

00:00:03,580 --> 00:00:07,900 [White]

So in the last video, we revealed

00:00:07,900 --> 00:00:14,960 [White]

where we believe Gog and Magog is in the sequence. And

00:00:14,960 --> 00:00:21,439 [White]

what we believe places that is this verse, Zephaniah 3:8.

00:00:21,500 --> 00:00:25,880 [White]

So from that video, we go over

00:00:25,880 --> 00:00:29,580 [White]

from Zephaniah 2 that

00:00:29,580 --> 00:00:36,520 [White]

this is Jerusalem, and that the context here

00:00:36,520 --> 00:00:41,860 [White]

can be interpreted as

00:00:41,860 --> 00:00:53,660 [White]

potentially breaking, or at least shifting, even in the grammar, and it flows from here into chapter 3.

00:00:53,720 --> 00:01:04,420 [White]

And then what this describes is the fall of Babylon, with cross references to Isaiah 47, and then from there to Revelation 18.

00:01:04,420 --> 00:01:08,480 [White]

And then we see that

00:01:08,480 --> 00:01:17,119 [White]

this is the phrase that's in Isaiah 47. And that in Zephaniah that

00:01:17,120 --> 00:01:57,980 [White]

she is become a desolation. So the fall has already happened. And then getting into Zephaniah 3, you have unrepentance. She did not receive correction. She has roaring lions. Her judges are Arab wolves, or evening wolves. And there's unrepentance. "I said, 'Surely you will fear me.' You must fear Yahweh. You will receive correction so their dwelling should not be cut off, howsoever I punish them. But they rose early and corrupted all their doings." And then we have Zephaniah 3:8,

00:01:57,980 --> 00:02:00,900 [White]

with the cross reference to

00:02:00,900 --> 00:02:09,340 [White]

Revelation 20 and Ezekiel 38. And

00:02:09,340 --> 00:02:12,260 [White]

so Zephaniah is

00:02:12,260 --> 00:02:30,680 [White]

very special, like hidden by Yahweh. Uh, this is a very strong dependency. And we've talked about dependencies before. Here we have that a cross reference to Gog and Magog is placed after

00:02:30,680 --> 00:02:35,080 [White]

the fall of Babylon. So that's a strong dependency.

00:02:35,080 --> 00:02:39,620 [White]

And it was hidden by Yahweh in a chapter division.

00:02:39,620 --> 00:02:48,920 [White]

So Zephaniah's name means hidden by Yahweh. And another thing that

00:02:48,920 --> 00:02:53,440 [White]

must be brought up, you know, this verse is

00:02:53,440 --> 00:03:09,920 [White]

truly one of a kind. There are, in the Bible, in the Old Testament, there are more than 23,000 verses. And this verse in

00:03:09,920 --> 00:03:22,360 [White]

Zephaniah, Zephaniah 3:8, is the only verse that has all 27 Hebrew characters.

00:03:22,360 --> 00:03:27,620 [White]

There are 22 letters in the Hebrew alphabet,

00:03:27,620 --> 00:03:33,780 [White]

and then there are five letters that have an extra ending form. So you

00:03:33,780 --> 00:03:42,340 [White]

add five to 22, and you get 27. Zephaniah 3:8 is the only one that has

00:03:42,340 --> 00:03:52,400 [White]

all 27 Hebrew characters out of 23,000. More than 23,000 verses. And you can even include Esther.

00:03:52,400 --> 00:03:52,980 [Noble]

[laughs].

00:03:52,980 --> 00:03:58,100 [White]

Esther has the longest verse in the Bible. This is trash.

00:03:58,100 --> 00:03:59,000 [Noble]

[laughs].

00:03:59,000 --> 00:04:00,280 [White]

This is garbage.

00:04:00,280 --> 00:04:01,079 [Noble]

[clears throat].

00:04:01,080 --> 00:04:13,640 [White]

This is, this is nothing. So Zephaniah has the alpha and the omega. "Therefore, wait ye upon

me," says Yahweh.

00:04:13,640 --> 00:04:33,780 [White]

Revelation 1. "I am the alpha and the omega, the beginning and the end, end." I should go to C and T. "'I'm the alpha and the omega,' says Yahweh God. 'He who is, and who was, and who is coming, the almighty.'"

00:04:33,780 --> 00:04:48,020 [White]

So Zephaniah 3:8, a very special verse. There really isn't another verse like it for the sequence. This is the crown jewel. It's

00:04:48,020 --> 00:04:55,480 [White]

hidden by Yahweh. It's Zephaniah. It's, it's amazing. It's an amazing verse.

00:04:55,480 --> 00:05:05,360 [Noble]

And what does Yahweh say? "Therefore, wait you upon me." He's the alpha and the omega. You're waiting for the alpha and the omega.

00:05:05,360 --> 00:05:12,680 [White]

Yeah. Yeah. He's the alpha and the omega. He's every Hebrew character.

00:05:12,680 --> 00:05:39,820 [Noble]

I just want to insult Esther one more time before we proceed. I just want to note, Esther does not belong in the Bible. It's a trash book. William Finck on Christogenia has a great series, Esther: Fraud or Fable? Read it. Does not belong in the Bible. A trash, trash, heretical, evil book, and it's pathetic. It has such a long verse, and it can't even fit every Hebrew character. What a sad and embarrassing case for Esther.

00:05:39,820 --> 00:05:39,990 [White]

Yeah.

00:05:39,990 --> 00:05:41,550 [Noble]

Pathetic. [laughs].

00:05:41,550 --> 00:05:45,860 [White]

Yeah. Very, yeah. It's the will of Yahweh

00:05:45,860 --> 00:05:47,680 [White]

that it was Zephaniah 3:8.

00:05:47,680 --> 00:05:53,880 [Noble]

It was Zephaniah 3:8, uh, a verse which is so critical for understanding end times prophecy.

00:05:53,880 --> 00:05:56,740 [White]

Yeah. It's

00:05:56,740 --> 00:06:25,528 [White]

... I mean, you watch the first ... If you watch the first sequence video, the pillars-And even the pillars weren't that specific before we found Zephaniah 3:8, through the favor of Yahweh. The... Zephaniah 3:8 takes the sequence and turns it into high definition, and really helps you

00:06:25,528 --> 00:06:39,788 [White]

understand what's coming, where and when and why and how. And then it, it also gives you...

It, it helps with

00:06:39,788 --> 00:06:52,188 [White]

understanding what's expected of you. Without it, it's, it's up in the air. You, you don't have Daniel. You don't understand

00:06:52,188 --> 00:07:00,868 [White]

so much with Christ's words. Um, it... This is really just

00:07:00,868 --> 00:07:06,268 [White]

the crown jewel of the end times sequence.

00:07:06,268 --> 00:07:19,187 [Noble]

It, it changes everything. Yahweh showed it to us through His favor, of which we are un, not worthy, in February of this year. And it's been quite the six months.

00:07:19,188 --> 00:07:20,928 [White]

Yeah.

00:07:20,928 --> 00:08:01,748 [Noble]

And what is, what does Yahshua Christ say in the Gospel of Mark? Mark 4. He says, "For it is not hidden except that it should be revealed." Zephaniah means hidden by Yahweh. This was meant to be revealed because the remnant has the testimony of Yahshua. And this is... If you don't understand Zephaniah 3:8, you're not going to understand the breadth of the end time sequence and the prophets and the writings. This is the pillar of all pillars, Zephaniah 3:8.

00:08:01,748 --> 00:08:10,508 [Noble]

Building off from Zephaniah, we can now start to... We have to ask this question.

00:08:10,508 --> 00:08:39,008 [Noble]

We had a question in the previous video, what is this affliction? It's been answered. A new question. How is Gog and Magog coming after the fall of Babylon? Who is sending them? What is this army? What does it look like? The prophets answer that question. We should begin with Habakkuk, who was a contemporary prophet to Zephaniah. If we go to Habakkuk 1,

00:08:39,008 --> 00:09:02,628 [Noble]

and how does the prophet open? It opens with Habakkuk giving a complaint. Habakkuk is upset. Why? Because people are not repenting. People are not listening to him. The law is slacked. There is strife and contention. Strife and contention is the opposite

00:09:02,628 --> 00:09:17,848 [Noble]

of one consent. So before Gog and Magog there is strife and contention. No one is following the law, they're corrupting their ways. After Gog and Magog...

00:09:17,908 --> 00:09:20,868 [White]

They have done violence to the law. Right there.

00:09:20,868 --> 00:10:07,148 [Noble]

Right there. Just as we see in Habakkuk. And we explained in the previous video that Zephaniah's relevant, that Zephaniah has far visions. So does Habakkuk. And we can prove that with the words of Paul of Tarsus. But let's look here. Habakkuk is complaining, the law is slacked, Zephaniah 3. They do violence to the law. This is Yahweh's answer now to Habakkuk's complaint in Habakkuk 1:5. Yahweh says to Habakkuk, "Behold ye among the heathen, and

regard and wonder marvelously, for I will work a work in your days which you will not believe though it be told you. For lo, I raise up the Chaldeans."

00:10:07,148 --> 00:10:09,748 [Noble]

Just like Zephaniah,

00:10:09,748 --> 00:11:09,308 [Noble]

Habakkuk, in his time, they're contemporary. The Assyrians are in the rear-view and the Babylonians, the Chaldeans, are on the horizon. Same context. So this, these heathen coming are the Chaldeans. Basically what Yahweh is saying to Habakkuk is like, "You think times are bad now? You think it's bad now just because people are... have strife and contention and they're not listening to you? You just wait until these Chaldeans come. It's going to get a lot worse." That's what Yahweh is saying. "I will work a work in your days which you would not believe though it be told you." Now people would read this and they would say, "Okay, done. Done and over with. The Chaldeans were 2,500 years ago. Not relevant to our time." Paul of Tarsus would disagree with that. If we go to Acts 13. In Acts 13

00:11:09,308 --> 00:11:50,127 [Noble]

Paul and Barnabus are preaching the Gospel to Antioch in Pisidia. That's not the Antioch near Tarsus in Cilicia, it's a different Antioch. They're preaching the Gospel, and unfortunately they're not getting the best response. Now, interestingly enough, Antioch, the word Antioch means resistance, as in stubbornness. Remember, Gog and Magog come because people don't repent. They're resistant to the Gospel, just how the people here in Antioch are being resistant to the Gospel. So,

00:11:50,127 --> 00:12:30,476 [Noble]

what do Paul and Barnabus say to those in Antioch? They give them a warning. They say, "Therefore you watch, lest that spoken by the prophets," plural, "may come." Then they quote Habakkuk. "You behold, despisers," it's a little different because they're quoting from the Septuagint. "... you behold, despisers, and wonder and hide from sight. Because I work a work in your days, a work which you shall by no means believe, even if someone related it to you." Now, are Paul and Barnabas quoting

00:12:30,476 --> 00:12:56,776 [Noble]

Habakkuk out of context? No. That's what Judeo-Christians think, that the apostles will constantly quote the prophets out of context because they think the language is flowery and poetic, and sounds cool. No, now, they're not quoting this because it sounds cool, because they specifically say, "Lest this comes." This exact thing comes.

00:12:56,776 --> 00:13:24,156 [Noble]

So, Paul and Barnabas cannot be speaking of the Chaldeans. The Chaldeans were no longer a nation in the days of Paul and Barnabas. So it's not the Chaldeans. It's something else. It's a far vision. Let's continue. "May come," Paul and Barnabas say. They're referring to the next chapter in Habakkuk. So you go to Habakkuk.

00:13:24,216 --> 00:13:31,256 [Noble]

Habakkuk 2. No break in context. No break in context.

00:13:31,256 --> 00:13:54,396 [Noble]

"And Yahweh..." Verse 2. "And Yahweh answered me and said, 'Write the vision, and make it plain upon tables, that he may run that reads it.' For the vision is yet for an appointed time, but at the end it shall speak and not lie. Though it tarry, wait for it; because it will surely come."

00:13:54,396 --> 00:14:56,996 [Noble]

Remember Paul and Barnabas, they say, "Lest it come," and it will not tarry. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." A few things here. "At the end it shall speak," as in this vision at the end will speak. This word for end means extremity in Hebrew. There is a word used in Hebrew that can mean latter days, which basically means any time future from now. But this word extremity literally means extremity, as in the farthest edge of something. And that is when this will speak. This is the same word used in Daniel 12, where it speaks of the time of the end, that the Book of Daniel was sealed until the time of the end. Now, once again, we use the words of Paul of Tarsus to interpret this clause here in the blue. Paul, he quotes this. He quotes it in Hebrews 10. So let's go to Hebrews 10.

00:14:56,996 --> 00:15:00,516 [Noble]

Hebrews 10.

00:15:00,516 --> 00:15:39,636 [Noble]

Paul, what is he talking about here? What's the context? He's talking about those who reject the Gospel, just as we see in Zephaniah 3, that the people are rejecting the Gospel being proclaimed by the Elijah ministry after Babylon falls. Here, people are receiving the knowledge of the truth, but they're rejecting it. And on account of that, no longer for wrongdoing does the sacrifice remain. We noted in the previous video that in Isaiah 40, it says, after Babylon falls in the far vision, right, it says, "Her iniquity is pardoned." Her iniquity is pardoned.

00:15:39,696 --> 00:15:51,676 [White]

And that's at the beginning of the fall. Once the warfare is accomplished, Babylon has fallen, the deal back double is done, her iniquity is pardoned. So

00:15:51,676 --> 00:16:03,896 [White]

once that happens, then the whole inhabited world hears the Gospel from the Elijah ministry, but if they reject that,

00:16:03,896 --> 00:16:10,076 [White]

then there's no more sacrifice is what Paul is getting at. And then there's the

00:16:10,136 --> 00:16:14,896 [White]

fire to devour the opposition.

00:16:14,896 --> 00:16:17,896 [Noble]

They're opposed to the Gospel,

00:16:17,896 --> 00:17:22,536 [Noble]

so the fire is coming. Gog and Magog, they're consumed with fire when Christ returns, but they're also fire themselves, because fire represents violence. So Gog and Magog come with violence, and they will be destroyed by Christ with violence. But this fire is Gog and Magog itself. It's not the fire of jealousy. It's the fire of vengeance. So this is it. "But a certain fearful expectation of judgment, and of fervent fire destined to devour the opposition." Destined, because it's written of beforehand in the prophets. So Paul continues on this note of those who are rejecting the Gospel, and then at the end, he quotes Habakkuk 2, but notice a difference. He says, "Yet a very little while," and quote, "'He who is coming will arrive and will not delay, but my just will live by faith. And if any draws back, my soul is not pleased with him.'" You want to talk about the grammar?

