

EP135 Revelation 16 verses 15-16

In our last podcast, we discussed the false prophet and the marvel of demons who possess other demons. Spirits of demons possess the dragon (Satan), the Beast, and the False Prophet, and these demons convince the spiritual rulers of this world to come to Jerusalem for the war of the great day of God, the Almighty. Let us now dive deeper into this war. But first, we have an unusual announcement.

Fiction Alert

FICTION ALERT

Behold I Come as a Thief

I have declared a fiction alert because this next verse has been misunderstood, mishandled, taken out of its context, and therefore grossly misused. Across the board, the translators do not capture what the Spirit said, and they intentionally change it. This is one huge **WARNING** for you and for me in our now and we do not want to miss what Jesus says to us because of translation bias.

Revelation 16:15

Behold, I **now** choose to-come like a thief. Blessed is the one who is **now** staying awake and is **now** keeping his clothes, so that he may not **now** walk about naked, and they may see his shame.

As if a child that is untimely born, this passage, which is often presented in our standard translations as a parenthetical that is set off from the rest of the text, sticks out like a sore thumb. What an odd place to set these words, and these are Jesus' words. This is not part of the vision. He interrupts the vision to give this important message—a personal exhortation.

*“Behold, I **now** choose to-come like a thief. Blessed is the one who is **now** staying awake and is **now** keeping his clothes, so that he may not **now** walk about naked, and they may see his shame.”* This entire passage is rendered in the *present* tense, so it is a **WARNING** for you and for me in our now.

This idea that Jesus comes is surprisingly **NOT** rendered with a *future* expectation, but a present reality, something that is happening now. Clearly, the translators did not know how to understand this interruption, so they chose to translate it as “coming” (a *future* event and a *participle*) thereby making a connection to these **End Times** events. **But that is not how the Code is rendered.**

This is not a prophetic statement about either the rapture or Jesus' Second Coming, but a practical statement that applies to our day-in-and-day-out lives as “come” is rendered in the *present middle indicative*. Jesus **now chooses to come**, and that is a statement of fact.

It is safe to say that Jesus chooses to now come to each-and-every person with intention, since the blessing in this passage is addressed to the one who is now ready. Remember what we learned in the

letter to the church of Laodicea, Jesus roams through the hallways in our heart, and He stands at the door and knocks.¹ He chooses to now come, and He hopes to find us willing to let Him in.

Make no mistake, Jesus does not expect people to find Him on their own, and He is not in any way passive in terms of humanity. He now chooses to come. Whether it is through the Word He sent, through people He has sent, through angels preaching the eternal gospel, through the marvel of creation, through the work of the Spirit in and around people's lives, through dreams in the night, through the specific wounding He inflicts on a person (aka, the fire), and probably in oh so many ways that we do not even know, **He now chooses to come.**

Like a Thief

Why does He now choose to come *like a thief*? Clearly, Jesus comes with the clear intention to plunder and to possess that which does not belong to Him, just like a thief.

Many have taken this reference to a "thief" and have proposed that this somehow speaks of a sudden event. Therefore, they have decided to tie this passage to the rapture: He is coming suddenly, like a thief, so no one can know when that will happen. Therefore, they dismiss the clear message of the first harvest of the earth at the seventh trumpet and claim that the rapture must be before the "tribulation," because we simply cannot know the day or the hour when the thief is coming. That reasoning is simply **fiction** built upon **fiction** upon **fiction**.

That line of thinking infuses something in the passage that is not directly addressed while it ignores what is clear and easy to understand. Many thieves, good thieves, work slowly, methodically, with much planning, analysis, preparation, and are very strategic in terms of the day or hour that they dispossess their victims of their property. The suddenness of their actions depends on how much time they have available to do their thieving. In some instances, they have lots of time and in others, not so much. Suddenness is not much of a factor to a thief. In addition, a thief prefers that the victim not be present when they steal the goods. They like stealth and complete anonymity if possible.

If the timing, the suddenness, or the surprise of an event was at issue, Jesus would have probably said that He comes like a robber. A completely different Greek word that would have more of a surprise factor to its actions, as a robber wants to take their victim by surprise and dispossess the person of their possessions.²

Therefore, the imposition of "suddenness" into this text is misleading and misdirected. It also ignores the fact that the **Code** is not pointing forward to some **future** event, but it is addressing what happens even **now**.

