

## THE WORD OF YHWH



© 2012

**The book may be reproduced without permission in its original form.  
It cannot be reused commercially and cannot be altered, transformed or built upon.**

## THE WORD OF YHWH

As the wind blows and the leaves fall, the signs of the times are here signaling the terrible times to come. During these days, knowledge will not be found and wisdom will be like a never-ending drought. [Amos 8:11-12](#) This will only be the beginning of pains.

To this day, the whole world is completely unprepared; not only because of their doing but also, because of the doing of those who never sought to prepare them for the inevitable event. Instead, these overseers have gone out of their way to make sure their faithful would not even think to get started. Some have gone to the point of exchanging words for swords causing the greater part of the world to be the audience reluctant to join the spectacle of this entanglement.

On the sidelines, men from the Academia cannot help to point at the circus Religion has built and the show being made. Several have claimed that even the God of the Hebrews is nothing but a chasing after the wind. Although their doctrine is based on an empty premise, a convincing statement from them remains—one ironically adopted from a Hebrew that resonates to this very day, “Religion is the opium of the masses.” This truth has become so befitting that even religions preach that Religion is the harvest of what man has sown.

In spite of this, Religion remains the accepted source of our confusion while, at the same time, the accepted source of Truth. All too often we forget how this has been the plan of the enemy who divided us with the circus before conquering us with the show.

### The Puppet Show

To get a glimpse of our predicament, let us picture this circus from heaven’s point of view. Below we see a series of puppet shows in the control of the master puppeteer. Within each puppet show, we see the puppet master hiding behind the curtains running the show. Then, when the music starts, we see the puppets helplessly dancing to the tune of the show. These puppets are the individuals who, due to their unhealthy interest, chose to tether themselves to the one who runs the show and, as a result, are no longer able to control what they say or what they do.

Once we determine the meaning of these strings, we can easily conclude who is working for the puppeteer **and** for the show. While we do this, let us move in a little closer to see that as the puppets dance to the tune, we also notice who is paying for the show!

Truly, the show they have been selling is the opium we have been buying. Unless we see how we are part of this problem, we cannot be part of the solution. For as long as we are partakers of this reciprocal system, the opium will not subside and our illusion will not end.

Consider this opium similar to rat poison, where the food component is to a truth and the poison component is to a lie, and where every different rat poison contains a different

type of truth alongside a different type of lie. The irony is that, even though each rat poison is mostly comprised of food, its objective was never intended to feed its victim.

The enemy has manufactured a full-blown menu of opiums to make sure that no one escapes his trap. Of these choices, an individual may be attracted to a particular opium while another, to a different opium. In effect, what is an illusion to one may not be an illusion to another; nevertheless, both are victims of the same system. But why are these opiums so appealing?

How else is the half-hearted man to share the blame if he were to receive a blatant lie? This way, he can always blame it on the hired hand if what he purchased does not turn out to be true. Inevitably, the time will come when each man will be made aware of the deadly consequences but, similar to rats, it is usually when it is too late.

This is precisely what happened to Adam and Eve despite the blame they sought to share. For this reason, we ought to know that what did not work for our parents will certainly not work for us. [Genesis 3:12-24](#) Instead, by learning from their mistake, we are to remember that, unlike rats, we have the capacity to vomit what we eat and able to distinguish what is fatal from what is good.

So let us be careful of the apparent truths offered by Religion, the place where the deceiver comfortably resides. For we know that if the serpent was allowed to dwell in the Garden of Eden, he is most certainly allowed to dwell in the place where we have enabled the show.

### Buy The Truth and Sell it Not

Once the reciprocal system emerged, man sought to buy what the puppets knew they could sell. To date, this vicious system has grown to a countless amount of illusions that carry their respective veils. Where there is more money there are more illusions and consequently, more veils that darken our understanding.

The presence of money is therefore the sign that determines the identity of the puppets and the shows. This is because no one can buy what the children of God will never sell. [Proverbs 23:23](#) Notwithstanding, it behooves us to question everyone who claims to speak The Truth even if they claim to do it free of charge. [Job 12:11](#)

Unfortunately, there will always be someone who claims his overseer is the representative of God and Truth. Yet, one thing is certain, if every overseer claims to be different, each cannot speak The Truth. This brings us to deduce one simple conclusion out of all possible claims:

- They are all right since all roads lead to God.
- They are all wrong and will be judged accordingly.
- One is right and the rest are wrong.

While we consider the right answer, it is important to make clear that I am not an overseer of any kind and consequently, not tethered behind. I stand-alone — I do not answer-to or consult any man. What I am is an individual just like you. This affords me no title while it does reveal a relationship. As your brother, I am called to warn you of the weekly dose and its deadly consequences. [Ezekiel 3:11](#)

Although my objective is not to offend you, the warning must be loud enough to shake you back to your senses. Then it will be up to you to get ready or suffer the consequences. [Ezekiel 3:16-19](#) Given the premises aforementioned, is it possible to find out which religion is right?

### Consider the Jews

The Jews claim the Nazarene is not The Messiah to come—even less, The Son of God. They simply see the Gentiles choosing a new god with a Hebrew name. Thus, by rejecting what seems obvious to them, the Jews claim a covenant unchanged. As their hope continues, they wait for The Messiah to be the vanguard of the promise given to them by God. In all, they seek The Messiah to be the ruler for the people of Israel and to rule the nations around them with an iron scepter. [Psalms 2:6-12](#)

If the Jews are right, how do we harmonize the passages that allude to The Messiah as arriving with an awe-inspiring power? [Hosea 1:7, Isaiah 53:2-12, Zechariah 9:9, Psalms 16:10, 22:16-18, Micah 5:2](#) Does The Messiah's return have anything to do with the striking of the rock at Horeb twice? [Exodus 17:6, Numbers 20:10-12](#) Reason the severity of this action: Why was Moses, the most important figure of the Torah, not permitted to enter the Promised Land for a seemingly insignificant disobedience? [1Corinthians 10:3-4](#)

But if we insist the Covenant has not changed, then we must be true to ourselves by accepting that nothing else has also changed. So if nothing else has changed, why is the absence of the temple surprisingly past two thousand years? A good Jew knows that, without the temple, nothing can be cleansed and consequently, **nothing** can be forgiven. [Hebrews 9:18-22](#)

So then, if the Covenant remains unchanged or unfulfilled and the temple is amiss, all sins remain even as they accumulate. Now, if for some reason we claim the temple is no longer required then we agree that something has changed; and if we agree that something has changed, why are we trying to rebuild the temple all over again?

Perhaps the absence of the temple is a sign that something is terribly wrong or that something has changed. Either God is more than disillusioned with the House of Judah or the inefficiencies of the First Covenant have been superseded by the efficiencies of the New.

Notwithstanding, if the First Covenant remains unchanged or unfulfilled, why should we care? After all, is it not true that under this premise, the God of the Hebrews remains exclusively for the Hebrews?

Well, not necessarily so. You see, Scripture records a promise given to the Hebrews for the benefit of many outside Israel, a promise that comes alive for those who believe in the Promise that has arrived. [Psalms 117:1-2](#), [Isaiah 42:6-9](#), [49:6](#), [Galatians 3:28-29](#), [Ephesians 2:12-14](#) So then, we too have the right to cry for such hope and the right to claim such promise.

In fact, because the promise has been fulfilled, with foreign lips and a strange tongue, God has chosen to speak to His people. [Isaiah 28:11-12](#), [Romans 11:11-12](#) Thankfully, not in a manner that is too strange and too foreign so that you may be grafted back to The Tree that you belong to. [Romans 11:23-24](#)

For now, let us agree that you are correct in your assessment to build the temple of God due to its dilapidated condition; but not the temple that you have in mind, rather the temple that God has in mind. This is very important for you and for us given that Salvation is of the Jews; but not the Jews that you had in mind, rather the Jews that God has in mind. [John 4:22](#), [Ephesians 4:17-18](#), [Romans 15:8-10](#)

### Consider the Muslims

Similar to the Jews, the Muslims claim Jesus of Nazareth is not the begotten Son of God. However, they do claim The Nazarene was a prophet but that Muhammad was God's last prophet.

But what exactly does this mean? If Muhammad was the last prophet, then it implies that he is the continuity of the prophets. How is this possible without any continuity, of the prophets, from Abraham to Muhammad? [Genesis 21:12](#) Even if God had chosen someone from an Ishmaelite tribe, that prophet would point to the prophets of God who point to The Promise of God. [Isaiah 11:1-3](#), [Matthew 5:17](#) The dilemma gets more complicated once we recall that Muhammad claimed The Nazarene was, at least, a prophet.

If we know that a prophet is one who speaks The Truth, then one thing is certain: the prophet that Muhammad credited also discredits Muhammad. [John 14:6](#) By Muhammad's own admission, this religion stands without a foundation. Sure, it begins with our father Abraham but, then again, Abraham is the father of many nations. [Matthew 3:9](#) Therefore, absent of Scripture, this religion has nothing to do with any promise.

Aside from this, Christians and Jews do not recognize Muhammad as one who has gone to Heaven. In fact, the fairytale about people dying and immediately going to heaven is just another veil that we need to remove to keep moving forward. [Jeremiah 30:9](#), [Acts 2:29-30](#), [John 3:13](#), [5:28-29](#)

As children of Abraham, we nonetheless retain some benefits. Although our selection does not come by blood, our calling may come by blood; first for the Jew, then to the lost tribes, then to us before the rest of the world. [Matthew 10:5-6](#), [Romans 1:16](#) In much the same way, we will be judged if we choose not to return to God. [Romans 2:9](#), [Matthew 3:8-9](#) In Truth, there remains a calling for a people of Ishmael, primarily to those that are here for a reason, to reason.



## Consider the Christians

The Christians claim Jesus of Nazareth is The Son of God, The Messiah promised to come for the children of Israel and then for the rest of the world. They claim The Messiah is the fulfillment of the First Covenant and the perfect continuity to the New. They further claim The Messiah did not come to free the tribes of Israel from oppression but to save many from Sin. [Hebrews 9:28](#)

Unfortunately, there is something terribly wrong; either these statements are not true or none of these Christians are true. There are two reasons for this incongruity. The first is obvious to the Arab and Jew and is as follows:

Imagine if the peoples of the Far East were to declare themselves Christian. What if they clamored The Messiah's name but went on to honor Him with their pagan rituals? How would you place them within this professed Christianity? Well, this is precisely how the physical children of Abraham see their supposed counterparts.

As Gentiles, we should know, before we claim adoption, we need to go through the process of that adoption. [Acts 2:38](#) This process, although simplified under the New Covenant, remains to ensure a binding adoption. After all, to claim that a child of Abraham cannot be a child of God due to his willful disobedience is to admit that our adoption cannot take place based on ours. [Galatians 6:7-8](#)

The second reason is **not obvious to anyone**, more so to those that have been divided by the circus of confusion to be conquered by the puppet show. [Revelation 6:2](#)

### The Illusion of Righteousness

This is the verdict: The Light has come to lead the way out, but many like living in Darkness and many more like living under the illusion of Righteousness. [Isaiah 66:4, John 3:19, 2Timothy 4:3-4](#) This brings The Father to search the hearts of those who seek the way out. [Psalms 14:2-3](#) Regrettably, soon after they are shown the way out, they encounter the men that prevent them from finishing what they started. [Psalms 14:4, Jeremiah 29:13](#)

The Messiah expresses this predicament through the following parable: [Matthew 23:13](#) “But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. <sup>14</sup> Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. <sup>15</sup> 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.**” Due to the many veils, we need to know how these men shut The Kingdom of Heaven.

Before The Kingdom of Heaven (The Promised Land), there is a journey unto holiness, and before this journey, there is a road unto Righteousness. [Romans 6:19, 1Corinthians 1:30](#) In

effect, these men shut The Promised Land by blocking the road unto Righteousness. There is a reason the puppets are paid by the adversary to block the road unto Righteousness.

You see, where the road unto Righteousness meets the journey unto holiness, there is a gate. This gate cannot be seen unless we enter the road unto Righteousness and subsequently, cannot be opened without our Faith. [2Corinthians 3:16](#), [Job 38:36](#) For this reason, we need to overcome the men that block the road unto Righteousness to face the Gate. [Micah 2:12-13](#), [John 10:7-10](#)

The Messiah expresses the same predicament through a different parable: [Luke 14:27](#) “And whosoever doth not bear his cross, and come after me, cannot be my disciple. <sup>28</sup>For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it? <sup>29</sup> Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, <sup>30</sup> Saying, This man began to build, and was not able to finish.”

Here we see once again how Righteousness precedes holiness. In this case, how the foundation of Righteousness comes before the structure of holiness. [Psalms 89:14](#), [Hebrews 12:14](#) Otherwise, if we build the structure of holiness before the foundation of Righteousness, the temple we are called to build will inevitably crumble the moment we fall. [Matthew 7:26-27](#) Therefore, our objective is to focus on the phase of Righteousness before the phase of holiness. So where do we stand?

Let us use a menacing illustration to see the likely whereabouts:

In this scenario, we see how the adversary manipulates the puppets that block the way while, on the other hand, manipulates the puppets that lead the masses away; so far away that even the term of Righteousness is ever hearing but never understanding. [Matthew 13:14](#) Sure, we hear that Faith is the wherewithal to Righteousness, but how are we to understand Faith if we do not even know the meaning of Righteousness? [Job 34:33](#), [Hebrews 5:13](#)

Now it may appear to some, the individuals being detained seem to be in better shape than the masses wandering away but let us remember, this is only part of the illusion. [Matthew 23:15](#)

This is the consequence of the verdict:

As long as you are living in Darkness, you are dying in Sin—dying every day towards your first and second Death. To put it bluntly, if you think you can Sin **after** God saves you from Sin then, you should know that, when you do this, you will be returning to eat your own vomit. [Proverbs 26:11](#), [2Peter 2:21-22](#) “For as long as you live according to the Sinful nature, you will die, but if by **The Spirit**, you put to death the misdeeds of the body, then you will live.” [Romans 8:13](#) Perhaps your preacher never told you that unless you put to **death** the misdeeds of the body, **you owe a second Death.** [Ezekiel 18:24](#), [Romans 6:20-23](#)

Evidently, what he was told to say, by his puppeteer, in various twisted words, is that you can Sin over and over again and you will not surely Die. [Genesis 3:4](#)

The illusion of Righteousness is by far the most successful opium the enemy has devised. It is so successful that even logic no longer makes sense. [1Timothy 4:1](#), [1John 5:19](#) Reason this, how can man be free from Sin while being a slave to Sin? [John 8:34](#), [Romans 6:18](#) Can a man be dead to Sin and be alive in Sin? [Romans 6:2](#) Can this be any more clear?

[1John 3:7](#) “Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. <sup>8</sup> He that committeth Sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. <sup>9</sup> **Whosoever is born of God doth not commit Sin**; for His Seed remaineth in him: and he cannot Sin, **because he is born of God.**” “So let God be true and every man a liar,” for “If the Son therefore shall make you free, **ye shall be free indeed.**” [John 8:34-36](#) Do you believe this? [John 11:25-26](#), [Luke 1:37](#)

How can we, unless we hear the Gospel that saves? [Romans 10:14](#) But is it not true that we have already heard this? [Romans 10:18](#) “Yes verily, their sound went into all the earth, and their words unto the ends of the world.” So then, what happened? [2Peter 2:19](#), [2Corinthians 11:3](#) Can God find my innocence within my guilt? [John 8:24](#)

The time has come for a **longstanding wish** to come true. [Luke 12:49](#), [2Peter 3:10-11](#) Thankfully, not before we get ready to leave this world and prepare others to endure the terrible times ahead. [Romans 13:11](#), [1Peter 4:17](#), [Revelation 18:4](#), [Matthew 9:37-38](#), [Isaiah 42:16](#) And not before we undergo a similar Baptism with the same eagerness to complete it. [Luke 12:50](#)

### The Ladder and The Tree

In order to overcome the puppets that led us astray and the puppets that blocked the way, The Word of YHWH is coming to us in the form of two analogies that, when fused together, describe the perfect process of our refinement. [Luke 8:10](#) The first analogy is similar to the Hebrew transitory day, which begins in darkness and ends with the light. In much the same way, man begins his life in Darkness until God calls him to the protection of The Light. [Genesis 1:5](#), [Ephesians 5:8](#)

This process begins when The Word of God bestows a man the Lamp of Truth to guide him to the protection of The Light where, upon exiting Darkness, he will never see another night. [Psalms 119:105](#), [1Peter 2:9](#), [1Thessalonians 5:5-11](#) While the journey continues, the night never comes because the day never ends. [John 8:12](#) What does end is the journey that prepared him to leave this world. Because this destination is out of this world, a spiritual road must come from above to guide us where no man has ever been before. [John 3:13](#)



## Analogy of The Ladder The Road

The Road that leads to Heaven is The Ladder that came from Heaven and revealed to the patriarch Jacob in a dream. [Genesis 28:12](#) “And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. <sup>13</sup> And, behold, **the LORD stood above it**, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.” Today, we know the meaning of The Ladder: [John 14:6](#) “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” [John 1:51](#) “And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”

The analogy of the Ladder is a process that is similar to a ladder. The similarities are as follows: as a ladder has a series of steps, the Ladder has a series of steps; as an effort is required to move up a ladder, an effort is required to move up the Ladder; as a ladder is inherently one, the Ladder is inherently one; as a ladder is personal, the Ladder is personal; and as a ladder is narrow, the Ladder unto Salvation is so narrow that only a few find it. [Matthew 7:13-14](#)

Because of this, we cannot carry any baggage as none is required or even allowed. Instead, we are to move spiritually naked with only a humble and Repentant heart. The time will come when The Father will suit us with the ensemble that is befitting to the journey at hand. [Galatians 3:27](#), [Ephesians 6:13-17](#), [2Corinthians 5:3](#) Then, at the appointed time, our Father, who stood above the Ladder, will accomplish the last step for us. [Psalms 68:20](#)

These are the steps of the Ladder:

- Step 1 **Truth:** The calling by The Truthgiver through the Lamp of Truth
- Step 2 **Faith:** The outcome of accepting step 1 as **one**
- Step 3 **Repentance:** The Road to Righteousness
- Step 4 **Baptism of Water:** The point where the Gate separates us from Darkness (Death to Sin)
- Step 5 **Baptism of The Spirit:** The point where man enters the protection of The Light (birth to Righteousness)
- Step 6 **Work of The Spirit:** The journey with The Light (Righteousness leading to holiness)
- Step 7 **Salvation:** The moment where The Father reaches for us (Death to all sin/birth to holiness)

The Ladder is **YHWH is Salvation:** first when The Savior (The Son) saves us from Sin, and then when The Savior (The Father) saves us from all sin. [Mark 12:32](#)

To understand the premise of the Ladder, we need to recall the premise of a ladder. That is, if a sensible person knows that once he moves up a ladder he ought not to look back, why would he even think to take a step back? [Luke 9:62](#), [17:32](#)

## Analogy of the Tree

The analogy of the Tree complements the analogy of the Ladder in a very special way. This analogy comes from the parable of The Sower. This parable regards the Seed to be like the word of God, and The Sower to be like **The Word of God**. The parable goes on to show that only the good soil that corresponds to the good heart, accepts the good Seed. [Matthew 13:3-23, 13:37](#)

Brothers, the only reason a soil is considered to be, “good” is because it chose to accept the good Seed. [Luke 8:15](#) Otherwise, the same analogy reminds us that as long as the soil does not accept the good Seed, it remains only as good as dead.