00:17:22,536 --> 00:17:28,596 [White]

Yeah. So what's interesting about

00:17:28,596 --> 00:17:35,336 [White]

how this is translated, and this is the CNT, so this specifically,

00:17:35,336 --> 00:17:51,956 [White]

if we can line it up with Habakkuk... So Habakkuk says,

00:17:52,016 --> 00:18:03,796 [White]

"Though it tarry, wait for it." Hebrews 10 has, "He who's coming will arrive and will not delay."
So

00:18:03,856 --> 00:18:08,536 [White]

because it will surely come, it will not tarry. So

00:18:08,536 --> 00:18:19,876 [White]

there's the word the it, it, it, it. But here is, "He who is coming will arrive and will not delay."
And the Greek grammar here

00:18:19,876 --> 00:18:29,305 [White]

is interesting. It has a-... masculine article. And

00:18:29,305 --> 00:18:34,305 [White]

in the masculine article, it can act as

00:18:34,366 --> 00:18:44,846 [White]

a pronoun or a substantive, however it might be called in grammar. But basically, it's used as this, he who.

00:18:44,906 --> 00:19:09,705 [White]

Because it's basically... Because it's masculine and not neutral, you can put he, and then coming is a participle. It's also masculine and it lines up with, "He who is coming." And we believe this is a proper translation from CNT,

00:19:09,706 --> 00:19:12,866 [White]

but what you see is that

00:19:12,866 --> 00:19:18,206 [White]

Habakkuk could say the same thing in Hebrew.

00:19:18,206 --> 00:19:41,166 [White]

These are all masculine. There is no neutral in the Hebrew. In Hebrew, you can have common gender, but you won't see... But that's common to both masculine and feminine. That doesn't mean it's neutral. It means it could be masculine or it could be feminine. But here,

00:19:41,166 --> 00:19:43,726 [White]

because of that,

00:19:43,726 --> 00:20:10,306 [White]

we believe that Habakkuk be- could be translated similarly to how it's translated in CNT. So, what is this? It might say, "Though he tarry, wait for him, because he will surely come. He will not tarry." And someone might think that this refers all to this

00:20:10,306 --> 00:20:23,265 [White]

appointed time, the vision, "It shall speak and not lie." And this does refer to the vision, but we

believe that this

00:20:23,265 --> 00:20:25,666 [White]

is referring to

00:20:25,666 --> 00:20:30,446 [White]

what is in the previous chapter of Habakkuk.

00:20:30,446 --> 00:21:02,906 [Noble]

And that's the interpretation of Paul of Tarsus. Because remember, in Acts 13, Paul and Barnabas, they say... They say, "Therefore, you watch, lest..." So it's a warning. "... that spoken by the prophets may come." That's he who is coming. So they're connecting he who is coming with this army in Habakkuk 1. That's why if you go to Habakkuk,

00:21:02,906 --> 00:21:49,646 [Noble]

you notice something. So, there's a far vision here. There has to be a far vision as per Paul of Tarsus. And they're coming, and they have a king. They have a man whose mind changes. They have a leader, the king of Babylon. And he, of course, appears in Habakkuk too. Notice in Habakkuk too, we have this... It can be translated, "Though he tarry, wait for, wait for him, because he will surely come. He will not tarry." As in, there's a man now who's being connected with this army here. Who is this man? It says in Habakkuk 2, "Yea also: because he transgresses by wine; he is a proud man this man

00:21:49,646 --> 00:22:09,666 [Noble]

neither keeps at home; Who enlarges his desire as hell, and is as death, and cannot be satisfied; but gathers unto him all nations, and heaps onto him all people." Does that sound familiar? "And gathers onto him all nations."

00:22:09,666 --> 00:22:28,966 [White]

Yeah, that's Zephaniah 3:8, and there are more cross-references for Zephaniah 3:8. So remember Zephaniah... Sorry, I should say Zephaniah Chapter 3. Stuck on the 3:8. But you have the Arab wolves here.

00:22:28,966 --> 00:22:29,245 [Noble]

Mm-hmm.

00:22:29,245 --> 00:22:36,846 [White]

They're also here in this. What is these? It's the, uh,

00:22:36,846 --> 00:22:44,686 [White]

iniquity, the strife and contention, which is in Zephaniah 3. You have the Arab wolves.

00:22:44,745 --> 00:22:48,045 [White]

And so you have

00:22:48,045 --> 00:22:52,745 [White]

many things going on here, including this

00:22:52,745 --> 00:22:59,946 [White]

man that imputes this, his power, unto his God.

00:22:59,946 --> 00:24:30,186 [Noble]

And remember what we mentioned in the previous video. Every sin receives a legitimate

recompense, and we mentioned that Gog and Magog are what Christ described and, and His same spirit in Daniel as the worst time ever. And here in Habakkuk, it's saying that the Arab, that this army, they're worse than the Arab wolves. Because the Arab wolves, after Babylon falls and Babylon becomes a haven for beasts, they're not the worst time ever. This is. This army, which is certainly Gog and Magog because as we saw in Zephaniah 3, Gog and Magog are dependent upon a rejection of the Gospel after Babylon falls, as we know it's after Babylon falls, through Isaiah 40, Daniel 12, Revelation 12 and more. We know through Paul of Tarsus that the far vision of this prophecy here is again dependent upon a rejection of the Gospel. So what else could that be but the rejection of the Gospel in Zephaniah 3? We know from Paul of Tarsus in Hebrews 10 that this is also dependent upon a rejection of the Gospel. Again, what else could that be except Zephaniah 3? Therefore, on that account, what army could this be except Gog and Magog? This is Gog and Magog in the far vision, but we're seeing through Paul that there's this man connected with Gog and Magog. Who is that man? And I say the Apostle John has the answer.

00:24:32,426 --> 00:24:37,686 [White]

Yeah. John wrote, and this is...

00:24:37,686 --> 00:24:40,346 [Noble]

This might be surprising.

00:24:40,346 --> 00:24:46,406 [White]

Yeah. So...

00:24:46,406 --> 00:24:49,886 [White]

"Little children, it is the last hour.

00:24:49,886 --> 00:24:56,966 [White]

And just as you have heard that the Antichrist comes, he comes."

00:24:56,966 --> 00:25:00,626 [White]

The singular Antichrist comes.

00:25:00,626 --> 00:25:12,666 [White]

Then he says, "Even now many are... Antichrists have been born from which we know that it is the last hour." So,

00:25:12,666 --> 00:25:21,426 [White]

we don't think John is dismissing this idea here. It's true. He didn't correct them, but he's warning them

00:25:21,426 --> 00:25:34,346 [White]

that, "You might have a Judas among you. There are many of them out there. You, you don't want any Judases. None of 'em."

00:25:34,346 --> 00:25:46,586 [Noble]

And in the past, I made at least one video on this where I really talked about it. There is no singular Antichrist. I did say that in the past, and I was wrong.

00:25:46,586 --> 00:25:52,765 [Noble]

There is no way to see a singular Antichrist in prophecy without Zephaniah 3:8,

00:25:52,766 --> 00:26:30,066 [Noble]

because Habakkuk builds off of Zephaniah 3:8. Because Acts 13 and Hebrews 10 build off of Zephaniah 3:8 through Habakkuk. But with Zephaniah 3:8, we now see that there is a singular Antichrist. Not that, that there aren't many Antichrists. It's a racial phenomenon. You're born an Antichrist. It's a matter of genetics. "You're of the alien races. You're of the family tree of the knowledge of good and evil." But there is a definite article, Antichrist, who comes. And where else would they hear this apart from the writings?

00:26:30,066 --> 00:26:32,046 [Noble]

The writings

00:26:32,046 --> 00:26:34,186 [Noble]

of Habakkuk.

00:26:34,246 --> 00:26:36,866 [White]

Yeah. Yeah. And then

00:26:36,866 --> 00:26:39,506 [White]

there's Daniel.

00:26:39,506 --> 00:26:45,246 [Noble]

Mm-hmm.

00:26:45,306 --> 00:26:52,786 [White]

So when we brought up the abomination of desolation

00:26:52,786 --> 00:26:57,046 [White]

in the last video, that's right here.

00:26:57,046 --> 00:27:00,406 [White]

But even before that,

00:27:00,406 --> 00:27:10,645 [White]

there is this man whose... His heart is against the holy covenant. That's the covenant with Israel.

00:27:10,646 --> 00:27:16,846 [White]

And so he does these things before the abomination of desolation

00:27:16,906 --> 00:27:28,126 [White]

at the appointed time, just like in Habakkuk. I'll go to Habakkuk.

00:27:28,206 --> 00:27:30,606 [White]

"For an appointed time..."

00:27:30,606 --> 00:27:30,986 [Noble]

Mm-hmm.

00:27:30,986 --> 00:27:51,606 [White]

Just like in Daniel. "At the time appointed, shall he return." And then what comes after that is this abomination of desolation. And then the king shall do according to his will and he shall exalt himself. That's in Habakkuk 1.

00:27:51,606 --> 00:28:00,246 [White]

"Shall change his mind and pass over and offend, imputing this his power unto his God. Magnify himself above every god.

00:28:00,246 --> 00:28:08,486 [White]

Shall speak marvelous things against the God of gods and shall prosper till the indignation be accomplished.

00:28:08,486 --> 00:28:20,006 [White]

For that that is determined shall be done. He shall magnify himself above all." Do you want to get into-

00:28:20,006 --> 00:28:34,326 [Noble]

And it's... Even though he magnifies himself above every god, it does say that he honors the god of forces, and a god whom his fathers knew not, which would be this god here in the far vision. What were you thinking?

00:28:34,326 --> 00:28:42,946 [White]

Well, I think it was interesting that... You know, we kind of revealed Daniel last video.

00:28:42,946 --> 00:28:43,026 [Noble]

Mm-hmm.

00:28:43,026 --> 00:28:52,066 [White]

Well, I mean, we've been revealing Daniel this whole time. But, you know, someone might not think that even understanding

00:28:52,066 --> 00:28:57,346 [White]

this little verse in Daniel,

00:28:57,406 --> 00:29:16,846 [White]

or this part of a verse, is it unsealing. But it is unsealing. Daniel is sealed until the time of the end. But we believe we're starting to understand it. We have proper cross-references, we believe. And so what does that mean?

00:29:18,286 --> 00:29:40,866 [White]

We're in the time of the end. And what does it say about the time of the end in Habakkuk? That at that time the vision will speak. It's speaking to us in the sense that it's being opened up for interpretation now through the testimony of Christ and his apostles, through Paul of Tarsus as we just saw. It's now speaking. It's now making sense, which means we're at the time of the end.

00:29:40,866 --> 00:29:48,706 [Noble]

Daniel 11, Daniel 12 are opening in front of our very eyes.

00:29:48,706 --> 00:29:54,366 [Noble]

Something I wanted to note really quickly. Here this is an interesting

00:29:54,366 --> 00:30:35,806 [Noble]

subtle detail in Acts 13. Always important when reading the Bible to pay attention to every word, plural, singular, everything. And always check the manuscripts, of course. So in Acts 13 they say, "Lest that spoken by the prophets may come." This is just one prophet. This is Habakkuk. But we've established that this is Gog and Magog, and what does Yahweh say about Gog and Magog in Ezekiel 38? He says, "Are you he of whom I have spoken in old time by my

servants the prophets of Israel?"

00:30:36,726 --> 00:30:49,646 [White]

... yeah. It's plural. Servants, plural. The prophets, plural, of Israel. Well, where is Gog and Magog in

00:30:49,706 --> 00:31:01,186 [White]

any other chapters of the Bible, in the Old Testament? You have it in Revelation, but when Ezekiel was written, "In old time by my servants, the prophets of Israel,"

00:31:01,186 --> 00:31:05,926 [White]

should be at least around the time of Ezekiel or prior.

00:31:05,926 --> 00:31:16,266 [White]

But what you're... What we see is that Gog and Magog was hidden by Yahweh in

00:31:16,266 --> 00:31:27,906 [White]

His sovereign will. Hidden in Zephaniah, hidden in Habakkuk, and hidden elsewhere too. So we,

00:31:27,986 --> 00:31:30,146 [White]

we believe that

00:31:30,146 --> 00:31:35,306 [White]

Daniel's unsealing and that the end times are here,

00:31:35,306 --> 00:31:37,146 [White]

and that

00:31:37,146 --> 00:31:43,366 [White]

there is this singular anti-Christ that leads this

00:31:43,366 --> 00:31:45,126 [White]

anti-Christ army.

00:31:45,126 --> 00:32:23,026 [Noble]

This army of Gog and Magog. And there is a prophecy in Joel that speaks of Gog and Magog, but not by name. The only way you know that's Gog and Magog is because it describes the Valley of Hamon Gog using similar language to Ezekiel 39, but never by name. And it says "he" here in Ezekiel 38, which certainly brings to memory Habakkuk 2. "He will come. He will come and he will not tarry." And that's anti-Christ comes. And going back to Daniel, the abomination

00:32:23,026 --> 00:32:27,666 [Noble]

of desolation. He sets it up.

00:32:27,726 --> 00:32:27,966 [White]

Yeah.

00:32:27,966 --> 00:32:32,386 [Noble]

Well, with arms on his part. Now,

00:32:32,386 --> 00:32:37,146 [Noble]

I don't know if we want to talk about it in this video, the king of the north or anything, but

00:32:38,286 --> 00:33:16,986 [Noble]

the king of the north can be established as being... It has to be this man who leads Gog and Magog through Daniel 11's compounding with other prophecies. We might make a video on that in the future. But this king of the north, we have color coding here in the e-sword with pronouns. And we might be wrong in a few places, but we interpret the gold to be the king of the south, the blue to be the king of the north, and blue mixed with orange to be this contemptible person, which in our interpretation at this moment, is that man who comes in Habakkuk 2.

00:33:16,986 --> 00:33:20,466 [White]

Yeah, it might be a little difficult.

00:33:20,466 --> 00:33:28,885 [Noble]

You know, actually, it's fine, because it... He has to be that man if he's the one setting up the abomination.

00:33:28,886 --> 00:33:41,106 [Noble]

So if we talk about the abomination, and we talk about the Olivet Discourse, and things like that, that should likely be enough, maybe, for this video. What do you think?

00:33:41,106 --> 00:33:42,086 [White]

Yeah.

00:33:42,086 --> 00:34:11,246 [Noble]

Yeah. Yeah, okay. So this man sets up the abomination. And as we established in the previous video, the abomination of desolation is Gog and Magog. So in Habakkuk 1 and 2, this man... There's a man leading Gog and Magog through the interpretation compounding the words of Paul of Tarsus with both Habakkuk and Zephaniah, as Zephaniah compound with Isaiah, Daniel, and Revelation. So

00:34:11,246 --> 00:34:34,426 [Noble]

there is a man leading Gog and Magog. The Gog and Magog is the abomination of desolation as per the words of Christ. Therefore, this man has to be the man of Habakkuk. There is no other way. There is no other interpretation. There is no other option. He has to be that man. He sets up the abomination.

00:34:34,426 --> 00:34:38,286 [Noble]

And now's a good time to talk about the abomination.

00:34:38,286 --> 00:34:51,386 [White]

Yeah. Obviously Christ Himself is the one to have unsealed Daniel.

00:34:51,386 --> 00:35:11,506 [White]

Christ in His words helps us determine what this is. "Spoken by Daniel the prophet. He reading must understand. Watch how you listen." So what we see here is this idea,

00:35:11,506 --> 00:35:27,486 [White]

"Great tribulation such as not happen from the beginning of society until now, nor by any means should happen." That cross references to Daniel 12:1.

