



Prologue:

**Understanding the character of God can only be the final touch
in completing one's salvation unto perfection.
This study is intended to be an encouragement for your spiritual growth
in seeking our Heavenly Father for the living water of Truth.**

FOR SIGNS OF SEASONS

256.0302

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(All bracketed [] words inserted into the following scriptures are the author's paraphrase)

OPENING REMARKS

I stand amazed at the progression the remnant church has made in these last few years in coming into the understanding that we now possess. I stand amazed because, when I look back at 1995, entering into the abiding truth, it just floors me to see how quickly the Lord has moved to help us have a deeper understanding of who He is, of the plan of salvation, of what he is working in our lives. To be perfectly honest, the study that I want to present now is over and above anything, I believe, I have ever shared in my ministry – and I pray, I hope, that for some of you a statement like that would cause you to sit up and pay special attention to what the Lord has laid on my heart to share.

At this last camp meeting that we had in Texas, in February, the Lord opened a door for us, a

door of understanding that has taken us into a new arena of concepts. Once you get into this place, there are a thousand more doors to go through. But you have to reach this level of understanding in order to progress. The beauty of this is, I should say the *awesomeness* of this message, to me, could be symbolized with a picture of our Heavenly Father, holding a spotlight, shining a spotlight down on the end of all things and saying “Here it is – this is it, this is what we’re headed for. You’re close enough now that I can show this to you.” You see, this message, and speaking from my heart, is unlike any message that I have given in the past. This most definitely is for the remnant church, and only the remnant church because you are the only ones who would be able to grasp the meanings of the concepts. This definitely is over and above anything the Lord has given us, and I just cannot stress enough the importance of what I’m going to share. I want to say, too, that my heart just breaks when I think of some of you people not acting on the light you already have, not really getting it in your spirit and making it a part of who you are, but simply allowing it to remain as intellectual knowledge, intellectual facts of truth. I pity you because, from this point forward, the Lord is going to separate the men from the boys again. This is a message that, most definitely, is for those who have ears to hear and the willingness to act on it. This most definitely is a message of the end.

Initially, I made this tape several days ago. I recorded this study and, in between then and now, I made a trip to Cleveland and, in sharing it there, I realized that I needed to re-make it and I needed to just take my time and go through this step by step so that it will be as simple to understand as I can possibly make it, so that we can grasp it and digest it faster – receiving the truth as it is in Jesus Christ. I think there were points in my initial study that I purposely left out, but I intend, this time, to put it all in there at the risk of putting too much on the table. I want to lay these things out and, from this point forward, have a series of studies that play off of this study today. In fact, understanding what I’m going to share with you has caused me to re-evaluate the studies that I’m sending out to the web people, the people who are finding us on the internet. I have re-evaluated what I’m sending them. I recognize there is another direction that they need to go in order to receive the meat of what Revelation is all about. There’s no way I could put, in one study, everything that the Lord has revealed since February. There’s no way to put all of that into one study, that’s why I say there has to be a series of studies – but you have to understand the core. You have to understand the initial entrance into this light, and then, by the grace of God with an open heart, continue to receive and put things in perspective as the Lord reveals them to us.

THE ADVERSARY

I want to take just a few moments to deal with an understanding of “Satan.” Now, this is something that, as we get beyond this study today and into future studies, this is something we’re going to have to understand if we’re going to get into Revelation and grasp the true meaning of what the Lord is giving us there. I want you to consider *Satan, the devil, the dragon, the serpent* – I want you to consider this concept of *adversity* because that is what “Satan” means. It simply means “adversary.” I want you to consider this concept as being an *inward* thing. I want you to look at this with me for just a moment. In Numbers, I believe it’s chapter 22, in verse 22, let me share this with you:

Numbers 22:22

²²And God’s anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

This is speaking, of course, about Balaam and when Balaam was riding off to prophesy for Balak, the king of the Moabites. The LORD sent an angel to stand in his way, and it states here, again, it says “for an adversary.” This word they’ve translated “adversary” is *satan*. Now, we know that this is not Lucifer, we know that it is Satan – it’s an *adversary* to Balaam. He is an adversary to Balaam, but it is this word “satan” and, when we apply this to Lucifer, the fallen angel, we see that Lucifer is adversarial to God himself. Lucifer is the adversary, but that doesn’t mean that this word *adversary*, or the Hebrew “satan” – what we would call *Satan*, cannot be applied to others as well. You see, someone else may not be *the* adversary, but they most certainly are *adversarial* toward others or even toward God himself. This is what I want you to see, that whenever the scriptures talk about “the dragon” – in Revelation 12:9, he equates “the dragon,” “the serpent,” “Satan,” “the devil,” as all being the same thing. *We* have made it Lucifer in every case. I would like to suggest to you that it isn’t “Lucifer” in every case, that the effect of Lucifer’s fall has created in us an adversity to God. You see, this is what we’ve been talking about in the last few studies when we look at “the waters of the deep” or “the sea.” When we look at *the sea*, and the way the world understands, let me suggest something to you. The most forethought in anyone’s mind is their perception of God, whether they are Agnostic, if they are Buddhist, if they’re Baptist, if they’re Catholic, whoever you are, whether you say you believe in God or not, your most forethought – the thing that you are revealing first of all – is your perception of God. That is what justifies you to do the things you do. Just consider with me, a person’s most forethought is their perception of the God they serve.

