate his bread and drank his water. For this reason he was slain by a lion, while his donkey was unharmed. This too is the like testimony of the first Remnant – slain by, or because of, the religious beast system of Christianity.

Now, if one wants to know what the fulfillment of Armageddon is, then they need to see what is attested by Armageddon in the Scriptures. Just as natural Jerusalem attested to its fulfillment in spiritual Jerusalem, or the wilderness attested to its fulfillment in the church’s spiritual wilderness, or the natural temple attested to its fulfillment in the spiritual temple, or any like comparisons and testimonies, so natural Armageddon attested to its fulfillment in spiritual Armageddon.

The term Armageddon is actually Har-Magedon, which means "Mount of Megiddo." So, if we want to know what Har-Magedon is relative to the fulfillment of the sixth bowl, then we must see what took place at Megiddo. In other words, natural Megiddo attests to the fulfillment of Har-Magedon.

What we find is that Megiddo was the site of the death of two kings of Judah, affording two most interesting and telling Bible contradictions. Let us examine both of these.

In 2 Kings 9:27, we read that King Ahaziah of Judah was shot by the men of Jehu at Ibleam. Wounded, he then "fled to Megiddo and died there." Yet in 2 Chronicles 22:9, we read that after being shot, Ahaziah then fled south to Samaria (which was south of Ibleam), was brought to Jehu (who was either at Jezreel where he next killed Jezebel, or at Ibleam), and was put to death. According to 2 Chronicles then, Ahaziah was killed in Jezreel or Ibleam, and never went to Megiddo. This is a clear contradiction!

In two equally interesting accounts, we read in 2 Kings 23:29-30 that King Josiah, also of Judah, went out to do battle with Pharaoh Neco of Egypt, and Neco "killed him at Megiddo. His servants then drove his body in a chariot from Megiddo, and brought him to Jerusalem and buried him" Yet in 2 Chronicles 35:23-24, we read that Josiah was wounded and brought "to Jerusalem where he died." Another clear contradiction!

Therefore, we see testified that, prophetically, both of these kings of Judah died twice – at Megiddo, as well as at another location. Why the two distinctly like contradictions regarding Megiddo, these two like witnesses? Clearly, they must speak a very relevant message.

To take this unique and puzzling testimony even further, we find yet a third like testimony regarding the death of Goliath. In 1 Samuel 17 we read that David killed Goliath. However, in 2 Samuel 21:19, we equally read that Elhanan killed Goliath. Thus, we see that Goliath was killed twice as well, even by two different men.

So what is going on here? Are these errors and flaws that sorely discount the validity of the Scriptures, as some claim? Or is the Bible truly God's word and these are divine riddles, presented for those who have eyes to see, to understand, and to gain from? If one is to hold that the Bible is God's word, then they must accept that these contradictions speak, as indeed they do! Let us see.

Both of these kings were kings of Judah, the tribe that Christianity is grafted into by virtue of Yahshua (Romans 2:29). Also, since the natural reveals the spiritual, we see concerning Megiddo that whoever dies there dies two deaths. What can this mean? Goliath holds an important answer to this.

David called Goliath an "uncircumcised Philistine" (1 Samuel 17:26, 36). Briefly, what other revealing period took place where people were uncircumcised? During the sons of Israel's wandering in the wilderness (Joshua 5:5). What did this mean? As addressed in the book, *Coverings*, [Chapter 9](#), uncircumcision is operating out of one's own flesh with cursed results, even as Abraham evidenced when he brought forth Ishmael while uncircumcised. Not until after Abraham's circumcision was the son of promise brought forth, when Yahweh thereby took full responsibility for Abraham's fruit, his offspring.

We know that the wilderness wanderings are Christianity. So what is meant by the fact that Christianity is uncircumcised? In equal regard, the only offspring Christianity has brought forth are Ishmaels – cursed sons-of-flesh efforts. And as with Abraham's Ishmael, Yahweh did not take full responsibility for bringing forth the true promised offspring. Even as Abraham pled that Ishmael would "live before" Yahweh and it was denied (Genesis 17:18), so Christians have not lived before Yahweh, but have been cut off in death. Therefore, the wilderness period of Christianity is an uncircumcised work.

So what can we understand about giant uncircumcised Goliath? In equal regard, he was a type of giant uncircumcised Christianity. Therefore, when we find that Goliath was killed twice, and both kings of Judah, Ahaziah and Josiah, equally died twice, evidencing the testimony regarding Megiddo, all three of these riddles speak the same thing – the 2,000 years of Christianity when kingdom men die. As declared in Zechariah 13:8, the two parts are "cut off and die" – **Har-Magedon!**

Thus, we see that the fifth and sixth bowls testify to the great tribulation, the plagues, of the 2,000 years of Christianity that led to death – Armageddon!