00:35:27,546 --> 00:35:41,746 [White]

So, "A time of trouble such as never was since there was a nation even to that same time." And then it jumps. "At that time, your people shall be delivered." That's the return of Christ. So

00:35:41,746 --> 00:36:15,166 [White]

this is sealed until the time of the end, but we believe because it's opening up, we're finding cross references that are in context and work, that it is unsealing. And we believe we are understanding it. And what this does is it is to accomplish, to scatter the power of the holy people. Then all these things shall be finished.

00:36:15,226 --> 00:37:00,574 [Noble]

So in the Olivet Discourse, as we discussed in the previous video, Christ unseals Daniel. Gog and Magog are the abomination of desolation. And you see a warning for Gog and Magog here, that when Gog and Magog come, those in Judea must flee into the mountains. Those in the midst must leave the land. And it's a little different in Matthew and Mark. If we go to Matthew 24 we have..... again, flee into the mountains. But also, don't go back for your garment. This clause here, don't go back for your garment, that idea brings us back. Not back. We haven't gone there yet. [laughs] Luke 17.

00:37:00,574 --> 00:37:48,134 [Noble]

Because Luke 17 has been long, in our opinion, misinterpreted in Christian identity because it cannot be understood without the sequence. Luke 17 is very peculiar because it's really similar to the Olivet Discourse but it's not the Olivet Discourse. It's a similar conversation that Christ had with his apostles at an earlier time. And so, it has some unique details in here and most principally, it has the coming of the Son of Man, the days of the Son of Man, the days that the Son of Man is revealed, compared to a thief. And this begins to open up everything. And this begins to open up and answer the question,

00:37:48,134 --> 00:37:53,394 [Noble]

how do Gog and Magog come and who is this man leading them?

00:37:59,594 --> 00:38:01,494 [Noble]

So

00:38:01,494 --> 00:39:08,534 [Noble]

a lot of people have said in the past and are still saying, "This is the fall of Mystery Babylon right here in Luke 17." Why? Because it's like the days of Noah. They're eating, they're drinking, they're marrying. That seems to imply economic prosperity and good times. And then the flood comes and they're all destroyed. And then it's compared to Lot very similarly, buying, selling economic things, right? And then a sudden destruction when the Son of Man is revealed. So the traditional interpretation is that, okay, Gog and Magog is a... Not Gog and Magog. Mystery Babylon is going great, everybody's fornicating to their own shame. And suddenly, the economy collapses and the Son of Man is immediately revealed. But we know through the sequence that that's impossible. It just can't happen. How does the bride prepare herself? Just can't be. Now, we have to pay very careful attention to the language here in Luke 17.

00:39:08,534 --> 00:39:39,614 [Noble]

The Son of Man is revealed. "And in that day, he who shall be upon the housetop and his vessels in the house must not go down to take them. And he in the field likewise must not return for the things behind." That's the same warning given with the abomination of desolation in Matthew 24. We have to wonder if this is the second coming of Christ, then why are we running away?

00:39:39,614 --> 00:39:46,894 [Noble]

Christ comes to save his people. Let's go back to Habakkuk. It says in Habakkuk 3,

00:39:46,894 --> 00:40:35,774 [Noble]

Habakkuk 3, "Yahweh comes to..." It's here somewhere. "He comes forth at..." As in he's coming forth out of heaven. For what purpose? "For the salvation of your people, even for salvation with your anointed." He's coming to save his people, not to destroy them. Which shows you that when Paul is quoting from Habakkuk in Hebrews 10 and he says, "He who is coming will arrive," he's not speaking of Christ because Christ does not come to destroy his people. He comes to save his people. You have to cross-reference this with how Paul interpreted it in Acts 13. So, Christ comes for the salvation of his people, not to destroy them.

00:40:35,774 --> 00:40:53,594 [White]

Uh, yeah. I'd like to add that, you know, if this is a warning, like the warning being, you know, "In that day, he who is upon the housetop and in his vessels in the house..." "... and his vessels in the house

00:40:53,594 --> 00:41:06,234 [White]

must not go down to take them." You know, is... This is a warning for whom? Like, the people who don't know it's coming, the people who don't see it coming.

00:41:06,234 --> 00:41:07,453 [Noble]

Or don't believe it's coming.

00:41:07,454 --> 00:41:31,214 [White]

Yeah, they don't believe it's coming until it gets there. Well, then is that for his people that have the interpretation of prophecy? He reading must understand. This is a warning for those who don't listen until it's almost too late. You remember the wife of Lot. If you turn around, then

00:41:31,314 --> 00:41:59,594 [White]

that's when you'll be destroyed. So whoever shall seek to preserve his life shall lose it, but whoever would lose it shall be kept... But whoever would lose it shall be kept alive. This is, this is not... We, we don't believe this is Christ and his actual return. We believe that there is nuance to

00:41:59,594 --> 00:42:09,574 [White]

the day of the prince. The phrase the day of the prince, the day of Yahweh. Is that in Joel 2?

00:42:09,574 --> 00:42:12,073 [White]

Joel 2 has

00:42:12,074 --> 00:42:17,434 [White]

this same thing.

00:42:17,434 --> 00:42:42,514 [White]

So, "Blow ye the trumpet." That's war. "Sound an alarm in my holy mountain. Let all the inhabitants tremble. Let all the inhabitants of the land tremble, for the day of Yahweh comes." The day of Yahweh. It would be in the Septuagint.

00:42:42,514 --> 00:43:05,102 [White]

It is..... where is it? Hamera Kuryu. Hamera Kuyo, Kuryu. 2250 2962. So the day of the prince. Where would the day of the prince

00:43:05,102 --> 00:43:07,302 [White]

be in CNT?

00:43:07,302 --> 00:43:10,562 [Noble]

Maybe s- First Thessalonians 5?

00:43:10,562 --> 00:43:22,122 [White]

First Thessalonians, that's a good chapter. What do you know? So you have the day of the prince. What do you have in Greek there?

00:43:22,122 --> 00:43:24,162 [Noble]

King James Plus?

00:43:24,162 --> 00:43:29,482 [White]

Yeah, yeah. You have

00:43:29,542 --> 00:43:31,322 [White]

the day, hamera.

00:43:31,322 --> 00:43:32,062 [Noble]

Yeah, that's the same.

00:43:32,062 --> 00:43:43,922 [White]

Kurias. It's the same thing. So what is in Joel 2 the day of the Lord? The day of Yahweh in Hebrew?

00:43:43,922 --> 00:43:48,642 [White]

You have a day of darkness and gloominess. It's like the night.

00:43:48,642 --> 00:43:49,482 [Noble]

Mm-hmm.

00:43:49,482 --> 00:43:52,932 [White]

A fire devours before them and behind them. It's a-

00:43:52,932 --> 00:43:55,282 [Noble]

Remember the fire destined for the opposition.

00:43:55,282 --> 00:44:26,142 [White]

Yeah. Yeah. So you have a great people and a strong people. There is not ever the like. Neither shall there be any more after it. If you... I... Try not to deny these words. This is exactly what we've been showing. You know, this is the day of Yahweh. This is not his return. It's a day of darkness. It's not the morning. The morning is the actual return of Christ. That's the day of, a day of light.

00:44:26,142 --> 00:44:27,482 [Noble]

Mm-hmm.

00:44:27,482 --> 00:44:43,842 [White]

And then this is all the war that follows. Appearance of horses, horsemen. So, this is a war here. They're climbing up on the houses, enter u- in the windows like a thief.

00:44:43,842 --> 00:44:52,842 [White]

What do we see here in Luke 17?

00:44:52,842 --> 00:44:56,422 [White]

What's going on?

00:44:56,422 --> 00:45:02,642 [White]

In that night, there should be two men upon one couch. One shall be taken. Thief.

00:45:02,642 --> 00:45:02,832 [Noble]

Mm-hmm.

00:45:02,832 --> 00:45:17,922 [White]

The other shall be left alone. There shall be two women grinding grain together. The one shall be taken, and the other left alone. So, interesting.

00:45:17,922 --> 00:45:18,112 [White]

Interesting.

00:45:18,112 --> 00:46:12,702 [Noble]

Interesting things. And it's compounding now with the sequence, but none of this compounding would be possible without the sequence. And as we've, we've said, especially not with 38. Joel 2, which we were just reading, is about Gog and Magog and the far vision. There's no doubt. You can prove it. Verse 20, Northern army. It's buried with its face toward the East sea, and it smells really bad. There's a bad stink. That's in Ezekiel 39, the Valley of Hamon Gog. There is no doubt this is Gog and Magog. So, Gog and Magog are compared to a fire in the night, a thief, day of the prince, day of the Lord, day of Yahweh in Joel 2. Gog and Magog connection, there you go. And then it's also connected in Luke 17 with

00:46:12,702 --> 00:46:24,142 [Noble]

the abomination through the similar warning, which is also Gog and Magog. So, two witnesses to show that this is about Gog and Magog.

00:46:24,142 --> 00:46:26,902 [Noble]

There's more.

00:46:26,902 --> 00:47:24,142 [Noble]

Here. I say to you in that night, the day of darkness and gloominess, there shall be two men upon one couch. One shall be taken, and the other shall be left alone. Okay. The traditional CI interpretation, the one taken is to tear, the one left alone is weak. Because traditional CI interpretation, this is the second coming. We would say otherwise. There's a prophecy of Gog and Magog in Zechariah 14. Remember, in the previous video we mentioned how Gog and Magog surround the beloved city, which is Jerusalem. Christ says the same thing in Luke 17, Luke 21, sorry. Jerusalem being surrounded by armies, which is the abomination of desolation, Zechariah 14. Zechariah 14, it's Jerusalem again.

00:47:24,142 --> 00:47:26,742 [Noble]

Gathered all nations

00:47:26,822 --> 00:47:34,842 [Noble]

against Jerusalem to battle. That has to be Gog and Magog. Go t- back to Revelation 20.

00:47:34,842 --> 00:47:48,382 [Noble]

To gather them to battle. Beloved city, Jerusalem. So, Gog and Magog come in Zechariah 14.

00:47:48,442 --> 00:47:52,501 [Noble]

And what happens?

00:47:52,502 --> 00:48:21,741 [White]

Yeah, so the gathering of all nations against Jerusalem to battle. The city shall be taken. The houses ri- rifled, just like Luke 17. The women ravished. Half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. What did we see in Luke 17? This is a half and half.

00:48:21,742 --> 00:48:22,312 [Noble]

Mm-hmm.

00:48:22,312 --> 00:48:36,082 [White]

The city shall be taken. Half the city goes forth into captivity. The residue shall not be cut off. What happened in Luke 17?

00:48:36,082 --> 00:48:38,122 [White]

You had

00:48:38,182 --> 00:48:56,990 [White]

two men, one is taken. The other shall be left alone. He doesn't die. He's not cut off from the city as in Zechariah-You have two women. One is taken, the other is left alone. So

00:48:56,990 --> 00:48:58,670 [White]

what

00:48:58,670 --> 00:49:03,770 [White]

is going on with the main

00:49:03,770 --> 00:49:09,730 [White]

phase of the f- what is the first phase of Gog and Magog

00:49:09,730 --> 00:49:15,330 [White]

is actually in Revelation 12.

00:49:15,330 --> 00:49:17,050 [White]

And this is hard-hitting stuff.

00:49:17,050 --> 00:49:19,950 [Noble]

And this is after deal back double, remember.

00:49:19,950 --> 00:49:34,450 [White]

Yeah. This is all deal back double and the prevailing of rejoicing, and now the false accuser has come down to you having great wrath, knowing he has a short time.

00:49:34,450 --> 00:49:36,030 [Noble]

That's the he of Habakkuk.

00:49:36,030 --> 00:49:49,250 [White]

Yep. "When he s- when the dragon saw that he had been cast down into the earth, he persecuted the woman who had given birth to the man-child." So the woman

00:49:49,250 --> 00:50:16,510 [White]

is given "two wings of a great eagle in order that she may fly into the wilderness or desert, into her place where she is nourished for a time, times, and half a time, from the face of the serpent. The serpent cast, had cast from his mouth water as a river," that's Gog and Magog, "after the woman, in order that he may have her carried off,"

00:50:16,510 --> 00:50:28,650 [White]

taken away, "by the river." This is not drowning. This is not to kill the woman. This is

00:50:28,650 --> 00:50:32,450 [White]

a captivity. Because after that

00:50:32,450 --> 00:50:35,910 [White]

the river helps the woman. Half the-

00:50:35,910 --> 00:50:36,350 [Noble]

The earth helps.

00:50:36,350 --> 00:50:39,920 [White]

Yeah, yeah. The earth helps the woman. What did I say? [laughs]

00:50:39,920 --> 00:50:40,770 [Noble]

The river helps the woman. [laughs]

00:50:40,770 --> 00:50:54,810 [White]

Yeah, yeah, yeah. The earth helps the woman from the river. We saw that half the city is left, right, which the dragon had cast from his mouth, then there's the war with those remaining.

00:50:54,810 --> 00:50:55,990 [Noble]

Survivors.

00:50:55,990 --> 00:50:59,550 [White]

Yeah, those who keep the commandments and have the testimony of Yahshua.

00:50:59,550 --> 00:51:01,370 [Noble]

The one consent, Zephaniah 3.

00:51:01,370 --> 00:51:33,790 [White]

Yeah. So what's very interesting, you have the 1,260 days, and you, this is for prior to Gog and Magog, which is here. And then you have a time, times, and half of a time, where she is now running from this river and there's war. Well, what does Daniel 12 say?

00:51:33,790 --> 00:51:35,230 [Noble]

This is insane.

00:51:35,230 --> 00:51:38,650 [White]

This is mind-blowing.

00:51:38,650 --> 00:52:13,910 [White]

Daniel 12. So you have, "Even to the time of the end, you have Michael, time of trouble, such as never was." That's the river. That's Gog and Magog. "Abomination of desolation." What's the timeline? The time that the daily sacrifice shall be taken away in Daniel 11, from that time and to the abomination of desolation being set up, there's 1,290 days. That's in the previous chapter. So it's prior to

00:52:13,910 --> 00:52:16,230 [White]

when

00:52:16,230 --> 00:52:35,490 [White]

all these things are accomplished, to scatter the power of the holy people, the remnant. And what time is that? The water, he's on the waters of the river. "I heard a man clothed in linen, which was upon the waters of the river." Revelation 12, the river from the serpent's mouth. Same Greek word, by the way.

00:52:35,490 --> 00:52:49,490 [White]

"When he held up his right hand and his left hand unto heaven, and swear by him that lives forever that it shall be for a time, times, and half a time."

00:52:49,550 --> 00:52:52,670 [White]

So

00:52:52,670 --> 00:52:57,049 [White]

lots of compounding and lots of

00:52:57,050 --> 00:53:04,790 [White]

things being unsealed thanks to Christ Himself 2,000, about 2,000 years ago.

00:53:04,790 --> 00:53:06,030 [Noble]

Praise Yahweh Almighty.

00:53:06,030 --> 00:53:07,190 [White]

Praise Yahweh.

00:53:07,190 --> 00:53:13,110 [Noble]

And remember, Gog and Magog are the abomination of desolation.