The process of the soil accepting the good Seed **from** The Sower brings the Seed to life. In essence, the presence of the Seed is the evidence of our calling, where the soil coming to life, the evidence of our acceptance. [Mark 4:20](#) Consider the following narrative that explains the full process of our refinement, from the moment The Sower plants the good Seed to the point when the Harvest takes place. Notice the correlation to the seven steps of the Ladder:

The process begins when <sup>1</sup>**The Sower** of the field plants the good <sup>1</sup>**Seed** on various patches of soil. After some time, He returns to find that certain patches of <sup>2</sup>**Soil** have come to life as evidenced by the <sup>3</sup>**Shoot**. With great joy, He tends the Soil for the proper growth and before leaving, He provides the Tree with His own <sup>4</sup>**Water**. In due time, the good <sup>5</sup>**Light** fortifies this growth to yield the eagerly awaited good <sup>6</sup>**Fruit**. At the appointed time, The Sower returns to collect the Fruits that have ripened early and sets them apart as His **first** <sup>7</sup>**Harvest**.

Let us take a closer look at the two analogies side by side:

<b>The Fruit Tree</b>	<b>The Ladder</b>
1. <b>Sower and the Seed</b>	1. <b>Truthgiver and the Truth</b>
2. <b>Soil come to life</b>	2. <b>Faith</b>
3. <b>Shoot</b>	3. <b>Repentance</b>
4. <b>Water</b>	4. <b>Baptism of Water</b> (death to Sin)
5. <b>Light</b>	5. <b>Baptism of The Spirit</b> (birth to Righteousness)
6. <b>Fruit</b>	6. <b>Work of The Spirit</b>
7. <b>Harvest</b>	7. <b>Salvation from all sin</b> (birth to holiness)

This is how **The Ladder** leads us to God and how the Tree bears Fruit to remain a branch of **The Tree of Life**. When these analogies are integrated, we find how they complement each other:

## The Fruit Tree

## The Ladder

1. The **Sower** plants the Seed, which is the message of..... **Truth**
2. The **Soil** is the heart that accepts The Sower and the Seed to sprout..... **Faith**
3. The **Shoot** is the evidence of.....**Repentance**
4. The **Water** is the cleansing of Sin through.....the **Baptism of Repentance**
5. The **Light** is birth to Righteousness through.....the seal of **The Holy Spirit**
6. The **Fruit** is the phase of holiness through.....the **Work of The Spirit**
7. The **Harvest** of the Firstfruits is.....**Salvation** from all sin

By design, the blending of The Tree and The Ladder point to **The Lampstand of God**, the precursor **and** continuity of the golden model that shed light to the temple of God. **Numbers 8:4** Just as the temple of God was a copy of the Kingdom of God above, the golden model was a copy of **The Lampstand** that sheds light to the Kingdom above. **Hebrews 8:5, Revelation 2:1** The golden model, by design, is therefore the blueprint to the foundation of Righteousness as well as the blueprint to the structure of holiness. How so?

The golden model is a tree that has exclusively seven branches. **Exodus 25:31-40** These branches are designed in pairs to emphasize that everything of importance comes in a duality. Yes, everything comes in pairs **and** is to be accepted as one. **John 10:30, 1John 2:23** This principle was applied to the design of the golden model to show us how to move forward with The Ladder. In other words, inasmuch as The Ladder describes the process, The Lampstand describes how we are to move forward through the process.

For instance, those that are called understand the difference between The Truthgiver and the Truth. However, when they are to move forward, **to end what they started**, they are to accept The Truth as **one**. **John 8:32-36, Galatians 5:7, 1Peter 1:22**

This is the reason **Faith** comes when we hear the word of God **from The Word of God**. **Step 1 and 2** This is also why we enter unto Repentance as we enter the Baptism of Repentance. **Step 3 and 4** As a result, we are given the calling to the Work of The Spirit when we are given the gift of The Spirit. **Step 5 and 6** Even the seventh step comes in a duality once we understand that, although it is a branch, it is also the main body **and** symbolic of The Son representing The Father. **Galatians 3:20**

Notwithstanding, the whole process is inherently one. For this reason, the unit was fashioned out of **one solid** piece of **pure gold** to emphasize that, while the Ladder is **one**, the **golden** Tree is incorruptible. **Exodus 25:36, 40, Matthew 7:18, 2Corinthians 6:14**

By having to express a singularity as a seven-step process, we will invariably need the help of at least one-step to explain another throughout. The degree of difficulty applies more so to the first step than the others, as we are reminded that a straight path heavily relies on its point of origin. The good news is that once we get a good hold on the first step, The Ladder will have a stronghold on us. **Proverbs 4:10-13, 1Peter 1:3-5** **Truly brothers**, once we get a hold of the **first step**, the rest is a formality that nonetheless the heart, now willing, wishes to fulfill. With this **careful assessment**, let us begin with The Truth.

**Step 1 The Truth**  
(The Truthgiver and the Truth)  
(The Sower and the Seed)

The Truth is what we have to understand in our minds to conceive in our hearts. <sup>John 18:38</sup>  
Those who accept The Truth have Faith, and those who have Faith believe in the Gospel  
that saves. <sup>Colossians 1:5-6, Ephesians 1:13</sup>

**The Truth** is what has long been distorted, suppressed, and exchanged at the request of  
the masses. <sup>Acts 20:30, Romans 1:18, 1:25</sup> Because of this, we have been ever learning without  
coming to the knowledge of The Truth. <sup>2Timothy 3:7</sup> For this explicit reason, we need to rely  
on the basic meaning of Faith to arrive to the meaning of The Truth. Let us recall the  
**basic** meaning of Faith: <sup>Romans 10:17</sup> “So faith **cometh by hearing**, and hearing by the  
word of God.”

This passage reminds us of the parable of The Sower, which describes the word of God to  
be the Seed and The Word of God to be The Sower. This also remind us of **The Truth**  
that, when it **comes by hearing**, brings forth **the Faith**. That is, when **Faith** arrives, the  
promised **Seed** (The Sower and the Seed) arrives. <sup>Galatians 3:19</sup> Certainly, although the Seed  
may perish when accepted, **The Seed** will **never** perish once accepted. <sup>1Peter 1:23, 1John 3:9</sup>

**The Seed** is therefore The Truth that comes to life when it is accepted as **one**, inasmuch  
as **Faith** is The Truth that comes to life when The Truthgiver and the Truth are accepted  
as one. As simple as this was meant to be, **The Truth** began to be distorted once the  
enemy planted another seed. This is precisely what The Messiah foretold: <sup>Matthew 13:24</sup>  
“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto  
a man which sowed good seed in his field: <sup>25</sup> But while men slept, his enemy came and  
sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up,  
and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder  
came and said unto him, Sir, didst not thou sow good seed in thy field? From whence  
then hath it tares? <sup>28</sup> He said unto them, An enemy hath done this. The servants said unto  
him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay; lest while ye  
gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together until  
the harvest: and in the time of harvest I will say to the reapers, Gather ye together first  
**the tares, and bind them in bundles to burn them:** but gather the wheat into my barn.”

Brothers, it is impossible to understand this passage from the Weeds that stand between  
the soil and **The Seed**. You see, this passage actually speaks about the vast difference  
between those who accepted **The Seed of Truth** (the Wheats) and those who, thereafter,  
accepted the seed of the enemy (the Weeds). <sup>Matthew 13:38</sup> The Messiah goes on to reveal  
the meaning of the Weeds as follows: <sup>Matthew 15:12</sup> “Then came his disciples, and said unto  
him, Knowest thou that the Pharisees were offended, after they heard this saying? <sup>13</sup> But  
he answered and said, **Every plant, which my heavenly Father hath not planted, shall  
be rooted up.** <sup>14</sup> **Let them alone:** they be blind leaders of the blind. And if the blind lead  
the blind, both shall fall into the ditch.”

The Weeds are therefore those who through some form of distortion, suppression or exchange, have been preaching anything at the request of the masses. To the untrained eye, some Weeds look similar to the Wheats even as some of the soothsayers, to the untrained ear, sound similar to the Truthsayers. But now the time has come to separate the Weeds from the Wheats for the upcoming Harvest. [Matthew 13:49-50](#), [2Corinthians 11:12-15](#), [Ephesians 5:13-17](#)

To make sure none of the children of God are missing, [the Gospel that saves](#) is coming to us with a very loud trumpet. [John 10:27-29](#), [Revelation 4:1](#) Thankfully, it is also coming with more than enough understanding to help us be ready for the upcoming Harvest. [John 15:16](#), [James 1:18](#) This greater understanding requires that we **enhance** the meaning of [Faith](#) in a manner long recorded but never revealed before, until now. [Matthew 24:14](#)

When we do this, we notice that within the identity of the Truth, there is an inherent purpose. We also see that within the identity of The Truthgiver, there must be His inherent purpose. [Romans 8:3-4](#), [1John 3:8](#) Let us see the identities with their respective purposes in the order Faith is acquired:

- [level 1](#). The faith in the identity of The Truthgiver
- [level 2](#). The faith in the identity of the Truth
- [level 3](#). The faith in the purpose of the Truth
- [level 4](#). The faith in the purpose of The Truthgiver

These levels are the enhancement of [The Truth](#) found in **step one** and, for this reason, similar to the golden model, they also come in **pairs**. How so?

Those who accept the identity of The Truthgiver and the identity of the Truth receive enough understanding to get started; **this is how man is called.** [level 1 and 2](#) Those who accept the purpose of the Truth get started; this is how man enters the discipline of his Repentance. Whereas only those who accept the purpose of the Truth **with** the purpose of The Truthgiver end what they started; **this is how man is chosen.** [level 3 and 4](#) This, to a magnified level, is [The Truth that sets us free, the Faith that saves, and The Seed that gives us birth to Righteousness.](#) [John 16:25](#) Let us look at the four wonderful levels in detail.

### [Level 1](#)      [Identity of The Truthgiver](#) [The Sower](#)

The Truthgiver is The Son of God, also known as Jesus of Nazareth, The Messiah prophesized to be the lasting Atonement for the Sins that had earned the wages of our second Death. [Hebrews 10:9](#), [Isaiah 53:4-5](#), [Galatians 4:4-5](#) For this Atonement to be everlasting, the death of The Messiah required a subsequent resurrection that we believe to have taken place on the third day, as foretold. [Psalms 16:10](#), [1Corinthians 15:3-8](#) Soon, The Son will return to establish all righteousness on earth as it is in Heaven. [Matthew 6:10](#), [Hebrews 9:28](#)

This faith is what every professing Christian claims to uphold. Unfortunately, when they have not fulfilled their **purpose**, The Savior will not fulfill His purpose. Perhaps



someone might claim to have already believed in [The Savior who saves](#) but as long as Sin is present, [Faith](#) cannot be present. [2Corinthians 13:5](#)

As we can see, this identity without the respective purpose does not serve much of a purpose anymore than knowledge without obedience has helped the spirits of disobedience. [James 2:19](#) In a few words, the respective purposes are the fulfillment of their respective identities and for this reason, when level 3 and 4 are accepted as one, [The Seed](#) is accepted as [one](#).

## Level 2            Identity of the Truth    the Seed

We know a truth is a generally accepted statement or a generally accepted fact. We also know that when man defines a truth, his measures often lack absolute value and sometimes-even fact.

In contrast, when God provides a truth, it is given with absolute value and consequently stands the test of time. [Proverbs 30:5-6, Matthew 24:35](#) This brings us to understand why Faith comes by hearing the word of God **exclusively** from The Word of God.

Of all the absolute truths, the Law is the **only** Truth that God wrote with His own finger. [Exodus 31:18, Mark 4:3](#) Because of this immutable fact, the Seed is not left for interpretation but for acceptance or rejection, for our benefit or our demise. Anyone who thinks that he can repent to his own law and receive his own faith is following another Jesus and serving another god. [Malachi 2:10, Luke 18:18-20, Acts 20:21, Romans 3:29, Ephesians 4:5, 2Corinthians 11:4](#)

The Law is the foundation of Repentance from the acts that lead to Death. [Romans 2:20, Hebrews 6:1, 1John 3:4](#) Through the Law, we become aware of Sin and consequently are able to Repent from Sin. [Romans 3:20, 7:7](#) Brother, this brings us to meet at a crossroads; either you continue to roam around in a minefield of darkness or you enter the only narrow road to the only Gate out. [Jeremiah 6:16-19, 2Peter 2:15, Colossians 1:13](#) The choice is yours, since you are the one who has to live by it or Die from it. [Job 34:33, 1Corinthians 15:56, Hebrews 10:28-29](#)

As your heart determines your own destiny, remember this: Once the gift of The Spirit is given to the man that is Forgiven, why would God bother to **place** the Law in his heart unless it is to enable him to uphold it **permanently**? [Hebrews 10:16, 1Corinthians 9:21, Matthew 5:17-18](#) Do you not know that what took place on Mount Sinai is as meaningful today as it is symbolic? [Ephesians 4:14](#)

Certainly, just as the physical people of Israel were called to the physical Promised Land when the physical Law was given, the spiritual people of Israel are called to the spiritual Promised Land when the spiritual Law is given. [Romans 7:14](#) In much the same way, those who chose to never return to Egypt are similar to those who choose to never return to Sin. [Ezekiel 29:16, Acts 7:39, Jude 1:5](#)

Incidentally, because the Law was given-to and delivered-by Moses, Moses was considered the physical representation of the spiritual Truthgiver even as the two tablets were the physical representation of the spiritual Truth. For this reason, that meeting took place on a mountain to remind us that, much like The Truthgiver and the Truth descended from Heaven, Moses and the Law descended from the holy mountain, the physical heaven. [Exodus 3:5](#), [Psalms 43:3](#), [Zechariah 8:3](#) Time would pass before this duality would revert to the original spiritual order, for [The Seed](#) to Work in us a further refinement. [2Chronicles 5:10](#), [2Corinthians 3:3](#), [Ephesians 3:16-17](#)

The Law given to us directly **from** The Lawgiver is therefore the sign that we have been called, for only the Law holds the commandments that point to The God who is not so obvious. The commandments that are not so obvious are those that determine the difference between the Gentile who is called and the uncalled or yet to be called. For this reason, when a Gentile is called, he is initially drawn to the commandments that are not so obvious.

Before we reveal two of the commandments that are not so obvious, let us continue with the next two levels. Thereafter, we will come back to confess The God we claim to profess. [Ephesians 5:17](#)

### Level 3 Purpose of the Truth

The purpose of the Law is to lead us to The Redeemer of the Law. [Galatians 3:19](#) To be redeemed from the Law, we need to be under the Law. Otherwise, **we cannot say** that we are no longer under the Law **if we were never** under the Law. [Galatians 3:21-25](#), [Romans 3:19](#) This is one of the reasons The Messiah first arrived to the children of the Law since only the children of the Law could be redeemed from the Law. [Matthew 15:24](#)

Once we accept the discipline of the Law, we are to use it as the Lamp of Truth to enter the protection of The Light. [1Timothy 1:8](#) By upholding every commandment, we use the Lamp accordingly to face The Gate. [James 1:25](#), [2:12](#) As we keep walking towards The Gate, [Faith](#) will take over to finish what we started. [Romans 8:3](#) Thereafter, [The Seed](#) will remind us why the Lamp is no longer needed once we are in a room full of light. [Romans 7:1-7](#), [1Corinthians 2:5](#), [Galatians 3:24-25](#), [2Samuel 22:29](#)

Understanding this, if the Law defines “The Righteous requirements” that Faith accomplishes, “[Do we then make void the Law through Faith? God forbid: yea, we establish the Law.](#)” [Romans 3:31](#), [Romans 6:14](#), [Romans 8:5-10](#)

### Level 4 Purpose of The Truthgiver

Brothers, which is easier to believe: The Messiah died on the cross or The Messiah resurrected from the dead? The same question applies to the faith in the identity of The Truthgiver and the faith in His purpose, where the first can be evident by the things we say while the second only evident by the things we do. [Titus 1:16](#), [1John 3:18](#) So what the Righteous do gladly, is due to the Faith that was made complete by what they did when

they believed. [James 2:22](#), [Galatians 3:5](#) Otherwise, that faith would be futile if they remained in Sin. [1Corinthians 15:17](#)

Brothers, the four levels that we are now hearing have long been recorded and will now be revealed to us by [The Lampstand of God](#). To see this, the golden model needs to be brought to life.

The height and breadth of the golden Lampstand models after The Son of Man. [Exodus 25:32, 25:40](#), [Daniel 5:5](#), [John 8:12](#) This helps the professing Christian see why the seventh step means Salvation while, at the same time, helps the professing Jew to understand why [YHWH is Salvation](#). The main body is therefore symbolic of the main Root, the main Shoot, and the main Firstfruit, where the branches are symbolic of the way to God and what we are to become. [Romans 11:18](#), [Isaiah 53:2](#), [Acts 26:23](#) And how are we to get there?

Through [the four levels](#) found within [The Lampstand of God](#). [John 14:6](#) These levels are recorded on the main body of the golden model as four cups shaped like almond flowers. [Exodus 25:34](#) They represent [the Faith](#) that saves, where the full count represents The Savior who saves. In other words, the 22 cups, recorded throughout, represent the letters of the Hebrew/Aramaic alphabet and thus symbolic of The Word of God, where the four within are symbolic of [The Seed](#) within. [Mark 4:3](#), [Luke 8:11](#), [Revelation 19:13](#)

Through the irreducible components of [the Faith](#) that saves, we are now able to see why [the Word of God](#) mirrors The Word of God and why the Law remains within [The Seed](#) (1, 10, 10, 1). [Jeremiah 31:33](#), [Psalms 37:30-31](#), [2Corinthians 3:3](#), [Revelation 22:13](#) Why the detail?