Consider with me, and it is key that we start here, consider with me that what happened to Eve in the fall, in the way she felt when our Father in heaven responded to her the way He did. He allowed her to feel a certain way inside, emotionally, and I don’t think I have the vocabulary to define it – that’s why I’ve stuck with the word “rejection,” but it is *more* than that. Maybe we could even say she felt that He was *angry*, she felt *separated*, she felt apart – *split apart* – from God, and that mixture of emotions was passed to every person who has been born on this planet. How do I know that? I know that because it’s never been dealt with by anyone who’s had a child that would *not* pass it to the child. It’s never been unraveled. You see, receiving the emotions of your mother in the womb, receiving *these* emotions – Cain and Abel – never unraveled it. It’s something that’s received in the womb before you even have a vocabulary and you don’t have a vocabulary until you’re one year old. By this time, you have had to shelve the feelings, you’ve had to shelve it because you haven’t understood it, and this is the basis of what has made you who you are. This emotional twist and misinterpretation, misunderstanding of God – we are *born* with it. We are “conceived in sin.” It goes so far back that you can’t even speak it, it is just there on your shoulders. The person you are today is how you have responded to this attitude, these feelings, these thoughts, toward God. You know, initially, every one of us has a tendency to reject God. Some of us go so far as to even say “I hate Him” – it’s because *we* feel rejected. We think He has rejected humanity, so all the doctrines that spill out of these denominational groups, all the things that come out of it are easy to believe because we feel the same way ourselves, whether it’s “He’s going to burn me forever” to the point of saying “He had to have a human sacrifice before He was finally appeased toward my sinfulness.” You see, all of those studies in the past, that “Fountain of Gardens” and coming into “Made of a Woman,” and then “Who Shall Ascend” – those are key studies because it helps us understand the *true* character of our Heavenly Father, and puts us on the right track of understanding who He is.

What does this have to do with “Satan”? Because *that* emotion laid on us has caused us to be adversarial to God, placing “the serpent,” “the dragon,” “Satan,” “the devil,” *between your ears* – not just simply outside of us, this fallen angel called Lucifer, it’s more than that. It’s

something you carry within your own heart.

THE TEMPTATION OF CHRIST

You see, Jesus Christ was made of a woman, made under the law to redeem them who are under the law. If He was made of a woman, that means He had this emotion blended in to the mind given Him in eternity past, which was placed in a body – that of Michael – and blended with humanity. That means He was carrying the enemy *within*. Let me tell you, friend, if He wasn't, there is no way He could not have been tempted in all points like us, yet without sin. He was tempted in every point, like us, and there is a reason for that which, in future studies, I pray the Lord move me to get into that so you can see and understand more of why He was the way He was. But if you can put this “adversary” within, then you can understand what took place when, at His baptism, at His immersion in the Jordan, the voice of the Father is heard saying “This is my beloved Son, in whom I am well pleased” – *and, immediately, the spirit drove Christ into the wilderness to be tempted of the devil*. The scriptures never tell you that that's “Lucifer,” it says “tempted of the devil.” Now, there is a verse that must be read along with this and it's in James, chapter 1, verse 13:

James 1:13-14

¹³Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth [tempts] he any man:

¹⁴But every man is tempted, when he is drawn away of his own lust, and enticed.

Now, if you can take “the devil” and, instead of seeing him *out here*, putting him *inside* and realizing the Son of God, too, hears the audible voice of His Father saying “This is my Son...,” and immediately the *spirit* – which spirit? *His* spirit, not the Holy Spirit! According to James one: *Let no man say when he's tempted, he's tempted of God*. The spirit within Christ drove Him into the wilderness, immediately He goes into the wilderness. What's the *wilderness*? It's “a land not sown with light” (Compare Jeremiah 2:2 with Psalms 97:11); it's a brand new place for Him. Here He is, born a man, carrying the distortion given Him in the womb – but also carrying the mind of Michael – the two together, the battle raging. Immediately, here He is after 30 years, He hears the voice of God literally, audibly, saying “This is my Son,” and He goes into a land not sown with light – a new temptation for Him...and the temptation comes: “If you be the Son of God, then why not this...?,” “If you be the Son of God, then why not this...?” You see, if you can put that inward *instead* of Lucifer coming to Him – how could that be a temptation in the first place for the Son of God? I'm telling you the temptation was inward, that when He was told “This is my beloved Son,” immediately He goes into the wilderness to be tempted of the *inner adversary*. The temptation comes to Him “Well, if you are the Son of God, why don't you just turn these stones to bread?,” or “If you be the Son of God, cast yourself down from the pinnacle of the temple.,” or “If you be the Son of God, why don't you just govern all these things.” If you can take that and put it inward, you'll begin to recognize these temptations make a lot more sense and it is also something we have faced ourselves, and continue to face. You'll see that He's tempted in all points like us. Remember, the effect of Lucifer is what we're carrying, called “the devil,” called “the serpent,” called “the dragon” – the effect of what he did.

