Study on the Assyrian
Given by Vernon W. Howell on January 10th, 1987
Transcribed from tape by D. Bunds


We have been studying about the Assyrian. We’ve been eating the butter and honey so to speak. This morning we’re going to look at different aspects of what the Assyrian is all about.

All the prophets prophesied until John, didn’t they? Right? That’s what Jesus tells us. And since the time of John the kingdom of heaven is being preached. Okay? Christ came to preach about the kingdom of heaven. But he stated in his word that the kingdom, his kingdom, is not of this world, otherwise his servants would fight. And when Christ was being betrayed into the hands of wicked men, no one fought for Jesus, did they? But bible students fail to understand that the reason why Christ came, beginning his ministry in 27 A.D., was because of the failure on the part of Israel to discern and appropriate the prophecies previously given. We know according to Isaiah, chapter 38, [that] Hezekiah had failed to give glory to the most high God, even after God had delivered the nation of Judah from the hand of the Assyrian! See, that’s what the majority of all the Bible talks about is the Assyrian. The book of Isaiah is about the Assyrian. You see? The gospel prophet is all revolved around the Assyrian. And those bible students who dig a little deeper, they realize that Assyria has a duel name. One of the other names of Assyria is Babylon, is Babylon.

Now, Isaiah tells us of a time when Judah in their apostasy needed a little bit of a pep talk from God. So Isaiah tells king Ahaz when the ten tribes are confederating with Syria to overtake Judah, he tells him don’t worry about these two confederates, because the king of Assyria is going to come and overthrow them. And Ahaz, because of his own unbelief in the Spirit of Prophecy, Isaiah tells Ahaz that God’s going to bring upon you days that have not come, even the time that the ten tribes departed from the two tribes. Why did the ten tribes break off from the two tribes? Can anybody tell me? A high taxation. Solomon had taxed the nation of Judah extremely, the nation of Israel extremely. And now that Solomon had died, Rehoboam was to now be king, and he said that well, his father’s leg was thick, but his finger was going to be thicker than his dad’s leg, right? In other words, even more taxation. So according to the prophecy that God had given, Jeroboam was now to be the king of the ten tribes, and Rehoboam was to have the tribe of Judah, plus the tribe of Benjamin.

So now we’re told in Isaiah chapter seven that Isaiah’s telling Ahaz that God’s going to bring upon Judah the king of Assyria, strong and without number and the Assyrian’s going to tax Judah, isn’t he? And history shows this true, right? Ahaz, he took gold and silver out of the Lord’s house to pay the Assyrian, right? It wasn’t until Hezekiah’s day that Hezekiah began to rebel against the Assyrian. But we’re told, in Isaiah chapter 7 and 8, that there’s a
special diet for two groups of people, actually one person and then a group of people. Because of unbelief, Isaiah prophecies of the Immanuel, which within 65 years the Assyrian is to break in pieces the ten tribes. But this Immanuel is to eat butter and honey that he may know to choose the good and refuse the evil. That’s what it says, isn’t it? And then it says, in Isaiah chapter 7, that those who are left in the land shall also eat butter and honey, because this man is going to nourish two sheep and a young cow. And only those who are left in the land will be able to eat butter and honey. Now, that’s what it says, isn’t it? Only those who remain in the land. So the one who’s eating the butter and the honey, the Immanuel, is separate from the ones who eat it when they remain in the land, right? Right?

Okay now. So this is the story of the Assyrian, and all through Isaiah this story is being repeated over and over and over and over again. But the unique thing about these prophecies, though misunderstood by all Christendom, that these prophecies are written in a way to where when you go back and research history, the majority of what the prophets wrote, never came to pass, never came to pass. And yet here people are today upholding the bible as the word of God, saying the bible is without fault. Everyone’s saying that, aren’t they? They say they believe the word of God. And yet here’s a book that if a man opens his mind and investigates thoroughly, checking the Chronicles with the prophecies, checking the Kings with the prophecies, right? That’s what you have in the Bible. You have Chronicles, which is a story of what the prophecies foretold, that came to pass. Kings is a record of what took place in the days of these kings lives, right? And then you find they do not harmonize with what the prophecies teach. So a person who’s not prejudiced, a person who’s level headed, who’s honest in his mind will read this bible, the prophecies, read what the Chronicles say and then would have to come to the conclusion that somebody’s wrong. Right? I mean like it says that God destroyed 185,000 Assyrians with one angel, that’s what it says, right? And their armies retreated back. But yet Micah tells us a different story. It says that they with the sword shall waste the land of Nimrod and the Assyrian. You know? Somebody’s telling a lie. Isaiah says not the sword of a mighty man or through the sword of a mean man but through the voice of the Lord shall the Assyrian be beaten down which smote with a rod. But Micah says they shall be as the lions amongst the sheep which will run, go on through, both teareth breaketh in pieces, right? This man shall be the peace when the Assyrian shall tread within our courts and in our palaces, right? We will raise against him seven shepherds and eight principal men. Well, it says in Isaiah that he will not come into this city. See, what contradiction. Right, Marc? Wouldn’t you say?

Marc: Uh, huh, yeah.

So you know we have to honest with ourselves first and we have to realize that in certain areas of the bible, the bible does not in anywise harmonize. Not in the least. From Isaiah chapter 35, 36 on out into chapter 38, 39, that story of the Assyrian with Hezekiah is not the story that Isaiah’s been writing about in those previous chapters. They do not even harmonize. It says one angel when out and slew 185,000 Assyrians. It says nothing about this man shall be the peace when the Assyrian shall come in they shall waste the land of Nimrod with the sword. Judah did not do that. They didn’t do anything. That’s just hard cold facts. And yet
there are people today who would hear me make that statement and jump all up and down and 
become very, very closed minded and shut the door because they say that I’m teaching error 
against the bible. You see, it makes us feel funny when I say things like that, doesn’t it? 
Why? Because this book is an idol. This is the holy bible, right? It’s a holy bible. You see? 
And yet people don’t even know what it means, how can something be holy if you don’t know 
how complete it is?

Well, we’re told in the book of Revelation, chapter 10, verse 7:

But in the days of the voice of the seventh angel, when he shall begin to sound, the 
mystery of God should be finished, (how?) as he hath declared to his servants the prophets. 
Rev. 10:7

In other words, these prophecies, which have been for so many years in discrepancy with 
one another were not designed ever to be fulfilled in the days of these prophets. So the 
prophets remain dead because when they prophesied, they didn’t like what they said and they 
didn’t know what they were teaching so they killed them. Today the prophecies remain dead 
because people of today are not honest with themselves to read a passage of scripture, and then 
come to the proper conclusion of what this prophet is saying.

So we’re going to, in the next couple of tapes, we’re going to illustrate some of these 
things and see how closely we can relate the prophetic viewpoint of the prophet to the actual 
writing of what was fulfilled in those days. You see?

Let’s take a look at Psalms, chapter 20, first of all. It says in chapter 20 of Psalms, verse 
1:

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; Psa. 
20:1

Who was Jacob’s God’s name? El Shaddai. The Almighty great breasted one.

Send thee help from the sanctuary, and strengthen thee out of Zion; Remember all thy 
offerings, and accept thy burnt sacrifice; Selah. Grant thee according to thine own heart, and 
fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set 
up {our} banners: the Lord fulfil all thy petitions. Psa. 20:2-5

Now, the banners, this is a prophecy about something. But only those who have the key of 
David can unlock this mystery. The banner deals with the Song of Solomon, doesn’t it? 
Which is relation to Isaiah, chapter 13.

Now know I that the Lord saveth his anointed; Psa. 20:6a
This person, who's in this prophecy of Psalms 20, learns after the banners are set up that God saves his anointed.

He will hear him from his holy heaven with the saving strength of his right hand. Psa 20:6b

Ecclesiastes 12 says he shall what? Rise up at the voice of the bird.

Some {trust} in chariots, and some in horses: but we will remember the name of the Lord our God. Psa. 20:7

That's what Isaiah 26 is all about, isn't it? Trusting in the name of the Lord.

They are brought down and fallen: Psa 20:8a

Who are they that are brought down and fallen? The Assyrian.

But we are risen, and stand upright. Save, Lord: let the king hear us when we call. Psa. 20:8b-9

Okay? Now, we look at these prophecies and we look at this Psalm and we realize that it's more than just somebody gibber jabbering a poetic prayer, isn't it? It's more than just what meets the eye, but we'd have to have the mind of the prophet to see what he saw in order to discern it properly. Let's take a look again at Zephaniah. Zephaniah. We're going to begin our research with the book of Zephaniah because it's a very simple, short and sweet book, and the lesson taught therein is a lesson of great importance in regards to the seventh seal. Revelation 8 shows that there are seven angels with trumpets and an angel goes to the altar, and only those who know of this event will receive the benefit of the sanctuary, none others will. It's a very important time, it's called the half hour silence, a time when the judiciary work is closing up, you see? Now let's find out according to analyzing the prophecies, when the this half hour silence takes place, okay? This is what Zephaniah the prophet saw:

The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. Zeph. 1:1

Now, in the days Josiah, how many years was that after the Assyrian fell in Hezekiah’s day? Quite a few, huh?

Marc: Yeah, it was about...

How many years Dave? Are you a scholar? Do you feel like a scholar this morning?

Marc: About 75 years.
How many?

David: Three generations.

Three generations? Okay. So the point we first need to make is that this message came to Zephaniah, when? In the days of what? Josiah. Quite some time after Isaiah had told Hezekiah that his children would be taken of into where? Babylon. That's the first point. I mean that's just honest to God truth. This is what Zephaniah says he saw:

I will utterly consume all {things} from off the land, saith the Lord. Zeph. 1:2

What land is Zephaniah talking about? He's talking about the land he's prophesying in, in the days of Josiah. So he's talking about the land of Judah, isn't he?

I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked: Zeph. 1:3a

What do you think the stumbling blocks are? They're idols aren't they, the things that men stumble over. Right? Keeps him from the paths of what?

And I will cut off man from off the land, saith the Lord. Zeph. 1:3b

Now that's what Zephaniah says God is saying. Now there has been man on that land ever since I know about. In bible history there has always been people in the land, right? This has not been fulfilled yet.

I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place. Zeph. 1:4a

In other words, those who remain amongst Judah and Jerusalem who worship Baal, God is going to cut off.

{And} the name of the Chemarims with the priests; Zeph. 1:4b

These are love idolaters.

And them that worship the host of heaven upon the housetops; (Stargazers, right?) and them that worship {and} that swear by the Lord, and that swear by Malcham; Zeph. 1:5

They're have for the Lord's truth and half for idolatry. Right? Did you ever know people like that? Half and half? "Well, you know the bible says... Well, you know Dr. Schuller says..." You know? I know a lot of people like this who are Adventists, who read all kinds of books from sunday keeping theologians, and yet read Sister White's books too. It's the same
difference, they're worshiping man made inventions and they're worshiping inspired writings. They think there is a virtue in it, don't they?

And them that are turned back from the Lord; (In other words, the backsliders) and {those} that have not sought the Lord, nor inquired for him. Zeph. 1:6

Those who were just never hungry for truth, right, but had a chance of being so.