**How else** is the Gentile to understand why the soil is worthless without the Seed? **How else** is the Jew to see why the Seed is worthless without The Sower who brings the Seed to life? [Jeremiah 1:11-12](#), [John 15:22](#), [1John 2:23](#) So it is true, that Faith comes by believing what we heard and because of this, we are saved by Faith or condemned by the lack thereof. [Galatians 3:2](#), [Ephesians 1:13](#), [2Thessalonians 2:12](#), [1Thessalonians 2:13](#), [Luke 11:28](#)

### The Missing Truth

Through the four levels of the Faith that saves, **every** individual is now able to determine his whereabouts. Now we are able to see why most professing Christians believe only in the identity of The Truthgiver and why most professing Jews believe only in the identity of the Truth. Because of this, the Gentile cannot put into effect the purpose of The Truthgiver without the Truth, while the Jew cannot put into effect the purpose of the Truth without The Truthgiver. [1Corinthians 1:23](#)

Unlike the faithful to Religion, those who belong to [The Truth](#) obey The Truthgiver and the Truth. [1John 3:18-24](#) Brothers, the passage just referenced is difficult to understand due to the puppets that led us astray. These puppets have gone out of their way to exchange the word “commandments” with the word “commands” to prevent the masses from coming to the knowledge of the Truth. [John 14:15](#)

But even after someone overcomes the puppets that led astray, on the way to the road unto Righteousness, that individual encounters the puppets that block the way. These puppets are there to make sure that no one who knows the Truth comes to the knowledge of The Truth. [2Timothy 3:7](#), [John 5:39-40](#) Sadly, this is how the adversary works the puppets to the left and to the right to make sure that not a single slave escapes his trap. [2Timothy 2:25-26](#), [2Corinthians 4:4](#)

For this reason, we need to come to the knowledge of The Truthgiver **through** the Truth inasmuch as we are to come to the knowledge of the Truth **through** The Truthgiver. So then, through the Law we get to know the commandments that describe The God we are to follow. Before we shed light on the two commandments that are evidently missing from the uncalled, let us learn how we are to get started once we receive our calling.

Once we become aware of the Law, we are to ponder on the Law to fall in love with it. [Psalms 119:18, 119:34, 119:97](#), [James 1:25](#) There is a wonderful design to learn the Law; the design of our hands serves to help understand the Law. [Romans 7:16](#) Let us see this by raising our ten fingers with the back of our hands facing us.

The Law begins with the greatest commandment of which the second, third, and fourth primarily report-to in a very spiritual way. The fifth commandment bridges our relationship between our parents and our brother. Then the sixth begins with the most important commandment between our brother and us. As we move forward, we see how the commandments between our brother and us report to the tenth commandment of the Law in a very spiritual way.

Notice that as the second, third, and fourth commandments determine whether we obey **the first**, the six through the ninth determine whether we obey **the tenth**. This is how the Law begins and ends very spiritual. Nevertheless, because we are physical, the Law provides enough physical commandments to avoid any physical misinterpretations.

Once we learn the Law, we need to get started **with the objective** to end what we started. The discipline of the Law is similar to the training required to escape the trap of the enemy. [Hebrews 12:11](#) We are aware that when a slave calls out his intentions to escape the slave master, he cannot end what he started. For this reason, he is to train in silence without giving a foothold to the enemy. [Ephesians 4:27-28](#)

Soon after he begins training, he should **plan** the date of his rescue with [The Savior](#). Then, without giving notice, he runs as fast as he can to enter the narrow road where the enemy cannot follow. Therein, he will find The Wonderful Savior who will end what he started. [Hebrews 12:2](#)

Those who know the Law need to remember that, because of the puppets that blocked the way, they could not end what they started. Therefore, they do not need any discipline but Faith. [Hebrews 11:6](#), [Acts 3:19-20](#) For this reason, they need to overcome the men that block the way to end what they started. [Matthew 18:8-9](#), [Hebrews 12:4](#), [James 4:7-10](#), [John 12:35](#), [1Corinthians 15:34](#)

Praise be to God and His wonderful mercy that we are now being made aware of our obstacles to make ready a people for **The Truth**. [Luke 18:8](#)

## The Second Commandment

It appears that when the Gentile picks up his bible to read the Law, he begins with the first commandment and immediately pauses to take a break. Upon returning, he resumes with the fifth commandment thinking he has not missed a thing. Because of this selective reading, he misses the commandments that allow him to know The Truthgiver. Of these that are missed, there is none more abused than the second commandment.

The affinity to idolatry continues to blind man from obeying the commandment that is inherent with The God we are to know. The Messiah reminds us of this when He speaks to a woman that is not of Jewish origin: [John 4:22](#) “**Ye worship ye know not what: we know what we worship: for salvation is of the Jews.** <sup>23</sup> **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.** <sup>24</sup> *God is a Spirit: and they that worship him must worship him in spirit and in truth.*” Because God is a Spirit, we are to worship Him in spirit and because God is Truth, we are to approach Him accordingly.

Here is how we are to approach The Father: [Exodus 20:4](#) “**Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:** <sup>5</sup> **Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; <sup>6</sup> And shewing mercy unto thousands of them that love me, and keep my commandments.**” This commandment is so powerful that it sheds more than enough light to most of the illusions associated with idolatry.

Think about it, to bow down to that which we cannot see goes against all that we expect to see. Absent of this commandment, we would continue to seek The Spiritual through the physical. This commandment cannot shed enough light if observed alongside Religion. We find this evident even with the children of the patriarch.

We are aware that most of the Arabs design their temples to face a city that was never holy or true. When they bow down, they do not realize they are breaking the commandment they love the most even up-to five times a day. [Malachi 1:6](#), [Mark 7:9](#)

The same bodes with the children of the Law who, after thousands of years of constant reproach, still look to the physical to find The Spiritual. Besides the pagan star that they constantly uphold, they turn to a wall hoping God will answer their prayers. Really brothers, does it take two thousand years to see that God has already answered our prayers? Unfortunately, where they have not chosen to lead, the Gentiles cannot follow. [Romans 2:24](#)



The professing Christian is in no better terms in better shape. With varying degrees, the label is as wide as the spectrum of idolatry; where some bow down to idols, others carry them. Consider a passage recorded in the book of Jeremiah about a practice that began thousands of years ago and now hiding under a new label: [Jeremiah 10:3](#) “For the customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe. <sup>4</sup> They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. <sup>5</sup> They *are* upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.”

Notice how Scripture describes this tree as an idol that does not speak nor has the ability to walk. This idol has been accompanying the professing Christians for so long that it is now deeply rooted in their hearts. Because of their refusal to change, how is God ever going to save them? [Judges 10:13-14](#)

Everything about this event is pagan; the date, the tree, the mistletoe, the star, and even the gift giving during this period are all pagan. [Amos 5:26](#) Being thoughtful that a Gentile is not bowing down to this tree, he is still breaking the second commandment by bringing this idol into his home and honoring the whole event in the name of God. [Deuteronomy 7:26, 12:31](#)

We know the practicing of this pagan event is no casual uttering of the mouth as it is planned for several weeks ahead. Then, a few days before, the Gentile goes out of his way to buy this idol and bring it to his home. Soon after, he dresses it with *silver* and *gold* and places gifts under its feet. Then he shamelessly guides his children to collect these gifts at the foot of this idol. [Ezekiel 20:30](#)

Unless we see how all this goes against the second commandment, we will not be able to see the rest of the idols that stand on our way. Only those who are not born with this veil can see better than those who try so hard with the veil. My son once simply uttered, “They blind them with their gifts.” This gift-giving event is so deeply rooted within the Gentile world that we now require a conscientious effort to purge these idols out of our homes before they are even out of our lives. [Ezekiel 14:6](#)

This idolatry goes-on with an event known as Easter, an event so pagan that it is even obvious to the pagan. Sadly, instead of finding the meaning of Passover, they turn around and follow mystical rabbits that lay eggs.

We know this idol is just one more variation of the goddess Ishtar, the idol that has not left the pagan world for thousands of years. In fact, even for a time it permeated the tribes of Israel. [Jeremiah 7:16-20, 44:25](#) Had it not been for God’s punishable intervention, which forced the tribe of Judah into captivity, the Lamp would have been permanently lost to a world that already had very little light. [Jeremiah 25:4-14](#) But why are we not being punished accordingly?

Let us remember that, if we are not seen as a child of God, we cannot be **disciplined** as such, given that our discipline comes after and **not** before. [Hebrews 12:8-10](#) But not all have been so blind and therefore, not all have been so guiltless given that many have had more than enough access to the Holy Scriptures. [Revelation 2:16](#) So what shall we say, that we ought to eliminate all paganism in order to adhere to the second commandment?

The analogy of the Ladder reminds us that we are to accomplish the step of Righteousness before the step of holiness. Otherwise, if we had to accomplish Righteousness and holiness at the same time, we would never be able to get ready to leave this world. [1Corinthians 5:9-12](#) So when we associate with the brothers of this world, we will inevitably find ourselves mentioning the names of other gods even as we say the days of the week.

For this reason, a level of tolerance is allotted between Righteousness and holiness as the first commandment reminds us, “Thou shall have no other gods before Me.” Nonetheless, even though the mentioning of these idols is a casual uttering of the mouth, the true Christian is quite aware that when it comes to honoring God, paganism cannot mix with the commandments that define Righteousness. [Deuteronomy 12:3-4](#), [1John 5:21](#)

With every step we take, we will begin to see how our past actions were as senseless as the actions of those whose veils are weightier than ours. [Isaiah 44:14-17](#) As such, we are to: [Deuteronomy 4:15](#) “Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: <sup>16</sup> Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female, <sup>17</sup> The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, <sup>18</sup> The likeness of any thing that creepeth on the ground, the likeness of any **fish** that *is* in the waters beneath the earth: <sup>19</sup> And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.” Regrettably, even those who bow down to a cross are often convinced they are only bowing down to The Christ. Unlike them, we understand they are bowing down to idols. [2Corinthians 4:4](#), [2Corinthians 4:18](#)

Brothers, the time has come to get rid of all the idols that remind us of Sin. Let us get rid of all these trees, rabbits, graven images, costumes and these customs. Do not place any value on these detestable things but simply throw them away. **Do not** give this curse to anyone, lest the veil that is being removed comes back to overcome you. None of these things should be precious to us. The only thing precious to us should be The Offering of our Repentance. [Isaiah 44:9](#), [Luke 15:10](#), [1Peter 1:19](#)

#### The Fourth Commandment

The understanding of the second commandment does not guarantee the understanding of the fourth anymore than the understanding of one commandment guarantees the understanding of another. We find this because of Religion, mainly with the puppets that

preach the fourth commandment without the second and the puppets that preach the second without the fourth. Then again, this is how the adversary works, by not caring which truth we miss, as long as one of the components of the Lamp of Truth is missing. [James 2:10-11](#)

The veil that blocks the understanding of the fourth Commandment has been so successful that even today Label Christianity keeps a false day of rest. Truly brothers, the prophecy spoken by the prophet Daniel, about the **changing of the times**, has already taken shape where nearly half the world's population is going astray while the other half is without a glimmer of light. [Daniel 7:25](#) Hence, we should not be surprised why Scripture records that in a time to come, **the whole world** will gather to battle against The Almighty save the remnant who obey the Truth and keep the testimony of The Truthgiver. [Revelation 12:17, 16:14](#)

We know the delusions of man have not come about overnight since, for nearly two thousand years, the blind have been led into thinking that our day of rest is nothing but a "Jewish thing." Although this statement is nothing but a half-truth even under this premise, the first, second, and the third Commandments would also be a "Jewish thing."

Now the reason the third Commandment is hardly in question is only due to the ignorance of the name of God even though Scripture records it thousands of times. So then, the ignorance of this commandment is not the same as the obedience or the disobedience, but only a sign that such man has not been called or is yet to be called. Notwithstanding, we should know that even though Scripture records the name of God literally thousands of times, we are to use His holy name only at the appropriate time and only for the proper purpose. [Exodus 20:7](#) As for the rest, it is better for them not to know the name of God than to abuse it as they have with the name of His beloved Son. [Matthew 6:7, Mark 7:6, Matthew 7:21](#)

The Sabbath remains the day of rest for the children of obedience, the perfect continuity from the Old to the New and soon to the permanent. [Hebrews 4:9-11](#) The day of rest was appointed by God from the beginning of creation and sanctified to be an everlasting covenant. [Exodus 31:17, Genesis 2:3, Exodus 20:8](#)

Whereby anyone can set a day to speak with God, the Sabbath has already been set aside by The Father to remind us of the Rest that is to come. Let us hear what God commands us to obey with a positive emphasis: [Exodus 20:8](#) "Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days shalt thou labour, and do all thy work: <sup>10</sup> But the seventh day is the Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: <sup>11</sup> For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it."

So why do these puppets preach a Sunday worship? Does this have anything to do with their belief of a Sunday resurrection or their hope for it? Perhaps they can tell us where

Scripture records that Sunday was exchanged for the Sabbath. Who sanctified it and made it an everlasting covenant between God and man? Did God record it with the stroke of His own finger? Truly brothers, their thinking is foolishness of the blind, the foolishness of those that want to lead in darkness without a glimmer of light. [John 12:35](#)

The reality is that Sunday worship goes back thousands of years before the onset of Christianity and only reinforced when a new religion became more political than truth befitting.

This began when the Gentiles claimed The Christ rose on Sunday as they conveniently sought to understand Scripture. After the *distortion* took place, the *exchange* of the Fourth Commandment began during the fourth century, when the emperor Constantine issued an edict declaring Sunday to be the “Venerable day of the sun.” After the exchange was established, the Truth was gradually *suppressed* for approximately a thousand years until it was *persecuted* during the infamous era of the inquisition. [Acts 20:30](#), [Romans 1:18, 1:25](#)

Even to this day, man has been brought into submission to think that a pagan day is God’s day. Not that Sunday is a pagan day, but only that we make it pagan by keeping idolatry unchecked.

What these overseers do not care to explain is why all Christians, Jews and Gentiles alike, upheld the Sabbath **well after** the resurrection of The Christ. Let us recall the day that every Righteous and holy person has upheld since ancient times:

[Acts 13:42](#) “And when the Jews were gone out of the synagogue, **the Gentiles** besought that these words might be preached to them the next Sabbath. <sup>43</sup> Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. <sup>44</sup> And the next Sabbath day came almost **the whole city together** to hear the word of God.” Again: [Acts 16:13](#) “And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and speak unto the women which resorted *thither*.” And again: [Acts 17:2](#) “And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures, <sup>3</sup> Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. <sup>4</sup> And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.”

What these overseers do question are the passages that are not as clear as the passages aforementioned, only to continue their seed of illusion. This is what they often question: [Acts 20:7](#) “And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. <sup>8</sup> And there were many lights in the upper chamber, where they were gathered together.” Brothers, before we move forward to explain these passages, let us ponder on the following: if the intentions of the hired hand were good and honest, would it not be easier to harmonize a passage with the Law rather than the Law with a passage?

So even if the apostle Paul had met the brothers to read Scripture on any other day, such action would certainly not take away from the Fourth Commandment of the Law. For we know the wisdom given to Paul does not have the power to change the Law, but only to explain how everything agrees with the Law. [Acts 24:14](#) With this understanding, let us examine this passage.

Notice how the apostle came together with the brothers to break bread and, as the opportunity arose, preached to them until midnight. Common sense dictates that to break bread is simply to eat, where in this case is to have supper. We recall the period of this meal by the lamps that were required to light-up the chamber. Now, by approaching this passage with the mind of the Hebrew, we notice the following. The time in question is indicative of the evening of the first day as we are reminded how God assigned the days to begin with the evening and then to end with the light. So as the Sabbath ends on Saturday, during sunset, the evening of the first day is actually a Saturday night. Therefore, the likelihood that supper took place after the Sabbath ceremony explains why the lamps were required for Paul to preach until midnight.

Another passage used by the puppets to distort the Sabbath reads as follows: [John 20:19](#) “Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.” Notice this passage does provide enough detail by recording the event as “the evening of the first day.” In much the same way, by the time sunset arrived, the Sabbath services had concluded. Therefore, this passage clearly speaks about a meeting that took place on a Saturday night. You see brothers, these passages ought to remind us that such events happened quite frequently, in fact **every** Sabbath.

The error we often make is that we jump into conclusions with a mindset of an unbelieving Gentile and without knowing much about the continuity from the Old to the New. I had an unannounced visit from an overseer and his pupil, from one of those religions that knocks on our doors. When I engaged him regarding the only commandment they are missing from the Law, the elder did agree that Sunday did not play a role with God’s assigned rest, but nonetheless claimed the Sabbath did not either as he referred to the most abused Scripture on this particular subject. Before even bothering to explain this passage, I asked him to explain the reason The Messiah speaks of the Sabbath as the continuity to keep to the end to come. [Matthew 24:20](#) Although his response stated that, “Christ was a Jew but we are not,” by the tone of his voice, he realized he had just said something foolish only to defend the doctrine of his religion.

When these overseers reference this passage, their faithful hearing it have no idea how this message is being distorted. Let us first see how the passage reads: [Colossians 2:16](#) “Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath *days*:<sup>17</sup> Which are a shadow of things to come; but the body *is* of Christ.” It would appear to the Gentile who hears this passage that the Sabbath is a thing of the past. Yet, under this premise, any other commandment can also be a thing of the



past. Then again, this is what Label Christianity has also done with the second, the third and, because they do not preach the Law, who knows what other commandment.

To make sense of this passage, we need to understand the First Covenant. In this case, how the passage in question is referencing two aspects of the lower laws that were required of the Gentile who sought inclusion under the First Covenant. [Exodus 12:48-49](#) These are the dietary laws and the holy feasts the tribes of Israel were ordained to observe. Within these feasts, there were mandatory Sabbath days (days of rest) that are generally commemorated at the onset of a “new moon.” In fact, two “Sabbath days” (days of rest) are inclusive in the Days of Unleavened Bread, which is the holy festival that is connected to the Passover. But why are these holy feasts no longer enforced as a prerequisite to Righteousness?

Perhaps the word, “holy” should be enough of a clue. These holy Feasts describe the full process of our refinement and therefore, when one of these Feasts is fulfilled, it becomes a shadow of the event promised. But not all of the Feasts have been fulfilled and for this reason, we observe the Feasts that have been fulfilled in fond memory. [Acts 20:6](#) As for the rest, we look forward to them as an event to come. [Acts 20:16](#) Therefore, the apostle Paul is simply teaching us that we are not to judge one another on the matter of these lower laws since they have nothing to do with the prerequisite to Righteousness.