00:53:13,110 --> 00:53:43,270 [Noble]

So it takes 1,290 days. I know there's 30 days unaccounted for here. We'll discuss that in future videos. But it's 1,260 days pretty much, not counting those 30 extra, for the abomination to be set up, as in for Gog and Magog to invade. So there's a three and a half year space for repentance, the people don't repent, Gog and Magog invade, and the dragon makes war with the woman for a time, times, and half a time.

00:53:43,270 --> 00:53:47,990 [White]

And what's very interesting too,

00:53:48,050 --> 00:53:55,130 [White]

is that that three and a half years, 1,260 days,

00:53:55,130 --> 00:54:06,510 [White]

of course this is 1,290, but what's ... why we do the cross reference is because it's spelt out. It's literally spelled out

00:54:06,510 --> 00:54:16,590 [White]

in Hebrew. So you got 1,290 days. It's kind of like Revelation 12.

00:54:16,590 --> 00:54:26,810 [White]

I'm pretty sure the Septuagint Translation is similarly spelt out like that. Revelation 12 has the same,

00:54:26,810 --> 00:54:31,310 [White]

you have a thousand two hundred threescore. So that's

00:54:31,310 --> 00:54:34,509 [White]

thousand two hundred

00:54:34,510 --> 00:54:38,330 [White]

threescore or 60 days.

00:54:38,330 --> 00:54:43,370 [White]

And why is that interesting? Christ's ministry

00:54:43,370 --> 00:54:54,078 [White]

lasted for three and a half years. That's 1,260 days.... and what you see

00:54:54,078 --> 00:55:06,598 [White]

is that Christ himself is a type for these people. And then there's also the type that Judas plays

00:55:06,598 --> 00:55:11,857 [White]

in that betrayal, so there is a far vision

00:55:11,857 --> 00:55:15,437 [White]

for Judas and his role

00:55:15,437 --> 00:55:17,877 [White]

against Christ.

00:55:17,877 --> 00:55:36,118 [Noble]

Judas Iscariot is a type. Judas Iscariot had a profession. He was not a fisherman. He was not a tent maker. What was his profession? John tells us. What is it, John 12?

00:55:36,118 --> 00:55:38,877 [Noble]

That was his profession.

00:55:38,877 --> 00:55:40,018 [White]

He was a thief.

00:55:40,018 --> 00:55:42,837 [Noble]

He was a thief.

00:55:42,837 --> 00:56:12,778 [Noble]

He was a thief. Now, he was a thief of money. In Luke 17, we see this thievish army stealing away people. One more note on that. In Zechariah 14 where it says that they'll be cut off, that word for cut off doesn't necessarily mean kill. It can also mean to take away, as in to steal someone, right? So,

00:56:12,778 --> 00:56:48,158 [Noble]

on that account, interpreting Zechariah 14 with the words of Christ as our guide, Luke 17, we understand that people here are being taken captive, just as we see in Luke 17. They're not being destroyed and they're not drowning as, as it is in Revelation 12. They're being carried away. And that's the same thing that happens with Gog and Magog here. In Luke 21, which is the abomination of desolation, "And they shall fall..." Yeah, and it makes the land, it makes Jerusalem desolate,

00:56:48,158 --> 00:57:20,178 [Noble]

so that must be behind the meaning of abomination of desolation. You can maybe conjecture.

It's just conjecture. Maybe the abomination is this horrible army and its system, and maybe the desolation is, of course, the desolation, the scattering of the power of the holy people, essentially. "And they shall fall by the edge of the sword, and they shall be taken away captive into all nations." That's something also tied with Gog and Magog in Ezekiel 39.

00:57:20,178 --> 00:58:47,957 [Noble]

Because after Gog and Magog, Yahweh says, "Therefore, thus saith the Lord Yahweh, 'Now I will bring again the captivity of Jacob...' Let's go on a bit. Verse 27. "When I have brought them again from the people and gathered them out of their enemy's lands." How did they end up there? That's a far vision. That's not been fulfilled yet. How did they end up in the enemy's lands? They went into captivity for their iniquity. Verse 23. Gog and Magog brought them into the enemy's lands, and some fell by the sword, which is also in Luke 21. So Gog and Magog come, and some fall by the sword, which would be the fire of Sodom and Gomorrah. And some are taken into captivity, which would be the flood of Noah being swept up in the river from the dragon's mouth. Gog and Magog have two functions. They're stealing away people. That's why in Luke 17... This is incredible. I love this one. "Praise Yahweh Almighty." "In replying, they said to him, 'Where, Prince?' So he said to them, 'Wherever the body is, there also shall the eagles be gathered together.'" This is Zephaniah, this statement, and it's so clever. The wisdom of Yahweh God. There's a similar verse in Matthew 24, I think it is.

00:58:49,377 --> 00:59:17,317 [Noble]

Here. "Wherever the corpse may be, there the eagles shall be gathered." The context here is approaching the second coming of the Christ, so that would be Bozrah. And there's eagles being gathered. Well, we know that eagles feast on the corpses of Gog and Magog. We know that from Revelation 19, I think it is, and also Ezekiel 39. Now, what's interesting is that these are different words.

00:59:17,397 --> 00:59:28,037 [Noble]

In Matthew 24:28, it's 4430, Strong's 4430. In Luke 17,

00:59:30,138 --> 00:59:56,518 [Noble]

it's Strong's 4983. It's a different word. The one in Matthew literally means corpse, but this one can be a living person. They're not talking about the same event. Matthew 24 is Gog and Magog being destroyed, and this, Luke 17, bodies are being snatched by the eagles. And the eagle, you know where it is.

00:59:56,518 --> 00:59:57,678 [White]

Yeah, the eagle.

00:59:57,678 --> 00:59:58,087 [Noble]

[laughs]

00:59:58,087 --> 01:00:25,138 [White]

There is an eagle, at least one instance in Habakkuk 1. So, we go back. "Their horses are also swifter than the leopards, and are more fierce than the Arab wolves, and their horsemen shall spread themselves, and their horsemen shall come from far. They shall fly as the eagle that hastes to eat." And you could argue

01:00:25,138 --> 01:00:31,537 [White]

that this is the women being ravished in Zechariah 14.

01:00:31,537 --> 01:00:34,377 [White]

And of course, this is all

01:00:34,377 --> 01:00:36,457 [White]

hard hitting

01:00:36,457 --> 01:00:56,098 [White]

stuff, and we want to encourage everybody. Like, you must fear Yahweh. You must. We all must. And when you do, that's when you gain His protection. He is sovereign.

01:00:56,098 --> 01:01:10,348 [White]

Rely on Him. He's all we have.... he's the alpha and the omega. He's the beginning and the end. He lives forever.

01:01:10,348 --> 01:02:18,268 [Noble]

He's doing this to bring his people to repentance. He's doing this as a testimony for the ages. And there's no reason to be afraid. We trust in Yahweh. He's going to shelter us under his wings. That is our hope and our prayer. If we abide in his commandments and seek him, and if he has that mercy for us. And sometimes being cut off is a mercy. And I mean cut off, in this sense, this time is dying. That's a mercy. As we read in Isaiah, as we read in the Wisdom of Solomon, sometimes Yahweh takes those whom He loves so they don't have to suffer. In the end, we're all going to be in the kingdom. There is no hell for the children of Israel, and there is no hell for the aliens either. They're just annihilated. The lake of fire is a metaphor for annihilation. There is no hell. Doesn't matter who you are. If you're Adamic, you will be in the kingdom. It doesn't end with death. So yes, this is a hard punishment for our people, but we're going to see everyone again.

01:02:18,268 --> 01:02:26,308 [Noble]

It's a necessary punishment. It's necessary to happen to bring about restoration.

01:02:26,308 --> 01:03:04,208 [Noble]

And Yahweh will shelter us under the shelter of His wings. Amidst all the struggle, amidst all the- the troubles and the suffering, there's much joy in this. Because finally, for the first time, people are going to be restored, they're gonna have one consent. And they're going to be crying out to their Father by name, and that will be a beautiful thing, when He hears their cry and He saves them. And what a beautiful ending to the story, that at the very end, she ran back to her husband, crying out, "Save me, save me." And he saved her.

01:03:04,208 --> 01:03:11,388 [White]

Yeah. It is, uh... It should be a comfort, "Comfort ye, comfort ye, my people."

01:03:11,388 --> 01:03:11,587 [Noble]

Right.

01:03:11,587 --> 01:03:25,708 [White]

That's what we proclaim. And in... Is it Isaiah 30? The, "Keep your head up..." Or no, that's- that's in, uh, Luke 21, isn't it? "Keep your head up, for your redemption approaches."

01:03:25,708 --> 01:03:26,948 [Noble]

Right.

01:03:26,948 --> 01:03:35,588 [White]

You know, these things are tough. But our- our redemption is near.

01:03:35,588 --> 01:03:46,028 [White]

When these things begin to come to pass, then look up and lift up your heads, for your

redemption draws nigh.

01:03:46,028 --> 01:03:56,268 [White]

It is... You know, when we're waiting upon Yahweh...

01:03:56,268 --> 01:04:15,528 [White]

"Wait ye upon me," says Yahweh, "Until the day that I rise up to the prey." This is Gog and Magog, because he's going to save us with the fire of his jealousy.

01:04:15,528 --> 01:04:18,388 [White]

And in Daniel,

01:04:18,388 --> 01:04:25,168 [White]

there is a waiting in the timeline, so there's this timeline

01:04:25,168 --> 01:04:40,008 [White]

given, 1,290 days. There's also a thousand three hundred five and thirty, 1,335. "Blessed is he that waits."

01:04:40,008 --> 01:04:48,848 [White]

So if you know it's coming, then you'll be like Noah, and you'll- you will have built your ark,

01:04:48,848 --> 01:05:06,088 [White]

and you will be prepared. And you will weather the storm. And Christ, He sleeps in the boat with His people. He's there- right there with us, ready to help us when we need it. So don't forget that.

01:05:06,088 --> 01:05:29,288 [Noble]

That's the lesson of that account. Because He's in the boat, and there's a storm. And Gog and Magog are compared to a storm in the writings, but He's right there with us. He's always with us. We have to trust in Him, and we have to live with that belief. And be brave.

01:05:29,288 --> 01:05:38,707 [Noble]

Christ, He says to the apostles in the boat, because they were scared, He says, "Why are you cowards? Not yet do you have faith?"

01:05:38,708 --> 01:05:43,508 [Noble]

The just will live by faith.

01:05:43,588 --> 01:05:54,568 [Noble]

We have faith in Yahweh that He will protect us, and we live for Him, and we seek to advance His kingdom, and we cry out.

01:05:54,628 --> 01:06:19,048 [White]

The vision is for an appointed time. At the end it shall speak, and not lie: though he tarry, wait for him, because he will surely come, he will not tarry. Behold his soul, which is lifted up, is not upright in him. But the just shall live by his faith.

01:06:19,048 --> 01:06:51,388 [Noble]

I want to bring to note another Zephaniah cross-reference. Yahweh says, "Surely you will fear me. You will receive correction, so their dwelling should not be cut off." That's Gog and Magog cutting off half the people in Zechariah 14. Surely you will fear me and repent so that doesn't need to happen. But it does. So even again in Zephaniah we see another cross-reference to this

captivity to these things. And

01:06:51,388 --> 01:06:53,728 [Noble]

Judas Iscariot,

01:06:53,788 --> 01:06:57,168 [Noble]

do we want to talk about him more?

01:06:57,168 --> 01:06:58,868 [White]

Yeah.

01:06:58,868 --> 01:07:02,928 [Noble]

The type of Judas Iscariot is absolutely

01:07:02,928 --> 01:07:12,462 [Noble]

mind-boggling. I really don't know where to begin with that. We, we no- we mentioned how he was a thief.

01:07:12,464 --> 01:07:31,424 [Noble]

So you can see Judas Iscariot as a type for the leader of Gog and Magog. Remember, Judas Iscariot, he betrayed Christ in the middle of the night, and he came to arrest Christ with that troop in the middle of the night.

01:07:31,424 --> 01:08:01,824 [Noble]

Mark 14:43, "And immediately upon his speaking, Judas arrives, one of the twelve, and with him a crowd with swords and clubs from the high priests, and the scribes, and the elders." Ezekiel 38, Gog and Magog have swords and clubs. This is a man, and behind him an army, coming to take hold of somebody else.

01:08:01,824 --> 01:08:05,324 [White]

Yeah. They seize him.

01:08:05,384 --> 01:08:22,644 [Noble]

That's being carried away in the flood. They're seizing him for arrest. That word is likely... I think it's something like *Υrateião*. Hmm.

01:08:22,644 --> 01:08:39,023 [Noble]

Υrateião, yeah. And it usually is used in reference to seizure for the purpose of arrest. Arrest because you're being taken into captivity, you're being thrown into a cell, you're being handcuffed. Your hands are being bound.

01:08:39,023 --> 01:08:44,264 [Noble]

Christ even says, "As for a robber have you come out with swords and clubs to take me,"

01:08:44,323 --> 01:09:02,423 [Noble]

as if Christ is a robber. But it's interesting that He uses that word in that statement to make the comparison, the simile. So Judas leads on an army. We know from Habakkuk that this man leads on an army.

01:09:02,424 --> 01:09:10,044 [Noble]

In Daniel 12, this man has a sharp tongue. He's a man who flatters.

01:09:10,044 --> 01:09:11,424 [White]

Daniel 11.

01:09:11,424 --> 01:09:13,764 [Noble]

Or Daniel 11. I said 12?

01:09:13,764 --> 01:09:14,163 [White]

Yeah.

01:09:14,163 --> 01:09:16,163 [Noble]

Daniel 11.

01:09:16,163 --> 01:10:00,404 [Noble]

And a- again, I want to emphasize that it's nighttime. I don't have a verse here, but it's clearly nighttime. There is a verse somewhere. It's the middle of the night. That's why they're tired. That's why the apostles Peter, James, and John here, Peter and the Sons of Zebedee are falling asleep. It's very late. Christ tells them, "Remain here and stay awake with me," but they're having trouble doing that. And He says, "The hour has come. Behold, the Son of Man is betrayed into the hands of wrongdoers." Well, if Judas Iscariot appears to potentially be a type for this man who leads Gog and Magog, then what is the type of the Son of Man being betrayed?

01:10:00,404 --> 01:10:08,023 [Noble]

Well, if you go to, back to Hebrews 10 where Paul quotes from Habakkuk 2,

01:10:08,023 --> 01:10:21,204 [Noble]

remember he speaks about those rejecting the Gospel. He mentions here that these people who are rejecting the Gospel, they regard as common the blood of the covenant.

01:10:21,264 --> 01:11:01,943 [Noble]

What does that mean? It means you regard the blood of the covenant to be common to everyone, so you believe in universalism. You believe that the Gospel is for everybody. And you're likely on that account a Judeo-Christian believing such lies and believing such heresies. Well, Judeo-Christians, for the most part, love Jews. They love Jews tremendously. And people who regard as common the blood of the covenant are people who cannot sanctify themselves. So they are people who cannot even identify the enemy. They are people who are

01:11:01,943 --> 01:11:06,124 [Noble]

ripe for deception.

