

CHAPTER 3

Understanding the First Seal

Shortly after his resurrection, in a memorable scene noted in the gospel of Luke, Christ appeared to two of his disciples. They were on a journey from Jerusalem to a place called Emmaus and were deeply impacted by what happened days earlier. Suddenly an apparent stranger drew near and communed with them. They walked together, their hearts burning as he talked. Sometime later their eyes would be opened and they realised who this stranger was, the resurrected Christ. He vanished from them, but later returned and taught them further. The text states,

{24:44} And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me. {24:45} Then opened he their understanding, that they might understand the scriptures. (Luke 24:13-44, 45ff)

Notice where he speaks of the things concerning him, "...written in the law of Moses, and [in] the prophets, and [in] the psalms..." At the time this event occurred there were no bibles as we have today. His disciples would subsequently tell of these events we now freely read in the gospels. Back then, the things concerning Christ were spoken of by the Old Testament writers. Within these writings we now learn that there were more, "hidden" truths concerning Christ yet to be fulfilled beyond what the gospels alone reveal.

In our study of the First Seal, what follows is an in depth exploration of important truths of scripture concerning Christ. These have hitherto been overlooked by the churches, professed believers and scholars alike. It will be clearly shown that following His appearance 2,000 years ago, Christ would again appear in the world before His long awaited return in glory. This has to do with the purposes of God's end-time judgement of Mankind. Further, this event has in fact occurred and like 2,000 years ago mankind failed to understand it. This is a particular indictment against the religious world and those professing belief in Christ and the scriptures. The sad part is how this affects those who, although not religious, have an interest in the knowledge of God and truth. We see today, the same situation with the "Religionist and the State" as existed back in the days of Christ 2,000 years ago. Both have become ends in themselves, dinosaurs that exists only to feed. All of this happens at a time

when the world stands at a crossroads regarding its future and being. There is no light, no wisdom and leadership, only the same tired, worn-out tricks. The souls of the people are left desolate and their bodies as prey to be devoured.

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To begin our study, as far back as the time of Jacob whose name was changed to Israel, it was prophesied there would be not one, but two appearances of messiah in the world. Before his death, through inspiration Jacob foretold of what would become of his sons. The details of this are recorded in Genesis 49. For our purposes here we will focus on what he had to say concerning two of his sons, Judah and Joseph. We begin with Judah,

{49:8} Judah, thou [art he] whom thy brethren shall praise: thy hand [shall be] in the neck of thine enemies; thy father's children shall bow down before thee. {49:9} Judah [is] a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? {49:10} The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be.]{49:11} Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: {49:12} His eyes [shall be] red with wine, and his teeth white with milk.

Note where it states, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be.]" This has been long understood to refer to the appearance of Christ 2,000 years ago. Now consider what Jacob had to say concerning Joseph,

{49:22} Joseph [is] a fruitful bough, [even] a fruitful bough by a well; [whose] branches run over the wall: {49:23} The archers have sorely grieved him, and shot [at him,] and hated him: {49:24} But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty [God] of Jacob; (from thence [is] the shepherd, the stone of Israel:)

Here Jacob prophesied of one who would come of the lineage of Joseph stating, "... (from thence [is] the shepherd, the stone of Israel:)" Who is this referring to and when would this come to pass?

Moses

Fast forward to the time of Moses and the lamb sacrifice known as the "daily" given of God to Israel during the Exodus from Egypt. Here too we see not one but two lambs. One was to be offered in the morning and the other in the evening,

{28:3} And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, [for] a continual burnt offering. {28:4} The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; (Ex. 29:38, 39ff; compare Num. 28:3, 4)

This has also become understood as symbolic of Christ, the gospels clearly demonstrate this. Other such evidence includes the two goats offered on the Day of Atonement. (Lev. 16: 5, 7-10) One of these was offered inside the camp of Israel while the other outside in the wilderness. You will also recall during the exodus when the children of Israel murmured and chided Moses because they had no water. Instead of speaking to rock as God had commanded him, Moses struck the rock, not once but twice. (Num. 20:7-11) This too has been symbolic related to Christ, indicating he would die twice.

You will also recall the “serpent on the pole” during the exodus,

{21:4} And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. {21:5} And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for [there is] no bread, neither [is there any] water; and our soul loatheth this light bread. {21:6} And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. {21:7} Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. {21:8} And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. {21:9} And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. (Num. 21:4-9)

This was symbolic of many things, including relating to Christ as was noted in the gospel. (Luke 3:14, 15) It was significant this occurred right at the time the children of Israel were about to enter the Promised Land after decades of wondering in the wilderness. They had again corrupted themselves with unbelief as they had done many years earlier. Back then their fathers murmured against God having listened to the voices of the 10 spies and were sent back into the wilderness to wonder. (Num. 13; 14:1-25ff) This time God sent serpents among them to bite them and purge from among them unbelief. Having to look to this brass serpent on a pole was as a certain way to “help” cure their unbelief. Not to do so they would die, by their own intransigence. This also contained a message for those living at the end of world before the coming kingdom of God.

As noted in our introduction, we continue this theme of Christ making two appearances before returning in glory by examining the Psalms. Here we look at Psalm 22 and 40.

Psalm 22

The appearance of Christ 2,000 years ago is captured in Psalm 22. Here we are given deeper insights into what Christ experienced as he hung on the cross. This Psalm was

written many centuries before the actual event and takes us beyond the limited information given in the gospels,

{22:1} My God, my God, why hast thou forsaken me? [why art thou so] far from helping me, [and from] the words of my roaring? {22:2} O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

You will recall the account of the crucifixion in Mark's gospel where he writes of Christ while on the cross stating, "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" (Mark 15:34) Not only do these words echo the opening words to Psalm. 22, but the Psalm continues to show the unspoken thoughts of Christ as He endured this ordeal. We continue in verse 3,

{22:3} But thou [art] holy, [O thou] that inhabitest the praises of Israel. {22:4} Our fathers trusted in thee: they trusted, and thou didst deliver them. {22:5} They cried unto thee, and were delivered: they trusted in thee, and were not confounded. {22:6} But I [am] a worm, and no man; a reproach of men, and despised of the people. {22:7} All they that see me laugh me to scorn: they shoot out the lip, they shake the head [saying,] {22:8} He trusted on the LORD [that] he would deliver him: let him deliver him, seeing he delighted in him. {22:9} But thou [art] he that took me out of the womb: thou didst make me hope [when I was] upon my mother's breasts. {22:10} I was cast upon thee from the womb: thou [art] my God from my mother's belly. {22:11} Be not far from me; for trouble [is] near; for [there is] none to help. {22:12} Many bulls have compassed me: strong [bulls] of Bashan have beset me round. {22:13} They gaped upon me [with] their mouths, [as] a ravening and a roaring lion.

In the face of the onslaught of reproach and scorn heaped against him by his accusers, those for whom he came to save, we are made to know His soul's experience of the depths of wickedness. The effects of the crucifixion itself upon his body only added to His grief and the pain of His soul. He continues,

{22:14} I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. {22:15} My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. {22:16} For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. {22:17} I may tell all my bones: they look [and] stare upon me. {22:18} They part my garments among them, and cast lots upon my vesture.

Despite all of this, His faith and Hope in God as well as His commitment to the salvation of mankind remained undaunted. He never lost sight of the "big picture" concerning his mission and purpose and what this will ultimately accomplish. We read further,

{22:19} But be not thou far from me, O LORD: O my strength, haste thee to help me. {22:20} Deliver my soul from the sword; my darling from the power of the dog. {22:21} Save

me from the lion's mouth: for thou hast heard me from the horns of the unicorns. {22:22} I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. {22:23} Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. {22:24} For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. {22:25} My praise [shall be] of thee in the great congregation: I will pay my vows before them that fear him. {22:26} The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

No doubt this sense of the 'big picture' described here played a significant role in enduring the onslaught against Him. He continues,

{22:27} All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. {22:28} For the kingdom [is] the LORD'S: and he [is] the governor among the nations. {22:29} All [they that be] fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. {22:30} A seed shall serve him; it shall be accounted to the Lord for a generation. {22:31} They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done [this.]

We see here in this Psalm that long before the event of Christ appearance 2,000 years ago, the detailed reality of what he would experience was already written. King David, who wrote this Psalm, was deemed a man after God's own heart. Sometime before He died he stated,

{23:1} Now these [be] the last words of David. David the son of Jesse said, and the man [who was] raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, {23:2} The Spirit of the LORD spake by me, and his word [was] in my tongue. (2Sam. 23:1, 2)

Clearly, the scripture is no ordinary book. We now turn our attention to Psalm 40. The events it contains continue the narrative of Christ's experience.

Psalm 40

After His death Christ remained in the grave for a short period before He was resurrected. He subsequently ascended to Heaven unto God. Here in Psalm 40 we pick up the story from where it left off in Psalm 22. In this Psalm we learn that Christ would again take human form before His long awaited return in glory. After His short period in the grave He states,

{40:1} I waited patiently for the LORD; and he inclined unto me, and heard my cry. {40:2} He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, [and] established my goings.

He is taken back to heaven where he would be given another mission so to speak,

{40:3} And he hath put a new song in my mouth, [even] praise unto our God: many shall see [it,] and fear, and shall trust in the LORD. {40:4} Blessed [is] that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies. {40:5} Many, O LORD my God, [are] thy wonderful works [which] thou hast done, and thy thoughts [which are] to us-ward: they cannot be reckoned up in order unto thee: [if] I would declare and speak [of them,] they are more than can be numbered.

This connects with Rev. 4 where John was taken up to heaven and records what he saw. There, was the lamb with seven horns and seven eyes. In Rev. 5 he receives the book Sealed with Seven Seals from the Father. This is what is referred to in the above as the “new song”. He continues speaking of this,

{40:6} Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. {40:7} Then said I, Lo, I come: in the volume of the book [it is] written of me, {40:8} I delight to do thy will, O my God: yea, thy law [is] within my heart.

Note where the text states, “...Lo, I come: in the volume of the book [it is] written of me...” This refers to the book sealed with Seven Seals shown in the right hand of the one sat on the throne in heaven. The fact that the book is sealed indicates that this occasion of Christ coming to earth was kept secret, hidden from view until the time it would occur. Also, only by understanding what the Seven Seals teach will He be identified among men for who He is. Unlike 2,000 years ago, this time He comes as an ordinary man, through the normal process of procreation involving both male and female seed. While the full truth of this was not revealed to him, the apostle Paul adds a further twist to this. (2Cor. 12:1-4) In his letter to the Hebrews he writes, “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and [sacrifices] for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.” (Heb. 10:5-7) Notes where he states, “...a body hast thou prepared me...” Christ himself pointed to this occasion of his coming. While showing the future to his disciples he stated, “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.” (Mt. 24:27, 28; Luke 17:22-37) Notice where he speaks of the “carcase”, a carcase is a body. Here the “eagles” would be gathered against it.

When he comes again to fulfil this new mission, He preaches the new song (message of the Seven Seals) to a group of people who thereby identify him for who He is. They are referred to as the “great congregation” who join him in the fulfilment of his mission,

{40:9} I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. {40:10} I have not hid thy righteousness within my heart; I have

declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

This is also shown as the, “young man” with “Joshua and his fellows, the men wondered” in the vision given to Zechariah, where we also find the meaning of the Second Seal – man on a red horse. (Zech. 1-3) Having revealed to the congregation the new song he continues,

{40:11} Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me. {40:12} For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

Notice where he states, “...mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head...” This occasion of His coming is unlike how he was 2,000 years ago. This time he has sins. In other words he does not come as he did back then where he was born of a virgin birth. Being born of female seed only, allowed Him to be embodied in sinful flesh but without taking our fallen human nature. He was possessed of the Divine nature. The fallen human nature is transmitted through the male seed. But on this occasion of his coming noted here in Psalm 40, he takes on the fallen human nature as well as the sinful flesh, hence the reference to him having “iniquities”. He is fully human. He would then take hold of the same grace given to all man and by which we are saved, to restore him back to the righteousness that is by faith. For purposes of the Judgement this proves its efficacy. The fact of him being able to reveal the Seven Seals would be the evidence of his restoration. For those who were with him, our coming into the consciousness of these things, as I am demonstrating here, is added confirmation of the efficacy of it. I am able to show these things not as someone merely passing on information he received, but as one who has experienced the reality. This is a great honour and privilege. The Psalm continues,

{40:13} Be pleased, O LORD, to deliver me: O LORD, make haste to help me. {40:14} Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. {40:15} Let them be desolate for a reward of their shame that say unto me, Aha, aha. {40:16} Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified. {40:17} But I [am] poor and needy; [yet] the Lord thinketh upon me: thou [art] my help and my deliverer; make no tarrying, O my God.

The help and deliverance he beseeches God for is to finally come. The insider details of this are shown in Psalm 18. This relates to the opening of the Sixth Seal. (Rev. 6:12-17; Compare Dan.7:9-14, 21, 22; 12:1-3ff)

The Judgement: The First Seal and Psalm 45.

We now turn our attention to the Judgement at the end of the world. Specifically, how this relates to the First Seal and the connection to Psalm 45 and the Psalms in general.

In Rev. 4, the apostle John was taken to heaven to see the judgement at the end of the world. Having described the scene in heaven, he continues in chapter 5 where he is shown a book Sealed with Seven Seals in the right hand of the one sat on the throne. The issue of the judgment is about who is worthy to open the book and to loose the Seven Seals. A search was made and it was established that no man was found worthy. This caused John to weep. He was comforted as his attention was drawn to an entity referred as the Lamb, having seven eyes and seven horns. This is spiritual as in complete vision and power. There was much rejoicing among those present as this became established. The Lamb subsequently takes the book and commences in Rev. 6 to open the seals. What is actually occurring here is the book being opened in heaven to show what it contains. This is the judicial phase, not the actual execution of what it reveals. Beginning in chapter 6 the revealing of the seals in heaven continues through to chapter. 11. As the first four seals are opened we are shown a rider on different coloured horses, white, red, black and pale. This is accompanied with some additional information. Consider,

First Seal: note the “noise of thunder” also the “bow”, and the “crown” indicating the rider is king,

{6:1} And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. {6:2} And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Second Seal: note the rider is to take “peace from the earth” and he is given a great sword,

{6:3} And when he had opened the second seal, I heard the second beast say, Come and see. {6:4} And there went out another horse [that was] red: and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Third Seal: Note the pair of “balances” and the “measure” of how much “wheat” compared to how much “barley” you get for a “penny”,

{6:5} And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. {6:6} And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and [see] thou hurt not the oil and the wine.

Fourth Seal: note the name of the rider on this horse “Death,” compare Heb. 2:14, 15; Rev. 1:18.

