

Hebraic Teaching Part 4

Acts 3:24 Yea, and all the prophets from Shamual ^(Samuel) and those that follow after, as many as have spoken, have likewise foretold of these days.

We will be going over two parallels in scripture concerning seeing the Mashiyach ^(Messiah) in the writings of the prophets. Lastly we will see how the Shabbath(s) and end-time prophecy lines up with His true Saints.

II Shamual ^(Samuel) Chapter 13

2Sam. 13:1 And it came to pass after this, that Abshalum ^(Absalom) the son of Daud ^(David) had a fair sister, whose name was Thamar ^(Tamar); and Ahmnun ^(Amnon) the son of Daud ^(David) loved her.

1. Abshalum ^(Absalom) is the son of Daud ^(David) (*II Shamual* ^(Samuel) 13:1).
53. אָבִישָׁלוֹם **Abiyshalowm**, *ab-ee-shaw-lome'*; or (shortened) אָבִשָׁלוֹם **Abshalowm**, *ab-shaw-lome'*; from 1 and 7965; father of peace **ab**, *awb*; a primitive word; father, 7965. שָׁלוֹם **shalowm**, *shaw-lome'*; or שָׁלֵם **shalom**, *shaw-lome'*; from 7999; safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace:

Abshalum ^(Absalom) is a picture of the Anti-Messiah ^(brothers believing in the Messiah). [Picture of a false Father]. By peace, he shall destroy many (*Daniel 8:25*). Dan. 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

2. Ahmnun ^(Amnon) is the son of Daud ^(David) (*II Shamual* ^(Samuel) 13:1). Ahmnun ^(Amnon) is a picture of Adam. **550.** אֲמִינֹן **Amnawn**, *am-nohn'*; or אֲמִינֹן **Amiynown**, *am-ee-nohn'*; from 539; faithful 539. אָמַן **aman**, *aw-man'*; a primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe
3. Thamar ^(Tamar) is the full sister of Abshalum ^(Absalom) (*II Shamual* ^(Samuel) 13:1) and sister to Ahmnun ^(Amnon).
8559. תָּמָר, *taw-mawr'*; the same as 8558; Thamar ^(Tamar) 8558. תָּמָר, *taw-mawr'*; from an unused root meaning to be erect; a palm tree:—palm (tree).
- Thamar ^(Tamar) is a type of believer or a Saint.
We are referred to as palm trees in Psalm 92:12.

- Psa. 92:12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Thamar^(Tamar) was a virgin (*II Shamual*^(Samuel) 13:2, 18). The believers or saints are described as virgins to Mashiyach^(Messiah)

- 2Sam. 13:2 And Ahmnun^(Amnon) was so vexed, that he fell sick for his sister Thamar^(Tamar); for she *was* a virgin; and Ahmnun^(Amnon) thought it hard for him to do any thing to her.
- 2Sam. 13:18 And *she had* a garment of divers colors upon her: for with such robes were the king's daughters *that were* virgins apparel. Then his servant brought her out, and bolted the door after her.
- 2Cor. 11:2 For I am jealous over you with righteous jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Mashiyach^(Messiah).

(1) Thamar^(Tamar) had a garment of divers colors upon her ... for such were the King's daughters (*II Shamual*^(Samuel) 13:18). The believers are seen having these same garments in (*Psalms 45:13-14, Revelation 19:7-8*).

(2) Yahunadab^(Jonadab) is a friend of Ahmnun^(Amnon) (*II Shamual*^(Samuel) 13:3).

3122. יִנָּדָב **Yawnadab**, *yo-naw-dawb'*; a form of 3082

3082. יְהוֹנָדָב **Yhownadab**, *yeh-ho-naw-dawb'*; from 3068 and 5068; Yahuah-willing;

5068. נָדַב **nadab**, *naw-dab'*; a primitive root; to impel; hence, to volunteer (as a soldier), **to present spontaneously**:—offer freely, be (give, **make**, offer self) willing(-ly)

Yahunadab^(Jonadab) is a picture of Satan. He is subtle

2Sam. 13:3 But Ahmnun^(Amnon) had a friend, whose name *was* Yahunadab^(Jonadab), the son of Shimeah Daud's^(David's) brother: and Yahunadab^(Jonadab) *was* a very subtil man.

Gen. 3:1 Now the serpent was more subtil than any beast of the field which Yahuah Alahiym had made. And he said unto the woman, Yea, has Alahiym said, You shall not eat of every tree of the garden?

a. Ahmnun^(Amnon) lusts after Thamar^(Tamar) and is sick about her (*II Shamual*^(Samuel) 13:2).

b. Yahunadab^(Jonadab) (a picture of Satan) has a plan for Ahmnun^(Amnon) (a picture of Adam) to get Thamar^(Tamar).

In this process, Ahmnun^(Amnon) rapes Thamar^(Tamar) (*II Shamual*^(Samuel) 13:3-4, 11-14).

2Sam. 13:4 And he said unto him, Why *are* you, *being* the king's son, lean from day to day? will you not tell me? And Ahmnun ^(Amnon) said unto him, I love Thamar ^(Tamar), my brother Abshalum's ^(Absalom's) sister. (skip)

2Sam. 13:11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

2Sam. 13:12 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Yashra'al ^(Israel): do not you this folly.