God had foretold the fulfillment of these events long before the apostle Paul confirmed them under the New. [Isaiah 1:13](#) “Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; *it is iniquity, even the solemn meeting.* <sup>14</sup> Your new moons and your appointed feasts my soul hateth: they are a trouble unto me **I am weary to bear them.** <sup>15</sup> And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.”

In fact, because these Feasts are meaningless to God, unless we Repent, only the spiritually circumcised are allowed to observe the Feasts. Otherwise, if the Sinner observes a Feast that has already come to pass, he is looking back to an event that has yet to be fulfilled for him in the present. [Amos 5:21-24, 1Corinthians 11:25-29](#)

Nonetheless, it behooves us to understand these Feasts instead of looking around for eggs or decorating trees. In particular, how the Feasts of the Passover and the Days of Unleavened Bread, alongside one prophecy given to us by The Messiah, are intrinsically involved in fulfilling His death and in His **timely** resurrection. Let us listen carefully.

### The Passover and the Days of Unleavened Bread

When some of the scribes and Pharisees asked The Nazarene to provide a sign that He was The Messiah foretold, the only sign given to them was that of the prophet Jonah. Let us hear what we often read but keep failing to understand:

**Matthew 12:39** “But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: <sup>40</sup> For as Jonas was **three days and three nights** in the whale's belly; **so shall the Son of man be three days and three nights in the heart of the earth.**”

This is the only sign that we can and must go by. For this explicit reason, we cannot veer an iota from the only sign that confirms the basic count. Again, everything else should confirm the three-day and three-night count. Once again, when **The Word of God** says, “Three days and three nights,” we should listen for this is precisely what He says and precisely what took place. **John 11:9**

Before we go on, let us cover some basic facts. First, the Passover begins on the **evening** of the 14<sup>th</sup> of the first month of the Hebrew calendar. **Leviticus 23:5** Second, the first day of Unleavened Bread begins on the evening of the 15<sup>th</sup> of the same month. Third, where these two events meet is when the **Passover Meal** is observed.

So then, the evening of the 14<sup>th</sup> is not the Passover Meal but rather the beginning of the 24-hour period known as the Preparation day. During the Preparation day, the Hebrew was commanded to remove all visible leaven within his home. **Exodus 12:19** Then, by the evening of the 15<sup>th</sup>, the home was free from leaven and the lamb already prepared for the Passover Meal. Then, for the next twenty-four hours, “No servile work was done therein,” much like the Sabbath.

Essentially, where the end of the 14<sup>th</sup> and the beginning of the 15<sup>th</sup> (the evening) meet is when the Passover Meal is commemorated with the first day of Unleavened Bread. The following passage illustrates which day is the Passover and which day begins with the Days of Unleavened Bread. Notice what God commands on the first day of Unleavened Bread as well as on the last (seventh) day:

**Leviticus 23:4** “These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. <sup>5</sup> In the fourteenth *day* of the first month at *even is* the LORD'S passover. <sup>6</sup> And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. <sup>7</sup> **In the first day** ye shall have an holy convocation: ye shall do no servile work therein. <sup>8</sup> But ye shall offer an offering made by fire unto the LORD seven days: **in the seventh day** *is* an holy convocation: ye shall do no servile work *therein*.”

As Scripture records, a day of rest (a special Sabbath or high Sabbath) is to take place on the first day (evening) of Unleavened Bread (the Passover Meal), as well as on the last day (seventh) of Unleavened Bread. These two (the first and the seventh) holy days are Sabbaths aside from the Fourth Commandment of the Law. Because the Days of Unleavened Bread last seven days, the Fourth Commandment falls in-between these two special Sabbaths, where one of them is intrinsically involved with the prophecy given to us by The Messiah.

So regardless of which day of the week the Preparation day ended, the Passover Meal, with the first day of Unleavened Bread, begins at sunset. Thereafter, for the next twenty-four hours, a special Sabbath was observed **aside** from the Fourth Commandment of the Law.

The dispute among scholars and theologians regarding the day of the eventful crucifixion, during the Preparation day, has been argued to have taken place on a Wednesday, Thursday, or a Friday, “between evenings.” This time refers to the gap between noon and sunset, when the lamb was to be killed and prepared for the Passover Meal. <sup>John 19:14</sup> In summary, a few hours after The Messiah became the Lamb Offering, the beginning of the special Sabbath, with the Passover Meal, was observed.

This brings us to understand why the Jews of that day took extraordinary measures to remove the bodies that had been crucified. <sup>John 19:31</sup> “The Jews therefore, because it was **the preparation**, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an **high day**,) besought Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup> Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. <sup>33</sup> But when they came to Jesus, and saw that he was dead already, they brake not his legs.” <sup>Deuteronomy 21:22-23</sup> Understanding how these Feasts interact, let us go over the three possible calendar days to determine when the crucifixion happened during the momentous Passover.

#### Friday Proposition

A Friday crucifixion would bring the special Sabbath (the first holy day) to begin on Friday evening. That is, the special Sabbath would have landed on the same day (evening) as the Fourth Commandment of the Law. This presents a problem once we recall what is recorded for our further understanding: <sup>Mark 16:1</sup> “And when the **sabbath was past**, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.” Under a Friday proposition, the **only** time the women could have purchased the spices would have been after a Saturday evening, “When the Sabbath was past.”

The task of purchasing spices on a Saturday night is highly unlikely since, in those days, vendors would not be selling spices after sunset or during the night. Notwithstanding the possibility, let us see what actually took place: <sup>Luke 23:56</sup> “And they returned, and prepared spices and ointments; and rested the sabbath day **according to the commandment.**” In other words, after the special **Sabbath had past**, they bought spices and prepared them **before** they rested according to the Commandment of the Law. Now we have two Sabbaths involved during the three-day and three-night prophecy.

Notice how the passages in Luke 23:55-56 appear to show that after the women followed Joseph of Arimathea to the tomb, they went home and prepared spices before resting on the Sabbath, according to the commandment of the Law. Without considering any other passages, it appears the crucifixion could have taken place on a Friday before sunset. In other words, there is no mention of the special Sabbath that we know took place. <sup>John 19:31</sup>

Even if we were to venture into the idea of the women purchasing and preparing the spices on the premise of a Friday crucifixion, we need to remember the following:

How would the women have time to purchase spices on the premise of a Friday crucifixion if, all along, they were present during the time when The Messiah died on the ninth (3 p.m.) hour? We recall that after witnessing the crucifixion, the women waited for Joseph of Arimathea to petition the body from Pontius Pilate. Then, they waited for Joseph and Nicodemus to prepare the body with herbs and then wrap it with linen **strips**. After this, they followed Joseph and Nicodemus to the tomb. [Luke 23:49-54](#), [Mark 15:43-47](#), [Matthew 27:57-61](#), [Luke 24:12](#), [John 20:4-7](#)

Aside from not having any time, the women had no concern to purchase the spices and **prepare them** right after Joseph and Nicodemus had wrapped the body with more than enough myrrh and aloe for the immediate need. [John 19:38-42](#)

By seeing how the four Gospels complement each other, we notice the presence of the **two** Sabbaths involved during the three-day and three-night period of that momentous event. Because of this, a Friday proposition is simply out of the question even when not considering the only prophecy that **counts**. Truly brothers, with so many veils, we are not even allowed to count. [1Corinthians 1:19-21](#)

#### Thursday Proposition

A Thursday crucifixion would leave a Thursday evening as the special Sabbath and immediately after, on a Friday evening, the Fourth Commandment of the Law. These back-to-back Sabbaths would leave no room to purchase and prepare the spices. Let us remember, Scripture records “When the Sabbath **was past**,” the women bought spices and prepared them. This is key to understanding the three-day and three-night prophecy.

Under a Thursday crucifixion, a Gentile perhaps might think, “Why not buy and prepare the spices after the first Sabbath, during the Fourth Commandment of the Law and then rest for the remainder of the day?” Let us recall that **no one** is allowed to make a profit on the Sabbath...not then and not now. Even if a Gentile was selling on the Sabbath, no Jew was allowed to buy anything according to Jewish law. In fact, they were not even allowed to pick-up a mat on the Sabbath! [John 5:10](#) This is why the women rested on the special Sabbath, then bought and prepared the spices on a day other than the Sabbath.

Aside from not having a day to buy spices, a Thursday crucifixion falls short of the expected period of three days and three nights to fulfill prophecy.

#### The Passover

The Passover of that momentous year is similar to the Passover of 2009. As Wednesday evening approached, The Messiah’s body had already been taken-down in haste for the holy day to begin. [Deuteronomy 16:3](#) The special Sabbath (the first holy day) began on Wednesday evening and ended on Thursday evening. Thursday evening to Friday

morning is the usual bedtime. The purchase and preparation of the spices took place on Friday during daylight and when sunset arrived, the women began to observe the Sabbath **according to the commandment of the Law**. Then on that Sabbath, on the ninth hour, between evenings, The Messiah resurrected from the dead. [Luke 23:44-46](#), [Psalms 16:10](#)

Our great designer had aligned these Sabbaths to land precisely in this order for prophecy to be fulfilled. Much like everything else, this was a **design**. Even the forty lashes-minus-one reveals something that has bewildered many for nearly two thousand years. This is the correlation between the destruction of the Temple and the destruction of the temple.

The Lampstand of God also helps us confirm the count with the golden model. When we view the seven steps as the seven days of the week, we notice the middle of the week (Wednesday) resembles the fourth step of the Ladder. The fourth step is the Baptism of Repentance, which commemorates The Messiah's crucifixion. Then, three days later, The Messiah resurrected on the Sabbath, the seventh day of the week.

When we follow The Messiah to this important commitment, we are to enter the likeness of His death and the likeness of His resurrection on a Sabbath. [Romans 6:2, 18](#) This is done to fulfill the eternal covenant that is to take place on the Sabbath. [Genesis 17:11-13](#), [John 7:22](#), [Colossians 2:11](#)

As we see, the Sabbath plays an important role during the discipline to the Law and during the Baptism of our Repentance. The Sabbath will also be involved during the journey unto holiness and, as we are reminded, during the millennium to come. During the thousand-year reign, the uncalled Gentile that escaped the tribulation will be taught to observe the Sabbath: [Isaiah 56:6](#) “Also the sons of **the stranger**, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, **every one that keepeth the sabbath** from polluting it, and taketh hold of my covenant; <sup>7</sup> **Even them will I bring to my holy mountain**, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people. <sup>8</sup> The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.” [Isaiah 66:23](#)

Brothers, this particular passage is not speaking about you although it is speaking to you. Truly, the child of God has only one choice. [Matthew 21:28-32](#), [Acts 3:19](#) Let us therefore enter our rest in the hope to enter God's Rest. [Hebrews 4:1](#)

## Step 2 Faith Soil

Although there are many truths and many faiths, there is only one Truth that gives light and one Faith that keeps it bright. First, when The Truth gives understanding to the mind and then when Faith gives understanding to the heart. [Job 38:36](#), [Ephesians 1:18-19](#)



Brothers, we have just received the Gospel of Truth. Now it is up to us to fulfill our purpose. It is truly up to us to see the glass half-empty or half-full. [Matthew 26:41](#) Those who see it as Faith move accordingly, where those who see it as work might say, “If Faith is a gift, why do we have to work for it?” [Ephesians 2:8](#)

Faith is a gift given to the children of God that, much like any other gift, requires its acceptance. [1John 3:1](#) This gift is given to us in the form of The Truth that, when accepted, becomes **living and active**. [Matthew 13:23, Hebrews 4:12](#) Otherwise, if our Faith became **living and active** to the children of disobedience or to anyone just for the asking, then everyone would Repent and consequently, everyone would be Forgiven. Evidently, this is not the case as The Messiah reminds us:

[Mark 4:11](#) “And he said unto them, **Unto you** it is given to know the mystery of the kingdom of God: **but** unto them that are without, all *these* things are done in parables: <sup>12</sup> That seeing they may see, and not perceive; and hearing they may hear, and not understand; **lest at any time they should be converted, and their sins should be forgiven them.**” Why is this so?

“Because they refused to love The Truth so they may be saved.” [2Thessalonians 2:10](#) Where there is not enough love, there is not enough will to get started or to finish what we started. In much the same way that God’s love for us determines our calling, the love we have for God determines who answers the calling. [1John 4:10](#) Our love will answer the calling when it is manifested by an action. [John 14:15](#) The apostle James reminds us of this through the following passages.

This apostle begins by stating that a man who holds a faith without Deeds does not have the Faith that saves. [James 2:14](#) By expressing the need for Repentance, he likens the Deeds similar to the actions required to help our brother or sister in need. [James 2:15-18](#) He emphasizes this by stating that anyone having the faith in the identity of The Truthgiver **without** the faith in His purpose, holds a futile faith. [James 2:19](#) Before closing the message, he brings it all together by stating that, “Our faith, working together with our actions makes our Faith complete by what we did.” [James 2:22-24](#) So when love accompanies the discipline of the Law, we lessen our discipline and strengthen our Faith. Thereafter, our Faith will be made complete when we move forward without looking back. [2Corinthians 3:16](#)

Deeds are therefore required inasmuch as our Repentance is also required. Because the puppets would like you to think otherwise, it is important to know the difference between the Deeds that are required and the “works” that are not required.

### Works vs. Deeds

The lower laws are the works required by the Hebrew under the Old Covenant and the Deeds are the obedience to the Law required for everyone to Repent under the New. [Romans 4:4-12, Acts 20:21](#)

Under the First Covenant, the Hebrew was required to a mandatory circumcision of the flesh, a very strict discipline to the types and preparation of meats, and a number of other cleansing laws. These cleansing laws were assigned rituals of a daily, sometimes monthly, and on a yearly basis. All this was mandatory to remain a part of the tribes of Israel. In other words, when it came to these **works**, the Hebrew had **no** choice.

As the Law helped the Hebrews lead them to The Christ, the lower laws served to complement the Law. [Galatians 3:24](#) Unfortunately, rather than complementing the Law, many sought to use them as an obstacle. [Romans 2:25](#) This was mainly due to a reciprocal system created by their overseers. [Amos 4:2-5, Luke 11:46](#)

For this and other reasons, God did not seek this righteousness upon the Gentile when entering unto Repentance. [Acts 15:5-21](#) Instead, by removing what stood in front of the Hebrew, and most certainly what would stand in front of the Gentile, our Father sought to unite the two through a greater and seamless Faith. By separating the Deeds from the works, God sought to help us finish what we started. Understanding this, how does God make our Faith complete by what we do?

### The Leap of Faith

The Leap of Faith is similar to the event when the apostle Peter saw The Messiah walking on water. Even though Peter knew that he could not walk on water, he did believe in the power of The Messiah. [Matthew 14:29-33](#) That was enough faith for Peter to leave the boat. After leaving the boat, Peter's faith quivered to the point where he sought The Messiah for more help. Nonetheless, because Peter had enough faith to take the leap, The Messiah did fulfill the meaning of His Hebrew name.

We are no different from this exemplary apostle. However, due to our pagan origins, the process of our Repentance does require some discipline before the jump takes place. By practicing Righteousness, we strengthen our position to leave the boat. [Hebrews 12:12](#) Then, soon after our knees strengthen, we are to jump before we buckle.

After we leave the boat, the likelihood that we will tremble is high. Even as we are drowning, the likelihood that we will cry for The Messiah is also high. Thankfully, the certainty that our Savior will come to the rescue is guaranteed by His **promise!** [Isaiah 58:9, Acts 2:38-39](#)

Through the four levels, we learn that it takes faith to acquire Faith. [Romans 6:16, Romans 1:5](#)  
As such, we are to do the following:

**By faith**, we will have no other gods but **YHWH**.

**By faith**, we will not make for ourselves an idol in the form of anything in heaven above or on the earth beneath or in the waters below. Nor will we bow down to them or worship them; for **YHWH** our God, is a jealous God, punishing the children for the Sin of the fathers to the third and fourth generation of those who hate Him, but showing love to a thousand generations of those who love Him and keep His commandments.

**By faith**, we shall not misuse the name of **YHWH**, our God, for **YHWH** will not hold anyone blameless who misuses His name.

**By faith**, we will remember the Sabbath to keep it holy. Six days we shall labor and do all our work, but the seventh day is a Sabbath to **YHWH**, our God. On it, we shall not do any work, nor our son, daughter, manservant, maidservant or our animals, or the foreigners within our gates.

**By faith**, we will honor our mother and father.

**By faith**, we will not murder.

**By faith**, we will not commit adultery.

**By faith**, we will not steal.

**By faith**, we will not give false testimony against our neighbor.

**By faith**, we will not covet our neighbor's house, our neighbor's wife, his manservant or maidservant, or anything that belongs to our neighbor.

**By faith**, we separate ourselves from this world by never compromising to do evil. Then after our Faith is made complete, we live **by Faith** and not by sight. <sup>2Corinthians 5:7</sup>

### Step 3 R E P E N T A N C E

1 2 3 4 5 6 7 8 9 10

The Shoot

When we examine in detail the first four steps of the Ladder, we notice an impasse. We notice that, although we need Faith to enter unto Repentance, God simply commands to enter unto Repentance. <sup>Matthew 4:17</sup> In other words, if Faith is the wherewithal to Righteousness, why do we need to enter unto Repentance?

Let us recall that, at this point, man has already entered unto Repentance. This step is therefore the outcome of Faith just as the Shoot is the evidence of Repentance. <sup>Isaiah 61:11</sup> So then, the **discipline** of our Repentance **and our Repentance** takes place during step one, during the four levels of the Faith that saves. In fact, most of the phase of Righteousness takes place during step one. How so?

The four levels of **The Seed** are actually a microcosm of the first four steps of the Ladder. We recall that, because **The Seed** is Faith, **only** the four levels of **The Seed** are able to accomplish what the four steps of the Ladder cannot unless the steps begin with Faith. For this reason, Faith has to be accomplished during step one, during **the four levels of the Faith that saves**. Truly brothers, this is how **The Ladder** reminds us why there is **only one-step** to Righteousness inasmuch as there is **only one-step** to holiness.



We are able to see this when we overlap the four levels onto the four steps of the Ladder. Then when we move forward to end what we started, we seek the purpose of The Truthgiver (level 4) through the Baptism of Repentance (step 4). On our way there, **Faith** will arrive **to end what we started**. At that **very moment**, **The Seed** will bring forth the Shoot causing the Soil to thirst for Water. <sup>John 4:14, 1Peter 3:21, Acts 8:36-38</sup>

This is the reason we are saved by Faith even as we are saved through Faith. [Romans 1:5, 5:1](#)  
To the surprise of many, the four levels of **The Seed** are wonderfully designed within the main body **and throughout** the whole model.