01:11:06,124 --> 01:11:13,924 [Noble]

So in Daniel 11 there is deception. In Daniel 11 there is betrayal.

01:11:13,924 --> 01:11:16,764 [Noble]

Shall we talk about that?

01:11:16,764 --> 01:11:18,924 [White]

Yeah.

01:11:18,924 --> 01:11:24,683 [White]

So we have what is this vile person

01:11:24,684 --> 01:11:32,764 [White]

and he comes in and he does these things. And there's basically

01:11:32,764 --> 01:11:41,044 [White]

what might be a lead up to the fall of Babylon because of the timelines we've,

01:11:41,104 --> 01:11:47,064 [White]

we've seen in Daniel 12 and Revelation 12. But

01:11:47,064 --> 01:11:54,023 [White]

this vile person comes in. He...

01:11:54,023 --> 01:12:05,864 [White]

His heart is against the col- the holy covenant, which is the covenant between Yahweh and His people. And so

01:12:05,864 --> 01:12:30,244 [White]

he shall take action, he shall return and have intelligence with them that forsake the holy covenant. They are not regarding the holy covenant as being holy. They're profaning, making it common. Holy means separate. Profane and common, it's the opposite. So

01:12:30,244 --> 01:12:40,144 [White]

this man comes in, has intelligence with them that forsake the holy covenant. And then there's the abomination of desolation.

01:12:40,144 --> 01:12:52,584 [White]

And then as, and a- such as do wickedly against the covenant, he corrupts, he shall corrupt by flatteries. So we believe that

01:12:52,644 --> 01:12:58,104 [White]

this is a type for Judas and the Judas kiss.

01:12:58,104 --> 01:13:01,904 [White]

And that

01:13:02,604 --> 01:13:25,208 [White]

Christ was betrayed in a similar way that the apostles themselves didn't know what was going on. And-Of course, Christ knew. Christ knew exactly what was going on. So, this is John 6.

01:13:25,268 --> 01:13:35,468 [White]

Uh, there's a bread of life discourse, I believe. Bread of life. After that these, some people leave.

01:13:35,548 --> 01:13:37,468 [White]

Where did they leave exactly?

01:13:37,468 --> 01:13:41,568 [Noble]

To the former things.

01:13:41,568 --> 01:13:42,748 [Noble]

66.

01:13:42,748 --> 01:13:51,568 [White]

Okay. So, people leave. They no longer walked with Him, so they kind of reject Him. So, Peter...

01:13:51,568 --> 01:13:59,088 [White]

Well, Christ asks the 12, "Do you not also wish to go away?" Peter says,

01:13:59,088 --> 01:14:20,098 [White]

"Prince, to what shall we depart?" He says 'we'. "You have the words of life and we believe and know that you are the holy one of Yahweh." Christ asks him, "Have I not chosen you 12? Yet one from among you is a devil." So, Christ knew-

01:14:20,098 --> 01:14:20,128 [Noble]

[coughs]

01:14:20,128 --> 01:14:36,268 [White]

Christ knew. The apostles did not. And there is the discernment there, a factor of discernment that people...

01:14:36,328 --> 01:14:43,548 [White]

Most people just don't have it. Uh, you know, you, the flattering, flatteries,

01:14:43,548 --> 01:15:11,108 [White]

people will be corrupted in the end by... And, and this, with this timeline in Daniel, of course, we know that... We know that the Jews are thrown out of heaven. So, the daily sacrifice is taken away and the abomination of desolation is set up. There's the 1,290 days. It's the 1260 days of Revelation.

01:15:11,108 --> 01:15:16,988 [White]

30 days difference, but, with the point being that

01:15:16,988 --> 01:15:21,688 [White]

that is between

01:15:21,688 --> 01:15:38,068 [White]

pollute the sanctuary of strength. He takes away the daily sacrifice, so in between this and placing the abomination that makes desolate, there's a time here that is 1290 days. But we know that

01:15:38,068 --> 01:15:41,328 [White]

the dragon was cast out of heaven

01:15:41,328 --> 01:16:00,588 [White]

between here... Well, basically maybe at this point or between this point and this abomination of desolation. But they're cr- they're corrupted by these flatteries. And so,

01:16:00,588 --> 01:16:06,797 [White]

that's after three and a half years. That's just like Christ and his ministry, three and a half years.

01:16:06,797 --> 01:16:07,188 [Noble]

Mm-hmm.

01:16:07,188 --> 01:16:09,188 [White]

And he gets Judas-kissed.

01:16:09,188 --> 01:16:10,138 [Noble]

Mm-hmm.

01:16:10,138 --> 01:16:16,808 [White]

The flattery. And so, there is,

01:16:16,868 --> 01:16:23,788 [White]

in the type of Christ and Judas himself, a far vision. And

01:16:23,788 --> 01:16:26,448 [White]

there's a lot more to it.

01:16:26,508 --> 01:17:33,688 [Noble]

And it's truly incredible because we've known for so long that the life of Christ and His earthly life when He first came, a lot of... There's a lot of mirrors there with the history of Israel, right? He's called out of Egypt as an infant. He's not slain with the other infants, just like Moses, just like the Exodus. He's immersed in the Jordan, just like Joshua. He's tempted for 40 days as opposed to 40 years. You have all these mirrors, but we could only see the parallels looking into the past. But the life of Christ was also a parallel for His people, Israel, going into their ultimate future, into this ultimate deception at the end of the age, where after three and a half years, people are kissed by Judas, who sets up the abomination. That's why Christ, He warns. He warns, "Don't be asleep." If you go to Matthew 24, first of all, the flood comes and they did not know. They're not expecting this betrayal. They're not expecting this invasion.

01:17:33,688 --> 01:17:54,888 [Noble]

Furthermore, Christ says that, "You shouldn't be asleep," and I'm not sure if it's here. It might be in Mark or somewhere else. Here they are eating and drinking, and the thief comes. I know there's a place where they're sleeping. Maybe it's Mark 13.

01:17:54,888 --> 01:18:54,768 [Noble]

"Not coming suddenly should he find you sleeping." And this is parallel to the thief part in Matthew 24. These are parallel accounts. In the Gospels, when Judas comes, again, remember that Peter and James and John are sleeping. He says, "Remain here and stay awake." He's giving them this instruction. Remain awake. But they keep on falling back asleep. And he says, "You sleep. Finally then are you rested. It is enough. The hour has come." That's a type for those who are sleeping during the three and a half years, not knowing what's coming. But we're not like them. We're not like those in darkness. We're not the sons of the night. Paul of Tarsus brings all of these ideas together in 1 Thessalonians 5.

01:18:54,768 --> 01:19:07,488 [White]

Yeah, if... These are inspired words. I just... I can't put it any other way. But we'll look at this. So, "Concerning the times and the seasons,

01:19:07,488 --> 01:19:55,164 [White]

brethren, you have no need to be written to." This does say the hour, the day or the hour. We don't know the day or the hour, but the times and the seasons we can know. For you yourselves know thoroughly that the day of the prince comes as a thief in the night when they say, "Peace, flattery and security." Then suddenly destruction comes upon them, even as a labor pang, the birth pangs to her who is with child and by no means shall they escape. This is Matthew 24, and probably elsewhere in the Olivet Discourse. So...

01:19:55,164 --> 01:19:55,504 [Noble]

34.

01:19:55,504 --> 01:20:03,484 [White]

So, truly I say to you by, that by no means should this race escape until all these things should happen.

01:20:03,484 --> 01:20:16,364 [White]

So Paul knew what Christ was saying. Judas kiss, peace and security. But you brethren are not in darkness, that that day should surprise you as thieves.

01:20:16,364 --> 01:20:23,564 [White]

All of you are sons of light and sons of day. We are not of night nor of darkness.

01:20:23,564 --> 01:20:25,144 [White]

So then

01:20:25,144 --> 01:20:41,704 [White]

we should not sleep as the rest. Rather, we should be alert and we should be sober. For those falling asleep, by night they fall asleep. And those getting drunk, by night they get drunk. But we being of the day should be sober, putting on a breastplate of faith

01:20:41,764 --> 01:21:01,264 [White]

and love, and a helmet, the expectation of deliverance. You have an expectation in the writings. You have faith like Abraham. That means you believe the word of Yahweh. You expect it and you wait for it. Wait ye upon me.

01:21:01,384 --> 01:21:10,444 [White]

Because Yahweh has not ordained us for wrath, but for the acquisition of preservation through our prince Yahshua Christ

01:21:10,444 --> 01:21:20,004 [White]

who died on behalf of us, that whether we would be alert or we would sleep, together with him we would live. And this is interesting

01:21:20,004 --> 01:21:22,724 [White]

because Christ,

01:21:22,724 --> 01:21:24,844 [White]

he did die

01:21:24,844 --> 01:21:27,544 [White]

to Judas.

01:21:27,544 --> 01:21:39,184 [White]

So he plays the type for those who die in the far vision to Judas. Or are taken in the far vision to Judas.

01:21:39,184 --> 01:21:42,624 [White]

And Paul goes over that

01:21:42,624 --> 01:22:03,184 [White]

in 2 Corinthians 5. For he who knew not error, on our behalf had caused error in order that we would come into the righteousness of Yahweh with him. So he caused error. That's the Judas kiss.

01:22:03,184 --> 01:22:09,444 [White]

That is the betrayal.

01:22:09,444 --> 01:22:39,884 [Noble]

Going back to 1 Thessalonians 5, there's a few things here that bring us back to other

statements of Paul. White was just talking about the helmet and expectation of deliverance and how that's faith. And if you have that helmet, you acquire preservation. We saw that in Hebrews 10 with Gog and Magog, with this man who is coming who is, Judas was a type for. So it's all coming together. If we go to Hebrews 10,

01:22:39,884 --> 01:22:43,464 [Noble]

what do we see in Hebrews 10?

01:22:43,464 --> 01:23:50,464 [Noble]

Now we are not of withdrawal for destruction, sudden destruction, but of faith and expectation of deliverance, for preservation of life, acquisition of preservation. He's tying this in Hebrews to this man who is coming. And we know that the thief Judas is a type for this man who will come and will deceive those who are asleep as in our brethren. Because Paul says here that whether we would be asleep or we would... Whether we would be alert or we would sleep, together with him we would live. So those who are sleeping are white and they're going to be in the resurrection. They're going to be with us in the kingdom. Christ doesn't come to kill his own people. He's not coming to destroy his own people. These are people who were destroyed during those, that time, times and half a time in which the power of the holy people was scattered. But they're going to live with Christ in the kingdom even though they were asleep because Yahweh loves his people.

01:23:50,464 --> 01:23:58,584 [Noble]

So we're seeing all of this come together here and it also goes into Ezekiel 38,

01:23:58,584 --> 01:24:02,104 [Noble]

because in Ezekiel 38,

01:24:02,104 --> 01:25:15,764 [Noble]

Gog and Magog. We're seeing something which never really made sense until the sequence. So these people who are caught unawares by the thief, they're saying peace and security. Gog and Magog, who do they attack first? "In the latter years, you shall come into the land that is brought back from the sword." We talked about that. That's brought back from the sword of deal back double, of the dragon being cast out. "And is gathered out of many people against the mountains of Israel which have always been waste, but is brought forth out of the nations and they shall dwell safely, all of them." Dwell safely. That's peace and security. They're saying peace and security. And then what happens? The storm comes. Remember we talked about the storm. We should have faith, that helmet of the expectation of deliverance because Christ is with us in the boat. So we should not be afraid when there's a storm around the boat. Well, that storm is a type for Gog and Magog in that account of the gospels. They come and they attack

01:25:15,764 --> 01:26:02,327 [Noble]

this place gathered out of many people. It's interesting because...Yeah. Uh, I'll get to that in a second actually. Because continuing, there's a second attack, "Thus saith the Lord Yahweh, it shall also come to pass that at the same time shall things come into your mind and you shall think an evil thought. And you shall say, 'I will go up to the land of unwallled villages. I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates.' On it, to take a spoil, to take a prey." To take a prey, that's captivity. That's stealing bodies. That's eagles coming to snatch living bodies.

01:26:02,327 --> 01:26:02,337 [White]

Right.

01:26:02,337 --> 01:26:20,388 [Noble]

"To turn your hand upon the desolate places that are now inhabited," that reminds us of Zephaniah, "and upon the people that are gathered out of the nations which have gotten cattle and goods that dwell in the midst of the land." Let's notice something here. So

01:26:20,388 --> 01:28:00,928 [Noble]

maybe I'll do it in ESV. I've already done it in ESV. It's fine. So Gog and Magog come, and they attack this party first, those gathered out of many peoples' dwelling securely. Afterwards, they go against the land of unwall'd villages. This is an evil thought, an evil scheme. This is not described as an evil thought, an evil scheme. That's because these people who are being attacked first are people who have not sanctified themselves. These are people, as we saw in Hebrews 10, who are regarding common the blood of the covenant and therefore they are withdrawn for destruction by He who comes, Habakkuk 2. So these people are not sanctified because if you go to Revelation 17, the whore, the waters upon which she sits are people and multitudes and nations and tongues. Peoples, which is usually am in Hebrew, does not need refer to the descendants of Abraham. It's always contextual these things. Neither does nations always refer to the descendants of Abraham. But the distinction between these two prophecies and the fact that this one has upon the people that are gathered out of the nations as opposed to and is gathered out of many people, that distinction is important. It's implying that these people are not sanctified. They're still dwelling with waters because their punishment is not evil.

01:28:00,928 --> 01:28:19,888 [Noble]

Remember, they deserve it in the eyes of Yahweh God as per Hebrews 10. "Vengeance is mine, I will requite," and again, "Yahweh will judge His people." So it's not an evil thought. They regarded as common the blood of the covenant. They have not sanctified themselves.

01:28:19,888 --> 01:28:25,198 [White]

The people who forsake the holy covenant in Daniel 11.

01:28:25,198 --> 01:29:22,188 [Noble]

Those people. These are the people who are cut off in Gog and Magog. Then what would be the second group? There's no choice except those who are keeping the commandments and the testimony of Yahshua Christ in Revelation 12. You notice something. In Revelation 12, those people are being protected. The earth, there's a miracle. And we don't know what the fulfillment of this will be. We don't know if it's symbolic. We don't know if it's literal, because this did literally happen with Korah, the earth opened its mouth, right? It could have a literal fulfillment, but this is a promise. Yahweh is sheltering these people. He's sheltering them because they keep the commandments of Yahweh and have the testimony of Yahshua. So when the dragon turns his head against these people, that truly would be an evil thought.

01:29:22,188 --> 01:29:42,967 [Noble]

And that's a thought which makes Yahweh jealous, jealous for His bride. So they have an evil thought to go against these who are at rest, who are at rest. And that's very interesting because there's a Psalm, Psalm 55.