{6:7} And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. {6:8} And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The question for consideration has to do with what does these things actually mean. Bear in mind it was established that only the Lamb could reveal the seals. It follows also therefore, only the Lamb can show what they mean. Given that this was shown to John while in heaven 2,000 years ago, how will we today here on earth know what they mean? Remember also that in the judgment at the end of the world that John was shown, no man was accounted worthy to reveal these Seals. This meant none among men had risen to where they knew the meaning of the Seals. To address this dilemma we will briefly fast forward to Rev. 7. Here we are shown five angels who come to earth at the end of time. One of them having been on earth is now shown, "...ascending from the east, having the seal of the living God,"

{7:1} And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. {7:2} And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, {7:3} Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. (Rev. 7:1-3)

Fast forward further to chapter 10, here we are given further information about this angel ascending from the east,

{10:1} And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire: {10:2} And he had in his hand a little book open: and he set his right foot upon the sea, and [his] left [foot] on the earth, {10:3} And cried with a loud voice, as [when] a lion roareth: and when he had cried, seven thunders uttered their voices.

Notice how he is clothed, he also, "...cried with a loud voice, as [when] a lion roareth" and "...had in his hand a little book open..." You will recall the reference to the "...Lion of the tribe of Juda, the Root of David" back in chapter 5. Whereas John was taken to heaven to see the Judgement and the book Sealed with Seven Seals, here at the end of time the angel brings the judgement in the form of the, "little book open" to earth. Notice too, the "seven thunders". You will recall the reference to the "noise of thunder" when the First Seal was opened. John continues,

{10:4} And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

John was told not write what the seven thunders uttered. This information shows what the Seven Seals mean here on earth. When John was being shown this, it was not yet time for this to be revealed to the world. It would remain a mystery to be revealed at the time of the Judgment at the end of the world. He continues,

{10:5} And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, {10:6} And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

The coming of this angel also announces the end of time. This gives an indication when these truths would be revealed. He continues to speak,

{10:7} But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Notice also where he states, "...But in the days of the voice of the seventh angel". The five angels spoken of earlier bring messages (the voice) to mankind. Christ had spoken of this. (Mt. 13:24-30, 36-43) These angels are also involved in the execution of the judgement. (Rev. 8-9; 11:15-19) The mystery spoken of here has to do with what the seven thunders uttered. The knowledge of this was already revealed to the prophets. By showing the Seals in light of the prophets we are made to know what they truly mean. This also distinguishes one who truly knows the Seals from someone offering their private opinion or interpretation. The one able to show the meaning of the Seals according to the prophets is thereby revealed to be anointed of heaven. John continues,

{10:8} And the voice which I heard from heaven spake unto me again, and said, Go [and] take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. {10:9} And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it,] and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. {10:10} And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. {10:11} And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. (Rev. 10)

Note John was told to "eat" the book. At Mount Carmel, learning these things was more important than the bodily food we ate. John did prophesy further. This information contained as the book of Revelation John wrote, has been a silent witness to these things down through the ages. Throughout this time, none among men have been able to figure out what the Seals truly mean. Now in the end of the world, the things written concerning

these angels are being fulfilled unseen by human senses. Christ also spoke of this. (Mt. 13:24-30; 36-43) As we shall see, it was one of these angels who met David Koresh. That encounter is what enabled him to reveal the meaning of the Seven Seals, according as they were shown to God's servants the prophets.

It was noted in the Gospel of Luke where Christ stated, "...These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me." (Luke 24:44) Along with Moses and the prophets he also mentioned the Psalms. The Psalms introduce us to the First Seal. The pivotal Psalm linking this to the Judgement is Psalm 45. As already indicated, the focus of the Psalms is really about Christ. They reveal what His soul goes through in the course of His incarnation. What His soul experiences as it transitions from being equal with God to becoming as a man. We discussed Psalms 22 in connection with His experience of the crucifixion. We also discussed Psalms 40 where he returns again into world before he comes in glory. Here in Psalm 45, we look at the Psalm 40 occasion of his return in light of the Judgement of Rev. 4-6ff where he is depicted as the rider on the horses,

{45:1} My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue [is] the pen of a ready writer.

The question here is, whose heart is, "... inditing a good matter". What he is "inditing" or thinking about, has to do with, "the king". Who is this king, and what does it mean, "...my tongue [is] the pen of a ready writer."? Could it be the things concerning this king might be written, perhaps in a book, sealed with Seven Seals? The text continues further concerning this king,

{45:2} Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. {45:3} Gird thy sword upon [thy] thigh, O [most] mighty, with thy glory and thy majesty. {45:4} And in thy majesty ride prosperously because of truth and meekness [and] righteousness; and thy right hand shall teach thee terrible things.

Here it gets even more interesting. Note where it states, "Gird thy sword upon [thy] thigh..." and "... in thy majesty ride prosperously because of truth..." The king has a sword, he also rides, presumably a horse. Is this starting to make sense? Can you see a connection with the rider on the horses as the Seals are open? The text continues,

{45:5} Thine arrows [are] sharp in the heart of the king's enemies; [whereby] the people fall under thee. {45:6} Thy throne, O God, [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre. {45:7} Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Here the king shoots arrows, could it be he has a bow? Like the one we saw in the First seal. Further, what does it mean, "...thy God, hath anointed thee with the oil of gladness above

thy fellows.” Who are his fellows, and what is this “oil of gladness”? Advanced students will recall Zech. 3:1-8ff in connection with the Second Seal. The text continues,

{45:8} All thy garments [smell] of myrrh, and aloes, [and] cassia, out of the ivory palaces, whereby they have made thee glad. {45:9} Kings’ daughters [were] among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. {45:10} Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; {45:11} So shall the king greatly desire thy beauty: for he [is] thy Lord; and worship thou him.

Looks like we have a marriage here, some lucky girl is chosen from among the daughters. She gets to marry the king, who also happens to be her Lord. Hope she likes living in a palace. We continue,

{45:12} And the daughter of Tyre [shall be there] with a gift; [even] the rich among the people shall intreat thy favour. {45:13} The king’s daughter [is] all glorious within: her clothing [is] of wrought gold. {45:14} She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. {45:15} With gladness and rejoicing shall they be brought: they shall enter into the king’s palace. {45:16} Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. {45:17} I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Well, it seems she does like living in a palace, her children too. There’s a lot of “gladness and rejoicing” going on. This also seems to spread throughout the earth.

What we are given here in Psalms 45 are insider insights into the mind of God concerning His son. This is the information contained in the book sealed with Seven Seals shown in the right hand of the one sat on the throne in Rev. 5. God doesn’t speak, His thoughts are written. Here, Psalms. 45 introduce us to the Judgement and opens to view the First Seal concerning the king, God’s anointed. The revealing of these truths was what David Koresh, the “young man” shown in Zechariah’s vision, was anointed of heaven to do. (Zech. 2:1-4; compare Isa. 41:25; Mt. 24:27, 28)

The subject of the Judgement and the book sealed with Seven Seals has been with us since the later part of the 1st Century AD. It was around this time that the Revelation was given to John. This was also during the latter period of classical philosophy. This influenced western culture down to the fall of the Roman Empire around the 5th Century. We then saw the long period referred to as the Dark Ages. This was followed by the medieval period which stretched from about the 11th to the 14th Century. This period saw the emergence of Scholasticism, a renewal of thought and learning. It attempted to reconcile the methodology of classical philosophy with religious thought. This would give way to the renaissance and the rise of humanism, also the age of reason and the enlightenment leading up to modern

times. Significantly throughout all this, despite the increase in knowledge, none have been able to figure out the true meaning of the book sealed with Seven Seals. As noted, the fact of this was established in the Judgment. There it was stated, "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." (Rev. 5:1-3) Instead, the meaning of the Seals was given to a High School dropout from Texas, named Vernon Howell. His name was subsequently changed to David Koresh by reason of this. I am reminded of the enchanting tale of the magician Merlin and King Arthur. Borrowing heavily from the gospel narrative about Christ, but with an interesting added twist, it tells the story of how Arthur became king. Of note is the part where Merlin stuck a sword into a solid iron anvil set in a huge marble rock. Whoever pulled out the sword would be king. Many great men, nobles and knights tried unsuccessfully. But then came the stripling Arthur, not yet out of his teens. He stumbled upon it while on an unrelated errand. Seeing the sword there and at the time in urgent need of one, he simply pulled it. Only later he discovered that in doing so, this meant he would now be king. As in times past (for instance with the shepherd boy David of old) God looks at the heart not at outward appearances. (1 Sam. 13:13, 14; 16:1-13; Isa. 66:1, 2; Ps. 51; Ps. 45:1ff; Jer. 17:9, 10; Luke 8:15) As the seat of the soul, our hearts affect our souls and the type of person we are.

All of this serves to show that man by searching cannot find out God. He does not know what to look for, let how to find it. Remember what the prophet Jeremiah wrote, "O LORD, I know that the way of man [is] not in himself: [it is] not in man that walketh to direct his steps." (Jer. 10:23; compare Prov. 20:24; Job 40:1-14; Deut. 8:3) This further helps explain why there is such a thing as "Inspiration" and "Revelation", the means by which God communicates Himself. The content of the scriptures enlightens the eyes of our minds, enabling us to see the unseen realities of the spiritual. This equips us to make sense of what we are experiencing as we are affected by this unseen realm. Without this we are as blind men groping in the dark, completely oblivious to matters spiritual. It is not of God that this be so, rather of the devil. His work is of darkness, not of the light.

The revealing of the seals here on earth says to the world, the judiciary up in Heaven is in session and mankind is being judged. Our judgement has to do with how we relate to the Seven Seals, in essence whether or not we receive or reject them. Assessing mankind's response, we can look back at the 1993 Waco event where David was revealing the Seals. In light of that event we turn our attention to Psalm 1 & 2. Here we see what the scriptures had to say about this,

{1:1} Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

In contrast to the “counsel of the ungodly” noted here is that of the counsel of God in heaven John went up there to see. The “man” alluded to here walks in the counsel of God – relating to the Seven Seals. The text continues,

{1:2} But his delight [is] in the law of the LORD; and in his law doth he meditate day and night. {1:3} And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. {1:4} The ungodly [are] not so: but [are] like the chaff which the wind driveth away. {1:5} Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. {1:6} For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Note where it speaks of, “...the chaff which the wind driveth away”, you will recall Daniel’s vision of the “image” in Nebuchadnezzar’s dream. The stone strikes the image and brakes it in pieces, it “...became like the chaff of the summer threshingfloors; and the wind carried them away” (Dan. 2:31-45) Note the reference also here to the “judgement” in verse 5. At the opening Sixth Seal, “...the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind” (Rev. 6:12-17) The way of the ungodly, their idea of life, thereby perish.

Developing this further, we turn our attention to Psalm 2,

{2:1} Why do the heathen rage, and the people imagine a vain thing? {2:2} The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, [saying,] {2:3} Let us break their bands asunder, and cast away their cords from us.

Here we see the “counsel of the ungodly” noted in Psalm 1. In Rev. 4ff we saw the counsel of God up in Heaven relating to the book sealed with Seven Seal concerning His son. Here we see the rulers of the earth (counsel of ungodly men) set against God and His anointed. They reject the Seven Seals, referred to here as the “bands” and “cords”. (Compare Hos. 11:1-4) The whole world witnessed what happened at Waco in 1993. But God, who sits on a throne in heaven, has a surprise for them. The text continues,

{2:4} He that sitteth in the heavens shall laugh: the Lord shall have them in derision. {2:5} Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

We see this come to fruition has described under the Sixth Seal. You will recall also the “stone” back in Nebuchadnezzar’s dream. After breaking the image in pieces, it “...became a great mountain, and filled the whole earth.” Daniel went on to explain the meaning of this stating, “...in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” In light of this the text continues,

{2:6} Yet have I set my king upon my holy hill of Zion. {2:7} I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee. {2:8} Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession. {2:9} Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Who is this king noted in verse 6? Believe it or not, David Koresh, he returns. This will cause great consternation for many. Their destruction is not however, what God's anointed wants for them. He would rather they be wise and accept the counsel of God,

{2:10} Be wise now therefore, O ye kings: be instructed, ye judges of the earth. {2:11} Serve the LORD with fear, and rejoice with trembling. {2:12} Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him.

In reviewing these Psalms in light of the Judgment, the meaning of the scriptures comes to light. One can see here the difference between "revealing" the Seals as distinct from someone giving their "interpretation". When it comes to what the Seals teach, this is not about private opinions.

* * *

What I want to do here now is further show the First Seal as it relates to David, the children he bore, the wives and the Waco events. The big picture behind this takes us back to the book of Job. In the initial chapters there were scenes where the Devil went back and forth between the Heavens and the Earth. This had to do with a controversy regarding Job and the authenticity of his faith in God. The Devil lost. Job's faith was proven true. But this was not the end of it. During this controversy, Job suffered grievously and was understandably disquieted by this. (Job 23:1-7ff) He sought an audience with God by reason of it and eventually got his wish. Note the encounter,

{38:1} Then the LORD answered Job out of the whirlwind, and said, {38:2} Who [is] this that darkeneth counsel by words without knowledge? {38:3} Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

This was quite a meeting, not as consoling as one might have expected. But significantly, Job was able to stand before God. (Rev. 6:12-17; Gen. 3:9, 10ff; Dan. 10:7, 8ff; Mt. 17:1-6) In the course of the ensuing dialogue God asked Job,

{38:12} Hast thou commanded the morning since thy days; [and] caused the dayspring to know his place; {38:13} That it might take hold of the ends of the earth, that the wicked might be shaken out of it? {38:14} It is turned as clay [to] the seal; and they stand as a garment. {38:15} And from the wicked their light is withholden, and the high arm shall be broken.

This was revealing of something God would be doing with the wicked at the end of the world. Similar to what He had done here with the Devil involving Job. Of course, Job did not and could not have understood this. It also gives us insights into the mind of God. You will recall where Isaiah wrote,

{55:8} For my thoughts [are] not your thoughts, neither [are] your ways my ways, saith the LORD. {55:9} For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Speaking further to Job God continues,

{38:33} Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

According to the gospel of Matthew, Christ echoed these words when he stated,

{6:9} After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. {6:10} Thy kingdom come. Thy will be done in earth, as [it is] in heaven.

