

The Marriage Supper of the Lamb: Where Will It Be? Who Will Be There?

Most of the teachers in the Sabbath-keeping movement (Adventists being the major exception), have taught over the past century that saints will never go to heaven, not even for the Marriage Supper. A close examination of the book of *Revelation* and passages from several other books in the Bible make this view untenable. For those willing to entertain the possibility that the Heavenly Father will be in attendance at His Son Yahshua's wedding, Yahweh extends the glorious hope of tabernacling in the paradise of Elohim (the 3rd Heaven, see I Cor. 12: 2,4). This will take place during the events described in Rev. 7 thru 18. prior to Yahshua's return to earth in Revelation 19: 11-15.

That no man has ascended into heaven heretofore (except He who came down from heaven—Yahshua the Messiah) is supported by John 3:13 and Acts 2:29, 34. In this area I am still in agreement with the Church of God sabbatarians, et.al. The gargantuan Oxford scholar, author of the Companion Bible - E.W. Bullinger, also lamented preachers who implied that people went straight to a conscious reward in heaven at death. The scriptural view of death and the fact that our souls are not immortal negates this common assumption.

With this kind of doctrinal background, and having studied for the ministry for four years at Ambassador College, I was the least likely individual to have his mind opened to the idea of going to heaven. For those, like myself who are fervent believers in the Law of Yahweh, but who might be prejudiced, as was I, against this idea, I say, "Open your mind a little; only a fool will answer a matter before he hears it." In my travels I have found a number of very conservative, strict, Sabbath-keeping Christians who, to my great surprise, had also come to believe the Wedding Supper must be in heaven.

As far as that goes, the Apostle Paul, who was very zealous of the Torah, "believing all things written in the Law and the Prophets" (Acts 24:15), described a remarkably vivid experience where he had been *caught up* "to paradise", "*snatched away* to the third heaven" II Cor. 12:2, 4. The Greek word for *caught up* or *snatched away* is *harpazo*, which means "to seize, to snatch away, to pluck out, catch away or up." It will figure prominently in our ongoing discussion of this topic and the resurrection of the dead spoken of in I Thes.4:15-17:

For the Lord Himself will descend from heaven with a shout...with the Trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be *caught up (harpazo)* together with them in the clouds of meet the Lord in the air.

In Rev. 12:5, *harpazo* is also translated *caught up* when it prophesies of the woman's child being "caught up to God and His throne." This is a hidden clue that Rev. 12:5 is talking about the resurrection.

What I find even more remarkable is the fact that Paul says plainly that he may have been taken *bodily* to heaven. "Whether in a body I am not aware, or outside of the body, I am not aware--Yahweh knows". Yet it is a rare sabbatarian indeed who will acknowledge that Paul was possibly taken *bodily* to the third heaven. This merely shows their indoctrination and prejudice. These will have to be removed in order to arrive at the truth. But surely we can all agree, based on II Cor. 12, that it is not heresy to entertain the notion of going to heaven. Mark 13: 25-27, which deals with the Return of Christ, says:

The powers in the heavens shall be shaken. And then shall they see **the Son of Man** coming in clouds with much power and glory. And then shall He dispatch His angels and assemble His chosen from **the four winds**, *from* the uttermost part of earth *to* the uttermost part of heaven.

This passage, when taken at face value, plainly describes the snatching away of Yahweh's Elect by the angels, and their being gathered *to* the extremity of heaven. And the dwelling place of Yahweh is spoken of in scripture as being at the extremity of heaven. Notice Isa. 13:5-6:

Lift up a banner (Heb. nace = the ensign to the nations, Yahshua) upon the high mountain (Babylon), exalt the voice unto them ... I've commanded my sanctified ones (glorified saints), I have also called My mighty ones (other heavenly hosts) for Mine anger, even them that rejoice in My Highness. The noise of a multitude in the mountains, like that of a great people [compare the theme here and word usage with Rev. 19:1,6,14, where the same event is described]; a tumultuous noise of the kingdoms of the nations gathered together: Yahweh of Hosts musters (calls up) an army for the battle. They (Yahweh's army from heaven) come from a distant land--from **the end of the heavens** (Green's *Interlinear*); Yahweh, and the weapons of His indignation--to destroy the whole land.

This passage is not talking about the Second Coming, but rather Yahshua's return from the Wedding Supper in Heaven to vanquish the Gentiles in Rev. 19:7, 14-15. As we shall see, this is seven years after the Second Coming of Rev. 6:12-17. Isa. 13 above matches Rev. 19:15 in that Christ brings his saints with Him on this trip, unlike the initial coming when they are on the earth or in their graves.

Four places in *Revelation* some form of the phrase "Who is, Who was, and Who *is to come*" occurs in the KJV (Rev. 1:4, 4:8, 11:17, 16:5). But as E. W. Bullinger points out, the oldest manuscripts leave off the "is to come" in the latter two (11:17 and 16:5). (Later copyists added the phrase in error.) The omission of "is to come" in 11:17 strongly suggests that Christ's return occurs prior to the events of Revelation chapter 11. Chapter 6 is the only plausible place for His initial return.

Psalm 19:6 also speaks of Yahshua and Elohim's address being "*the end of the heaven.*" It also speaks of the Savior making a complete *circuit* back to His Father's House. Notice:

The sun is as a Bridegroom (Mal. 4:2 calls Yahshua "the Sun of Righteousness with healing in his wings.") coming out of His chamber (wedding canopy), rejoicing as a strong man to run a race (with Michael the archangel - see I Thes. 4:15-16). His going forth is from **the end of the heaven**, and His circuit (back) unto the ends of it (heaven).