01:29:42,967 --> 01:30:38,688 [Noble]

This is a Judas Iscariot Psalm. There's at least three Judas Iscariot Psalms. Um, there is He who has lifted his... He who has eaten of my bread has lifted his heel against me. I can't remember what Psalm that is, but that's one Judas Iscariot Psalm. This is another Judas Iscariot Psalm. And I think Psalm 109 is a third, and Peter quotes that one in regards to Judas Iscariot in Acts 1. This is a Judas Iscariot Psalm. It actually has similar language to those other Psalms. And you look at the context, and you're seeing Christ is being betrayed by Judas. But if you look at the Psalm in its entirety, you see that it cannot apply to Christ in its entirety. It just can't. For that reason, it

demands a far vision, a far vision which only comes to light with the sequence.

01:30:38,688 --> 01:30:46,988 [Noble]

We're seeing pretty much almost every symbol we've explored thus far in this video appears in this Psalm.

01:30:46,988 --> 01:31:03,848 [Noble]

In every place where you expect to see it, you have a narrative here. And this narrative begins to reveal to us the nature of this man who leads Gog and Magog and how, even how Gog and Magog forms and how the deception occurs.

01:31:03,848 --> 01:31:06,988 [White]

Do you want me to read the whole thing?

01:31:06,988 --> 01:31:08,088 [Noble]

Why not? Yeah.

01:31:08,088 --> 01:31:19,628 [White]

Yeah. Psalm 55, verse 1. To the chief musician on Neginoth, Maschil of David.

01:31:19,628 --> 01:32:09,960 [White]

Give ear to my prayer, oh God, and hide not yourself from my supplication. Attend unto me and hear me, oh "I mourn in my complaint and make a noise, because of the voice of the enemy, because of the oppression of the wicked, for they cast iniquity upon me and in wrath they hate me. My heart is sore pained within me, and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror has overwhelmed me. And I said, 'Oh, that I had wings like a dove, for then would I fly away and be at rest. Lo, then I would wander off, far off, and remain in the wilderness.'" Succoth? Revelation 12?

01:32:09,960 --> 01:32:28,860 [White]

"I would hasten my escape from the windy storm and tempest. Destroy, oh, Yahweh, and divide their tongues, for I have seen violence and strife in the city." This is Zephaniah 3 and Habakkuk 1,

01:32:28,920 --> 01:32:40,139 [White]

and it's Jerusalem, or at least the oppressing city, which isn't really named. So there's

01:32:40,200 --> 01:32:44,300 [White]

now a prayer of somebody

01:32:44,300 --> 01:32:56,559 [White]

who has seen this violence and strife in the city, and been a part of it, which is basically retrospective of these things that are happening to him

01:32:56,559 --> 01:32:58,440 [White]

because of

01:32:58,440 --> 01:35:06,519 [White]

this fact. "Day and night, they go about it upon the walls thereof. Mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof, deceit and guile depart not from her streets. For it was not an enemy that reproached me, then I could have borne it. Neither was it he that hated me that did magnify himself against me, then I would have hid myself from him. But it was you, a man my equal, my guide and my acquaintance. We took sweet counsel

together and walked under the house of God in company." So, "Let s- let death seize upon them, and let them go down quick into hell, for wickedness is in their dwellings and among them. As for me, I will call upon God and Yahweh shall save me. Evening and morning and at noon, I, will I pray and cry aloud, and He shall hear my voice. He has delivered my soul in peace from the battle that was against me, for there were many with me. God shall hear and afflict them, even He that abides of old." Selah. "Because they have no changes, therefore they fear not God. He has put forth His hands against such as be at peace with Him. He has broken His covenant," and we will get to that, that line later. "The words of his mouth were smother than butter, but war was in his heart. His words were softer than oil, yet they, yet were they drawn swords. Cast your burden upon Yahweh, and He shall sustain you. He shall never suffer the righteous to be moved. But you, oh God, shall bring them down into the pit of destruction. Bloody and deceitful men shall not live out half their days, but I will trust in you."

01:35:06,519 --> 01:35:25,900 [Noble]

So there's several things here. We have this man has been betrayed by someone he trusted as a guide and an acquaintance. He's been betrayed and he's wishing that he had known beforehand so that he could have flown away and been at rest. Remember,

01:35:25,900 --> 01:35:52,900 [Noble]

those who keep the commandments, the testimony of Yahshua as well, those who keep those things, they're at rest in the land of unwallled villages. As in, people who have come out of Babylon, and are in the wilderness and dwelling together in congregations, and seeking Yahweh and listening to the voice of the Elijah ministry. These people are at rest, and he's wishing that he were with them

01:35:52,900 --> 01:36:40,999 [Noble]

because he's not. So he must be in the first camp, the first camp in Ezekiel 38. The first one that's cut off, and those are people whom Paul of Tarsus described as sleeping, whom Christ described as sleeping. Who are, as Peter, James, and John, are types for those people when they're sleeping before Judas arrives. He was sleeping. He was asleep because he had no idea that this man whom he accounted as an equal, a guide, an acquaintance, he had no idea who he really was. And he's wishing now that he could escape. Remember, Paul, he says, "They shall not escape."

01:36:41,000 --> 01:37:10,820 [Noble]

What is going on? Sometimes I just can't find the book I'm looking for. "And by no means shall they escape," as Christ also said. Though there are people who do escape. Luke 21, Christ does say, "But you be watchful at all times, making supplication that you would prevail to escape all these things which are going to happen and to stand before the Son of Man." And this is very important because he says, "Make supplication."

01:37:10,880 --> 01:38:16,832 [Noble]

Making supplication is not the same as asking. When you're a suppliant, you're throwing yourself into the mercy of the man in which you're supplying to. You're, you're recognizing him as an authority over yourself and you're begging for his mercy by submitting yourself to him. You're submitting yourself to his wishes and to his authority. In the case of Yahweh, God Almighty, the way in which you submit yourself to God is by keeping His commandments. So in making supplication, obedience is demanded. And if Yahweh wills it in His mercy, because ultimately none of us are deserving, there is no man without sin, in His mercy, you might prevail to escape all these things which are going to happen. The man in Psalm 55 is despairing that he's not one of those people, that he has not escaped the windy storm and tempest, which is Gog and Magog. Ezekiel 38,

01:38:16,832 --> 01:38:58,412 [Noble]

"They come in as a storm, as a cloud." I think these are different Hebrew words, but Gog and Magog is described as a storm in prophecies like Isaiah 26 where it men- no, 25, where it mentions a refuge from the storm. And there's other examples like Isaiah 4. There's actually quite many. So in Psalm 55, there's no doubt in the far vision that storm and tempest is Gog and Magog. And I just want to mention that account again where Christ is in the boat, because what happens? There comes a great tempest of wind

01:38:58,412 --> 01:39:37,152 [Noble]

and the waves cast upon the vessel, Gog and Magog, but he's with his people in the boat. They should not be afraid. They should have faith. The just will live by faith. This great tempest is a type for Gog and Magog. Same with the waves, the flood of Noah, the river from the dragon's mouth. So Psalm 55, you have that tempest. He's wishing he could escape from it. He's been deceived, the oppressing city. And now he's beginning to identify this one who betrayed him. He regarded him as an equal.

01:39:37,152 --> 01:40:09,571 [Noble]

Judeo-Christians talk all the time about the Abrahamic religions, and they see themselves as equals of Jews and Muslims because they see all these religions as Abrahamic religions, right? "My guide." Um, what's that guy's name? Matt Walsh. I remember Matt wash- Walsh or whatever, he had a video once. I don't like him. [laughs] Don't think that I watch him, but it was like a meme, some viral clip, and some- somebody was mentioning Jews and he was like, "Respect your elders," he said.

01:40:10,592 --> 01:40:11,492 [Noble]

Ouch.

01:40:11,492 --> 01:42:40,752 [Noble]

He's a Judeo-Christian, right? He's looking at Jews as his guide, his elders in the faith, those who came before Christians. So Judeos look at Jews as equals, as guides, and acquaintance. I don't know if that could mean friend or what, to know. It's quite vague. It, it can mean t-... It can mean friend. It can mean friend. So that describes Judeos in a nutshell. "We took sweet counsel together." Well, Judeos interpret the Bible using what ra- rabbis say. That's primarily how they interpret the Old Testament. They'll consult the rabbis and their horrible interpretations because of course they're Jewish. They don't have the Adamic spirit, so they can never understand the Bible. But even with the New Testament, a lot of New Testament doctrine originates with Jews. And there's a lot of historical essays on that Christogenia. So they're taking sweet counsel with this group, walking unto the house of God in company together. They were not expecting this betrayal. "If it was an enemy..." So they don't even regard them as an enemy. "If it was an enemy that reproached me, I could have borne it. If it... Neither was it he that hated me, that did magnify against me..." It's, it's the man's perception. We do know that Edom has a perpetual hatred against Israel. That's written somewhere. But this is the man's perspective. "Then I would have hid myself from him." But he couldn't. He didn't have the wisdom. He wasn't awake. He's being betrayed. This man, this group that betrays him, it says, "He has put forth his hands against such as be at peace with him. He has broken his covenant." Remember, peace and security. So in Ezekiel 38, they're dwelling safely, security. Here we see the peace. So we're seeing an inspiration for Paul of Tarsus, because where did Paul of Tarsus learn these things from? I'm not saying he learned it from Psalm 55, but maybe Psalm 55 was one of the books or one of the passages from which he learned this. And where it says that, "He has stretched forth his hands

01:42:40,752 --> 01:42:44,572 [Noble]

again, such as be at peace with him,"

01:42:44,572 --> 01:42:47,512 [Noble]

what does Christ say when Judas comes?

01:42:48,192 --> 01:43:08,572 [Noble]

"Behold, the hour has come and the Son of Man is betrayed into the hands of wrongdoers." And then, "Then having come forth, they laid hands upon Yahshua and seized him." The captivity of Gog and Magog, the thief at the head.

01:43:08,632 --> 01:43:12,912 [White]

And this is one of the promises...

01:43:12,912 --> 01:43:13,432 [Noble]

Mm

01:43:13,432 --> 01:43:15,171 [White]

... that Luke

01:43:15,172 --> 01:43:17,892 [White]

records,

01:43:17,892 --> 01:43:25,232 [White]

"Being delivered fearlessly from the hands of our enemies to serve Him.

01:43:25,232 --> 01:43:37,972 [White]

Preservation from our enemies and from the hand of, of all those who hate us." You know, redemption in the law, that can be about someone who is sold into slavery.

01:43:37,972 --> 01:43:38,272 [Noble]

Yeah.

01:43:38,272 --> 01:43:48,812 [White]

Sold into sin.... so it's multifaceted. A literal, a literal

01:43:48,812 --> 01:43:52,572 [White]

fulfillment of the law of redemption

01:43:52,632 --> 01:43:57,072 [White]

will be in the saving of the

01:43:57,072 --> 01:44:00,592 [White]

captives of Gog and Magog.

01:44:00,592 --> 01:44:06,692 [White]

Being delivered fearlessly from the hands of our enemies to serve Him.

01:44:06,692 --> 01:44:09,952 [White]

Do we want to get into Psalm 83?

01:44:09,952 --> 01:44:33,012 [Noble]

Yes, in a second. I just want to add to your point. In Jeremiah 31, and this has a far vision. They say that Yahweh has redeemed Jacob and ransomed him from the hand of him that was stronger than he. Who's this him that was stronger than he? It's the man of Habakkuk. It's the thief. It's this leader of Gog and Magog.

01:44:33,012 --> 01:44:36,672 [White]

And ultimately, the strong city of Edom is-

01:44:36,672 --> 01:44:41,412 [Noble]

Because as we're... Yeah, we're going to see, this all goes back to Edom.

01:44:41,412 --> 01:44:41,972 [White]

Yeah.

01:44:41,972 --> 01:44:56,952 [Noble]

Hence, Judas Iscariot, because as we know, Judas Iscariot was an Edomite. He was from Kerioth. Kerioth was quite near to the borders of Edom, and he also just looked like a dispruce. He was a false accuser. So-

01:44:56,952 --> 01:45:02,052 [White]

I think, uh, it's interesting. Doesn't Iscariot mean man of the cities?

01:45:02,052 --> 01:45:04,592 [Noble]

Yeah. That's what it means literally.

01:45:04,592 --> 01:45:14,092 [White]

So we find in the sequence that the city, which is in Psalm 55, if we want to go to the Psalms. Is that where we're... where we were going next?

01:45:14,092 --> 01:45:18,532 [Noble]

I was thinking, yeah, just to finish that verse in Psalm 55, and from there to 83.

01:45:18,532 --> 01:45:23,012 [White]

Okay. So he has seen violence and strife in the city.

01:45:23,012 --> 01:45:32,512 [White]

So the city, like Jerusalem, that's what the armies come upon like Gog and Magog. Judas is-

01:45:32,512 --> 01:45:32,552 [Noble]

Man of the cities.

01:45:32,552 --> 01:45:38,332 [White]

Yeah. Judas is... Judas Iscariot means Judah man of the cities.

01:45:38,332 --> 01:45:43,732 [Noble]

And why Judah? Because these Judeos have fallen for the identity theft.

01:45:43,732 --> 01:45:44,132 [White]

Yeah.

01:45:44,132 --> 01:45:45,992 [Noble]

They think that Jews are Judah.

01:45:45,992 --> 01:45:47,412 [White]

A man my equal.

01:45:47,412 --> 01:45:51,191 [Noble]

A man my equal.

01:45:51,191 --> 01:46:04,112 [Noble]

So this man my equal, as according to the deceived's perception, he puts forth his hands against such as be at peace with him. He has broken his covenant.

01:46:04,112 --> 01:46:33,852 [Noble]

This word for covenant can also be translated as confederacy, and it is translated as confederacy in Obadiah one. Concerning Edom, and this is definitely a far vision. We've talked about this in previous videos. Uh, gathered remnant one and two. "All the men of your confederacy have brought you even to the border. The men that were at peace with you have deceived you."

01:46:33,852 --> 01:46:37,332 [White]

And it's specifically about Esau.

01:46:37,332 --> 01:46:40,372 [White]

So Esau is making himself as an eagle.

01:46:40,372 --> 01:46:41,292 [Noble]

Yeah.

01:46:41,292 --> 01:46:41,312 [White]

There you go.

01:46:41,312 --> 01:46:44,252 [Noble]

Why do we see this eagle? Why is this eagle here?

01:46:44,252 --> 01:46:49,832 [White]

And this is Esau. So Esau was in this confederacy,

01:46:49,832 --> 01:46:55,352 [White]

and the men that were at peace with him, they have deceived Esau.

01:46:55,352 --> 01:47:01,632 [White]

And of course, this happens upon the re- return of Christ.