When John was taken to heaven in Rev. 4 there was complete harmony, quite a contrast to life here on earth back then in John's day as well as today. How to bring the kingdom and rule of Heaven here on earth is what this is all about. An even bigger question is who will do this. It was asked of Job, "...canst thou set the dominion thereof in the earth?" Even with his righteousness, Job could not accomplish this. But there was someone who would. The prophet Isaiah wrote of him,

{42:1} Behold my servant, whom I uphold; mine elect, [in whom] my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. {42:2} He shall not cry, nor lift up, nor cause his voice to be heard in the street. {42:3} A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. {42:4} He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Note where it states, "He shall not fail nor be discouraged, till he have set judgment in the earth..." Who is this "servant" and what is the "judgement" he sets in the earth? In the previous chapter it was written about him, "I have raised up [one] from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as [upon] mortar, and as the potter treadeth clay." (Isa. 41:25) Note where it states he is "raised up from the north" and calls on God's name from the "rising of the sun", the east. He is shown as the "young man" who visits Jerusalem (east) in the vision giving to Zechariah. There he is met by an angel from heaven. (Zech. 2:1-4ff) At his coming 2,000 years ago, Christ pointed forward to this as an event that would occur before He returned in glory. (Mt. 24: 27, 28; note His return in glory, verses 29, 30ff)

The prophet Isaiah further described the work Christ was to do in both his appearances in the world prior to His return in glory,

{28:16} Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone,] a sure foundation: he that believeth shall not make haste. {28:17} Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

The reference to the 'foundation stone' in verse 16 relates to His appearance 2,000 years ago. Back then by His death, He extended 'grace' to mankind. You will recall His words while on the cross, "Father, forgive them; for they know not what they do." This afforded Mankind added time to wise up to truth and salvation. Sadly, for the most part this has been squandered. In the second appearance noted in verse 17, grace gives place to 'judgement'. This has to do with revealing the 'Seven Seals'. It informs mankind of the Judgement that has occurred, in the run-up to Christ's return in glory. This would prepare the world for this momentous event. We pick this up in the last chapter of the Revelation where it is states,

{22:11} He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. {22:12} And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

Note the words, "And, behold, I come quickly; and my reward [is] with me..." The coming of Christ spoken of here is not His coming in glory as many in the churches believe. This appearance relates to the angel of Rev. 10 discussed earlier. This is the angel of Christ, and the reward is the book that was given to him in Rev. 5. The same is shown as the "little book open" in the hand of the angel of Rev. 10. We also noted how the things concerning Christ were written in the, "Law of Moses, in the Prophets and in the Psalms." The gospels, Matthew, Mark, Luke and John are a record of those things concerning him that relate to the event of His coming 2,000 years ago. But there was more written about him in the Law of Moses, in the prophets and in the Psalms than just that event back then. This is a crucial point that believers in the Christian churches are generally ignorant of.

In this event of Him coming, with His "reward" spoken of here in Rev. 22:12, the text went on to say, "...to give every man according as his work shall be." Notice where it states, "...as his work *shall* be." What does this mean? In this event of his coming and as a result of it, some form of work would be done. We pick up the story of this in the prophet Isaiah,

{40:10} Behold, the Lord GOD will come with strong [hand,] and his arm shall rule for him: behold, his reward [is] with him, and his work before him. {40:11} He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry [them] in his bosom, [and] shall gently lead those that are with young.

Here, we go into some detail concerning this work in verse 11. He has a flock that he feeds, you will recall the “great congregation” noted earlier. There are also lambs, little ones, notice too, “...those that are with young.”

It does not end there, Isaiah wrote further,

{52:7} How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! {52:8} Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. {52:9} Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. {52:10} The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. {52:11} Depart ye, depart ye, go ye out from thence, touch no unclean [thing;] go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. {52:12} For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel [will be] your reward.

We know who is being spoken of here, the “... arm of the LORD” in verse 10 is a person, consider Isa. 53:1ff below. Notice also where it states, “...be ye clean, that bear the vessels of the LORD.” Who are those who “bear” the vessels, and what are the “vessels” of the Lord?

Most people are familiar with Isaiah 53 in relation to the Christ event 2,000 years ago. You will recall in the opening verses where Isaiah laments,

{53:1} Who hath believed our report? and to whom is the arm of the LORD revealed? {53:2} For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him. {53:3} He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.

The text goes on to note various things which people generally correlate to the narrative of Christ recorded in the gospels,

{53:4} Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

{53:5} But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.

{53:6} All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

{53:7} He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

{53:8} He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

{53:9} And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth.

All of this until we get to verse 10 where we find,

{53:10} Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand.

What did it mean here where it states, "...when thou shalt make his soul an offering for sin..." this speaks of something future to the time and the event that the previous verses refer to. The text continues, "...he shall see [his] seed..." What is this referring to? Christ did not have children 2,000 years ago. Clearly there were things recorded here concerning Christ that remained to be fulfilled. When he came 2,000 years ago he stated, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Mt. 5:17, 18) As noted above (Rev. 22:12 and Isaiah 40:10) it was stated, "Behold, the Lord GOD will come with strong [hand,]... and his work before him" clearly there yet remained a work for Christ to do before his long awaited return in glory.

Developing this further, under the First Seal we were shown a rider on a white horse. He, "...had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." We discussed how the Psalms contained information about the soul of Christ. Here in Psalm 127 we read,

{127:1} Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh [but] in vain. {127:2} [It is] vain for you to rise up early, to sit up late, to eat the bread of sorrows: [for] so he giveth his beloved sleep. {127:3} Lo, children [are] an heritage of the LORD: [and] the fruit of the womb [is his] reward. {127:4} As arrows [are] in the hand of a mighty man; so [are] children of the youth. {127:5} Happy [is] the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Notice where it speaks about the children, the rider in the First Seal had a "bow". In Psalm 45, it was said of the king, "...Gird thy sword upon [thy] thigh, O [most] mighty...And in thy

majesty ride prosperously..." Here in Psalm 127 we find the children are likened to, "...arrows [are] in the hand of a mighty man..." Further, "Happy [is] the man that hath his quiver full of them..." The text continues, "...they shall speak with the enemies in the gate." During the 51-day siege you will recall the children at Mount Carmel did speak to the enemies in the gate. This was also noted in Psalm 8,

{8:2}Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

The ways of God and how he accomplished His purposes are beyond the wisdom of men. This is like David and Goliath of old. The simple means God uses to fulfil His purposes. He bypassed the proud armies of Israel and took a shepherd boy and a stone in a sling to take down the giant. Similarly, in this case, God uses David Koresh and these, little "living stones" to take down Babylon, "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD." (Jer. 50:23, 24; Isa. 21:1-9ff; Rev. 10-11; 13:7-10; Dan. 7:21, 22) Notice where God says, "I have laid a snare for thee...because thou hast striven against the LORD" In the next events it is written, "O daughter of Babylon, who art to be destroyed; happy [shall he be,] that rewardeth thee as thou hast served us. Happy [shall he be,] that taketh and dasheth thy little ones against the stones." (Ps. 137:8, 9)

Setting the judgement in the world (noted in Isa. 42:1-4; Job 38:33) also involved bringing into humanity the 24 Elders that John saw when he went up to heaven. In God's judiciary they represent the jury. In coming to earth, their role is as a jury of our peers, judging the proceedings. In the new governance, when God's kingdom is here on earth, they are to be the Princes in the earth noted in Psalms 45. For the purposes of the Judgement, the task of bringing them into humanity was laid upon David Koresh, the one "raised" up in Isa. 41.25ff, the "Young man" of Zech. 2:1-4ff. This was the reason for the children he bore at Mount Carmel. These are the "vessels" of the LORD referred to in Isa. 52:11. Those that "bear" the vessels are those women at Mount Carmel who, like Mary in the incarnation of Christ 2,000 years ago, gave their wombs to fulfil God's purposes. As the jury of our peers, unlike with Mary and Christ back then, they needed to be born through the same process of procreation as all men today are born. This was also the reason why on this occasion of Christ's appearance he too would be born of both male and female seed, unlike 2,000 years ago. Not all the Elders came. David did not have 24 children. It is written, "They prevented me in the day of my calamity..." (Psalm 18, note verse 18). Despite this, heaven accepted what was accomplished, enabling events to proceed. We see this where, following events noted under the Fifth Seal, an angel is shown, "...ascending from the east having the seal of the living God". He proceeds to seal the 144,000 which prepares the way for the Great Multitude who also will be saved. These events take place in the wake of what happened at Waco and in the run-up to the opening of the Sixth Seal, the next event.

I should also say something about the reason celibacy was practised at Mount Carmel. Some who were there found this test too challenging and as a result acted foolishly. This contributed to things turning out the way they did. However, in light of the Judgement God says, "Cease ye from man, whose breath [is] in his nostrils: for wherein is he to be accounted of?" (Isa. 2:22). Back in Genesis, God told Adam and Eve, "...Be fruitful, and multiply, and replenish the earth, and subdue it..." this was before the fall. After the fall death entered and became integral to our fallen human nature. This has passed from generation to generation ever since. Through the course of Man's history, God has sought through various means to stem the tide and workings of death in our nature – the transgressing of the laws and way of Life. In bringing forth children, we bring them forth not for Life, but rather for Death. Is it fair that children should be born into the world for Death without their choice? Or that this should continue to be perpetuated from generation to generation ad infinitum? We understand that it is through the male seed that the fallen nature is transmitted. Now in the end of the world and in light of the Judgement, God has a plan to deal with this. It is called the Seven Seals, the imparting of the mind of God uplifting us from our fallen condition. This requires man to cease from procreation until they learn the Seven Seals. If they do not, there is a penalty for both men and women. It is written,

"I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn: Lift not up your horn on high: speak [not with] a stiff neck... All the horns of the wicked also will I cut off; [but] the horns of the righteous shall be exalted." (Ps. 75:4, 5, 10).

In Isaiah 1 we further learn,

"For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." (Isa. 1:29, 30; contrast SofS 4:12-16; 5:1)

Having no horn or a dry hole does not make for much sexual activity. Some may find this very welcome given the state of affairs in this area. Finding a solution to the root cause of sin and death in the world is what the judgement of God is truly about. It allows Mankind to move beyond its present dismal condition.

These truths of the Seven Seals are given as the means to reunite Heaven and Earth in one. It reverses the separation that took place by the Edenic Fall. Isaiah speaks of it as the, 'the fruit to take away sin'. (Isa. 27:7-9ff) Time and transgressions have eroded our souls of the nature and being we once were – the workings of Death within us. The vague distant memory and loss of how it was lingers, experienced as part of the despair our collective fallen soul senses as it laments itself at what now exist. What the reunion will ultimately look like is unbelievable. (Isa. 64:4) At the heart of it is the marriage and reign of the Lamb. The woman of earth who is to be His bride will share in this most solemn responsibility. When the kingdom appears on the Mount of Olives, all who make it there are to be perfectly mated. None will be without their mate, what Christ referred to in Mt. 22:30.

Things will not be like how they are now in the world. The full understanding of all this will appear, arising from a shift in the state of human consciousness. (Isa. 25:6-9; 11:9; Rev. 21:3-7)

What the U.S Government did at Waco is of fundamental significance. Like what happened at Belshazzar's feast, or at Christ's trial and subsequent crucifixion this strikes at the heart of separation of Church and State, abridging freedom of religion. Given the gravity of this, since 1993 the government and its supporters in the media have kept up a propaganda campaign to absolve themselves of accountability for what happened. This involved feeding the public a steady diet of demonising David Koresh in a bid to make themselves look good. This is childish and contemptuous of the people's intelligence. In any case, they won't win; no amount of diversion will change what happened. For them to succeed means the people would be living under the shadow of yet another lie. This is in fact spiritual/religious oppression. I am reminded of King Herod who had the head of John the Baptist chopped off at the behest of the evil woman Herodias. (Mt. 14:1-14) Knowing the true story here, this was a heinous murderous act and an unconscionable abuse of power. One imagines how he would have tried to cover this up before the people to secure himself politically. For the people to defer to such crimes makes them complicit. This ravages the soul, instilling fear robbing it of life. Where governments act in this way and are allowed to get away with it, what hope is there for society and indeed the world. This does not go unanswered from Heaven.

Salvation has been made possible at great sacrifice to Heaven and to those on earth who have given all for it. In the end, those who fail of it will have no one to blame but themselves. We see those who through indifference ignored the marriage invitation, choosing instead the cares of this temporal life. (Mt. 22:1-14) We also see the example of those spoken of in Psalms 1 who chose to walk in the counsel of the ungodly, or stand in the way of sinners, or sit in the seat of the scornful. They are wholly responsible for the eternal loss of their souls. Those who are saved will not be concerned about them, in the ceaseless ages to come they will be forgotten out of mind as though they never existed.

CHAPTER 4

The Second Seal

“And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse [that was] red: and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” (Rev. 6:3, 4)

In our study of the First Seal, it was noted how learning the Seals equates with imparting the mind of God uplifting humanity from its fallen condition. The Seals enables us to see the vision of reality as God sees it, bringing us into oneness with Him. This is aptly expressed in Psalm 85 where it states,

{85:10} Mercy and truth are met together; righteousness and peace have kissed [each other.] {85:11} Truth shall spring out of the earth; and righteousness shall look down from heaven. {85:12} Yea, the LORD shall give [that which is] good; and our land shall yield her increase. {85:13} Righteousness shall go before him; and shall set [us] in the way of his steps.

Note where it says, “Righteousness shall go before him; and shall set [us] in the way of his steps.” The Seven Seals constitutes God’s righteousness, what He has judged to be ‘right’ and the remedy for the situation facing us. You will recall where it was noted how the giving of the Seals informs mankind of the Judgement that has occurred in heaven. This prepares the world for the momentous event when Christ’ returns in glory.

David Koresh was not allowed to complete the writing of the Seals. He, along with scores of our fellow believers, was killed on April 19th before this task was finished. Throughout the 51-day siege the attention of the entire world was drawn to this event. A few days earlier on April 11th, in a letter to the FBI he was moved of God to write, David included a quote from Jeremiah stating,

{16:21} Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name [is] The LORD

Where it notes, “...I will cause them to know mine hand...” you will recall Rev. 5 relating the book sealed with Seven Seals in the right hand of the one sat on the throne in heaven. In

light of the understanding that the Seven Seals brings, this also allows us to see more clearly the meaning in the previous verses of the above Jeremiah text,

{16:19} O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and [things] wherein [there is] no profit. {16:20} Shall a man make gods unto himself, and they [are] no gods? {16:21} Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name [is] The LORD.

Note where it states in verse 19, "...the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and [things] wherein [there is] no profit." In light of the Seals, the world finally awakens to the darkness it has been under for countless generations. The prophet Isaiah refers to this as the removal of the, "...veil that is spread over all nations". (Isa. 25:6-9) Speaking of God's Judgement, Isaiah further stated, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (28:17) The Seven Seals shines the light of truth sweeping away the lies and uncovering the falsehoods that have become the norm of life on earth.

In the same letter David further referred to Isaiah stating,

"Your young men do not understand. Your fathers, your mothers and your teachers, those in whom, you have trusted – all have failed, to show you the secret of my hand. I begin to do my "strange work," "a work you will not believe, though it be told you." Isaiah 28"

Note where it states, "I begin to do my "strange work..." also "...you will not believe, though it be told you." What happened in 1993 was only the beginning of what God is doing here. It is not yet over, as the past twenty five years has shown. Strange as it may seem, and though people have difficulty believing it, they will have been told. The finale is yet to come. The understanding that the Seals reveal exposes the miseducation of the world which has been the staple down through the ages. We are also shown the unseen forces of darkness behind all this and their malign purposes. Note Rev. 16,

{16:14}And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. {16:14} For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

We see here how throughout the course of human history and learning, the Devil has been planning for the endgame. Knowing his rule over the world and mankind was destined come to an end, he has sought to prepare the world to fight a last-ditch battle against God. This is further developed in connection with the seven-headed, ten-horned leopard-like (and also the two-horned lamb-like) beast shown in Rev. 13. These are symbolic depictions of the

world in all its various forms and ideas, rule and governance, cultures and ways of life. It is significant they are referred to as beasts. You will recall where it is written, “Man [that is] in honour, and understandeth not, is like the beasts [that] perish.” quite a contrast to his original creation as a son of God. (Ps. 49:20; Gen. 1:26, 27) Under the Devils rule man is reduced to a beast. He lives to fulfill the lust of his body – his stomach, genitals and lust for self-display. The world becomes ordered around this. There is no sense of a higher purpose. Should opportunity permit we shall develop this further, but for now it was noted how upon the heads of this beast was the, “...name of blasphemy.” In all his ways of thinking they were accounted of God as blasphemy, note also “...and the dragon gave him his power, and his seat, and great authority” We know who the dragon is, the Devil. It further stated, “And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.” This is almost like the “bullshit” talk you hear before a boxing match or the propaganda in the lead-up to, and during a war. There are many examples today. In olden times, the case of Rabshakeh, one of the generals of the King of Assyria who came against Jerusalem in the days of Hezekiah comes to mind. (Isa. 36; 2Ki. 18:13-37; 19) Of course, the record tells us what happened to the Assyrian army. The Devil also loses, along with those who have joined with him.

