

AN END TIME MESSAGE TO THE LOST SHEEP OF ISRAEL AT PASSOVER 2010

A growing number of people are beginning to understand that this age is rapidly coming to a close, and that a new day is dawning. With a Jubilee coming at the Tabernacles season in 2015, this is the last week of years in the Jubilee cycle. This week of years began in September 2008 and will end with the Sabbatical year beginning at Tabernacles, 2014. Coinciding with the completion of this cycle, is a tetrad of “blood red moons” during total lunar eclipses on Passover, 2014, Tabernacles, 2014, Passover 2015 and Tabernacles 2015. If this were not enough, there shall be a total solar eclipse (sun turned to sackcloth) on Abib (Nissan) 1, 2015. Moreover, the middle of the week of years that begins the final 42 month occurs on Passover 2012.

In September 2008, this fellowship was only vaguely aware that 2007-2008 was a sabbatical year and that the final week in the cycle was beginning at Tabernacles 2008. However, under the anointing of the Spirit of Yahshua, an article was posted on this web site at the Feast of Trumpets declaring that we were to take a stand at the Spiritual Jordan River and proclaim that, " we were a voice in the wilderness admonishing to make the paths of the LORD straight" (John, Chapter 1). We also proclaimed that it was time to make our way from the mountain of GOD through the great and terrible wilderness and into the Kingdom of GOD. As the Spirit began to enlighten through many revelations in scripture, the full relevance of our proclamation began to become clear.

To conserve time and space, I shall not trace the path of revelation since September 2008, but rather describe the Spiritual landscape surrounding us at this time and provide what may be an important understanding of the gospel of John. First, the LORD commanded that Israel was to make the pilgrimage to Jerusalem during three seasons of the year: Passover, Pentecost and Tabernacles. Other feast days are included with the three, such as first fruits during Passover and Trumpets and Atonement at Tabernacles. We have come to understand that these three seasons are also representative of three sections of the new covenant writings: Passover – the gospels; Pentecost – Acts through Hebrews; and Tabernacles – James through Revelation. The three seasons of God are also represented by unique mindsets and understanding:

Passover – Salvation and deliverance. Born from the spiritual womb of God through foreknowledge of those who were to be heirs of the kingdom and sons. These are those that Messiah was given and would hold to and raise up on the last day (John 6 & 14). These are those that “see” Messiah for who He truly is (the one almighty, creator GOD), that trust in His deliverance and abide with him in every respect. In order to fully understand the gospels, one must put on a Passover mindset.

Pentecost – Nurturing and growth. The Israel of God is fed from the very breast of God through the Spirit and not through a man centered theology about God. The infant ecclesia grows into maturity as it traverses the ancient path through the revelations brought by the Spirit. Always moving forward and never building permanent structures,

the ecclesia understands that they are temporary residents in a wilderness walk. In order to fully understand Acts through Hebrews, one must put on a Pentecost mindset.

Tabernacles – Maturity and heirs to the Kingdom. A blast from the shofar signals that it is time to move from the mountain of God through the great and terrible wilderness and into the Kingdom. In time and space, this is a short but trying and perilous journey for the ecclesia, just as it was for the Israel of old. However, this time the Israel of God shall not faint with fear, but rather overcome because they have seen Messiah for who He really is, they trust completely in His deliverance and they abide with Him continuously. They have been called to the wedding feast of the Lamb on the other side of the Jordan. In scripture the new covenant writings of James through Revelation are a primer on overcoming during this final journey. To fully understand this primer one must put on a Tabernacles mindset.

With the above discussion as a spiritual backdrop, is the final week of years in the current Jubilee cycle the journey through the “great and terrible wilderness”? It appears that it could very well be. We are currently about 1 ½ years into the last week that began in September, 2008. It is interesting that the current economic disaster was manifested with a collapse of the market during Tabernacles 2008. It is also interesting that a rare string of three total solar eclipses beginning in 2008 and all on the first day of the Hebrew month of Av has been spoken of as being forerunners of God’s judgment on the world. And then as mentioned earlier, we have the astronomical events occurring on the feast days in 2014 and 2015. These signs coupled with a world that seems to be moving rapidly and out of control somewhere, makes a compelling case that we find ourselves in unprecedented times.