I would suggest that the Bridegroom is in a hurry ("running a race") because He is coming to rescue His Bride from the Fifth Seal Tribulation, and "rejoicing" to gather her together with the dead in Christ (Abraham, Jeremiah, Noah, Peter, Paul, John, etc.).

Therefore, Yahshua's feet do **not** stand on the Mt. of Olives at the Second Coming, as so many Christians have assumed. That reference in Zech.14:4 lines up with events of the 7th vial in Rev. 16:14, 18. Rev. 19:15 also refers to this vial, the *fierceness* of **Yahweh's** wrath. Notice that the great earthquake that divides the city of Jerusalem into three parts is identical with the splitting of the Mount of Olives in Zech. 14: 4.

Why should it seem strange to us who keep the appointed times (Heb. moedim = festivals, gatherings for worship and instruction) of Yahweh, that He should want them to meet with Him in Heaven before coming back to earth to rule? What makes us think we can rule below before receiving personal instruction from Yahweh Himself on High? Moreover, why would Yahshua take His Bride straight from the joyful event of being gathered unto Him,

straight to the battle of Armageddon? The gathering is seven years prior to Rev. 19, as we shall see.

Armageddon – The Mount of the Assembly in Heaven

It will come as a surprise to many that the term *Armageddon* is derived from the Hebrew *moedim*, and refers primarily to our gathering place in heaven, and only secondarily to a location on earth. How do I know this? *Armageddon* occurs in the New Testament only in one verse-- Rev. 16:16:

And they gathered *them* at the place called, in Hebrew, ‘*Armageddon*.’

The ones being gathered are those remaining alive at the time of the 7th vial who are “watching and keeping their garments”. And though there is a Valley of Megiddo and a Mt. Megiddo North of Jerusalem, to which the kings of the earth will be gathered at the 7th vial, there is also an original Armageddon in heaven mentioned in the Old Testament. Notice Isa. 14:13:

How you have fallen from heaven, bright morning star (Lucifer), felled to the earth...You thought in your own mind, I will scale the heavens; I will set my throne high above the stars of **Elohim**, I will sit also upon **the mount of the congregation [Armageddon]** in the Hebrew], in the sides of the north: (v. 14) I will ascend above the heights of the clouds; I will be like the Most High.”

It is this author’s opinion that the gathering to heaven mentioned in Rev. 16:16 is the last of *three* which take place between the 6th seal and the 7th vial, a seven year period. For instance, the Two Witnesses, after their resurrection, are called up to heaven by a loud voice out of heaven saying, “Ascend here.” (Rev. 11:12) This is half way between the 6th seal and 7th vial.

Some Will Not Be Ready

When Yahshua says in Rev. 16:15,

Lo, ***I am coming as a thief!*** Blessed is he who is *watching* and keeping his garments, that he may not be walking naked, and they see his shame.

The reference is to Sardis Christians who have been left behind at the Second Coming. Remember the warning He gave Sardis in Rev. 3:3:

If then you should not be *watching*, I shall be ***coming on you as a thief***, and you shall not know what hour I shall be arriving. [Concordant Literal NT]

Had Sardis been *watching* during the 4th and 5th seal events (which we are presently experiencing), she could have known what hour He would be coming, as the passage strongly implies. As it is, only a few names in Sardis *do not pollute their garments* (Rev. 3:4), and hence find themselves unready and unprepared at His Coming. They are left behind to learn lessons of obedience and faith until the 7th vial, described in Rev. 16:15. This verse alludes to Laodicea

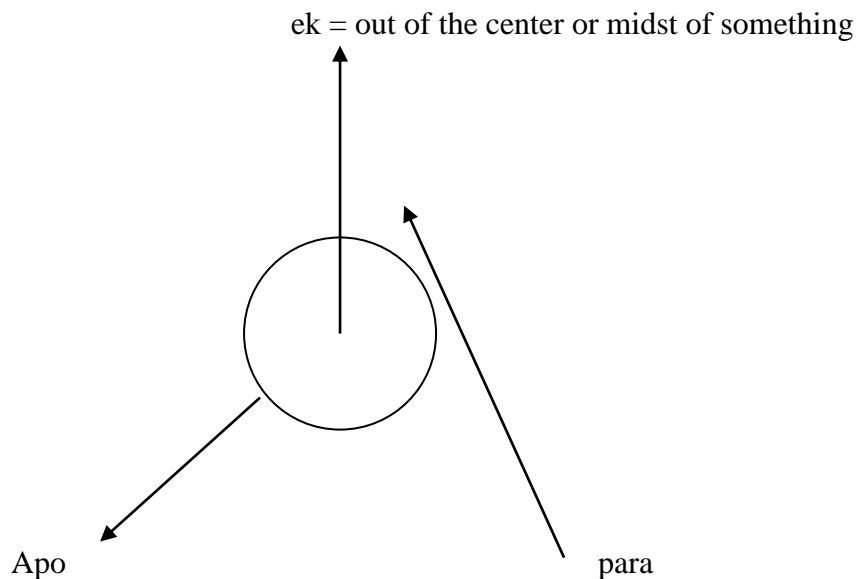
when it speaks about not walking naked and others seeing their shame. Remember in Rev. 3:18 He advised Laodiceans:

...to buy of Me gold refined by fire (a reference to the testing of our faith), and *white garments* (the acknowledgement of sin, and the pleading for forgiveness), that you may be clothed, and the shame of your nakedness may not appear.

