

## Chapter Two: The Covenant of Grace and the Law

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over any man-made law, even on pain of death. Indeed, though we are not required to keep every civil ordinance, moral laws like loving God, others, and ourselves are essential to follow and remember.

### ***The Prophetic Themes of the Feasts of Israel***

Another essential element in our walk with Yahweh is understanding the meaning of the seven religious Feasts of Israel that Yah ordained on Mount Sinai. This is because these seven Holy Days literally show us Yahweh's loving provision for mankind. In addition, they show us what to expect just before and during Yahshua's reign as King on Earth. In fact, ***unless we are familiar with the literal and allegorical meanings associated with the biblically ordained feast days, it is difficult to correctly interpret biblical prophecy.*** For example, the doctrine of the Rapture, besides having New Testament Scriptural support, is alluded to in the Old Testament – through the autumn feast day called Rosh Hashanah or the Feast of Trumpets. This prophetic aspect of all the biblical feast days makes them good times for believers to gather together and share their joy in, and anticipation of being future royal priests and citizens in Christ's Millennial Kingdom on Earth. We will explore why this is true a bit later.

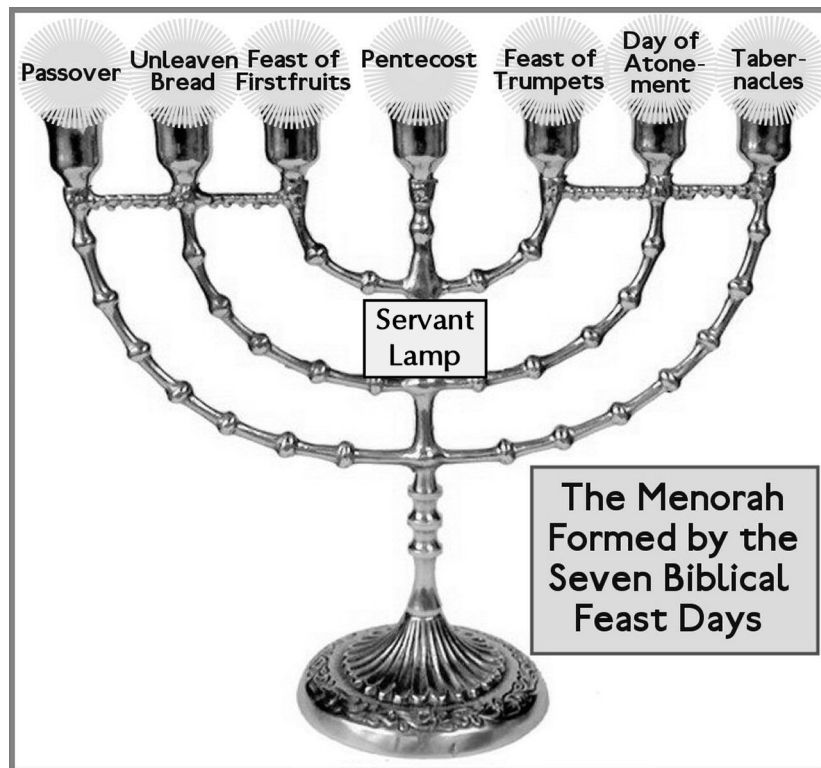
In this section, we will focus on how the seven feast days ordained by Yahweh and the two feasts instated by the Jews are prophetically connected to both the seven and nine-branched versions of the Menorah. Using the illustration on page 100, which was taken from an even more in depth discussion of Menorah patterns in Book Four, we can see how the seven biblical feast days correspond to a seven-branched Menorah. In the illustration, note that Pentecost falls over the fourth or Servant Lamp, which corresponds to Christ.

This is highly significant, showing that each dispensation of Truth that God has given or will give to mankind was or will be delivered to us on Pentecost through His Son, as the preincarnate Word of God (Mount Sinai), as the Son of Man (First Advent), and as the Son of God (Second Coming). Some think this suggests that Christ will come again in the Rapture on Pentecost. This is possible because, even though this current Church Age dispensation of

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Grace will end, prophecies in the Book of Revelation reveal that a new dispensation of Grace will be extended to unrepentant sinners. This will be through the ministrations of the 144,000 Witnesses chosen by God from around the world, and the Two Witnesses who will be based in Jerusalem (Rev. 11:3, 14:1). In fact, in Revelation 14:1, the revelator sees Yahshua standing on Mount Zion with the 144,000 Witnesses. This is highly reminiscent of Moses on Mount Sinai on Pentecost.



In reality, when Christ told His disciples that they would not be able to predict the exact day or hour in which Christ would come again (Mat. 24:36), He may have been referring to the unpredictability of Pentecost, which depends on when Passover officially begins and when the Sunday of Passover Week falls. So, though Christ could come at any time, the Scriptures hint that it may be around Pentecost. Since the autumn Feast of Trumpets is a two day feast and Christ's return is associated with trumpets, it

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could also occur around that time too. But, though we may not be able to predict the exact day of Christ's return, *we may be able to predict the year and the season*. This is shown conclusively in Book Four, "The Language of God in Prophecy."