The Second Seal and the book of Zechariah

I noted how, the learning of the Seals is cumulative. It is also multifaceted. Not only does it build on itself, it approaches the subject from different angles simultaneously. In other words it causes you to think, a lot! But this yields the fruit, of perceiving. In teaching us the Seals, in order to exercise our minds helping us think outside of its confines and miseducation, God uses various means. In Hosea he states,

{12:10} I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

In our discussion of the First Seal, you will recall the angel of Rev. 10 and where it was stated in verse 7, “...the mystery of God should be finished, as he hath declared to his servants the prophets.” Where the text also speaks of “similitudes”, in the introduction to this study I alluded to Rev. 13 and the symbolic images of the two beasts which depict the world. You will also recall Nebuchadnezzar’s dream of the “image” and how Daniel had to show the meaning of it. (Dan. 2) There is a way we apprehend the understanding of God that is distinct from how we generally function in our fallen minds. We are being trained to see the ‘whole’ rather than being confined to the ‘part’. In a statement in Isaiah we are made to appreciate the workings of this,

{28:9} Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts. {28:10} For precept

[must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

Clearly this is not for children. Apprehending these truths presupposes our having attained a certain level faith in God and maturity of thinking with regard to the scriptures. Learning the Seals is beyond just absorbing information, it is also an experience with God building our consciousness enabling us to perceive what God seeks to teach us. Like a jigsaw puzzle, pieces of information are scattered throughout the scriptures. The task is to find and put them all together allowing you to see the picture – the vision of Life. We then see the “whole” as God sees it. This is where experience comes into play. Notice further where the text states, “Whom shall he teach knowledge? and whom shall he make to understand doctrine?” we are taught of God. Notice too where it states, “...precept [must be] upon precept, precept upon precept; line upon line, line upon line...” It repeats itself, something you will also find through this book. This helps to enhance learning. Where it further states, “...here a little, [and] there a little” we are dealing with something unfamiliar. It is given in measure while building on itself. There is some work involved here. Think of this as God’s boot camp. Rather than merely receiving information, we are being exercised and shaped in the entirety of our being in a relationship with Him. This aids our transitioning out of our fallen condition and mind of death to where God desires us to be, oneness with Him and therewith Life.

In the study of the Second Seal you will recall the reference noted in Rev. 6,

{6:3} And when he had opened the second seal, I heard the second beast say, Come and see. {6:4} And there went out another horse [that was] red: and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Note the rider is on a “red” horse. He is tasked with taking “peace” from the earth for which he is given a great sword. To find the meaning of all this we turn our attention to the book of Zechariah. Notice,

{1:7} Upon the four and twentieth day of the eleventh month, which [is] the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, {1:8} I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that [were] in the bottom; and behind him [were there] red horses, speckled, and white.

Note where he states, “I saw by night, and behold a man riding upon a red horse...” notice also the other horses. Zechariah was in vision when he saw this. As indicated this was during the reign of Darius the Mede. The Medes took over the Babylonians who had taken the Southern of tribe Judah captive decades earlier. You will recall what had happened at

Belshazzar's feast which paved the way for Babylon being overtaken. (Dan. 5) Zechariah continues,

{1:9} Then said I, O my lord, what [are] these? And the angel that talked with me said unto me, I will shew thee what these [be.]

Where he says, "...O my lord, what [are] these?" this is the question we ask regarding the Second Seal, what does it mean? Note also the angel talking with him. He continues,

{1:10} And the man that stood among the myrtle trees answered and said, These [are they] whom the LORD hath sent to walk to and fro through the earth. {1:11} And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

Notice it is the man (the rider on the red horse) that answered Zechariah. Who is this man? He and the angel of the LORD are connected; both as one are on earth among the myrtle trees. They were sent to and fro the earth and the conclusion was, "...all the earth sitteth still, and is at rest." In other words, they are at peace. As already noted these truths of the Seals have been in the earth since the latter part of the 1st Century AD. They were given of God for the world to pay attention to, particularly in the end times. Nevertheless, under the Second Seal, the rider was tasked to take peace from the earth. Perhaps there is something about this "peace" that the world is in that is not quite what it seems. You will recall the reference to Daniel concerning a king in the end times "...of fierce countenance and understanding dark sentences" and who, "by peace shall destroy many..." (Daniel 8:23-26) Evidently this is not the peace of heaven that Christ spoke of. (John 14:27) What is clear, God is doing something here for which the earth "...sitteth still, and is at rest." The text continues,

{1:12} Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

Now we see the angel of the LORD as the one who answers, directing his question to the LORD of hosts (God). Notice the reference to the, "...threescore and ten years". In its immediate application this related to the 70 years Jeremiah had prophesied Judah would be captive in Babylon. (Jer. 29:10) But there was a prophetic dimension to this too, in connection with the judgement at the end of the world. We see this in terms of the rider on the red horse and the fact that Zechariah was in vision. God uses the historical reality as point of reference for the prophetic. You will recall at the beginning I referred to Hosea and the use of visions and similitudes. We see here how things were being set up in the earth relating to the judgement at the end of time, long before it would take place. This gives us further insights into the operation of the mind of God. The text continues as the angel receives an answer from God.

{1:13} And the LORD answered the angel that talked with me [with] good words [and] comfortable words. {1:14} So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. {1:15} And I am very sore displeased with the heathen [that are] at ease: for I was but a little displeased, and they helped forward the affliction.

Note where God says, “And I am very sore displeased with the heathen [that are] at ease ...” After the fall of Israel, the heathen (Gentiles) were given the rule to see if they could set righteousness in the earth. Did they? Here, they are at ease, they show no regard for the purposes of God. This is displeasing to Him causing His attention to return again to Jerusalem. In light of their indifference the rule of the Gentiles comes to its end. In the historical context there was the decree during the reign of King Cyrus for the exiles to return to the land. (2Chr. 36:21-23) This was God fulfilling His part of the 70 year prophecy. But as scriptures show, though some returned to the land they didn’t return to God. A few centuries later during time of the Roman Empire, you will recall what Christ said about this shortly before his crucifixion. (Mt. 23:37-39) We continue in Zechariah as God further answers the angel,

{1:16} Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. {1:17} Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

Here you can see the shift from the immediate historical context to the prophetic. It begins to show what God intends to do far into the future. We know what the Romans did to Jerusalem in AD70 and how things unfolded up to the present time. The text continues showing notable events that would take place leading up to the fulfilment of God’s plan,

{1:18} Then lifted I up mine eyes, and saw, and behold four horns. {1:19} And I said unto the angel that talked with me, What [be] these? And he answered me, These [are] the horns which have scattered Judah, Israel, and Jerusalem.

We are shown the successive horns of the Gentiles who have ruled over Jerusalem. As already noted at the time Zechariah received this vision, it was at the beginning of the reign of the Medes. They had taken over from the Babylonians. This would be followed by the Grecian Empire, then the Romans, the divided nations of Europe taking us up to the present time. Currently, the USA is the sponsor of the Israel project now taking place in the Land. The significance of Jerusalem is of course in relation to it being the place where the temple of God once stood, and where the prophecies tell us it will be again. The text continues further,

{1:20} And the LORD shewed me four carpenters. {1:21} Then said I, What come these to do? And he spake, saying, These [are] the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up [their] horn over the land of Judah to scatter it.

The attention now shifts to the “...four carpenters.” The 1948 Zionist project is what is depicted here. I noted how this was shown to Daniel during the reign of King Cyrus of Persia. The angel told him how, “...the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.” (Dan. 11:14) The rich among the Jews would once again seek to establish themselves as a nation in the Land. They are shown here as the “four carpenters” who come to the Land to cast out the inhabitants (the Palestinians) and to build for themselves. But this is doomed to failure. It is also depicted as the woman who rides the beast in Rev. 17. (Compare Ezek. 16; also Ezek. 21 noting v. 25-27; Ps. 2:6) While the scriptures prophecy of this, it does not speak of it as having a divine mandate. You will recall the reference above regarding what was shown to Daniel. He went on to write about those who, “...forsake the holy covenant” and consort with the King of the North, who corrupts them with “flatteries”. (Dan. 11:30-32) The Prophet Jeremiah too refers to them as “robbers”. (Jer. 5:20-31; 7:11) You will also recall what Christ said of them in the lead-up to Him being crucified,

{23:37} O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not! {23:38} Behold, your house is left unto you desolate. {23:39} For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord.” (Mt. 23:37-39)

Note where he states, “...your house is left unto you desolate.” Earlier in a scathing rebuke he said to them, “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell.” (Mt. 23:33) As in times past, returning to the Land does not mean returning to God.

* * *

We now turn our attention to the second chapter of Zechariah. Here in chapter two, something else is added to the mix as Zechariah continues in vision,

{2:1} I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. {2:2} Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what [is] the breadth thereof, and what [is] the length thereof.

{2:3} And, behold, the angel that talked with me went forth, and another angel went out to meet him, {2:4} And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited [as] towns without walls for the multitude of men and cattle therein: {2:5} For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

We concluded chapter one with the “four horns” of the gentiles and the “four carpenters”. Here Zechariah continues in vision where he is shown a “young man” who goes to Jerusalem to measure it. This is an event that would take place in the future, at a time when there is angelic activity taking place in the earth. Who is this “young man”? We see he is met by an angel who tells him of events to occur in Jerusalem. Note where the text states, “For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.” This equates with Christ’s return in glory. He is to dwell here on earth in Jerusalem. What is also of particular significance, the angel did not speak to the “four horns” nor did he speak to any of the “four carpenters” but rather, he spoke to this “young man”. The message of what God is to do in Jerusalem was given to him. The angel of the LORD lightens upon a “young man” who would become the visible face to the unseen reality of the LORD bearing the message of the Judgement and of the Seven Seals. You will recall the angel of Rev. 10 in our study of the First Seal. You will also recall the reference to Isaiah, “I have raised up [one] from the north, and he shall come: from the rising of the sun shall he call upon my name...” Further, “Behold my servant, whom I uphold; mine elect, [in whom] my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.” (Isa. 41:25; 42:1-4) The question remains to be answered, who is he? It was while on a trip to Jerusalem in 1985 that David Koresh would end up fulfilling this prophecy, unwittingly becoming the “young man” that Zechariah saw in his vision. He had gone there to satisfy his curiosity as to whether or not 144,000 could stand on the Mount of Olives. Little did he realise he was to get more than he bargained for. I imagine finding oneself in such a situation, not an easy thing to deal with it. David used to tell us of the distressing effects this had on him. The scriptures tell us it is a fearful thing to fall into the hand of God. (Heb. 10:31) The text continues the theme of what God is to do in Jerusalem,

{2:6} Ho, ho, [come forth,] and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. {2:7} Deliver thyself, O Zion, that dwellest [with] the daughter of Babylon.

{2:8} For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. {2:9} For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

{2:10} Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. {2:11} And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

{2:12} And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. {2:13} Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

Earlier it was said of God, "I begin to do my "strange work," "a work you will not believe, though it be told you."" Yeah! Convincing an unbelieving world that God had indeed sent David would be an almost impossible task. The fact of this being a problem is implied where the texts repeats, "...and ye shall know that the LORD of hosts hath sent me." When these events actually take place, the world will realise God did indeed send him. But given what was done at Waco this is of great concern. In the April 11th letter from God it was written, "The seven seals are the last prophecy to a lost world, consider it and what it means! You have a chance to learn my salvation. Do not find yourself to be fighting against me." Through prophecy God warns us ahead of time that we may be prepared. Failure to take heed, when the thing it speaks of comes upon us we are without excuse.

About the Judgement

An important aspect of the Judgement has to do with the separation of the righteous from the wicked. There is the question how this can be done such that none who are righteous would be lost and none who are wicked would be saved? Bear in mind that the Judgement of God is final and eternal, there can be no appeal. How could there be, this of God, to whom would such an appeal be made? Answering this question is what Christ sought to address in his parable of the "wheat and the tares". (Mt. 13:24-30, 36-43) Instead of separating them in the early stages, it was commanded to, "Let both grow together until the harvest..." They were allowed to fully develop. Christ went on to say, "...the harvest is the end of the world; and the reapers are the angels." We see these angels shown in Rev. 7: 1-3, note the one shown, "...ascending from the east, having the seal of the living God." He is also the one we discussed shown in Rev. 10 who comes down from heaven, "...clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open..." These angels bring messages from heaven. Those who are of God (the wheat) receive them and are nurtured in the things of the Spirit reconciling us to God. The "tares" on the other hand give no regard to the things of the Spirit, choosing instead the things of the flesh.