But if many are left behind for testing and trial, the implication is that the few from our generation who are *not* left behind are taken somewhere else. These few are called the Elect, the 144,000 of Rev. 7 and 14, or the “*manchild*” of Rev. 12:5. According to Rev. 14:3-4, they “have been ***bought from the earth,***” and “***bought from mankind.***” They are firstfruits to Elohim and to the Lamb. In other words, the first individuals to mature spiritually and be harvested out of the earth (we prove elsewhere that this occurs at the opening of the 6th seal). Since the resurrection occurs at the 6th seal, the 144,000 and great multitude are from every generation of believers.

The preposition “***from***” is the Greek *apo*, meaning “away from”. E.W. Bullinger gives a description of the difference between various prepositions in Appendix 104:iv of the Companion Bible. “*Apo* denotes motion *away from the surface* of an object, as a line drawn from the circumference.”

The following illustrates the difference between the three prepositions translated “from” in the New Testament:



Bullinger’s explanation continues: “Hence, *apo* is used of motion *away from* a place, marking the distance which separates the two places. *Apo* may consequently be used of **deliverance**...”!

Why the Manchild of Rev.12:5 is *not* Yahshua:

Reason 1. Symbolically, that would make the travailing woman Mary, who we know did *not* flee into “the wilderness” for 1260 days after birthing Yahshua.

Reason 2. Neither the Devil nor Herod stood before Mary ready to devour her child as soon as it was born. By the time the wise men arrived, Mary and Joseph and baby Yahshua were in a house, and several weeks had elapsed. This is why Herod had all children 2 and under killed. They were in Egypt between early November and Passover the following spring. Herod reigned 37 years and died just before the Passover at the time of a solar eclipse (March 3 B.C.).

Reason 3. The Gr. words translated “her child” in vs. 5 is *teknon*, and is explained in appendix 108:1 of Bullinger’s Companion Bible. It is neuter, referring to either daughter or son. It is also used at the end of vs. 4. There it is talking of the Devil’s intent on devouring the Elect (male and female believers) during the treacheries of the 5th seal, as soon as they are born by a resurrection.

Reason 4. The word used for “caught up” (vs. 5) to God and His throne (obviously this is very much like a rapture to heaven, but it is not referring to Christ’s ascension) is “*harpazo*” here (which is used in I Thes. 4:17 of the “snatching away” of the Elect to meet the Lord in the air). The words used for Christ’s ascensions in Acts 1, Mk.16:19, Luke 24:51 (*analambano*, *anaphero*), have a different meaning than “to seize or snatch away”, and mean “to carry up or away”. Christ was carried up to heaven, not seized and snatched away. When Philip the evangelist was transported miraculously in Acts 8, the word is *harpazo*.

Reason 5. The purpose of *Revelation* is prophetic, not historical. Why would John refer to the Messiah’s nativity and ascension when these events are thoroughly treated in Matt 2, Luke 2, and Acts 1? John is in the spirit on “the Lord’s Day” (Rev. 1:10). This time period refers to all the prophecies in the Old Testament that speak of “in that Day”, or “the Day of the Lord”. John is seeing “in the spirit” or in vision all the various events which transpire just before, during and after Christ’s second coming. Therefore, it does not make sense that John would rehash the birth or the ascension of Yahshua, which are not germane to the subject of the end-time “day of the Lord”. Those are subjects covered in the four gospels and Acts 1.

Reason 6. The true understanding of who the woman of Rev. 12 is has to involve a right discernment of the symbols used to describe her in vs. 1:

- a) She is clothed with the sun, which is indicative of the customs and accoutrements of sun-worship—Christmas, Easter, Sunday-worship and just about every other custom bequeathed to us by the Roman Catholic religion. And yet she ostensibly centers her worship around the name of Jesus, the Sun of Righteousness.
- b) She has twelve stars on her head. These link her identity with the twelve sons of Jacob, and the dream which Joseph had in Genesis. Because the various Israelite nations of Western Europe, Britain, Ireland, and America (descended from these twelve sons) are ruled by Churches who have refused to come out of Babylon, the gospel of Christ is polluted and compromised in its ability to save its adherents.
- c) She has her feet on the moon. To tread under foot is a common Biblical phrase for subjugation and abuse of enemies. But the moon is not earth’s enemy. Religiously,

it was given to govern our priests and theologians in determining the timing of Yahweh's holy days. Instead, the mainstream Protestant and Catholic and Eastern churches all use a Roman solar calendar that totally ignores the new moon for setting months and setting holy days. On top of this, their Jewish contingents follow a rabbinic Judaism that, while using a lunar calendar, nevertheless has lost sight of the knowledge of the true new moon and its importance to Yahweh. The Church of God holy day keepers, being deficient in Torah knowledge and lacking understanding of Hebrew, have turned completely to the Jews in these matters, only to find themselves keeping the wrong annual holy days as certainly as the Sunday-keepers keep the wrong weekly Sabbath. Hence, the vast majority put the moon under their feet, instead of letting the moon's crescent dictate affairs. Just as a true Christian should not tread the Sabbath under foot, the Church leadership should not be treading the moon under foot by disregarding its pivotal role in setting the proper days for worship. So those who understand this role will see in John's symbolism an apt description of end-time Israel and Judah's religious apostasy.

Heavenly Mansions

Getting back to Rev. 14, we see further that the 144,000 were not defiled by women (symbolic of lumbering, slumbering, obstinate, Word-rejecting church organizations), for they are (spiritual) virgins:

These are they following the Lamb wherever He goes. These had been purchased from among (*apo*) men to be the firstfruits unto Elohim and to the Lamb. And in their mouth was found no guile (delusion, deceit): for they are blameless **before the throne** of Elohim. (vs. 4)

John 14:2 says:

In **My Father's house** (heaven) are many abodes; yet if not I would have told you, for I am going to make ready a place for you. And if I should be going and making ready a place for you, I am coming again and will be taking you along to Myself, that where I am, you also may be. And where I am going you are aware, and of the way you are aware.