Though it is interesting that the Servant Lamp in a seven-branched Menorah serves as the light representing Pentecost, however, it omits two feast days that were added to the Jewish liturgical year after the Mosaic Law was given: Purim and Chanukah. Fascinatingly, if we place the feasts of Purim and Chanukah at the end of a Chanukiah or nine-branched Menorah, then the center or Servant Lamp becomes the fifth lamp. This would then correspond to the Feast of Trumpets, which is a day that heralds Christ's Second Coming at the Last Trumpet. So, the seven-branched Menorah's central lamp marked Christ's First Advent, while the central lamp in a Chanukiah marks Christ's Second Advent. This has led some prophecy teachers to assume that Yahshua will come again on Rosh Hashanah or the Feast of Trumpets. But since no one can predict the exact day or hour of that glorious moment in history except God Himself, anyone who sets exact dates is acting foolishly. Even so, Rosh Hashanah symbolizes Christ's return and is also connected to the Rapture.

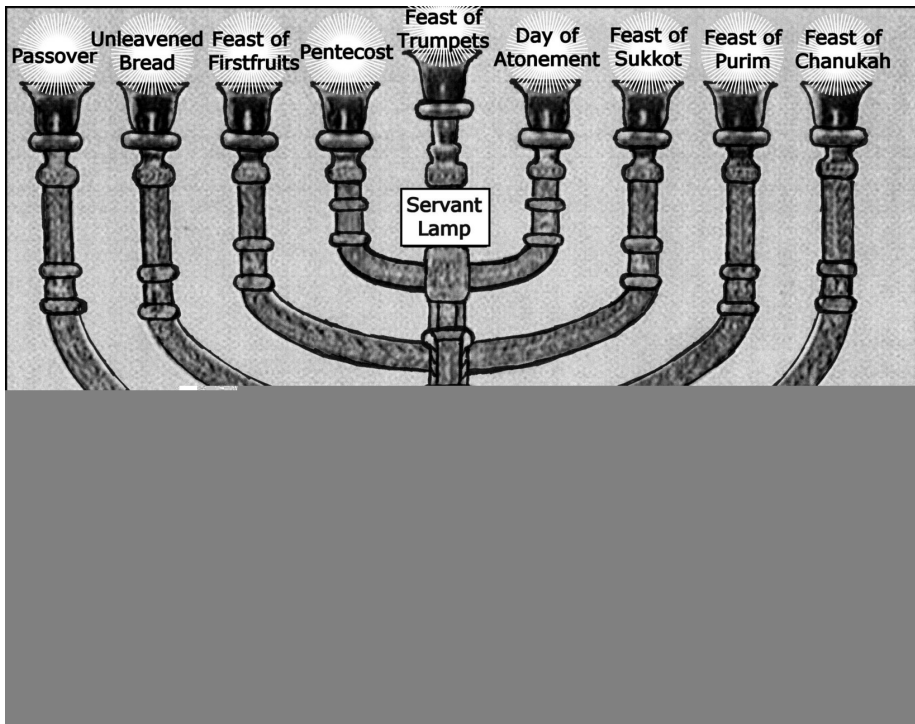
In the Chanukiah Menorah, the final lamp no longer corresponds to the Feast of Tabernacles, which depicts the Millennial Rule of Christ, but to Chanukah, which is a Festival of Light that signifies Christ's First Advent as well as Christ's and all Creation's final victory over evil and tyranny just before the ushering in of the New Heaven and New Earth. This does not occur at Christ's Second Coming, but at *the end* of His Millennial Kingdom on Earth, when fire will come down out of heaven to destroy the remaining wicked who surround "*the beloved city*" or Jerusalem (Rev. 20:9). This is fitting, since the feasts of Purim and Tabernacles correspond to the setting up of Christ's Millennial Kingdom. As will be shown in the next section, Purim allegorically depicts the True Church in history up to the time of Christ's Second Coming. As shown here, however, it may also correspond to the end of the Millennial Rule of Christ, when evil armies will again be vanquished in the valleys surrounding Jerusalem *for the last time*.

Besides giving us a glimpse of the joyful future that God has planned for us, *the seven Holy Days from the time of Moses (and two holy days added later) are the backbone around which the body*

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*of the Law of Moses was built.* This is why they will continue to be kept during the Millennial Rule of Christ. At that time, there will be saved and unsaved, mortal people coexisting with the resurrected, immortal saints who have taken part in the First Resurrection. Therefore, the biblical feast days will be kept to instruct these people in the ways of righteousness. In addition to their ability to teach spiritual principles, these Holy Days are filled with much prophetic symbolism, and serve to show spiritually aware people the correct sequence of events to expect in the Last Days.



Just as there is a definite connection between Yahshua's First Advent, Passover or Pesach, the Feast of Unleavened Bread, and Pentecost or Shavuot, there are clear symbols linking the Last Day, the Great Tribulation, Yahshua's Second Coming, and the Millennial Kingdom to Rosh Hashanah, also known as the Feast of Trumpets or Yom Teruah, followed by the Day of Atonement or

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Yom Kippur, and the Feast of Tabernacles or Sukkot. Each one of these biblical Holy Days is filled with symbolism that tells us about our relationship to each other, to the Earth, and to our heavenly Father. They do so while emphasizing every human being's need for family, fellowship, and love, while also showing us our need for Yahweh's love and His salvation given through Christ.