Thieving

So, what is He thieving? There are related passages in the **Codex** that will help us understand this with a bit more clarity.

¹ **Revelation 3:20**

² Greek word for thief is "*kleptes*" and the Greek word for robber is "*lestes*"

Matthew 24:42-44

Therefore, you are commanded to **now** stay awake, for you have not known on what day your Lord **now** chooses to come. But you are commanded to **now** know this, that if the master of the house **had known** in what watch the thief would **now** choose to come, he would have stayed awake and would not have let his house be caused to broken into. Therefore, you also are commanded to **now** choose to be ready, for the Son of Man **now** chooses to come at an hour you do **not now** expect.

Luke 11:21-22

When a strong man, chose to being fully armed, **now** guards his own house, what he is **now** possessing is **now** undisturbed. But when someone stronger than he has been attacking him and overpowers him, he **now** takes away from him all his armor on which he **had relied** and **now** distributes his plunder.

Matthew 12:29

Or how can anyone **now** be caused to enter the strong man's house and carry off his property, unless first he may bind the strong man? And then he will in the **future** plunder his house.

At Night

In these passages, Jesus is the thief. The master of the house (the strongman) is the enemy working through and with our Old Sinful Nature, the *flesh*. Jesus comes like a thief. In other words, He comes to plunder. He comes to steal what the **strongman** has ruled and possessed in our lives. And He comes like a thief **in the night**, at an hour we do not expect. This does not speak of “suddenness” as in a quick act, but the fact that He comes in the hour when we need Him the most, but we tend to think He is less likely to come – when we don’t expect it.

When we are in the darkness of night, given over to our *flesh* and to sin and the ways of the enemy, He comes to set us free. He does not wait for us to get things right, to be good, to dwell in the light, and to remove the strongman. Rather, He comes to bring the light of the rising sun, into our lives.³ He comes when we need Him the most, when we are the most vulnerable, in the depth of our dark night – when we don’t expect Him to come to us.

When we have given ourselves over to the darkness of night, the strongman thinks he has won, thinks he has us under his thumb, and is convinced that he rules our house. As such, he is not ready to be invaded and dispossessed. Usually, the strongman has us so overcome with guilt, fear, failure, shame, regret, and so many other things that we do not think God will come for us in this condition. We do not believe we are worthy. We think that somehow, we should have done better and done things right. And that is because we tend not to believe that **Only God is Good** and that only He can do things better, right (which is why we need Him to **now** come).

It may not be clear at first, but this is wonderful news. Even **now** Jesus comes to evict His foe from our

³ See **Romans 5:8**

premises, from every room in which he squats. If we let Him, Jesus will attack and overcome the strongman, bind him, take away all the armor that he uses to protect and secure the house (all the wrong belief and unbelief that empowers the enemy), and then He plunders all that He (Jesus) wants from our lives at that moment. And since He **now comes** (He stands at the door and knocks) we can be confident that He wants us to be **willing** to let Him in. Overtime, and after much plundering, He will cause us to be safe and secure in Him.

But take note, if we have given up, given in, have shed the clothes of His righteousness for our own, then when He comes, we will not be prepared for His invasion into our lives. He may be at the door knocking, but we will not be listening; we will be hiding in our nakedness.

Staying Awake and Clothed

*“Blessed is the one who is **now** staying awake and is **now** keeping his clothes...”* This is reminiscent of the Lord’s exhortation to the church at Laodicea where He pleaded with them to buy from Him white clothes because the shame of their nakedness was exposed for all to see.⁴ Truth be told, the only clothes that will not reveal our nakedness and shame are the ones freely provided by **Yahweh Tsidkenu**, the Lord our Righteousness.

**TO CLOTHE OURSELVES WITH HIS RIGHTEOUSNESS,
WE HAVE TO BE WILLING TO LET GO OF OUR FILTHY RAGS OF
SELF-RIGHTEOUSNESS.⁵**

It is so easy to be lulled into religion and the clutches of the law and not be awake as to its destructive and condemning ways. It is so enticing, comfortable, and far too familiar to our religious *flesh*. And the strongman is always trying to get us to adopt just a little bit of religious legalism knowing that in the end even a little bit of legalism will kill us, and bring into our life judgement, condemnation, fear, punishment, striving, failure, and shame, which are the strongman’s property that needs to be removed from our lives.

To be vigilant, to be alert and awake, we must be convinced of the truth: sin is no longer an issue between us and God, rather it is an opportunity. Yes, sin provides us an opportunity to learn the areas in our life that are still riddled with wrong belief and unbelief.