The question now arises: Why are there all the thirds in the trumpets? The trumpets alone exhibit the testimony of "a third."

A third of the earth; **a third** of the sea; **a third** of the sea creatures; **a third** of the ships; **a third** of the rivers; **a third** of the sun, moon, and stars; **a third** of the day and night; and **a third** of mankind.

There can be no question that this unique message speaks to a third part of the church. And as such, it is evident that it must relate to the final third, where the Remnant rule and reign with Yahshua for 1,000 years. As we find in Zechariah 13:7-9, the church is divided into "two parts" and "the third part." In this regard, all these evidences in the trumpets of "a third," must assign a specific identification with "the third part" of the church.

Quite tellingly, the only other place in Revelation that "a third" is spoken of is regarding the sun-clothed woman in 12:1-4. Here we read that the tail of a great red dragon "swept away a third of the stars of heaven and threw them to the earth." We have already seen evidenced with the woes that the testimonies evidenced in Revelation are consistent. Therefore, there is just cause to assume a correlation between the sun-clothed woman, where a third of the stars of heaven were swept away, and the trumpets, where we otherwise exclusively read that a third of everything is affected. So what is the correlation?

As we addressed earlier, there is no escaping the fact that the second Remnant is the Elijah that stops the great and terrible day of Yahweh, cutting the three woes short to two. Likewise, the sun-clothed woman is the second Remnant who prepares the way for Yahshua. Therefore, evidenced here by the testimony of "a third" in each, they are the same work.

Given both of these like testimonies, there is a legal work effected by the Elijah second Remnant that delivers the third part of the church. It obviously is a work of grace that

Yahweh Himself performs in them, providing a redemptive effect. But also, remember, the two Remnant are in fact one, and neither can we minimize the price the first Remnant paid, nor their prayers as evidenced in the fifth seal and their prayers offered just before the trumpets. Clearly, this is a work of redemption that Yahweh Himself works and provides.

This work, and its redemptive outcome, is certainly evidenced as well in the interlude testimonies following the sixth trumpet and before the seventh:

The strong angel cried out and the seven peals of thunder spoke. These were not recorded.

A little book was given to John to eat that was sweet to the mouth and bitter to the stomach. He was told, "You must prophesy again over/before many peoples and nations and tongues and kings."

The two witnesses prophesied, were killed, and came back to life to ascend alive – the two Remnant.

"The second woe is past; behold, the third woe is coming quickly."

Quite significantly and revealingly, there is nothing negative or wrathful evidenced in these, other than that afflicted on the two witnesses, the two Remnant. To the contrary, the seven peals of thunder are not recorded, which is equally the aversion of Yahweh's wrath ([A Fresh Look At End Times, page 4](#)). And one thing that is most hopeful is the promise given to John, but will obviously be fulfilled by the Elijah: "You must prophesy again over/before many peoples and nations and tongues and kings." In Revelation 11:3-6, we see that the first prophecy was delivered by the first Remnant. Also, the declared third woe never takes place.

And regarding the two witnesses ascending alive, very likely it is that offering that indeed abates Yahweh's wrath. This is the first resurrection where for the first time a remnant of mankind is caught up to heaven to receive immortal, incorruptible bodies and, as spoken by Yahshua, be "born from above" (lit. of John 3:3). This is indeed the answer to reversing the curse on mankind in the third part of the church.

In continuing affirmation to the unmistakable revelatory pattern regarding these three testimonies, we find in all three an interlude in the exceptionally determining place following all three sixth events and before the seventh. We just noted the curse-reversing interlude in the trumpets. In like positive testimony, the subject interlude in the seals was the first Remnant 144,000, as well as the great multitude of the second Remnant. Both of these positive testimonies are in telling contrast to Christianity's bowls, where that interlude is Har-Magedon! Apart from the redemptive work of the Remnant, Christianity would suffer the wrath of the seventh bowl. But their death work will be cut short to the two parts.

Thus we repeatedly see evidenced that one must back off and look at the big picture of these matters, otherwise the old saying continues to be true – you can't see the forest for the trees. One will never understand the message of Revelation at the micro level, but

only at the macro. It is entirely futile to get caught up in trying to figure out how all of this wrath might be carried out in a literal sense in short increments of time, when in fact it has been going on for thousands of years, but more specifically during the great tribulation of the church. As stated earlier, the message of Revelation is relative to the church. One cannot take these parables as anything more than Yahshua's message regarding His church.