Brothers, unlike the rendering by the unbelieving Jews, the design of the golden model holds 22 cups, 22 buds, and 22 blossoms. [Romans 10:2-3](#) They are designed in that respective order to serve a purpose. [John 15:4-17](#) By **design**, the four levels (cups with buds and blossoms) can actually be seen within the Lampstand from **every branch and from every perspective**, even as the **grand total** also points to **The Word of God**. [Exodus 25:40](#), [Romans 10:17](#)

Any way we look at it, the four levels of **The Seed** remind us why it is the microcosm of the four steps of the Ladder. Even when we view **any branch** from the top towards the center, we are reminded how to enter unto Repentance. In other words, those who want to enter unto the Baptism of Water (step 4) know they need to enter unto Repentance (step 3). In doing this, Faith will arrive (step 2) because they sought to accept The Truth (step 1) as **one**. [Revelation 22:13](#) Even the seven steps of the golden model remind us of the four levels once we see them in pairs. In a few words, the four levels, the step of Righteousness, and the whole seven-step process, **within and throughout**, point to the purpose and the **NAME** of God. [Isaiah 46:11-13](#), [Zechariah 4:1-6](#)

Through God's **design**, we are now able to remind the professing Christian who says, "All I need is Christ," to go through the four levels that are within the main body. Even to those who say, "Christ is my Righteousness," to remember that, if that were the case, he would also be Christ's Righteousness. [2Corinthians 5:21](#), [Romans 8:10](#)

Brothers, the knowledge we are receiving will not come back to God empty. [Isaiah 55:10-11](#)  
Consequently, what we are hearing is a curse to many while a blessing to us. [Revelation 2:5](#)  
The only difference is what we do with what we have. [Matthew 21:28-31](#), [Romans 2:13](#) I therefore urge you to see everything as one-step. Even the slightest move forward can begin the step that will end what we started. Allow me to explain how the four levels (steps) work in tandem to achieve one objective by telling you a story.

There was a man who promised his brother to attend his wedding. Unfortunately, the wedding ceremony is across the country and lately, he cannot afford to go. As the wedding approaches, the groom to-be keeps calling him to confirm his promise. This man has thought of telling his brother all the many reasons why he cannot go, but his conscience keeps reminding him that he made him a promise. At this point, he does not know what to do.

Now, what do you suppose will be the indicator that such man will go to the wedding?

It is the moment he buys the plane ticket. Just as his decision is made when he buys the plane ticket, **Faith begins** the moment we set the date to the Baptism of our Repentance. And just as that man is to prepare for the trip, we are to prepare for the date to the Baptism of our Repentance. Then, on the way to our destination, Faith will take over

much like the plane takes over. So once we set the date to the Baptism of our Repentance, we show our Father that we are going to The Wedding. [Matthew 22:2-14, 13:44-46,](#)  
[Hosea 10:12](#)

### Nothing short of the Law

Because most of the phase to Righteousness takes place during the first step, not everything could be explained in detail in step one. For this reason, we need to be aware of the obstacles that were not described in detail during step one. This is done to make sure that nothing stands in the way towards our main objective. This is our main objective: [Ecclesiastics 12:13](#) “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. <sup>14</sup> For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.”

To accomplish this, let us begin by exposing, in detail, the main obstacle that Religion uses to lead us astray before we go over, in detail, two obstacles that Religion uses to block the way.

One of the reasons we have not been able to understand our main objective is due to the puppets that go out of their way to take the heart from the Law by distorting the writings of the apostle Paul. To our benefit, this apostle was given more than enough wisdom to attract a greater audience. Unfortunately, even during his lifetime, Paul’s writings were the first to be abused by some of that audience. [2Peter 3:15-18](#)

Before we find how, let us recall one passage written by this apostle that cannot be easily distorted by any type of puppet: [Romans 6:15](#) “What then? **shall we sin, because we are not under the law, but under grace? God forbid.** <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of **obedience unto righteousness?** <sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> **Being then made free from sin, ye became the servants of righteousness.**”

There are more passages recorded in plain language on this matter alone by this apostle than by all the other apostles. [Ephesians 3:8-9](#) Notwithstanding, let us look at the writings of another apostle to clearly see how the puppets keep the masses in a minefield of darkness. This is what the apostle John says: [1John 3:4](#) “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law <sup>5</sup>And ye know that he was manifested to take away our sins; and in him is no sin. <sup>6</sup> **Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.**”

You would think the puppets would seek to harmonize these passages with any other recorded in Scripture. Instead, without explaining a thing, they go on to quote the following passage: [1John 1:8](#) “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” Now let us see how the same apostle, who recorded both previous passages, goes on to escalate the importance of the message being conveyed with yet

another important passage: <sup>1John 3:8</sup> “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. <sup>9</sup> Whosoever is born of God doth not commit sin; for *his seed remaineth in him*: and he cannot sin, because he is born of God.”

Let us recap what the apostle John says: first, he says that a man who knows God does not Sin, then he says that a man cannot claim to be without sin, and finally he says that a man who Sins is of the devil. Brothers, is the wisdom given to this apostle also too difficult for them to understand?

Knowing well that Scripture is good for our edification then subsequently, all three are true. <sup>2Timothy 3:16-17</sup> In fact, The Spirit who counseled the apostle to write these passages also counsels him to explain how these passages are holy and true. Let us listen carefully to a passage that Religion **does not preach**-let alone, want us to understand:

<sup>1John 5:16</sup> “If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. <sup>17</sup> All unrighteousness is sin: and there is a sin not unto death.” Right after this powerful passage, the apostle continues to emphasize what is being conveyed: <sup>1John 5:18</sup> “**We know that whosoever is born of God Sinneth not**; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. <sup>19</sup> *And we know that we are of God, and the whole world lieth in wickedness.*”

### The Sins that lead a man unto Death

Under the First Covenant, the Hebrew who killed another man could not cleanse these Sins through the blood of goats and lambs. By not having anything to replace his death, such man was put to death. To avoid the punishment for the Sins that were committed **in ignorance**, a ceremony would take place once a year by the High Priest through the offering of a lamb. <sup>Leviticus 16:34, Hebrews 9:7</sup>

Year after year, this ceremony had to continue because the blood of lambs and goats could never take away our Sin permanently! <sup>Hebrews 10:1-4, Hebrews 10:11-18</sup> For this reason, man needed the offering of The Perfect Lamb who, through The Perfect Spirit, offered Himself to purge us from the acts that we committed under the First Covenant. <sup>John 3:16, Hebrews 9:15, 10:9</sup>

Through this final ceremony, we are now able to provide the Offering that cleanses the Sins that would have otherwise led to our Second Death. Then, once Forgiven, we are commanded never to Sin again. <sup>John 8:11</sup> If we thought we could, we are reminded to suffer the consequences. <sup>John 5:14</sup> After all, once we have subjected God’s beloved Son to more than open shame, what else does The Father have to offer on our behalf if we were to Sin again? <sup>2Peter 2:20-21, Hebrews 6:4-6, 10:26-31, 2Corinthians 3:7-9</sup>

Brothers, do not be concerned with the last quote if we enter The Baptism of Repentance with the proper Faith. <sup>Hebrews 6:9</sup> This passage is there to warn those who wish to Repent



under the illusion of continuous Repentance for continuous Sin. [Romans 2:4](#) You see, these individuals cannot understand how Faith is inherent with the power of The One who rose from the dead. Fear is then what the adversary instills in us while [confidence](#) is what The Holy Spirit seeks to place in us [permanently](#). [1John 4:18](#)

The sins that **do not** lead a Man unto Death

The purpose of the temple served a [duality](#). The second and more common purpose was to provide the daily sacrifice that cleansed the sins that do not lead unto Death. Unfortunately, the manner in which these sins were cleansed did not help the Hebrew towards his main objective. Now imagine if the physical temple had been extended to the Gentiles...the outcome would be disastrous!

Nonetheless, because these sins remain, our objective is to eliminate them through the daily offerings now afforded under the New Covenant. Through the more efficient Temple, these offerings serve a greater purpose even as they serve a duality: first, to forsake the unnecessary destruction of animal life and then, to remember our brother. [Hosea 6:6](#)

The eleventh commandment alongside charity, prayer, fasting, and supplication cover these types of sins. [1Peter 4:8](#) However, no amount of the aforementioned fulfills the requirements of the Law unless man enters unto Repentance. [1John 5:16](#) What we can do for our brother is to pray in the hope that God stirs in him enough fear to end what he started. Ultimately, each person has to accept full responsibility for the Sins committed then Repent and be baptized in the name of The Father, The Son and The Holy Spirit.

### Nothing added to the Law

Once we accept the Law, the puppets that led us astray will no longer be a threat to us. However, we should be careful that, on our way, we might encounter the puppets that prevent many from ending what they started. These puppets are the teachers of the Law who, for the sake of money, block the narrow road to make sure that no one who knows the Truth finds [The Truth](#). [Matthew 23:13, 2Corinthians 2:17](#)

Let us recall how Scripture narrows down our objective to the simplest fact: [1Corinthians 7:19](#) **“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.”** For the law of circumcision holds no value when the Law is disobeyed:

[Galatians 6:12](#) **“As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. <sup>13</sup> For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.”**

The apostle Paul expresses this in detail when he reproaches some of the unbelieving Jews who claimed to be a light to the Gentiles just because they knew the Law.

Romans 2:17 “Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,<sup>18</sup> And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;<sup>19</sup> And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,<sup>20</sup> An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.<sup>21</sup> Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?<sup>22</sup> Thou that sayest a man should not commit adultery, dost thou commit adultery? **thou that abhorrest idols, dost thou commit sacrilege?**<sup>23</sup> Thou that makest thy boast of the law, through breaking the law dishonourest thou God?<sup>24</sup> For the name of God is blasphemed among the Gentiles through you, as it is written.<sup>25</sup> **For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.**<sup>26</sup> Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?<sup>27</sup> And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?<sup>28</sup> **For he is not a Jew, which is one outwardly;** neither *is that* circumcision, which is outward in the flesh:<sup>29</sup> But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.”

Notice how the apostle Paul speaks about the difference between preaching the Law and obeying the Law. Although the unbelieving Jews knew the Law, they only boasted about the laws that had nothing to do with Faith. The apostle further explains how the believing Gentile, who obeys the Law, is considered as one who is already circumcised whereas the Jew, who does not keep the Law, is considered as one who is not.

After all the exhaustive teachings regarding circumcision, it appears that Paul was very clear on this message...but was he? [Galatians 5:11](#) If we agree that circumcision is nothing, why do we keep seeking **nothing** yet expecting something good to come out of it? Why did we manage to get nearly half the males in The United States under the knife despite the specific teachings on this subject alone? [Galatians 5:2](#) Why something so simple for one man to understand can be so complicated for another? Do we now see how Religion holds some captive through the veils of idolatry while others, through a security blanket? [1Corinthians 13:11](#) Unfortunately, there is more to this security blanket.

### The Non-Everlasting Covenant

You would think the subject on the dietary laws is no longer a debatable issue. Unfortunately, we find the same teachers that peddle the Law also peddling a short rendition of the dietary laws just to appeal to the right idiosyncratic taste. [Philippians 3:19](#)

This brings a self-induced righteousness of exclusiveness that is far more apparent than Label Christianity. The irony is that, despite knowing the Law, their divorce rate mirrors the religions they frown upon. [James 4:4](#) As a result of all the obstacles they place on themselves and the constant reproach of the Law, we are reminded why they become twice the child of hell than the puppets that have to look good for the show. [Matthew 23:13](#)

Unfortunately, these overseers do not care to reproach their faithful. Instead, they are too busy robbing temples even as they claim to abhor idols. [Romans 1:32](#)

You see, these peddlers are the hypocrites who accuse Label Christianity of honoring Christmas. Yet, during these times, they allow these idols to remain in their presence during the whole ceremony. Although they did not place them in those temples, they certainly expected them to be there since they rent such temples from other religions that plainly leave these idols in their presence.

This corners their faithful into keeping the Sabbath while staring at idols during the whole ceremony. One can only imagine, if we had a room full of Jews or Arabs in that temple, they would be out the door or that idol would be out the window. The hearts of these Gentiles cannot come to understand that in their efforts to keep the fourth commandment, they break the second while, all along, keep ignoring the great pink Elephant! Aside from this, these puppets block the road unto Righteousness in the most cynical manner.

When an individual wants to enter the Baptism of Repentance, he is reminded, once again, to be aware that **he will Sin again!** Of course, who needs a doctor when he is no longer sick? Because of this, they stay empty of The Spirit and vulnerable to the spirits of corruption. [Luke 11:23-26, 2Peter 1:9](#)

Brothers, the reason the dietary laws are interrelated with the law of circumcision is because they are often practiced together, even by those who claim to practice only one without the other. Such is the case with these faithful, as they are often found practicing circumcision under, “a personal matter” by mutilating their children sometime after birth. [Philippians 3:2-3](#)

Unlike them, we know that anyone **turning** to God is not to be **burdened beyond** the requirements set forth by the council at Jerusalem. [Acts 15:19-20](#) Each man is to remain as he was found and return to God as required by Law. [1Corinthians 7:18-24](#) Because of the aforementioned, God has left the matters of food upon the judgment of each individual. [Romans 14:2-4, 14:17, 1Corinthians 6:13](#) But why are there any restrictions if everything is to be left to our own judgment? [Acts 15:28-29](#)

The only reason these minimum restrictions were set forth is due to the idolatry that can be associated with food. We know these idols are nothing and that food is just food. Nevertheless, we are not to be partakers of their ignorance. [1Corinthians 8:4-13](#)

What these peddlers do not care to explain is that we would need a complete physical exclusion from the rest of the world just to satisfy the dietary laws. Unlike them, the Jew knows that unless he is physically separated from the Gentile, he cannot keep these laws since these restrictions are far beyond the exclusion of pork! [Leviticus 11:1-47](#)

We recall that under the Old Covenant, the Gentile who sought inclusion had to go through these rituals and restrictions. However, now that we are commanded to **go to**

**them**, our priorities are to bring the Gentile into a seamless Faith. <sup>Acts 13:47</sup> But how are we to go to them if by insisting in observing the dietary laws, we cannot even eat with them? <sup>Acts 10:28, Acts 15:13-20, Ephesians 2:14, Titus 1:4</sup> For this reason, the dietary laws get on the way in bringing the Gentile into a seamless Faith.

This is not saying that a Jew is to eat what is not acceptable to him, but only that he is to be prepared for the obvious when invited by a Gentile to eat a meal and subsequently, he **chooses** to go. <sup>1Corinthians 10:27-33</sup> Otherwise just do not go! <sup>Proverbs 15:17</sup> As for the Gentile who bought into these restrictions, why do you judge your brother by the very same laws you cannot even keep? <sup>Romans 2:1</sup> The Jews you follow are not the Jews we are to follow. If the believing Jew did not burden you beyond these requirements, why are you seeking from others what they did not seek from you? Notwithstanding the overwhelming evidence, what do these puppets say about all this?

They say that all these passages are concerning the requirements and rituals that are no longer needed to prepare, “clean meats.” Under this premise, they are also saying that “**nothing**” no longer means nothing and “**everything**” no longer means everything anymore than The Savior to them, no longer saves. <sup>Mark 7:14-15, 1Timothy 4:4, 1Corinthians 10:25-26, John 8:34-36</sup> Reason this, if an everlasting covenant is no longer physically everlasting, what makes a non-everlasting covenant so physically everlasting?

So shall we say that Paul **also** failed to make this message very clear? Of course not! This great apostle was well acquainted with the Gentiles, well educated under the Old Covenant, and well enlightened under the New. <sup>Acts 22:3, Philippians 3:4</sup> All this prepared him with enough knowledge to attract the Gentile and to persuade the Jew. <sup>1Corinthians 9:20-21</sup> In other words, Paul knew his audiences very well.

So when these letters were directed to the Galatians, Corinthians, Colossians, Romans and the like, Paul knew his audience was mostly of Gentile origin. <sup>Galatians 2:8</sup> Sure, there were a number of believing Jews in these lands but The Church was mostly comprised of Gentile origin. <sup>Colossians 4:11</sup> But even if all the letters were addressed to those residing in the holy land, Paul knew that Judea was not exclusively of Jewish origin.

Therefore, Paul was very clear with this message: <sup>Romans 14:13</sup> “Let us not therefore judge one another any more: but judge this rather, that no man put a **stumblingblock** or an occasion to fall in *his* brother's way. <sup>14</sup> I know, and am persuaded by the Lord Jesus, that **there is nothing** unclean of itself: **but to him** that esteemeth any thing to be unclean, **to him it is unclean.**” However, when these letters were addressed to the Hebrews, we notice how the same apostle uses words that only Jews could understand: <sup>Hebrews 13:9</sup> “Be not carried about with divers and **strange** doctrines. For *it is* a good thing that the heart be established with grace; **not with meats, which have not profited them that have been occupied therein.**”

These, “meats” are the ceremonial foods that were ordained under the First Covenant. Notice how the apostle alludes to the dietary laws as having **no value** in those who eat

them. But why does Paul use the word, “strange” if this letter is addressed to the Christian Jews who are quite familiar with the ceremonial foods?

Well, just as idolatry is now most certainly strange to the believing Gentile, the dietary laws are now strange to the believing Jew given that, similar to circumcision, the dietary laws add no value to those who keep them. <sup>Galatians 2:14, 5:6</sup> Instead, we are to accept each other as God found us and help each other to return to God. <sup>1Corinthians 7:20, Romans 14:19-22</sup> In all, what does not come from faith is sin. <sup>Romans 14:23</sup> Having said this, what exactly do these overseers use to support their false premise?

Despite the many passages recorded exclusively on this subject alone, these overseers want to harmonize over twenty clear passages referenced under the New Covenant with one enigmatic passage that apparently supports their position on this particular subject. The following is the only passage these overseers rely on: <sup>Revelation 18:2</sup> “**And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.**”

Under this weak premise, anyone can bring just about any passage to support any deceptive doctrine. For example, the passage in Isaiah 52:1 can be used by the unbelieving Jew to support circumcision without considering Jeremiah 9:25. Thankfully, this teaching no longer sways us...at least, not by what we say. The same applies with the unbelieving Gentile who holds onto the passage of Acts 16:31 without upholding the Law. <sup>James 2:18</sup>

Although we have **over** twenty clear passages supporting a simple message, we seemingly have one enigmatic passage supporting, “clean meats.” The reason the former is in **plain** language is because the apostle Paul was never commanded to speak in parables. <sup>Ephesians 3:9</sup> As for the passage written in Revelation, we know this book is certainly more enigmatic than parables alone.