Every biblical Holy Day is like a rehearsal of what we need to do, and where we need to go to find salvation, and fellowship with God, and each other. That is, they are meant to show the righteous, and the unrighteous what is expected of them, and what God has done for them, and will do for them in the Last Day. In addition, they give us a small sampling of the joy, acceptance, love, and forgiveness we will experience during the Millennial Rule of Christ and afterward - in eternity.

Since these biblically ordained Feasts of Israel are powerful teaching tools, they should not be ignored as meaningless, but embraced by Christians who desire a closer relationship with God the Father and His Son. Remember, Yahshua could fulfill the Law because He knew it better than anyone else ever born, and the Gospels confirm that He constantly taught from the Old Testament Torah, and personally kept all the biblical and extra-biblical Jewish Holy Days. Since, as Yahshua's disciples, Christians are called to follow Christ, they should endeavor to keep the Sabbath and biblical Holy Days like He did, and to study the Torah that He clearly preached about during the Sermon on the Mount and at other times during His ministry in Judea.

Due to their enormous ability to instruct us visually, experientially, and verbally, every Christian should endeavor to utilize the rituals and symbols surrounding the biblical Holy Days to spiritually instruct their children and unsaved friends. Therefore, the remainder of this chapter and Chapter Ten focus on explaining the value of knowing the rituals, themes, and symbols surrounding the feast days on the Jewish calendar. In this way, these feasts can serve as the spiritual training tools they were always intended to be.

***Purim: Tied to the Great Tribulation***

There are two other Feasts of Israel that were not part of the original Covenant agreement that Yahweh made with Moses and the Israelites. These are Purim and Chanukah. However, though Yahweh did not directly order these two feasts, He inspired them. Also, ***like the seven biblical Feast Days, these two feasts were instituted to commemorate miraculous acts of God's Grace, power, provision, and mercy.*** Therefore, like their God-ordained counterparts, these two feast days celebrating God's triumphs over all the enemies of His chosen people have a powerful prophetic message. Uncannily, these two Israelite-instituted feasts also do much to contrast the difference between a works-led congregation and a Spirit-led one. This is rather ironic, since the same Jews who rejected the Grace and mercy of the New Covenant initiated these two special observances!

First, let's focus on the amazing story of Esther and the Feast of Purim. Purim commemorates a story of Jewish deliverance in the Old Testament Book of Esther. The Feast of Purim was added to the Jewish religious calendar during the time of Israel's exile in Babylonia. Purim memorializes the victory of the exiled Jews over their enemies through the courage of Hadassah, the beautiful Jewish virgin who became Esther, the Queen of Persia. Through her petition to King Ahasuerus, the Jews were able to successfully defend themselves against their foreign enemies in Persia.

Purim is celebrated in late winter - usually in March. On the Jewish Lunar Calendar, this celebration of the Jew's victory over their enemies is always during the Full Moon on the 14th day of the 12th lunar month called Adar - one day after the Jews protected themselves successfully against their enemies on the 13th of Adar.

Interestingly, Purim is exactly one month before the Full Moon celebration of Passover. The decree to annihilate the Jews was made by Haman the day before the previous Passover, on the 13th of the first month of Nisan. Though Haman ostensibly gave the enemies of the Jews in Persia nearly a year to prepare for their slaughter of the Jews, he also gave the Jews the same amount of time to seek God's help in providing a solution to their plight.

Amazingly, these dates seem to speak prophetically in regard to my hypothesis that the 12 Millenniums consisting of the

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Six Great Days of Creation, and the Six Great Days of Men's Works are to be followed by a 13th Millennium ruled by Christ, and then by a 14th perfect Age that will be everlasting. It is important to note here that all evil will not be averted during Yahshua's earthly reign until the very *end* of that time, when Satan will finally be cast into the Lake of Fire forever:

*"Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations... Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. They... surrounded the camp of the saints and the beloved city. And fire came... out of heaven and devoured them. The devil, who deceived them, was cast into the lake of fire... where the beast and the false prophet are. And they will be tormented... forever and ever." - Revelation 20:7-10 (NKJ)*

This passage of Scripture is telling us that Yahshua's long sought-after Millennial Reign will not be the end of evil on the Earth! How else could Satan still be around to tempt and deceive men and raise a wicked army as large as *"the sand of the sea"* that will need to be destroyed? Instead, it will be a time when no demons or fallen angels will be around until the very end of that Age, when the last evil tares will be weeded out from among the good wheat in the Master's earthly garden. Therefore, the 13th day of Adar in Esther's day was likely a prefiguration of the end of the Thirteenth Great Day, when Yahshua will wipe out every last trace of evil on the Earth with fire.

Recounting the Esther story, many other parallels and types can illuminate our understanding of events in the future. The story begins with King Ahasuerus throwing a banquet. Interestingly, the Bible's Book of Ezra identifies this same King Ahasuerus by the name of Cyrus, who was also known as Xerxes, or alternatively as Artaxerxes by the Greeks. At this time, the king asks his wife Queen Vashti to come to the banquet hall. But Vashti is haughty, and apparently refuses to be put on display (perhaps because she feels underrated - like a prize mare instead of a desirable woman) (Esther 1:10-12). Interestingly, there are seven eunuchs and seven princes who serve the king and are his closest confidantes (Esther 1:10,14). The seven eunuchs go to fetch Queen Vashti into the

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king's presence, but she refuses to come - in apparent mimicry of the Israelites who refused to go up to the top of the mountain with Moses to meet with Yahweh face to face (Exodus 20:19). It is therefore the seven princes who help the king to decide the disobedient woman's fate as a defiant wife and queen.