Hold thy peace at the presence of the Lord God: for the day of the Lord {is} at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. Zeph. 1:7

So the Lord is inviting people to come to his sacrifice. Well, when Zephaniah gave this prophecy I know of no record where God had a sacrifice and bid anybody to it. Do you? Now, if this is future then it must be talking about a future sacrifice and a future bidding of guests. Because it says:

And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children. Zeph. 1:8a

So the king at that time would be king Josiah, right? Well, I thought Josiah had done wonderful things.

And all such as are clothed with strange apparel. Zeph. 1:8

Now that sounds familiar. That sounds like New Testament stuff doesn't it? Right? The man who didn't have the wedding garment on? So the sacrifice must have something to do with the wedding or the marriage. Right? He's bid his guests. In the parables of the New Testament we find that there is a parable of a bridegroom and a bride and someone making a feast to a son and inviting guests to come to this marriage supper.

In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. Zeph. 1:9

That reminds me of two people called Ananias and Sapphira. When the church began going forward in the power of God they couldn't deny the evidence then, could they? So in respect, what took place was, they decided they [had] better leap on board while the train was still going slow enough to get on, right? But their own wicked hearts deceived them, didn't it? What happened? Well, the Lord gave them a test. They were more afraid of man than they were of God, weren't they? When the test came, instead of being honest, saying, "Well, we got more money for our land than what we thought, you know, can we keep a little of it back?" Because that would show that they were kind of a little stingy, right? They went ahead and said, "Well, this is all we have," so they could have the same self gratification that they thought everybody else was being a partaker of, see? "Well, I gave everything!" Right? [It] didn't work that way. So Peter says while it was yours, it was yours to do with what you
wanted to do with it, you see? But you’re not going to get no accreditation by men around here. God is the one we are standing in front of, not man. So they were slain, weren’t they? This is called violence and deceit, you see? The reason why it’s violence is because [it is] like Achan, right? Keeping back a goodly price and it causes the church to have difficulties which it normally would never have. It causes people to lose spiritual strength, spiritual power. And then it brings violence amongst us because it brings turmoil and anxiety amongst the brethren in the church, you see?

And it shall come to pass in that day, saith the Lord, {that there shall be} the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. Zeph. 1:10-11

These are the ones who use the nation of Israel, the religion, for the purpose of their own selfish benefits, right? What do you think the fishgates are? Come on. You already forgot since last sabbath?

Neal: The sea, the Red Sea, the splitting of the Red Sea by Moses.

What now? Well, that’s what happened, you see? God’s people are likened to a fish, the New Testament says, right, that are caught into a net. Well, what happens is, is that we know that when God separated Israel the first time from Egypt, well, they went across the Red Sea didn’t they? And those who tried to follow in after them, what happened?

Class: They were destroyed.

It was [a] crashing, wasn’t it, you see? Crashing for the ones who failed to become part of the first fruits and there will be crashing for those who fail to become part of the what?

Class: Second fruits.

And it shall come to pass at that time, {that} I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, (They don’t say it openly, they just [say it] by their actions) The Lord will not do good, neither will he do evil. Zeph. 1:12

In other words, times have changed. We don’t need to be zealous. We don’t need to do what’s right. Just sit back and live. You know, "Oh I can’t come to Texas. I can’t come to hear the truth, the truth has got to come to me." You see?

Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit {them}; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord {is} near, {it is} near, and hasteth greatly, {even} the voice of the day of the Lord: the mighty man shall cry there bitterly. Zeph. 1:13-14
So we find in this prophecy, Revelation tells us in the sixth chapter that the great men, mighty men, free men and bond men will cry to the rocks and mountains. This prophecy tells us here that it’s a day of the Lord, a day when God is going to consume all things off the land. It’s called the day of the Lord. Do you understand that? A day when those who worship idols will be cut off. A day when the Lord has bid his guests. He’s going to punish the king’s children. A day when men will be trying to become a part of this church and yet they want to fill their master’s house with violence and deceit. A day when those who try to follow the paths of the righteous will not be able to because the fishgate will be closed upon them. They didn’t go through quick enough, you see? [It’s] kind of like with in our day salmon in these dams, they have these little stairs and these salmon and they go up these stairs and there are different levels, you see, and they go up and they have these little water stops and they swim on up and that’s how they get over the dams.

That day {is} a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Zeph. 1:15

That sounds exactly like Joel 2, doesn’t it? Exactly like Joel 2. Joel’s prophecy tells us about an army, doesn’t it? It’s going to come into the land of Judah, into the land of Israel in the last days and totally waste the land. There’s no trees, no food, right? Totally waste the land.

A day of the trumpet and alarm against the fenced cities, and against the high towers. Zeph. 1:16

So during this time it says:

And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. Zeph. 1:17-18

What land?

Class: Israel.

The land of Israel. Okay? Now, this prophecy is the prophecy that Zephaniah has given. His words are written and we as bible students have to sit down and be honest with ourselves. We can’t worship Zephaniah just because he claims to be a prophet, can we?

Class: No.

No, that would be stupid, wouldn’t it?
We have to prove Zephaniah by history. Now, it says a speedy riddance. It says even of the birds in the air a speedy riddance. In the days of Zephaniah did this happen?

Marc: No.

No it didn’t. When they went into Babylonian captivity did it happen?

Marc: No.

No. When Jesus came and the parables were being given of the guests and the bridegroom and all that did it happen?

Marc: No.

No. Always there’s been people in Jerusalem, even Jews. Even when the...

Marc: Even in 70 A.D.

That’s what I was fixing to say, exactly. Even when the Roman general came in and overthrew Jerusalem and many of the Jews were crucified and many of them were killed, even then there were still people in the land. There has always been people in Jerusalem. So now I’m not going to give Zephaniah no slack. I’m not going to worship a dead prophet. I’m going to see what he has to say and see if I can see according to history if this prophecy came to pass. And from what I can see historically, I mean even after Jesus, when the Turkish people came in, right? [The] Ottoman empire and all that. Always somebody has been in Jerusalem. And not any time has the land been consumed where nobody was on it. And the fouls of heaven have always been flying over it. The scholars say, "Well, he’s just using these little, you know, innuendos." Right? But the prophet must have been stretching the story a little bit. If that’s the case, the prophet is a liar. Now you see what I’m trying to drive home? Now do you realize how we got to study the bible? What if this bible is a false book? Who’s ever thought that the bible is a false book? Well, you might because, you know, some people might if they’ve come from another religion like Muhammad or Buddhist or something like that, right? You see? And those of us who are traditional Christians accept it because everybody else does and that’s tradition too, isn’t it? That’s no different than being a Jew, accepting God because your fathers accepted him and not knowing anything about God, right?

Chapter two of Zephaniah says:

Gather yourselves together, yea, gather together, O nation not desired; Zeph. 2:1
This is the nation that's not desired. What nation in Zephaniah's day was gathering together? Well, let's look at the next verse:

**Before the decree bring forth, Zeph. 2:2a**

There's a decree and the decree states to bring forth, right? Bring forth what? Well, the prophecies help us to see that when we read Micah we know someone's bringing forth, don't we? Okay?

**{Before} the day pass as the chaff, Zeph. 2:2b**

That must be a hot day, right, or a windy day, huh?

**Before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Zeph. 2:2c**

Now who do you think this is, this nation that is gathering together? Isaiah 54:15 talks about:

**Behold, they shall surely gather together, {but} not by me: whosoever shall gather together against thee shall fall for thy sake. Isa. 54:15**

So this nation gathering together is the nation of Assyria that's gathering together.

Seek ye the Lord, all ye meek of the earth, (God says) which have wrought his judgment; Zeph. 2:3a

What does it mean to wrought something?

Marc: To have done it.

Seek righteousness, seek meekness: it may be (it might just be now) ye shall be hid in the day of the Lord's anger. Zeph. 2:3b

Now this is terrifying isn't it? After you've done God's will then you're to seek what?

Marc: Righteousness and meekness.

Righteousness. Seek meekness. It just may be you might be hid, right? There's more to religion than just giving the message isn't it, right, and accepting a few biblical facts?

For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up. Zeph. 2:4
To have light on this we would have to understand Isaiah chapter 13 and Isaiah chapter 14. The fourteenth chapter of Isaiah says that God is going to destroy the Assyrian and tread him underfoot in his land. Then it has a condemnation against who? Philistines, Philistines. And the Philistines are the ones who possessed Gaza, and Ashkelon, and Ashod, and Ekron. Those were all Philistine cities.

Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord {is} against you; O Canaan, the land of the Philistines, Zeph. 2:5a

So God is going to be against them, isn’t he? Right? Well, it tells us that God has an inheritor from the land of where? We learned about it in Micah.

Marc: He comes to Adullam.

And that’s where what took place?

Marc: That’s where David came.

And when David destroyed the Philistines we find in Revelation that’s a type in the last days when it says, “Who is like unto the beast, who can make war with him?” And what’s the answer to that? The stone cut out of a mountain, right? Now let’s look at this now.

How can we harmonize the book of Zephaniah with itself? How many Philistines were in existence in the days of Zephaniah?

Marc: They were pretty much nothing in those days.

Not in the days of Josiah.

Marc: They were not around.

You see, we are entering into, we are entering into a period of time where the bible is going to be understood by somebody. These things don’t make sense, the majority of them. Now we should, as Adventists, be scholars today. And very few Adventists are scholars. Even our scholars are stupid people. That’s hard to say, isn’t it? Can you imagine the majority of theologians in the world are ignorant of what the bible is teaching? They know words, they know construction of words, they know chapters, but they don’t know the books nor the context of the books. Now we know that the Assyrians were to throw out the Philistines, weren’t they? As Isaiah 20 says that “Tartan came unto Ashdod and took it.” Right? Zechariah 9 gives us some light on these places. Now here’s the key: If this is the case, why is God in Zephaniah, some sixty, seventy years later, why is God trying to tell us that he’s going to devastate these places when in actuality they had already been devastated? Well, look what it says next. It says here, verse 7:
And the coast shall be for the remnant of the house of Judah; Zeph. 2:7a

These Philistine places are to be for the remnant of the house of Judah. The remnant of the house of Judah. And it tells us here:

They shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity. Zeph. 2:7b

What captivity? Well, so we go back to Zephaniah, chapter one. God is going to consume all things off of the land, the bible says. All things, nobody is going to be there. It's going to be hot. Now if we were to take it for what it says, it says that God has bid his guests. It says hold thy peace in the presence of the Lord for the day of the Lord is at hand. God is going to punish these people. Then there is a nation gathering themselves together and it's not desired, in chapter two. Right? We find in Zephaniah, chapter one, verse 17, God says he...

...will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: Zeph. 1:17-18a

Sister White in her writings keeps telling us that Jerusalem will not be God's holy place until it is cleansed by fire. We was up at Silverlake, at the convention up there, the...what do you call those people Marc?

Marc: Reformed.

The reformed Adventists. This guy gave me all these statements from Sister White where she says Jerusalem will never be holy until God purifies it with fire. All these statements, I wish I could find that thing again. So they were smiling real big and all that, you know, because they think that this is after the thousand years at the end of the millennium. But Sister White is correct. It's just that their application of her writings is wrong. This book of Zephaniah [says] that God is going to consume the land...

...by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. Zeph. 1:18b

So you see, those who dwell in that land during this time are going to be what?

Marc: Consumed.