The dynamic of God's judgement was aptly illustrated in King Solomon's judgement of the two harlots. (1Kings 3:16-24) Since no one but the women themselves knew what actually happened, ascertaining who the living child belonged to was near impossible. But nothing is impossible with God. The plot that Solomon was inspired of God to devise, "...Divide the living child in two, and give half to the one, and half to the other." would cause the women out of their own mouths to reveal the truth. You will recall, "Then spake the woman whose the living child [was] unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, [but] divide [it]." What Solomon did in commanding that the child be cut in two might to some seem cruel, but this is looking at it through the mind of the flesh, not of the spirit. You will recall what was asked of Abraham regarding his son Isaac. What Solomon did,

accomplished the purpose of cutting through the iniquity and deceit and getting to the truth. We know what is written concerning the heart of man (and woman),

“The heart [is] deceitful above all [things,] and desperately wicked: who can know it? I the LORD search the heart, [I] try the reins, even to give every man according to his ways, [and] according to the fruit of his doings.” (Jer. 17:9, 10)

People think they can hide their deceit and falsehoods from God. Then they complain of mistreatment when they are exposed. In the end of the world, the line between the true and the false, between believers and unbelievers become so blurred it is indistinguishable. It was written, “And no marvel; for Satan himself is transformed into an angel of light. Therefore [it is] no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” You will recall the “lamb-like” beast that speaks as a dragon. (2 Cor. 11:14, 15; Rev. 13:11ff) How does God deal with this? Well, like Solomon he devises a plot that causes people out of their own mouths to reveal their hearts. This is what the 1993 Waco event was designed of heaven to do. It embodied the things of the Spirit – the Judgement of God and the Seven Seals. But there were also the things of the flesh. Those who are of the Spirit will see the truth, those of the flesh will not. It was written in Daniel concerning this, “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” (Dan. 12:10)

It is interesting to see the range of reactions to the Waco event. There have been many who ignorantly have slandered David for what he was called of God to do at Mount Carmel. Some have shown such vehemence that can only be described as demonic, even from among people of religion. You often hear them talk with great self-righteous indignation about David and his having sex with under aged girls. But in truth, none of these people know what happened or why. They don't know any of these girls they speak of, nor do they care about them. Pressed to provide names they could not. This is all just blowing in the wind for something to say, revealing their hatred towards David who they know not. Sad! It is written of David concerning this, “...the reproaches of them that reproached thee are fallen upon me.” (Ps. 69:9) By reproaching David, they are really reproaching God. It is written further, “Though ye have lien among the pots, [yet shall ye be as] the wings of a dove covered with silver, and her feathers with yellow gold.” (Ps. 68:13) David was very open with what he was called of God to do and was faithful to God in doing it. You will recall what he stated in the beautiful poem titled, “Eden to Eden” quoted in chapter 6 of this book. We see here how the foolishness of God is wiser than the wisdom of men. They couldn't figure this out in a million years. But by what comes out of their mouths, they will have judged themselves. When the veil is lifted and it seen what has been really going on, like the woman in Solomon's judgement who said, “...Let it be neither mine nor thine, [but] divide [it]” the true spirit of these people is revealed, evil. They are caught without excuse. Solomon saw this and wrote, “For man also knoweth not his time: as the fishes that are

taken in an evil net, and as the birds that are caught in the snare; so [are] the sons of men snared in an evil time, when it falleth suddenly upon them.” (Eccl. 9:12)

* * *

We continue our study of Zechariah in chapter three. Having received the message of the Judgement the “young man” gathers a group of people who would also play a role in its fulfilment. Drawing on the imagery of the time (among the ways this mystery was kept hidden) we read,

{3:1} And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. {3:2} And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: [is] not this a brand plucked out of the fire?

{3:3} Now Joshua was clothed with filthy garments, and stood before the angel. {3:4} And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. {3:5} And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Notice verse 1 where Satan is shown contending over Joshua. You will recall the occasion where he contended over Job. This had to do with an issue in heaven concerning Job’s faith and in which Satan was defeated. What we see going on here relating to the Seals is of a similar nature. Bringing together the group at Mount Carmel to fulfil God’s purposes was not without its challenges. We see in Rev. 12 the Devil cast out of heaven to the earth following a war in heaven with Michael. This occurred sometime between Christ’s ascension to heaven and John receiving the Revelation in the latter half of the 1st Century AD. When John went up to heaven, Satan was NOT there. We also see in the letter to the church of Pergamos it speaks of where, “...Satan’s seat is” and “...where he dwelleth.” here on earth. (Rev. 2:12, 13) He has been around down here a long time. The significance to Satan of the opening of the Seals is shown in connection with a group of people who defeat his plan to “...deceive the whole world”. (Rev. 12:9, 11, 12) Note where it states they overcome him, “...by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” The “testimony” spoken of here relates to the Seven Seals. (Rev. 5:1-9; 22:12, 16) By receiving the truths of the Seals and acting in the faith of them as we did at Waco, this was achieved. The “Seven Seals” empowered us to stand against the Devil. The significance of this is that his power over the world would therefore be broken. If you can’t stand against the Devil, how can you stand before God? Some who were at Mount Carmel will recall the efforts of the Devil, including the ‘pin-down’ experience, in his bid to stop us. This was a form of spiritual harassment, similar to the psychological warfare tactics (choice loud music, lights, property damage etc.) the FBI used at the sensory level. When he could

not stop us from coming into the Spirit and Mind of the Seals he came against us bodily in the 1993 Waco events. The text continues,

{3:6} And the angel of the LORD protested unto Joshua, saying, {3:7} Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

{3:8} Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they [are] men wondered at: for, behold, I will bring forth my servant the BRANCH. {3:9} For behold the stone that I have laid before Joshua; upon one stone [shall be] seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. {3:10} In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Among the exiles who did return to the land following the decree of Cyrus were Jeshua and Zerubbabel. They were zealous for God and instrumental in the rebuilding of the temple despite being met with much opposition. Nevertheless, the heyday of Israel had already passed. Still, it is fitting that their names are used here for the zeal they had. This would be the case of the “young man” and those who joined him in fulfilling the purposes of God. Note verse 8, where it speaks of, “...thy fellows that sit before thee: for they [are] men wondered at...” Note also where it speaks of the “stone” with “seven eyes”, you will recall in Rev. 5:6, the Lamb with seven eyes. As noted, the mix of the historic with the prophetic was among the methods used to conceal this mystery of God.

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We continue in chapter four. Here the group is depicted as a candlestick with seven lamps and two olive branches one on either side of it,

{4:1} And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, {4:2} And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all [of] gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which [are] upon the top thereof:

{4:3} And two olive trees by it, one upon the right [side] of the bowl, and the other upon the left [side] thereof. {4:4} So I answered and spake to the angel that talked with me, saying, What [are] these, my lord? {4:5} Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

{4:6} Then he answered and spake unto me, saying, This [is] the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. {4:7} Who [art] thou, O great mountain? before Zerubbabel [thou shalt become] a plain: and he shall bring forth the headstone [thereof with] shoutings, [crying,] Grace, grace unto it.

Notice verse 6 where it states, "...Not by might, nor by power, but by my spirit, saith the LORD of hosts." This is about the spirit of the LORD, His soul. You will recall the reference to Isaiah 53:10, "...when thou shalt make his soul an offering for sin..." Immediately prior to his death on the cross Christ stated, "Father, into thy hands I commend my spirit." (Luke 23:46) The world rejected the spirit he came to give, so it went back to heaven. This is what is shown as the book sealed with Seven Seals in the right hand of the one sat on the throne. (Rev. 5) In David Koresh it is offered to the world again. The giving of His spirit brings us into the knowledge of God by which we are saved. You will recall the words, "...as many as received him, to them gave he power to become the sons of God." (John 1:12) This power was His Spirit, the Holy Ghost. (Acts 1:5, 8; 2:1-4ff) By rejecting it we are without a remedy for the saving of our souls. We remain the subjects of Death. You will recall the April 10 letter in which it was said of God, "Be it known unto you, Oh sons of men, my Christ died for men's breaking of My law (not just the Jews). But who will atone for you rejecting of My Spirit..." Remember also the nature of God's Spirit, "...the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." (Gal. 5:22, 23) We become partakers in the Eternal. The text continues,

{4:8} Moreover the word of the LORD came unto me, saying, {4:9} The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. {4:10} For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel [with] those seven; they [are] the eyes of the LORD, which run to and fro through the whole earth.

Given as a challenge, note verse 10 where it states, "For who hath despised the day of small things?" We shall pick up on this later in the study. The text continues,

{4:11} Then answered I, and said unto him, What [are] these two olive trees upon the right [side] of the candlestick and upon the left [side] thereof? {4:12} And I answered again, and said unto him, What [be these] two olive branches which through the two golden pipes empty the golden [oil] out of themselves? {4:13} And he answered me and said, Knowest thou not what these [be?] And I said, No, my lord. {4:14} Then said he, These [are] the two anointed ones, that stand by the LORD of the whole earth.

You will recall Rev. 1:20 where candlesticks are used to symbolise the church. Here, this candlestick (church) has seven lamps, distinct from a candlestick with a single lamp. The light they have is seven times brighter, complete. There is a meaning to this. Earlier I referred to the angels bringing messages from heaven nurturing believers in the things of the Spirit reconciling us to God. This has been a progressive process leading up to the time of the end. We see this noted in Rev. 14:6-20. The way salvation works is God reveals of Himself in measure, affording us opportunity to know Him. As we by faith believe we are brought into a closer union with Him. By rejecting God's grace there comes a point beyond which there is nothing God can do to save us. It is called the unpardonable sin, the sin against the Holy Ghost. You will further recall the reference to David's April 11th letter from

God where it was noted, “The seven seals are the last prophecy to a lost world, consider it and what it means! You have a chance to learn my salvation.” This is the reason for the depiction of this message as a candlestick with seven lamps. The light is at its brightest. Beyond this is the opening of the Sixth Seal with everything that involves. (Rev. 6:12-17) Notice too, the olive branches that “empty the golden [oil] out of themselves” into the candlestick. The text tells us, “...These [are] the two anointed ones, that stand by the LORD of the whole earth.” Who are these two anointed ones?

To understand who the two anointed ones are takes us back to the book of Revelation. They are shown as the two witnesses in Rev. 11, brought to view by the angel of Rev. 10. Notice,

{11:3} And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth. {11:4} These are the two olive trees, and the two candlesticks standing before the God of the earth.

Note where it states, “These are the two olive trees...” they stand before the God of the earth. The text continues,

{11:5} And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. {11:6} These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Who the Two Witnesses represent and the fulfilment of the events concerning them described here in Rev. 11 was also contained as the “seven thunders” John was told not write. It was part of the “mystery of God” the angel stated, “...should be finished, as he hath declared to his servants the prophets.” The text gives us some clues linking them to Zechariah 5. Notice, “...fire proceedeth out of their mouth...” “...power to shut heaven, that it rain not...” “...power over waters to turn them to blood, and to smite the earth with all plagues”. Bible students will know whom these acts are associated with.

You will recall what the prophet Malachi said about them in the end times,

{4:4} Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the statutes and judgments. {4:5} Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: {4:6} And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The two witnesses testify about this angel that comes to earth at the end of time. They are Moses and Elijah, representing the Law and the Prophets. The Law and the Prophets contain the details of the events noted in the Revelation relating to the Seals. This corresponds with the “mystery of the seven thunders” God declared to his servants the prophets. You see

why in Micah we were told to remember them. What is written in Revelation 10 and 11 is incomplete. The mystery of the seven thunders is missing. This leaves us with an incomplete picture of what is recorded in these two chapters. Only as we understand the information contained in the Law and the Prophets do we arrive at the full understanding of this Truth. Fixation on the “New” Testament to the neglect of the “Old” has contributed to lack preparedness for this present truth.

As we continue in chapter 11, the two witnesses are attacked and killed for the testimony they bear,

{11:7} And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

{11:8} And their dead bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

{11:9} And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

{11:10} And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another because these two prophets tormented them that dwelt on the earth.

Evidently, their testimony was unwelcomed and was rejected by the world. Maybe they had something to say to the world from God that the world didn't want to hear. By killing them they thought to silence their voice. But this also revealed something of the ungodly state of the world. However, this would not be the end of the matter. The text continues stating,

{11:11} And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

{11:12} And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

{11:13} And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

There is a parallel here to the Christ event 2,000 years ago. You will recall John the Baptist, the forerunner who testified to Christ back then. In a discussion Christ had with his apostle concerning who John was it was recorded,

{17:10} And his disciples asked him, saying, Why then say the scribes that Elias must first come? {17:11} And Jesus answered and said unto them, Elias truly shall first come, and restore all things. {17:12} But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man

suffer of them. {17:13} Then the disciples understood that he spake unto them of John the Baptist. (Mt. 17:10-13)

John the Baptist came in the spirit of Elijah as a witness to who Christ truly was back then. His testimony embodied both the law and the prophets, but this was rejected by the religious and secular leaders of his day. John himself was killed, he was beheaded. Shortly after this, Elijah did appear in the persona of himself, along with Moses on the Mount of transfiguration. (Mt. 17:1-7) Comparatively, we see a similar situation with the two witnesses at the end of time; they too are killed for their testimony. You will note that initially Elijah didn't come in the appearance of himself as he was back in his day, rather in the *form* of John the Baptist. Similarly, in the end of the world the two witnesses don't come in the form of Moses and Elijah as they were in their day. Rather, they take a different manifestation. This manifestation is part of what was contained in the seven thunders the apostle John was told not to write, but was declared to the prophets. We are here studying the book of Zechariah and how this relates to the Second Seal, the man on the red horse. (Rev. 6:3, 4; Zech. 1:7-9ff)

In Zech. 2:1-5ff we were shown the "young man" who goes to Jerusalem to measure it and is met by an angel. You will recall the reference above to the angel of Rev. 10 who comes to earth at the end of time. He meets this young man. In Zech. 3 we were shown Joshua and his fellows, the men "wondered at". All of this is taking place in the spirit as a vision of a future event. In Zech. 4, this event is symbolically depicted as a candlestick with seven lamps and two olive trees/branches on either side of it. These pour the "golden oil" out of themselves into the candlestick allowing it to give light. The law and the prophets testify to Christ, they are the appointed means through which He is known not outward appearance. You will recall what Christ said about this to his disciples after his resurrection (Luke 24:13-53), note again verses 25, 44, 45,

{24:25} Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken...{24:44} And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me. {24:45} Then opened he their understanding, that they might understand the scriptures,

The event of the angel and the two witnesses of Rev. 10 and 11 were also shown in the book of Daniel. This is in connection with the sealed book,

{12:4} But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end: many shall run to and fro, and knowledge shall be increased.

{12:5} Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. {12:6} And [one] said to the man clothed in linen, which [was] upon the waters of the river, How long [shall it be to]

the end of these wonders? {12:7} And I heard the man clothed in linen, which [was] upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that [it shall be] for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these [things] shall be finished.

Note where it states "...there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river." There were two other figures along with the one "clothed in linen" upon the waters. The "holy people" referred to in verse 7, takes us back to the ones shown in Daniel 11:33, "And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, [many] days." They would be killed. This corresponds with the two witnesses of Rev. 11, who would also be killed. I noted earlier that, in the end of the world, the two witnesses (Spirit of Moses and Elijah) don't come in the *form* they were in their day. Rather, they take a different manifestation. This is what is shown here in Daniel 11:33 represented as the physical manifestation of this event. The world saw this, but as Christ had noted regarding John in his day, "...Elias is come already, and they knew him not, but have done unto him whatsoever they listed..." so too with those shown in Dan. 11:33. The world saw this event but understood it not. This is what happened at Waco, Texas in 1993. It even speaks of the fire "flame" that destroyed our sanctuary at the second attack against us on April 19th. The prophet Isaiah referred to it this way,

{57:1} The righteous perisheth, and no man layeth [it] to heart: and merciful men [are] taken away, none considering that the righteous is taken away from the evil [to come.]
{57:2} He shall enter into peace: they shall rest in their beds, [each one] walking [in] his uprightness.

They are shown as the souls under the altar at the opening of the Fifth Seal,

{6:9} And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: {6:10} And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? {6:11} And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they [were,] should be fulfilled.

It was the spirit of Moses and Elijah (the law and the prophets) that informed our understanding and the Truths we held. This is how we came to be. What I am writing here is a testament to this. The reality of us and the Waco event cannot truly be understood apart from the law and the prophets. Anything other is flawed.

The prophet Isaiah further wrote of the Waco event and our group depicting us as, "...a chariot of men, [with] a couple of horsemen." (Isa. 21) You can guess who the, "couple of horsemen" refer to. This vision was given to Isaiah in connection with the end time fall of Babylon. It expands on the dream of the "image" given to King Nebuchadnezzar in Daniel 2. This depicted world events down to the end of time, including the "stone" that strikes the image at its feet breaking it in pieces. You will recall the interpretation Daniel gave of this part of the dream,

{2:44} And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever. {2:45} Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

It was noted how after they were killed, the two witnesses were to be resurrected,

{11:9} And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. {11:10} And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another because these two prophets tormented them that dwelt on the earth.