Now, I want to get into these temptations. I want to read them and quickly go over them but, before I do, let me just say that you could take Lucifer and tie him to a chair and put him away

forever, and it wouldn't make any difference toward you and your life. You are still going to be adverse to God without anyone encouraging it because you are that way naturally. It is called the "sin nature." Lucifer could be put completely out of commission and the effect he has had is already upon us. This is important because you have got to understand that we, individually, are responsible for our actions. You're not going to say "oh, it's him out there" – it isn't him out there. Let me tell you, once the adversary is put to death inwardly, Lucifer will have no more affect on you. Once he is put to death on the inside, he cannot affect you. You see, the angel in Revelation 20 who binds the adversary and says "you'll deceive the nations no more at all" – that's an inward thing and, once it is inward, the outward is dealt with too. Personally, I feel like that is why Lucifer was not put to death literally, because his effect was alive in us and, had he been put to death outside, we would have been tempted to say "oh, the problem is solved." No, the problem is still alive *in you* and it has to be put away inwardly. Looking at these temptations, I want to turn to Matthew 4, and this is after the baptism of Christ. We know the temptations; we know these stories by heart. We know, in Matthew 4:1:

Matthew 4:1

¹Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Again, comparing this with James 1, that isn't the Spirit of God leading Him. That was His spirit within, which was not yet perfected. Remember in John, chapter 7: "Out of your belly will flow rivers of living water. This spake He of the Spirit which was not yet" – the word "given" is not in there (John 7:38-39). He spoke this of the Holy Spirit, which was *not yet*, because He was *not yet glorified*. So, when it says "He was led up of the Spirit," it was His spirit within. It was Himself – having been told He was the Son of God, He immediately is tempted. Now let's read this, verse 2:

Matthew 4:2

²And when he had fasted forty days and forty nights, he was afterward an hungred [afterward, he hungered].

What could that mean spiritually? What does that mean inwardly? There is a picture of this in Proverbs 23. In Proverbs 23:1:

Proverbs 23:1

¹When thou sittest [you sit] to eat with a ruler, consider diligently what *is* before thee [you]:

Now, think for a minute. In these temptations, the adversary says to Him at one point – he carries Him to a high mountain and he shows Him all the kingdoms of the world – and he says "these things have been given to me, and I give them to whosoever I will" (Luke 4:6). We're definitely talking about a *ruler* here, aren't we? But we're talking about something within your mind. Quickly, and I don't want to try to cover so much at one time, but this must be stated. In Revelation 17, we have a woman on water – I should say a harlot on water, a woman on a beast – that beast is water. Water is *thought*, and in Revelation 13, it is the dragon that gives authority to this beast (Revelation 14:2). The beast is seen as having a mouth like a lion (pride), feet like a bear (an unchanging attitude), and is like a leopard (or spots, he cannot overcome sin), and *the dragon* is what gives him authority – gives him his strength, his seat (or throne), and his great authority. If you can put that beast inward and see the pride, the

unchanging attitude, can't overcome sin, and you see the dragon gives him authority – if you put that dragon outside and say “That’s Lucifer,” then you have just made a mockery of the human mind. There is no way an outside person is going to give pride authority in your life – *you do that yourself!* In Revelation 12, it is the dragon, the serpent, Satan, the devil – those four things that are resisting Michael being caught up into the heavens (Revelation 12:9). Michael is caught up; Michael and his angels fight against the dragon, Satan, and his messengers, and that adversary doesn't prevail. What is he talking about? That pride, that unchanging attitude when the Godhead message is presented – when the truth concerning the Son of God is presented. You have got to receive it in humility and say “I’ve been wrong, *my* definition of God has been wrong.” It is the dragon that gives pride and an unchanging attitude authority in your life. That puts it inside, it is not an outside person, it is inward! This is what Christ battled with. Proverbs 23 says “When you sit to eat (to receive) from a ruler, consider *diligently* what he’s putting before you.” Next verse:

Proverbs 23:2

²And put a knife to thy [your] throat, if thou [you] *be* a man given to appetite.

Appetite...or “a master of soul.” You could say “in control of your soul” because, brother, you are. When you sit to eat with a ruler – and what did the devil say? “All of these things have been given to me. I give it to whosoever I will.” He has authority in your life, this sin nature that you’re dealing with. If you are a master of soul, put a knife to your throat if you be sitting with a ruler, a corrupt one – someone who’s going to feed you destruction. Verse 3:

Proverbs 23:3-4

³Be not desirous of his dainties: for they *are* deceitful meat.

⁴Labour not to be rich: cease from thine [your] own wisdom.

Do you see what he is saying there? Don't receive that pride and unchanging attitude from the dragon, from the serpent, from the devil, from Satan, from that adversity to God. God is love itself. He has nothing but *your best* in mind and, when He presents you with the truth of who He is, don't let that dragon defeat it. Put a knife to your throat when you sit to eat with a ruler. Verse 5, I'm going to read the way the King James has written it:

Proverbs 23:5

⁵Wilt thou [you] set thine [your] eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

The way it literally reads: “Will you let your eye (or your understanding) fly thereupon when it's nothing? For surely it makes wings for itself, wings like an eagle, and will fly into the heavens.” In other words, what he is saying is: *Why will you set your understanding upon something when you know it isn't coming from God? Don't you know that it can make wings for itself and fly into your heavens?* Or you begin to think this is God's understanding, and you'll walk in deception. Verse 6:

Proverbs 23:6-8

⁶Eat thou not the bread of *him that hath* [has] an evil eye [or, evil understanding], neither desire thou his dainty meats:

⁷For as he thinketh [thinks] in his heart [soul – the King James put “heart”, but that is the word “soul”. ...as he thinks in his soul], so *is* he: Eat and drink, saith he to thee [he’ll say to you]; but his heart *is* not with thee [isn’t really with you].