All three of these testimonies speak to the same period of 7,000 years, but with messages specifically relevant to what takes place regarding the first Remnant, the second Remnant, and Christianity. All three of these works are in the great tribulation. In fact, as we have seen, the second Remnant is said to come out of the great tribulation. Therefore, there is wrath and affliction in all three testimonies, even as there has been wrath and affliction for 6,000 years. And if the church's days are not cut short, that wrath and affliction would continue into the seventh 1,000 years. But again, each representative testimony speaks to what takes place relevant to that work.

In the attesting interlude of the second Remnant trumpets, in Revelation 10:6-7 we read the following hope for this day:

... there will be delay no longer, but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.

We thus see evidenced here that it is in the days of the second Remnant in the Millennial reign that there will be delay no longer, and the mystery of God is both revealed and completed. This is indeed our hope. And, for the first time the mystery of the book of Revelation is being revealed. Only now could these things be seen, for only now is this curse-reversing work being established. The mystery of God is finished!

CONCLUSION

Before writing *The Great Tribulation*, Brendan brought up a number of matters that needed to be addressed, many of which have been covered here. Yet there are some matters that could not be addressed. The purpose of this writing has not been to try to address everything related to this subject, but to begin making progress in the right direction, revealing vital introductory truth.

One of the matters he noted that had to be demonstrated was the actual occurrence of the abomination of desolation, thereby setting forth the proof as to when the great tribulation indeed began. This we have done and seen. By way of summary, following are the fourteen points of proof regarding the abomination of desolation and the great tribulation.

1. Daniel 12:11 tells us that the abomination of desolation occurred 1,290 days after the regular sacrifice was abolished – on the seventh day after Yahshua departed, the apostles stood in His place and cast lots for Judas' replacement.

2. Attesting to the church, Antiochus IV Epiphanes desolated the temple and Jerusalem for three years, concluded by the acts of a Judas.
3. As it was written, the first Remnant fled when they saw Stephen stoned and the garments of the false witnesses were placed at the feet of Saul.
4. Christianity began in Antioch under Saul/Paul, the very city founded by Antiochus.
5. The forty years of the great and terrible wilderness speak of the great tribulation of the forty-Jubilee-waiting-period time of the church in the wilderness.
6. As stated in Malachi 4:5-6, Elijah comes in the time of the great and terrible day of Yahweh, in the 3,000 year period of the church, the great tribulation, in order to cut those days short to 2,000 and Yahweh not smite the church with utter annihilation.
7. The New Testament itself abundantly evidences that the period of the church is the period of great tribulation.
8. As evidenced by Revelation 2:20-23 and 1 Kings 19, "the woman Jezebel" immediately impacted the church, causing it to go into the great tribulation, the great and terrible wilderness.
9. The Elijah second Remnant identified in Revelation 7:9-12 come out of the great tribulation, cutting its duration short from 3,000 years to 2,000 years.
10. The contradiction riddle of Matthew, Mark, and Luke attests that the abomination of desolation, as well as the great tribulation, takes place in the first Remnant and Christianity, whereas vindication/justice comes about with the second Remnant.
11. The Scriptures following Yahshua's life do not support a climactic event as popularly taught, but that the antichrist and man of lawlessness have been in the church from the beginning, will increase all the more in the end, and will be exposed at Yahshua's appearance.
12. Matthew 24:37-41 and Luke 17:26-37, as well as 2 Peter 2:1-10, attest that Yahshua's promised baptism in the Holy Spirit and fire comes to stop the desolation of the church that has taken place for 2,000 years.
13. The three woes promised relative to the fifth, sixth, and seventh trumpets, the great tribulation, were cut short to two; and the third woe was replaced with the Millennial reign.
14. In related testimony, mystery Babylon is identified three times as being the "woe, woe," two woes – the 2,000 years of the great tribulation.

Another matter Brendan said needed to be addressed was to give the reason why all of the affliction of the great tribulation over the last 2,000 years had to take place. Was its purpose just to afflict kingdom man or to punish him? Not at all! To seek to explain this would be the same as explaining why Yahweh afflicted Job in the same way, and even in the same pattern as the church. Was Job's affliction just to torment him? No, but rather to effect the entire testimony for his life, and to bless him in the end. So it is with the church.

Anytime Yahweh does something, its purpose is multifaceted. On the one hand, as we read regarding the purpose of the great and terrible wilderness, which Christianity is, its testing was to effect that which was written in Deuteronomy 8:16:

“In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end.”