Burned. Now do you know why Isaiah 16 is so important? Do you? Now do you know why David has to go into the land of Moab ahead of time? See, always the Lord brings darkness before he brings light, and I have been going through some darkness. But I have been trying to put certain parts of the bone structure together and I cannot do it. But now things are
starting to come to light. See, there’s a portion of time when God’s people will have to flee **out of the land** and go to another place until something happens before another phase of the work comes into existence. There’s a lot of details we don’t know yet. But these truths have to be very, very, intricately presented because wouldn’t it be terrible to be a Judas amongst us and hear these sacred truths and yet not be firm and determined to follow truth no matter where it leads us? Right? So we have to each step of the way count the cost. Now we first began with several people in the beginning of the message and some these people have fallen away. Well, it’s for their own benefit too. Because it’s a whole lot better to fall away at the beginning of the message and be lost than it is to be right there at the very end and decide to take a short cut, right? You see? And we know that if our heart condemn us because we feel like a Judas, God is greater than our heart. So it’s not within our own might or our own power. It’s in our will. Not our feelings, our will is not our feelings. It’s something that we can grab a hold of. Our feelings are as shifty as the sand, aren’t they? But it’s in a searching of heart, saying, "Do I need salvation? Am I willing to go the way the Lord says I should go, putting my own opinions, my own feelings, everything to the side, knowing that this is the only right thing to do and as the scroll unrolls just simply going forward in the light of truth?" I mean this is the question we have to ask ourselves, you see? I myself, I’ve been watching people here for quite a while, observing, seeing how they respond to me, seeing they how they respond to...Well, some of you know how it is in the world. When somebody gets mad, who do they get mad at usually? Me. That lady acted like she would have kissed Paul yesterday, the lady we saw at the store? Right? I’m the devil and Paul’s the good guy, right? He’s the angel there with the halo on his head, right? You see? Why does that kind of stuff happen all the time for? Because they don’t have to accept Paul. You see, they can accept everything Paul says and the light in their heads and still be lost. But the test is God has given a person as a covenant to the people, that’s what Isaiah tells us, right? There’s people that don’t like me from the day go, when they just see me for some reason. Because actually in their heart they don’t like truth, you see?

So we look at this chapter now. God in Zephaniah, or Zephaniah says that God says he’s going to do all these things and it happens during a time when the Lord has bid his guests. Revelation 19 tells us of a time when there is a great fire, right? Revelation 19 tells of a time when blessed are those called to the what?

Class: Marriage supper.

Well, isn’t a marriage supper a sacrifice? Right? Your blessed just if your called to it. Now you’re ten fold cursed if you don’t accept the response, you see, if you don’t give a response to the call. We had a letter from one of our professed Branches from Canada recently. And you know what they wrote to us? They wrote to us...I’m telling this for the benefit of those who haven’t seen this yet. They had never come down all this time. They’ve always been saying they’ve been trying to get ready to. They’ve not had enough money, this and that, these different problems. They have young son they’re taking care of, right, who’s about, I guess, 18 years old or so, or older. So finally we got a letter saying that well, they couldn’t come down because this man has asked her to marry him, though he’s not an
Adventist or a Branch or anything, but yet he knows what she believes and he doesn’t say anything about it. So she’s going to go ahead and marry him. She hopes to see me in Israel in 1989 for the resurrection. Now that is deception, isn’t it? The letter in response is that well, your not going to see nobody resurrected, you see? What is the test of this message? Come to Texas, right? God didn’t say come to Texas, meaning to stay where you’re at and get the truth, because you can’t get it. It’s impossible. Zephaniah:

Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. Zeph. 1:18

Going to be devoured by what?

Class: The fire of his jealousy.

A day of the (what?) trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, Zeph. 1:16-17a

In the day of the Lord’s sacrifice he’s going to punish the kings children. This has never happened. Never, never, never. Now this chapter 2:

Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, (before) the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord’s anger come upon you. Zeph. 2:1-2

Brother Houteff said this nation is the Jewish nation that is now in existence. That’s the nation that God does not desire, They’re no better than they were at any other time in the history of the world. God does not want the nation of Israel that now is. It’s not the holy Jerusalem over there. And we find this nation not desired is actually the who?

Class: The Assyrian.

The Assyrian, gathering into the land of Israel, see? American sponsored religionists. I say religionists because they’re Baptist, Methodist, Presbyterian, Episcopalian, Catholic, Jewish, all false apostate religions are trying to put their headquarters over where?

Class: Jerusalem.

In Jerusalem.

Seek ye the Lord, (verse three says) all ye meek of the earth, which have wrought his judgment; Zeph. 2:3a

Well, we’ve got to find out what his judgement is.
Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger. Zeph. 2:3b

So these Philistine cities are going to be desolate. You know who’s down in the Philistine cities, these cities now? [Let’s] see, Gaza is still there. Ashkelon is still there. There’s not an Ekron. But there’s a place where Ekron used to be. All these places are primarily still there. You can still go to these places. They’re modern cities now. But the thing of it is, is it says the word of the Lord is against them. Who dwells down there today in our time? The French. The European people live all down there.

Jeannine: They do?

Yeah.

Jeannine: In Israel?

Yes, yeah. They’re all Europeans down there. [They’re] all French. [They] speak French and Hebrew and Arabic. Yeah, you don’t realize about Israel. It’s a modern melting pot. It’s a resort area down south for a lot of the European people. So even the Adventist minister over there is French, you see? It’s the European conference that has jurisdiction over Israel and the Seventh-Day Adventist Association. And those people down there are...What was that guys’ name that we was renting a car from, Shimone? I think his name was...no...Shimone? [end of side one] ...part of Jerusalem, southern part of Israel, where Ashdod and the Gaza strip and all that is, right before you start getting down over towards the country of Egypt and everything, you see? And it says right here:

For the Lord their God shall visit them, and turn away their captivity. Zeph. 2:7b

So what have we seen that Zephaniah is saying? The land is going to be utterly consumed. God is going to gather together a nation not desired. He’s going to pour his wrath upon them. Then what’s to happen is that the southern part of Israel is going to be given to God’s remnant people.

I have heard the reproach of Moab, (God says, which are the Arabs.) and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Zeph. 2:8

In other words, they’ve taken the borders of Israel and they’ve called it their own.

Therefore {as} I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, {even} the breeding of nettles, and saltpits, and a perpetual desolation: Zeph. 2:9a
Now we’ve got Zephaniah on this verse. There’s more Ammonites and Moabites now than ever has been since the foundation of the world. They’ve never been like Sodom and Gomorrah. They’ve never been like saltpits. I mean see? Zephaniah’s really shooting off his mouth on a lot of subjects here which have never happened. You see that? And yet people say they believe Zephaniah was a true prophet. Now how would you like to go to a Baptist theological debate and let them knock down Sister White? We can go with the grace of God and just pull the whole carpet out from underneath them, huh? We could really give a hand to the atheists now if we wanted to be atheists, couldn’t we? You see? See how we’re supposed to read the bible? To see if these things happened. That’s why the book is written. To judge these men to see if they be of God or no.

The residue of my people shall spoil them, and the remnant of my people shall possess them. Zeph. 2:9

Has that ever happened yet?

Class: No.

No! N-O, zero. Never.

This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts. Zeph. 2:10

Who are those people I wonder? Well, Isaiah 16 says that David goes down into the land of Jordan right, the land of Moab? We’ve got to think about this, don’t we?

The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen. Ye Ethiopians also, ye shall be slain by my sword. And he will stretch out his hand against the north, and destroy Assyria. Zeph. 2:11-13a

Well, Assyria was already destroyed.

Jeannine: That was Jewish Assyria, wasn’t it?

Well, we’re just talking about in Zephaniah’s day. I mean you knock out 185,000 Assyrians, you’ve pretty well knocked out their army, the effect of their army, because first of all, when that army was knocked out, all the other nations were set free, weren’t they? Of course, we know that his son took the throne, but they were not a mighty nation anymore. Yes, David.

David: Mannaseh paid tribute to the king of Assyria.

Yes he did.
David: He was taken captive and put in chains and he was taken to Babylon.

Uh huh. But again that title, the scholars, in putting that title of Assyria... He was taken where, again David? You already answered your question.

David: He was taken to Babylon.

Why was he taken to Babylon for?

David: Babylon had not conquered Assyria yet at that time.

Yes, they had.

David: No they hadn’t.

Yes, they had.

David: Assyria fell in 612 B.C. when Babylon...

Yes, that’s what the historians tell us, but there’s something that I know that you all don’t know yet. Now let’s take a look at something. Who took the ten northern tribes?

David: The Assyrian did.

Hold on a second. Who was placed there? Chronicles tells you.

Marc: Medes, Babylonians.

Babylonians, Medes, all these people. Okay? Now let’s look at another story. To understand this thing about the Assyrian, you have to look at this story. Rome fell, when? When did Rome fall?

Marc: Well, history says 476 A.D.

Okay now, the historians tell us that it fell, when?

David: It fell slowly.

Marc: 476 A.D.

It never has fell the Bible says.

David: That’s true but we’re talking about...
Okay now... We’re talking about inspiration, a lesson we need to learn. Sister White says a mysterious power arose during the time of the Reformation. From Europe, right? My bible tells me that Daniel saw the little horn head power even at the time when the Ancient of Days came and the thrones were cast down. Now, inspiration recently revealed, now I don’t mean to throw our understanding of history away, but I’m just saying that we have to understand something more clearly than any scholar’s ever understood. Daniel, in Daniel, chapter seven, says he saw the little horn head power, he beheld it till when?

Marc: The Ancient of days came.

The thrones were cast down. Has that happened yet?

Class: No.

No. But Zephaniah is telling us about this event. See what I’m saying David? Your scholarly studies are a benefit for the sake of argument to those who want to go by that type of study. But we’re...

Don: Ten toed kingdom?

Exactly. And the ten toed kingdom represents something else too amongst the world. In Revelation 13 we have a ten horned kingdom and a two horned kingdom which unite together making up a what?

Marc: Twelve horned kingdom.

Deuteronomy tells us that God divided the tribes of Israel according to the...the nations according to the tribes of Israel, right? Twelve. We’re fixing to fulfill an antitype in the last days which all the prophets foretold. Even the prayer of Deborah foretold this prophecy. Even the prayer of Sampson’s mother. We’re going to study this in a minute. Remember when Sampson killed the lion? What was found in the lion?

Class: Honey.

Bees. And he ate of this honey. Now according to Moses’ law you are never to touch the carcass of a dead animal, much less eat honey out of them.

David: The Nazarite wasn’t supposed to.

Huh.

David: The Nazarite wasn’t supposed to do that.
Well, nobody was, according to the law of Moses. You would be defiled and then you needed the sacrifice of the red heifer to purify you. But he not only ate it, he even gave to his mother and father to eat. Now there is a hidden mystery in that, because it deals with the Assyrian and it deals with Babylon.

David: You mean it was a sin to touch something dead?

Yes.

David: Well, there were certain people delegated to the removal of the dead bodies.

And they also had to purify themselves afterwards with the ashes of the red heifer.

David: That wasn’t a sin though, was it?

Well, it was something that God wanted us to realize that sin causes death and death is a contamination. But it was symbolic of something for the future. Today we have living dead, you see? We have living dead. Now let’s take a look now.