This leads to Vashti's banishment and begins the quest to find a more deserving (i.e. humble) queen for the king. At this time, all the loveliest maidens in the kingdom are brought to the palace to be beautified over many months, after which they will be allowed to spend only one night with the king. If they please him, they will be considered for the position of queen, but if they do not, they will spend the rest of their days in a harem as unwed concubines that serve the Queen. These concubines serve as an image of the mortal Gentile nations that will surround Jerusalem in Yahshua's Millennial Kingdom, but will be kept at a distance from Yahshua's Throne until they repent fully and submit to Him.

Now, among the maidens taken from their home to become concubines, there was a lovely Jewish girl named Hadassah, who takes the name of Esther to hide her Jewish identity. Since Hadassah was a Jewess who had spent all of her prior life as an orphan under the care of her loving Jewish Uncle Mordecai, it is odd that she was chosen for this role. Since Mordecai was a distinguished judge in service to the king, Hadassah surely would not have had to endure the fate of becoming a concubine unless she wanted to! This implies that Hadassah voluntarily chose this role.

Already we can see archetypes emerging in the story, with the King of Persia representing Yahweh God in His fatherly and kingly roles, while Queen Vashti signifies the Israelites that became yoked under the Law, overly proud of their privileged status with Yahweh, disdainful of all outsiders, and unwilling to extend God's salvation to them through love, forgiveness, mercy and acceptance. In juxtaposition, we find Mordecai, a type of Christ who is the loving caretaker of Esther, and the mediator between his people and Esther, who has the ear of the king.

Meanwhile, Esther serves as a prefiguration of the True Church. For example, when Esther is taken to the palace, she leaves the ordinary world around her and enters a separate place of unimaginable wealth and beauty. It therefore likely felt as if she had left the mundane earthly realm of her peers altogether to serve a grand role in a loftier place. In this respect, Esther's fate

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prefigures the Rapture of the True Church, when all faithful believers will be taken up to Heaven to serve as the wife and Queen of the King of kings.

Due to these obvious analogies, it seems likely that the seven eunuchs and princes who serve the Persian king represent the Seven Churches of Revelation. For example, the seven eunuchs and seven princes seem directly tied to the following Scripture:

*“The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.” - Revelation 1:20 (NKJ)*

The seven angels in this verse can be directly connected to the seven eunuchs of King Ahasuerus' court, while the seven lampstands or churches are easily equated with the seven princes who serve the same king! Though these seven churches currently exist in the world, they will one day also serve their Messiah and King in Heaven as the faithful virgin attendants of the Bride of Christ.

Further on in the story, we find that Esther - who wisely chooses to hide her identity and listen to the eunuch Hegai - pleases King Ahasuerus so well and is so beautiful to behold that she is soon desired above all the other women in the king's harem, and thus becomes the new Queen of Persia. This suggests that Esther not only pleases the king physically, but that her real love for him sets her apart from all the other women he knows.

Meanwhile, a drama begins to unfold outside the palace between Mordecai and the king's chancellor or Vizier Haman, who hates Mordecai because he will not bow down to him like the other people do. In fact, Haman hates all the Jews for following Mordecai, who will not bow to anyone with an Amalekite heritage, as the Amalekites were the sworn enemies of Israel.

Interestingly, Haman is identified as an Agagite, which means he was a descendent of the Amalekite king called Agag (Esther 3:1; 1 Samuel 15:8). Agag may have been a descendent of the Anakim, who descended from the Nephilim that serve as the Seed of the Serpent or Satan in prophecy (Genesis 3:15). This is why the prophet Samuel later mercilessly hacked Agag to pieces

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when Saul disobeyed God and spared Agag’s life (1 Samuel 15:32-33). Sadly, in sparing Agag’s life, Saul also must have spared at least one of Agag’s genetically tainted children. Later, the descendents of Agag gave birth to Haman - a prefiguration of the Antichrist of antichrists who will rule during the Great Tribulation. Eerily, Haman has ten sons who eventually perish along with him (Esther 9:12-13). These ten sons may be a prefiguration of the ten horns or kings that will give their power to the Antichrist, which are spoken of in Daniel and Revelation (Daniel 7:24; Rev. 13:1). They may also allude to the unrepentant wicked that will be found among the Ten Lost Tribes of Israel in this Last Day.

**Allegorical Roles of Characters in Esther**

<b>Characters in Esther Story</b>	<b>Allegorical Archetype</b>
King Ahasuerus/Xerxes	Yahweh and Yahshua as King
Haman the Agagite	Antichrist/Satan-Azazel/Anakim
Mordecai the Jew	Judah Ruled By The Spirit - Yahshua as Messiah
Queen Vashti	Israel ruled by the flesh and the Mosaic Law
Esther/Hadassah and her seven choice maid servants	Hidden Israel ruled by the Holy Spirit; the True Church
Eunuchs Hegai, Shaashgaz, and Hathach	The Holy Spirit as the motherly aspect of God the Father
The seven eunuchs and seven princes (Esther 1:10-14)	The seven angels and seven churches of Revelation, Chapters 1, 2 & 3

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Now, Haman plots to destroy the Jews by coaxing King Ahasuerus to give Haman the authority to pass a royal edict allowing all the enemies of Israel to rise up in arms against them on the 13th day of Adar (Esther 3:5-10). When Mordecai learns of this plot, he dresses in sackcloth and mourns. Later, Esther finds out about Haman's plot from Mordecai, but is hesitant to go to the king because it is against the king's law for anyone to approach him without his permission. But Mordecai warns Esther that she will likely perish anyway if she does not help her people (Esther 4:14).