But that which Brendan most takes hope in regarding Yahweh's affliction of Christianity is the fact that as the body of Christ, they suffer for the sake of the world. Even as Yahshua was afflicted at the hands of the world, so the body of Christ has been afflicted. The body of Christ has equally had their eyes bound so they cannot see. The cares of this world have been a crown of thorns upon their head. They have been beaten to an extent by Satan that Yahshua's appearance is not even recognizable. And a scarlet/purple robe has been placed upon them and a reed placed in their right hand and they think they are ruling, when they are not. But rather, they are afflicted!

Though all of this is to the ruin of the body, in the end it will work for their good and for the salvation of the world, even as it was so with Yahshua. Therefore, just as Satan's rights to test Job created the breach of affliction, as it is written in Deuteronomy 8:16, it will indeed be good for the church in the end, as well as for the world.

The matter that prevails on my own heart the most in this writing is that which is addressed in [section/page 6](#). Here we saw that the man of lawlessness who takes his seat in the temple of God, in our body, is none other than kingdom man becoming lawless. In Matthew 7:22-23 we read: “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’”

What is lawlessness? Lawlessness is following a course or actions ordered by one's own will and feelings and forsaking Yahweh's clear instructions, His laws. It is the failure to have unchanging standards that are based on Yahweh's righteous mandates. He is the lawgiver; and when we violate His laws, we are being lawless. As it is written in 1 John 3:4, “Everyone who practices sin also practices lawlessness; and sin is lawlessness.” This lawlessness is the way of man, even kingdom man, and is certainly the exceeding practice of men today – the apostasy!

It is quite interesting how Satan calls evil good, and good evil. For example, in Yahweh's ways, 666 is good. This is the Remnant who ascend alive. But in Satan's eyes, would this event be good? Absolutely not! For men to ascend alive would mean that Satan would lose the power of death that he has had for 6,000 years. Therefore, in

Satan's eyes, 666 is evil; and he has caused men who see things through his eyes and his ways to see it the same way.

Likewise, people think 777 is a lucky and good number, when in fact it is the three parts, or 3,000 years, of the mark of the beast, and thus – “My God, My God, why have You forsaken Me?” Once again, this demonstrates how people look at things through the eyes of Satan, calling evil good.

This is the same practice demonstrated by the religious Pharisees who desired the things and recognition of this world. They too were looking at things through the eyes of Satan, desiring that which was temporary and afforded fleshly pleasure, that which was of this world. Addressing them, Yahshua said, “for that which is highly esteemed among men is detestable in the sight of God” (Luke 16:15). What an incredibly revealing and relevant statement!

Today, people are lawless, desiring pleasures by looking at things through the eyes of Satan, and not through the eyes of Yahweh. And this is true with both the world, as well as kingdom men and women. By such perception, they prove that they are lawless. Immediately after Yahshua said this about the esteemed things of man being detestable to God, He immediately added:

“The Law and the Prophets *were proclaimed* until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it. But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail. Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from a husband commits adultery” (Luke 16:16-18).

And just before stating that which He said concerning the outcome of those who practice lawlessness, Yahshua also stated, “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is narrow and the way is (lit.) afflicted that leads to life, and there are few who find it” (Matthew 7:13-14).

In this regard, another flaw of men is that they do not look at the long-term effects of what they are doing. They do not look at the big picture. Almost all people today live for the moment, wanting that which will satisfy them at any given time, living according to the pursuits and pleasures of the world, which is detestable to Yahweh. They do not look at what the long-term effects will be.

Given these two errors of lawlessness and failing to look at long-term effects, man, the family, the church, society, and civil government, are all in a state of miserable failure. People divorce, women vote and occupy the places of men, people disregard the essential distinctions in the appearances of men and women and abandon modesty, godly family and civil government is not preserved, people take in entertainment that is unwholesome and destructive, families and individuals and even our nation live undisciplined and wantonous lives and pile up debt, all because of the failure of

lawlessness and not looking at the big picture. If these two items alone were properly regarded, everything and everyone around us would be different, and that for the good.

We now close this writing with a most important and relevant question: Given that the great tribulation began four days before Pentecost when the apostles cast lots for the office of the twelfth apostle, and has transpired unrestrained for essentially 2,000 years, desolating the kingdom of heaven and taking kingdom men to death, **how can this destructive fate be reversed? Is there a solution; and if so, what is it?** Here is our hope.

When the eleven apostles stood in the place of Yahshua and cast lots for the twelfth apostle, they set into motion a curse on the church that was attested in other like fates. In equal regard, when lots were cast on the troubled sea, the result was that Jonah was cast into the sea and swallowed by the great fish. In like testimony, when lots were cast by Haman, the result was that the Jews were to equally go to the sea of death at the hand of their enemy.