Thomas answered Him, "Lord, we are not aware of where You are going..."

Though everyone in the Church of God and Sacred Names sabbatarian movement seems mired in the ambiguity of Doubting Thomas, it seems evident to me that:

1. Thomas did not know the place where He was going (heaven).
2. The subject at the head of the passage is "**My Father's House**" (heaven).
3. It is illogical to think He is talking of some other place on earth.
4. He is going there to prepare a place for each of us at His heavenly Wedding banquet described in Rev. 19:7).

Going back to Rev. 14:2, it seems apparent that the 144,000 are in heaven during the time there depicted, midway between the Trumpets and Vials:

I heard a voice *out of heaven* as the voice of many waters...and the voice of harpers harping with their harps: And they sang as it were a new song *before the throne, before the four beasts, and the (24) elders.*

If we compare Rev. 14:2 with Heb. 12:18, 22, we come away with further corroboration that the Mount Zion spoken of in the former, is identical to the latter, both being in heaven. Heb. 12:18, 22:

For ye are not come unto the Mount (Sinai) that might be touched, and that burned with fire... (v.22) But you have come to Mount Zion, and the city of the Living Elohim, *heavenly* Jerusalem, before a myriad of angels, and the *ekklesia* (assembly, or congregation) of the firstborn *registered in the heavens*, and to **the Judge of all.**

Saints in Heaven

Surely the saints pictured in Rev. 7, 14, 15, 19:1 and elsewhere have come fully to that reward in heaven. Their first arrival in heaven is described in Rev. 7.

The backdrop for chapter 7 is the sealing and gathering to **Elohim's** throne of the Elect from the "four winds of the earth" (cp. Matt. 24:31, Mark 13:27 with Ezek. 7:2 and Rev. 7:1. There are a number of reasons to suggest these passages all describe the same point in time.) That the resurrection of the dead occurs here is evident from Rev. 7:16:

They (the Elect) shall hunger no more, neither be thirsting any more, nor the sun falling on them, neither any scorching heat.

That the innumerable multitude are before a heavenly throne (and not an earthly) follows from the statement that "the sun shall not light on them, nor any scorching heat (cp. Rev. 16:8-9, where the opposite befalls those left behind)."

The Father's Throne in Heaven

It amazes me that many of my fellow sabbatarians want the throne of Rev. 7:10-11 to be on earth. How can this be when it says "all the angels stood around the throne, and the (24) elders and the four living creatures"? These same elements are present in the original description of **the Father's throne** in Rev. 4:2-6 and it is **Elohim the Father** who is the focal point of the worship (v. 10-12). Therefore, the locus for the descriptions in Rev. 7 must be the 3rd heaven. Denial of these facts is a peculiar blindness borne of earthly-minded carnality and lack of faith in the literalness of Yah's Word. I find it very similar to the Sadducean denial of angels and of the resurrection of the dead.

We are told in Rev. 7:14 that this great multitude came out of Great Tribulation (*thlipsis megales*), ie. 5th seal of the previous chapter. They washed their robes white in the blood of **the Lamb:**

Because of this, they are **before the throne of Elohim** (the Father), and serve Him day and night (a Hebraism meaning "continually") in His Temple.

The Temple in heaven is clearly referred to in Rev. 11:19; 14:15, 17, 15:5,6,8; 16:1,17. Only 11:1-2 refers to an end-time Jewish Temple. Rev. 3:12 refers to the Branch's (Messiah's) Temple (Zech. 6:12-13 says He will build it, probably during the early years of the Millennium). Philadelphian overcomers will have permanent positions inside that Messianic Temple awarded them (Rev. 3:12).

Tabernacling in Heaven

Continuing in Rev. 7:15, it says that "He Who sits on the throne shall *dwell* with them." However, the Greek word translated "dwell" in the KJV is *skenoo* , which means "to tent, or tabernacle." In other words, He will temporarily dwell with them, or spread His skirt or tent over them, as one translation has it. Why? Because the saints themselves will be living there temporarily. His skirt, or tent, casts a shadow, thus fulfilling Ps. 91 during the time of incredible chaos on earth:

He that dwells in the **secret** place of **the Most High** , shall abide under the shadow of **El Shaddai** .

Shaddai is the only feminine-gendered name for **Elohim** in the Hebrew scriptures. It signifies "the One Who nourishes at the breast, the all-sufficient One." Thus Yahshua will do for His Bride, the Elect, what He longed to do for Judah:

"O Jerusalem, Jerusalem ... How oft would I have gathered thy children together, even as a hen gathers her chicks under her wings." (Mt. 23:37)

At that time, as now, we will say of Yahweh, "He is my refuge and fortress; my God, in Whom I will trust" and "surely He shall *deliver* thee from the snare of the fowler." (Ps. 91:3). The Hebrew word *nahtzal* , translated " *deliver* ", is the equivalent of the Greek word *harpazo* , meaning "to snatch out or away" (from trouble, oftentimes). Because those who "have set their love (to delight in, to cling to, to be joined with) upon Me, therefore will I deliver him: I will set him on High (in heaven), because he has known My [Covenant] Name (Yahweh)." (Ps. 91:14)