If we are awake and willing to be clothed in the righteousness of **Yahweh Tsidkenu**, refusing to be buried in failure, shame, and condemnation, it is the perfect opportunity to learn **WHY** we can believe in **Yahweh** and **HOW** to believe in **Yahweh** (how to bet our lives upon His name).

Our sin operates like a spotlight to show us parts of our life to which we are otherwise blind. Our sin provides us an opportunity to be awake and to **willingly** be dispossessed of our wrong belief and unbelief—all that keeps us dull and unaware of the darkness in which we live. It is an opportunity to let Jesus bust our bubble of our religious delusion and our obsession with our own personal goodness. It is an opportunity to learn more about the power and beauty of the **Hayah**, the one who is our **I AM**, and to

⁴ **Revelation 3:14-21**

⁵ **Isaiah 64:6**

learn more about the glory of Jesus' name, **Yahweh**.

In oh so many ways that we do not even comprehend, our sin provides us a unique opportunity that can help us become **willing** to let Him **now** come and plunder our house. If understood separate from failure and shame, our sin can awaken us to our need, in whatever area of our life that Jesus wants to plunder, to choose to become like that little child dependent upon **Yahweh** for all of it. In fact, our sin works like a spotlight pointing out to us the areas that Jesus wants to now come and take from us.

Sadly, many people are "*sleeping*," trusting in the good that they have done, whether it is the good they do for God or for others. They are not even aware that none of their goodness means anything to God and that every attempt of theirs to be good and to do it right is lawless and is in-and-of-itself sin. Even worse, we were told that such deeds are idolatrous and demonic.⁶

This sort of self-reliance, however, is understandable since most people do not like the idea of being plundered and they do not want a violent and aggressive invasion of their lives. They are looking for an altogether different kind of experience with Jesus. Instead of allowing themselves to be dispossessed of their darkness, they want to cover it up with things that look like light, including the service of God and ministry to people. Yet, it is for the purposes of complete disposition of all that stands in opposition to His rule and reign in our lives that He now chooses to come to you, to me, and to everyone, like a thief when we least expect it but when we need Him the most.

JUDE AND REVELATION TARGETS THOSE WITHIN THE VISIBLE CHURCH WITH A MESSAGE WHICH SEPARATES THOSE WHO STAND ONLY ON THE GOODNESS OF GOD FROM THOSE WHO ARE TRYING VERY HARD TO BE GOOD FOR GOD.

Naked and Shamed

"... so that he may not **now** walk about naked, and **they** may see his shame." Many translations substitute the word "they" and in its place insert "men" – "that men may see his shame." The Spirit, however, was very precise and intentional when He said "**they**" for it indicates that our lives are on display to not just humanity, but to the entirety of spiritual beings in the heavenly realms. This is the reason the **Codex** refers to these angelic beings as "the Watchers."⁷ They watch us and they know if we are naked and ashamed or covered, protected, and secure. And the Watchers, they make judgments about us and with the permission of **Yahweh**, speak those judgments as declarations over our lives.

There is quite a bit of irony in this statement. The very thing we do to try and cover our sin and shame is the very thing that exposes our sin and shame to everyone (to both people and to the spiritual forces in the heavenly realms). When we cling to religion, to the law (any law), we are attempting to convince ourselves and others that we are good or that we can be good. But those fig leaves are worthless. The **Codex** is clear, the law provokes sin and produces in us every manner of sin. In contrast, without the law

⁶ Revelation 9:20

⁷ Daniel 4:17

sin is powerless or literally “dead.”⁸

Thus, when we try to do good, we just end up proving that we cannot be good, despite our deepest and most sincere intentions. And although we want to serve the law of God and be His servant, with our *flesh* we end up serving the law of sin and become a prisoner of sin. It is only our delusion of personal goodness that causes us to be unaware that we are naked, and the shame of our nakedness is visible to those who dwell in the spiritual realms – those who are looking to dominate us and to devour us.⁹

As stated previously, the only clothes that will not reveal our nakedness and shame are the ones freely provided by **Yahweh Tsidkenu**, the Lord our Righteousness. When we bet our lives on the fact that **Only God is Good** and believe with our heart, mind, soul, and strength there is no good inside of us, that is within our flesh (even though the *willingness* to be good is present), we can stand on the truth that He alone is our righteousness. He is not our provision when we fail, He is our provision, period! We are that needy for Him because our very existence, our every breathe, is compromised with sin and failure and all that is not God. Truly we have no good beside **Yahweh**.¹⁰