2Sam. 13:13 And I, whither shall I cause my shame to go? and as for you, you shall be as one of the fools in Yashra'al ^(Israel). Now therefore, I pray you, speak unto the king; for he will not withhold me from you.

2Sam. 13:14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

As a consequence of the rape (mankind falling under the subjection to Satan because of Adam's sin), every person has two courses of action from which to follow. Both of these courses of action, and their consequences, are seen in (*II Shamual* ^(Samuel) 13:19-20). ‘

- [Note: Dinah was raped as well and her name means judge. She is also a picture of a saint/Yashra'al ^(Israel)].

2Sam. 13:19 And Thamar ^(Tamar) put **ashes** on her head, and rent her **garment of divers colors** that *was* on her, and laid her hand on her head, and went on **crying**.

2Sam. 13:20 And Abshalum ^(Absalom) her brother said unto her, Has Ahmnun ^(Amnon) your brother been with you? but hold now your peace, my sister: he *is* your brother; regard not this thing. So Thamar ^(Tamar) remained desolate in her brother Abshalum's ^(Absalom's) house.

(a) We can, like Thamar ^(Tamar), be ashamed of being raped and repent before Alahiym. This is what Thamar ^(Tamar) did in *II Shamual* ^(Samuel) 13:19. Putting ashes on your head is a Hebraic term for repenting before Alahiym. This can be seen in (*Joshua* 7:6, *Daniel* 9:3, *Mattithyahu* ^(Matthew) 11:20-21, *Job* 42:6).

In Yashayahu ^(Isaiah) 61:3.

- Is. 61:1 The Spirit of adaniy Yahuah *is* upon me; because Yahuah has anointed me to preach good tidings unto the meek; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;
- Is. 61:2 To proclaim the acceptable year of Yahuah, and the day of vengeance of our Alahiym; to comfort all that mourn;
- Is. 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Yahuah, that he might be esteemed.
- Is. 61:4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

(b) We can ignore the rape (disregard that sin has left us in a fallen state and we need to repent before Alahiym). This is what Satan tells us to do. Abshalum^(Absalom) (a type of Anti-Messiah, but who also displays the character of Satan) tells Thamar^(Tamar) to forget about the rape. This can be seen in (*II Shamual*^(Samuel) 13:20).

Thamar^(Tamar) in *II Shamual*^(Samuel) 13:19....

- 1) put ashes on her head
- 2) was in mourning (Crying)
- 3) had a garment of heaviness (Rent her garment)
- 4) Thamar^(Tamar) = Palm Tree
 - If we do what Thamar^(Tamar) did, repent before Alahiym, Alahiym made a promise
 - 1) beauty for ashes
 - 2) oil of joy for mourning
 - 3) garment of praise for heaviness
 - 4) we will be called trees (palm trees - *Psalms 92:12*) of righteousness [*Isaiah 61:1-2a* = *Luke 4:17-19*].

- Luke 4:17 And there was delivered unto him the book of the prophet Yashyahu^(Isaiah). And when he had opened the book, he found the place where it was written,
- Luke 4:18 The Spirit of Yahuah is upon me, because he has anointed me to preach the good news to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
- Luke 4:19 To preach the acceptable year of Yahuah.

If we follow this advice, we will remain **desolate** in Abshalum's^(Absalom's) (a picture of Satan) house (*II Shamual*^(Samuel) 13:20). This is a picture of what the Anti-Messiah will do to those who follow him (*Revelation 17:1, 15-16*).

Rev. 17:1 And there came one of the seven messengers^(angels) which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto you the judgment of the great whore that sits upon many waters:

- Rev. 17:15 And he says unto me, The waters which you saw, where the whore sits, are peoples, and multitudes, and nations, and tongues.
Rev. 17:16 And the ten horns which you saw upon the beast, these shall hate the whore, and shall make her **desolate** and naked, and shall eat her flesh, and burn her with fire.

This also speaks of the state of all people who do not repent before Alahiym and accept *Yahusha* into their lives.

When Daud^(David) heard about the rape, he was upset

- 2Sam. 13:21 But when king Daud ^(David) heard of all these things, he was very wroth.

Likewise, when Alahiym saw what Satan had done to man, He was upset and sent His Son, *Yahusha*, into the world to redeem man from Satan.

Abshalum ^(Absalom) was very beautiful and his pride was his downfall (*II Shamual* ^(Samuel) 14:25).

- 2Sam. 14:25 But in all Yashra'al ^(Israel) there was none to be so much praised as Abshalum ^(Absalom) for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

Satan was very beautiful and his pride was his downfall (Yakazqa'al ^(Ezekiel) 28:11-17).