Interestingly, Mordecai, the good Jew and hero of this story shares his heroic role with his niece Esther, who is a prefiguration of Israel as found in the True Church. For example, just as many people now in the True Church did to survive, Esther divorced herself from her Israelite heritage, and concealed it by eating unclean foods in the harem, worshipping God on the same days that the Persians worshipped their many gods, and by sleeping with a Gentile who was initially not even her husband. In this way, Esther ensures her survival and acceptance among the heathens she must live and work with. But, in Esther's willingness to forsake her heritage, there is also the implication that she truly desires to please the king, and has secretly fallen in love with him. In this fashion, Esther and her seven choice maid servants (Esther 2:9) prefigure the True Church, which - despite its Gentile veneer - is Jewish at heart, loves God, and desires to please Him above all else.

In Mordecai, we see an honorable man who loves King Ahasuerus in a different way than Esther. He loves the king by being faithful in his duties within the king's empire, and in his promise to protect, and honor the king, and care for his people. Mordecai shows his exemplary character when he overhears two of the king's eunuchs plotting to assassinate the king. Interestingly, instead of going to the king himself, Mordecai tells Esther of this plot, and allows Esther to alert King Ahasuerus about it, though she gives Mordecai the credit (Esther 2:21-22). This places Esther and Mordecai in an even higher regard with the king.

After being gloriously successful in her subterfuge, and placed in a position of extreme favor as the Queen of Persia, and as the dearest love of King Ahasuerus, Esther is called to tell the truth about her Jewishness, and risk everything she has worked so hard to establish and maintain. This happens when Mordecai learns of Haman's plot to destroy all the Jews in Persia. At this time, he

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again goes to Esther instead of the king, and asks her to plead the case of her unjustly condemned people before the king. To do so, Esther must swallow her fear, and go before the king without a formal summons, which is forbidden and is punishable by death. In this way, Esther behaves as those who are saved, who can go before the King of kings without fear of reprisal because the King loves them, and they love the King, despite their sins.

While the Jews fast and pray on her behalf, Esther goes to King Ahasuerus and is granted his mercy. Then, Esther cunningly invites the evil Haman and King Ahasuerus to her palace apartments to share a banquet for two days in a row. However, after they drink wine together on the second day, Esther reveals that she is a Jewess, and tells how Haman has plotted to destroy the Jews. Note here how Esther shares a banquet with the good King Ahasuerus and the evil Haman for *two* days. This echoes the 2000-year period allotted for the Church Age, which closed in the year 2000. In fact, we are now in the Last Day, and Yahshua is coming soon! Despite this, however, God has granted mankind an additional 10-year period for His Grace to be carried out in history, and then the seven-year period of God's Tribulation Wrath will come before Christ's Millennial Kingdom becomes a reality. The prophecies that foretold this period are discussed at length in Book Four, "The Language of God in Prophecy."

Now, because Mordecai alerts Esther of the plot to kill the king, and then later asks her to appeal to the king to save her people from certain destruction, these two related people share an interesting allegorical role that reveals a startling truth. This is the fact that there are two spiritual houses of Israel, as can be seen allegorically in the behavior of one avowed Jew, and one heathenized Jewess. These are the House of Judah, and the House of Israel, or Ephraim. Both of these houses are filled with believers in the same God, and both see a need for a Messiah, though those in the House of Judah are Jews and Messianics seeking an earthly and spiritual kingdom, while those in Israel/Ephraim are Gentiles and faithful Lost Israelites seeking the heavenly kingdom within.

In the roles of Mordecai and Esther, several truths that pertain to the Church Age emerge, especially during the End Times. First of all, in Mordecai we allegorically see Yahshua's Spirit alerting His beloved children of impending danger, and then we see God the Father providing a means of escape for them. Secondly, on

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an even deeper scale, we can see that Mordecai and Esther represent the Two House Church, or congregation consisting of Judah (as Mordecai) and Ephraim (as Esther). Furthermore, we can see that these two Houses are being called to work together. In fact, one day soon they will be forced to unite, and help one another during one of the darkest moments in human history - the time of the Great Tribulation. That time is very near, and this book series is a product of God's Spirit moving to unite these warring factions of Christ's invisible Kingdom, and to prepare them to fight the coming battle against the Antichrist.

Sadly, a large portion of this united Two House Church will be on Earth to fight that coming battle to its conclusion. They will be on Earth because they are left behind in the Rapture. Of the billions of avowed Christians in the world today, perhaps only a few hundred million faithful believers have set themselves apart from the apostate churches, and will be spared the plagues of that terrible time via the Rapture (Rev. 3:10; 4:1-2). Nonetheless, this event will serve to awaken many apostates from their sinful slumber. These Tribulation Saints will fight the Antichrist, many will be martyred, and all of them will be resurrected into Christ's glorious conquering army at Armageddon (Rev. 19:11-15).