The whole concept of tabernacling (Gr. *skenoo*) in heaven is a major theme in the book of *Revelation* , contrasting with "the house dwellers (inhabitants) on earth." (The only time the verb form *skenoo* occurs outside of *Revelation* is John 1:14, where it says Yahshua, the Word, became flesh, and *tabernacled* among us.) Nowhere is this contrast more vivid than in Rev. 12:12, the second time (after Rev. 7:15) where *skenoo* is used. The time setting of this verse is the 1st Woe (5th Trumpet Plague), when the Devil is cast down to the earth after one last war in heaven (vs. 7-10). Since the Elect--the manchild company of Rev. 12:5--are caught up to Elohim and His throne at the 6th seal, they will be in heaven already when the 1st Woe occurs. Notice, then, what Rev. 12:12 says:

"Therefore rejoice, ye heavens, and those tabernacling (*skenoo*) in them! But woe to you, earth and sea; for the Adversary has come down to you having great fury..."

The Second Half of the Day of Yahweh

The third time *skenoo* occurs (Rev. 13:6) we are into the second half of THE DAY OF YAHWEH. The beast rises out of the sea (Gr. *abussos*) in v. 1, and is given authority to reign for 42 months (v. 5). This must be the same as the Gentiles trampling under foot the Holy City for 42 months in Rev. 11:2 and Lk. 21:24. This Gentile, European beast system is loosed from the *abussos*, ie. the bottomless pit, at **the fifth Trumpet Plague** (Rev. 9:1). It comes like a whirlwind into the holy land (Dan. 11:40), wages war upon the Two Witnesses (and the state of Israel), overcomes and kills them (Rev. 11:7). Thus we have an end of the first half of THE DAY OF YAHWEH, which *is* the 1260 day ministry of the Two Witnesses. [The great earthquake that occurs at the time the Two Witnesses are resurrected back to life is associated with the 2nd Woe (Sixth Trumpet Plague), thus providing convincing evidence that the key event of Rev. 11:7 is at the 5th Trumpet Plague.]

This attack by a latter-day Holy Roman Empire (The European Beast of Rev. 13) against the state of Israel, probably under the auspices of a New World Order-inspired United Nations, will constitute a treachery against the peace agreement signed 3 ½ years earlier. Dan. 9:27 speaks of this breach halfway into Daniel's 70th week (which may be equated with the entirety of THE DAY OF YAHWEH). Isa. 33:1 also is speaking directly of this great treachery by Europe and the Vatican. The mention of locusts in Isa. 33:4 links the invasion with modern Assyria, i.e. Germany (Nahum 3:15,17), and this in turn ties in with the locusts coming out of the abyss at the 5th Trumpet Plague (Rev. 9:3-4). So the 42 months commences the worst (warfare part) of THE DAY OF YAHWEH, when a German-led Europe/U.N. will again be used as the rod of Yahweh's anger (see Isa. 10:5).

Hosea 5:5 shows that Judah (Palestine), Ephraim (Britain) and Israel (America) will **fall together** in their iniquity. (This has never happened before in the history of our 12-tribed people.)

“One month (or New Moon) shall devour them with their portions, (Hosea 5:7) because they have dealt treacherously against Yahweh.”

Hence, He causes our enemies in continental Europe to deal treacherously with us. (see Isa. 33:1)

The Mark of the Beast

The mark associated with this beast (Rev. 13:17) does not become a test for the remnant of believers (left behind at Christ's coming) until this time. It is quite curious that the acronym **B.E.A.S.T.** is used by the E.U. for its **B**russels **E**lectronic **A**ccounting **S**urveillanc**E** **T**erminal computer system at their headquarters in Belgium. It is capable of monitoring every electronic financial transaction on the globe. No doubt it will be used in conjunction with the implantation of a microchip underneath the skin of every person's right hand or forehead to control all buying and selling.

This is the most well-known prophecy in the world. Freedom-loving Americans will never allow their legislators to institute such a system. Our strict privacy laws would prohibit it. But the above analysis shows that it does not come into play until after we have been subdued militarily at the 5th Trump, 3 ½ years after the 2nd Coming.

The Vatican will speak great things against **the Most High** during this period, and will enforce the worship of the Beast and its image (an idol, perhaps). Rev. 13:6 says the Pope will

speak against **Elohim**, blaspheme His Name (**Yahweh**), and His tabernacle (Gr. *skeeneh*), and **those dwelling** (should be “tabernacling”--*skenoo*) **in heaven**.

Yahweh does not “tabernacle” (*skenoo*) in heaven. He has been there for all of eternity past. We listed earlier the passages which talk about His Temple in heaven. *Skenoo* means “to dwell temporarily, as in a tent.” This can only be talking about the saints tabernacling in heaven while the wrath of Yahweh is being poured out below.

The “powers that be” will have to explain away the remarkable events of the 6th seal and the early Trumpet Plagues. Rev. 13:6 tells us that the Antichrist opts for a frontal assault of mockery and blasphemy against Yahweh Himself as well as the vast multitude of humanity who will have vacated earth’s premises to tabernacle on High. [see also Dan. 7:25 and 11:36]

They are purchased and gathered out of the earth because they are not meant to go through the wrath period which begins at the opening of the 7th seal. I Th. 5:9:

For Yahweh *has not appointed us to wrath*, but to obtain salvation by our Lord Yahshua, Who died for us, that whether we wake or sleep, we should live together with Him.

Those who teach against the rapture apparently don’t believe in the goodness of Yahweh. Rev. 3:10 says: “Seeing that you keep the word of My endurance, I will be keeping you (Philadelphia Christians) *out of* the hour of trial about to be coming on the whole inhabited earth *to try those dwelling on the earth*.” Isa. 33:14 asks:

Who among us can dwell with the devouring fire (of the Trumpet Plagues)?

who among us shall dwell with Age-lasting burnings?”