When we put on the clothes of **Yahweh Tsidkenu**, we stand before Him, and before all the Watchers, clean, spotless, without blemish, holy, without fault, and beyond reproach, for He even now cleanses us from our sin. By putting on His clothes, we have chosen to be washed, sanctified, and justified in the name of the Lord Jesus Christ and in the Spirit of our God.¹¹

Blessed

*“Blessed is the one who is **now** staying awake and is **now** keeping his clothes ...”* “Blessed” is a powerful word. It is an adjective describing a condition. If the truth of **Yahweh Tsidkenu** becomes to us not just a truth but the truth, we can live in **unrestrained freedom** no longer shamed by the nakedness of our inability to be good and to do good. We can rest knowing that sin is no longer an issue between God and man, for He died for the sins of the whole world, and He has removed our sin from us as far as the east is from the west.¹²

To be “Blessed” by now staying awake and now keeping our clothes means that we mentally, emotionally, and spiritually now live in a state of rest, a believer’s sabbath, where we no longer bear the burden of doing things right and not doing them wrong. “Blessed” describes a condition where we are no longer dominated by sin, failure, shame, and the gyrations of religious repentance.

To be “Blessed” means that we live free of condemnation, free of judgment of ourselves and others, and free from the fear of punishment abiding confidently in the love of **Yahweh**. *“There is **now** no fear in agape love, but perfect love **now** casts out fear, because fear **now** involves punishment, and the one who caused to **now** be fearing has not been caused to be perfected in love.”*¹³

To be “Blessed” means that we are those who are now ready for Jesus to now come. And in that day,

⁸ See **Romans 7:7-25**

⁹ **1 Peter 5:8**

¹⁰ **Matthew 19:17; Luke 18:19; Psalm 16:2; Isaiah 26:12**

¹¹ See **Romans 7:18; 1 John 1:7; Colossians 1:22; Ephesians 1:4; 1 Corinthians 6:11**

¹² **John 3:16; Psalm 103:3, 10-12; 1 John 4:10; 1 Timothy 1:15**

¹³ **1 John 4:18**

we will receive our reward, even being served by Him, if you can even imagine such a thing.

Luke 12:35-40

You are **now** commanded to have been caused to *being dressed* in readiness, and your lamps caused to **now** being lit. And yourselves like men who choose to **now** be waiting for their master when he may return from the wedding feast, so that they may immediately open the door to him when he is coming and knocking.

Blessed are those slaves whom the master will in the **future** find **now** keeping awake when he is coming; truly **now** I say to you, that he will in the **future** choose to gird himself to serve, and have them in the **future** recline at the table, and He will be coming forth and in the **future** wait on them. Whether he may come in the second watch, or even in the third, and may find them so, blessed **now** are those slaves.

You are commanded to **now** know this, that if the head of the house *had known* at what hour the thief would **now** choose to come, he would not have allowed his house to be caused to be broken into. You also are commanded to **now** choose to be ready; for the Son of Man **now** choose to come at an hour that you do not **now** expect."

To be "*Blessed*" is to know and experience the peace of **Yahweh Shalom** (the Lord who is Peace). Yes, "*Blessed is the one who is **now** staying awake, and **now** keeping his clothes on, so that he may not **now** walk about naked, and **they** may not **now** see his shame.*"

Why the Interruption

The real question is why did Jesus interrupt the vision and insert this **WARNING** right here before the last sentence of the vision? Well, it is the last sentence before the final bowl of anger is poured out upon the earth. It is as if the Spirit is telling us that even up until the very last moment, Jesus now comes to us. However, if we miss the moment He comes, there will come a time when it is too late, the finality of all things may be our destiny.

This interruption is simply another example of God's **mercy** and His longsuffering, His willingness to go do what it takes so that some of us may be found ready, awake, vigilant, keeping our garments on, dressed in His righteousness alone.

Har-Magedon

Revelation 16:16

And they gathered them together to the place which is caused to **now** being called in Hebrew Har-Magedon.