Furthermore, what is recorded in the book of Revelation is not intended doctrine on the subject in question. For this reason, these puppets stand in a very weak position when having to harmonize twenty passages with one. What we can do, for the sake of Truth, is to harmonize one passage with Scripture.

We are reminded that no food is to be regarded as unclean to the man who regards it as clean as long as he receives it with thanksgiving and prayer. <sup>1Timothy 4:4</sup> We are also reminded of the following: <sup>Mark 7:18</sup> “**And he saith unto them, ‘Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; <sup>19</sup> Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?’ <sup>20</sup> And he said, ‘That which cometh out of the man, that defileth the man.’”**

So what we say is more important than what we eat, and what we do is more important than what we say. So what is most important? Because of this, there remains a

distinction between the, “clean” and, “unclean” men that arise from the outcome of **what they do**. The Messiah records this distinction as follows:

[Matthew 25:33](#) <sup>33</sup> “And he shall set the sheep on his right hand, but the goats on the left.”

This passage is more significant once we notice that, even though goats and sheep were ordained as ceremonially clean under the First Covenant, their Deeds actually resemble their respective outcome. Truly brothers, this is how God sees us at the time of our calling where eventually, only sheep follow The Shepherd to pasture. [John 10:27](#)

With this understanding, let us bring to harmony the passage that is recorded in the book where most of the prophecies of Old and New meet. As such, what is written in the book of Revelation is likely recorded by another book within Scripture. Such is the case in this matter once we notice the striking similarities between the passage in question and the following passage: [Isaiah 13:19](#) “**And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.** <sup>20</sup> **It shall never be inhabited, neither shall it be dwelt in from generation to generation:** neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. <sup>21</sup> **But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures;** and owls shall dwell there, and **satyrs** shall dance there. <sup>22</sup> **And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time is near to come, and her days shall not be prolonged.” <sup>See also</sup> [Revelation 16:13-14](#)**

Therefore, the passage in question is speaking about the, “unclean” men and “unclean” spirits of an event to come and subsequently, nothing to do with the dietary laws.

Nevertheless, if we insist on rebuilding what God has destroyed, then we have to keep the dietary laws that we claim to keep but cannot uphold, along with the circumcision that we deny but have undergone, all on top of the rest of the law. [Galatians 5:3](#), [Galatians 2:18](#)

### The purpose of the lower laws

These laws were designed to serve the purpose of separation and distinction for the appropriate time until our Redeemer would draw the rest of mankind unto Him. [John 12:32](#)

This separation is similar to a father who is raising his own child with a strict discipline by telling him: [Colossians 2:21](#) “**Touch not; taste not; handle not...**” However, the time comes to let go of this supervision once the child reaches a level of maturity. [Ephesians 4:13-16](#)

Keep in mind that when it comes to foods sacrificed to idols, we should be watchful of the food offered to us during their pagan days. [1Corinthians 10:20](#) This is the idolatry that we must be vigilant-of as this type of “love” does not edify a thing. [1Corinthians 8:10-13](#)

When we meet with others, we are to consider the man with the weakest faith by eating only that which is permissible to that individual. [1Corinthians 8:9](#) Understanding all this, why are the matters of food so important?



Consider food to be the primary venue of assimilation that as a result, can bring us together or keep us apart. So where there is little assimilation there is little love, and where there is little love, there is little maturity to the Faith that we claim to uphold. [1Corinthians 13:11](#)

As we reflect on God's master plan, we see how God's truths are absolute with the Law and with the lower laws. [Matthew 5:17-18](#) First, when the blood of The Lamb fulfills the Day of Atonement thus satisfying the Righteous requirements of the Law. Then, when the circumcision of the heart becomes the continuity of the circumcision of the flesh. Then after, when the daily sacrifice continues with the offerings made to the spiritual Temple. Finally, when we eat what is acceptable to our lower faith, we continue the plan as initially intended. [Genesis 9:3, Acts 10:15](#)

Let us conclude this matter with an analogy derived from one of the passages given to us by The Messiah: [Mark 7: 19](#) **“Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?”**

The simplicity of this truth unveils the following scenario. Consider man analogous to a tree that seeks to bear good fruit. As a tree regards water as nourishment, the source of this nourishment is of no importance. This is because this tree had no control in the location it was planted on. [1Corinthians 7:20](#) Nevertheless, the capacity of this tree is designed to absorb the proper nutrients into the body and release the waste out of the body just as it always has before.

In a similar way, once the soil accepts **The Seed**, it will bear Fruit regardless of the type of nourishment it receives. So let us look forward to the true Water that will make us clean and to **The Seed** that will keep us clean permanently. [1Peter 3:21, 1Peter 1:23](#)

#### **Step 4 Baptism of Water** The Water

This step has many different meanings that are nonetheless synonymous with the death to Sin. On this step, our Faith, the Baptism of Repentance, the Passover, and the Day of Atonement come together to fulfill one ceremony for **the spiritual** Firstfruit of God. Even the Feast of Weeks (Pentecost) is involved once we emerge out of the water.

During this ceremony, The High Priest (The Spirit of God) presents the Lamb Offering to The Father, on our behalf, for the Forgiveness of Sins. [John 6:56, Matthew 26:26-28](#) The Baptism of Water is symbolic of the Blood of the Lamb that cleanses our Sin permanently. This is how we die to Sin to live for Righteousness. [Romans 6:5-7](#)

The seven Days of Unleavened Bread, that are intrinsic with the Passover, fulfill the following. We recall that before the Passover ceremony, we had to remove all the visible leaven from our homes. This Leaven is symbolic of the Sin that we remove from our lives before we eat the Passover Lamb. Then for the next seven days, which is symbolic of the rest of our lives, we are free from Sin.

Once we are dead to Sin, it would be redundant to mention that we cannot live in it any longer. <sup>Romans 6:1-3</sup> Nonetheless, to make sure there are no more veils left on this matter, let us settle the obvious:

<sup>Romans 6:6</sup> “Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> **For he that is dead is freed from sin.** <sup>8</sup> *Now if we be dead with Christ, we believe that we shall also live with him:* <sup>9</sup> Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> **Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.** <sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, **as those that are alive from the dead**, and your members *as* instruments of righteousness unto God. <sup>14</sup> **For sin shall not have dominion over you: for ye are not under the law, but under grace.**” This wonderful passage describes that as The Christ **died once**, man will also **die to Sin once**, and as death has no dominion over The Christ, Sin has no dominion over the man who died in Christ. <sup>1Peter 4:1-2</sup>

Another meaning of this event is similar to the commitment of being betrothed to marriage. Consider the deposit of The Holy Spirit similar to the engagement ring given as the promise of the Wedding to come. <sup>2Corinthians 1:22</sup> This is why Scripture records the following: <sup>2Corinthians 11:2</sup> “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.”

The analogy of a chaste virgin is expressed in human terms to help us understand the simplicity of this message. That is, much like chastity cannot commiserate with adultery, the Firstfruits cannot commiserate with Sin. <sup>1Corinthians 6:15</sup> Understanding this, how do we know when we are ready to take the leap of Faith?

My experience is the best example of what you should not do. You see, even though I knew the Law for twenty-two years, I could not seem to enter the Baptism of Repentance. I had no one to blame since I was never a believer of Religion. <sup>Revelation 2:2-3</sup> But unlike most who are disillusioned with God once they become disillusioned with Religion, I sought God without Religion.

During this time, God had instilled in me that once I would enter my most important commitment, I could never Sin again. Unfortunately, after two decades, I could not seem to find the meaning of Faith. Regrettably, I was always being reminded that if I moved forward without my Faith, I would shame God by returning to eat my own vomit. Ironically, my heart also kept reminding me that without this important commitment, I would also keep eating my own vomit.

Notwithstanding, I kept thinking that, by practicing the Law, I would enter into enough discipline to end what I started. In hindsight, it was not the discipline that I was missing but the will to end what I started. <sup>Revelation 2:4-5</sup> This became evident once my condition got

to the point where the Law became my curse while my Blessing was nowhere to be found. [Romans 7:8-11, 8:3, Galatians 3:13](#)

Finally, the time came when my Shepherd went to look for me with such a loud cry that it gave me no choice but to listen attentively. [Psalms 119:176](#) When I recognized my Shepherd's call, I returned to Him with more than enough fear to end what I started. [Jeremiah 32:40, John 10:14](#) On my way to this momentous event, I still could not understand how all this was supposed to work out. How does Faith work within the Law to end Sin? What I did not know is that it is the other way around (1, 10, 10, 1). [Galatians 3:12](#)

As I was walking towards the Baptism of Repentance, I was fully unaware that God was closing every door and every window just to make things easier for me. [Luke 15:4-5](#) On my last steps, I began to notice how right in front of me, my better half was the reversal of my puzzled trepidation. All I could see was that she was getting ready for her new life while I was walking to my certain Death. [Mark 2:17](#) Bewildered by my predicament, I nonetheless kept moving closer while **still** wondering, "How am I going to open the gate without my Faith?"

Thankfully, The Spirit of our mighty God allowed my heart to see what my eyes could never see. [Ephesians 1:18](#) At once, the scene changes: there I am standing on a boat, aware of the enemy that was preventing me from taking the jump. At the same time, my heart sees **The Spirit of my Savior** motioning me to leave the boat. [Matthew 14:29](#) With this perfect understanding, I sought my Death over my hopeless life. [Luke 9:24](#) As I jumped, I cried, and I Died. Now I know that I believe because I have Faith. [2Corinthians 4:13](#)

I have yet to understand why God chose to look for me after all these years. [Romans 9:11-15](#) Although I do not add up, all I can sum up is that God seeks the worst of us to call the best of you. [Luke 15:7, Romans 5:20-21, 1Timothy 1:16-17](#)

Brothers, now I know that if I had **set the date** of my rescue with **my Savior**, once I knew the Law, I would have been guided to end what I started long ago. As the good Jew often says, "It is not incumbent upon you to complete the work but neither are you at liberty to desist from it." In the same way, it is not up to us to walk on water but neither are we at liberty to desist from leaving the boat. In all, the Leap of Faith is there to remind us what we are to do for the love of God, for The Love of God to save us. [Matthew 26:41, Luke 14:33](#)

Dear brothers, now that you know what to do, show your commitment **by setting the date** of rescue with our Savior to ensure the end of your captivity. [Mark 9:23, 2Timothy 2:26](#) As for the good Jew, what are you waiting for? [Ezekiel 11:12, Acts 22:16, John 18:37](#)

## Step 5 Baptism of The Spirit

The Light

F O R G I V E N E S S

1 2 3 4 5 6 7 8 9 10 11

This step fulfills the Feast of Weeks, also known as the Day of Pentecost. On this step, we receive the seal of the protection that began from the inside as well as from the outside. [1Peter 1:5](#), [Hebrews 1:14](#) As the protection continues, the nurturing unto holiness also continues until the child is delivered to The Father at the appointed time. [2Corinthians 4:16](#), [1John 5:18](#)

During this event, we are given a new commandment that is to be practiced during the Work of The Spirit to produce the Fruit of The Spirit. [John 13:34](#), [2John 1:5-6](#) The Baptism of The Spirit fulfills the phase of Righteousness as it begins the phase of holiness and therefore, the perfect transition between the two. There is a design that can help us understand this transition as well as the golden model.

The design of our hands is the perfect example to understand the [Lamp of Truth](#) as well as the [Lampstand of Truth](#). To see this, let us use a design that has long been used by the physical children of God to mirror the golden model. Begin by raising your hands with the back of your hands in front of you. Then, make the two thumbs meet. Then, naturally align the first four fingers while keeping them straight. Then, keep the right index finger straight while dropping the last three fingers, for now.

Notice how the first four steps are designed to work together to end Sin. After the fourth step, we notice a marked drop; this drop is symbolic of our Death to Sin. After this, we notice a small rise towards the fifth step; this is symbolic of our birth to Righteousness.

After transitioning to the sixth step, we notice a small drop; this drop is symbolic of our first death, which is our natural death. Then after, we notice a high rise; this is symbolic of the day when we meet The Savior in the air, which takes place at the sound of the seventh trumpet. [1Corinthians 15:51-52](#), [1Thessalonians 4:15-17](#) So just as the fifth commandment of the Law bridges our relationship with our God and our brother in Righteousness, the fifth step of the Lampstand bridges our relationship with our God and our brother in holiness.

As we patiently wait for the last day to come, we eagerly begin the journey at hand. [Romans 8:23-25](#), [Ephesians 6:14-18](#) Having said this, what exactly do we receive when Faith arrives? If we know that “[Faith is being sure of what we hope for and certain of what we do not see,](#)” how are we to be sure of what we hope for if we are not even certain of what we do not see? In other words, who or what is The Spirit of God?

Brothers, the truths we are about to receive are quite heavy to digest, especially when we are still working on the elementary truths of God. [Hebrews 5:13-14](#) Notwithstanding, it has pleased The Father to provide us with the knowledge that is inherent with the children of God, for this is how The Father sees us and this is what we are to become. [John 16:15](#)

In order to arrive to the identity of The Holy Spirit of God, we need to know more about the The Father and then about The Son.

## The God Identity

### The Father

It is said that Label Christianity worships a three-headed god. Actually, as long as we do not know the Truth, we will not know what we worship and as long as we do not know The Truth, we will never know whom we worship. [John 4:22, 1John 2:20](#) Truly, the affinity to idolatry is the main reason we have not arrived to the identity of The Spirit.

For this reason, let us keep the following as a mental note: no creation in Heaven is physical just as no creation on earth is spiritual. [John 3:6-8](#) Although this is a generally accepted fact, let us nonetheless keep this in mind as we move forward.

When an angel was sent to encounter a human on earth, a transformation into some visible form was in need for the sake of the physical. But once he returned to Heaven, he returned as a spirit. The same applies to several manifestations of The Son of God that are recorded under the First Covenant. As for The Father, Scripture reminds us that no form of Him has ever been seen except through the manifestations of The Son. [John 6:46, 7:28-29, 14:8-14](#)

Due to the natural laws we live-by, it is difficult to grasp even a concept of the origin of The Father. One way to understand this concept is through the number line that we learned during our early years. We recall that in the middle of the number line there is a zero, then to the left of the zero we have negative numbers and to the right of the zero we have positive numbers; both stretching out towards infinity. This is all we know regarding the beginning of The Father. [Job 36:26](#)

### The Son

Within the aforementioned number line, there have been many beginnings. One of the first was the creation of the spirit beings. [Luke 20:36](#) The more notable beginning is the one recorded in the book of Genesis. Although there were other beginnings, the beginning of all beginnings is The Son of God. [Colossians 1:15](#) Brothers, even this title implies the obvious. [John 3:16, 10:36](#)

The Son is also the beginning to many events: He is the first High Priest of the First Covenant, the first High Priest of the New, the first to life and the first to resurrect from the dead, the first to everything that is meaningful to the Kingdom of God. [Acts 26:23, Colossians 1:17](#) By giving meaning to everything, His birth gave meaning even to the Kingdom of God in view that, before The Son, The Father was neither a father nor a god to any one. [Psalms 2:7, Revelation 3:2, 3:12](#)

When a kingdom is established, continuity to such kingdom is also established. The same applies to The Kingdom of God except that in this Kingdom, The King or Prince cannot perish. For this reason, it became crucial, imperative and the superlatives of the like, for The Eternal Son to carry the exact wishes of The Eternal Father. Essentially, The Son needed to be **“Like His Father.”**

Like The Father, **The Gift of YHWH** is Love given that love, in its absolute form, is the gift of oneself. **John 4:10, Romans 6:23, Ephesians 2:8, 2Timothy 1:6, John 3:16** Because The Father willed it, The Son is the invisible image of the invisible Father: **Hebrews 1:3** **“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”** **Hebrews 8:1** Brothers, the key to this understanding is to think spiritual even though we remain physical in our thoughts. Even the physical rendering of the aforementioned passage blots our minds. This is why it is important to think spiritual even as we hear from one of the many beginnings provided in detail by The Son of God:

**Proverbs 8:22** **“The LORD possessed me in the beginning of his way, before his works of old. <sup>23</sup> I was set up from everlasting, from the beginning, or ever the earth was. <sup>24</sup> When there were no depths, I was brought forth; when there were no fountains abounding with water. <sup>25</sup> Before the mountains were settled, before the hills was I brought forth: <sup>26</sup> While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. <sup>27</sup> When he prepared the heavens, I was there: when he set a compass upon the face of the depth: <sup>28</sup> When he established the clouds above: when he strengthened the fountains of the deep: <sup>29</sup> When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: <sup>30</sup> Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; <sup>31</sup> Rejoicing in the habitable part of his earth; and my delights were with the sons of men.”** During this magnificent event, The Son reveals the perfect relationship with His Father:

Although The Father and The Son are involved in everything, The Father gives credit to The Son for the works of the Heavens while The Son gives credit to The Father for the works on Earth. **Colossians 1:16** This is how The Son glorifies The Father even as The Father subjects everything under the authority of The Son. **John 17:1-5, 1Corinthians 15:27-28**

This immutable relationship was established far beyond conceivable times and long before the first creations, where The Father speaks and The Word delivers it. **John 12:49-50, 14:24, 14:31** We are given a human example of this spiritual relationship: **Exodus 4:15** **“And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. <sup>16</sup> And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.”**

Because The Son does the Work of The Father, The Son comes in the hallowed name of **YHWHISSALVATION**. **Isaiah 12:2, Psalms 118:25-26, Matthew 21:9, 23:39, John 12:28-30** Who is Salvation? **YHWHISSALVATION**. Who is God? **John 8:58** Yes, God is One. **John 6:45**.