⁸The morsel *which* thou hast [you have] eaten shalt thou [you’ll] vomit up, and lose thy [your] sweet words.

What happened when Christ entered into an area of temptation He had never been in before? He ate nothing – *He ate nothing*. Remember what Paul tells us, that *the weapons of our warfare are not carnal, but they’re mighty to God to the pulling down of strongholds?* (2 Corinthians 10:4-5) *We cast down every imagination that exalts itself against the knowledge of God, and we bring every thought into captivity to that of Christ.* That is exactly what you’re seeing Christ do. He entered into temptation and He ate nothing, He fasted. I am speaking spiritually – He ate nothing, He put a knife to His throat because He **is** a Master of soul. The enemy within, in Matthew 4, the enemy within said:

Matthew 4:3

³And when the tempter came to him, he said, If thou be [you are] the Son of God, command that these stones [then] be made bread.

He was just *told* He was the Son of God. If I put this inward, instead of Lucifer coming to Him – if I put this inward, the thought that happened to Him was *well, hey, if I am the Son of God, why don’t I just live according to my own concepts, if this is who I am? Why don’t I turn these concepts into bread and eat it.* Put a knife to your throat if you’re a master of soul – don’t eat the bread of him who has an evil eye. His answer was:

Matthew 4:4

⁴But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth** [proceeds] **out of the mouth of God.**

In other words: abide.

Matthew 4:5

⁵Then the devil taketh [took] him up into the holy city, and setteth [set] him on a pinnacle of the temple,

Now, what does that mean? Do you think Lucifer literally picked this man up and carried him, and set him on the pinnacle of a temple? Why did that never happen before? Why didn’t it happen after this? Why hasn’t it happened to any of us? Why hasn’t Lucifer appeared and said *hey...?* You see, that wouldn’t even be a temptation to you, much less to the Son of God who *knew* him! I’m telling you the temptation was inward. This “pinnacle of the temple,” the Hebrew equivalent to “pinnacle” is seen in Malachi 4, when it says “the Sun of righteousness will arise with healing in his wings” – it’s that word *wing*, what the King James has translated

“wing.” The word means “the uttermost point, the farthest point.” It means, when we’re speaking, and you say “Scott, get to the point of it!” and you want to see what’s the bottom line – what are you talking about? The adversary took Him, what if I said “to the point of the temple,” the “reason for” the temple, the “purpose” of the temple, the “point” of it? ...and said:

Matthew 4:6

⁶And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Cast yourself down – walk away from this, if you’re really the Son of God. God has given His angels charge over you to protect you, that you not dash your foot against a stone – walk away from the purpose of this temple for a moment. What was the purpose of the temple? To perfect the human mind, to submit wholly to the Father, to give us a perfect unfallen mind with a complete understanding of the love of God. And His answer was:

Matthew 4:7

⁷Jesus said unto him, **It is written again, Thou shalt not [You shall not] tempt the Lord thy [your] God.**

It is written – where was it written? It was written on His heart; He was living the everlasting covenant – the new covenant. You could even say that *the Father* was answering the temptations as Christ was abiding in the Father. The next temptation, in verse 8:

Matthew 4:8-9

⁸Again, the devil taketh [takes] him up into an exceeding high mountain, and sheweth [shows] him all the kingdoms of the world, and the glory of them;

⁹And saith [says] unto him, All these things will I give thee [you], if thou wilt [you’ll] fall down and worship me.

Now, again, do you think Lucifer appeared and picked this man up, and took him to a mountain and showed him all the kingdoms? Well, first of all, literally speaking, there is no mountain that you can see all the kingdoms of the world from – that’s impossible. What was happening then? That temptation to *govern* over Himself – He was just told “This is my Son” ...*Well, if I’m the Son, why don’t I just govern this too? Why don’t I just take control and govern this myself?* But, it was written:

Matthew 4:10-11

¹⁰Then saith Jesus unto him, **Get thee hence, Satan: for it is written, Thou [You] shalt worship the Lord thy God, and him only shalt thou [you] serve.**

¹¹Then the devil leaveth him, and, behold, angels came and ministered unto him.

And He was able to put the adversary away. You see, these thoughts that exalted themselves

against the knowledge of God – He could cast it down. The weapons of His warfare were not carnal either, they were mighty to God – He was listening to His Heavenly Father. He was tempted in all points like you and I...go back and look at these temptations, and see if *you* haven't been tempted to create your own bread; if *you* haven't been tempted to walk away from the point of the temple; if *you* haven't been tempted to govern all these nations yourself. You put them inward, and you have, and He was tempted in all points like we are – yet without sin.

HOPE FOR AN INWARD CURE

Quit putting “Satan” out there. Quit putting “Satan” as Lucifer – begin to see him as the effect that that fallen angel has had on us, and take responsibility for this. You know, when I began to understand this, it gave me *hope*...I had hope now, because, if it's *in* me, it can be dealt with. I don't have to worry about this thing sneaking up on me when I'm in the shower or laying in bed, trying to sleep! It's already *here* – I was born with an adversity to love.