With the interruption over, we pick back up again with the very last sentence before the final and

seventh vial is poured out on mankind. It seems that the miracle working frog-like demons get their job done as they gathered “them” together (the “kings of the whole world) for the war of the great day of God, the Almighty. This is a spiritual gathering. Later, we will find that the *kings of the earth* (not the “world”) and their armies will be gathered to the Beast to make war against Jesus and His armies.¹⁴

The spiritual territorial rulers (who are themselves ruled by the Spiritual Princes) and their human counterparts will be involved in this battle, but this first gathering is of the rulers of this inhabited world.

The Secret Message

What the Spirit did here is fascinating. He uses the **Code** to communicate a secret code – a code within the **Code** – and it is all about where this gathering takes place.

The gathering place “is caused to **now** being called in Hebrew *Har-Magedon*.” We have a huge problem since there never was and there is no Hebrew word, “*Har-Magedon*.” In addition, there is no place, no physical location, that is “caused to **now** being called *Har-Magedon*.”¹⁵

So, what’s going on here, what is the Spirit doing?

The word “*Har*” in Hebrew means mountain, and “*Magedon*” is referred to in **Zechariah 12:11**, where it is said that there will be mourning in the valley of Magedon (“*megiddown*”). A variant of Magedon is “*Meggido*,” and it is used several times throughout the Old Testament when speaking of the area and the towns, the king, and the inhabitants of the valley of Meggido.

Our Bibles, and two early Greek manuscripts, render this supposed Hebrew word, “*Har-Magedon*,” as “*Armageddon*.” There is no Greek letter to represent the “H” sound and the “n” is often added to Greek renderings of foreign words, hence, the phrasing, “*Armageddon*,” a word which practically everyone, the world over, knows.

Why does the Spirit use a word that does not exist in Hebrew, and did not exist in the first century or before? It is a play on words, for sure, but to understand the code within the **Code**, we must be willing to think outside of the box of the **Revelation** narratives that have traditionally been propagated about “*Armageddon*” and the war of the great day of God, the Almighty.

Fiction Alert

FICTION ALERT

In terms of Armageddon and the gathering of the nations for war, the standard line is that this refers to a large 145 square mile plain that is called the “Valley of Megiddo,” which is also referred to as the plain of Jezreel, which is 66 miles north and ever so slightly west of Jerusalem.

This valley is bounded on the north by the Nazareth Mountains and Mount Tabor, on the east and the

¹⁴ **Revelation 19:19**

¹⁵ “called” is rendered in the *present passive participle*.

south by Mount Gilboa and the mountains of Samaria, respectively, and on the west by Mount Carmel. However, adding to the mystery of the code within the **Code**, there is no Mountain (“Har”) of Megiddo (“Magedon”).

There is an ancient Tel (or hill) comprising 25 layers of ruins of the ancient city of Megiddo. But the Tel of Megiddo is no mountain; it’s not much more than a hill.

This valley is well known to every Jew as a gathering place for the enemies of Israel, and as the scene of many memorable battles. In this valley, Deborah and Barak fought their great battle against the armies of Sisera.¹⁶ The valley is where the Midianites and the Amalekites gathered before their war with Gideon.¹⁷ It is where King Josiah fell before the archers of Pharaoh Necho II.¹⁸ In fact, Josiah’s death was somewhat immortalized by the prophet Zechariah when the prophet compared the mourning that occurred at Megiddo, when Josiah died, to the mourning of the Jews when they come to realize the Messiah who comes to save them is none other than Jesus, the Messiah they once killed.¹⁹

The valley of Megiddo is a well noted place in Israel, popularized by Christian fiction in books and movies, tracts, and so on. But again, it is a plain in a valley **AND THERE IS NO MOUNT MEGIDDO, and there is no such Hebrew word.**

The Spirit is speaking in **Code**. But what is He saying? Where is He trying to drive our attention? Unfortunately, this is one of the passages that practically everyone has settled on an interpretation that simply does not make sense when one sticks to the **Code**. The standard line, which refers to the Valley of Megiddo, provides an easy way out, but again, it simply cannot be supported throughout the **Codex**, but only in supposition and fiction.

The word “Har” means **mountain**. And the closest reference there is to “Magedon” is the Hebrew word “Megiddown” or simply “Megiddo.” It derives from an old Hebrew root word, “gadad” which has two variations of meaning. The first meaning is to crowd or gather, and the second is to gash. The idea is that when warriors are all crowded together in battle, they get gashed.

Sticking to the **Code**, technically, the spirits of these demon frogs gathered “them” together to the place which is called the Mount of Gathering or the Mount of Gashing.