Interestingly, after the Rapture, the Jews living in Israel will be like the small portion of Jews who faithfully returned to the Promised Land before the events in Esther, even though doing so meant forsaking their property and high standing in Persia, and instead enduring privation and toil in Israel in order to do God's Will. Likewise, many Jews had to leave everything they had behind in order to move to Israel, and build a new life for themselves far from their exilic homes among the Gentiles.

This exploration of the allegorical messages in Esther reveals that Esther actually is a prophetic book with a message that was to remain hidden until this era, which is just before the time of Jacob's Trouble that it defines, and the subsequent coming of the King of kings that it promises. This coming of Yahshua as King can be seen in the triumphant figure of Mordecai, who is dressed with the colors, and regalia of the coming princely Messiah:

*"So Mordecai went out from the presence of the king in royal apparel of blue and white, with a great crown of gold and a garment of fine linen and*

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*purple; and the city of Shushan rejoiced and was glad." - Esther 8:15 (NKJ)*

Just as Yahshua is depicted in a blue thread among the white ones making up the tassels on a prayer shawl, or Tallit, Mordecai is first dressed in blue and white like an Israelite priest and Persian prince, and then has purple and gold draped over this to show his elevation to the status of Vizier of the king. As the new Vizier, Mordecai took the place of the evil Haman, just as Christ will one day take the place now unlawfully held by Satan as the evil ruler of this dark world.

Indeed, our current world is full of lovers of pleasure like the Jews who stayed in Persia, rather than lovers of God like the faithful remnant of Jews who returned to Israel to rebuild Jerusalem and the Temple. They therefore will be left behind to fight the battle against the Antichrist. Sadly, however, unlike the victorious Jews who suffered few losses from their battle with their enemies in ancient Persia, the Tribulation Saints will almost lose this coming modern war, and will suffer greatly until Christ intervenes with His army of angels and saints, and saves the day with His *"glorious appearing"* (Titus 2:13).

### ***Chanukah: Tied to the Millennial Kingdom, and Eternity***

The second Feast of Israel instituted after the giving of the Law was Chanukah, and it was first celebrated when Israel was freed from foreign oppression under the leadership of the Maccabees. Like Purim, Chanukah also commemorates victory over tyranny, and God's miraculous provision for His people. It is an eight-day feast that begins on the 25th day of the 9th month called Kislev, which can fall from late November through late December every year. This date is interesting because the Christian celebration of Christ's birthday falls on the 25th day of December - the month corresponding to Kislev on the Jewish calendar. Fascinatingly, two main events in the coming of our Messiah coincide with Chanukah. As shown in Book One, Yahshua was likely conceived in His mother Miriam's womb during Chanukah in 4 BC. In addition, the Magi who came to worship Yahshua likely found Him as a small

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toddler living in a house in Bethlehem on December 25th, which fell during Chanukah in 2 BC.

At the time of the actual events celebrated every Chanukah, the King of Syria named Antiochus Epiphanes controlled the Seleucid Empire. Antiochus Epiphanes ruled from 175 to 164 BC, during which time he invaded Jerusalem, and desecrated the Second Temple mount by erecting the *"abomination that causes desolation"* – a pagan statue of the false god Zeus. He further desecrated the Temple by sacrificing swine on a Pagan altar erected within the Temple court, and dedicated to Zeus.

As a Hellenist, Antiochus tried to force the Jews in Israel to abandon their religious beliefs and festivals under pain of death, and to embrace a Greco-Roman way of life. However, the Jews soon united under the leadership of Judah the Maccabee, rebelled against Antiochus, and defeated him to found Israel's Hasmonean Dynasty. Soon after Judah's defeat of Antiochus, the priests of Israel tore down the Pagan altar, and destroyed the statue of Zeus in the Temple area in Jerusalem. They then cleansed the Temple, built a new altar dedicated to Yahweh, and re-lit the golden Menorah inside the newly dedicated sanctuary. However, there was a shortage of oil in the realm due to the war, so there was only one day's worth of oil to fuel the seven lamps of the Menorah. Nonetheless, the Temple Menorah's flames continued to burn for eight days on that one day's worth of oil, at which time new oil was found. Afterward, the nine-branched Chanukiah was created to commemorate this miraculous event.

Due to these facts, Chanukah is much more than a festival of light. First and foremost, it is a celebration that reinforces the spiritual need to remain separate from the carnal world, and resist its warped values. Secondly, it celebrates all light as a symbol of the light of Yah's truth, just as the Chanukiah is a symbol of divine light. In addition, Yahshua was likely conceived in Miriam's womb during Chanukah week in 4 BC, and He was likely first worshipped, and recognized as a king by the Magi from Parthia on December 25th of 2 BC. For more information about this, read Book One: *"The Language of God in the Universe,"* and my essays: *"Where is Christ in Christmas?"* and *"The Divine Timing of the Celestial Signs at Christ's Birth,"* published in the *"Free Articles"* section of my Pillar of Enoch Ministry web site at <http://pillar-of-enoach.com>.

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Now, since two major events in Christ's First Advent are likely tied to Chanukah, it is logical to conclude that Chanukah has a prophetic, and messianic significance that the Jews of Christ's day missed, but the Gentile converts to Christianity did not. In fact, this is likely why Christians celebrate Christ's birthday at Christmas instead of during the Feast of Tabernacles, or Sukkot! This supposition is supported by the fact that the first day of Chanukah and Christmas are both on the 25th day of their respective months, and both celebrate the coming of a messiah, the setting up of his kingdom, and the revealing of the great light of truth found in that kingdom's temple, and citizens. Certainly, the pure light of God was always meant to dispel the darkness of the surrounding nations, and the ancient Kingdom of Israel was always meant to symbolize God's coming kingdom on Earth.