Now, the rest of this study deals with this problem and the Lord is giving us another timeline, another sequence of events to show us how He is going to rid us of this problem. It's interesting, at camp meeting, when we discussed Satan, I think for three meetings in a row, we would come to the meetings and say “let's talk about Satan”...another night “well, let's talk about Satan” again. It was like people were just eating this up – they were getting so much out of it, and recognizing the truth as it is in Jesus Christ. If you have to, turn the tape off, back it up and listen to this again – get this in your spirit, that the Lord is dealing with an inward problem in each one of us. It is *inward*, and when this inward problem is put away, then the outward can be dealt with too. But, until the inward is corrected, the outward reflects what is happening inside. I'm not saying there is no such thing as a “Lucifer,” that there are no fallen angels – that's not what I'm saying. What I am saying is, once you deal with it inwardly, the effect that these outside forces would have would be minimized, and you can walk in victory. But the problem is in your heart, not outside of you.

FOR SIGNS OF SEASONS

The Sunday morning of the camp meeting, I was led of the Lord to go to Leviticus 23 and re-read the feast days, and take a second look at these feasts. Having the understanding that we have, knowing what we know, when I read them and put them inward, I realized I didn't know what he was talking about. I didn't have a clue what these feasts meant anymore. My mind just went blank, and I felt embarrassed. I thought “well, I thought I had understood these for years,” and now I'm reading them again, and I'm thinking “now, wait a minute – what *does* this mean?” So, let me share with you a problem that has been handed us from the denominational backgrounds that we have. I was told that Jesus Christ died at Passover, fulfilling that feast of Passover, and that, when He was raised from the dead, He fulfilled the feast of the Wave Offering and, that, in Acts 2, that was a fulfillment of the feast of Weeks or Pentecost. Consequently, I have been looking at all of these feasts as outward events, trying to understand them. But if you put them inward – now what I'm getting ready to say is key, you have got to understand this concept – if you put them inward, then Jesus Christ *did not* fulfill Passover. He died at Passover, but it was a continuation of the Father's instruction to the last day church, as to the meaning of that event in your life! You see, when you accepted Christ – when the blood of Christ was put on the door of your heart and you accepted the death of the Lamb of God and you walked out of Egypt, you came out of the world – *that* is when Passover was fulfilled for you individually. Yes, Christ died at Passover, but He didn't fulfill it for *you*. See, here we are again – we're putting these things outside of ourselves. It isn't *out there*, it's

in here. When you accept His death and come out of the world, you are now experiencing Passover, the *feast of Passover*. Let me tell you something about this word “feast,” [4150] in the Strong’s. First place it’s used is in Genesis 1:14. Let me read this verse to you:

Genesis 1:14

¹⁴And God said, Let there be lights in the firmament of the heaven[s] to divide the day from the night; and let them be for signs, and for seasons [4150], and for days, and years:

Well I discovered, reading in Gesenius, the Gesenius Lexicon, that this translation: “...let them be for signs, and for seasons,” is inaccurate. What it literally says is: “...let the lights in the heavens be for signs **of** seasons” (Gesenius, page 234, “for signs of seasons” [4150]). *Season* is [4150]; [4150] means “a set time,” or a “set place.” You see, the lights in the heavens – the sun, the moon and the stars – the light in the heavens is a sign **of** the time; it’s a sign **of** the [4150]; it’s a sign **of** the feast. Literally speaking, when you see the *sun*, it’s a sign of the time: I know it’s daytime; when I see the moon, I know it’s nighttime. *Well, how high is the sun? Well, it’s about 10:00 – it’s high noon.* You see, the sun and the moon have always been a sign of the time. We know how long a month is by the moon, it is a sign of the time. But, look at the stars: these feasts are seen in the children of God and, by putting them inwardly, it becomes a sign of the time in which we live. You see, the second feast is the feast of unleavened bread. The Passover happens when you enter into life; when you accept the death of Christ and you come out of the world, you come out of Egypt. And the next feast, which begins the next day, is the feast of unleavened bread: *seven days of getting the leaven out*. If you put that inward, it’s a picture of you entering *creation week*. Creation week, a seven day period where He gets the leaven out and He can come to a rest. What is the “leaven”? Christ said it’s the hypocrisy of the Pharisees (Matthew 16:6); it’s the twistedness you possess in your mind of God; it’s what was laid on you in the womb, and how you have allowed that distortion to create all of these concepts concerning the Father, the Son, humanity. *That* is the leaven He’s getting out. The second feast, the feast of unleavened bread, began for you when you entered creation week!

THE WAVE OFFERING

But I want you to look at the third feast. I’m in Leviticus 23, and this third feast begins at verse 9:

Leviticus 23:9-10

⁹And the LORD [Yahweh] spake [spoke] unto Moses, saying,

¹⁰Speak unto the children of Israel, and say unto them, When ye [you] be come into the land which I give unto you, and shall [and you] reap the harvest thereof [of it],...