[Galatians 3:20](#), [1Timothy 2:5](#) This irrevocable relationship, much like Scripture, cannot be broken. [Genesis 3:22](#), [Deuteronomy 6:4](#), [Psalms 2:12](#), [Hebrews 1:6](#), [John 10:30](#)

A similar relationship is to be carried out between the children of God. [John 17:22-23](#) We remember what took place between the apostles Peter and Paul. Even though they both upheld the Law through Faith, they appeared to have differences concerning the enforcement of the lower laws on the Gentiles. We know that Peter did not have any differences, except that he allowed some of the Hebrew brothers to have these differences. [Galatians 2:11-12](#) Nevertheless, they remained one because Peter's healthy interest would not oppose Paul with any false teachings. In a similar way, we are to be of one Body, one Mind, and of one Spirit. [2Corinthians 13:11](#), [Ephesians 4:4](#)

Except for the prophets, The God relationship could not be made known until The Son revealed The Father when The Father revealed The Son. [Galatians 1:15-16](#), [Matthew 11:27](#) Now we know that all along, The Son is The Melchizedek of Old, the God who fought with Jacob, the God Moses saw on Mount Sinai, the God David calls his God and even the God who, in the form of a man, shared a meal with the patriarch Abraham. [Psalms 45:7](#), [Hebrews 7:1-3](#), [Genesis 18:2-3](#) We can see the evidence of this meeting between the patriarch Abraham and The Son of God once we take a closer look at this important event.

Notice how, during the meeting, one of the three angels speaks to Abraham with the authority of The Son of God. [Genesis 18: 17](#), [John 8:56](#) We find further evidence of this when we hear that only two of the three angels arrived to rescue Lot and his family. There we notice how Lot refers to the two angels as, "my lords." [Genesis 19:1-2](#) Unlike the patriarch, Lot did not have the opportunity to delight in the presence of The Son of God. Knowing this, why is The Son referred to as an angel? [Revelation 1:1](#)

The word, "angel" means, **messenger** where the word, "Archangel" means **Chief Messenger**. The Son of God is The Chief Messenger, The One who utters the perfect Word of God. [Ephesians 2:20](#), [1Peter 5:4](#) This brings us to clarify a fact often overlooked in Scripture regarding the meeting that took place in Mount Sinai.

You see, Scripture records the meeting on Mount Sinai took place between Moses and The Angel of **YHWH**. [Exodus 3:2](#), [Acts 7:30, 35-38](#) If The Son of God makes all representations of The Father on earth and The Angel of **YHWH** makes representations of The Father on earth, we can see why The Angel of **YHWH** is The Son of **YHWH**. Because The Angel of God is a title and not a name, what do you suppose is the name given to The Angel of God in Heaven?

Beforehand, there was no reason to disclose this name to many on earth. Even when the patriarch Jacob asked The Angel of God to reveal His name, he was not given an answer but the following question: "Why do you ask My Name?" [Genesis 32:29-30](#) We are given a hint to His name when Manoah asked the same question that Jacob had asked. After The Angel answered Manoah's question with the same question, another question follows by saying, "Seeing that it is Wonderful?" [Judges 13:18](#), [Isaiah 9:6](#) Only after The Angel of **YHWH**

disappears before Manoah and his wife, they realize whom they just witnessed. <sup>Judges 13:20-</sup>  
<sup>22</sup> So what do you suppose His name is in Heaven? This is actually God's question:  
<sup>Proverbs 30:4</sup> "Who hath ascended up into heaven, or descended? who hath gathered the  
wind in his fists? who hath bound the waters in a garment? who hath established all the  
ends of the earth? **what is his name, and what is his son's name, if thou canst tell?"**  
<sup>Ecclesiastes 7:1, Revelation 2:17</sup>

What possible name represents **The Son of God**? Surely, the meaning of this name represents His perfect character. Well it does, since His name is also the meaning of His perfect power and title. **Who is like God?** The answer is the rhetorical question.

Michael is the name that represents the perfect character given to The Son of God in Heaven. The Archangel is truly The Chief Messenger, The One who stands for God. Besides Michael, there is no other Archangel in Heaven nor any other one recorded in Scripture. Michael is The Son of God that guided the people of Israel to the Promised Land, the overseer of Israel under the Old and now, under a new Name, the overseer of Israel under the New. <sup>Exodus 23:20-21, Daniel 10:21, 1Peter 2:25</sup>

This revelation can be seen when we harmonize the following passages prophesized under the Old Testament as well as under the New: <sup>1Thessalonians 4:16</sup> "For the Lord **himself** shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Now let us compare this passage with the following: <sup>Daniel 12:1</sup> "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."

Reason this, how is The Son of God to return with the voice of The Archangel unless Michael and The Son of God are one and the same? It is well understood that only The Son of God comes in the name of The Father just as the lesser always comes in the name of the greater. <sup>John 14:28</sup>

Let us hear two more passages that reveal the same truth. <sup>2Thessalonians 1:7</sup> "And to you who are troubled rest with us, when the Lord **Jesus** shall be revealed from heaven with **his mighty angels**." Now compare this with the following passage: <sup>Revelation 12:7</sup> "And there was war in heaven: Michael and **his angels** fought against the dragon; and the dragon fought and his angels, <sup>8</sup> And prevailed not; neither was their place found any more in heaven."

Brothers, the reason these passages are recorded in this manner is to reveal, as well as remind us, that **no one** is coming in the name of The Father except The One **Who is like YHWH**. Michael is the name given to The Son of God for those in Heaven and **Y'shua** is the name given to The Son of God for us on earth. <sup>Acts 4:12</sup> Let us remember one thing as we move forward, The Son of God has many powerful names that are inherent with His Likeness to The Father in Heaven. Understanding this, why is it important to know the meaning of the name of Michael?

As God designed it, the meaning of the names of The Father, The Son of Man, and Michael, reveals the identity of The Spirit of God.

### A Powerful Revelation

By recalling the name of Michael to mean WHOISLIKEYHWH, and the name of YHWH to mean I AM, and the name of Y'shua to mean YHWHISSALVATION, we see a startling revelation. When placing these powerful names in the order of the aforementioned number line, we hear a fact about The Son of God from The Son of God:

IAM WHOISLIKEYHWH YHWHISSALVATION  
The Father The Spiritual Son The Physical Son of Man

IAMWHOISLIKEYHWHISSALVATION  
IAMLIKEYHWHISSALVATION  
Psalms 41:13

### The Spirit of God

Through this revelation, we are now able to enhance the identity of The Spirit of God. To do this, let us further analyze the titles of The Son of God with the name Michael.

Notice that within the many titles of The Son we see the word, “of.” The word, “of” means, **pertaining or belonging to**. When we substitute the word, “of” with the meaning of the name of Michael, who **pertains to or belongs to YHWH**, we see the following:

“The Son of YHWH” reveals “The Son WHOISLIKEYHWH YHWH”  
“The Angel of YHWH” reveals “The Angel WHOISLIKEYHWH YHWH”  
“The Word of YHWH” reveals “The Word WHOISLIKEYHWH YHWH”  
“The Spirit of YHWH” reveals “The Spirit WHOISLIKEYHWH YHWH”

The Spirit of YHWH therefore reads, The Spirit WHOISLIKEYHWH YHWH.  
Once the name of YHWH is shown as ONE, we can finally answer the following question: Who is The Spirit of God? The Spirit WHOISLIKEYHWH.

With this knowledge, we are now able to explain the events that took place around two thousand years ago from a heavenly perspective.

When The Spiritual Son placed His royal blueprint on The Son of Man, The Son dwelled with us in human form. [Colossians 1:19](#), [John 14:10](#), [1John 5:1](#), [Luke 22:70](#) For 30 years, The Messiah dwelled on earth as the royal Jew and as The Royal Son unrecognized. During this time, The Spiritual Son was guiding and protecting Him in the name of The Father. [Luke 2:40](#), [3:23](#)  
Then when The Son of Man was baptized, The Spirit Son descended upon The Christ as soon as He emerged out of the water. [Mark 1:10](#) Have I lost you? [1Corinthians 2:13](#)

Thereafter, for the next 3 ½ years, we had The Father in Heaven, The Spirit (Son) of God and The Son of Man dwelling with us on earth. <sup>Matthew 1:23</sup> For this reason, all who enter The Baptism of Repentance are to do so in the name of The Father (our Love), The Son (the offering of our Repentance), and The Holy Spirit (the acceptance of our Repentance). <sup>Matthew 28:19, Romans 15:15-17</sup>

### Who Resurrected The Christ?

Why was The Messiah's resurrection a first? Think about it, The Christ had already resurrected Lazarus as well as a child. <sup>Mark 5:39-41, John 11:43-44</sup> Before this, Elisha had resurrected a boy to life. <sup>2Kings 8:5</sup> Surely, resurrections had taken place before. <sup>Hebrews 11:35</sup> However, the resurrection of The Son of Man was very special simply because it was very different. To understand this, we need to recall the following facts:

- God resurrected The Son of Man. <sup>1Peter 1:21</sup>
- The Son of God is the perfect representation of The Father. <sup>John 14:9</sup>
- The Son of God has life in Himself. <sup>John 1:4, 5:21, 26</sup>

Given this, how can The Messiah rise from the dead while being in the tomb? The apostle Peter records the answer: <sup>1Peter 3:18</sup> "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, **but quickened by the Spirit:** <sup>19</sup> By which also he went and preached unto the spirits in prison."

When The Messiah's life had expired, The Spirit Son left the body until the appointed time was fulfilled. <sup>John 19:30</sup> During the three days and three nights, Scripture records the following: "**Through whom** also He went and preached to the spirits in prison."

When the three days and three nights were fulfilled, The Spirit Son returned to quicken the body of The Messiah to fulfill what He had foretold: <sup>John 10:17</sup> "Therefore doth my Father love me, because I lay down my life, that I might take it again. <sup>18</sup> No man taketh it from me, but I lay it down of myself. **I have power to lay it down, and I have power to take it again.** This commandment have I received of my Father." So who resurrected The Messiah? Well, He resurrected Himself! <sup>1Timothy 3:16</sup> Again, who resurrected The Messiah? The Father. <sup>Acts 2:32</sup> Once again, who resurrected The Christ? Yes, God is **One**. <sup>John 10:30</sup>

Let us now hear the following passages with a better understanding: <sup>Romans 8:9</sup> "But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God** dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his. <sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness." Notice how the apostle Paul goes out of his way to rename The Spirit of God as The Spirit of Christ. <sup>Philippians 1:19</sup>



We recall that before Faith arrived, we were reminded, “not to harm” our brother through the basic principles of the Law. Now that we have firmly set the foundation of Righteousness, we are not to harm our brother **in any way** through the principles of the royal law. [James 2:8](#) Until then, we are subject to the royal law. [Romans 13:10](#)

This brings me to clarify that even though I am free from Sin, I am not free from **all** sin and therefore, not free from all accusation. [Colossians 1:21-22](#) So even though I am qualified to teach you the step of Righteousness, I am not qualified to teach you the step of holiness. [Matthew 10:41](#) Notwithstanding, God is guiding me to lead you where we should follow.

The step of holiness is similar to the journey that took place in the Desert of Arabia. We remember that once we exit Egypt, the symbol of Sin, The Spirit will guide us to The Promised Land. The length of this journey varies upon the individual. Those who need more refinement will require more time, and those who need less refinement will require less time.

This journey is easier said than done. [1Peter 2:20](#) Then again, “It is not incumbent upon us to complete the Work but neither are we at liberty to desist from it.” [Philippians 1:6](#), [James 1:2-4](#), [1Thessalonians 4:7-8](#) So then, by not desisting from the Work, **The Seed** will mold us at the request of our beloved Potter. [Romans 8:28, 9:20-21](#), [Philippians 2:13](#)

As aforementioned, The Work of The Spirit produces the Fruit of The Spirit. [Galatians 5:22-23](#) The Work of The Spirit comes in a duality: first, when we practice the royal law and then when we guide others unto Righteousness. [1Corinthians 1:17, 9:16-17](#), [Colossians 4:16-17](#) The order of importance varies on the task at hand.

This order is similar to the spiritual part of the Body that each Firstfruit is called to operate. [Romans 12:6-8](#), [Ephesians 4:11-13](#) We are aware that every part of the Body is important and that only the level of importance varies depending on the task being required. [1Corinthians 12:18-27](#) Therefore, we should not boast if our part is to speak the very words of God lest we are reminded, the mouth is censored before the rest of the body. [1Peter 4:11-12](#), [John 15:20-21](#)

Similar to the Law, love requires discipline. The similarities are as follows: as the Law showed the way unto Righteousness, the royal law shows the way unto holiness; as the Law required love, the royal law requires love; as the Law required discipline, the royal law requires discipline; and as we practiced the Law with love, the Law became less of a Law. The same applies when we practice the royal law with love.

By practicing the royal law, we eliminate the sins that do not lead unto Death for even though these sins do not lead unto Death, they are precursors of those that do. [Genesis 4:7](#), [James 1:12-15](#) As love increases, the sins that are not unto Death decrease, thereby requiring less offerings that nonetheless should be provided. [Job 1:5](#), [1Peter 4:8](#)



Thankfully, we will be reminded of this once **The Seed** takes over with more than enough love to drive out more than enough fear. [1John 2:27](#), [1John 4:18](#), [2Thessalonians 1:3](#) Understanding this, how does Righteousness lead to holiness?

The royal law is the enhanced version of the Law. [1Corinthians 9:21](#) Just as the Seed is found within **The Seed**, the Law is found within the royal law (1, 10, 10, 1). The Righteous Job reminds us of this when he left the infantile for the mature. [Job 31:1](#), [Matthew 5:27-28](#), [Hebrews 6:1](#) This is the reason the royal law is the fulfillment of the Law. [Matthew 22:38-40](#) How so?

The royal law serves to make the spiritual Law **very** spiritual. Namely, by enhancing the commandments, especially those that pertain to the relationship with our brother, we see the royal law emerging from the Law. [Psalm 19:7](#) Let us see a sampling of the royal law emerging from the Law:

### **Righteousness                      Higher Standards**

For the love of God, **we will do** the following:

First Commandment	Eliminate the last god, which is our pride. <a href="#">1Samuel 15:23</a> , <a href="#">Ephesians 4:2</a>
Second Commandment	Eliminate speaking the names of other gods. <a href="#">Psalms 16:4</a>
Third Commandment	Let our 'Yes' be 'Yes' and our 'No' be 'No.' <a href="#">Matthew 5:34-37</a>
Fourth Commandment	Good deeds over rest without personal profit. <a href="#">Matthew 12:12</a> , <a href="#">Luke 6:9</a>
Fifth Commandment	Treat all elders the way we would treat our mother and our father. <a href="#">1Peter 5:5</a> , <a href="#">1Timothy 5:1-2</a>

For the love of our brother, **we will do** the following: [1John 4:21](#)

Sixth Commandment	Control our tongue from destroying others. <a href="#">Matthew 5:21-22</a>
Seventh Commandment	Look at a woman as our sister. <a href="#">Matthew 5:27-28</a> , <a href="#">1Timothy 5:2</a>
Eighth Commandment	Lend without expecting to be paid back. <a href="#">Luke 6:34</a>
Ninth Commandment	Eliminate all lies. <a href="#">Colossians 3:9</a>
Tenth Commandment	Our neighbor is now our brother and his wife, our sister.

While this is a sampling of the royal law, the common denominator is to practice the love that does not harm our brother in any way as well as the love that forgives our brother in every way. [Matthew 18:21-22](#) For now that we have been forgiven of a much greater debt, the least we can do is practice forgiveness unto others. [Matthew 18:26-35](#), [1Corinthians 13:1-7](#)

This brings us to understand why the New Covenant is geared towards holiness just as the First Covenant was geared towards Righteousness. [Romans 7:14-25](#), [Ecclesiastes 12:13](#) This also reminds us why The Messiah's prayer is geared toward the daily reminder of what we need to pray for and what we need to look forward to. That is, we are not praying for our daily bread but for **the Word of God** to help us reach Higher Standards. [Matthew 4:4](#) So just as the First Covenant primarily speaks about Righteousness, the New Covenant primarily speaks about holiness. Understanding this, why are we no longer under the Law and yet not free from God's Law? [1Corinthians 9:21](#)

The first is the freedom from the constant reproach of the Law. [Romans 7:8-10](#) We are aware that **without Faith**, we can keep some of the Commandments most of the time or we can keep most of the Commandments some of the time. Perhaps we can even keep most of the Commandments most of the time, but we can never keep all of the Commandments all of the time. [Hebrews 11:6](#) As insignificant as Righteousness may be, the outcome is quite remarkable once we imagine a world where every individual is Righteous. Such world would be so different it would be unrecognizable.

The second is the freedom from the restrictions of a Commandment found within the Law. The Sabbath holds a special place in the journey towards holiness. Now that our heart sees the Sabbath to do good over rest and our rest over profit, we are to use the Sabbath to serve The Father. [John 7:23, Mathew 12:9-13](#) Nonetheless, to make sure we never get lost again, there is only one way to keep the minimum standards of the Sabbath; that is, to avoid the work that gives us personal profit.

The Sabbath is intrinsically aligned with the eleventh commandment to serve a greater purpose. As the Sabbath becomes weaker, we become stronger as we serve that greater purpose. [Mark 2:27, 2Corinthians 12:10](#) And as we honor God by helping our brother on the Sabbath, we need to remember that we are **not** to dishonor God in order to help our brother on any day.

So be forewarned, the Fourth Commandment will often be the place where the adversary will try to wedge the Law open when our brothers say to us, “Come, let us do good” during the times they seek to reinforce their pagan ways. Now we know that, even though Righteousness is being propelled by love, our **Seed** is incorruptible. Therefore, do not allow others to lead you to practice a, “love” that does not edify a thing. There are plenty of days when we can do good without compromising to do evil. [Matthew 26:11](#)

Once we are fully equipped with the armor of God, we will have the confidence to go into battle knowing well we will fight the good fight. [Ephesians 6:13-18](#) Do not worry, our armor will never be tested beyond our ability since our primary focus is to eliminate the sins that do not lead unto Death through the better offerings of The Spirit. [1Corinthians 10:13, 1Peter 4:8](#) This is not to say that those who have the power to kill the flesh will not carry it through, but only that they cannot kill our spirit. [Luke 12:4, 1Peter 1:5, James 1:2-3](#)

### Peddlers of the Truth

Now that we have left Religion, where do we go to congregate? Obviously, not in any pagan temples. But are we even allowed to return to the religions that actually preach the Truth? [2Corinthians 2:17](#) Well, if we go back, are we not reinforcing what they cannot overcome? Did the apostles go back to sit with the brothers and listen to the Pharisees that blocked the way? **No**. Instead, they returned only to counsel them; where some listened, others did not. Besides this counseling, our vocation has no business inside the four walls that mar the view to our calling.

Let us remember, we are dealing with a reciprocal system that involves those who want to put up a show and those who want to hear it. This does not mean that we should not try to help them but only that in the end, only those who truly seek the way out will truly find it.

So what shall we say, that because a slave got away, these peddlers are now working for God? This would be like saying: [Romans 3:7](#) “For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? <sup>8</sup> And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.”