***Fascinatingly, the events surrounding that first Chanukah are also a prophetic window into the future reign of the Antichrist.*** Just as Antiochus did, biblical prophecies indicate that the Antichrist will demand that Christians and Jews abandon all outward displays of their faith, and instead worship him, and his own twisted New Age religion. Other prophecies suggest that the Antichrist will also desecrate the Third Temple, and the Jews and Tribulation Saints will lead a subsequent worldwide rebellion against him. Their victory, however, will not occur until they rally under the glorious leadership of Yahshua their Messiah at His coming return! At that moment in history, the true Light of the World will finally rule over a literal kingdom on Earth, and will shine the light of His glorious truth on all who choose to dwell within His kingdom. For this reason, the events surrounding the first Chanukah echo the future setting up of Yahshua's Millennial Kingdom - a kingdom that will never end.

### ***The End Time Message of the Book of Ruth***

Ruth was a Moabite widow who married a man of Judah named Boaz during the time of the Judges in Ancient Israel. Though there is no feast day associated with the events in the Book of Ruth, it shares something in common with Chanukah and Purim in that it has a major prophetic message for the Gentile Churches in this Last Day. Like Purim and Chanukah, the Book of Ruth also secretly

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focuses on the True Church's victory over tyranny through Christ. However, to see the godly purpose of this Old Testament story, we need to examine the characters, and events in the Book of Ruth allegorically - using the Language of God. When this is done, the deeper meanings behind the Book of Ruth suddenly become clear.

In fact, though this Bible story never actually mentions God the Father, or prayer, it is filled with symbols directly alluding to both. It therefore serves as an allegorical message to all of Yahweh's faithful pilgrims, who will find both sufferings and blessings wherever they live on Earth, just as Ruth did. This is the underlying theme of the Book of Ruth, and it helps to keep this in mind when reading this delightful story of Yahweh's mercy, and provision for those He loves, whether they are natural-born Israelites like Ruth's mother-in-law Naomi, or adopted members of His eternal kingdom like Ruth.

The story of Ruth begins by introducing the reader to an Israelite man named Elimelech, who moves with his wife Naomi, and two sons to the Gentile land of Moab in an effort to be delivered from a famine in Israel (Ruth 1:1). Subsequently, the two sons marry Moabite women. Then, unexpectedly, Naomi's husband, and both of her sons die, leaving three broken-hearted women in the house without husbands.

Subsequently, since there were no male relatives to provide for her any longer in Moab, Naomi was forced to return to Israel. Before she did, however, she encouraged her son's widows to return to their own families. Though one of these women left after much coaxing, Ruth found she loved her Israelite mother-in-law too much to abandon her. In fact, Ruth's reply to her sad, grieving mother-in-law is one of the most beautiful passages in the Bible:

*"But Ruth said: "Entreat me not to leave you, or to turn back from following after you; for wherever you go, I will go; and wherever you lodge, I will lodge; your people shall be my people, and your God, my God." - Ruth 1:16 (NKJ)*

In saying this to Naomi, Ruth expressed not only her desire to be adopted as Naomi's daughter, but also her desire to be seen as a full daughter of Israel - one who accepted Yahweh as her one and only God! We can only imagine the inexpressible comfort and

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joy Ruth's devotion and humility gave to Naomi in her time of suffering, and the strength it gave her to stay alive, and continue with her life, despite the precarious nature of her future without an immediate male relative to support her.

Thereafter, Ruth accompanied the aging Naomi back to her homeland, where they would seek a living from the uncertain charity of others:

*"So Naomi returned from Moab accompanied by Ruth the Moabitess, her daughter-in-law, arriving in Bethlehem as the barley harvest was beginning." - Ruth 1:22 (NIV)*

When they arrived in Israel, Naomi and Ruth settled near some barley fields, where Naomi hoped the youthful Ruth would be able to glean enough grain left behind by the harvesters to feed them both. Though it is never stated, it is likely that both Ruth and Naomi prayed that Yahweh would be merciful, and bless Ruth's search for grain with success. This is certainly implied by the narrative, where we are told that - unbeknownst to her - Ruth asks, and is allowed to glean from the field of Naomi's wealthy kinsman Boaz. Fortuitously, by the time this occurs, Boaz has heard all about Naomi's plight, and Ruth's selflessness through local gossip. As a result, Boaz is favorably disposed toward Ruth when he finds her gleaning in his fields:

*"So Boaz said to Ruth, 'My daughter... don't go away from here. Stay here with my servant girls... and follow along after the girls. I have told the men not to touch you...' At this, she bowed down with her face to the ground. She exclaimed, 'Why have I found such favor in your eyes that you notice me -- a foreigner?' Boaz replied, 'I've been told all about what you have done for your mother-in-law since the death of your husband -- how you left your... homeland and came to live with a people you did not know before... May you be richly rewarded by the LORD, the God of Israel (Yahweh, the Elohim of Israel), under whose wings you have come to take refuge.'" - Ruth 2:8-12 (NIV)*