Stop. What is the land He gave you? It’s the *Promised Land*. This third feast doesn’t even begin until you enter into the mind of Christ, or you are abiding. You see, when you go back and look at the history of Israel, they didn’t keep this feast in the wilderness. You’ll find, I think, one time where they kept Passover in the wilderness – but not *this* feast. This wasn’t to be kept until they entered the Promised Land. That is why – now follow me – Christ died at Passover and, on the third feast day, this wave offering, He came alive again, literally, unto God...because *He* had now become the Holy Spirit; He was now glorified. He was in the Promised Land; *He had entered the Promised Land*. If you go read what you’re to do, you’re to

bring the “first fruit” and come and wave it before God – that’s exactly what He did! You see, when He rose from the dead, *many* were raised with Him (Matthew 27:52-53); many of the dead came alive literally. And He took them, and He led captivity captive, and He brought the first fruits of His resurrection unto the Father – He was keeping that feast. But, that feast for *you* is not kept until you enter the abiding truth. When you enter the abiding truth – now follow me – *you* have entered into the Promised Land; *you* have been raised from that death of understanding, and *you* are who He leads, translates, into the heavens (Colossians 1:13)... mentally, spiritually! As He is in heaven, so are we in this world because we are listening; we’re abiding in Christ. He raises you from your death and He, Himself, comes alive to you in a new and living way – in the abiding truth. He becomes the “I AM”; He’s right here, alive, speaking...I’m listening, I’m following the Lamb wherever He goes. He is instructing me; He is the Shepherd of the sheep. The first fruit into this abiding truth; *the first fruits*. When you entered into the abiding truth, you kept that feast without ever even knowing it in thanking God for the changes He was making in your life; for the light He was giving you. And you came before the Lord and you waved it before God, praising God for what He had done in your life, you see? Christ then, when He was raised from the dead, when He entered into heaven bringing these people with Him who had been dead, was continuing to paint the picture for us upon whom the end of the world is come; who, by the way, the scriptures are written for. You see, Christ wasn’t fulfilling that feast either. He fulfilled it in *you*; He fulfills it in *your heart* when you enter the land that God has promised to give. In fact, now consider this with me, if these feasts are inward like I know that they are, that means *only* the last generation church can keep all of them. Only the last generation can be perfected in Christ, and eventually sit under the “booth,” the *branches*. You know, twice, in Zechariah, the Son of God is referred to as “the BRANCH” – that same word is applied to His character.

THE MEAL OFFERING

Now, I’m getting ahead of myself. I want to walk through these feasts with you. I want you to see what they mean – I want you to understand where we are as a people in these feast days, just the way we could see creation week and see what the Lord was going to do with us; see what had happened, what was happening, and what’s to come. That is exactly what these feasts show. In this third feast of this wave offering, you’re to offer a meat offering – it’s actually a *meal* offering, and this meal offering, in Leviticus 23:13 is:

Leviticus 23:13

¹³And the meat [meal] offering thereof *shall be* two tenth deals of fine flour mingled with oil [the character of Christ], an offering made by fire unto the LORD *for* a sweet savour [for a sweet savour unto the LORD]:

So, at this point, the offering you possess – now, I’ve got to talk about this for a second. I’ve got to talk to you about our offerings. Before we go on in Leviticus 23, turn to Hebrews, chapter 5 and let’s see if we can’t get a deeper grasp of the ministry of our High Priest. In Hebrews 5, verse 1:

Hebrews 5:1

¹For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins [sin]:

Now, somehow in our thinking, we have had this picture of: *We commit a sin; we bring an offering to God, and we offer this offering to God and He forgives us...this is a sacrifice from us to Him; a gift from us to Him.* But, what I'd like to do is turn that around. The gifts and the offering for the sacrifice is from God to *you*. He has offered this to you, and when we turn around and present this to God, it's only because He gave us the understanding of it. When we offer this to God, it is a picture of where we are in our understanding. What we're offering is proof that we've had this experience of the feast; we've entered into the Promised Land – *two tenth deals of flour* – when I think of “ten,” I think of *abiding*. When I think of “two tenths,” I think of the Son of God; the “flour,” the “bread of life,” Michael and Jesus, the experience. You see, by the time you've entered the abiding truth and you understand that, and you're keeping that feast, the Godhead is under your belt. You have an understanding of the Son of God, and you come and offer “two tenth deals of flour,” “a Lamb of the first year.”

THE FEAST OF WEEKS

Now, it's important that we see that because of the next feast. The next feast in Leviticus 23 is found in verse 15, and let's just read this verse:

Leviticus 23:15-16

¹⁵And ye shall count unto you from the morrow after the Sabbath [day after the Sabbath], from the day that ye [you] brought the sheaf of the wave offering [in other words, from the last feast]; [you'll count] seven sabbaths shall be complete:

¹⁶Even unto the morrow [day] after the seventh sabbath shall ye [you] number fifty days; and ye shall offer [now you're going to offer] a new meat [meal] offering unto the LORD [to God].

Now, this is where it gets exciting because *we are in this place of dwelling in the seven sabbaths*. We are in the place, having kept the feast of the wave offering, we've entered the Promised Land – now you count seven sabbaths and, in fact, one day after, you count fifty days to the next feast. The next feast was pictured for us in Acts 2, and it's called “Pentecost.” It is the *feast of weeks*. Now, follow me real close right here – now listen to this: If these feasts are inward, that means when Christ rose from the dead on that third feast day, and many of the dead were raised with Him, that was a picture of us, the last day church, entering into the abiding truth and being raised from the dead with Christ! What happened after that? What took place between that feast day and the next feast, which was Pentecost? Because, if these feasts are painting the inward picture, so are all of those stories the Lord has given us. You see, the Old Testament alone is not just simply a “history,” it's a picture painted, showing us inward truth – so is the New Testament. It isn't just showing a history of the church, it's showing the future of the church and what's going to take place! After His ascension – wait, let me back up..I don't want to use the wrong words. When I say “after the ascension,” I'm saying that because it appears to me that Christ had to have ascended twice. He was raised from the dead and, I believe, the saints were raised with Him and He took them to heaven as a picture of *us* being raised from the dead and being taken to heaven with Christ, like Paul stated in Colossians 1, that we *are* translated into His Kingdom (Colossians 1:13); we've already been translated into the Kingdom. But Christ came back to the earth and taught His apostles for *forty days*. **That** is what has been happening to us as we have been abiding in Christ. Go back and read what He taught these men. He opened their minds so that they could understand the scriptures and He taught them all things pertaining to the Kingdom of Heaven. That is *exactly* what He has done with us since we've entered into the abiding truth! (Luke 24:45; Acts 1:22) Jesus