Mannaseh, here’s another thing, this is hard to hash out. Mannaseh was more wicked than any of his fathers, wasn’t he. Yes. Now let’s take a look at this. Though Isaiah says there shall out of the serpent’s root shall come forth a cockatrice. Who is the cockatrice supposed to be? Hezekiah. And his fruit would be a what?

Marc: Fiery flying serpent.

Okay, so Mannaseh was supposed to have been more notorious against the Philistines, according to the prophecy, than Hezekiah was. But did Hezekiah go out and destroy a bunch of Philistines? He destroyed who? The Assyrians. So if that’s the case, then did Manasseh become more notorious against the Assyrians than before?

Marc: No.

In the days of Mannaseh did the first born feed and lie down in safety?

Marc: No.

So there again, you see, something is wrong. But it’s nothing really wrong. It’s just that we have to understand that God has hidden secrets. In the days of Elijah, when he went up to the mount to look for the cloud, how many times did they go up and look?

Class: Seven.
Seven times. And it says, "And a cloud appeared as the size of a man's hand." Sister White says that's the sign of the coming of the Son of Man, you see? All the bible, which was written, was written in a way that Satan would not be able to destroy the symbol, you see? You'll find in your margin when it talks about Ashur and stuff like that, it refers to Assyria. The Assyrians were the ancient Americans is what they were. Who understands that?

America consists of what nationalities?

Marc: Everybody.

All kinds of nationalities, right? Now, you still with us David? Huh? Are you understanding this or are you having a problem over there?

David: ...agree with that...[garbled]

I know you don't. But I don't agree with the way you been doing your past few weeks here either. I mean, you know we've been talking in the past few years and stuff about inheritance and things like that, so I'm here to warn you. You've had this experience over and over again. God is a little bit wiser than what we are and our human wisdom is going to end up as ashes one of these days.

David: Are you saying that the Assyrian is the United States...

You're not listening. I've been explaining it here for the past five minutes. Let's take a look at something. I stated as a foothold that Daniel, he sees the little horn head power.

Now, all Adventism says the little horn head power is who?

Class: The pope.

Where's the record at? How can we prove that from the bible?

Marc: Not very well.

Daniel 11 says, "He shall forecast devices against the strongest holds," right, "and shall prosper." He shall honor the god of forces. Now is that the pope? Not according to my bible it's not. It's the Assyrian. See, we have to stop and think now. We've accepted Seventh-Day Adventist doctrine and yet Sister White says much light is to be revealed, you see? Now, we've been having studies everyday, some of us here, right? So you know David and the Bunds are at a disadvantage because this is a very unique subject we've been opening up. The Assyrian. We have the history of the Assyrian as recorded in Chronicles, as recorded in Kings and as recorded in the book of Isaiah, right? But we also have the history of the Assyrians recorded by the Judges too, don't we? Right? "Butter and honey shall everyone eat that is left in the land," Isaiah 8 says. Left in what land, the land of what? The land of Israel. Okay?
Micah is definitely a book about prophecy, isn’t it? Micah is a book about prophecy in regards to who and what?

Class: The Assyrian.

The Assyrian. Micah seven tells us the story that he desired the first ripe fruit. And yet Micah seven is a story about what? Who’s character can you see in the book of Micah brought to view?

Marc: **Sampson.**

Who’s character is brought to view?

Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. Mic. 7:5

Class: Sampson.

Sampson. Sampson is the character brought to view. Who can see that clearly? Right? When Habakkuk talks about "thou hast sinned against thy soul by cutting off many people," who’s character is brought to view there? Who? "Woe unto him that coveteth an evil covetousness." Who’s that? **Achan** Habakkuk has the character of Achan being revealed through it, right David? We know this don’t we? But these are all titles that are referring to the who?

Marc: The Assyrian.


David: When you’re...when you say...Now, to me it is the Assyrian...When you’re talking about somebody is the Assyrian, it’s a frame of mind, it’s a spirit...

Exactly, that’s the only way we can see it David.

David: When you said the United States is a bunch of Assyrians, do you mean the literal, lineal descendants or...

Yes, they are. We are.

David: ...or do you mean it’s the way their attitude is?

I’m talking about the way their mind is. You see, the seed of God is the truth implanted in the mind from heaven, you see? Like we’ve been bringing out, like Elizabeth brought to our attention in seven candlesticks with the bowl and the two trees? It looks exactly like a
woman’s what? Ovaries. You see? Remember seeing that when you was here last time? Okay? Well, it’s true. It is the woman isn’t it? It’s the mystery of the seed of the woman, right, which is the light of the world. It says, "This was the word which lighteth every man that cometh into the world," you see, this life, the mother of all living lighteth every man that cometh into the world. They come through the womb, don’t they, right, through the baptism? Now what we’re trying to do is this: Zephaniah prophesied in the days of Josiah, okay? He states that God is going to consume everything off the land. Now once we see what Zephaniah is teaching, then we’ll go back to Micah to see what Micah says, because we have concluded so far or thus far that Zephaniah, his prophecies have not come to pass. That’s simply what we’re stating. Now the Assyrian: we hear about the book of Jonah and God tell Jonah to go preach to who?

Class: Nineveh.

And where does Jonah run to? Okay, seacoast, right, to take a trip where?

Dana: As far away from Nineveh as he could get.

Right. But in this boat ride there’s people there from all religions in this boat, right? And then comes a time of trouble, a great tempest. Well see, all the prophecies talk about this, especially the book of David does. The Psalms all talk about this great tempest. And Jonah is thrown overboard because Jonah explains that it’s because of him that this is happening. And so when they throw Jonah, when they kill Jonah, right, then the sea is calm, and everybody is instantly converted, aren’t they, to the God of Jonah. So Jonah’s death brought salvation to the boat, okay? Then Jonah is mysteriously carried by a fish (Which Brother Houteff says in Symbolic Code is death, right?) to the shore and he’s spit back up on the shore, comes back to life again in other words. Three days, right? Three nights? And what happens is, he comes out of this whale which was death he says in this little parable there, right? The depths of hell and the bottoms of the mountains and all that. I never have been able to figure out humanly how he could be in the belly of a whale and see the bottoms of the mountains. Maybe it was a submarine, huh. Maybe he just thought it was a whale, right? It could have been a submarine or something, right Don? We got to be logical in this, don’t we? Right? And I don’t see how reeds could be wrapped around his neck either, you see? Unless maybe the fish had eaten some seaweed or something. But you know that’s neither here nor there. The story is, is that God with this fish took Jonah, spit him up on the shore, and says go to Nineveh and preach to that city, okay? Because these people don’t even know between a right hand and a left hand, okay? So Brother Houteff says that’s a type of something for the last days, that God is determined to use Jonah to preach the gospel. He said...

Jeannine: He must of looked kind of strange.

Well, he probably looked pretty white, I don’t know, but the thing of it is, is that we’re looking at that story because he goes to Assyria to give a message to Assyria, the message of Jonah. And then he got mad because the Ninevites repented. Brother Houteff says that’s a
type. But then Brother Houteff says how is it—the Assyrians repent, yet at the same time they’re destroyed because they don’t repent? Because another name for Assyria is what?

Class: Babylon.

God says:

Behold the land of the Chaldeans; (Look at that land, God says.) this people was not, {till} the Assyrian founded it... Isa. 23:13

In other words, the Assyrians who repent at the preaching of Jonah, they’re not the Assyrians anymore. See, that’s the mystery. We got to look at the book of Jonah. After the experience takes place over in Israel, then what happens is the message of Jonah goes throughout to all the world, you see? And then those who do not repent at the preaching of Jonah, they become the what?

Class: Babylonians

The Babylonians, you see, the Babylonians. You understand that? I mean, you know, the message of Cyrus, death of Cyrus, you know, and the resurrection of Cyrus is a message which all the world is going to have to face. Even the Assyrian is going to have to face it, you see?

Now another thing, is we read in Isaiah, chapter 13, that God is going to bring the Medes upon Babylon, right? And it says the Medes will be brought in and it says they’re going to rape the Babylonian women.

Now why am I bringing up all this contention for? Am I trying to disprove the bible? We know that Cyrus is the man that’s more precious than fine gold. We know we’re going to dash the little ones in pieces as Psalm 149 says, right? Psalm 137 talks about "blessed...happy is he that dasheth thy little ones against the stone." That’s the army, our army, right? But now, Marc would you want to go out and rape Babylonian women? Is that righteousness?

Marc: Well, I suppose if God says so, but it’s still something that I would really...

Well, I don’t...I can’t, I can’t...but it’s right there in the bible, isn’t it? Do you know what I’m talking about David? Right? Would you like to go to war David, and be told of God to rape the women?

David: No.

I can’t see that. Do you know what I’m talking about Sherri, in the scripture, you’ve read it, right? Now that is a real stumbler isn’t it? You see?
Jeannine: Maybe it means something else.

Or maybe it means what it's saying. You ever thought about that?

Don: Cyrus' army didn't rape the women.

No, not Cyrus of old, but neither did Babylon become as Sodom and Gomorrah like Isaiah 13 says. No, it says in Isaiah 13 that Babylon will not be dwelt in. It will be a desolation. Well, not according to Cyrus. He had his throne there. But these are prophecies for the last days. See, God is a god of righteousness. He says it and it will come to pass. The only righteousness we have is his word, right Paul? Haven't you tried to be Mr. Goody before? Okay. You see? But the thing of it is, is that the bible is what's going to judge the world because people do not know what it teaches.

Now, our discussion was about the Assyrian. David gave us some information, okay? I love scholars. But the only way I can answer his question is by simply, and it takes a little time, showing him the comparisons between the Assyrian of Isaiah's prophecies, and the Assyrian of Micah's prophecy, and the Assyrian of Zephaniah's prophecy, and the Assyrian of Nahum's prophecy. Nahum... Go ahead.

David: Didn't the people in those days, didn't they...the prophets obviously are not doing them any good any more, they're all dead and gone...

Right.

David...and they're for our day now. But at the time the prophets were prophesying in their day, didn't God originally intend the prophets to be for them so that they would listen to what the prophets were saying and try turn their lives around.

No, that's the mystery. No, because God knew they wouldn't. God had already given them the warnings and messages. There's many things the prophets said they never wrote down. The books that the prophets wrote were for [the] future, you see? Jeremiah didn't write everything down that he said, neither did John the Baptist write anything down. But God chose other prophets to write down what these prophets wrote, you see? It's the paradox of the ages.

David: I'm going by Amos. He wrote his book and he also went up and tried to go help the Israelites.

Right.

David: He tried to get them to wake up but they threw him out.
Yeah, they said go down and preach to the land of Judah, right? Go down there and preach. But he told them a thing or two didn’t he? But Amos is talking about "for three transgressions and for four I will not turn away the punishment thereof." Well, what does that mean?

David: He told them [that] because they rejected his message the Assyrian is going to come in and take them away.

Uhhuh.

David: That happened.

Yes, that did happen. It did happen, but was it for the three transgressions and for four? Did the Lord roar from Zion and utter his voice from Jerusalem and the habitations of the shepherds mourn? Never happened did it? In the light of Joel, Joel tells the same thing but it didn’t happen did it? The mighty ones didn’t come down did they?

David: I thought you said that was referring to when Hezekiah, when Isaiah was preaching from Jerusalem and they all had to come down...