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Boaz's gentlemanly response to Ruth shows the man's kind, loving, and merciful character, making him a type of Christ. In the same manner, Ruth's humble reply to Boaz's generosity as she bows before him reflects her own humble and virtuous nature, and her connection to the True Church:

*"May I continue to find favor in your eyes, my lord," she said. "You have given me comfort and have spoken kindly to your servant -- though I do not have the standing of one of your servant girls." - Ruth 2:13 (NIV)*

Here, Ruth shows Boaz that she is not just a woman of character, but also a humble woman who realizes the blessed position of the Israelites in God's eyes. What follows after this is a bit mystifying because the custom of marrying the widow of a family member is not an accepted part of Western culture. However, it was a common practice in ancient times, and was done to ensure that the dead relative's family would not lose his property, and that he and his descendants would have a lasting legacy. The male relative who was responsible for marrying the widow was called the Kinsman Redeemer. In Chapter Eleven, this interesting familial role is discussed in depth in relation to Christ.

Now, since Naomi was getting old, and could die at any time, she wanted to ensure that Ruth would continue to be provided for. She therefore asked Ruth to beautify herself, then go to Boaz after the harvest feast, and lie down at his feet. This symbolic gesture allegorically conveys the idea that Ruth is seeking marriage to her Kinsman-Redeemer so that she might be able to share in the heritage of her deceased husband.

Interestingly, though Boaz was not the first in line to be a Kinsman-Redeemer to the Israelite woman named Naomi, he chose to take on this role after Ruth beseeched him to. Much is implied by what follows, for though Boaz is delighted to find Ruth at his feet, and vows to help her, he first does as the Law requires, and seeks out Naomi's closest male next of kin. When he locates him, Boaz calls a meeting of the town elders, and publicly asks this relative to marry Ruth, who is not only the widow of an Israelite man, but also symbolically serves as Naomi's handmaiden. The other man, however, refuses because he already has a wife and children, and does not want to jeopardize their inheritance.

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His moral and social obligations satisfied, Boaz then does as he vowed, and marries Ruth. When Boaz does so, he redeems her from the curses of widowhood, and barrenness, just as Yahshua will one day redeem the True Church. The fact that Boaz is able to marry Ruth implies that he may be single, or a childless widower, as having one wife was the accepted practice at this time in Israel's history. After they marry, Boaz and Ruth become the parents of Obed, who becomes the father of Jesse, the father of King David. Hence, Ruth the Moabitess was reckoned in the bloodline of Christ!

Besides showing that Christ shares blood with Gentiles, as well as Israelites, the story of Ruth and Boaz is an allegory about the salvation of the Gentiles through their New Covenant with Christ. It also sets an example showing how all true believers should be loved and accepted as full members of God's Kingdom, regardless of their race, or cultural origins. This can be seen in the names and situations of the main characters in the story. For example, Naomi is married to a man of Judah named Elimelech. Translated from Hebrew into English, this name literally means: "God is King!" Elimelech therefore represents Yahweh, or Yahshua in His Preincarnate state.

### Allegorical Roles of Characters in Ruth

Character in Ruth's Story	Allegorical Archetype
Elimelech, Naomi's Husband	The Preincarnate Yahshua
Naomi's Two Sons	Divided Judah and Israel
Boaz, Naomi's Kinsman	Yahshua, the Messiah
Naomi, the widow	United Israel; God's Spirit
Ruth, Naomi's Gentile friend	Adopted, Spirit-filled Israel

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Carrying this analogy forward, this implies that Naomi represents the United Kingdom of Israel, while her two sons signify the future of Israel as two divided kingdoms: Israel and Judah. Naomi's sons Mahlon and Chilion have even more of a story to tell, for they marry Moabite foreigners instead of Israelite women. Furthermore, they have names that imply that they are sickly and weak, just as the divided kingdoms of Judah and Israel were spiritually weak, and gradually abandoned the worship of the one true God Yahweh in favor of the false worship of the foreign, demonic gods of Moab and Phoenicia.

Fascinatingly, both of these weak sons die, just as the kingdoms of Judah and Israel were eventually destroyed. In addition, Ruth, the childless Moabite widow of one of Naomi's sons stays with Naomi, showing that some Gentiles would learn to be faithful to the God of Israel, and would thereby suffer Israel's fate, as well as be blessed by, and eventually counted as Israel. The connection of the main characters in the book of Ruth with the spiritual history of Israel is shown in the chart on page 118.

Amazingly, there is still more prophetic symbolism in this story regarding the timing of Christ's marriage to His Gentile Bride. Just as Ruth has been adopted into Israel via Naomi, the True Church has been adopted into Israel via the Holy Spirit, and via their support and love for the Jews throughout the world. Without a doubt, the True Church can be identified by how well it loves the Jewish people, and does not persecute them. This is because members of the True Church throughout the world practice love, kindness, and forgiveness - just as Yahshua taught them!

Also, just as Elimelech led his family to Moab because of a famine in Israel (which implies a national punishment for disobedience was being divinely meted out), Yahshua feeds His children spiritually regardless of their location, or circumstances. In addition, Yahshua can help us find spiritual and material riches wherever we live when we trust in, and follow Him.

### ***A Note About The Biblical Name of God***

In this book, we will explore many of the rituals and spiritual ramifications associated with the Covenants that Yah cut