Christ, Himself, has been willing to teach those who have ears to hear. He is going to teach you for forty days. Why *forty*? What do these numbers mean? He's going to teach you for forty days, and then *ascend again* into the heavens. Now, when you read this story, He ascends into the heavens, then the apostles – they go back to Jerusalem – they go into the temple, into an upper room, and they *stay* in the temple, according to Luke. Let me read this for you. It's at the end of Luke and, I'm telling you, it is a picture of the last day church. In Luke, chapter 24, the very last chapter, verse 53:

Luke 24:53

⁵³And were continually in the temple, praising and blessing God. Amen.

It's a *picture* of the 144,000 who enter into the temple and **never** come back out. You see, the way this is written, it pictures the remnant church and you see, it's at this place that Peter explains, or describes, the criteria for being an apostle. Remember they were going to replace Judas, who had fallen, and Peter describes, in Acts chapter 1, what it entails to be able to be in this group of the apostles. Listen to what he says – this is in Acts 1:22:

Acts 1:22

²²Beginning from the baptism of John, unto that same day that he was taken up [or, ascended up] from us, must one be ordained to be a witness with us of his resurrection.

There is the criteria to be an apostle, in Peter's eyes. You had to have been *from the baptism of John to the ascension of Christ*. Now, let me tell you why Christ had twelve apostles. Let me tell you why Jacob had twelve sons – because “12” is “three” “fours”; “three” is a *complete* number, “four” is *earthliness*. And God's last day church will be complete; they will be made *complete in Christ*. The last day church is the 144,000, that means the *complete body*, but instead of looking at it outward (the complete body), put it inward – they are made complete. You see, when you reach the next feast, the feast of weeks, or the feast that is described as “Pentecost,” your offering now – let's get this – your offering, the new “meat offering,” the new “meal offering” you offer to God (Leviticus 23:17):

Leviticus 23:17

¹⁷Ye shall bring out of your habitations two wave loaves of two tenth deals:

You see, you have come from it simply being “flour” to being “loaves of bread.” How many days has it been? Fifty. “Five” is *grace*; “ten” means *complete enough*. How do I know that? “Seven” simply means *enough* – it doesn't just mean “spiritual perfection,” it means “enough.” “Three” is *complete*. When you look at this number “three” and you look at time: past, present, future – that's *all* of it. “Three” is *complete enough* – Christ was Michael, was Jesus, is raised; He is complete, His third person. What is “fifty”? It is “five,” *the grace of God*, times “three” plus “seven”; *grace that is complete enough*. What is “grace”? Understanding. How do I have it? He's walked with me for *forty* days, teaching me. What's “forty”? Earthliness, I've been brought to the end of my earthliness – which is what this study is about, which I will get to in just a second. He teaches you until your earthliness is overcome. You then abide in the temple, in an upper room, for “ten” days, and He says at this point: *You will receive power from on high*. Why? Because I'm now able to offer two loaves; it has turned from just flour to loaves of bread. You have *grace complete enough*. Through this period of seven sabbaths, or “enough of

a rest”; seven sabbaths and the next day, “fifty” days, you have two loaves. You know what else He says in Leviticus 23, verse 18? You now possess “seven lambs,” you see, *a more perfect understanding of the Lamb*. Why? He’s been teaching me Himself, for forty days, until this earthliness is out of me; then I wait ten more days for power from on high – and the feast of Pentecost will become a reality to me. Which leads me into the next feast, the Trumpets, which isn’t the word “trumpet.” This word they’ve translated “the blowing of trumpets” in Leviticus 23:24 actually means *an acclamation of joy* ([8643] translated “Trumpets” in Leviticus 23:24 means “acclamation of joy”). This is what they’ve translated the “joyful sound”; this is what they’ve translated the “Jubilee.” You see, we entered into the abiding truth; we go seven sabbaths, fifty days where, in forty of it, He is teaching you Himself. You then enter into Pentecost, the feast of weeks, where you receive power from on high. The next feast is the acclamation of joy – you’re *trumpeting* the truth in Jesus Christ, which will bring you into the next feast, of atonement, where He cleanses the sanctuary completely. The next feast, you’re in *the booth*; you’re in the character of Christ, safe from all the elements, abiding in His character. You have been completely cleansed.