Why are not more people sounding the alarm? Because they have not eyes to see or ears to hear. In order to fully understand the times and to fully understand scripture, one must apply the proper template to the revelations of the Spirit. God’s template are His cycles in time which are wheels within wheels. He has established a Jubilee cycle, annual cycle of the feast days, monthly cycle ending and beginning with the new moon, weekly cycle ending and beginning at Motza Ei Shabbat (end of Sabbath), and daily cycle beginning and ending at sundown. He likely has established other cycles that we have little understanding of. These cycles are a complete mystery and virtually unknown or recognized by most Christians, although they are the very rhythm by which Messiah interacts with His people.

Recently, the LORD used His template to reveal from scripture much about what we can expect during the last week of years that we find ourselves in. Reading through the book of John, the Spirit led to an understanding that the book was more than just an account of the ministry of Messiah. It has long been recognized that John is a unique and completely different gospel. In addition to what other mysteries in might contain, John gives us a glimpse and understanding of the final week of years. First, in Chapter 1 and a few verses in the second chapter, the seven days are revealed along with a mindset for each day (year) and some insight as to the characteristics of the over comers that are walking through this period. The first day of the week (year 1) begins with John declaring he has

been anointed to make the paths of the LORD straight and to be a forerunner to the coming of Messiah. Then in vs. 29 , the next day (day 2, year 2) he looks and sees Messiah coming. This word “Sees” is Strong’s 991 (biepo) which means to see physically with the eyes, to perceive by the senses or to feel, to discover by use or to know by experience, to have the power of understanding, to turn the thoughts to or direct the mind to a thing. To overcome, one must see Messiah (in every sense) for whom He really is, and as John, bare witness that He is Messiah the one true God. This is the year two message.

“The next day” (day 3, year 3) vs. 35, John sees Messiah and declares “behold the Lamb of God”. Through trust, John’s disciples follow Messiah and when asked by Messiah why they are following, exclaim that they seek where He abodes (dwells). He says “follow me and see”, which they do and it is reported that they abode or dwelled with Him for the rest of the week. The word abode (dwell) is Strong’s 3306 (meno) and is defined as follows:

- to remain, abide
- in reference to place
 - to sojourn, tarry
 - not to depart
 - to continue to be present
 - to be held, kept, continually
- in reference to time
 - to continue to be, not to perish, to last, endure
 - of persons, to survive, live
- in reference to state or condition
 - to remain as one, not to become another or different
 - to wait for, await on

As you can see from the above, dwelling with the LORD is an all encompassing task and one that is at the heart of the day three message – trust in Messiah and dwell with Him and He will hold and keep you continually.

The next day, vs. 43 (day 4, year 4), Messiah completes the gathering of His household (His disciples) unto Himself. Here they dwell with Him in trust and safety. He shall lose none that the Father has given Him. It should be recognized that within year 4 is the middle of the week, at Passover, with 42 months remaining in the week of years. The year four message from John is that Messiah Himself gathers His household and seals them from the coming darkness.

Chapter 2, vs.1, After two days or on the third day; days 5&6 or years 5&6 are not described because these days (years) have been turned over to darkness. The anti-Messiah on Passover of the 4th year shall be allowed to come forth with power, great signs and deception to deceive the whole world. The message of the 5th & 6th year is a world in darkness.

Chapter 2, vs. 2, on the seventh day (year) Messiah is called and His disciples (household) are called to the wedding. The word “called” is Strong’s 2654, (Kaleo) and is defined as follows:

- 1) to call
- a) to call aloud, utter in a loud voice
- b) to invite
- 2) to call i.e. to name, by name
- a) to give a name to
- 1) to receive the name of, receive as a name
- 2) to give some name to one, call his name
- b) to be called i.e. to bear a name or title (among men)
- c) to salute one by name

This is the wedding feast of the Lamb. From the definition above it is apparent that this calling is more than a simple invitation. It also involves the reception of a name or names. It is interesting that the account of the wedding feast found in Revelation 19 involves the names given to Messiah. The word here used for invited is used in Revelation 19 over and over as invited, called, named, etc. Since we, as the household of Messiah, are also called, it follows that we also may be given a new name. At the wedding, Messiah commands that six large water pots be filled with water. These pots were likely used for ceremonial washing. As the chief servant dipped into a pot, he found that the dipper now contained fine wine and was astounded that the master of the house saved the best wine for last. Is the six pots a type of the six days of man in this age that is closing? Is it also a type of the first six days (years) of the last week. Wine was served at the beginning, but on the seventh day (year), the Master of the household of God, Messiah, saved the best wine for last.