The Mountain of Gathering/Gashing

Given that the definition is literally the Mount of Gathering or the Mount of Gashing, we should expect to find references in the **Codex** to the location of a specific *mountain*, not a hill but a mountain, where **Yahweh** (through His plan and through the agency of the angelic) will gather the nations for this war of the great day of God, the Almighty.

Let us now look at the **Codex** for this place that is caused to now being called the Mount of Gathering or the Mount of Gashing. Presumably it is caused to now being called that by God, and those in the heavens, but it should also be evident to us in the text of the **Codex**.

¹⁶ **Judges 5:19**

¹⁷ **Judges 6:33**

¹⁸ **2 Chronicles 35:22-24**

¹⁹ **Zechariah 12:11**

It is the use of the *present* tense that is to be our plumbline to keep us from falling into fiction or creating another fiction. If the authors of the fictions would have stuck to the **Code**, they would never have associated the Valley of Meggido with the Mount of Gathering or the Mount of Gashing.

Joel 3:9-17

Proclaim this among the nations: **prepare a war; rouse the mighty men! Let all the soldiers draw near, let them come up!** Beat your plowshares into swords and your pruning hooks into spears; let the weak say, "I am a mighty man." Hasten and come, all you surrounding nations, and gather yourselves there.

Bring down, O **Yahweh**, Your mighty ones. **Let the nations be aroused and come up to the valley of Jehoshaphat, for there I will sit to judge all the surrounding nations. Put in the sickle, for the harvest is ripe. Come, tread, for the wine press is full; the vats overflow, for their wickedness is great.**

Multitudes, multitudes in the valley of decision! For the day of **Yahweh** is near in the valley of decision. The sun and moon grow dark, and the stars lose their brightness. **Yahweh** roars from **Zion** and utters His voice from **Jerusalem**, and the heavens and the earth tremble. But **Yahweh** is a refuge for His people and a stronghold to the sons of Israel. Then you will know that I am **Yahweh** your God, dwelling in Zion, My holy mountain. So, Jerusalem will be holy, and strangers will pass through it no more.

Geographically speaking, the valley of Jehoshaphat lies on the east side of Jerusalem between the city and the Mount of Olives.

Zechariah 14:1-5

Behold, a day is coming for **Yahweh** when the spoil taken from you will be divided among you. **For I will gather all the nations against Jerusalem to battle**, and the city will be captured, the houses plundered, the women ravished, and half of the city exiled, but the rest of the people will not be cut off from the city. Then **Yahweh** will go forth and fight against those nations, as when He fights on a day of battle.

In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then **Yahweh**, my God, will come, and all the holy ones with Him!

Zechariah 14:12-18

Now this will be the plague with which Yahweh will strike all the peoples who have gone to war against Jerusalem; their flesh will rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth.

It will come about in that day that a great panic from **Yahweh** will fall on them; and they will seize one another's hand, and the hand of one will be lifted against the hand of another. **Judah also will fight at Jerusalem**; and the wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance. So also like this plague will be the plague on the horse, the mule, the camel, the donkey and all the cattle that will be in those camps.

Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, **Yahweh Sabaoth** (the Lord of hosts), and to celebrate the Feast of Booths. And it will be that whichever of the families of the earth does not go up to **Jerusalem** to worship the King, **Yahweh Sabaoth** (the Lord of hosts), there will be no rain on them.

Ezekiel 22:17-22

And the word of **Yahweh** came to me, saying, "Son of man, the house of Israel has become dross to Me; all of them are bronze and tin and iron and lead in the furnace; they are the dross of silver.

"Therefore, thus says **Yahweh** God, 'Because all of you have become dross, therefore, behold, **I am going to gather you into the midst of Jerusalem**. 'As they gather silver and bronze and iron and lead and tin into the furnace to blow fire on it in order to melt it, so I will gather you in My anger and in My wrath and I will lay you there and melt you. 'I will gather you and blow on you with the fire of My wrath, and you will be melted in the midst of it. 'As silver is melted in the furnace, so you will be melted in the midst of it; and you will know that I, **Yahweh**, have poured out **My wrath** on you.'"

Reading this sure makes one question all those Christian ministries that are funding the return to Israel of Jews from all over the world. Little do they know that they are part of fulfilling a terrifying prophecy. As with so many things in the religion of Christianity, these ministries believe they are doing something good and loving by bringing the Jews home. They might want to think through the prophetic implications of their deeds before raising all that money.