- Ezek. 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus says adaniy Yahuah; You seal up the sum, full of wisdom, and perfect in beauty.
- Ezek. 28:13 You have been in Eden the garden of Alahiym; every precious stone *was* your covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was prepared in you in the day that you was created.
- Ezek. 28:14 You *are* the anointed cherub that covers; and I have set you *so*: you was upon the set-apart mountain of Alahiym; you have walked up and down in the midst of the stones of fire.
- Ezek. 28:15 You *was* perfect in your ways from the day that you was created, till iniquity was found in you.
- Ezek. 28:16 By the multitude of your merchandise they have filled the midst of you with violence, and you have sinned: therefore I will cast you as profane out of the mountain of Alahiym: and I will destroy you, O covering cherub, from the midst of the stones of fire.
- Ezek. 28:17 Your heart was lifted up because of your beauty, you have corrupted your wisdom by reason of your brightness: I will cast you to the ground, I will lay you before kings, that they may behold you.

Yashra'al's ^(Israel's) heart was after Abshalum ^(Absalom) (*II Shamual* ^(Samuel) 15:13).

- 2Sam. 15:13 And there came a messenger to Daud ^(David), saying, The hearts of the men of Yashra'al ^(Israel) are after Abshalum ^(Absalom).

Yashra'al ^(Israel) (in part) will follow the Anti-Messiah (*Daniel 9:27, John 5:43-47*).

- Dan. 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.
- John 5:43 I am come in my Father's name, and you receive me not: if another shall come in his own name, him you will receive.

- John 5:44 How can you believe, which receive honor one of another, and seek not the honor that *comes* from Alahiym only?
- John 5:45 Do not think that I will accuse you to the Father: there is *one* that accuses you, *even* Mushah^(Moses), in whom you trust.
- John 5:46 For had you believed Mushah^(Moses), you would have believed me: for he wrote of me.
- John 5:47 But if you believe not his writings, how shall you believe my words?

Abshalum^(Absalom) dies when his hair gets caught in the thick branches of an oak tree (*II Samuel*^(Samuel) 18:9).

- 2Sam. 18:9 And Abshalum^(Absalom) met the servants of Daud^(David). And Abshalum^(Absalom) rode upon a mule, and the mule went under the thick boughs^(Thick branches) of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.
- 2Sam. 18:10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Abshalum^(Absalom) hanged in an oak.

The branch is a term for Yahusha (*Zechariah 6:12-13*)^{Anti-messiah will be caught in the branches of the real Messiah}

- Zech. 6:12 And speak unto him, saying, Thus speakes Yahuah of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of Yahuah:
- Zech. 6:13 Even he shall build the temple of Yahuah; and he shall bear the esteem, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of **peace** shall be between them both.
- See also (Yashayahu^(Isaiah) 11:1 [Abshalum^(Absalom) is a picture of Satan fake peace, Mashiyach^(Messiah) is the counsel of peace].

King Shalamah^(Solomon) is a type of Yahusha.

8010. שְׁלֹמֹה **Shlomoh**, *shel-o-mo'*; from 7965; peaceful; Shelomah, Daud's^(David's) successor:—Shalamah^(Solomon).

Yahusha is the “Prince of Peace” ... (Yashayahu^(Isaiah) 9:6).

- Is. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty Alahiym, The everlasting Father, The Prince of Peace.

1. Shalamah^(Solomon) sat upon the throne of his father Daud^(David) (*I Kings 2:12*) and was given the throne of his father Daud^(David) (*I Kings 3:6-7*).

- 1Kings 2:12 Then sat Shalamah^(Solomon) upon the throne of Daud^(David) his father; and his kingdom was established greatly.
- 1Kings 3:6 And Shalamah^(Solomon) said, You have showed unto your servant Daud^(David) my father great mercy, according as he walked before you in truth, and in righteousness, and in uprightness of heart with you; and you have kept for him

this great kindness, that you have given him a son to sit on his throne, as *it is* this day.

- 1Kings 3:7 And now, O Yahuah my Alahiym, you have made your servant king instead of Daud ^(David) my father: and I *am but* a little child: I know not *how* to go out or come in.

Yahusha sat upon the throne of His father Daud ^(David) and He was given the throne of His

- father Daud ^(David) (Luke 1:30-32, Acts 2:29-31).
Luke 1:30 And the messenger ^(angel) said unto her, Fear not, Mariym ^(Mary): for you have found favor with Alahiym.
- Luke 1:31 And, behold, you shall conceive in your womb, and bring forth a son, and shall call his name YAHUSHA.
- Luke 1:32 He shall be great, and shall be called the Son of the Highest: and Yahuah Alahiym shall give unto him he throne of his father Daud ^(David):
- Acts 2:29 Men *and* brethren, let me freely speak unto you of the patriarch Daud ^(David), that he is both dead and buried, and his sepulchre is with us unto this day.
- Acts 2:30 Therefore being a prophet, and knowing that Alahiym had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Mashiyach ^(Messiah) to sit on his throne;
- Acts 2:31 He seeing this before spoke of the resurrection of Mashiyach ^(Messiah), that his soul was not left in hell, neither his flesh did see corruption. [Ps. 16:8-11 = Acts 2:25].

A term for *Yahusha* is the Son of Daud ^(David) (Mark 10:47).

- Mark 10:47 And when he heard that it was *Yahusha* of Nazareth, he began to cry out, and say, *Yahusha, you* Son of Daud ^(David), have mercy on me.