Each of these speak of what took place in the church when, upon casting lots, the apostles effected the abomination of desolation. The church was thereby devoted to death; it went into the belly of Leviathan. So what is the solution? The account in the book of Esther affords the clear answer to this fateful dilemma.

The message of the book of Esther is – the revelation of the hidden bride and the deliverance she thereby effects. But let us first set the scene. The one who planned and implemented this death was the Agagite, Haman. Who were the Agagites? They were the descendants of Agag, the king of the Amalekites whom Saul was supposed to have utterly destroyed (1 Samuel 15:1-9). Obviously he did not accomplish this, and equally obvious Haman had a vendetta against the Jews.

Haman's name is quite interesting, in that it has more than one meaning. On the one hand in the Persian language it can mean "magnificent." In Hebrew it can mean "turmoil." But also in the Hebrew, it can literally mean "the manna," or "HaMan."

What we find in these various matters is that they speak of the period of the church.

- The casting of lots by Haman correlated with the casting of lots by the disciples, both of which meant death and destruction.
- Haman's people should have been killed by Saul, who lost his rights to the kingdom because of his failure.
- The name "Haman" points to Satan, who was magnificent yet is turmoil.
- The name "Haman" equally refers to the wilderness period of the church where the fiery serpent was present and they ate HaMan, the manna.

But there is much more to this similarity, and bears dramatic and important relevance. In the truly incredible writing, [A Lesson From Intercession, page 4](#), we see how Esther's bold appearance before the king, his extending her the golden rod, her touching the head of the rod, and her two wine banquets, all speak of that which must take place today in order to effect our deliverance. This amazing account affords the answer to the

question we have asked regarding how the destructive results of the abomination of desolation can be reversed.

The desolation that began when the apostles cast lots, and the desolation that was to take place when Haman cast lots, are parallel events. Where we stand in time now, we cannot look into the future and see what it takes to reverse this desolation. But, by examining the parallel account in Esther, we can indeed see the much needed solution. And as addressed in *A Lesson From Intercession*, page 4, three things are necessary – a golden rod, an Esther, and a second wine banquet.

From what we learned in that writing, there has already been the first golden rod – Yahshua. The first Remnant indeed touched His head and gained the truth they needed to receive the first wine banquet – “Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, which,” *He said*, ‘you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now’” (Acts 1:4-5).

But their wine banquet, like Esther’s first banquet, did not reveal who it was who was to kill them, nor did it secure their deliverance. It did not reveal the plan of the Haman. Also, their promised baptism was simply the baptism “with the Holy Spirit.” As we learned in [section/page 7](#), the baptism promised to the second Remnant is the baptism with “the Holy Spirit and fire.” Therefore, what is needed today is the second golden rod, to touch its head, and gather for the second Haman-revealing wine banquet and have Haman sent to his own fifty-cubit gallows – fifty being the number of Pentecost and Jubilee.

This is indeed the very hope we have as this writing comes to completion. Our hope is that when the Bride meets on Tabernacles Pentecost, January 2-4, 2008, that it will be the much needed second wine banquet, the promised Pentecost gallows for Satan. Read [“The Legal Rights To Ascend Alive”](#) and the latter half of [“Hurricane Ophelia – the Helper”](#) to better understand the hope-filled promise of Tabernacles having its own Pentecost, a body, giving Tabernacles life. Also, this is the third observed gathering for this feast; and if the passing over principle is in effect here, we will receive the promise.

We see then that Purim bears the very hope we so desperately need in reversing the death consequence of the casting of lots by the eleven apostles, the abomination that made desolate.

In like manner, it seems evident that all that has to happen to reverse the curse of falsely attempting to place Matthias in that office, is for Yahshua to now place His timely choice in that office and displace Satan. In the testimony of the Esther account, this is to take the signet ring from Haman and give it to Mordecai. Mordecai can then write and seal the decree that reverses the curse of the casting of lots.

One final note on this. You will notice that though Mordecai’s decree gave the Jews the right to plunder the spoil of their enemy (Esther 8:11), they did not do so – “they did not lay their hands on the plunder” (Esther 9:15). One cannot help but notice that there could well be a tie between the command that Yahweh gave Saul regarding destroying the Agagites and that they were not to take the plunder, and the fact that the Jews did

not take any plunder when Haman the Agagite's decree was nullified. It makes one wonder what will take place regarding the plunder of this world with the establishment of the second Remnant and with Yahshua's return.

We will watch and see regarding all these matters. But for now, we do see that there is hope for reversing the abomination of desolation that caused the great tribulation in the church for 2,000 years. May Yahweh fulfill the hope-filled promises of the book of Esther and reverse the curse.