Isaiah 31:4-5

For thus says **Yahweh** to me, "As the lion or the young lion growls over his prey, against which a band of shepherds is called out, and he will not be terrified at their voice nor disturbed at their noise, so will **Yahweh Sabaoth** (the Lord of hosts) **come down to wage war on Mount Zion and on its hill**." Like flying birds so **Yahweh Sabaoth** (the Lord of hosts) **will protect Jerusalem**. He will protect and deliver it; He will pass over and rescue it.²⁰

Isaiah 29:7-8

And the multitude of all the nations **who wage war against Ariel**, even all who wage war against her and her stronghold, and who distress her, will be like a dream, a vision of the night. It will be as when

²⁰ Note: physical Mount Zion is the old City of David located in Jerusalem.

a hungry man dreams—and behold, he is eating; but when he awakens, his hunger is not satisfied, or as when a thirsty man dreams—and behold, he is drinking, but when he awakens, behold, he is faint and his thirst is not quenched. **Thus, the multitude of all then nations will be who wage war against Mount Zion.**

“*Ariel*” is a symbolic name for Jerusalem, and in Hebrew it literally means “the Altar of Blood.” “Mount Zion” refers to the old city of David in Jerusalem. In short, the multitude of all the nations will be those who wage war against Mount Zion and Jerusalem.²¹

Even after the great war referenced in *Zechariah 14:16-18*, where all the people have gone to war against Jerusalem, it will also be the gathering place for all post war activities. The **Codex** states that Jerusalem is where **Yahweh** will establish His throne, and the nations will gather to worship Him.

JERUSALEM IS THE MOUNTAIN OF GATHERING OR THE MOUNTAIN OF SLASHING.

Jerusalem

Jerusalem is where the nations gather, **Jerusalem** is where the nations go to war, **Jerusalem** is the place where blood is spilled on *Ariel*—the altar of blood. There is no gathering and there is no war in a valley 66 miles away. They come to the mountain of **Jerusalem**. They come to Mount Zion and they come to die.

Jeremiah 3:15-18

Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding. It shall be in those days when you are multiplied and increased in the land, declares **Yahweh**, “they will no longer say, ‘The ark of the covenant of **Yahweh**.’ And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again.

“At that time, they will call Jerusalem ‘The Throne of Yahweh,’ and all the nations will be gathered to it, to Jerusalem, for the name of Yahweh; nor will they walk anymore after the stubbornness of their evil heart. “In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance.

Joel 2:30-32

I will display wonders in the sky and on the earth, blood, fire and columns of smoke. The sun will be turned into darkness and the moon into blood before the great and awesome day of **Yahweh** comes. And it will come about that whoever calls on the name of **Yahweh** will be delivered; **for on Mount Zion and in Jerusalem there will be those who escape**, as **Yahweh** has said, even among the survivors

²¹ Note: “Ariel” is a symbolic name for **Jerusalem**.

whom **Yahweh** calls.

Joel 3:1-2

For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, **I will gather all the nations and bring them down to the valley of Jehoshaphat**. Then I will enter into judgment with them there on behalf of My people and My inheritance, Israel, whom they have scattered among the nations; and they have divided up My land.²²



As mentioned previously, the valley of Jehoshaphat is the valley that runs between the Mount of Olives and the walls of east Jerusalem.

Sticking to the **Code** and to the **Codex** gives us a markedly different understanding than the common narrative that has been forced upon the Spirit's words.

This **Mountain of Gathering** where **Yahweh** will bring the kings of the whole world is none other than Jerusalem, the center of **Yahweh's** attention, the apple of **Yahweh's** eye.

There is no support anywhere in the **Codex** from which we can derive that a great big war of all wars will occur at the plain of Megiddo in the valley of Jezreel 66 miles away from Jerusalem. The Spirit does not even hint at such a conclusion. It is a conclusion of man and taught as a doctrine of man and not the Word of God. The nations are gathered to Jerusalem for the great day of the Lord Almighty, and it is there that they are "gashed" or slaughtered.

In our next podcast, we will pick up with the pouring out of the seventh and final vial of wrath.

I am glad you "tuned in" and have been "ready to listen."

²² Note: the valley of Jehoshaphat (which means "God has Judged") is a narrow furrow of land located between the old Temple Mount in **Jerusalem** and the Mount of Olives.