{11:11} And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

{11:12} And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

{11:13} And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Notice the reference to the "three days and a half". There are two such periods mentioned which when combine total a week or seven days. However, there is an undisclosed time lapse between these two periods separated by the two different events. The first is where the people would not, "...suffer their bodies to be put in graves". It is as though their bodies are left on display for the world to see that they are dead and as trophies for their killers. The second period follows after the event where, "...they that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another". This latter is a festive season in which the world is involved. It is three days and an half after this event, that they are resurrected. In Christ day 2,000 years ago, His death and resurrection also occurred

around the time of a festive occasion. John the Baptist's death too occurred at a time of festivities, the birthday celebration of Herod.

During the attack against us at Waco, there was an unspoken desire we would be delivered at that time. However, it turned out there was in fact more work to be done. In Rev. 7, we are shown,

{7:1} And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

{7:2} And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, {7:3} Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

{7:4} And I heard the number of them which were sealed: [and there were] sealed an hundred [and] forty [and] four thousand of all the tribes of the children of Israel.

Here we are shown the sealing work of the 144,000. Note the angel "ascending" from the east with the "seal of the living God". This is part of the work of the angel of Rev. 10 who met the "young man" in Zechariah 2. Note also those four angels who were told to hold the "four winds". The loosing of the four winds creates the "whirlwind" shown at the opening of the Sixth Seal which also brings a "great earthquake". The earthquake that happens as the two witnesses ascend to heaven kills seven thousand. The event described here occurs between the events noted under the Fifth Seal (this has to do with the Waco event) and the opening of the Sixth Seal. Before the Sixth Seal is opened, due to the sacrifice and faith in God of those under the Fifth Seal, the sealing of the 144,000 would take place. Those under the Fifth Seal are told to rest. Their resurrection would be held back until the 144,000 were sealed. The 144,000 have an important role to play on behalf of the Great Multitude during the 'Time of Trouble'. (Rev. 7:9-17) We also see world events relating to the King of the North shown in Daniel 11:36-45. This follows the Waco event noted in verses 33-35. All of these things take place during the time lapse separating the two "three days and a half" noted in Rev. 11. They are part of the seven thunders John was told not to write. These events have now come to full maturity paving the way for the resurrection of the two witnesses. This is in conjunction with the opening of the Sixth Seal.

At the beginning of Daniel 12, and in relation to events in chapter 11:45, we also read,

{12:1} And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. {12:2} And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting

contempt. {12:3} And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Where the prophet Daniel wrote “at that time...” at the opening of chapter 12, this was written this way for a reason. At the time of the attack against us (Daniel. 11:33) God did not deliver us then, for the reason discussed above. There was more work to do. Now with the events describe in Daniel 11:45 being fulfilled as well as the sealing of the 144,000 the stage is set for the deliverance to take place.

This was also written about by the prophet Micah,

{5:1}Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek...

{5:3}...Therefore will he give them up, until the time [that] she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

{5:7}...And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

{5:8}And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

{5:9}Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

Notice where it states,“... he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek...” The attack and subsequent siege against us in 1993 is here referred to. We were not delivered at that time, the text continues to explain, “...Therefore will he give them up, until the time [that] she which travaileth hath brought forth...” Those to be “brought forth” noted here refer to the 144,000. Where it states, “...And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass...” those of us who remained alive after the 1993 Waco event would be scattered. (Dan. 12:6, 7) Jacob is another name for the wave sheaf. You will also recall the song of Moses, “...My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass...” (Deut. 32) this is part of the mix noted here in Micah. In addition, the angel of Rev. 10 where it states, “Thine hand shall be lifted up upon thine adversaries...” relating to the book in the right hand of the one sat on the throne. (Rev. 5) The world is judged according to this as shown in Daniel. (7:9-12ff) The details contained as the seven thunders (shown to the prophets) are quite extensive in what they say about the matters noted in Revelation 10 and 11.

What we are discussing has to do with God's judgement of the world. This involves a judicial process and shows the ways of God and Heaven are not arbitrary. They are based on honourable principles of right. You will recall what was written in Jeremiah,

{9:23} Thus saith the LORD, Let not the wise [man] glory in his wisdom, neither let the mighty [man] glory in his might, let not the rich [man] glory in his riches: {9:24} But let him that glorieth glory in this, that he understandeth and knoweth me, that I [am] the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these [things] I delight, saith the LORD.

The subject of how and why God does things the way he does play an important part in enabling us to understand His Judgement. Information concerning this has been given throughout the scriptures. The law and the prophets go hand in hand informing our understanding of Heaven's Judiciary. Through these and aided by the Spirit of truth, we are brought into the consciousness of the divine mind. This allows us to see beyond the limits of our fallen condition, ultimately paving the way for us to transcend it. It is this transcendence that is the real focus for believers. Then we can know what it truly means to be alive. The reference above to the appearing of Moses and Elijah in the persona of themselves gives us a glimpse of this. Life without death, this changes everything about the way we are.

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We resume our study of Zechariah in chapter five,

{5:1} Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. {5:2} And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof [is] twenty cubits, and the breadth thereof ten cubits.

{5:3} Then said he unto me, This [is] the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off [as] on this side according to it; and every one that sweareth shall be cut off [as] on that side according to it. {5:4} I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

Note the "flying roll", it comes down through time. There are two sides to it, people think of the Old and New Testament. What was intended for good becomes a "curse". Those that handle it, handle it as an instrument to steal with and swear falsely by. This has to do with "private interpretation." The seed of this takes us way back in time following the reign of Solomon when Israel became divided. Fearful that the Southern Ten tribes would return to Judah, Jeroboam devised a scheme "...of his own heart" to prevent this. He sets up "...two calves of gold" for the people under his rule to worship so they would not have to go up to Jerusalem anymore. One of the calves was set up in Dan where the people then went to worship. (1Kings 12:26-32) It became known as the "sin of Dan". This is what invariably

happens with unsanctified Church/State union. The Church becomes an arm of the State and politics, rather than the voice of God and Truth. What Jeroboam did was not of God, rather of man (private interpretation) and caused the people to sin, turning them away from God. The prophet Amos alludes to it warning, "They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again." (Amos 8:14) Still, the seed of "private interpretation" was sown. Down through time it would yield its bitter fruit of division and confusion. The text continues,

{5:5} Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what [is] this that goeth forth. {5:6} And I said, What [is] it? And he said, This [is] an ephah that goeth forth. He said moreover, This [is] their resemblance through all the earth.

{5:7} And, behold, there was lifted up a talent of lead: and this [is] a woman that sitteth in the midst of the ephah. {5:8} And he said, This [is] wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

{5:9} Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind [was] in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

{5:10} Then said I to the angel that talked with me, Whither do these bear the ephah? {5:11} And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

Notice the "talent of lead", the "weight" of it cast upon the "mouth" of the "ephah". Note also the "two women" that came out and the fact they, "...lifted up the ephah between the earth and the heaven." The meaning of this will become apparent later in this paper. Private interpretation of the scriptures has now become the norm of religion. It is also an accepted attitude of mind more generally as one's "opinion" receives greater attention than the actual truth of a thing itself. The undermining of the sanctity of the scriptures leads also to a weakening of regard for truth generally; part of Satan's plot to deceive the world. Bear in mind Jeroboam, this has become a type of religion where truth is now relative. When in a void, people find themselves falling into it as a default position. For lack of proper guidance and support with the hard work of faith and truth to find God, they go by what they feel. Those who lead them have failed them. But going by feelings is also a trap. You will recall where Jeremiah states, "The heart [is] deceitful above all [things,] and desperately wicked: who can know it?" Given our fallen human nature and sinful flesh, you can see where this leads. In Isaiah it was stated,

{4:1} And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

Some even think Isaiah was talking about literal women and take this as license for certain behaviours. Such is private interpretations and feelings. As with the “woman” and the “ephah” noted here in Zechariah, Isaiah was speaking of something far more profound. They would call themselves by the name ‘Jesus’ but teach their own doctrines/traditions (bread) even as they devise their own righteousness/moralising (apparel). This is what religionist today professing Christ’s name has become. The many religious organisations and conflicting ideas out there is a testament to this. Remove the name ‘Jesus’ and what would you see? If you also add to the mix the, “...earth sitteth still, and is at rest sitteth” oblivious to the matters of the Judgement, what you see is no different than groups of people worshipping idols as in ancient times. You will recall what was noted in chapter 1 of this book, Understanding Christ. No wonder God was displeased and the rider on the red horse was tasked to take “peace” from the earth, for which he is given a great sword. In the next chapter titled, “Understanding Christ New Name”, I show how ‘Jesus’ was not in fact Christ’s real name, and how this change came about. Usurping the true name of Christ, replacing it with something other was one of the many plots of the Devil to deceive the world. It was noted how, “...Satan himself is transformed into an angel of light” and his ministers “...as the ministers of righteousness.” The Devil comes to church and the people’s failure to follow Christ in truth allows him to take over. Back in His day, Christ berated the scribes and Pharisees, “Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.” (Mt. 23:15) The prophecies tell us that this is as true today for the Christian world as it was back then for the Jews.

Rather than the ‘light of truth’ what they have is “sparks” of their own kindling. (Isa. 50:10, 11) They think it is of such value they build a house for it. But it is an “ephah”, of small measure. Back in Zechariah 4 it was stated, “For who hath despised the day of small things?” This is a challenge put out there to the people, will they stick to the “ephah” of man or come into the light of the Seven Seals. Those who choose the Seals, the text continues, “...they shall rejoice, and shall see the plummet in the hand of Zerubbabel [with] those seven; they [are] the eyes of the LORD, which run to and fro through the whole earth.” In reaching out to the people, Isaiah stated regarding the message of the Seals and the “young man” who brings it,

{55:1} Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Further,

{55:2} Wherefore do ye spend money for [that which is] not bread? and your labour for [that which] satisfieth not? hearken diligently unto me, and eat ye [that which is] good, and let your soul delight itself in fatness. {55:3} Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, [even] the sure

mercies of David. {55:4} Behold, I have given him [for] a witness to the people, a leader and commander to the people.

Note where it states, "...I will make an everlasting covenant with you, [even] the sure mercies of David. Behold, I have given him [for] a witness to the people, a leader and commander to the people." We spoke of the current state of religion and the religionist professing Christ. This is also the case in general. Those who rule do so not for God, or indeed for the people, they do so for themselves, the ruling class. They also reward themselves accordingly. Isaiah wrote concerning this,

{28:1} Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which [are] on the head of the fat valleys of them that are overcome with wine! {28:2} Behold, the Lord hath a mighty and strong one, [which] as a tempest of hail [and] a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. {28:3} The crown of pride, the drunkards of Ephraim, shall be trodden under feet: {28:4} And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, [and] as the hasty fruit before the summer; which [when] he that looketh upon it seeth, while it is yet in his hand he eateth it up."

We live at a time when those who rule have become intoxicated by power. Too much "ephah"! Note where it states, "Behold, the Lord hath a mighty and strong one, [which] as a tempest of hail [and] a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand." Remember the book in the hand of the one on the throne in Rev. 5. King Solomon also wrote,

"So I returned, and considered all the oppressions that are done under the sun: and behold the tears of [such as were] oppressed, and they had no comforter; and on the side of their oppressors [there was] power; but they had no comforter." (Eccl. 4:1)

In light of this and in compassion for the people, God raises up this "young man" from among them to deliver His end-time message of hope. This was a heavy burden placed upon David. Those who rule tried to shut him down. The world saw this at Waco in 1993. But he bore it with grace and majesty even unto death. Wait for what comes next.

Back here in Zechariah 5, with the "woman" and the "ephah" we see the harnessing of religion and the exploiting of the seductive "assets" of woman (the image of the Holy Spirit) to drive a system of commerce. People weary themselves for vanity enriching their overseers while their souls are impoverished. Remind you of anything? Rightly this is called very "wickedness" in verse 8. Note too verse 6 where it states, "...This [is] their resemblance through all the earth", also in verse 11 they, "...build it an house in the land of Shinar." Shinar was the place in Babylon where Nebuchadnezzar built the house of his god. (Dan. 1:2) We see the world today depicted not only as a beast but also as Babylon. (Rev. 13; 17; 18) You will recall the seven-headed, ten-horned beast. It had the body of leopard (Grecian)

the feet of a bear (Medo-Persian) the mouth of a lion (Babylon). This is one ugly confused creature; you wonder what its offspring would look like. Who would even want to mate with it, most certainly not God. Rome absorbed the empires that preceded it as parts of itself, becoming the beast that was, is not and yet is. This is replicated today in the form of the UN. The scriptures speak of the "image of the beast" that the two-horned lamb-like beast creates. We are also informed who this two-horned beast symbolises (Deut. 33:17). The role of Britain and the USA in the formation of the UN following World War II is well known. What is more, "...and the dragon gave him his power, and his seat, and great authority." devilish. This is the world we live in and the life we live. With the leopard aspect, the Grecian culture and its ancient philosophy and thinking dominate in shaping it. Even with the Christian religion the Greek translation of the scriptures, the Septuagint, is a text the vernaculars draw upon. Is this the Way of Life!

There are many intricacies to the book of Zechariah relating to the Second Seal and the Judgement. But there is one central theme, the Kingdom and return of Christ in glory. You will recall where it was stated concerning Jerusalem, "For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her." We see this further for instance in chapter 8,

"{8:2} Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. {8:3} Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. {8:4} Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. {8:5} And the streets of the city shall be full of boys and girls playing in the streets thereof."

Moreover,

"{8:22} Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD."

Concerning the above verse, you will recall what was written in Isaiah,

"{2:2} And it shall come to pass in the last days, [that] the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. {2:3} And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. {2:4} And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore."

Isaiah wrote further,

“{25:6} And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. {25:7} And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. {25:8} He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken [it].”

In chapter 14, Zechariah goes into great deal about Christ’s return in glory and the events surrounding the setting up of the Kingdom,

{14:4} And his feet shall stand in that day upon the mount of Olives, which [is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

{14:5} And ye shall flee [to] the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, [and] all the saints with thee.

{14:6} And it shall come to pass in that day, [that] the light shall not be clear, [nor] dark: {14:7} But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, [that] at evening time it shall be light. {14:8} And it shall be in that day, [that] living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. {14:9} And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

{14:10} All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and [from] the tower of Hananeel unto the king’s winepresses. {14:11} And [men] shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Christ’s return in glory takes place on the Mount of Olives east of Jerusalem. Note where it states, “...the mount of Olives shall cleave in the midst thereof toward the east and toward the west...” It splits and becomes, “...a very great valley...” Later in verse 10, “All the land shall be turned as a plain...and it shall be lifted up...” You will recall Isa. 2:2 above where it is noted, “...the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills...” He went on to say, “...and all nations shall flow unto it.” This is what Christ was actually alluding to when he said, “...A city that is set on an hill cannot be hid.” (Mt. 5:14) This is a supernatural event. When it occurs it is said of the day “...the light shall not be clear, [nor] dark” Further, “...at evening time it shall be

light.” Moreover, “...living waters shall go out from Jerusalem...” The prophet Ezekiel describes this event in great detail. (Ezek. 40-48)

About War with God

The reality of the judgment has to do with how God brings the end of the world. This can be peaceably or destructively. In our reference to Zechariah 1, it was shown how the knowledge of the Judgment comes to earth only to find, “...all the earth sitteth still, and is at rest.” They were oblivious to what is going on and seemingly couldn’t care less. This was displeasing to God. I am reminded of what happened in the days of Sodom and Gomorrah when these two cities were visited by messengers from heaven prior to being destroyed.