01:47:01,632 --> 01:48:20,592 [Noble]

And that's something we know from several prophets. Uh, Haggai too. When Christ comes, what happens? Everybody betrays themselves by the sword of his brother, his enemies, the non-white races. Same thing in Zechariah 14. Christ comes. Everyone rises up against the hand of his neighbor. So when Christ comes, the confederacy of Edom breaks. That's the shaking of the heavens and the earth, because heavens represents government. So he shakes the heavens. He shakes up their league with one another. They all run for the hills. So that's what's happening here. They've betrayed Esau. But before betraying Esau, they're described as being at peace with Esau, which means that when they were a part of the confederacy, they were at peace with Esau. What does this imply for Psalm 55? This man who was betrayed and deceived was at peace with Esau. Well, the answer to this is in Psalm 83. Psalm 83 is a very interesting psalm, very intriguing. Certainly relevant for the end, because

01:48:20,592 --> 01:49:09,652 [Noble]

there's a imprecatory prayer at the end. We have all these nations and on whom are Edom, Moab, Amalek, Ammon. There's an imprecatory prayer for them to be made as stubble. Well, in Obadiah, that promise is there for Edom to be made stubble. The House of Esau for stubble. It's not happened yet. So if this hasn't happened yet, neither has Psalm 83 and its far vision. In

Psalms 83, we see a confederacy. "They have consulted together with one consent. They are confederate against you," as in against Israel. This is the same Hebrew word in Psalm 55 and Obadiah.

01:49:09,652 --> 01:49:14,292 [White]

Yeah, that confederacy could also be covenant.

01:49:14,292 --> 01:49:14,402 [Noble]

Mm-hmm.

01:49:14,402 --> 01:49:28,612 [White]

It is the same word. So what- what's going on is... "They take crafty counsel against your people." So they say, "Come, let us cut them off-"

01:49:28,612 --> 01:49:28,622 [Noble]

Zechariah 14.

01:49:28,622 --> 01:49:41,372 [White]

"... from being a nation." Yep, yep. "From being a nation that the name of Israel may no more be in remembrance." Well, we know that the scattering of the power of the holy people in Daniel,

01:49:41,372 --> 01:49:42,892 [White]

that's basically what's happening.

01:49:44,388 --> 01:49:44,438 [Noble]

... when you read that.

01:49:44,438 --> 01:49:52,808 [White]

Yeah. So this is a covenant against Israel. What's interesting is that you have

01:49:52,808 --> 01:49:55,348 [White]

Tabernacles of Edom,

01:49:55,428 --> 01:50:04,108 [White]

Ishmaelites of Moab, Hagarenes, Gebal, Ammon, Amalek, Philistines with

01:50:04,108 --> 01:50:07,928 [White]

the inhabitants of Tyre.

01:50:07,928 --> 01:51:01,488 [Noble]

This is very peculiar because you're reading this and you're like, "Okay, there's a far vision. What's going on here?" These have to be the descendants of these people, right? Or some sort of symbolic significance, right? So Edom, Edomites of today. Ishmaelites, they're all Arabs now. Moabites, yes there were geo- Israelites in the land of Moab geographically, but today you really see Moab you think of Arabs. Hagarenes, it's again going back to Ishmael. Gebal, Ammon, Amalek, these are all alien races. Asher was Adamic. He was white. And they're helping the children of Lot which would be Moab and Ammon. And in the midst of all this you have the Philistines who were white with the inhabitants of Tyre. Tyre

01:51:01,488 --> 01:51:44,028 [Noble]

was a Phoenician city but the Phoenicians were Israelites, so Tyre was an Israelite city. That's why Yahweh judges Tyre and Sidon as his own people, because they are his people, they are

Israel. That's why he judges them as such through all the prophets. One key example, Isaiah 23 to 27. Here we see Tyre. Tyre is a constant type for Israel, but Tyre is also a constant type for Mystery Babylon. Remember, in Zephaniah 2:15 we have the rejoicing city. We established that the rejoicing city is, is Jerusalem from Isaiah 32, but also in Isaiah 23 we have Tyre

01:51:44,028 --> 01:51:56,987 [Noble]

and Tyre is called... I, I clicked the wrong chapter. In Isaiah 23 Tyre is called the rejoicing city.

01:51:57,048 --> 01:52:02,068 [Noble]

I should've looked at my notes before coming here.

01:52:02,068 --> 01:52:08,028 [Noble]

Let me go back to Zephaniah. Zephaniah 2:15. Quick Zephaniah 2:15.

01:52:08,028 --> 01:52:18,088 [Noble]

I've not even put it in my notes yet. We can find it. We'll find it. We'll find it. Okay. Here Tyre is called,

01:52:18,088 --> 01:52:23,108 [Noble]

"You shall no more rejoice." That might be the same word.

01:52:23,108 --> 01:52:25,188 [Noble]

No, it's not.

01:52:25,188 --> 01:53:14,328 [Noble]

I know it... Uh, why don't I just go to Zephaniah 2:15- [laughs] ... and search the Hebrew? Didn't even think of that. Silly me. All right. Isaiah 23. Verse 7. There, verse 7. This can be, it's the same Hebrew word as Zephaniah 2:15 so you could translate it. "Is this your rejoicing city?" So the rejoicing city is also Tyre, which is also Mystery Babylon. Tyre is often Mystery Babylon in the prophets, in the far visions. So, Psalm 83. That's the rejoicing city from Zephaniah 2 has reared its head yet again and it's a part of the confederacy with Edom. With Edom of all places. Of all nations, I mean.

01:53:14,328 --> 01:54:37,388 [Noble]

The Tabernacles of Edom. Why does it say that? Every word matters. Nothing is arbitrary. Did the Psalmist Asaph, did he write Tabernacles for fun? Or was that inspired by the Holy Spirit and does it mean something important? Does Yahweh waste space in His Bible which is so abbreviated? No. The Tabernacles of Edom. It opens with Edom because Edom is the chief, the head of the confederacy, and these are all within Edom's control. Edom's tabernacles, her borders even, you could, you could argue. Because in prophecy a tabernacle often represents the borders of a nation. So where it says that Yahweh will save the Tabernacles of Judah first in Zechariah 13, the near vision of that was saving those within the lands of the tribe of Judah first, which would have been Judea but also Macedonia and, and Rome, right? Those were descendants of the tribe of Judah. Tabernacles of Judah. Genesis. Is it Genesis 8? Exodus. I, I did it again. [laughs] Genesis 8, um, Japheth will dwell in the tents. "God shall enlarge Japheth and he shall dwell in the tents of Shem."

01:54:37,388 --> 01:54:56,068 [Noble]

So Shem comes and spreads his tent over the lands of Japheth and then Japheth dwells in the tents of Shem. So that's a colonization of the lands of Japheth. That's what a tent to tabernacle can represent. So

01:54:56,068 --> 01:55:46,488 [Noble]

the fact that it mentions the Tabernacles of Edom surely implies that Edom has influence and power over all of these following nations. So they're truly the chief of this confederacy, and Tyre is a part of the confederacy whose express objective is to kill Tyre. That's weird. Why would you ever join a confederacy whose objective is to kill you unless you have no idea? Unless you're asleep. Yeah. You have no idea, because Tyre is Israel. Yeah, they might have thought that... I mean, there's a lot of things to conjecture, but what Daniel 11, Psalm 55 say is, "These words are smoother than butter." Mm-hmm. Uh, flattery.

01:55:48,544 --> 01:55:49,894 [White]

... you know, there, there- these are-

01:55:49,894 --> 01:55:50,004 [Noble]

Let's get into that.

01:55:50,004 --> 01:56:17,424 [White]

Yeah. These are tough times that are coming up. Um, so people are going to be looking for comfort. They're gonna be looking for answers. Christ says Himself there will be false prophets both before and after the abomination of desolation. So yeah, there is, there is a lot to this. This word for smooth,

01:56:17,424 --> 01:56:21,043 [White]

to be smooth, this word

01:56:21,044 --> 01:56:28,244 [White]

I believe it's a root or of the same... Yeah, I should look at... 25.

01:56:28,244 --> 01:56:29,744 [Noble]

Kalak.

01:56:29,804 --> 01:56:37,964 [White]

Yeah. So Daniel 11:31 or 32. Yeah. So it's a very similar word. Actually-

01:56:37,964 --> 01:56:38,724 [Noble]

It's the feminine of it.

01:56:38,724 --> 01:56:50,624 [White]

This is the feminine of that word. And we, we choose to ignore vowel points because it's Masoretic. So this corrupting by flatteries

01:56:50,704 --> 01:56:54,344 [White]

against the holy covenant

01:56:54,344 --> 01:56:56,944 [White]

is smoother

01:56:56,944 --> 01:57:02,544 [White]

than b- than the butter of Psalm 55.

01:57:02,604 --> 01:57:05,484 [White]

So you have here

01:57:05,484 --> 01:57:11,264 [White]

the Judas kiss of Daniel 11.

01:57:11,264 --> 01:57:16,264 [White]

He has broken the covenant. He set up the abomination of desolation and betrayed them.

01:57:16,264 --> 01:57:17,504 [Noble]

Mm-hmm.

01:57:17,504 --> 01:57:25,364 [White]

Because this guy thought, he thought he was on their side.

01:57:25,364 --> 01:57:31,384 [White]

A man my equal, my guide, my acquaintance. So

01:57:31,384 --> 01:57:33,514 [White]

this word also appears-

01:57:33,514 --> 01:57:34,174 [Noble]

[coughs]

01:57:34,174 --> 01:57:56,944 [White]

... as smoother than butter. It appears elsewhere in the Judas, in Judas kiss, uh, Gog and Magog prophecies. It shows up in Isaiah 30, "But war was in his heart." His words were softer than oil yet they were drawn swords.

01:57:56,944 --> 01:59:08,564 [White]

So this, this is a retrospective psalm, and it's an amazing psalm. And of course we want to help people to not be betrayed. You know, they are going to betray you, w- will be one of the things that the Elisha Ministry will be crying out. If we know these things w- we'll see them co- we will see them coming, like, there's, in Christ's discourse, m- Olivet Discourse, wars and rumors of wars. So there will be rumors. There will be rumors probably of this covenant, I would assume. Things like that might be something we see. But we would need to then warn people that that's, that it's going to be bad for them. Those who are in Judea must flee into the mountains. That's the warning Christ gives in his Mount Olivet Discourse. So if they don't heed to the warnings prior, then we hope that at least they run and are not like the wife of Lot.

01:59:08,564 --> 01:59:13,884 [Noble]

We're proclaiming this to our people because as he said,

01:59:13,884 --> 01:59:56,544 [Noble]

people are gonna be scared when Babylon falls. This is unprecedented. People are so comfortable today. They're... We're all soft. All of us, to some degree, are soft in some way. I think most of us are. We've been, we've grown up in such a, a sheltered society. And now the food is gone, the running water is gone, the electricity is gone. There's riots on the streets. You're hungry, you're scared. And most people are going to hear flattery and smooth words and they're going to run towards that before they will ever run into the woods and rely on God and congregate with these people whom they think are bigots.

01:59:56,544 --> 02:00:35,624 [Noble]

They're not... A lot of people aren't going to do that. They're going to go to this political movement which is promising something good to them. The prophets are not giving us a, a clear picture as that we can tell you what that is. But they're going to be flattered. And it's practical. You can imagine how. There's many ways it could transpire. They have no idea that the true objective of this covenant, this confederacy, is war. War with the remnant of her offspring. That's what's in their hearts. And this is even mentioned in regards to Judas Iscariot

in,

02:00:35,624 --> 02:00:43,884 [Noble]

in the Gospel. I don't know if I have it here in my notes. I might. John 13.

02:00:43,884 --> 02:01:21,064 [Noble]

"And so... And dinner taking place, with the false accuser already putting it into the heart of Judas, the son of Simon Iscariot that he would betray him." It's again going back to Judas, but again there's far visions here going to Gog and Magog. That's why Gog and Magog is compared to a thief. Judas was a thief. They come to steal away people and they betray those who are a part of their covenant in the aftermath of the fall of Mystery Babylon. People who have no idea what the objective of this covenant is. And there's something here

02:01:21,144 --> 02:01:23,264 [Noble]

in Psalm 83.

02:01:23,264 --> 02:01:37,744 [Noble]

Philistia with Tyre, they're sort of a pair in a way. You go to Daniel 11, you see that there are people forsaking the holy covenant.

02:01:37,744 --> 02:02:12,316 [Noble]

"He will have intelligence with them that forsake the holy covenant and such as do wickedly against the covenant shall he corrupt by flatteries. But the people that do know their God shall be strong and take action."... again, Elijah means Yahweh is my God, so this would represent the Elijah ministry, who at this time understand what's going on and are instructing the people. They're teaching the people and giving the people encouragement and comfort and hope in their Christ.

02:02:12,375 --> 02:03:31,976 [Noble]

Here, these people who are betraying and forsaking the holy covenant, if we want to know who they are in prophecy, the prophets Joel and Amos are of great help. You go to Joel 3, and Joel 3 has a huge far vision. This entire oracle is a huge far vision. You have the wedding supper. You have the judgment of nations in the Valley of Jehoshaphat. You have the end of captivity at the end of the age. It hasn't happened. So after the end of captivity, Yahweh gathers all the nations, the sheep and the goat nations, for judgment. This is a huge far vision. What do we read here? Yahweh says, "Yay, and what have you to do with me, oh, Tyre, and Sidon, and all the coasts of Palestine? Will you render me a recompense? And if you recompense me swiftly and speedily will I return your recompense upon your own head because you have taken my silver and my gold and have carried into your temples my goodly pleasant things. The children also of Judah and the children of Jerusalem have ye sold unto the Grecians that you might remove them far from their border." Tyre and Sidon are selling their brethren unto the Grecians.

02:03:31,976 --> 02:05:15,516 [Noble]

In Amos there's a similar condemnation of Tyre and Sidon, but it's different. In Amos, first against the Philistines, "Thus saith Yahweh for three transgressions of Gaza and for four, I will not turn away the punishment thereof because they carried away captive the whole captivity to deliver them up to Edom." Then there's a similar transgression of Tyre. "I will not turn away the punishment thereof because they delivered up the whole captivity to Edom," the same thing, but then this is different, "And remembered not the brotherly covenant." Why does it say this for Tyre and not for the Philistines? Because the Tyre, the Tyrians were Israelites and the Philistines were not. This actually again proves that the Tyrians were Israelites. The brotherly covenant is the covenant made with Israel at Sinai. So they're d- they're betraying their own people and sending them to Edom. Philistia is doing the same thing. Philistia, with Tyre, with

the inhabitants of Tyre, are a part of the confederacy with Edom in Psalm 83. Here they're selling their own people to Edom, to captivity. Remember, Gog and Magog come and take people captive. This is all s- beginning to paint a picture. You of course wonder why in Joel, which has a much stronger far vision than Amos, why in Joel 3 is it the Grecians and not Edom? But in Daniel 11, the king of the north begins as Alexander.

02:05:15,516 --> 02:05:20,576 [Noble]

If we go to the ESV here,

02:05:20,576 --> 02:05:55,396 [Noble]

kingdom of Greece, king of the north. You go through and the king of the north becomes the contemptible person. Prophecy is interesting. There's time jumps in prophecy. In, in Daniel 8 you have again Grecia, but in, and then in the near vision, it jumps. There's a time jump from Grecia to Muhammad because Muhammad arose from a land which was formerly a part of the land attributed to, uh, to given to part it out to Alexander's generals.