That is the preliminary type, but David, it didn’t happen the way the prophets teach! Joel tells us that on Mount Zion there’s going to be signs and wonders and all that, you see? And the remnant whom the Lord shall call. Well, in Hezekiah’s day were there signs and wonders? No. The land didn’t become like the garden of Eden with great prosperity. Hezekiah turned right back around in Isaiah 38. When the Babylonian kings came in he didn’t say anything about the Lord. No great prosperity. Look at Haggai’s book. Haggai tells Zerubbabel. Was there a man named Zerubbabel? Yes. Was there a man named Joshua? Yes. Haggai says I’m going to give you prosperity from the 24th day of this month even on, you see, great prosperity. Did they get it? No. Because it says, "I will yet shake...in a little while I will shake the heavens and the earth, the desire of the nations shall come and I will his house with glory." Did he do that? A little while? Whoa! How many years ago was that?

Marc: It was a long time ago.

A little while. See now, what we’re trying to do is we’re trying to bust up your foundation like this concrete out here. I wanted to just go over the top of it, right? She says no. She says break it up. Okay now.

In the story of Sampson, Sampson, God had an indication against the Philistines. God in his own righteousness was allowing Sampson to go down and to mess with these Philistine girls, right? Well, you hear in Isaiah, chapter 16, 15 what takes...chapter 16 what takes place is David goes down and he sees the daughters of Moab, doesn’t he? Right? It says, "take counsel, execute judgement. Hide my outcasts Moab." See? So now is he going down there to play with those girls or what’s the story there of the daughters of Moab? You see? Well,
you know all these lessons. Sampson goes down to the land of the Philistines, sees a Philistine girl there. Wants her, so he goes down and makes a marriage feast, a marriage supper and what takes place is, and then in so doing he gives a parable. He says, "what’s mighty and what’s sweet," you know? And he’s giving a parable about how he killed the lion. A lion is a symbol of what?

Class: Babylon.

Babylon. And the honey is a symbol of what?

Class: Assyria.

The Assyrian. The Assyrian is contained inside the what?

Marc: The Lion

The dead carcass of the lion. So ancient Babylon, which is a dead nation, is actually alive through what? The bees, the workers. The Assyrian truth is one that reveals the dead body of the lion which Sampson tore in pieces. Now what does Sampson mean? It means little son. You see? [It] means little. Now we look at that story, we see there a picture. How many locks of hair did he have?

Class: Seven.

It was long hair, wasn’t it? Right? And how did he get the victory over the Philistines, over Dagon? Dagon, who Sampson had to get victory over, Dagon was a god that was actually a what? [A] fish. You see. Jonah was swallowed by a what?

Class: A fish.

By a fish, you see. It doesn’t say a whale, it says a fish, you see? So now we look at these stories and in the pictorial pictures we see truths which normally could never be understood, right? Well, like when Gideon’s army went in, right? It was a barely cake that smote them, didn’t it? A symbol of something.

Now if we’re going to learn about the Assyrian, we have to learn it the same way that the prophecies are putting these prophecies together and that’s what’s complicated to do for people, because people, not all of us here, have the same knowledge of the truth. Not all of us are studying these prophecies every day and every day and every day that’s been revealed. So if you don’t study it every day you cannot be familiar with it, so I when tried to progress to a different level of understanding, those who’ve not been studying to know what the bible teaches cannot progress. Brother Houteff says the truth will just go right off and leave these people, you see? You just can’t sit here everyday and let me talk to your ears. You’ve got to eventually get a knowledge of the truth. You’ve been reading Chronicles and Kings about the
Assyrian, haven’t you, right? That tells you what happened in the days of Hezekiah. But the Assyrians have been giving God’s people trouble for a long time. Where did Ashur originally come from?

Marc: Nimrod.

So Micah tells you point blank that they’re going to waste the land of Nimrod, aren’t they, in the entrance thereof? Now how does that go back in time? Sampson was against the who? Philistines, right? He was blinded and when his hair grew out he was strengthened, and he destroyed of the Philistines more in that one death then he had done in all of his twenty years that he had been judge, right? In his death, in his death he destroyed more Philistines than anybody else and that’s a picture of something, right, in his death. Now Solomon had a lot of wives, didn’t he? Right? So it’s through the marriage vows that Sampson destroyed the Philistine and it was also through the marriage vow that Solomon got destroyed, but yet the prophecy of Isaiah, chapter 14, says that out of the north shall forth a smoke. The Song of Solomon says that smoke is a what? A chariot. A bed, you see? So there’s a hidden secret. God today has a plan contrary to any human planning. It’s a plan to destroy mankind in a way that they’ve never known, a way that he can save them and we’re privileged to break down the walls of human wisdom, which is human strength because why do you think Psalms 90 was written for? Why do you think God, in his wisdom, wrote Psalms 90? Why? Who knows what Psalms 90 teaches?

Marc: [garbled]…situation.

Well, he foresaw that we would have those amongst us who were blessed with human wisdom. And Paul in his day says his human wisdom was dung. It’s a whole lot easier to the wisdom of a carcass of a lion with honey in it and to see the truth of the Assyrian in regards to Sampson, which is Micah 7, right, than it is to sit there and learn all the theological ins and outs of the subject, because the theology, we have to know both sides of it. That’s why that you have to learn both sides of it.

Now how does Assyria fall? By a Sampson, his death. Okay. God calls Babylon, Assyria in Isaiah 14, doesn’t he?

I will break the Assyrian in my land, and upon my mountains tread him under foot: Isa. 14:25a

Isaiah 13 says, "The Lord’s going to come down [and] tread upon the high places of the earth," right, the mountains, right? Okay. So then we find out:

Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent’s root shall come forth a cockatrice, and his fruit (or his offspring) {shall be} a (what?) fiery flying serpent. Isa. 14:29
Okay? So that wasn’t so in the days of Mannaseh, was it? That wasn’t so in the days of Hezekiah. But we didn’t understand these prophecies until now. They were written for our time:

But in the days of the voice of the seventh angel...the mystery of God should be finished, as he hath declared to his servants the prophets. Rev. 10:7

Zephaniah tells us right here God has heard the reproach of Moab. It says here in verse 12, chapter 2:

Ye Ethiopians also, ye {shall be} slain by my sword. And he will stretch out his hand against the north, and destroy Assyria; (Okay?) and will make Nineveh a desolation, {and} dry like a wilderness. Zeph. 2:12-13

When did Nineveh fall?

Class: 612 B.C.

Who destroyed Nineveh?

Marc: The Medes’ and the Babylonian’s coalition.

And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; {their} voice shall sing in the windows; desolation {shall be} in the thresholds; for he shall uncover the cedar work. Zeph. 2:14

It’s the same as what Micah is saying, isn’t it? Right?

This {is} the rejoicing city that dwelt carelessly, that said in her heart, I {am}, and {there is} none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, {and} wag his hand. Zeph. 2:15

Why hiss?

Marc: [garbled]...a serpent.

Okay now look. This sounds exactly like Babylon, doesn’t it? Doesn’t it? So the Babylonians destroyed the Babylonians? That’s a mystery isn’t it? So in the last days the nations of the earth take titles, don’t they? Chapter 3:

Woe to her that is filthy and polluted, Zeph. 3:1a

Who’s the one that there’s woe unto?
Page 29

Class: Nineveh.

...to the oppressing city! She obeyed not the...Zeph. 3:1b-3:2a

What?

Class: The voice.

The voice of chapter one says:

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: Zeph. 1:14a

That's the voice she wouldn't listen to, isn't it?

She received not correction; she trusted not in the Lord; she drew not near to her God. Zeph. 3:2b.

In other words this Assyria has a god. Who was the god of the Assyrians?

Marc: Ashur.

Was God telling Assyria to draw nigh to her god?

Marc: No, not hers...[garbled]

So this Assyria is the one that received not correction. She's the one who hath not...she drew not near to her god. Her god must have been what kind of god?

Woman: The living God.

The living God. That's even more confusing, isn't it? So what kind of Assyria is this in chapter three? God's people isn't it? Yesterday, we studied this last night, we said, we did this, we said, now look, Jesus was the Assyrian, wasn't he? The Jewish leaders were the Assyrian. And the Romans were the Assyrian. All right? Everybody was ruling somebody with some kind of rod weren't they? The Assyrians wanted people to believe like they believed, didn't they? Huh? Who was in control of the Assyrians? God was. That's where you look behind the door and see what's really taking place behind the scenes, right? So Isaiah, his god is a living God and he's telling people to turn to his God, so Isaiah jumps into bed when he hears the Assyrians coming because he knows the Assyrian, that God is in control of the Assyrian. The Assyrian is God's helper. The rod in his hand is the indignation of God and Isaiah knows that there isn't a thing that God is going to do to him because he's doing God's will. Isn't that simple? Right? It's that simple, isn't it?
Now, why did Moses eat... why did Sampson eat the honey out of the carcass of a bear, I mean out of the carcass of a lion? Huh?

James: Could it be a symbol of God destroying the Assyrian?

Well now let’s take a look at it now. You’re not supposed to touch the dead carcass. You’ll be defiled. What virtue does honey have in itself. Well, energy, but what else? Do you know David? Honey has something in it that’s... Well, how long does honey last?

Don: Indefinitely

David: If it’s pure it will last forever.

Why. Because it’s what? What does it have in it?

David: Antibiotic, antiseptic.

Acropylis, right? It doesn’t rot. It’s antibacterial. It sterilizes. You can go into these beehives and they have mummified bees in there, see, and they never rot because they put all this acropylis and stuff on them. When a mouse or something gets in their beehive they’ll kill the mouse and put acropylis all over them, you see? It mummifies them. They don’t rot. So the honey symbolizes something which we’ve got to eat, you see? And it keeps you from being defiled from the carcass of the what?

Class: The lion.

So we find out, we find out that Babylon was destroyed a long time ago, but has Babylon ever been destroyed?

Class: No.

Neither has Medo-Persia or Greece right? Because it says in Daniel’s prophecies that this other beast ate them up and devoured them. So the fourth beast, Rome became actually Babylon, Medo-Persia, Greece and Rome. And Rome is another form of Babylon with eyes. Didn’t Nebuchadnezzar claim to have eyes? He wanted to be a seer too, didn’t he? He built an idol, an image, right? And so the thing of it is, is that we see that Assyria is a general title given to all those who live by the sword shall die by the sword. Assyria is a title given to all those who do not follow inspiration. That’s who the Assyrian is. They’re the Mahershalalhash-baz’s. So God lays in Zion for a foundation a stone, a tried stone, a precious cornerstone. He that believeth shall not what?
Class: Make haste.

You see? So it says:

Depart ye, depart ye, go ye out from thence...ye...that bear the vessels of the Lord.
(Right?) For ye shall not go out with haste, nor go by flight: for the Lord will go before you;
and God of Israel {will be} your reward. Isa. 52:11-12

Then it says my servant shall be exalted, he shall be very prudent. He's going to be beat
to pieces, right? That's how these people go out of the midst of her, right, out of Babylon.
The only Babylon we can get out of right now is not by getting on an airplane and going over
to Israel. If you get over to Israel, what are you going to be in?

Class: Babylon.

Babylon. The only Babylon that we're getting out of right now is the Babylon of this book
here. If you can't understand this book correctly or what inspiration is correctly, you never
will be in any kingdom of God. Zechariah says, "This {is} the word of the Lord unto Zerubbabel." What does Zerubbabel mean?