2. Shalamah's ^(Solomon's) kingdom was established greatly (I Kings 2:12) and his throne shall be established before Yahuah forever (I Kings 2:45).

- 1Kings 2:12 Then sat Shalamah ^(Solomon) upon the throne of Daud ^(David) his father; and his kingdom was established greatly.
- 1Kings 2:45 And king Shalamah ^(Solomon) *shall be* blessed, and the throne of Daud ^(David) shall be established before Yahuah forever.

Yahusha's kingdom shall have no end (Luke 1:33, Yashayahu ^(Isaiah) 9:6-7).

- Luke 1:33 And he shall reign over the house of Ya'aqub ^(Jacob) forever; and of his kingdom there shall be no end.
- Is. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty Alahiym, The everlasting Father, The Prince of Peace.
- Is. 9:7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of Daud ^(David), and upon his kingdom, to order it, and to establish it

with judgment and with justice from henceforth even forever. The zeal of Yahuah of hosts will perform this.

3. Shalamah ^(Solomon) reigned over all the kingdoms and they served Shalamah ^(Solomon) all the days of his life (*I Kings 4:21*).

- 1Kings 4:21 And Shalamah ^(Solomon) reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Mitsraiym ^(Egypt): they brought presents, and served Shalamah ^(Solomon) all the days of his life.

Yahusha will rule over all the kingdoms and they shall serve Him forever.

(*Daniel 2:44, 7:14, 27*)

- Dan. 2:44 And in the days of these kings shall the Alahiym of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever.
- Dan. 7:14 And there was given him dominion, and esteem, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.
- Dan. 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, **shall be given to the people of the saints of the most High**, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

4. Shalamah ^(Solomon) was king in the midst of his people (*I Kings 3:8*).

- 1Kings 3:8 And your servant *is* in the midst of your people which you have chosen, a great people, that cannot be numbered nor counted for multitude.

Yahusha will be King in the midst of His people (*Zechariah 2:10-11, Isaiah 12:6*).

- Zech. 2:10 **Sing and rejoice**, O daughter of Zion: for, lo, I come, and I will dwell in the midst of you, says Yahuah.
- Zech. 2:11 And many nations shall be joined to Yahuah in that day, and shall be my people: and I will dwell in the midst of you, and you shall know that Yahuah of hosts has sent me unto you.
- Is. 12:5 **Sing** unto Yahuah; for he has done excellent things: this *is* known in all the earth.
- Is. 12:6 **Cry out and shout**, you inhabitant of Zion: for great *is* the Set-apart One of Yashra'al ^(Israel) in the midst of you.

5. Shalamah ^(Solomon) was the wisest man on earth (*I Kings 3:9-12, 10:23*).

- 1Kings 3:9 Give therefore your servant an understanding heart to judge your people, that I may discern between good and bad: for who is able to judge this your so great a people?

- 1Kings 3:10 And the speech pleased Yahuah, that Shalamah ^(Solomon) had asked this thing.
- 1Kings 3:11 And Alahiym said unto him, Because you have asked this thing, and have not asked for yourself long life; neither have asked riches for yourself, nor have asked the life of your enemies; but have asked for yourself understanding to discern judgment;
- 1Kings 3:12 Behold, I have done according to your words: lo, I have given you a wise and an understanding heart; so that there was none like you before you, neither after you shall any arise like unto you.
- 1Kings 10:23 So king Shalamah ^(Solomon) exceeded all the kings of the earth for riches and for wisdom.

Yahusha is the wisdom of Alahiym (*1 Corinthians 1:24, Colossian 2:2-3, Luke 11:49*).

- 1Cor. 1:24 But unto them which are called, both Yahudiym and Greeks, Mashiyach ^(Messiah) the power of Alahiym, and the wisdom of Alahiym.
- Col. 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of Alahiym, and of the Father, and of Mashiyach ^(Messiah);
- Col. 2:3 In whom are hid all the treasures of wisdom and knowledge.
- Luke 11:49 Therefore also said the wisdom of Alahiym, I will send them prophets and apostles, and *some of them they shall slay and persecute:*

6. During the reign of Shalamah ^(Solomon), every man was “under his vine and fig tree” (*1 Kings 4:25*).

- 1Kings 4:25 And Yahudah ^(Judah) and Yashra'al ^(Israel) dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Shalamah ^(Solomon).

During the millennial reign of Mashiyach ^(Messiah), every man will sit “under his vine and under his fig tree” (*Micah 4:3-4*).

- Mic. 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.
- Mic. 4:4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of Yahuah of hosts has spoken *it*.
- Matt. 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, you know that summer *is* nigh:

Yashra'al ^(Israel) will not receive *Yahusha* (as a corporate nation) for 2,000 years after His 1st coming, but will during the tribulation (Husha ^(Hosea) *6:1-2, 3:4-5*).

- Hos. 6:1 Come, and let us return unto Yahuah: for he has torn, and he will heal us; he has smitten, and he will bind us up.
- Hos. 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.
- Hos. 3:4 For the children of Yashra'al ^(Israel) shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:
- Hos. 3:5 Afterward shall the children of Yashra'al ^(Israel) return, and seek Yahuah their Alahiym, and Daud ^(David) their king; and shall fear Yahuah and his goodness in the latter days.