In our study of the First Seal we saw in Psalms 2 the attitude of the rulers of the world towards God’s judgment and the giving of the Seals, “...Let us break their bands asunder, and cast away their cords from us.” Remember what they did at Waco. They want war. They think to fight against God. The answer of Heaven to this is,

“He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.”

Earlier I alluded to Rev. 16 where it is written concerning the, “three unclean spirits like frogs” come out of the mouth of the, “dragon...the beast...the false prophet.” They are described as, “...the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” The idea that the rulers and leaders of the world are led by these devils, and who are leading the world into a war against God should alarm us all. What I want to do here is look at what a war with God would look like.

Juxtaposed over against God, note what the prophet Isaiah wrote concerning the nations,

{40:15} Behold, the nations [are] as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. {40:16} And Lebanon [is] not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. {40:17} All nations before him [are] as nothing; and they are counted to him less than nothing, and vanity.

In Psalms 90 we read,

{90:11} Who knoweth the power of thine anger? even according to thy fear, [so is] thy wrath. {90:12} So teach [us] to number our days, that we may apply [our] hearts unto wisdom.

Isaiah further wrote,

{27:4} Fury [is] not in me: who would set the briers [and] thorns against me in battle? I would go through them, I would burn them together. {27:5} Or let him take hold of my strength, [that] he may make peace with me; [and] he shall make peace with me.

Applying our hearts to wisdom would be to make peace with God. I like the way Elihu puts it in his answer to Job, "Surely it is meet to be said unto God, I have borne [chastisement,] I will not offend [any more:] [That which] I see not teach thou me: if I have done iniquity, I will do no more." (Job 34:31, 32) Left to himself, Man would likely take hold of God's strength (His Word – Christ) and make peace within. But we saw in our reference to Rev. 16, there is a power beyond man controlling and using him for its purposes. It is the Devil calling the shots over him. It takes faith and courage with the help of God to wrest free of this control. Nevertheless, since they want war, God does stoop to oblige them. We read still further in Isaiah,

{66:15} For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. {66:16} For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

Note where it states God comes, "...with his chariots like a whirlwind..." Ever tried to fight a whirlwind? Wherever it is God comes from, He travels in His "chariots", these are space vehicles. This is a hi-tech war involving technologies beyond what man possess, let alone imagine. We have only just barely ventured into space above us and yet we seek to fight against God. This is like children with pop guns. Back in chapter 34 it is written,

{34:1} Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. {34:2} For the indignation of the LORD [is] upon all nations, and [his] fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. {34:3} Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. For my sword shall be bathed in heaven...

Note where it states, "...my sword shall be bathed in heaven..." you will recall the rider on the red horse was given a great sword. We read further, "...Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." (Zech. 14:12) The scriptures tell us that God has no pleasure in the death of the wicked. (Ezek. 18:23, 32; 33:11) But this is the fate of these sons and daughters who don uniform supposedly to go fight against God. And how could this be a "just" war, when the one you are fighting against is the very God who created you. How messed up in mind can humanity become. This is an impossible war that man cannot win. Even the Devil who is behind it all has already lost. You will recall Rev. 12,

{12:7} And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, {12:8} And prevailed not; neither was their place found

any more in heaven. {12:9} And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

If things be so with the devil, how then can man win? It's kind of like the Devil winds man up and sets him on course to go fight against God while he retreats in the background knowing what's going to happen. Man has not the sense to know he is being had and at the cost of his soul. But even beyond winning or losing, it remains to be answered, what is the "just" cause to be fighting against God? The hand of God is stretched out in peace. It was clearly shown in our study of the First Seal, the desire of God for heaven and earth to become united again in one. No effort has been spared to bring this about. It was written concerning Christ, "...They hated me without a cause." (John 15:25; compare Ps. 69:4; 109:3, 4).

The scripture further details what war with God looks like. We are shown God's army of 200 million under the sixth trumpet of the Seven First Plagues,

{9:13} And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, {9:14} Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. {9:15} And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. {9:16} And the number of the army of the horsemen [were] two hundred thousand thousand: and I heard the number of them. (Rev. 9:13-16ff)

Habakkuk tells us God will, "...invade them with his troops." These are "kick-ass" warriors. Seeing the vision of them he said, "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble..." (Hab. 3:16) The prophet Joel goes to great detail in describing their work,

"{2:2} A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations. {2:3} A fire devoureth before them; and behind them a flame burneth: the land [is] as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

{2:4} The appearance of them [is] as the appearance of horses; and as horsemen, so shall they run. {2:5} Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

{2:6} Before their face the people shall be much pained: all faces shall gather blackness. {2:7} They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: {2:8} Neither shall one thrust another; they shall walk every one in his path: and [when] they fall upon the sword, they shall not be wounded.

{2:9} They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. {2:10} The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: {2:11} And the LORD shall utter his voice before his army: for his camp [is] very great: for [he is] strong that executeth his word: for the day of the LORD [is] great and very terrible; and who can abide it?" (Joel 2:2-11; compare Ezek. 37:1-10, 11-13)

Notice verses 7 & 8 where it says of them, "...they shall not break their ranks...and [when] they fall upon the sword, they shall not be wounded." These are God's resurrected saints; they can't be killed. Having kept the Faith they come back to execute God's judgement upon the wicked. Not to do this would be considered a sin; there is no staying their hand. It does not appear to me that war with God is an option for man. So, what then? The wicked will say we'll believe it when we see it. The problem there is it won't be about believing it then. You will be dealing with the reality only to find yourself on the wrong end of it, without a remedy. The word of it comes as a warning! There is no staying it once it is unleashed.

* * *

Learning the Seals is not just about the subjects it teaches, but also what it teaches us about the mind of God. Additionally, what this teaches about our relationship with Him. Not only does God see the whole and at once, unbound by time and space, he is also the creator of it. This kind of sets Him apart when it comes to knowing what the reality of a thing truly is. We on the other hand, are bound in time and space, and are of the associated finite mind-set that comes with it. This is additionally flawed by our fallen condition, with its innate biases and prejudices clouding our perceptions and judgements. There is also the blurring of the lines between thinking and feeling. This relates to our state of being with regard to faith or fear, whether we go forward or backwards.

In terms of what we can know and how we know it. I had briefly alluded to the methodology associated with classical philosophy. This is of significance because it is foundational in shaping the culture of mind and thinking man now inhabits. What we are talking about is the system of critical reasoning that man employs in his search to arrive at the meaning of a thing. The emphasis is not the thing he seeks to know but rather the method he uses in his search to know it. The conclusions arrived at (whether right or wrong) he then accepts having no way to know otherwise, except what it produces and the possibility of it being overturned at a later date through supposed "new" discoveries. Upon reflection this whole project has been, in summation, an attempt to replace 'revelation and inspiration' (and therewith God) with another alternative form of human reasoning. Not too dissimilar from the spurious unsanctified reasoning of the religionists that preceded it. Both have at their core the false idea that man by reason alone can independently arrive at a place of finding out, or being equal with, God. Not that this is new, you will recall the words of the serpent back in Genesis. (Gen.3:4, 5) Shifting the focus from the substance to the form is deemed

inconsequential, for ultimately the end would justify the means. Get the means right and the end would also be right. Yet, mockingly, they say faith in God is blind! Seemingly, the risk of this ending in disaster for humankind is ignored. Those inducted in the art of it carrying it forward are highly trained in its associate techniques. But we should not be taken by the apparent sophistication of it all. It is really just that, sophistry, of form without substance. Like the “talent of lead” on the mouth of the “ephah” to hide the fact it is all seduction. This makes it doubly seductive, depicted as the two women who came out of the “ephah” in Zech. 5. But while this takes man above the earth, it is in no way powerful enough to reach into heaven. Not like John who went up there through the power of the Spirit. (Rev. 4ff) The true aim is to supplant and mislead as it seeks to achieve the hidden agenda of “war with God” noted in Rev. 16:13, 14 (compare Rev. 13:4-8, 11-17). This reminds us also of the building of the Tower of Babel after flood. Their purpose back then too was an assault on heaven driven by unbelief and defiance of God. (Gen. 11:1-9) I mentioned in the introduction the miseducation of the world. This has served only to shift humanity off course, leaving us further lost within ourselves when it comes to knowing the Truth. While this applies to the deeper mysteries of God, Creation and Salvation, it also includes things common to man. This has become reinforced by entrenched vested interests. Like a stubborn child, consumed by vainglory. It insists on doing for itself even as it lacks the ability and is endangering its own life and the life of everyone else. After all this time, where are we? Much of what we call progress is really about propping up our ailing humanity. It does not address the fundamental issue of our fallen condition and state of being that gives rise to the many ills that plague us, including death. This “progress” amounts to nothing when compared to what God intends to do for the world, and in far less time. Consider,

{2:44} And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Dan. 2:44)

{2:2} And it shall come to pass in the last days, [that] the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. {2:3} And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. {2:4} And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:2-4)

{25:6} And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. {25:7} And he will destroy in this mountain the face of the covering cast over all

people, and the vail that is spread over all nations. {25:8} He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken [it.] (Isa. 25:6-8)

{11:9} They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. (Isa. 11:9)

{22:1} And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. {22:2} In the midst of the street of it, and on either side of the river, [was there] the tree of life, which bare twelve [manner] of fruits, [and] yielded her fruit every month: and the leaves of the tree [were] for the healing of the nations. {22:3} And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: {22:4} And they shall see his face; and his name [shall be] in their foreheads. (Rev. 22:1-4)

{35:10} And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. (Isa. 35:10)

{21:4} And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. {21:5} And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. {21:6} And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. {21:7} He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Rev. 21:4-7)

In this last text, note where it states, “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” Ransomed from the Edenic Fall, we are, like Christ, once again restored as Sons of God. Compared to being regarded as beasts, which would you choose? Surely not to be made in the image of that ugly confused creature shown in Rev. 13.

CHAPTER 5

Understanding Christ' New Name

In our fallen humanity we are beset by many failings, among them is a certain stubbornness referred to in scripture as "stiff-necked". This can subtly take control over us above faith and the knowledge of God endangering our souls. There is also that certain loveliness that can still be found in life despite the effects of sin. In a similar way, here too, we are to be careful not to allow this to cause us to lose sight of the Truth of God while on our journey restoring us to oneness with Him.

By now serious students of Christ and of the knowledge and faith of God He taught, will be aware of the many falsehoods and traditions that have arisen down through time. In His day 2,000 years ago, He scolded the Jews for making the Truths of God of none effect by their traditions. You will recall where he stated, "... [Ye] hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with [their] lips; but their heart is far from me. But in vain they do worship me, teaching [for] doctrines the commandments of men." (Mt. 15:7-9)

The Christian world have also fallen victim to this same tendency. The many traditions of Catholicism that sparked the Protestant Reformation are well known. But Protestantism too has not been immune from such corruptions. You need only look at the many religious organisations and corresponding ideas out there under the "Protestant umbrella" to see this. This is a reflection, not of the One Truth of Scripture, but of the varying opinions and interpretations of men. It is like the air we breathe, oxygen. In its naturally occurring form, O₂, it is life giving. But when it becomes corrupted, for example when combined with other elements such as carbon, creating CO₂, it becomes poisonous and can kill.

Among these many corruptions, one in particular has been taken for granted by believers and non-believers alike. This has to do with the very name of Christ. Astonishingly, people professing belief in Christ are not only ignorant to his real name, but greater yet, oblivious to the fact that he has a NEW one. The name of Christ and the name of God should be of deep significance to the true believer. It is like knowing the name of your brother or the name of your father. It is the means by which we identify as a family helping to shape our very identity. The same remains true where there is a change of name. In the scriptures, we learn that Christ now has a new name. Generally, people do not know much about this to even think to ask what it is, or even seek to know it. But the knowledge of it is a truth that was to be of deep significance at the end of the world in connection with the judgement of God. It helps seal us to go through the "Time of Trouble". It is among the determining factors indicating whether or not we are truly of Christ. The new name is in fact now in the earth, but it is not perceived. The fact of this will be an indictment against those claiming to follow Christ but never knew his new name. In what I write below some may come to

perceive it. While others will, like the Jews in Christ day 2,000 years ago or what was written of the Church of Laodicea (Rev. 3:14-22) continue in their dead religious formalities and traditions oblivious that Christ is not present with them.

The issue of Christ's new name was brought to our attention in His letter to the church of Philadelphia contained in the book of Revelation. Here, Christ sent His angel from heaven to John, who was imprisoned on the Isle of Patmos for his faith in Christ. The angel imparted to John important information and guidance for Christ's followers. Looking down to the end of the world, this included information about Christ new name where it stated,

{3:10} Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.
{3:11} Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
{3:12} Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name.

Note where Christ states, "...Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name." We see here three elements that those who are truly of Christ were to have written upon them: (1) The name of God (2) The name of the City of God (3) Pay close attention to this third element "... [I will write upon him] my new name." Here it states clearly, Christ has a NEW name. He does not go by the name JESUS, if indeed He ever did.

In short, the name Jesus is commonly used in the various versions of the Bible, particularly in what is referred to as the New Testament. Many in the churches have become religiously attached to this. It is also used culturally among non-churchgoers supposedly in relation to the Christ event 2,000 years ago. However, the name Jesus is not what they presume it to be. It is understood to have come from the Latin word 'Iesus', itself a transliteration from a Greek word 'Iesous'. The Greek form of the word is 'deemed' to be a rendition of the Hebrew 'Yeshua'. It is understood that 'Yeshua' was a commonly used name in the region at the time of Christ birth 2,000 years ago. This name is itself a shortened version of the Hebrew word 'Yehoshua' or in English 'Joshua'. You will recall following the death of Moses it was Joshua who led the children of Israel into the Promised Land. This would also indicate it would still be in use at the time of Christ. A deeper study of the origin of words and the way in which their meanings change through history is revealing of the linguistic issues influencing such changes. These maybe related to changes in pronunciations as well as difficulties where there are no equivalent letters allowing the ease of translation of words from one language to another.

What is clear here however, there is quite a difference between the name Joshua and Jesus, the latter being a later addition. It is also well known that Hebrew names had meaning. The name Joshua means, "God saves". As far as we know, the name Jesus is without any known meaning. Its present significance is only in relation to the fact it has become associated with the Galilean Teacher of 2,000 years ago, arising from the translation process and a tradition that has been built up over many centuries. The fact it is used in modern bibles does not mean it was actually Christ's name.