Class: From Babylon.

From Babylon right? So if we're in Babylon, if we're in confusion, what is the word of
the Lord to the ones from Babylon?

Marc: Not by might, nor by power.

"Not by might, nor by power." Not by human wisdom or human understanding in other
words, but by my...

Class: Spirit.

...woman. The woman. The seed of the woman, right? "By my spirit saith the Lord." So we find out in Psalms 90 that our sins are in front of God. Psalm 90 tells us "and our years are threescore and ten and if by reason of strength," if there are those of us who in our body
wish to persevere and use their human wisdom, well, this has already happened, how many
more years do we get?

Class: Ten.

Well, we're in this period of time now, aren't we? But any day it could be cut short in
righteousness. No one knows when it will be. It could be today, it could be tomorrow, you
see? It could be next week. We shall all what? Fly away, because this offspring is a fiery
flying serpent, you see? That's the offspring, a fiery flying serpent. Now, that prophecy was put there specifically for us, see? Don knows about this. He's been blessed with wisdom. God's been working with him for quite a while. He's been making great improvements but I'm sure he wants to make more improvements, right Don?

Don: That's right

You don't want to lose out on this truth. I mean let's face it, the vision in Australia that I had where...[end of tape]...in my strength there was nothing but weakness. But looking helplessly to the author of this message and finisher of this message, there was strength and the Lord says write down what's happened to you. And I wrote the letter and we can take the city, but how? In our own strength? Sometimes when you see yourself going to Israel what do you see yourself doing? [Your] over there like a soldier, huh? It's not that way at all. That's not how you'll get the kingdom. Because Zephaniah explains:

Her princes within her {are} roaring lions; her judges {are} evening wolves; they gnaw not the bones till the morrow. Zeph. 3:3

They're very wasteful people.

Her prophets {are} light {and} treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. The just Lord {is} in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame. Zeph. 3:4-5

You see? The unjust know no shame. See, you are the Assyrians, people if you didn't know that by now. When you read the book of Micah, you know it says, "My people even of yesterday have risen up against me." All this laughing we do around here, all this joking you do around here, you see, and you know, the food we throw away and stuff, you know, and things like that, you know, this thing has got us down to the tee. "Her priests are light and treacherous persons." What does that mean? What does it mean to be light?

David: Not taking it serious.

Huh?

David: Not to take things seriously.

Right. You see?

David: [garbled]

Yeah, you know just...Sometimes we get cutting up around here don't we sometimes? Right? So this first applies to us. We are the Assyrians. We are the ones who are to smite
God's people with the rod, the message of truth. And yet we are just as guilty of the very sins which they are guilty of. More so, because we have more light. That's why Brother Houteff says Luther was the Assyrian which broke up the papacy, the church-state confederacy. In every progressive truth the people who've been blessed with this light have been as bad or worse than the ones that they were giving the light to. That is a fact isn't it? The Davidians were worse than the Adventists are. But the message was more true, you see? So God is trying to show us something that no people in the past have ever learned. [Is] Isaiah 48. God calls his people idol worshipers, just point blank. He says, "I haven't revealed these things to you," he says, lest you should say "oh, my idol, Brother Houteff, taught me this, or my graven image, Brother Roden, or my molten image, Sister Roden, my dumb idols," you see, "well, I heard this before." It says you did not know this. These are created now and not from the beginning. See, these prophecies are all being uprooted and turned around. We're seeing them in a different light, aren't we? Right? God says, "I knew thou wert obstinate," you see? "Thou was a transgressor from the womb." So God has nothing about the people who are getting this message in anything good, is he? Okay? Now, so that's why you new people are being brought in because you got to realize you're no better than we are. We're no better than you are. Your being blessed. You're learning more in a short time than Adventist scholars have learned in years and years and years. So God says:

I have cut off the nations: their towers are desolate; I made their streets waste, Zeph. 3:6a

So he says, "He bringeth his judgement to light every morning, it faileth not." God in the seventh seal comes down personally and reveals his judgement, reveals the seven trumpets, doesn't he? And this is what prepares us for the Passover. You've got to put the blood of the lamb on the doorpost. Isaiah, chapter 26, says:

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. Isa. 26:20

What blood can you put on your doorpost? The only blood you can put on your doorpost in that day is not the blood of the Lamb, Christ but the blood of Cyrus which is the doorposts of your mind. You have to have this message of truth in your mind, you see, or you cannot be saved. This is the sacrifice, isn't it? The angel from the east has the seal of the living God. Well, in the days of ancient Egypt, who had the seal of the living God? Moses was the one, he told the people to put the [the blood of the] lamb on the doorpost, right? Right. So in our day the angel from the east is telling us there's only one way we can be saved. Isaiah 48 says, "Who hath declared these things, the Lord hath loved him. His arm shall be on the Chaldeans," right? Now, is my arm going to be on the Chaldeans because we're going to do a great battle? No. That's not the way it says, is it? Right? So, in Zephaniah, "The just Lord is in the midst thereof." In the midst of where? Assyria. But this Assyria is the midst of his people. "He will not do iniquity." It states that because you would think that anybody who would hang around us had to a pretty bad guy, huh? Right? We're pretty bad. You think the Lord is sitting there laughing with us when we're out there laughing, Jeff? Huh? [You] think the Lord is rolling his eyes and slapping his hands and kicking
his foot and laughing? There Lord looks around at all the world that is perishing. You think he's out there joking with us? See, we are sick people when it really comes down to it, right? The world out there perishing and we have no strength to give the message because not all of us are in tune with the message yet, see? But it says:

The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; Zeph. 3:5a

Every morning he gives us these studies, doesn’t he? Right?

But the unjust knoweth no shame. Zeph. 3:5

They know no shame, you see? So who are these Assyrians? The Lord says:

I have cut off the nations: Zeph. 3:6a

That’s what the seven trumpets reveal. We know that, don’t we?

Their towers are desolate; Zeph. 3:6b

Their lookouts couldn’t help them, could they? Right Michelle? Their towers are desolate.

I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. Zeph. 3:6c

God destroyed them Don. You see? That literally happened. How would you like to be in Pompeii? How would you like to be a relic of somebody folded up on the street with a dog laying beside you, a little baby there beside you, you know? How would you like to see David and his little baby and his wife there all plastered on the thing. "Oh remember, that’s David there, man. What happened to him?" "Well, he went down to see this place and that volcano erupted." How would you like to see Mark Wendel and his wife and everything over in Hawaii all plastered over with ash, hot lava. That’s what it did, it blew up and came over like ash, right, and just kind of settled down over them, right?

Don: It solidified around them and then they got eaten up by worms and bugs and things and it left a vacant cavity. So they just poured plaster in there to fill the cavity and it made the shape of the people and the dog and all that. But they’re nothing but just a piece of plaster.

Ashes, yeah. Isn’t that sad though? Do you think God’s going to sit back and let us be the way we are and just keep on letting us live? Now this is something that God is really asking a lot of us, because when I go to sleep, boy I shudder in my bed at night, because I want to do something for God now. But I get up here at the checkout stand where all these people are in idolatry and I go...[makes a strange noise] Nothing comes out, you see, and it’s stupid. It’s
utterly stupid. We've got the greatest message in the world to give, right? But the thing is, it's so hard to give it! You can't shut people up long enough to tell them the history of Assyria and all these different things. [If you] say the Lord's coming soon, they hear that everyday. And to say that there's going to be a kingdom set up, you know, well they don't have enough time to hear that either.

So what's God asking us to do once he gets us in the seat? Zephaniah is a book that says God is going to consume everything off the land. Zephaniah is telling us the just Lord is in the midst thereof, in the midst of his people. That's the Assyrian he's in the midst of. The priests are light and treacherous persons. They're gluttonous people. They gnaw not the bone to the marrow. They throw away their excessive bread when they're having too much to eat. They're pigs in other words, right? God says, "I have cut off the nations," he's telling you, Neal. That's what the Lord is telling us in this message. [You] see that Sherri? He's talking about you, Sherri.

I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, {and} corrupted all their doings.
Zeph. 3:7

Always in times past people do this. Once God destroyed the world by a flood how long did it take before sin began to develop again?

David: Not long.

Not long. Right? So see, we're that way. I had to finally write this letter to this lady and I told her point blank. I says, your lost lady, I'm sorry, you know? But she really thinks that she's in this message. She honestly thinks that she's a part of our message and she thinks that she's getting this wonderful light and she don't know anything of what we know. But she would not come up because the Lord called and she did not answer, you see? I've sent her a couple letters up there. What about those of us who hear this message and we know what our idol is and we're not putting it away? I mean how much more of a sorer punishment are we going to get? And we're getting more and more light everyday, more and more evidence that, hey, this is going to happen! Whoo! Right? "I said surely"...God reasons...God is a logical man, right David? God is logical. God reveals what happened to people like us in times past in the first trumpet, the second trumpet, the third trumpet, fourth trumpet, fifth trumpet, you see? And the sixth trumpet, when it sounds, the four messages are going to slay us. It's going to be loosed [those] that are bound. There will be confusion in that day what truth is. The third, fourth, fifth and sixth angel's messages are messages of truth and those who rejected them rejected God, Right? You could say they rejected the Father and his wife, and the Son and his wife and there's no salvation for anybody then if you reject Christ and the Holy Ghost. And the only one remedy is, is me and my wife. That's strange isn't it? The message of Cyrus talks about another sacrifice in the last days, you see? Isaiah says "Holy, holy, holy," doesn't it? This is God's word, you see? I mean to accept my wife you have to accept 140 of them, don't you? Plus, you see? You would have to accept the Song of Solomon, wouldn't
you? You would have to simply accept the bible truth, wouldn’t you, to be saved? Right? And that’s what you’ve had to accept all along isn’t it? You accept God the Father and the Holy Spirit, you accept the truth, don’t you? You accept his Son and the Holy Ghost, you accept the what? Truth. When you accept Cyrus and the chariot, you accept nothing more than accepting God’s what?

Class: Truth.

And it’s so simple isn’t it? Right? There will be no grace for those who accept Jesus Christ in the day when this takes place. That is ridiculous isn’t it? But I’m sorry, it’s what the bible teaches. Jesus himself says so. Doesn’t that sound strange? Now you know what the Jews felt like in the days of Christ. He told them, “Except you receive me, you have no life in you,” right? Now:

The just Lord {is} in the midst thereof; he will not do iniquity: Zeph. 3:5a

You cannot judge God by the people that profess his name. He reveals his truth every morning. But the unjust know no shame, do they?

I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, {and} corrupted all their doings. Zeph. 3:7

I could leave this house in about two or three weeks and I bet I would come back, and oh boy, I would have to clean house. Because somebody will start something, another person will go follow it and before you know it, it always happens, it always happens. The standard bearers always fall because they themselves like wickedness amongst the sons of men. Aaron had been blessed, hadn’t he, and he’s the one that built the stupid calf, wasn’t he? Right?

So God has made his point in verse 7, huh? What’s God saying in verse 7 to you, Dana?

Dana: That no matter what God does we got to listen to him. Don: He says, "You don’t fear me."