Hosea 3:5 = Latter days = Acts 2:1-4, 14-17 = last 3 days or 3,000 years of Alahiym's 7,000 year redemptive plan. (Bereshiyth/Genesis 1:12-13 3rd seed produce fruit).

- Acts 2:1 And when the day of Shabuot ^(Feast of Weeks / Pentecost) was fully come, they were all with one accord in one place.
- Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- Acts 2:4 And they were all filled with the Set-apart Spirit, and began to speak with other tongues, as the Spirit gave them utterance.
- Acts 2:14 But Kepha ^(Peter), standing up with the eleven, lifted up his voice, and said unto them, You men of Yudaea, and all *you* that dwell at Jerusalem, be this known unto you, and hearken to my words:
- Acts 2:15 For these are not drunken, as you suppose, seeing it is *but* the third hour of the day.
- Acts 2:16 But this is that which was spoken by the prophet Yual ^(Joel);
- Acts 2:17 And it shall come to pass in the latter ^(last) days, says Alahiym, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
- Acts 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
- Acts 2:19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:
- Acts 2:20 The sun shall be turned into darkness, and the moon into blood, **before** that great and notable day of Yahuah come:
- Acts 2:21 And it shall come to pass, *that* whosoever shall call on the name of Yahuah shall be saved.
- Joel 2:28 And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

- Joel 2:29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.
- Joel 2:30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.
- Joel 2:31 The sun shall be turned into darkness, and the moon into blood, **before** the great and the terrible day of Yahuah come.
- Joel 2:32 And it shall come to pass, *that* whosoever shall call on the name of Yahuah shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as Yahuah has said, and in the remnant whom Yahuah shall call.

The believers are required by Alahiym to live by faith (*Romans 1:17, Habakkuk 2:4, Hebrews 10:38-39; 11:6*).

- Rom. 1:17 For therein is the righteousness of Alahiym revealed from faith to faith: as it is **written**, The just shall live by faith.
- Hab. 2:4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.
- Heb. 10:38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.
- Heb. 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.
- Heb. 11:6 But without faith *it is* impossible to please *him*: for he that comes to Alahiym must believe that he is, and *that* he is a rewarder of them that diligently seek him.

We should live by faith. Where or how do I find faith?

Faith comes by hearing the **Word of Alahiym** (*Romans 10:17*).

- What is the Word of Alahiym?
- Deut. 4:25 When you shall beget children, and children's children, and you shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of Yahuah your Alahiym, to provoke him to anger:
- Luke 8:11 **Now the parable is this: The seed is the word of Alahiym.**
- Luke 8:21 And he answered and said unto them, **My mother and my brethren are these which hear the word of Alahiym, and do it.**
- John 10:34 Yahusha answered them, **Is it not written in your law, I said, You are alahiym?**
- John 10:35 **If he called them alahiym, unto whom the word of Alahiym came, and the scripture cannot be broken;**

- Acts 13:44 And the next Shabbath day came almost the whole city together to hear the word of Alahiym.
- [What were they Hearing? What some call today “Old Testament”].

Salvation is not by the law (being a good person) but is by faith. After we believe by faith (repenting of our sins and trusting in the blood of *Yahusha* to forgive us of our sins), we try to live according to the T^hurah/law (*Romans 3:28, 31*) and strive to keep Alahiym's commandments (T^hurah/The Word of Alahiym) (*John 14:15, 21, 23 John 15:10, 14*).

Alahiym gave us a 7,000 year blueprint for time. From Creation to the end of the millennial (1,000 year) reign of *Yahusha* was understood to be 7,000 years long. This was based upon tying the 7 days of creation (Bereshiyth ^(Genesis) 1:1, 5, 8, 13, 19, 23, 31, (Bereshiyth ^(Genesis) 2:1-3)

1. Tahilliym ^(Psalm) 90:4: Psa. 90:4 For a thousand years in your sight *are but as yesterday when it is past, and as a watch in the night.*
2. *II Kepha* ^(Peter) 3:8: 2Pet. 3:8 But, beloved, be not ignorant of this one thing, that one day *is* with Yahuah as a thousand years, and a thousand years as one day.

In Tahilliym ^(Psalm) 90:4 and *II Kepha* ^(Peter) 3:8, Alahiym tells us that 1 day = 1,000 years. Alahiym gave us the creation story to be prophetic of His plan for time. Each day in (Bereshiyth ^(Genesis)) represented 1,000 years. Alahiym created the world in six days and rested on the 7th. The 7th day was referred to as the Shabbath) (Bereshiyth ^(Genesis) 2:1-3).

Is. 46:10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

- We should be able to understand end-times from the beginning.

WHAT WAS THE PLAN OF ALAHIYM FOR THE SHABBATH?

The Shabbath is a feast of Alahiym (Uayiqra ^(Leviticus) 23:1-4).