02:05:55,396 --> 02:06:20,576 [Noble]

So there's a time jump there. And we believe there's a time jump in Daniel 11 as well because, well, the Seleucids, I believe, were given, uh, territory over Judea and then now it's Edom. There's a time jump from Greece into the contemptible person, that man of Habakkuk 2, that man of, that man the thief,

02:06:20,576 --> 02:06:56,476 [Noble]

the man, the antichrist who comes. This contemptible person is of grace in a sense, and he comes and flatters those who violate the covenant. Thus, in giving up the children of Israel, their brethren, to Edom, in a sense they are also giving them up to Grecia. And that's how Joel and Amos can actually compound with one another. So we're seeing a betrayal here of those, of these people.

02:06:56,476 --> 02:06:58,096 [White]

And

02:06:58,096 --> 02:07:02,596 [White]

what's interesting about the Grecians

02:07:02,596 --> 02:07:07,976 [White]

in Joel 3 and in,

02:07:07,976 --> 02:07:14,436 [White]

what was it, Amos? Or what was the... The Grecians here

02:07:14,436 --> 02:07:21,215 [White]

and elsewhere where we just saw the Grecians are of Yavan.

02:07:21,215 --> 02:07:32,415 [White]

So if you go do a search on this it'll show up in Genesis 10. Oh, wait. It pretends like it's a different Greek

02:07:32,476 --> 02:07:36,736 [White]

word.

02:07:36,736 --> 02:07:41,656 [White]

So Yavan here is Grecia.

02:07:41,656 --> 02:07:44,656 [White]

So

02:07:44,715 --> 02:08:05,852 [White]

Yavan, this is Grecia in the, in the other visions, in the other prophecies, and with it is Meshech and Tubal.... and you have other- other names, Gomer, Ashkenaz, Togarmah.

02:08:05,852 --> 02:08:10,291 [White]

Where do these names show up?

02:08:10,291 --> 02:08:15,152 [White]

They show up all over in Gog and Magog prophecies.

02:08:15,152 --> 02:08:15,552 [Noble]

Mm-hmm.

02:08:15,552 --> 02:08:43,831 [White]

Magog is a brother. It's literally... Yeah, I should go back. Magog is a son of Japheth, a brother to Javan, Grekia. So you have, here, Magog, Javan, brother of Javan, Chief Prince of Meshech and Tubal. So what you see is that... It's very interesting that

02:08:43,831 --> 02:08:50,971 [White]

you have a bunch of Japhethite nations now that are being named in these Gog and Magog prophecies. And

02:08:50,972 --> 02:08:55,972 [White]

we can talk about that more later potentially, but

02:08:55,972 --> 02:09:11,331 [White]

that is something worth noting, because that's how we understand Grekia as being a legitimate type for Gog and Magog, which is Javan, a son of Japheth.

02:09:11,331 --> 02:09:18,052 [Noble]

So when it says in Joel they delivered up these children of Judah and Jerusalem onto Grekia,

02:09:18,052 --> 02:10:08,791 [Noble]

understanding the symbol- the symbolism and the compounding of the writings, it really means they delivered them up to Gog and Magog. That's really what it means. And what else would it mean? A far vision is demanded for Joel 3. So what else would it be in that- in that far vision? It must be this. This is what Paul of Tarsus wrote about, that the interpretation of prophecy is like looking into a mirror with riddles. And there are riddles here which can only be expounded upon and compounded through the testimony of Yahshua Christ and his apostles through an understanding of the sequence built upon this pillar of Zephaniah 3:8, which is understood through the foundation of Christ and his apostles and his prophets.

02:10:08,791 --> 02:10:13,670 [Noble]

These prophecies are opening up like never before,

02:10:13,672 --> 02:11:09,932 [Noble]

to which so much more makes sense. For example, in 2 Peter, he speaks of the day of the thief, or the day of the prince in which the thief comes. And the thief comes and the heavens pass away, so the government passes away, any resemblance of government, as in the elements of that society. Paul of Tarsus, he talks about the elements of society all the time using that same

Greek word. So the elements dissolve because people are truly now repenting. Gog and Magog- Gog and Magog come. But before that, Peter is talking about space for repentance. And that space for repentance, as we saw in Zephaniah, in Revelation 18, and Revelation 12, and Isaiah 40, and all these prophets together, it was the first three and a half years. Space for repentance before the thief of Judas comes.

02:11:09,932 --> 02:11:15,392 [White]

Yeah, and that's the 1260 days of Revelation 12.

02:11:15,451 --> 02:11:16,991 [White]

That's

02:11:16,991 --> 02:11:37,451 [White]

the exact amount of time... Well, not maybe exact to the day, of course. We don't know the day or the hour, but Christ's ministry was three and a half years. Christ played the type. Christ was seized by Judas and his armies. He was Judas-kissed, flattered. He probab- Judas was probably

02:11:37,451 --> 02:11:49,432 [White]

quiet most of the time. I- I think there are a few words attributed to Judas, but not very many compared to so- you know, one like Peter. But

02:11:49,432 --> 02:11:54,552 [White]

there's s- There's so much

02:11:54,612 --> 02:12:00,531 [White]

in the sequence that lines up with Christ, Judas,

02:12:00,531 --> 02:12:11,911 [White]

betrayal, flattery, that is... I hope it's undeniable to those listening, and I- I- I pray we

02:12:11,911 --> 02:12:16,892 [White]

explain this well, and I- I just

02:12:16,892 --> 02:12:31,652 [White]

hope you all... A- watch how you listen. I- I- I hope that, you know, if we need to be corrected, we... I mean, I'll take it. So I just... I pray that it's correct and you guys are

02:12:31,652 --> 02:12:37,072 [White]

listening and taking it to heart.

02:12:37,132 --> 02:13:22,932 [Noble]

Test these things, test them, and please, reach out to us. Write a comment. Send me an email, lineofpatmosvideos@gmail.com. Send me an email. Uh, send me a message on X. Reach out to us. Ask questions. We will love to answer your questions. We would love to talk with you. Please reach out. We would love that. And please listen. He who has an ear to hear must hear. This is... Hearing this is imperative. You must fear Yahweh. You must honor him. And us, those of us in Christian Identity, we're now beginning to see more of our responsibility.

02:13:22,932 --> 02:13:32,031 [Noble]

We're in the preparation phase right now. And when Babylon falls, that's our cue to take action.

02:13:32,031 --> 02:13:46,232 [Noble]

And we should pray that Yahweh gives us the strength to do it so that we can say that we did

well with our talents and that we worked tirelessly for the master who gave it to th- to us, gave those talents to us.

02:13:46,232 --> 02:13:55,892 [Noble]

So that's a prayer we should have. Maybe to end this- this video, we can discuss why

02:13:55,972 --> 02:14:15,700 [Noble]

the coming of the thief is compared with the revelation of the Son of Man, the revealing of the Son of Man. And I think a good..... prophet to go to Zechariah Chapter 13. Because here in Zechariah 13, we have a man

02:14:15,700 --> 02:14:36,540 [Noble]

who is being deceived. And this man, he says that he has wounds in his hands that he received in the house of his friends. Of course, when you read this, you think of Christ and the wounds He received in His hands.

02:14:36,540 --> 02:14:52,880 [Noble]

But this man is also described as a false prophet. He's a prophet who's ashamed of his vision in verse 4, because he was giving false prophecies to deceive.

02:14:52,880 --> 02:18:29,600 [Noble]

This cannot be speaking of Christ in the ultimate sense, lest we accuse Christ of being a false prophet. He was not a false prophet, so there must be a further vision to this. Well, verse 2. The idols are cut out, cut out of the land. That's the fall of Mystery Babylon. We discussed that in the introduction. We have repentance, where people are so zealous for Yahweh that even the parents of children are thrusting through their own children if they are giving false prophecy. Because people now are reaching a point where they have one consent and are repenting and turning to God, no matter what it takes. I'm not... That's for when that day comes. "And it shall come to pass in that day that the prophets shall be ashamed, every one of his vision." We mentioned earlier how Christ shows us in His Olivet Discourse, which through the sequence is showing it- itself to be chronological. Christ was not a scatterbrain, just saying random things at random times and not... No. This is all chronological, and we realize that in hindsight. Yahweh showed us Zephaniah 3:8, and we went through other prophecies, and we toiled and we toiled, and then we came back to the Olivet Discourse at one point. And we returned to it often. But at one point, we came back, and we realized, this is the sequence. As in, this is truly the sequence. There is a few parts where He will recapitulate on something, but for the most part, it is the sequence. It's that same sequence of events. You have false prophets before Gog and Magog. Think of all the lunatics when Babylon falls. You're going to have UFO people. You're going to have people talking about lizards from outer space, and then you're also going to have a lot of Judeos who will be saying, "Hey, the rapture is right around the corner." Or, "Hey, the Jews are, are forming this great confederacy and they're going to rebuild the temple and Jesus is going to come." They're going to have all these false prophets, a lot of them Judeo-Christians. Those false prophets are not going to be awake enough to identify the enemy. They're going to be kissed by Judas, and they're going to receive wounds in their hands. When the prophet gives this confession, he's comparing himself to Christ. So he's understanding, wow, I was betrayed just how Christ was betrayed. But to say that accurately, you have to understand that Judas was an Edomite. So this is somebody who has received a racial awakening. He understands that Judas was an Edomite. He understands that the Jews of today are Edomites, and thus he can see the parallel in his life with the life of Christ. He says, "I was wounded in the house of my friends," because he was going to that house in company with his guide, his acquaintance, in Psalm 55, and he was betrayed. He was nailed to the cross. There's a far vision here. There's a parallelism showing us how this transpires, and two parts are cut off, but a third part are brought through the fire, and they will call on my name and I will hear them. I will say, "It is my

people," and they shall say, "Yahweh is my God."

02:18:29,600 --> 02:18:40,059 [White]

Which is literally Elijah. "Yahweh is my God." And this, this goes back to Daniel.

02:18:40,059 --> 02:18:40,420 [Noble]

Yeah.

02:18:40,420 --> 02:18:43,840 [White]

Daniel 11. So we got

02:18:43,900 --> 02:18:47,480 [White]

Judas kiss. Judas kiss here.

02:18:47,480 --> 02:19:02,119 [Noble]

Oh, I didn't mention how this makes the Son of Man revealed. Now they know His race. Now they know who the Son of Man is in the truest sense. They know Christ before they knew Jesus. Now they know Yahshua Christ.

02:19:02,119 --> 02:19:08,020 [White]

Yeah. For those that believed the true prophecy,

02:19:08,020 --> 02:19:33,160 [White]

because we know that the Elijah ministry will go out. We haven't explained how... I mean, if they have the interpretation to prophecy, then they would have this interpretation, I believe, at least as a foundation. So then they go and they prophecy to these people. We prophecy to them. This is what I was saying, like,

02:19:33,160 --> 02:19:37,280 [White]

you prophecy to them they're going to betray you.

02:19:37,280 --> 02:19:56,020 [White]

When it comes to pass, then they'll realize who the Son of Man is. The Son of Man is revealed in the true prophecy, which we believe is a part... This Judas kiss, the abomination of desolation is a part of that.

02:19:56,020 --> 02:20:32,556 [Noble]

And it also begins a process, because a lot of things in, in prophecy are gradual. So now when Gog and Magog come, repentance is finally happening. People are finally calling on Yahweh's name, and He says, "I will hear them." That's the second coming.... so the Son of Man is being revealed in Gog and Magog because Yahweh is hearing his people now on account of their repentance. That's another way in which the Son of Man is revealed with the thief. But the Son of Man is not the thief.

02:20:32,556 --> 02:20:36,616 [White]

Yeah. Christ is not the thief.

02:20:36,616 --> 02:20:47,316 [White]

The revelation of Christ is in these prophets. Is that I Thessalonians 5? Or is that, or is that II Thessalonians?

02:20:47,316 --> 02:20:49,456 [Noble]

Well, the thief is in I Thessalonians 5.

02:20:49,456 --> 02:20:52,016 [White]

What about the revealing of the Son of Man?

02:20:52,016 --> 02:20:53,536 [Noble]

Isn't that Luke 17?

02:20:53,536 --> 02:21:00,416 [White]

Oh, it is? Well, let's go back to Luke 17 then.

02:21:00,416 --> 02:21:06,396 [Noble]

Um, I don't know how it is in the King James. Oh, there it is. Verse 30.

02:21:06,396 --> 02:21:15,536 [White]

In accordance with these things, it shall be in the day that the Son of Man is revealed. That is

02:21:15,616 --> 02:21:17,536 [White]

understanding

02:21:17,536 --> 02:21:29,456 [White]

that when these things came to pass, that it was Christ's true Gospel and His testimony that reveals

02:21:29,456 --> 02:22:20,456 [White]

these things. That is the day that the Son of Man is revealed. Because finally, through the process of repentance in the Elijah ministry that take action in Daniel 11... So, they that understand among the people shall instruct many, yet they shall fall by the sword and by flame, by captivity, by spoil many days. When they fall, they shall be helped with a little help. But many shall cleave to them with flattery. So we're still dealing with flattery. And some of them of understanding shall fall to try them, to purge, to make them white, even to the time of the end. Now this is a different appointed time,

02:22:20,456 --> 02:22:27,595 [White]

because it is yet for the appointed time, the time of the end which is the scattering of the power of the holy people.

02:22:27,596 --> 02:22:34,976 [White]

And so you have the refinement. Is that in Re- or Daniel 12? Make them white.

02:22:34,976 --> 02:22:37,256 [Noble]

Mm-hmm. Verse 10.

02:22:37,256 --> 02:22:58,276 [White]

Yeah. Many shall be purified and made white and tried, but the wicked shall do wickedly and none of the wicked shall understand. But the wise shall understand. So this comes after the betrayal, which we saw in Zechariah.

02:22:58,276 --> 02:23:08,376 [White]

So bring the third part through the fire, and we'll refine them as silver is refined, and we'll try them as gold is tried.

02:23:08,376 --> 02:23:14,276 [White]

So things just line up, especially, I mean it, it's easy to get

02:23:14,336 --> 02:23:19,815 [White]

things wrong if you don't have the correct context. But

02:23:19,816 --> 02:23:27,096 [White]

we pray that we do have the correct context. We haven't shown all the context, but

02:23:27,096 --> 02:23:37,595 [White]

others can go and check the context. So that's what we pray. We pray that

02:23:37,596 --> 02:23:44,856 [White]

it all makes sense and it's all within ac- in the accordance of the Wri- in accordance

02:23:44,916 --> 02:23:52,336 [White]

with the writings, all the writings together.

02:23:52,336 --> 02:23:57,036 [Noble]

Praise Yahweh, the God of Israel. May Yahweh

02:23:57,036 --> 02:24:09,216 [Noble]

guide all of us in interpreting these things and following Him and doing what we must in what has been given to us.

02:24:09,216 --> 02:24:10,056 [White]

Praise Yahweh.

02:24:10,056 --> 02:24:14,116 [Noble]

Praise Yahweh. These are great things because

02:24:14,116 --> 02:24:31,356 [Noble]

our brethren will call on His name and He will hear them, and they will say, "Yahweh is my God," and He will say, "They are my people." And He will wipe every tear from their eyes. Praise Yahweh, the God of Israel.

02:24:31,356 --> 02:24:35,076 [White]

Praise Yahweh, the God of Israel.