In a paper dealing with "Church and State", I showed how the church that was formed out of the Christ event 2,000 years ago became the focus of persecution by the Jews and the Roman State. The letters written by the apostles clearly show this. As they did in bringing about the crucifixion of Christ, the Jewish religious authorities lobbied the Roman state against the fledgling church with a view to stamping it out. One such example was noted in the book of Acts (chap. 24) involving the Apostle Paul. This persecution continued long after the death of the Apostles but it failed to stamp out the church. The Roman State was also experiencing internal challenges by reason of corruption, threatening its own existence. Given the strength of resistance it encountered from the church, it shifted its tactics from frontal persecution to infiltrate and subjugate the church from within. Ideologically it saw in the church a means to keeping the Roman State from falling. By the turn of the 4th Century, the church would become the official religion of the State. Under Constantine at the council of Nicaea in 325AD, this became formalised laying the basis for what would become Roman Catholicism. But was this of God, or of the Devil? The idea of a Church/State union was not what Christ taught. Consider the following,

{22:15} Then went the Pharisees, and took counsel how they might entangle him in [his] talk. {22:16} And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any [man:] for thou regardest not the person of men. {22:17} Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? {22:18} But Jesus perceived their wickedness, and said, Why tempt ye me, [ye] hypocrites? {22:19} Shew me the tribute money. And they brought unto him a penny. {22:20} And he saith unto them, Whose [is] this image and superscription? {22:21} They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard [these words,] they marvelled, and left him, and went their way." (Mt. 22:15-22)

Notice where Christ states, "..., Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Evidently, Christ taught the separation of Church and State. This would suggest that the union with the Roman State at the Council of Nicaea revealed a fundamental departure from Christ's teachings. When you read the letters to the seven churches (Rev. 2 and 3) along with the epistles of Paul, you see such departures were already setting-in long before Nicaea.

It should also be understood that the Christ event of 2,000 years ago was interpreted differently by those living at the time. The dominant Greco-Roman and the Hebrew cultural traditions would have looked at the event very differently. We are shown for example how it was the Grecians at Antioch who called those early believers "Christians". This was not what they called themselves. The Jews referred to them as the "sect of the Nazarenes". (Acts 11:25, 26; 24:5; 28:22) The same is true how the different cultural traditions understood who Christ really was. The Jewish authorities of course, rejected him as being the Son of God. The Greco- Roman Gentile world held a different view. They knew of the miracles He did and saw something significant about Him. Having the ability to raise the dead as was evidenced with the resurrection of Lazarus (John 11) would not have gone unnoticed. But lacking the understanding of truth that was in Christ (as indeed was also lacking with the Jews) they would see him according to their own notions about God. This would have included for instance believing Him to be the Greek god Zeus, come down to earth. We see some evidence of this in the response by the people of Lystra to Paul and Barnabas following the healing of a cripple. (Acts 15:1-15ff) Note where they stated, "...the gods are come down unto us in the likeness of men. And they called Barnabas Jupiter and Paul, Mercurius, because he was the chief speaker."

Returning to our discussion of the name of Christ, on the surface the apparent change in the name arising from the translation process may seem innocent. However, could there also have been a much more sinister power or force at work? The plot here would be to cause believers to revere a name other than the true name of Christ without them actually knowing. The result would be to render their worship of no effect. The effectual working of Salvation by faith is as we have a "real" and "living" connection with Heaven through Christ, evidenced through the Word and Spirit of Truth. You will recall Christ's discourse with the Woman of Samaria in John 4, particularly verses 21-24. This adds a new dimension to the unseen effort to subvert and control the body of believers that arose out of the Christ event 2,000 years ago. The effects of this would have continued down through time to today. You can imagine Satan doing something like this to demonstrate his power to deceive the world while at the same time pointing the finger at God. Unlike men who have a limited life span before they die, with Satan this is not so. You will also recall what was written in Revelation, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:9) Satan was cast out of Heaven sometime after Christ ascension following His resurrection. (Rev. 12; 2:12, 13; John 12:31) There were reasons why heaven saw it needful to give this Revelation to the world alerting us to what was going on behind the scenes. We shall discuss this further below.

In the course of time and translation, what appears as a wholesale attempt to usurp the original name of Christ throughout the Bible (chiefly the 'New Testament') replacing 'Yehoshua' or 'Yeshua' with Jesus was not entirely successful. You will recall the Martyrdom of Stephen. (Acts 6 & 7) Before he was stoned to death of the Jews for his wisdom and faith

in Christ, he was summoned before a Jewish council. There he gave an account of his faith in which he detailed the history of God's dealings with the children of Israel. Towards the end, he had this to say,

{7:44} Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. {7:45} Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

Note where it states, "...Which also our fathers that came after brought in with Jesus into the possession of the Gentiles..." This is quite a twist. As noted earlier, following the death of Moses it was Joshua who brought the children of Israel into Canaan. Here Stephen was talking about Joshua. But for some reason in the translation the name Jesus was inserted. It is as if all references to Christ's name for instance in the gospels were replaced with Jesus. The underlying assumption being there was some other name it replaced. In this case, it would have been the name Joshua or "Yeshua" in the Greek. The name Jesus would align more closely with the Greek god Zeus. Unsurprisingly this would not have been easily traceable in the literature. It would have been hidden, a sublime plot over many centuries to subvert unsuspecting believers away from truly connecting with God in heaven through His Christ. This is probably the reason the bible speaks of men blaspheming the name of God, placing their traditions and falsehoods where the knowledge and Truth of God should be. (Rev. 13:4-7; Ps. 74:10-18; Ezek. 20:39)

With all the available information now out there, it is hard for us as believers to excuse ourselves for not knowing these things. Back in the book of Daniel it stated how in the last day's knowledge would increase, as we now experience. It is during this time of increased knowledge that it also stated the book would be unsealed, "...But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4) That this information is available is not without reason from heaven's point of view. We are individually accountable for our faith and eternal salvation. This is not something we outsource to someone else. You will recall Christ warning in Mt. 15:14, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

I had referred above to Christ's letter to the church of Philadelphia regarding His new name. The fact that Christ gave this Revelation and in it made mention of his new name means this is something he wanted to be known, particularly among those professing Christ. This tells us who is truly following Christ and therefore of God, and who is not. You will recall Christ words in Mt. 7:22-23, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Compare Mt. 25:41-46). There are those who do religion for religion sake. But that is not what religion is truly about. Religion is a means to an end, not an end in itself. A

bodybuilder who goes to the gym regularly is doing religion, but for his body. The results are seen in what this does for his body. For us who seek eternal life, religion is supposed to bring us into the fullness of the Knowledge, Truth and Love of God who is eternal. It is a transformative process affecting our existing consciousness and state of being. Ultimately, it takes us from our now fallen humanity to the Divine reality. As with the body builder, the results are not something apart from or detached from us, rather something realised in us. It is transforming of us into what we are to become. This involves change in our existing condition. Clearly, the true follower of Christ would indeed know the truth of Christ new name. For those who say we will know when we get to heaven. No, that's not the way it works. You get to heaven, or rather the Kingdom, because you know. As the text makes clear, in order to receive these three elements, including Christ new name, it was stated these would be placed upon, "Him that overcometh..." This relates to that "transformative process" which would simply mean if you do not now know Christ new name, then something is wrong. For all your profession of religion you have NOT overcome. You have not reached that place of faith and knowledge of Truth Christ desires you to get to in order to receive His new name.

But what does it mean to overcome? The word comes from the Greek 'nikao' which means "to overpower," "to overcome," or "to be victorious." You can see here it involves a process, a struggle. An example of this takes us back to Jacob, who in his struggle with the angel overcame. His name was subsequently changed to Israel. Christ's own victory, in terms of his trial, crucifixion and subsequent resurrection was also a precursor to His own new name. He sets the example. We are further shown what Christ actually meant here in the Revelation by additional statements he makes. Notice what he said on the subject to the church of Sardis,

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:5)

Consider where it states, "He that overcometh, the same shall be clothed in white raiment..." Developing this further, we are shown a group of people under the Fifth Seal deemed to have overcome,

{6:9} And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: {6:10} And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? {6:11} And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they [were,] should be fulfilled. (Rev. 6:9-11)

You will notice these people were killed, but their souls survived the death of their bodies. They were yet still alive. Notice also that, "...white robes were given to every one of them..." exactly as Christ's previously stated to the church of Sardis, "He that overcometh, the same shall be clothed in white raiment..." They, like Christ 2,000 years ago, held their faith even in the face of death. As for the survival of their souls beyond the death of their bodies, this is remarkable in itself. But greater yet, what was it about them that enabled their souls to survive the death of their bodies? This clearly shows they had overcome and were possessed of eternal life even while they lived in the flesh. They had gotten beyond the death bequeathed to mankind by the fall of Adam and Eve in the Garden of Eden. Here you will recall Christ statement, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24) What is shown above under the Fifth Seal is a testament to this. But this was more than merely believing this statement Christ made here concerning everlasting life. There was "substance" to it. This involves understanding the Truth He came to impart to mankind. Understanding this Truth is part of what it means to overcome. You've heard the refrain, "...free your mind and the rest will follow". Falsehoods and man-made traditions seek to derail the attainment of this. The Truths Christ taught embodied the "Spirit of Life" that was in Him, imparting life to the soul of His hearers. As already noted, this is also why it was stated, "Then said Jesus to those Jews which believed on him, If ye continue in my word, [then] are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31, 32) Sadly, this was rejected 2,000 years ago and it went back to heaven. You will recall the words he uttered while on the cross, "...Father, into thy hands I commend my Spirit..." Beyond the Pentecost experience noted in Acts 2, it would return to earth again at the end of the world. It takes the form of the book sealed with Seven Seals as shown with the angel in Rev. 10 & 11. It was noted where the prophet Isaiah spoke of this stating,

{55:1} Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. {55:2} Wherefore do ye spend money for [that which is] not bread? and your labour for [that which] satisfieth not? hearken diligently unto me, and eat ye [that which is] good, and let your soul delight itself in fatness. {55:3} Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, [even] the sure mercies of David. {55:4} Behold, I have given him [for] a witness to the people, a leader and commander to the people.

Consider where it states, "...Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, [even] the sure mercies of David." Further, "...Behold, I have given him [for] a witness to the people, a leader and commander to the people." We discussed who the David, this leader and commander, Isaiah wrote of here. (Note also Hosea 3:4, 5; Ezek. 34:23, 27; 37:21-28) We also discussed the people killed under the Fifth Seal, whose souls remained alive after the death of their bodies. Earlier I

noted where "...the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:9) The text continued further stating,

{12:10} And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. {12:11} And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Notice where it states, "...And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Who were these people that overcome the Devil? What is the, "...word of their testimony"? The text goes on further to say, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:9-11) Note the reference to the "...remnant of her seed..." In addition to the man child she brought forth earlier in the chapter, she had other children too. Who are these? They, like the man child, would also overcome the Devil. This would lead to the Devil being cast from the earth as he was from heaven.

Since the Waco event of 1993 there have been many who judged us as being 'brainwashed' and 'deceived'. They vehemently accuse David Koresh of many things even as they denounce him as being evil and of the Devil. This is what they consider as 'intelligent' reasoned arguments. It may play well to the masses, but it is really juvenile, the frightened hysteria of ignorance and superstition. Finding no credible justification for their failed attack, they enlisted the media to whip up mass hysteria in a psychological operation to deflect blame from themselves. The people would judge us not according to the Word but by their fears, not realising they are the ones being deceived by the State and apostate religion. They did not really know us. They do not know the Truths we represent or the purposes for which God called us. In making David into some kind of demon, they create an imaginary fear where no fear really is. This is pathological. What will they then do when David returns (as indeed he does) and with power enough to destroy all the armies of the nations (Rev. 19:11-21; Isa. 34:1-5ff; Ps. 2; 18; Zech. 14:1-3, 12; Joel 2:1-11, Mt. 24:29-31; etc.) Unless their minds change they invariably see him as the Devil they imagined him to be. Their fleshy minds and feelings (born of our fallen humanity) form a veil preventing them from knowing the Truth. Penetrating this would have required them to exercise faith in the Word of God (which is Truth) as the measure by which to judge us. This takes them beyond themselves allowing them to see something entirely different. If indeed we were in error, their 'superior understanding' would show this. However, given their veiled minds you see why it was stated of God in Isaiah at the coming of the Kingdom on the Mount of Olives, "...And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." (Isa. 25:6-9) Until then they are as those back in the days

of Christ 2,000 years ago where, even as they crucified Him, He prayed, "Father, forgive them; for they know not what they do." Getting beyond this veil and in order to perform God's purposes was what our Mount Carmel experience was designed of God to accomplish. This experience invoked varying responses among the people who were there. Not everyone handled it well. As we have been discussing in the above, people really do not know the Truth of Christ. It has been our privilege to look into this Truth, contained as the book Sealed with Seven Seals shown in the right hand of God. It is also known as the Testimony, given of God to His Christ and which reveals Him. (Rev. 1:1-3; 5:1-7ff; 6:9-11; 12:10, 11, 17.) Among other things, we now know what this teaches about the real and the NEW name of Christ. Christ is the Word of God and the Word of God *is* Christ. To know Christ is to know the Word of God. It is not by outward appearance as per the flesh and neither can you trust to what you might feel. This is important also in regard to knowing His name. It is more than just a name. There is a reason it is, "...called the Word of God". (Rev. 19:12, 13) It is by knowing the Word of God we perceive the New name and thus it is written upon us. This is one of the signs we are His, the "...remnant of her seed..." together sons and daughters of God.

David Koresh is not and was not the enemy. He was not about harming anyone, rather fulfilling a necessary burden placed upon him of God. It could have been given to me, or to anyone of us. Would we have taken it on? Or in seeing what this would involve decide rather to give it a pass. I am full of admiration that David took on this burden despite the immense challenges and opposition he would face. I remember our first meeting. It was in the late 1980's at a college west of London where I was completing postgraduate studies. A long with some other students, I listened as he shared what had been placed upon him. Perceiving the meaning of what he was saying, I recall uttering words to the effect, "...if this is true, you know what this means!" What transpired at Waco in 1993 would be the form of what I perceived back then. I hope the following texts of scripture that were written about him helps give some insights into the person he truly is,

"LORD, how are they increased that trouble me! many [are] they that rise up against me. Many [there be] which say of my soul, [There is] no help for him in God. Selah. But thou, O LORD, [art] a shield for me; my glory, and the lifter up of mine head." (Ps. 3:1-3)

"I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear [was] on every side: while they took counsel together against me, they devised to take away my life. But I trusted in thee, O LORD: I said, Thou [art] my God. My times [are] in thy hand: deliver me from the hand of mine enemies, and from them that persecute me." (Ps. 31:11-15)

"Hold not thy peace, O God of my praise; For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They

compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries: but I [give myself unto] prayer. And they have rewarded me evil for good, and hatred for my love.” (Ps. 109:1-5)

“O daughter of Babylon, who art to be destroyed; happy [shall he be,] that rewardeth thee as thou hast served us. Happy [shall he be,] that taketh and dasheth thy little ones against the stones. (Ps. 137:8, 9)

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