- Lev. 23:1 And Yahuah spoke unto Mushah ^(Moses), saying,
- Lev. 23:2 Speak unto the children of Yashra'al ^(Israel), and say unto them, *Concerning the feasts of Yahuah, which you shall proclaim to be set-apart convocations, even these are my feasts.*
- Lev. 23:3 Six days shall work be done: but the seventh day *is* the Shabbath of rest, a set-apart convocation; you shall do no work *therein*: *it is* the Shabbath of Yahuah in all your dwellings.
- Lev. 23:4 These *are* the feasts of Yahuah, *even* set-apart convocations, which you shall proclaim in their seasons.
- **4150.** מועֵד **mow'ed**, *mo-ade'*; or מועֵד **moled**, *mo-ade'*; or (feminine) מועֵדָה **moweadah**, *mo-aw-daw'*; from 3259; properly, **an appointment**, i.e. a **fixed time** or season; specifically, a festival; conventionally a year; by implication, an **assembly** (as **convened for a definite purpose**); technically the **congregation**; by extension, the **place of meeting**; also a **signal** (as **appointed beforehand**):—appointed (**sign, time**), (place of, solemn) assembly,

congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity),
synagogue, (set) time (appointed).

The Shabbath is a picture given to us by Alahiym which is a shadow of things to come
(*Colossians 2:16-17*).

- Col. 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an set-apart day, or of the new moon, or of the Shabbath *days*:
- Col. 2:17 Which are a **shadow of things to come**; but the body *is* of Mashiyach (Messiah)
- Heb. 10:1 For the law having a **shadow of good things to come**, **and not** the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
- Gal. 3:19 Wherefore then *serves* the **law** (Which law? Not all law)? **It was added because of transgressions**, till the seed should come to whom the promise was made; *and it was* ordained by messengers (angels) in the hand of a mediator.
- Sacrifices were added until the seed to whom the promise was became the ultimate sacrifice FOR SIN.

The Shabbath is a picture of a future time. This future time is the 1,000 year millennial reign of *Yahusha* (*Revelation 20:4- 6* in part).

- Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of *Yahusha*, and for the **word of Alahiym**, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Mashiyach (Messiah) a thousand years.
- Rev. 20:5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.
- Rev. 20:6 Blessed and set-apart *is* he that has part in the first resurrection: on such the second death has no power, but they shall be priests of Alahiym and of Mashiyach (Messiah), and shall reign with him a thousand years.

The Shabbath is the 7th day (*Genesis 2:1-3*) and this will correspond to the 7th day, the last 1,000 years of time.

prophetically, the Shabbath is a picture of the 1,000 year millennium.

Man and the earth will labor for six days (6,000 years) but the last day, the 7th day, which lasts for 1,000 years will be a time of rest for both man and the earth.

The Shabbath is an ETERNAL COVENANT between Alahiym and His people to be kept FOREVER (Shamuth (*Exodus*) 31:13-17).

- Ex. 31:13 Speak you also unto the children of Yashra'al ^(Israel), saying, Verily my Shabbaths you shall keep: for it *is* a **sign** between me and you throughout your generations; that *you* may know that I *am* Yahuah that do sanctify you.
- Ex. 31:14 You shall keep the Shabbath therefore; for it *is* set-apart unto you: every one that defiles it shall surely be put to death: for whosoever does *any* work therein, that soul shall be cut off from among his people.
- Ex. 31:15 Six days may work be done; but in the seventh *is* the Shabbath of rest, set-apart to Yahuah: whosoever does *any* work in the Shabbath day, he shall surely be put to death.
- Ex. 31:16 Wherefore the children of Yashra'al ^(Israel) shall keep the Shabbath, to observe the Shabbath throughout their generations, *for* a perpetual covenant.
- Ex. 31:17 **It is a sign between me and the children of Yashra'al ^(Israel) forever:** for *in* six days Yahuah made heaven and earth, and on the seventh day he rested, and was refreshed.
- **He ties into sign with Yashra'al ^(Israel) with the Creation made in Bereshiyth ^(Genesis). See how covenants work? He adds to them, not add and take away.**

Alahiym gave the Shabbath as a picture to the people of Alahiym, to rest in the finished work of Alahiym (*Genesis 2:1-3*).

- Gen. 2:1 Thus the heavens and the earth were finished, and all the host of them.
- Gen. 2:2 And on the seventh day Alahiym ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- Gen. 2:3 And Alahiym **blessed** the seventh day, and **sanctified** it: because that in it he had rested from all his work which Alahiym created and made.

Yahusha was the finished work of Alahiym and the stake was the finished work of *Yahusha* (*Hebrews 4:8-12*).

- Heb. 4:8 For if *Yahusha* had given them rest, then would he not afterward have spoken of another day.
- Heb. 4:9 There remains therefore a rest to the people of Alahiym.
- Heb. 4:10 For he that is entered into his rest, he also has ceased from his own works, as Alahiym *did* from his.
- Heb. 4:11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.
- Heb. 4:12 For the **word of Alahiym** *is* quick, and powerful, and sharper than any two-edged 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.
- This is why we are fighting our loves ones, friends etc. they do not know what the Word of Alahiym is. The Pastors, ministers, teachers believe it to be old, or done away with, No longer usable. NO LONGER THE WORD OF ALAHIYM, but has been replaced with a new Testament and Gospel.

In the mind of Alahiym, *Yahusha* was slain on the stake before the foundation of the world (*Revelation 13:8*).