THE ASCENSION

This is what these feasts mean, but let’s go back to the “forty days” because, at the end of forty days, Christ ascended in front of His believers. They watched Him ascend into the heavens. Do you know why He did that after forty days? The studies that I have mailed out in the past: “Who Shall Ascend,” the ones before it and even after it, are key because it points to Psalms 24 where the Lord says, and I’m going to paraphrase – the Lord says: *I take responsibility for the distortions you are carrying. You see, the world belongs to Me because I am the one who founded them upon the sea*. What is the “sea”? The thoughts of the world, the bottom one being your understanding of God, because that is your most forethought and from that has sprung all of your distortions – how you have dealt with being rejected by God. Some turn to music, some to alcohol, some to drugs, sex, lust – whatever it is that can touch that button that you don’t feel, or you can’t deal with the rejection. It is what makes you who you are. In Psalms 24, He says *I’m the one who founded the world upon the sea*. Then He asks: *Who shall ascend out of it? Who shall ascend and abide in My holy place? Who shall ascend into My holy hill, or Mount Zion?* That’s a big question. This ideology we have of the Father; these concepts that we carry of His “anger” toward us, and to really sense in your heart: *He isn’t angry; He has always loved me. I am the reason He birthed a Son – He wants me there. He’s trying to straighten me out; He has nothing but my best in mind for me. He wants me with Him*. Who can ascend out of the world’s definition, the world’s agony – and ascend and stand with the Savior on Mount Zion? Why do I say “stand with the Savior”? Because Revelation 14:1 shows the Lamb on Mount Zion, and with Him, the 144,000, having the character of God written in their foreheads. Friend, you cannot be made in God’s image without His character, and you can’t have it if you don’t understand it.

OUR FOUNDATION

That’s why, in Isaiah 28:16, the song that we sing – Isaiah 28:16:

Isaiah 28:16

¹⁶ ...I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, [now get this] a sure foundation:

This word “sure” is *founded*. It means “a founded foundation.” Now, follow me here: the foundation of Mount Zion, where the 144,000 stand – the foundation is Christ, and understanding that He, Himself, was founded. He, Himself, had to be taught; He, Himself, had to be created inwardly. *You have the foundation of the Son of God* – it doesn’t just simply mean that He was born in eternity past. It means He was given the Spirit of God without measure; it means He authored our faith and perfected it. It means He is who He is because God made Him so – that is *your foundation*. What I have just stated is the *immersion* of Christ; Christ is immersed *for you* when you understand He is the Anointed. He, Himself, was immersed in the Spirit of God. He was the first to believe in God, and then He perfected this understanding. That immersion of Christ, being with Him to the ascension where He ascends out of that sea and stands on Zion – Peter says, speaking symbolically (but he didn’t know it), *that* is what makes you one of the 144,000. That’s what makes you *an apostle*. What’s an apostle? One sent with a message!

Friend, the next feast you have “grace complete enough”; you have *two loaves* to offer to the world. You *are* the 144,000! How do you have those loaves? *I’ve been from the immersion of Christ, to the ascension to the mountain. I know in my heart the love God has for me – I know the process of salvation; I know what the Son endured for me, and I’m standing on the mountain with Him; I have the character of God in my mind, my most forethought.* When that ascension takes place for you, you will know *who* you are – just like Peter knew. This is what makes you an apostle, friend, this is what makes you the *complete* body of Christ. Very near future for us is the recognition of who we are, and we will receive power from on high and enter into the joyful sound of giving to the world the bread of life that we possess. Interesting, when someone comes to your home, you don’t offer them flour – you offer them bread, a *completed* loaf. So is our Father. He will use you because you have experienced from the *immersion* to the *ascension*. It is an experience in your life. The apostles could only make disciples; they couldn’t make someone an apostle – they couldn’t give them that experience, no less the 144,000. You see, those twelve apostles only shadowed the last day church. The Lord was continuing to paint the picture of how He would select twelve people, give them a complete understanding – and *they* would deliver the message to the world. Had you walked up to the apostles a week before Pentecost and said: “You know, the Lord is going to use you to deliver this message to the entire world,” they probably wouldn’t have believed it because we have a tendency to look at our surroundings and say “How could it be?” And yet, the power of God is going to do this. Let me tell you why: because these people in the sea, these people, deserve an explanation – and we have it.

CLOSE

That’s why I say I pity you if this message hasn’t been the most important thing in your life, because right now, if you even get a glimpse of what I’m saying, you’re scrambling – you’re going to be scrambling to get it. This latter rain waits for no man. The Lord has been giving it to those who have ears to hear.

Do you understand that, as the Lord has increased our light, the time for the world has been running out? As He has brought us higher and higher, the world’s time has run out because we’re entering the time – listen, the Lord would not be telling us these things and helping us see these feast days and the true meaning of these stories in the New Testament – if He were not about ready to begin the end. The end began in 1995 when He gave us the abiding truth, and we entered the Promised Land and began keeping that third feast. Our *forty days* will end when we ascend out of this garbage of the world’s understanding of God, and it’s really in your heart – in your very being – who you are, that you *know* the Father and you know His

character. I want that more than anything in my life because that is *that* thing that puts you on the mountain top with the Lamb. God did not sacrifice His Son to be appeased of His anger. He sacrificed His Son because He *loves* us and He wants us to understand; and He wants us to know that the emotions of Eve – the understanding of Eve – is wrong; it is inaccurate; it is false. He wants us to see Him as the very thing He is, which is *love, compassion*.

Now, I'm going to stop here. I'm telling you that there are so many steps and doors to go through from this point – I think I've put enough on the table. I suggest you go back, and go over this again. This is the most powerful truth I could possibly give you. Again, our Father is shining a spotlight down on our goal – that goal is Mount Zion! *Who shall ascend and stand in this holy place with the Savior?* That's the question, and it has to do with our perception of our Heavenly Father – may He be glorified! May you, as the church, come *alive* and seek Him with new vigor, and be made perfect in Christ!

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