(Concordant Version)--Who is telling you of the devouring fire?

“Who is telling you of the glowings into the Age [nuclear aftermath]?”

He who goes in righteousness, and speaks equities...

Who contracts his ear from hearkening to blood plans,
and restrains his eyes from seeing evil

He shall tabernacle on the heights,

The King in His loveliness your eyes shall perceive.

I can hear the proud voices of the many anti-rapture sacred-namers and Church of God sabbath-keepers saying, as it were, “I’m strong. I’m going to endure it all till the very end.” Their mockery of being caught up to heaven merely masks their lack of faith.

But Yahweh says He “has made all things *for* Himself, even the wicked *for* **THE DAY OF EVIL**.” (Prov. 16:4). It is iniquity that causes you to think you can endure and dwell with the fiery punishment to come. He has made the final seven years for those who reject the concept of a rapture (though I do not see any *secret* rapture). It is their own spiritual deficiency, blindness, or pride that prevents them from accepting **Yahweh’s** mercy and provision in this regard, and to think they can endure the punishments reserved for the wicked.

Whoso keeps the Commandments shall feel no evil thing; and a wise man’s heart discerns both Time and Judgment. (Eccl. 8:5)

Since the earth shall reel to and fro like a drunkard at that time (Isa. 24:19-20 and 13:13), everyone (including the church in the wilderness) left on earth will *feel*, to one extent or another, Yahweh’s Judgments.

We have, in Rev. 15, perhaps the most irrefutable evidence of saints being in heaven. Verse 2 talks about those who had gotten victory over the beast and its mark, etc. **standing on the sea**

of glass, having the harps of Elohim. [The only other place the “sea of glass” is mentioned is chapter 4, the definitive description of Yah’s throne room.]

Rev. 15:5 (NIV) speaks of “the temple, that is, the tabernacle of the *testimony*” (Gr. *marturion*). Here, the Greek is an unusual form, and does not mean martyrs or testimony, but rather “a place of or for the martyrs, those having given testimony.” Just as the Gr. *gymnasion* is a place of and for gymnastics --so “the tabernacle of the *marturion*” is a temporary dwelling place for those saints whose lives have given witness or testimony concerning Yahshua or Jesus. This verse may be talking about a huge temporary tabernacle, constructed for the very purpose of housing His Bride in heaven during the time of wrath!^[1]

Rev. 15 alone conclusively substantiates the thesis of this paper.

Luke 9:16 says that those, in this age, who have made friends with Elohim by means of unrighteous mammon (i.e. their income), will be received into everlasting *tabernacles* (Gr. *skeeneh* KJV translates “habitations”). Thus Lk. 16:9 is telling us that saints will be caught up to their heavenly tabernacles at the time when mammon defaults (KJV word is “fail” s/b translated “default” as in CLNT).

Heavenly Tabernacles in the Book of Psalms

The Psalms contain interesting passages about being hidden in Yahweh’s *tabernacle*. Notice Ps. 27:4-5:

One thing have I desired of Yahweh, that will I seek after; that I may dwell in **the House of Yahweh**^[2] all the days of my life, *to behold the beauty of Yahweh*.

For in time of trouble (Heb. *rah* = evil) He *shall hide me* in His *Pavilion* (Heb. *succah* = tent): in the **secrecy** of His Tabernacle *shall He hide me*; He shall lift me up on a rock. And now shall my head be lifted up above mine enemies round about me; therefore will I offer sacrifices of joy; I will sing, yea, I will sing praises unto Yahweh.

This is where the bride and groom live for seven days (actually 7 years) in His Father’s house. It is only a temporary living arrangement.

With hi-tech infrared and satellite detection devices today, the only way to have secrecy is miraculous, via Christ’s glorious anointing, or being in Heaven.

Yahshua said in John 14:2-3:

In **My Father’s House** are many dwelling places. But if it were not so, I would have told you. I go to prepare a place for you; I am coming again, and will receive you to Myself (Second Coming), so that where I am, you may also be. And WHERE I GO YOU KNOW, and THE WAY YOU KNOW.

It is interesting that, in the Jewish nuptial custom, the groom, with little notice, shows up at the Bride’s house, and escorts her BACK TO HIS FATHER’S HOUSE, where they spend 7 days consummating the marriage before coming outside to join in the marriage festivities. It is not we who shall go out to escort Yahshua to earth, but He who will rescue His bride from the travail of the 5th seal, and escort her to the city of **Elohim** in heaven [after we rendezvous in the clouds (I Thes. 4:16-17)]. The 7 days of the Jewish wedding feast would correspond to our being up in heaven (**the Father’s house**) from the resurrection at the 6th seal to **the Marriage Supper of the Lamb** in Rev. 19:7, a seven year period.

In the parable of **the Wedding Feast** (Matt. 22)--if we may derive any literal truth from it--there is indication that **the Heavenly Father** will be present (v. 11) at the heavenly **Marriage Supper**. More about that passage later.

Other related passages in the Psalms include Ps. 31:19-20:

O how great is thy goodness, which You have laid up for them that fear Thee; which You have wrought for them that trust in Thee before the sons of men! You shall hide them in the **secret** of Thy presence (Heb. paneem="face") away from the pride of man: You shall keep them **secretly** in a **pavilion** (Heb. succah = a tent, or tabernacle) from the strife of tongues.

The word "**secret**" (Heb. cithrah) is also used in Ps. 91:1, where it is talking about the Elect dwelling under the shadow of His wings, in the **secret** place of the Most High.