- Rev. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Therefore, man's deliverance from the devil and the bondages of sin was already a finished work in the mind of Alahiym before He created man in the Garden of Eden. The deliverance which the stake provides will cover EVERY area of human existence. This would include mental, physical, spiritual, financial, social etc. The finished work of the stake is therefore a "Jubilee" in all areas of our life to all who would believe and REST in that finished work.

- Lev. 25:9 Then shall you cause the trumpet of the jubilee to sound on the tenth day of the seventh month, **in the day of atonement** shall you make the trumpet sound throughout all your land.
- Lev. 25:10 And you shall set-apart the fiftieth year, and **proclaim liberty** throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and you shall return every man unto his possession, and you shall return every man unto his family.
- Lev. 25:11 A jubilee shall that fiftieth year be unto you: you shall not **sow**, neither reap that which grows of itself in it, nor **gather the grapes** in it of **your vine undressed**.
- Rev. 14:13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in Yahuah from henceforth: Yea, says the Spirit, that they may **rest from their labors**; and their works do follow them.
- Rev. 14:14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.
- Rev. 14:15 And another messenger ^(angel) came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in your sickle, and reap: for the time is come for you to reap; for the harvest of the earth is ripe.
- Rev. 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.
- Rev. 14:17 And another messenger ^(angel) came out of the temple which is in heaven, he also having a sharp sickle.
- Rev. 14:18 And another messenger ^(angel) came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters ^[We are the clusters] of the vine ^[Mashiyach is the vine] of the earth; for her grapes are fully ripe
- John 15:1 **I am the true vine, and my Father is the Farmer.**
- John 15:4 **Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.**
- John 15:5 **I am the vine, you *are* the branches: He that abides in me, and I in him, the same brings forth much fruit: for without me you can do nothing.**

- John 15:9 As the Father has loved me, so have I loved you: continue you in my love.
- John 15:10 If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- [Same commandments] He gave these Commandments in what is called "Old Testament." But the Apostles and the Mashiyach ^(Messiah) called them Scriptures.

Some other scriptures which associate the "rest of Alahiym" to be the Word of Alahiym. Yashayahu ^(Isaiah) 28:9-13 = I Kepha ^(Peter) 2:2; Tahilliym ^(Psalm) 132:12-14.

- Is. 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.*
- Is. 28:10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:
- Is. 28:11 For with stammering lips and another tongue will he speak **to this people**. (Only one spirit, faith, one immersion. Eph. 4:4-5)
- Is. 28:12 To whom he said, **This is the rest** *wherewith* you may cause the weary to rest; and this *is* the refreshing: yet they would not hear.
- Is. 28:13 But **the word of Yahuah** was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.
- 1Pet. 2:2 As newborn babes, desire the sincere **milk of the word**, that you may grow thereby:
- 1Pet. 2:3 If so be you have tasted that Yahuah *is* favored.
- Psa. 132:12 **If your children will keep my covenant and my witness** [Rev. 12:17 And the dragon was wroth with the woman {Yashra'al or Israel}, and went to make war with the remnant of her seed, which keep the **commandments** of Alahiym, and have the witness of Yahusha Mashiyach/Messiah.] that I shall teach them, their children shall also sit upon your throne forevermore.
- Psa. 132:13 For Yahuah has chosen Zion; he has desired *it* for his habitation.
- Psa. 132:14 This *is* my rest forever: here will I dwell; for I have desired it.

The Shabbath is personified as a bride. The Shabbath is the feminine element of creation.

Let's add the bride to the equation

Gen. 2:3 And Alahiym **blessed** the seventh day, and **sanctified** it: because that in it he had rested from all his work which Alahiym created and made.

- **6942.** קָדַשׁ **qadash**, *kaw-dash'*; a primitive root; to be (causatively, make, pronounce or **observe** as) clean (ceremonially or morally):—**appoint**, bid, consecrate, dedicate, defile, hallow, (be, **keep**) **holy**(-er, place), keep, **prepare**, **proclaim**, purify, sanctify(-ied one, self), x wholly.

A term for marriage in Hebrew is "kiddushin," which is derived from the Hebrew word for set-apart

- 6944. **קֹדֶשׁ qodesh**, *ko'-desh*; from 6942; a sacred place or thing; rarely abstract, sanctity:—consecrated (thing), dedicated (thing), hallowed (thing), holiness, (x most) **holy** (x day, **portion**, thing), **saint**, sanctuary which means “to be made set-apart.”

What is a Saint? ^{Rev 14:12}

- Col. 1:3 We give thanks to Alahiym and the Father of our sovereign Yahusha Mashiyach ^(Messiah), praying always for you,
- Col. 1:4 Since we heard of your faith in Mashiyach ^(Messiah) Yahusha, and of the love *which you have* to all the saints,
- **40. ἅγιος hagios**, *hag'-ee-os*; from **ἄγιος hagios** (an awful thing) (compare 53, [H2282](#)); sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): — (most) set-apart (one, thing), saint.
 - 53. **ἀγνός hagnos**, *hag-nos'*; from the same as 40; properly, clean, i.e. (figuratively) innocent, modest, perfect: — chaste, clean, pure.
- **2282. חַג chag**, *khag*; or חַג chag, *khawg*; from 2287; a festival, or a victim therefor:—(solemn) feast (day), sacrifice, solemnity

Since the Saints are the bride of *Yahusha (Revelation 19:7-9)*, the Shabbath will teach about our relationship to Alahiym and our marriage to *Yahusha*, our bridegroom. The marriage will take place during the time of the Shabbath (marriage is linked with Shabbath) which will be during the 1,000 year millennium.