In addition to the unfolding of the last week of years, the book of John also brings a much deeper, if not darker, understanding of the last week. Messiah’s earthly ministry encompassed a 3 year period beginning and ending at Passover. There were four Passover seasons within the ministry. As stated earlier, all of the gospels primarily focus on a theme of Passover, that is, salvation and deliverance. The gospel of John in particular is all about Passover. Passover seasons are specifically identified three times in John. The Feast day of Booths is mentioned once and Hanukah is mentioned once, which provides some reference points as we proceed from one Passover to another through the book. Counting the first chapter of John as a Passover season, there are clearly four Passover seasons in the book and they progressively intensify a primary theme of each.....Messiah putting His household in order. Judgment begins in the household of God (1 Peter 4:17). It is clear that this is a message for those walking through the first 3 ½ of the last week of years and one that we must heed if we are to overcome to the end. By Passover of the fourth year, Messiah will have put His house in order.

Looking at the four Passover seasons in John we can begin to see this theme of judgment begin to unfold:

First Passover (John Chapter 1) Although this season is not specifically identified as Passover, Messiah's baptism by John At Passover is fulfillment of the type as Israel is baptized into Moses in the Red Sea and Israel is baptized into Joshua in the Jordan, both at Passover.

1. Messiah is revealed as the one Creator God.
2. He is revealed as the Passover lamb of God
3. Vs. 12&13, Messiah is given those that are to be "sons of God" by the will of God.
4. He is revealed as the word of God that became flesh.

Second Passover (John 2:13 – 3: 21)

1. Zeal for the house of God. With a whip of chords, Messiah overturns the tables of the moneychangers in the temple and looses the sheep and cattle.
2. Withholds miraculous signs, foretells resurrection.
3. Knows the hearts of the people "that believe in his name" and does not entrust himself to them.
4. "For God so loved the world that he gave his only and unique son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed."

Third Passover (John 6:4 – 6:71)

1. Fed the five thousand.
2. Withholds miraculous signs.
3. "I am the bread that comes down from heaven." "Furthermore, the bread that I will give is my own flesh, and I will give it for the life of the world". "For my flesh is true food and my blood is true drink".
4. From this time on, the thousands of his followers turned back and no longer traveled with him". This has been described as the great falling away.
5. In chapter 6, it is mentioned several times that "those that the Father has given me, I will not loose, but raise up on the last day

Fourth Passover (John 12 –)

1. He that loves his life shall loose it, he that hates his life in this world shall keep it.
2. Now is the Judgment of this world.
3. Walk in the light, because a darkness is coming.
4. God fulfills the prophecy of Isaiah "He has blinded their eyes and hardened their hearts; that they should not see with their eyes or understand with their hearts....."
5. "You are not of this world" ; "I have chosen you out of the world"

6. Messiah prays for those that the Father has given Him, that they not be taken from the world, but be kept from the evil one, that none be lost, that they become one with Him, even as He is one with the father; that the Glory the Father bestowed upon Him, He would bestow upon those also.
7. Messiah withholds miraculous signs that could have saved Him.
8. Defeats Satan on the execution stake as the Passover Lamb of God, thus fulfilling the Passover feast.
9. Is resurrected on the third day and fulfills the feast of first fruits.

What is the simple Passover message contained within the gospel of John as it may pertain to the first 3 ½ years of the final week of years before the Jubilee? Messiah begins and completes the judgment of His household, because judgment begins in the house of God. First, Messiah judges the commercialization of His house (Passover, 2010). Then, after providing for, healing and demonstrating miraculous signs for the multitudes, He refuses further signs and provision and instead brings the perfect hard choice that causes the multitudes to loose their trust and fall away (Passover, 2011). Lastly, He closes the door by blinding the eyes and hardening the hearts of those that refuse to rest under the tree of life and pillar of trust. He seals the Israel of God, the remnant over comers with His glory so that they might triumph over the coming darkness (Passover, 2012).

How do we overcome to the end of the age? This question is answered in the first chapter of John. By being born into the household of God. By seeing Messiah in every respect for whom He really is, the almighty creator God and the very presence and face of YHWH Elohim. That we trust Messiah explicitly for our deliverance and dwell with Him continuously; in reference to place, in reference to time and in reference to condition. As the Israel of God, we are now ready to make the journey unafraid through the great and terrible wilderness into the Kingdom. As Moses led Israel at Passover through the Red Sea on dry ground and Joshua led Israel at Passover across the Jordan on dry ground, Messiah shall also lead us into and through the darkness that is coming upon the world and victoriously into the Kingdom of our King and LORD, Yahshua. Amen.