Finally, we come to Rev. 19:1, where we will see some wonderful new truth:

I heard a great voice of much people in heaven, saying, Halleluyah...Salvation, glory, honor, and power, unto Yahweh our God.

Verse one's "much people" is, in Greek, ochlos pollon megalen, which is an adverbial enhancement of Rev. 7:9's ochlos pollus. There, it is rendered "a great multitude." Megalen means "great", pollus means "very" or "much", and ochlos means "a crowd, or multitude". In other words, 19:1 should have been rendered "a very great multitude" in order to show its similarity to the Greek phrase rendered "a great multitude" in Rev. 7:9. So if the Gentile converts in 7:9 are uncountable by any man, how much greater is the number spoken of seven years later in 19:1?

How do we account for the increase? Answer. By a multiple number of "catching-ups" (Greek is harpazo, used in I Th. 4:17; II Cor. 12:2,4; Rev. 12:5) to heaven during the period between the 6th seal and the 7th vial, to which we alluded earlier in this paper. Much of this increase will probably come from left-behind remnants of **Yah's** church who repent as a result of 1) their ordeal in the wilderness 2) seeing the horrific plagues, and 3) the moral dilemma presented by their need to reject the Mark. Some will be caught up at the mid-point when the Two Witnesses are told to "Come up hither." There is, at least, one other gathering of repentant, watchful believers at the time just prior to the 7th vial (Rev. 16:15-16).

As I pointed out in my 6 page paper on **THE DAY OF JUDGMENT**, the final seven years of this age represent not only the transition between man's kingdoms and the Kingdom of our Lord Yahshua, but the ultimate case of **Yahweh** delivering mankind to Satan for the destruction of the flesh, *so that* the spirits [of individuals] might be saved in **The Day of our Lord Yahshua the Messiah** (I Cor. 5:5). While the record is not encouraging [see Rev. 16:11--"Because of their pains and sores they blasphemed the God of heaven, and repented not of their deeds."], no doubt the 14 stages of judgment seen in *Revelation* represent increasing severity for the purpose of bringing about repentance. It is perhaps axiomatic that some people repent only when there is a certain amount of pain combined with awareness of Yahweh's point of view.

In Rev. 19, John describes the heavenly scene begun in v. 1. Verse 4:

And the 24 elders and the 4 beasts fell down and worshipped **Elohim** that sat upon the throne, saying 'Ahmein, Halleluyah!' And a voice came out of the

throne, saying, 'Praise our God, all ye servants of His, and you that fear Him, both small and great.' "And I heard as it were the voice of a great multitude, and as the voice of many waters (Rev. 17:15 says "the waters which you saw are peoples, and multitudes, and nations.")... saying, Halleluyah, for **Yahweh Elohim the Omnipotent** has reigned. Let us be glad and rejoice, and give honor to Him: for **the Marriage Supper of the Lamb** has come [ie. "has arrived" finally].

At this point in the grand story of *Revelation* the very great multitudes are about to end their stay in heaven, having been trained and equipped for conquering the kings of the earth (Rev. 19:14,19). They are about to mount white horses, clothed in fine white linen (v. 14), and follow Yahshua from heaven (v. 11) to make war on the nations gathered against Jerusalem (vss. 11,15,19 cp. with Joel 3, Zech 14).

The Marriage Supper in heaven is in all probability a Passover meal. Yahshua referred to this when He said:

I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again, until it (Passover) is fulfilled in the **Kingdom of Elohim**. (Luke 22:15-16)

Brethren, **the Marriage Supper of the Lamb** is the PINNACLE EVENT of the Ages, to which Yahweh the Father and Yahshua have looked forward all these long, dark stretches of time! What kind of light do we put the Father in when we leave Him out of this picture? Is it rational to think the Father will *not* be in attendance at His own Son's wedding?

Likewise, it is a gross misrepresentation of the heart of Yahweh for us to imply that He would not be present personally to give His own daughter's hand in marriage, ie. the virgin daughter of Zion, the Elect.

That is why I believe Matt. 22 is not just a parable, but a prophecy that the Father will literally fulfill:

The Kingdom of Heaven is like a king who prepared a wedding banquet for His Son. (V. 11)--But when the king came in to see the guests, He noticed a man there who was not wearing wedding clothes.

There is, however, an even more timely message in this parable and the similar one in Luke 14. The Father is sending forth His servants to "call them that were BIDDEN TO THE WEDDING. And **they would not come.**" The Greek word translated "bidden" is a form of *kaleo*, meaning "to invite or call". It is the root of *ekklesia*, the Greek word translated "church". **Yahweh** is inviting and calling many *out of* (Gr. *ek*) this *kosmos*, the system, culture, laws, and the religions of mankind. But few are actually coming out, because of a lack of motivation and fear, and due to poor instruction from pastors. [By the way, in the LXX *ekklesia* is used throughout for the congregation of Israel and the tent of meeting.]

Kaleo is used in Luke 14 and Matt. 22 to refer to the BIDDEN ONES who refuse, at the end of man's Age, to come to the WEDDING FEAST. This is a grievous warning to the endtime Church. **Yahshua** told His disciples several times that many are called, but few are CHOSEN, ie. few actually come out of Babylon (Rev. 18:4). The cares of this life, the pride of life, the lust

of the eyes and flesh, all manage somehow to choke out the whole-hearted pursuit of eternal life (Greek = life into the Age, the Millennium).