- Rev. 19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready.
- Rev. 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.
- Rev. 19:9 And he says unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he says unto me, These are the true sayings of Alahiym.

The Shabbath is welcomed by the woman (a picture of the believers) lighting two candles. These two candles are called the two witnesses.

Two candles will be lit during every wedding. Every wedding will have two witnesses. One is called the friend of the bride, the other the friend of the bridegroom.

The two candles will also represent the Word of Alahiym. One candle will represent the T^[h]urah (the law or instruction) and the other candle will represent the prophets. Both the law and the prophets will be witnesses that *Yahusha* is the Mashiyach ^(Messiah) of Alahiym (*Luke 24:27, 44-48*).

- Luke 24:27 And beginning at Mushah ^(Moses) and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

- Luke 24:44 And he said unto them, *These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Mushah^(Moses), and in the prophets, and in the psalms, concerning me.*
- Luke 24:45 Then opened he their understanding, that they might understand the scriptures,
- Luke 24:46 And said unto them, *Thus it is written, and thus it behoved Mashiyach^(Messiah) to suffer, and to rise from the dead the third day:*
 - Hos. 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.
- Luke 24:47 *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*
- Luke 24:48 *And you are witnesses of these things.*

Therefore, during the time of the Shabbath (the 1,000 year millennium), the two witnesses will appear (*Revelation 11:3-13, Zarkaryahu^(Zechariah) 4:1-4, 11-14*).

- Rev. 11:3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.
- Rev. 11:4 These are the two olive trees, and the two candlesticks standing before the Alahiym of the earth.
- Rev. 11:5 And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed.
- Rev. 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.
- Rev. 11:7 And when they shall have finished their witness, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them.
- Rev. 11:8 And their dead bodies *shall lie* in the street of the great city, which *spiritually* is called Sodom and Egypt, where also our sovereign was crucified.
- Rev. 11:9 And they of the people and kindreds and tongues and nations shall see their *dead* bodies three days and an half, and shall not suffer their dead bodies to be put in graves.
- Rev. 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.
- Rev. 11:11 And after three days and an half the Spirit of *life* from Alahiym entered into them, and they stood upon their feet; and great fear fell upon them which saw them.
- Rev. 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.
- Rev. 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave esteem to the Alahiym of heaven.

- Zech. 4:1 And the messenger ^(angel) that talked with me came again, and waked me, as a man that is wakened out of his sleep,
- Zech. 4:2 And said unto me, What sees you? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:
- Zech. 4:3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.
- Zech. 4:4 So I answered and spoke to the messenger ^(angel) that talked with me, saying, What *are* these, my sovereign?
- Zech. 4:11 Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?
- Zech. 4:12 And I answered again, and said unto him, What *be* these two olive branches which through the two golden pipes empty the golden *oil* out of themselves?
- Zech. 4:13 And he answered me and said, Know you not what these *be*? And I said, No, my sovereign.
- Zech. 4:14 Then said he, These *are* the two anointed ones, that stand by Yahuah of the whole earth.

The Word of Alahiym is our Lamp = candle. (Tahilliym ^(Psalm) 119:105, Mishle ^(Proverbs) 6:23).

- Psa. 119:105 Your word *is* a lamp unto my feet, and a light unto my path.
 - Prov. 6:23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:
1. The believer's life is to shine as a candle (Mattithyahu ^(Matthew) 5:14-16).
 - Matt. 5:14 **You are the light of the world. A city that is set on a hill cannot be hid.**
 - Matt. 5:15 **Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house.**
 - Matt. 5:16 **Let your light so shine before men, that they may see your good works, and esteem your Father which is in heaven.**
 2. The candle is connected to marriage in (Yeremiyahu ^(Jeremiah) 25:10).
 - Jer. 25:10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.
 - [The Commandments T^[h]urah/Law are marital vows]
 3. The wicked (because they do not believe) have no light (Mishle ^(Proverbs) 24:20).
 - Prov. 24:20 For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

Yahusha is the lamp of Alahiym (Yahuchanan ^(John) 12:35-36, 46).

- John 12:35 Then Yahusha said unto them, **Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you: for he that walks in darkness knows not whither he goes.**
- John 12:36 **While you have light, believe in the light, that you may be the children of light.**
- John 12:46 **I am come a light into the world, that whosoever believes on me should not abide in darkness.**

His light will burn forever (*Revelation 21:23-25, 22:5*).

- Rev. 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the esteem of Alahiym did lighten it, and the Lamb *is* the light thereof.
- Rev. 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their esteem and honor into it.
- Rev. 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.
- Rev. 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for Yahuah Alahiym gives them light: and they shall reign forever and ever.