Sadly, these puppets are no different from the Pharisees of Old since, besides the aforementioned, they seek to collect the full tithe from their faithful. Somehow, they have conveniently forgotten that a true Levite received funds only to maintain the temple and his **present** livelihood. [Deuteronomy 14:27](#), [1Timothy 6:3-9](#)

We know the men of the First Century Church were quite different on this important matter. Rather than seeking funds for the expansion of “the Church,” the Apostles of God sent funds to help the poor in the areas of need, especially in Judea during the sabbatical years. Unfortunately, the Pharisees of today quote passages to support their reason for receiving an income. [1Corinthians 9:14](#) Then again, since when are the wolves entitled to that which belongs to The Shepherd? [Acts 20:29](#), [1Thessalonians 2:3-5](#) These overseers only want to follow where the Apostles did not go. [1Corinthians 9:15, 4:16](#) Let us recall the model they ought to have followed: [2Thessalonians 3:7](#) “For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; <sup>8</sup> Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: <sup>9</sup> Not because we have not power, **but to make ourselves an ensample unto you to follow us.**” [Acts 20:34](#)

Brothers, if we pay the mouth to do the Work then we are saying the rest of the Body is less important. We are all important; in this case, the mouth is only saying what God is commanding. [1Peter 4:11](#) So then, if we pay the mouth, we have to pay the rest of the Body. The point being made is that we now have a greater Temple to make our offerings to The Holy Father through The Holy Spirit. [Hebrews 8:1-13](#)

When it comes to tithing, the proper thing to do is to distribute the funds in the manner we see fit within the needs of our community and with the organizations that are working to help those in need. Do this between you and our High Priest, The Overseer of our souls. [1Peter 2:25](#) But whatever you do, do not get carried away and start your own religion! [1Corinthians 9:18](#) Let us remember, we are being called to break the vicious system after our Redeemer breaks for us the chains of captivity.

Therefore, when we meet, let us make sure that money is absent for The Truth to be present. Given the scarcity of the Firstfruits, if we cannot find others within the Faith, we are to meet with others outside the four walls to do the Work of The Spirit. When we greet others, let us no longer call ourselves Jews, Evangelists, Baptists, Seventh Day

Adventists, or the like. This is what the puppets used to divide us as they tore The Truth apart. Instead, let us say that we are on the way to the Baptism of our Repentance until we can confidently say that we are **of The Christ**.

Let us make all efforts to be a role model for those who follow. <sup>1Peter 2:12</sup> At times, we might have to put up with the criticism from the hired hand. We should nonetheless take their advice with a grain of salt even as they remain tethered behind. <sup>Matthew 7:3-5</sup> Ultimately, our wisdom will be proven right by our actions and holiness by our improvements. <sup>Luke 7:35</sup>

Our hope is not for anyone to stay behind; however, there remains a priority. After you, there are those whom you will help bring to God. Thereafter, we can help the puppets cut their strings even if they fight back to cut our journey short. <sup>Matthew 24:9, 2Timothy 3:12-13</sup> In the end, when we wake-up, we will have done our part and be given the crown that is commensurate with the Work. <sup>2Timothy 4:8</sup>

Imagine the peace and joy that comes from knowing that God is amongst us. Imagine the day when we meet all the holy prophets and apostles, and all those who gave their lives for the sake of The Truth. Imagine when we see their smiles as they receive the reward they so much deserved. Imagine the perfect Feasts we will behold for a millennium to come. Yes, imagine when we say, “Come, let us go up to the mountain of The Eternal!” <sup>Micah 4:2</sup>

## **Step 7    Salvation** The Harvest of the Firstfruits

This step is the culmination to many events. The very beginning of this step, **the marked rise**, is the fulfillment of the Feast of Trumpets. This event commemorates the return of the spiritual Prince for the spiritual Firstfruits of God. <sup>1Thessalonians 4:15-17</sup>

These spiritual Firstfruits include the following: the prophets of the First Covenant, the prophets of the New, the apostles of God, and the rest of the Body that died in the name of The Savior. <sup>2Timothy 2:11</sup>

The Firstfruits of God also come in a **duality**. The aforementioned are symbolic of the child recorded in the book of Revelation, and the rest are the individuals that will endure the tribulation for the sake of The Truthgiver and the Truth. <sup>Revelation 12:5, 7:13-14, 20:4-6, 20:6</sup>

Because our brothers will be heavily dependent on the Gospel that saves, **what we do now** will help them endure the terrible trials ahead. So what they do, will be heavily dependent on what we do and what they choose to do, will determine the difference between those who did not have enough time to return to God and those who chose to time the return of God. <sup>Matthew 24:43-51, Revelation 2:10-11, 12:17</sup> We will also endure our own trials, some even to the point of death. <sup>James 1:3, 1Thessalonians 3:3, 1Peter 4:12-13</sup> But one thing is certain, those who are sealed by the time of the terrible tribulation will not stay behind. <sup>Matthew 24:37-42, 1Corinthians 15:51-53, Revelation 3:10</sup>

The amalgamation of these spiritual Firstfruits will rule over the population that will be spared from the wrath poured on earth. [Isaiah 2:4](#), [Revelation 2:26-29](#) Having said this, have you ever wondered, why is this taking place? Why is the population that is transitioning into the millennium being spared? Why not go straight into the Judgment Day? In other words, what is the purpose of the thousand-year reign?

The millennium to come fulfills the Feast of Tabernacles long awaited by the physical children of Israel. [Ezekiel 37:21-25](#), [Zechariah 8:8](#) The hope to enter the Promised Land is what every good Hebrew sought to come to fruition. [Psalms 79:6-13](#), [80:4-7](#), [89:49-52](#), [90:13-17](#) The thousand year reign will be the time of vindication for the physical children of Israel. [Ezekiel 36:22-23](#) During this millennium, the surviving population, of mostly Gentile origin, will learn the way of God. [Zechariah 14:16-19](#) But how are the physical children of Israel returning to the Promised Land?

The Hebrews that will be brought back to life, in the millennium to come, are symbolic of the good figs recorded in the book of Jeremiah. [Jeremiah 24:2-7](#) These righteous Hebrews make-up the physical House of Israel that will be restored when the prophecy of the Dry Bones is fulfilled on Jubilee, on the Day of Atonement. [Ezekiel 37:1-14](#) **Mind you**, only the **good figs** under the First Covenant will be restored to the physical Promised Land as we recall that not everyone who descends from Israel is of Israel. [Jeremiah 24:8](#), [Romans 9:6](#), [9:27](#), [Hebrews 3:19](#), [4:1-3](#)

Although this promise is long unfulfilled, it will only seem like a second from the death of each individual. When they are brought back to life, their hope will be realized when The Spirit who gave them life will also give them **birth to Righteousness**. [Ezekiel 11:17-20](#), [37:14](#), [Romans 11:26-27](#)

So inasmuch as there is a duality within the spiritual Firstfruits, there is a duality within the physical and the spiritual Firstfruits; within the physical and the spiritual children of God. The fulfillment of these events can be explained once the seven Feasts of God are finally understood. Now the time has come to see how everything that God designs holds a purpose.

Brothers, have you ever wondered why the **spiritual** Firstfruits of God would need the Day of Atonement after the Feast of Trumpets fulfills for them more than the forgiveness of Sin? In other words, if the Firstfruits are to go from corruptible to incorruptible once the Feast of Trumpets is fulfilled, why is there a need for the Day of Atonement?

The reason the Feast of Trumpets comes before the Day of Atonement is because the latter comes in a duality. [Leviticus 23:23-26](#) The first part of the Day of Atonement is fulfilled, for the spiritual Firstfruit, when each individual enters the Baptism of Repentance. The second part of the Day of Atonement is fulfilled, for the **physical** Firstfruits of God, when the restoration aforementioned comes to pass.

This is the reason the physical children of God commemorated the Passover as their freedom from slavery and their hope to return to the physical Promised Land. In much

the same way, the spiritual Firstfruits of God commemorate the Passover as their exit from Sin and their hope to enter the spiritual Promised Land.

So just as the Feast of Trumpets fulfills the arrival of the spiritual Firstfruits to the spiritual Promised Land, the Day of Atonement fulfills the arrival of the physical Firstfruits to the physical Promised Land. The Lampstand of God helps us understand why these two Feasts come in this order.

Let us use our hands as a model, as we did before, to understand the fulfillment of these Feasts. Be patient since the seven Feasts extend beyond the seven steps of the golden model for a very important reason.

Consider the first four steps similar to the first two Feasts that fulfill the phase of Righteousness; these are the Passover and the Days of Unleavened Bread that we are now quite familiar-with. [Leviticus 23:4-8](#) Then, consider the fifth and sixth steps similar to the next two Feasts. [Leviticus 23:9-22](#) The Feast of Firstfruits and the Feast of Weeks are very similar for a reason:

The Feast of Firstfruits represents the Hebrews of the First Covenant that died without the promise being fulfilled. These Hebrews obeyed God with all their hearts but unfortunately, died waiting for their promise. [Hebrews 11:13-16](#) Obviously, our Father has not forgotten nor forsaken any of them. [Deuteronomy 31:8](#) This promise will be fulfilled when God provides them with **The Seed** of Righteousness when they are **born again** on the Day of Jubilee, on the Day of Atonement. [Leviticus 25:8-10, 53-55](#)

The Feast of Weeks (Pentecost) represents the spiritual Firstfruits of Israel. Their Day of Atonement takes place during their Baptism of Repentance, just as their Day of Jubilee takes place during the Baptism of The Spirit. [Leviticus 23:16-17, Luke 15:10](#) The Feast of Weeks brings together the Jew and Gentile to form the spiritual children of God. [John 10:16](#) Only the prophets of the Old Covenant are considered part of the promise of the New, for only they also received **The Seed** as the deposit of what was to come. [Ezekiel 11:19, 1Peter 1:10-12](#)

So just as the Feast of Firstfruits is the physical promise for the physical children of God, the Feast of Weeks (Pentecost) is the spiritual promise for the spiritual Firstfruits of God. Although the Feast of Firstfruits (physical) arrived before the Feast of Weeks (spiritual), the children who sought holiness are due to arrive before the children who sought Righteousness. [1Corinthians 15:46-50, Hebrews 12:14](#)

The Feast of Trumpets will therefore be the fulfillment of the promise given during the Feast of Weeks (Pentecost) just as the Day of Atonement will be the fulfillment of the promise given during the Feast of Firstfruits. This is why The Messiah resurrected in the flesh on the third day and why the children of the first Covenant will be resurrected in the flesh on the third Day, as promised. [Hosea 6:1-2](#)

The fulfillment of these promises will take place when the spiritual children of God enter the spiritual Promised Land on the Feast of Trumpets and when the physical children of



God enter the physical Promised Land on the Day of Atonement. After these two Feasts are fulfilled, **all the Firstfruits** will meet on the Feast of Tabernacles on and during the thousand-year reign. [Ezekiel 34:23-31](#)

Now the reason we used our hands to model the Feasts in this order is to remind us of the following. Just as the three Feasts (Feast of Trumpets, Day of Atonement, and the Feast of Tabernacles) take place on the seventh month of the Hebrew Calendar, they also take place on the seventh step of the golden model. [Leviticus 23:23-44](#)

During the Feast of Tabernacles, the spiritual Firstfruits will be the spiritual Levites of the spiritual Temple, where the Righteous Hebrews will be the physical Levites of the physical Temple. The spiritual will work together with the physical; the spiritual priests will help the physical priests unto holiness where the physical priests will help the rest of the population unto Righteousness. [Acts 15:16-17, Zechariah 8:23, Isaiah 51:4](#)

At an undetermined time but before the millennium is over, the physical priesthood will join the spiritual priesthood as promised. [Exodus 19:5-6](#) After the millennium is over, the vast population that lived during the millennium, alongside their offspring, and all the tens of billions that lived throughout the ages will be resurrected to enter the Day of Judgment. [Revelation 20:5-6](#)

## Salvation at Judgment

### The Secondfruits

### The Eighth Step

The Harvest of the Firstfruits is where this book would end. However, the Firstfruits are linked to the Secondfruits much like the Feast of Tabernacles is linked to an eighth Day known as The Great Judgment Day. [Leviticus 23:39, John 12:48](#)

This Day is when The Farmer collects the Secondfruits for the final Harvest. [Haggai 2:7](#)  
[Revelation 20:13-14](#) Judgment Day will come first to those under the Law and then to those outside the Law. [Romans 2:9](#) In other words, Judgment will come first to the vast number of Hebrews who, under the Old, were not part of the restoration of the body of Israel, then to the Jew and Gentile who, under the New, did not end what they started.

As for the vast number of Gentiles that were not under the Law, whether under the Old or under the New, Scripture records how each of them will be judged: [Romans 2:14](#) “For when the Gentiles, which have not the law, do by nature the **things contained in the law**, these, having not the law, are a law unto themselves: <sup>15</sup> Which shew the work of the law written in their hearts, their conscience also bearing witness, **and their thoughts the mean while accusing or else excusing one another).**”

The law that, “By nature the things contained in the Law,” are the fifth through the tenth Commandments of the Law. These are the commandments that are given to the uncalled. Their thoughts will be **defending them** from the first four commandments of the Law because it is impossible for an individual to obey a Commandment that was never

received. [Romans 5:13](#) Thus, by obeying the law given unto themselves, a **respective righteousness** will be considered at the time of Judgment. [Jeremiah 17:10](#), [Revelations 20:12](#) This is how God fulfills His Word concerning a fair Judgment, where the law they received unto themselves will **defend** many and **convict** many during the same Judgment Day. [James 4:17](#)

Judgment will therefore take place for every person under **and** outside the Law and will be based upon the degree of his evil or righteous generation. [Matthew 11:21-24](#), [Luke 11:31-32](#), [Romans 2:6-11](#) For this to be carried out with more than enough detail, God has assigned the Day of Reckoning to last one thousand years of our time. [Psalms 90:4](#), [2Peter 3:8](#), [Luke 12:2](#)

Once again brothers, **we are not** the individuals being excused from obeying the first four commandments of the Law and from seeking the Faith that saves. If we do not end what we started, we will be Judged more severely. Actually, I am to remind you that if you do not Repent, you will Die in your Sins! Those who think to be the exception will certainly be Judged by the Rule. After all, to be called out of tens of billions of individuals is most certainly a blessing that we must gladly accept, especially now that our **Faith** is well within reach.

Unlike us, these individuals were given less and therefore less will be asked of them except for the law given unto them. So do not be too surprised at the billions and tens of billions that may enter The Kingdom of Heaven before those who, after constant reproach, did not end what they started. [Matthew 22:8-14](#)

This is why the individuals that appeared to have Salvation will have damnation, and why the individuals that appeared to have damnation will have Salvation. [Luke 13:30](#) Truly brothers, God's House will be full of children, from the very least to the greatest, all happy just to be there. [Luke 14:23](#) This will be the Day when everyone will witness God's vengeance, and justice, and marvel at His wonderful mercy. [Exodus 33:19](#), [Romans 9:15](#)

Even when we consider what takes place with the wicked, we find that God's mercy abounds beyond His vengeance. For unlike the fairytales we bought, Death is eternal inasmuch as Life is eternal. So then, the only thing eternal about Death is the punishment and not the punishing. [Matthew 25:46](#) This leaves the lake of fire primarily reserved for the devil and his angels, the spirit beings of disobedience who chose to turn their eternal blessing into an eternal curse. [Matthew 25:41](#) [Revelation 20:10](#) But even before their respective punishment takes place, they too will be Judged. [Matthew 8:29](#), [1Corinthians 6:3](#), [Jude 1:6](#)

## **The Wedding** And The Audience to the Wedding The Ninth Step

The other step not previously mentioned in detail is the Wedding Day. This Day will be a Feast that will last a thousand years of our time. During this Day, God will assign the hierarchy that will rule throughout eternity.

On this Day, the Firstfruits will be symbolic of the Bride that will rule with God, where the Secondfruits are symbolic of the audience invited to the Wedding. [Matthew 22:8-10](#), [Revelation 21:2](#) After the perfect order is established, everyone will be assigned a role to release from bondage the creation that was subjected to frustration. [Romans 8:19-22](#) What else will be there to do?

Besides the unfathomable, we will enjoy many Feasts. [1Corinthians 2:9](#) These Feasts will resemble the Feasts aforementioned since they also mirror [The Word of God](#). We notice this when we count each day assigned within the seven Feasts to total 20. Then when we add the Wedding Day and the Day that will never end, we notice how the collective also mirrors [The Word of God](#). These Feasts are also in the design of [The Lampstand](#) where the Feasts of the Promises represent the branches to the left of the design and the Feasts of Fulfillments, to the right. One pair represents the spiritual Firstfruits, the other the physical, and the third for both. Then in the midst, [YHWH IS SALVATION](#). [1Timothy 2:5](#)

The ten steps also correlate with the ten thousand years that began when Adam and Eve were ousted from Paradise up until the Day that never ends. First, when we consider the first four steps similar to the four thousand years that man lived in darkness. Then, at the beginning of the fifth step, The Light descended from Heaven and is to remain for the next two thousand years. [Hosea 6:1-2](#) After these two thousand years, **the whole house of Israel** will be restored by The Holy One of Israel. [2Corinthians 5:13](#)

### Closing Comments

From this point, the understanding of the heart cannot go beyond without moving forward. I urge you to stop asking questions and start moving forward. At least, if you want to keep asking questions, do so while moving forward. Then if God answers our questions, it will only be because we kept moving forward. [Luke 13:1-9](#), [Revelation 3:3](#)

As for the puppets that led us astray, although there is always hope, not much time is left. Perhaps there is some light left for the puppets that blocked the way given that unlike the others, they were also called to fulfill their purpose. Now they need a conscientious effort to cut the strings to end what they started, then guide more than the number they held back from finishing what they started. [Matthew 5:19](#) Whatever they choose to do, the time will come when these puppets will no longer be able to do what they used to do. [Zechariah 13:3-6](#)

Brothers, I have delivered the Message as instructed by The Spirit of God. [Luke 21:15](#), [Revelation 3:8](#) There is not much else to say to the willing. [Malachi 3:16-18](#), [John 6:39](#) I wish there was something else I could say to the rest but I am reminded to leave it this way. [Luke 16:31](#), [Revelation 2:8, 22:11](#)

Now that I am commanded to refrain from speaking again, I leave you in the good company of our Father who, through The Ladder, will guide us every step of the way. [Proverbs 16:9](#), [Luke 9:60](#), [Matthew 24:14](#) May the Grace of our God [YHWH](#) be with His people. [Revelation 22:21](#)