So there’s only one of two ways of being able to…and were hard hearted, but we at least have enough intelligence to realize that we’re in this condition. So we must be unjust. Sister Roden said the wave sheaf judge themselves, you see? What I can see in the judgement, as far as I can see, judging myself there ain’t no way I can make it. I’ve judged myself unworthy of salvation, right? You see? Just by having this light being given to me. I believe God is going to send a lamb, but I do not believe it happened in Zephaniah’s day. I believe God has bid his guests, you see? I believe God is going to punish those who are settled on their lees. I believe all these things. I believe that I’m the one settled on my lees. I believe that I’m the one that hasn’t come to his marriage supper. I believe I’m the one that’s in the limelight of all these prophecies. And I also believe it says right here that God is telling me he’s cut off ancient
nations for what I’m doing, that I’m worthy of that same death. And I must be unjust because I’m not very ashamed about it. Oh, I have kind of a little nonchalant, you know. Kind of like what you have, right Paul? Are you really ashamed for being the way you are? How about you Sherri? Are you Jack...Jeff? How about you Margarita? You’re ashamed? Stop doing it then. Stop buying those noodles and things like that like the Lord has told you, right? So God gives us something to do now. Verse 8:

Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination {is} to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, {even} all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. Zeph. 3:8

That’s where Zephaniah is going to be fulfilled. A time when the Lord comes down and every morning he’s revealing his judgement to the people, you see? He’s revealing his judgement to the people. So the people in this message are dead men anyway, aren’t they? They judge themselves worthy of death.

Jesus was...John told Jesus that he would come baptize the people with what? Fire.

For then (After he does this, right?) will I turn to the people a pure language, Zeph. 3:9a

You going to be speaking in tongues in that day, David?

David: No.

You don’t need to speak in tongues then do you? All the nations of the earth will speak the same language.

That they may all call upon the name of the Lord, to serve him with one consent. Zeph. 3:9b

It says in that day of all the men there, that they shall speak the language of what? The language of Canaan, right?

From beyond the rivers of Ethiopia my suppliants, {even} the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: Zeph. 3:10-11a

This sounds good, doesn’t it? To know we’re in a lost condition and we’re not ashamed so God says wait upon me. But Zephaniah doesn’t tell you the details involved in that waiting, yet. Right?

For then I will take away out of the midst of thee them that rejoice in thy pride, Zeph. 3:11b
Those who still hold on to their own strength in other words, right?

And thou shalt no more be haughty because of my holy mountain. Zeph. 3:11b

Or because of the kingdom that I give you. See, we’re being given a time right now to seek meekness, to seek humility, to seek total dependency upon the spirit of prophecy because we ourselves can do nothing. This truth has been in the bible. It took God to reveal it to us, to bring it to our attention, you see? We have to unlearn many things and relearn other things, right?

I will also leave in the midst of thee an afflicted and poor people, Zeph. 3:12a

What kind of people are these waiting people going to be?

Class: An afflicted and poor people.

That’s a good way to get rid of all your pride, isn’t it? Get rid of your own strength and your own opinions.

And they shall trust in the name of the Lord. Zeph. 3:12b

Or in other words, in God’s word. God’s name stands behind everything he says. His integrity, right?

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make {them} afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, Zeph. 3:13-15a

The seventh seal is a revelation of what?

He hath cast out thine enemy: Zeph. 3:15b

Who’s the enemy?

Class: The Assyrian.

The king of Israel, {even} the Lord, {is} in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: {and to} Zion, Let not thine hands be slack. The Lord thy God in the midst of thee {is} mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather {them that are} sorrowful for the solemn assembly, Zeph. 3:15c-18a
Now what assembly is this? This stems back to the picture of Hezekiah’s day, doesn’t it, Hezekiah’s passover. Which Hezekiah’s passover is what protected them against the Assyrian, wasn’t it?

{Who} are of thee, {to whom} the reproach of it {was} a burden. Zeph. 3:18b

In other words, we get reproached for keeping the feasts don’t we? You get reproached for keeping the feasts, Lisa I mean, Sherri?

Sherri: Not yet.

You get reproached, you gotten reproached for keeping them yet? Well, your school teacher is a jew, right? Yeah. Does he the feasts too?

Sherri: No, not...he keeps...[garbled]

Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you {again}, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. Zeph. 3:19-20

So now many of us when we go along every day in our everyday work, idolatry is deceivableness. We had to detour our study this morning because we had to review some things, because like Paul tells us here in Hebrews, verse 10:

Wherefore I was grieved with that generation, and said, They do alway err in {their} heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. 3:10-12

The living God will always have a living what?

Class: Prophet.

But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb. 3:13

Sin is deceitful and you can be hardened in it, right? You can be hardened in it. After a while your sins that you have been reproved for will eventually not even appear as sinning anymore. You’ll be able to excuse them real easily, you see? And that’s dangerous. Dangerous. So this is good to know that sin is deceitful, isn’t it?
For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; Heb. 3:14

When this message first came what did we first believe in? What was our first messages that we first believed in when this message first came?


Uh huh. But what was the thing we first learned about? Isaiah 48, Isaiah 57 and James, chapter one, you see? Isaiah 48 tells us what kind of people we are and tells us what the remedy is.

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Isa. 48:9

And then God tells them what his plan is:

{When} I call unto (the heavens and the earth, when I call to) them, they stand up together. Isa. 48:13b

They obey God's voice.

But you, God says, I want you to gather together, who's declaring this to you? Well, the Lord loves him. And he's going to be the one that's going to destroy Babylon. That's what the bible says. So the first thing that has to cause Babylon to fall is what Isaiah 49 says. God, through Cyrus, gives his message to the people and lets them realize that they are to wait on the Lord now, you see? Not as independent islands but as a body of believers all knowing the same thing, teaching and speaking the same truth in the knowledge of Christ. So Paul says:

But with whom was he grieved forty years? {was it} not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? Heb. 3:17-18

Now how are some different ways that we can emphasize our unbelief? By murmuring, complaining, not following out the instructions given by the spirit of prophecy. That's a form of unbelief. Can anybody think of any other ways?

Jaydeen: [To be] light and treacherous.

[To be] light and treacherous. It takes a long time to bring people to a point to where they can really see what they really are. [It is] a hard thing for God to do. Can you think of anything Marc?

Marc: To let our own wisdom and opinions get in the way.
How about you Elizabeth? Can you think of anything? [laughs] Being an Elizabeth, right? [laughs] What about you Dana? Like saying, "maybe I can be one of the virgins without number." That's being really, you know. What about you Jeff?

Jeff: Anytime we don't live up to what we know.

Sounds like a deadly experience, doesn't it? Paul?

Paul: Lack of faith.

How do you show lack of faith though?

Paul: By not doing what you're told.

Well, you would have to have faith in what your being told is true, that's for sure, wouldn't it? And you get lack of faith by not knowing what faith is. When there's no word of God you cannot have true faith. To have faith in God's word is not to have feelings that something is right or wrong. To have faith in God's word is to know what God's word says and believe it as it's revealed. How can you think of, Sherri?

Sherri: Not studying.

In other words, if we don't have the wedding garment on that means we don't have the truth revealed. How about you little one, laying down on the bed when you should be sitting up hearing the study. Boy, that's bad. Do you know that? Right? Would you go to the Lord's house and go to sleep in the Lord's house? Huh? Well, this is the Lord's house. I know it doesn't look very pretty but the Lord sometimes has cheaper houses than at other times, you see? Can you think of anything that might make the Lord angry at us? No? Maybe Neal can.

Neal: By being ourselves.

Well, we can't help but to be ourselves, right? Which is bad enough, isn't it? Margarita?

Margarita: My chinese food, I guess. You want me to say that?

No, I don't want you to say anything. I want you to say what your convicted to say.

Margarita: I know it's wrong I mean and you all...but somehow...I've been brought up eating those things since I was born.

You've been born being a spendthrift too, right? I mean think how much money in the name of God you've been spilling out over these past few years and what food value is in that
stuff? I mean just to get this feeling of these little squishy, little round, little long, little
wormy, little things always going through your mouth, going slurp! I know I think it’s neat
when I eat those noodles. I love spaghetti, I love spaghetti, right? But really what are you
eating? Dead, cooked, starchy little funny little long pieces of bread is what you’re eating called
a noodle.

Sherri: Is it wrong to eat noodles. Is that what you say? Is it wrong to eat noodles?

Huh? Well, I’m not going to say anything but the Lord’s counsel is, is that we don’t need
that kind of stuff like that, you see? I mean there is fun foods which are high and expensive
for no other sake than just having fun, you know.

Margarita: It’s just that it’s expensive, then it’s not...

Yeah, but do you get? And you know, potato chips are a sin. It’s a part of the mark of the
beast. You know, the mark of the beast is man’s tradition. A Hostess Twinkie is the mark of
the beast, anything the beast does is because of the nature of the beast, his image, you see?
What do you do? You see commercials today and there’s an athlete eating a Snickers candy
bar. That’s the image of the beast purporting that, "Well, I would have never have been able
to have jumped this twenty foot hurdle if it hadn’t been for this Snickers candy bar." Right?
So all the kids associate Snickers candy bars to being athletic, being strong, right? No. That’s
not true at all, is it? Is it? Right?

You buy so many ounces of spaghetti for enough money to buy a loaf of bread. How
much do you get out of the loaf of bread in comparison to the little package of spaghetti noodles?

Elizabeth: Not a good buy.

Nutrition and everything else, right? So the bible says, "Why be ye that which is not
bread, spend your money for that which is not meat?" God is condemning the Adventist
world-Loma Linda meats. What food value do you get in them? None. [That] stuff causes
cancer in the system. It’s harder to digest than meat is. So you understand? You never knew
that did you about the mark of the beast? Yeah, the mark of the beast is Snickers candy bars
and soda pop.

Sherri: No, I didn’t understand those noodles because I’ve been buying those noodles
too...I mean noodles!

What kind of noodles do you buy? White flour noodles?

Sherri: Why don’t you buy whole wheat noodles?

How much are they a package?
Man: They're expensive

Okay.

Margarita: That's exactly what he means. Jeannine: It's not the noodles, it's the cost of the noodles.

And the way they're usually made, too.

Sherri: So what if you make your own noodles.

Good luck. Good luck is all I can say. Those are the fattest noodles that you've ever seen.

Sherri: No but if you made them then that would be okay? Margarita: We can make our own spinach noodles.

You can make those little bitty things but to make noodles is a machine's work, you see? What can you think of Jeannine?

Jeannine: Well, for myself I just don't study enough.

Well, if you don't study enough then you don't have no faith.

Jeannine: Well, I'm saying it's hot and cold you know. I'll get all, you know, like this and I'll study a lot and then I'll just go for a certain amount of time and...

And you lose it all. It's just like anything. What if you was to work that way? If you was to work that way?

Jeannine: It wouldn't work out.

No.

Jeannine: Another problem is I have to be out in the world more and I don't really like it and it's more tempting to be out there than it is... If I was here maybe it wouldn't be such a temptation for me, maybe it would. I don't know.

Well, the truth, in knowing the truth is the only wall we have against the world because they're all deceived and lost, you know?

Jeannine: Yeah, but when like I just got off a case where I was in a person's home and it's very hard. These people are cursing. And what am I supposed to do? Tell them, oh, you can't do this, you can't...I can't do that.
No, that’s not your job, but in your line of work I thought maybe you just sat at people. Are you there buy them 24 hours a day or what?