The truth of the matter is that the Church is scoffing and making light of the King's servants handing out the Wedding Invitations, treating them spitefully, slandering them, and even killing some. But after all, isn't it a bit presumptuous for someone to declare to the churches, "All things are *now ready*. Come to the Wedding!" (Mt. 22:4)?

No, not really. Not if one believes that Yahweh has set prophets and apostles in His assembly (Eph. 4:11-12), and that He operates the same today as yesterday. Remember, the Bible means what it says:

The **secret of Yahweh** is with them that fear Him." (Ps. 25:14), and "a wise man's heart discerns both **Time** and **Judgment**. (Eccl. 8:5)

Surely Yahweh will do NOTHING, but He reveals His secret to His servants the prophets. (Amos 3:8)

And all members (of the Body of Christ) have not the same office... Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith. (Rom.12:5-6)

Matt. 24:36 should read,

But of that day or hour no man has seen or known... but **My Father** only. [He can make it known, and will, the scriptures indicate.]

John 16:15--"All things that the Father *has* are mine: therefore I said, that the Spirit shall take of mine, and show it to you...He will guide you into *all truth*(v.13)."

In Jer. 33:3--Yahweh says:

"Thus saith Yahweh, the maker of it, Yahweh who formed it, in order to establish it; **Yahweh** is His Name: Call to me, and I will answer thee, and will **show thee great and hidden things**, which you knew not."

Thus saith Yahweh, the holy One of Israel, and his Maker, "Ask of Me things to come concerning My sons, and concerning the Work of My hands command ye Me." Isa. 45:11

John 15:15--"Henceforth I call you not servants; for the servant *knows not* what His Lord is doing, but I have called you friends: for all things that I have heard of My Father I have made known unto you."

Rev. 3:3--"So remember the teaching you have received, obey it and repent. **If** you do not wake up and watch, I shall come upon you like a thief, and you will not know what hour I am coming on you."

So many false prophets have arisen, saying, "The time draws near" (Lk. 21:8), who proved false. And yet even this was given as a sign of the Second Coming by Yahshua in the Olivet Prophecy (see Matt. 24:5, 11, 24-25)! Truly I say to you, though fifty false deceivers come and go in your life, you will still be held accountable by Yahweh for recognizing and receiving His prophets Who He sends in His Name. (Matt.10:40-41)

And so the cry goes out at this very late moment in Time. "Do not return to your farms and your merchandise, but go about **the Father's** business. The Bridegroom cometh, Go ye out to meet Him." Plow up your fallow ground (personal assets) and go forth bearing precious seed into the streets and lanes of the city (Luke 14:21). Bid the lame, the halt, the blind, and the poor to His Supper. Compel both the good and the bad to come immediately as wedding guests to **the Marriage Supper of the Lamb**.

We definitely need to fulfill Daniel 12:3-4, which should be translated properly:

And they that make wise (teachers of others) shall warn (Heb. is zabar, to warn) as the warning of the atmosphere (see Luke 12:54-57), and those justifying many are as the stars for the eon (Age) and beyond. Now you Daniel, stop up the words and seal the scroll till the era of **the end**, when many shall swerve as evil will increase. (Concordant Literal Translation of Daniel)

And take the time to practice being in His presence, before His face, worshiping Him with your voice, your hands, your whole being. Learn to adore and appreciate Him for Who He is, and all He has done for you and your family.

Turn to Luke 13:23:

Then said one unto Him, "Lord, are there few that be saved?" And He said to him, "Strain to enter in at the narrow gate: For many, I say to you, will seek to enter in, and **shall not be able**. When once the Master of the House (**The Father**) is risen up, and has shut the door, and you begin to stand outside and knock at the door, saying, Lord, Lord, open to us!" And He shall answer and say to you, "I do not know you from whence you are." Then you will begin to say, "We ate and drank before You, and You taught in our streets." And He will say, "I tell you, I do not know you, where are you from? Stand back from Me, all you workers of unrighteousness." There shall be weeping and gnashing of teeth, when you shall see Abraham, Isaac, and all the prophets, in the Kingdom of Elohim, but you being thrust outside. And they shall come from the East, and from the West, from the North and from the South, and shall sit down in the Kingdom of Elohim.

This is speaking of the gathering of the Elect from the *four* corners of the globe at the Second Coming. As Mark 13:27 says:

And then shall He send His angels, and shall gather together His Elect out of the *four* winds, out of (ek) the uttermost part of the earth, to the uttermost part of heaven.

Do not expect a more formal or certain Wedding Invitation to **the Marriage Supper of the Lamb**. The vast majority in the churches--Sabbath-keeping or Sunday-keeping--will not be

ready, sad to say. The return of Yahshua will come just as the floods did in Noah's day. Graciously, [as per Rev. 12:6] Yahweh has places prepared in wilderness areas, where He will:

1. See to it their old shepherds are removed (Eze. 20:36-38, and chap. 34:).
2. Humble them, prove them, and see what is in their hearts (Deut. 8:2)
3. Determine whether they will walk in all His commandments, or not.
4. Feed, nourish, and protect them from the worst of THE DAY OF YAHWEH.

Now to Him who is able to keep you from falling, and to present you faultless before the presence (His face) of His glory with exceeding joy. To the only wise **Elohim our Savior**, be glory and majesty, dominion and power, both now and into the Age to come. Halleluyah and Amen!

www.convince-the-gainsayer.com

^[1] This tabernacle is probably analogous to the *huppâ*, or booth, built adjoining the Groom's Father's House.

^[2] Surely this "House of Yahweh" is not speaking of the earthly Temple, since David did not live in the Temple, and would not be able to see Yahweh's beauty anywhere but anywhere but heaven.