Jeannine: Well, I was just on with this man he died a week ago Friday. He was 36 years old. He had cancer of the stomach. And he had a machine at home that was feeding him through a catheter and they had to set it up and he was very ill.

It took a lot of your time, right?

Jeannine: It took...emotionally it was very hard.

Yeah. A 36 year old man and died of cancer.

Jeannine: He died last week.

And what were they feeding him?

Jeannine: He couldn’t eat.

What would they feed him though? Just solutions?

Jeannine: Yeah solutions through a catheter.

And sugar and stuff too, right?

Jeannine: It’s like a, yeah, like a white milky substance that’s full of electrolytes and different things they think your body needs and proteins and they make a solution and they blend it up and they feed it through this...it’s the vein that’s closest to your heart. Yeah, he didn’t want to hear about God at all. You couldn’t talk to him about God period. He just didn’t have any use for it.

He thought God had really done him wrong with having that cancer, huh?

Jeannine: He was very upset.

What do you think, Bruce?

Bruce: Well, I think back to the time with the money that I’ve spent...really wasted.

Well, we’ve done a lot of that. We thought it was a virtue at one time to go out Friday night and kick our heels up. That’s what work was for at one time, to go out and have some play, right? That’s what we thought it was all about, living in this world, huh? Some people
think God doesn’t mind if you get a six pack every once and a while. They think that’s what God has given man, a six pack so he can, you know, rest from his labors, right Lisa?

Well, we all know that this book is a book in Hebrews because they would not enter into his rest because of unbelief. They didn’t believe in God’s way of saving them and how did God choose to save them?

Marc: By sending Moses and having them follow instructions given to them.

Right.

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. Heb. 4:1-3

God made man perfect from the beginning. And God doesn’t like to save Don over there because Don is what Don is. God hates what Don is, right Don?

Don: Yes, he does.

But God in his wrath says, "But if they do this, I’ll save them." You see? So when Micah says, "Hear ye the Rod and who hath appointed it," that rod is the grounded staff, isn’t it? This prophecy of Zephaniah tells us that:

The just Lord is in the midst thereof; he will not do iniquity...but the unjust knoweth no shame. Zeph. 3:5

And that’s talking about us, you see? We don’t know any shame and God in his wrath says though, he has a plan and it deals with a ravenous bird from the east. That’s what it deals with, doesn’t it? That’s God’s plan and we have to shift gears now. The plan of Jesus on the cross is a different plan than the plan we have today. The gospel preached to those in the days of Moses was not the gospel Paul was preaching, but it was the same thing. It was a plan for that day, wasn’t it? From faith to faith?

For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, if they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Heb. 4:4-6

So the rest that God gives us is the promise of his word, the creative power of inspiration, God’s power to create through the channel of inspiration. What time does the church let out over there?
Marc: Loma Linda?

Yeah?

Sabbath school let’s out at 11:15 isn’t Sherri? And then the service let’s out about 12:30.

12:30? Okay. So it says here:

For if Jesus had given them rest, then would he not afterward have spoken of another day. Heb. 4:8

Did he speak of another day?

There remaineth therefore a rest to the people of God. Heb. 4:9

Sherri: What verse are you on?

Verse 8 and verse 9.

There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4:9-12

So God knows what we’re thinking. All the time he knows what is going on. So in these prophecies we’ve been reading it hits us right in the bullseye, doesn’t it? Right? So we’ve got to learn these prophecies. But Paul applies these prophecies to Christ.

Let’s look at Haggai real quick. Verse two. Someone begin reading please. Haggai one, verse two:

Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord’s house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house is waste?

Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run
every man unto his own house. Therefore the heaven over you is stayed from dew, and the
earth is stayed from her fruit. And I called for a drought upon the land, and upon the
mountains, and upon the corn, and upon the new wine, and upon the oil, and upon {that}
which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of
the hands. Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high
priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the
words of Haggai the prophet, as the Lord their God had sent him, and the people did fear
before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the
people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubb-
babel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the
high priest, and the spirit of all the remnant of the people; and they came and did work in the
house of the Lord of hosts, their God, In the four and twentieth day of the sixth month, in the
second year of Darius the king. In the seventh {month}, in the one and twentieth {day} of the
month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel
the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and
to the residue of the people, saying, Who is left among you that saw this house in her first
glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet
now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the
high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with
you, saith the Lord of hosts: {According to} the word that I covenanted with you when ye
came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of
hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea,
and the dry {land}; And I will shake all nations, and the desire of all nations shall come: and I
will fill this house with glory, saith the Lord of hosts. Hag. 1:2-2:7

Did that ever happen?

Class: No.

Go ahead.

The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter
house shall be greater than of the former, saith the Lord of hosts: and in this place will I
give peace, saith the Lord of hosts. Hag. 2:8-9

Did that ever happen?

Class: No.

Go ahead.

In the four and twentieth {day} of the ninth {month}, in the second year of Darius, came
the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts; Ask now
the priests {concerning} the law, saying, If one bear holy flesh in the skirt of his garment, and
with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And
the priests answered and said, No. Hag. 2:10-12

In other words, a good man can't by touching something make it good, can he?

Class: No.

Go ahead.

Then said Haggai, If {one that is} unclean by a dead body touch any of these, shall it be
unclean? And the priests answered and said, It shall be unclean. Hag. 2:13

In other words, if a bad guy touches anybody, he makes them bad too, don't he?

Class: Yes.

Strange, isn't it? Right? A good man can't make something good but a bad man can make
something bad. Go ahead.

Then answered Haggai, and said, So {is} this people, and so {is} this nation before me,
saith the Lord; and so {is} every work of their hands; and that which they offer there {is}
unclean. And now, I pray you, consider from this day and upward, from before a stone was
laid upon a stone in the temple of the Lord: Since those {days} were, when {one} came to an
heap of twenty {measures}, there were {but} ten: when {one} came to the pressfat for to draw
out fifty {vessels} out of the press, there were {but} twenty. Hag. 2:14-16

It's famine, right?

Mark: Yes.

I smote you with blasting and with mildew and with hail in all the labours of your hands;
yet ye {turned} not to me, saith the Lord. Consider now from this day and upward, from the
four and twentieth day of the ninth {month, even} from the day that the foundation of the
Lord's temple was laid, consider {it}. Is the seed yet in the barn? yea, as yet the vine, and the
fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I
bless {you}. And again the word of the Lord came unto Haggai in the four and twentieth {day}
of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the
heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the
strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride
in them; and the horses and their riders shall come down, every one by the sword of his
brother. Hag 2:17-22

Zechariah 14. Has that ever happened yet? Huh?
Sure hasn’t. Okay.

In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts. Hag. 2:23

-Zerubbabel means those from Babylon, right. Is anybody here named Zerubbabel? Huh? Well, we’re symbolic of that because this prophecy has never been fulfilled yet. But it’s going to be fulfilled, isn’t it?

First Corinthians, chapter fifteen, verse 44:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam {was made} a quickening spirit. Howbeit that {was} not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1Cor. 15:44-46

Who was the first Adam that was made? Who was the second Adam that was made?

Class: Christ.

Eve.

The first man {is} of the earth, earthy: the second man {is} the Lord from heaven. 1Cor. 15:47

Why do you think Abraham and Jacob’s God was called El Shaddai? That was the name of Jacob’s God wasn’t it? El Shaddai. Christ took upon him and the Spirit took upon her the flesh of a man because who was really guilty of sin, Eve or Adam?

Class: Adam.

Adam sinned wilfully. Adam totally transgressed against God. Eve was deceived. See the difference?

Class: Yes.

So Christ came, Melchizedek the Holy Ghost, the Holy Spirit came in the form of a man, right, to destroy sin in man, to make man willing even unto death, you see?

The first man {is} of the earth, earthy: the second man {is} the Lord from heaven. As {is} the earthy, such {are} they also that are earthy: and as {is} the heavenly, such {are} they also that are heavenly. 1Cor. 15:47-48
We become like the spirit after a while, don't we? Whether we are in the body of a male or the body of a female, right?

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 1Cor. 15:49-50

In other words, are bodies are dying everyday, aren't they? Correct?

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 1Cor. 15:51

In other words, we're not going to all what, Paul says? Die.

In a moment, in the twinkling of an eye, 1Cor. 15:52a

How fast is that?

Jeannine: It's pretty fast.

Well, like that, right?

At the last trump: 1Cor. 15:52b

The last trump. When is that? When does that trump sound?

Don: The seventh trumpet.

Yeah, that's before the plagues are poured out, isn't it? Huh?

Don: Yeah.

It is. It's before the plagues are poured out.

For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal {must} put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1Cor. 15:52c-54

Why don't somebody look that up in Isaiah, chapter 25?
He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; Isa. 25:8a

That's when the Lord makes a feast where?

Jeff: In the land.

In the land, a feast of fat things, right? And that's before the 144,000 come there. Because it says in that day, when Moab is being trodden underfoot, in that day the righteous nation which keeps the truth will enter in. And Isaiah 26 is when Cyrus is being killed, right? You see? You see how Paul and also let's look up...well, let's see, it has a margin here...Hosea 4:15 or Hosea, chapter 4.

Marc: So the sixth and seventh trumpets blow pretty close together then?

Well, the sixth trumpet hasn't really blown yet.

Marc: Right.

The seventh seal has opened which is revealing all the trumpets.

Marc: In other words, what I mean is when the sixth trumpet is actually blown, right, then you have those that reap the four winds, the four angels...

The harvest time is the shortest time.

Marc: Yeah, and then seventh trumpet is the setting up of the kingdom, the time of the dead. So there pretty close together.

Right, right. Hosea 13:14

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: Hos. 13:14

And that's talking to who? The ten tribes.

When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, {and} idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud and as the early dew that passeth away, as the chaff {that} is driven with the whirlwind... Hos. 13:3

Right? So then it says right here:
I gave thee a king in mine anger, and took {him} away in my wrath. The iniquity of Ephraim {is} bound up; his sin {is} hid. Hos. 13:11-12

It says right here:

The sorrows of a travailing woman shall come upon him: he {is} an unwise son; for he should not stay long in {the place of} the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. Though he be fruitful among {his} brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up. Hos. 13:13-16

So how can they be saved by this? By the message of the Assyrian:

O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive {us} graciously: so will we render the calves of our lips. Hos. 14:1-2

In other words, that's how God wants us to speak during that time.

Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, {Ye are} our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. Hos 14:3-4

That's what Isaiah 27 is all about, right? So God is allowing the Assyrian to come in and overtake them so that they can turn to God.

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive {as} the corn, and grow as the vine: the scent thereof {shall be} as the wine of Lebanon. Ephraim {shall say}, What have I to do any more with idols? I have heard {him}, and observed him: I {am} like a green fir tree. From me is thy fruit found. Who {is} wise, and he shall understand these {things}? prudent, and he shall know them? for the ways of the Lord {are} right, and the just shall walk in them: but the transgressors shall fall therein. Hos 14:5-9

The Assyrian comes in, right, right before death is swallowed up with victory. And that is what is going to save the ten tribes when they shall see this ensign. That's what Paul says here in Corinthians, isn't it?
But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1Cor. 15:57-58

So you know, we've got to present these things and understand these things. Paul writes many things for the future. [end tape]